'VICES AND VIRTUES'

Re-edited from

British Library MS Stowe 34

by

Judith M. Crawford

Submitted for the

degree of

Ph.D.

Department of English Language,
The University of Sheffield

November, 1986
'VICES AND VIRTUES'

Re-edited from British Library MS Stowe 34

by Judith Crawford

SYNOPSIS

'Vices and Virtues' is an early Middle English homiletic dialogue between Reason, the Soul and the Body, originally edited by Ferdinand Holthausen in 1888, with Notes and Glossary published in 1921. This edition contains an Introduction, the re-edited Text, Notes on the text, a full etymological Glossary, and a Bibliography of works cited or referred to in the preparation of the edition.

The Introduction is concerned principally with an analysis of the language of 'Vices and Virtues', and suggests a provenance of London, or the areas of Essex or Middlesex just to the north of London, and a date of c. 1200. It also contains a general introduction to the work and the background against which it is presumed to have been written, a description of the MS and notes on the characteristics of the scribes who worked on it, and brief surveys of the syntax, style and structure of the work, together with a statement of editorial principles. The Notes to the text are concerned principally with the language, both grammar and vocabulary, and with sources and parallels in Patristic writings and other mediæval texts.
TABLE OF CONTENTS

ACKNOWLEDGEMENTS

ABBREVIATIONS

FIGURES i AND ii

INTRODUCTION:

1. Background .............................................. i
2. Manuscript .............................................. v
3. Language ................................................ xi
4. Dating and Provenance ............................... xxxii
5. Syntax and Style ....................................... xxxvi
6. Structure ................................................. xlv
7. Editorial Principles .................................... lv

NOTES TO THE INTRODUCTION ............................ lvii

TEXT .......................................................... 1

NOTES ......................................................... 76

GLOSSARY ..................................................... 130

BIBLIOGRAPHY ................................................. 206
ACKNOWLEDGEMENTS

For their generous help and friendship over what now seems like half a life-time, I should like to thank all the staff of the Department of English Language at Sheffield, and many fellow-students, especially Wendy Collier and Karen Ball.

I am particularly grateful to Professor Norman Blake, who suggested this project, to Mr. Brian Donaghey, who was kind enough to view the Manuscript in the British Library and make some comments on the palæography, and to my supervisor, Dr. David Burnley, for his meticulously scholarly example and his endless patience, encouragement and advice, without which the work would never have been completed.

A large burden of neglect inevitably fell upon my family during the course of my research, and I am grateful to them for their tolerance and encouragement, and to my daughter Meg for her help in checking part of the typescript.
<table>
<thead>
<tr>
<th>Abbreviation</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>AN</td>
<td>Anglo-Norman</td>
</tr>
<tr>
<td>AR</td>
<td>Ancrene Riwle</td>
</tr>
<tr>
<td>AV</td>
<td>Authorised Version of the Bible</td>
</tr>
<tr>
<td>AW</td>
<td>Ancrene Wisse</td>
</tr>
<tr>
<td>Ayenbite</td>
<td>Dan Michel's Ayenbite of Inwyt</td>
</tr>
<tr>
<td>Brut</td>
<td>Lagamon's Brut</td>
</tr>
<tr>
<td>BT</td>
<td>Anglo-Saxon Dictionary, ed. Bosworth &amp; Toller</td>
</tr>
<tr>
<td>CT</td>
<td>The Canterbury Tales</td>
</tr>
<tr>
<td>EME</td>
<td>Early Middle English Studies</td>
</tr>
<tr>
<td>ES</td>
<td>English Studies</td>
</tr>
<tr>
<td>EST</td>
<td>Englische Studien</td>
</tr>
<tr>
<td>H.</td>
<td>Ferdinand Holthausen</td>
</tr>
<tr>
<td>HM</td>
<td>Hali Meiñhad</td>
</tr>
<tr>
<td>KSer.</td>
<td>Kentish Sermons (in Morris, 1872)</td>
</tr>
<tr>
<td>Lamb.Hom.</td>
<td>The Lambeth Homilies (in Morris, 1867-8)</td>
</tr>
<tr>
<td>LOE</td>
<td>Late Old English</td>
</tr>
<tr>
<td>ME</td>
<td>Medium Aevum</td>
</tr>
<tr>
<td>MDu.</td>
<td>Middle Dutch</td>
</tr>
<tr>
<td>ME</td>
<td>Middle English</td>
</tr>
<tr>
<td>MED</td>
<td>Middle English Dictionary (ed. Kurath &amp; Kuhn)</td>
</tr>
<tr>
<td>ModE</td>
<td>Modern English</td>
</tr>
<tr>
<td>MP</td>
<td>Modern Philology</td>
</tr>
<tr>
<td>MS</td>
<td>Manuscript</td>
</tr>
<tr>
<td>N&amp;Q</td>
<td>Notes and Queries</td>
</tr>
<tr>
<td>NM</td>
<td>Neuphilologische Mitteilungen</td>
</tr>
<tr>
<td>O&amp;N</td>
<td>The Owl and the Nightingale</td>
</tr>
<tr>
<td>OE</td>
<td>Old English</td>
</tr>
<tr>
<td>OED</td>
<td>New (or Oxford) English Dictionary, ed. Murray et al.</td>
</tr>
<tr>
<td>OEH</td>
<td>Old English Homilies (Morris, 1867-8, 1873)</td>
</tr>
<tr>
<td>ON</td>
<td>Old Norse</td>
</tr>
<tr>
<td>PC</td>
<td>The Peterborough Chronicle</td>
</tr>
<tr>
<td>PG</td>
<td>Patrología Graeca, ed. Migne</td>
</tr>
<tr>
<td>PL</td>
<td>Patrología Latina, ed. Migne</td>
</tr>
<tr>
<td>PM</td>
<td>Poema Morale (in Hall, 1920, and Morris 1973)</td>
</tr>
<tr>
<td>PMLA</td>
<td>Publications of the Modern Language Association of America</td>
</tr>
<tr>
<td>PP</td>
<td>The Prisioner's Prayer (in Ekwall, 1949)</td>
</tr>
<tr>
<td>Proc.1258</td>
<td>Proclamation of Henry III (1258) (in Dickens and Wilson, and Mossé)</td>
</tr>
<tr>
<td>SN</td>
<td>Studia Neophilologica: A Journal of Germanic and Romanic Philology</td>
</tr>
<tr>
<td>SW</td>
<td>Saules Warde (in Bennett &amp; Smithers)</td>
</tr>
<tr>
<td>VV</td>
<td>Vices and Virutes</td>
</tr>
<tr>
<td>Wor.F</td>
<td>The Worcester Fragments</td>
</tr>
<tr>
<td>WS</td>
<td>West Saxon</td>
</tr>
</tbody>
</table>
Figure i: The hand of Scribe 1 (folio 18v)
Figure ii: The hand of Scribe 2 (folio 43v)
INTRODUCTION

1. BACKGROUND

Vices and Virtues was first edited by Ferdinand Holthausen in 1888 with a translation, and with glossary and notes following in 1921. The introduction that Holthausen originally intended was not forthcoming, but in spite of this the work has never tempted another editor. The neglect it has suffered may partly be due to the sound and thorough nature of the original edition, which contains few errors, but also, perhaps, to the fact that the work has never been thought to have any special literary merit, particularly when compared with contemporary western works such as the Ancrene Wisse.

Since it has for some time been regarded as the one substantial example of the Essex dialect in Early Middle English, it has attracted the attention, in passing, of various linguistic commentators, but the only detailed studies of the language of VV are three German theses from the turn of the century, two of them by students working in Holthausen's department at Kiel. In English, the most complete survey is still Hall's brief summary. There would therefore seem to be a real need for a more extensive linguistic description of the work available for English scholars, and this is the prime concern of the present edition.

However, it would be wrong to suggest that there is no room for work on the more literary aspects of VV. While it has not the more animated style, emotive power, or detailed information on contemporary life that AW offers, it has begun to be recognised, since Zeeman's important article on "Continuity in Middle English Devotional Prose", that VV may form a much more important link in the continuity of English prose than had once been thought, for it is through plainer English texts of slightly later ME, such as the works of Hilton and Love, that the main stream of vernacular prose texts seems to flow, and VV forms the major surviving bridge between the late OE homiletic tradition and works such as these.

While the place of VV in the vernacular prose tradition may have been suggested in general terms, it has never been given a detailed examination, and the fact remains that it is not an easy work to place in terms of literary context. So few texts remain
from this early ME period that the background into which one must endeavour to fit a work is inevitably rather thin. It stubbornly seems more easily defined by what it is not than by what it is.

The use of the Cassianic ordering of sins in the early part of the work is seen by Bloomfield to suggest roots in penitential literature, but in spite of the confessional nature of the beginning, and in spite of a framework from the philosophical tradition of the debate between Reason and the Soul, the bulk of the work is not confessional, and the overall tone is much too didactic to associate it closely with contemplative literature. It appears to be aimed at a general rather than a specific audience, and not necessarily a clerical, or at least not a monastic one. Considerable emphasis is placed upon how one may live 'in' the world as well as 'out' of it (in a monastery); a reference to 'us' as different from those who are on religion suggests an author/audience not in a regular order, but the description of the body as having nothing to live on but surh his handiswinke ... and sat menn for Godes luen him giuen wille suggests that at this point anyway the author may have had in mind a character who was in an order of some kind, even if not regular. One possible scenario is that it was written within a college of secular canons, either for general reading or for use in instructing pupils. Although having its closest linguistic and stylistic associations with the OE sermon tradition, it is not a sermon nor, as a previous owner described it on the flyleaf, a collection of sermons. While clearly intended to be instructional, it is not set out in the manner of a preaching manual, or in a sin/remedia formula, and appears to be of too early a date to be a response to the kind of demands for clearer teaching of basic Christian doctrine that were made in the early 13th century.

The 4th Lateran Council of 1215 was perhaps the single most significant event in the development of pastoral literature in the ME period. It called for teaching to 'extirpate vices and foster virtues, correct abuses and reform morals, suppress heresy and strengthen faith', and put special emphasis on the care of souls, the importance of confession, and the role of the confessor as counsellor. It led to a greatly increased output of confession manuals, sermon collections and exempla, treatises on vices, virtues
the ten commandments, and the basic tenets of the Christian faith, and summe of moral teaching. Inevitably it took some time for the demands of the Council to take effect and, on the basis of the probable dating, it cannot have been a cause of the composition of VW, although it might conceivably have encouraged its re-copying if the MS actually dates from the later end of the suggested range. In this sense, it is a work considerably ahead of its time in its attitude to the role of the confessor and the importance of teaching not only on the nature of the vices, but on the virtues also, and the development of purity of heart. These are generally more characteristic of works from the later part of the 13th century, such as Peraldus' De Vitiis et Virtutibus, the Somme le Roi and its derivatives, the Ayenbite of Inwyte and Handlyng Synne.

Boyle points out that there is evidence that many pastoral works came into existence in the inter-conciliar period 1179-1215, especially manuals on confession and penance, and that many of these were associated with the circle of Peter the Cantor in Paris (a man who also wrote on quite a wide range of vices and virtues). Such works were influenced by the pseudo-Augustinian De Vera et Falsa Poenitentia (quoted several times in VW's section on confession) and the teaching of Peter Abelard, both of which placed emphasis on penance as an internal rather than an external thing. In addition, the so-called 12th Century Renaissance had encouraged a wider range of literary genres with increased emphasis on teaching manuals, dialectic, debate, distinctiones and psychomachia and with, especially in the theories of Abelard, emphasis on reason as an aid to faith.

Against this background, the VW author has produced a work - the first in English to attempt such a large-scale piece of instruction in a continuous piece, or such a detailed treatment of vices and virtues, and among the first to use the dialogue form in ME - which, although ahead of its time in some of its themes, attitudes and literary devices, does not appear to be consciously innovatory, and is markedly conservative and homely in its language and style. The dialogue format is not well developed, and is principally a device used to give an overall unity and a rather more personal tone to the work. It cannot be said to make the work part of the debate genre, well-established in Latin and already beginning in
the vernacular. However, the fact that it does in effect contain a 'debate', however slight, between reason, the body and the soul, makes it an important early example in the vernacular of the body and soul debate tradition. Similarly, the conversation between Peace, Justice, Truth and Mercy is the first English version of the 'Four Daughters of God' debate, later to figure significantly in such works as the Chasteau d'Amor, the Ludus Coventrie and the Castle of Perseverance.

The work is therefore not only important linguistically, but it forms a significant link between OE and later ME, both in terms of stylistic continuity and in terms of theme, and as such it is deserving of more detailed attention from scholars of the period.
2. MANUSCRIPT

The text exists in one MS only, now kept in the British Library and numbered Stowe 34 (formerly 240). The first part of the MS is missing and would have taken the form of some kind of introductory section and the first part of the Soul's confession. The surviving 48 ff of small quarto vellum (22 x 16 cm) have been put in a pre-existing 18th century binding of crimson morocco, attractively decorated with gilt-tooling. Two fly-leaves are provided at front and back, and a leather latch was added on the spine in the 19th century. The book is titled 'Saxon Homilies'.

Traces of pricking can be seen on the outer edges of the early leaves. The ruling, with plumbum, forms a writing-block approximately 17 x 12 cm, with an average of 25 lines per page. The binding of the book is quite tight, and it is difficult to examine the gathering in detail. However, the leaves appear to be gathered in 6 groups of 8, and this is confirmed by faint letters c and d at the foot of ff. 16v and 24v respectively, showing that the groups had been marked in order with letters of the alphabet before assembly. This indicates that there is one group, lettered a, missing from the beginning of the MS, and it is therefore lacking the first 8 folios.

On the last leaf there is the autograph of William Fletewood, together with a note in another hand, 'This book belong'd to Wm Fleetwood, Recorder of London', a post which he held from 1571 to 1591. On the reverse of the first fly-leaf at the front of the book, the same hand has written 'Bibl. Thomce Astlei Arm.' Beneath this, in pencil, a different hand has written:

Page 3, Unhersumenefse is corrected unbuksomniefse i.e. disobediance.

Page 67 'Hersumenefse' is twice corrected into Buhsomnenefse - the same word as Buxom?

On the second fly-leaf, the hand of the 'Thomas Astle' attribution has written:

This Book is English (or Saxon). It was written about the time of King Stephen or King Henry the 2.
Some of the Words and some of the Characters are pure Saxon - for example at p.14 line 9 "Nu ðær h Godes grace þu now Through God's grace thou
Ib. line 7 - mid Godes fultume id est With God's grace

The word grace is used in the 4th line & fultume, the Saxon word for grace, is used in the 7th line, which shew that Both these words were used when this M.S. was written.

The Characters are partly Saxon & partly modern Gothic.

Throughout the book, a hand with long medial s, which may be the same as that responsible for the pencil note on the first fly-leaf, has written modern English equivalents of the sectional headings in the margins.

Thomas Astle was Keeper of Records in the Tower of London. He died in 1803, and first refusal of his considerable library was offered, in accordance with his will, to George Temple Nugent-Grenville, Marquis of Buckingham, for a nominal sum. Grenville readily accepted and thus Astle's library came to form a large part of the Stowe collection, named after the family seat of the Buckinghams. In 1849, the collection was sold privately to the Earl of Ashburnham, and was finally acquired by the British Museum in 1883, when it was re-numbered.

The MS is the work of two different scribes, the second taking over at f38r (after flum lordan) but also, it appears, filling in a gap of five and a half lines left by the first scribe on f37v, perhaps as a result of a lacuna in the copy from which he was working. He clearly underestimated the amount of space necessary, as the hand of the second scribe is very cramped here, to the extent that these lines had previously been considered the work of a different scribe.

The hand of the first scribe can be seen in facsimile in the Palæographical Society Facsimiles of MSS and Inscriptions, series ii, plate 94, and in C.E. Wright's English Vernacular Hands from the Twelfth to the Fifteenth Centuries (plate 3). Wright dates the hand at about 1200 and describes it as 'vigorous and individualistic' and 'closely related to the court hand of the time.' Figures 1 and 2 above are examples of the first and second scribes' work respectively. The second scribe works in a more orthodox book hand which is generally neat, but deteriorates towards the end of
the work, there being a particularly large number of mistakes on the last two folios. Corrections throughout are by means of erasing and underdotting or underlining.

Palæographical features common to both scribes include:

1. Forms of \( \text{a} \) varying between a tall and a headless variety, though the headless form is by far the most frequent in the work of Scribe 2.
2. Insular \( \text{ð} \) and \( \text{þ} \).
3. Runic wynn.
4. Runic \( \text{ƿ} \), which is clearly distinct from \( \text{ƿ} \) and from wynn.
5. The continental form of \( \text{i} \).
6. Both insular and continental forms of \( \text{g} \) with, as a general rule, \( \text{g} \) for the stop and \( \text{ʒ} \) for the fricative and semi-vowel \( /j/ \), though there are many instances of corrections and some mistakes.
7. The occasional use of a diacritic (short diagonal line) above \( \text{i} \), in minim sequences and elsewhere (more often by 1 than 2), and the consistent use of a diacritic (dot) above the infrequently used \( \text{ȝ} \), which avoids confusion with wynn or thorn.
8. Both long and short forms of \( \text{r} \) in addition to a 2 form after \( \text{o} \).
9. The long form of \( \text{s} \) as standard, with occasional use of short \( \text{s} \) in word-final position. In the work of Scribe 1 final short \( \text{s} \) is raised above the line and was seen by Holthausen as a correction. While it clearly sometimes is, in many instances it appears to represent a deliberately raised form like that found, for example, in plate b on page 22 of Ker's English Manuscripts in the Centuries after the Norman Conquest.
10. A form of \( \text{t} \) with the vertical stroke not usually rising above the cross-stroke, but still clearly distinct from \( \text{c} \).

Differences between the two scribes include:

1. Scribe 1 uses an unusual form of \( \text{æ} \) with the \( \text{e} \) attached to the top of the vertical stroke of \( \text{æ} \), while Scribe 2, who uses \( \text{æ} \) only very rarely, has a more usual form with \( \text{e} \) not so much raised.
2. Scribe 1 sometimes uses a form of final ḳ + e with e attached to the top of the ascender of ḳ, rather in the same way that his ḳ is formed.

3. Scribe 1 has a form of capital N with one bar, Scribe 2 with 2 bars.

4. Scribe 1 usually writes insular ȝ with three pen-strokes, Scribe 2 with 2.

5. Scribe 2 appears to use, instead of capital ȝ, a capital G with a diacritic resembling a diagonal j above it, while Scribe 1 has both capital ȝ and G, but tends to confuse them.

6. Scribe 1 has a straighter form of long s, which lacks the left curve given to it by Scribe 2.

7. There is a generally more marked use of serifs by Scribe 2, especially a strong right serif or an upward diagonal hair-stroke on the bottom of minim strokes, except the last stroke of m or n, where an extended curve to the left may be used, as it is in the letter h.

In spite of Wright's remark on the relatively low incidence of abbreviations in the English text, Scribe 1 uses more abbreviations and used them more often, than Scribe 2. Both use the Tironian sign for and, a short, straight horizontal line over a vowel to indicate a following nasal, and p with a horizontal line through the top to represent pat. Scribe 1 also occasionally uses horizontal lines through the ascender and descender of h and p respectively, to indicate a following er or ar (hte = herte, ḷdise = paradise) and a superscript hook to represent r with a vowel (bestを見せ, ḷnten), a hook through the descender of p to indicate a following ro ((pfiete), and a sign to represent con (9fessores).

Where capitals occur at the beginning of a line, Scribe 1, unlike 2, writes them in the narrow margin ruled for the illuminator's capitals rather than in the body of the text. He was inclined to leave to little space for the Rubricator's headings, and carefully fills every line with writing by putting the last part-line of a paragraph to the right of the page, separated by a vertical line from the first words of the next paragraph, which he begins on the
same line, while Scribe 2 is quite happy to leave a space or fill up the gap with a drawn line.

The orthography of both scribes shows considerable variety, but some individual traits can be seen. In addition to some differences in the spelling of pronoun forms (see below, p. xxv) and Scribe 2's greater use of ḷ, Scribe 2 shows great uncertainty over the use of initial ḷ, while Scribe 1 frequently writes e for OE ēo (prest, herte, he) and then corrects it to ie. Scribe 2 shows a slight tendency to use i for e in his (=hes), ortriwi, beriwsin, firliche.

Scribe 2 writes consistently in the same very dark blue ink, but the ink used by Scribe 1 varies considerably, sometimes dark blue, sometimes fading to medium brown, and thus making it harder to identify alterations and interpolations by other hands.

The process through which the MS appears to have gone would indicate that it was probably the work of a scriptorium of some kind. There are two principal series of corrections. 'Running' corrections were made by both scribes as they worked, and then another hand, working with a rather thicker pen and using an ink that has faded to pale brown, has made corrections and additions throughout, perhaps working from a master copy. After this had been done, the MS was passed to a rubricator, who provided section headings, underlined Latin quotations, decorated key words (generally proper nouns), and decorated the first letter after punctuation marks (the point, and the punctus elevatus), though this correspondence is not always completely consistent. Decorated capitals were also provided in red and light blue, either by the rubricator or by an illuminator. Marginal 'prompts' for these capitals are still visible in the work of the first scribe, but not in the work of the second.

The rubricator clearly worked after the principal correcting had been done, since his work affects some of the corrections, and he also made a small number of additional corrections to the text himself in red ink. There remain a few corrections that cannot be definitely assigned to any of these three sources. A marginal note in Latin on f2r, accompanied by an explanatory sentence in English, is circled in a rather darker red, but the hand seems to be
of a slightly later date (? mid 13th century). It is also responsible for corrections to Latin quotations on f.35v, and possibly for some of the other unidentified corrections. A darker red ink has also been used for corrections and additions to some of the early headings, for instance the addition of unlust to asolknesse and pride to modinesse, in the headings on ff.1r and 1v, which suggests that the OE words were becoming archaic. A hand using W instead of wynn has also made three corrections (Welle from Belle, and Wrecche above earme, f.32v, and Wyle over an erasure on f.34r) and this may be the same hand as the f2r note. Some of the marginal attributions in red include the use of W in the abbreviated form of Evangelista, but it is difficult to determine who is responsible for these, and other marginal notes in red giving the sources of Latin quotations. Additional Latin quotations supporting the text are occasionally made in the margins by Scribe 1, circled and underlined by the rubricator.

The bulk of the MS is well-preserved and the writing is still easily legible; however, the lower sections of ff.4v to 7v have become very faded, and it is sometimes difficult and occasionally impossible, to make out the words, even with the assistance of ultra-violet light.
3. LANGUAGE

A. Sounds and Spellings.

Vowels

\(\text{æ} \) The reflex of OE \(\text{æ} \) is predominantly \(\text{a} \). Incidence of forms with \(\text{o} \), indicating rounding of the vowel, rises as high as 50% in the case of lore/lare, but is usually in the region of 20%. A few digraph forms appear (loac, gemoane, hoal, ancan/anaon), perhaps indicating an attempt to represent a sound not yet fully rounded, and perceived as different from \(\text{o} \) already existing, and the lengthened form of \(\text{o} \) in open syllables. Ekwall suggests that the /\(\text{ɔ}:\)/ stage had been reached in London by the end of the twelfth century, and Luick says that \(\text{o} \) was reached in the 12th century in the South and in the 13th century in the South Midlands, while Jordan feels that the /\(\text{ɔ}:\)/ stage was only generally reached in the 15th century. The degree of rounding at a particular point in time is difficult to ascertain, and representation in literary texts shows considerable variety. In the Midlands, conservative texts such as the Ormulum and AW retain \(\text{a} \) at or after 1200, although slightly earlier texts from two similar areas, the Peterborough Chronicle continuations and the Worcester Fragments, show some rounding - in fact rounded forms predominate in the Worcester Fragments, from the 2nd half of the 12th century. In the case of the Poema Morale, the South Midlands late-12th century version in MS Lambeth 487 still has predominantly \(\text{a} \) while the early-13th century version from the London area (MS Trinity Coll. Camb. 402) has predominantly \(\text{o} \). But the retention of \(\text{oa} \) forms in the London Proclamation of Henry III (1258), and in Genesis and Exodus from the southern borders of the Midlands c. 1300, would seem to suggest that some difference between the original \(\text{o} \) and the rounded \(\text{a} \) was still perceived at the end of the 13th century in this area. Nevertheless, the number of \(\text{a} \) forms remaining in VV makes it a conservative text in this respect if the date of c.1200 and the provenance of Essex/Middlesex are correct.
The reflex of OE ā is <a> except before the lengthening groups  
\(\text{nd} \) and \(\text{ng} \) where signs of rounding appear with varying 
frequency (hand (11 times)/hond (1), lang (5)/long (4), 
fandinges (3)/fondinges (4), lamb, wombe). There is no 
evidence of rounding before \(<\text{id}> \) or \(<\text{r}>+ \) consonant, but the 
rounding seems connected with nasals in lengthening groups 
rather than simply nasals, since there is no rounding in words 
like \text{mann}, and indeed the OE prefix \text{on-} often moves to \text{an-}.

<o> before lengthening groups, especially \(<\text{nd}> \) and \(<\text{ng}> \), was 
usual in the South and Midlands in the 12th century.\(^7\) \(<\text{oa}> \) 
spellings, which occur for the lengthened a before nasal groups 
in, for example \text{Proc.1258} and \text{Wor.F} are not found here, but 
Scribe 1 twice writes \(<a> \) with a small \(<o> \) above (\text{sande} = 
messenger, \text{wandede} = spared). Since there is no cancellation 
of the \(<a> \), this may be a deliberate diacritic. The incidence 
is very small (for those words, Scribe 1 otherwise writes 
sonde, wonde, Scribe 2 once writes \text{sande}), but can be explained 
as a technique used only for words that might otherwise be 
confused with forms arising in this dialect area from the use 
of \(<a> \) for OE i-mutated e, senden (from senden) and wanden 
(from wenden).

\(\bar{a}\) 

There is no apparent distinction in the treatment of OE \(\bar{a}^1\) and 
\(\bar{a}^2\), but there is some variation in forms. Approximately 50% 
of cases have \(<a> \) and 34% \(<e> \), but \(<e> \) predominates in some 
individual words (\text{eare}, \text{er}) through heavy use by Scribe 1, and 
some words also show a significant number of \(<e> \) forms from 
both Scribes (\text{flesc} (12), \text{eure} (6), \text{neure} (6), \text{elch} (3), \text{were} (2)).

In addition, there are a small number of forms with \(<ea> \) (\text{eare}, 
\text{weapne}, deadbote, leanen, \text{eareades}, \text{deale}, elch), an inverted 
spelling which tended to occur after \text{ea} had been monoph-
thongised and frequently spelt \(<e> \). \(\bar{a}^1\) and \(\bar{a}^2\) fell together 
in Kent and the South East as a close \([\varepsilon:]\) but the very high 
percentage of \(<a> \) and \(<e> \) spellings here suggests a much more open 
sound, and associate the MS with the Essex/Middlesex area, where 
\(\bar{a}^1\) and \(\bar{a}^2\) underwent a localised sound change to \([a:]\). Heuser\(^8\) 
suggests that \(<a> \) for \(\bar{a}^1\) and \(\bar{a}^2\) is one of the principal indicators 
of the early London dialect, shown in the number of spellings 
like \text{strat} for street. Dülle\(^9\) finds a mixture of \(<e> \) and \(<e> \)
forms in early London Charters, *Proc.1258* and Adam Davy's *Five Dreams*, with the `<e>` frequency increasing with time, and some `<o>` forms in the *Proc.1258*. The Trinity *PM*, however, has mostly `<a>`, as has the *Prisoner's Prayer*, a text that is fairly certainly from London, dated c.1250. From place-name evidence, Bohman finds that while `<a>` predominated in EME in Essex and London alongside some `<e>` spellings, which were quite common in Middlesex in particular, `<e>` rapidly became standard after 1300.

The reflex of OE `ë` is generally `<a>`. The very few exceptions include *togedere* (always `<e>`), *salmess*, *wæcoche*, and *hweper*/*hweper* (where an `<e>` form already existed in OE). `<e>` forms could be influenced by Kentish fronting in OE or possibly by Norman spelling convention. *Proc.1258* contains one `<e>` form (`wes`), and the Trinity *PM*, like *VV*, has *hweper*.

OE `ë` is usually `<e>` but a considerable number of `<ie>` forms occur (`siechen`, `hier`, `miede`, `swiete`, `biene`, `bieten`, `behieue`, `kiel`, `profiete`). This spelling more probably represents the influence of Kentish writing of `<ie>` for the `ë` from OE `oë` (`œ` in Kentish) than a tendency towards diphthongisation. The influence of AN `<ie>` for `ë` is usually thought of as a later development, and in any case this MS shows a generally low level of French influence. Flasdieck's theory of an East Saxon diphthongisation `/e:/ > /i:ə/ > /i:/` has little support according to Jordan, but opinion is divided as to whether `<ie>` spellings represent a phonological development or a spelling convention. In addition to theories of diphthongisation, an early raising of `/e:/ > /i:/` is argued by Malone (beginning in OE) and Bliss (by the 13th century). `<ye>` and `<ie>` spellings for OE `ë` also occur in some Kentish documents and are discussed in some detail by Gradon in her introduction to the *Ayenbite of Inwyt*, but there are no `<ie>` spellings for `ë` in *PM* or in DÌille's early documents. The use in *VV* of `<ie>` for *propriete* (Latin *propheeta*) might possibly indicate a close `[e:]`, but this will be discussed more fully in the section dealing with `<o>`. `<ie>` is never used for `<æ` or `<ea`, showing that these sounds
are clearly differentiated, and confirming that there is no influence of Kentish [♂:] for ǽ.

The reflex of OE ǣ is <e>, but OE ǣ from i-mutated ā before a nasal may occur as <a> or occasionally <æ> (namen, andin, sente/sante/sante, wanden/wenden). This characteristic, found in Essex, is another of the basic indicators of a London text according to Heuser 2, and is also found once in Proc.1258, in the PM (especially MS McClean 123), the Essex Gospels, King Alissaunder, and London place-names such as Pall Mall, Thames, and Fancherche (Fenchurch).

The reflex of OE ē is <i> with the very occasional use of <y> in word-initial or -final position (ydelnesse, ys, heuy, grady) and medially (forbysne). There is a 40% occurrence of <e> for <i> in the word (un)bliëeliche/bleëeliche. This spelling is found in other mid-southern and South Eastern texts such as Floris and Blancheflour, the Fox and the Wolf, the Kentish Sermons and Avenbite, suggesting an antecedent OE form with <y>. (cf. <u> forms in Lamb.Hom., Brut and Sawles Warde.)

OE ǭ is <o>. Some digraph forms appear before <ht> (Souhte/ Soutes/Sauhtes, besouhte, bouhte) indicating the development of a vowel glide (see below, p.xix).

OE Þ is <u> with just three incidences of <o>, all before nasals (beswonken, incmen, genomene). Jordan 6 feels these spellings (he claims there are no examples in VW) may have arisen because of the minim environment where, for clarity, the AN convention of <o> for <u> was sometimes adopted from the late 12th century. Scragg 7 suggests that this may possibly have been the reason for the original development in late Latin, but that the minim environment was not the immediate cause of the convention in English, since it also occasionally occurs in non-minim environments. It was more a result of simple scribal borrowing from Latin/AN, perhaps also associated with the sound change /o/ > /u/ in words like among, money, encouraging the falling together of the two graphemes <o> and <u>.

OE ð is variously represented. It is predominantly <ie> (bried, fier, befielde, ingehied, priede) or <e> (bredale, screden,
befelen, ke5en), showing the influence of the late Kentish OE change y > e, plus the <ie> spelling by analogy with the <e, ie> spellings developed from O.Kentish <io> and partly extended to OE e (see above, p. xiii). This indicates a similar /e:/ sound for OE y. There is also a regular E. Midland type <i> spelling in the words litel and forpi, and there are two instances of <y> in ky5en.

The reflex of OE y is predominantly <e>. However, OE mycel becomes michel or muchel (with 24 of the 26 <u> spellings coming from Scribe 1), and there are <i> and <y> forms, especially after <k> and <g> (kych, mankynn/mankinn, xekinde, gylt, gildene, king/kyng) or before <ht> (drihten, godfrihti).

Ek summarises the work of previous scholars on the development of OE y and, working with material from 1100-1350, shows that the Kentish development y > e extended to the southern boundaries of the E. Midlands, so that Hertfordshire, Middlesex, Essex, Cambridgeshire and Suffolk all show <e> forms predominating. However, all these areas show <i>, <y> and <u> as well, with the more western counties (Herts. and Middx.) showing more <u> than <i, y>, and the more eastern counties showing more <i, y> than <u>. They were thus areas of genuinely mixed forms.

Heuser found <e> typical of London. Ekwalt finds that, excluding the many bury and hull forms which he sees as special cases, <e> was the most common form in London English around 1300, followed by <i>, which he felt might be influenced by immigration from the E. Midlands into London, with some traditional <u> forms. The Trinity PM has <e> with some <u> and <i> spellings, Proc.1258 has <e> and <u>, while the earlier charters in Dölle's group have a mixture of <y> and <i> with a few <e> forms. Interestingly, the PP regularly has <e> for OE y with the single exception of the word muchel, so that this form in yV does not prove any distinctively western influence in the work of Scribe 1.

V generally has <ea> for OE ea and for ea before lengthening groups (eadi, eadmode, dea, heaued; eard, ofearnin, healden,
twifeald) with occasional <æ> forms, especially before <l> + consonant (ædinesse, ælle; æld-mone, fallen). In other cases Ææ generally produces <a> forms (æl, marc, scarpe, scal, harm, salm), in keeping with the change Ææ → æ → a, which generally took place between the beginning of the 11th and 13th centuries. Ææ produces some <e> forms (heued, edmodnesse, dedlich, lesinge), and Ææ produces one <e> form (selm). This pattern agrees with that found in London place-names by Bohman. The Anglian rounded vowel before <ld>(-old developed from unbroken -ald) occurs in cold but not in ealde/elde, showing an intermediate stage in the replacement of e/æ forms with o forms which Bohman finds was completed in London in the 14th century. Before <h>, <g> or a palatal, some <ei> spellings are found, showing signs of the development of a vowel glide (neih, heih dei, eigen). i-umlaut of Ææ before <r> and <l> groups, and of Ææ, is <e> (derne, eldest, welle, iheren, hersum, nede) or <ie> (dierne, ielde, schiehen, nied, aliesend) which might result from the <ie> spelling convention already noted, or the influence of WS <ie> spellings. With limited material, Bohman finds <e> to be usual in London place-names, and this is also true of the Trinity FM. i-umlaut of Ææ before <h> yields <i> (miht). This form was widespread in ME since, in addition to late WS <i> and <y> < ie, Anglian and Kentish <e> before <h> also became <i>.

A small number of <eo> spellings remain for OE eo, principally from Scribe 1 (weork, eorœa, sword; beon, æseœ, beweop, Æœf) with isolated examples of transposition (woerkes). Otherwise, <ie> is usual for Æo (Kentish io), and Æo before lengthening groups (bien, priest, lief, friend; liernin, ierœ, iernen), with some <e> forms (ben, æsen, frend, prest; lernin bernen, eröliche). <e> is usual for Æo in other, non-lengthening, environments (werk, werpen, berken, keruen), with the exception of the word hert, which shows signs of lengthening, having a 50 per cent occurrence of hierte and one hirte, and also a small number of forms from Scribe 2 showing rounding of Æo before <r> in work, worpen. Scribe 1 once writes work with a diacritic below the <o>, (or o/e diphthong ?) otherwise werk,
Bohman and Heuser find <e> for OE eo typical of early London English, with a very few <u>, <o>, and <i> forms. <u> and <o> forms are influenced by the early rounded forms (representing [ɔ]) in areas other than the SE. Unrounding resulting in <e> seems to have begun in the 12th century in the E. Midlands. These findings agree with Wv forms for eo and with Dölle's early London texts, which show <eo> and <e> for eo, but the Trinity FM, like Wv, also shows <ie> forms for eo.

Ek summarises the work of previous scholars on the development of OE eo. He does not contest Flasdieck's theory of a development /e:/ > /iə/ > /iː/, discounts any possible influence of AN spelling in <ie> forms at this early stage, and also discounts the effect of simple cross-dialect influence from Kentish. From his own material he finds that Cambs., Herts., Essex, Middx. and London all show the same development as Kent, namely an OE change eo > io, with io retained for the i-mutated eo. In very early ME, io became <ie> in both cases. Flasdieck's theory of a south-eastern diphthongisation of e, would not seem to be conclusively proven without more supporting evidence.

In her treatment of ie/ye graphs in the introduction to Ayenbite, Pamela Gradon suggests that there was some confusion between i/ie/e spellings, but that a sporadic glide development may have occurred before e. She is encouraged in this belief by indications of a similar glide before o, shown in such spellings as buope in the Ayenbite, but there is no glide before o in Wv, and no confusion between <i, ie>, so that the evidence to suggest either diphthongisation or raising of e (and with it, OE y, which had become e in the southeast) is less in Wv than in Ayenbite. At first glance, the use of <ie> in prophiete by Scribe 1 supports a pronunciation of /e:/ for <ie>, but the word was one of the earlier Latin borrowings and could well have been anglicised either in terms of sound or spelling convention by Scribe 1, while Scribe 2 still saw it as Latin and used only <e> spellings.
For eo in the Ayenbite, Gradon suggests five different sound developments, partly arising from the postulated existence of both eo and io in the antecedent language. The principal features are a merging with e, the development of a rising diphthong, and a raising to /i:/ in word-final position, and perhaps in some other environments. In WV there is no evidence to support a change in word-final position to /i:/, since the alternative to <ie> in such instances is <e> rather than <i>. For 'they' and 'she', Scribe I several times corrects he to hie, and in one case wrongly corrects it when it represents 'he', suggesting that there may have been some confusion between the forms, as would be expected if there were an /e:/ pronunciation in hie. A similar confusion, between heo and he, exists in another text which may come from the London area, King Horn, and this helps to support the idea of a confusion between forms in the spoken language. This kind of evidence, together with the general lack of <i> spellings as alternatives to <ie>, and the complete absence of back-spellings of <ie> for OE i suggests that there was no raising of eo to /i:/ in WV.

The question of diphthongisation is rather more difficult to decide, but it is worth noting that WV has none of the <ye> spellings which are found in the Ayenbite, suggesting, when used medially, a glide similar to that represented by initial <ye>. <ie> is so widely used in WV (for OE y, e, eo) that it is hard to believe that it could consistently represent a diphthongisation, and the likelihood of its being merely a spelling convention (arising originally from the io/eo spellings and extended to e and y when the sounds represented fell together) is underlined by the frequency with which Scribe I corrects <e> to <ie>. While a glide could have been developed in some environments, it seems more reasonable to suppose that <ie> principally represents /e:/ in this text.

There is evidence of the development of diphthongs beginning in the late OE period from front vowel + å in dage/dai, weiz/wei, mai, faire, herien, existing alongside a few old forms like dagas/dages;
also of a glide developing in o/a + ht (poutes/pohthes/powtes, besouhte, ah/auht/awht, naht/noht/naught/nawht), and in e + h (heih/hei/heige, nei/nieh).

There is a tendency for /j/ to be lost between a front vowel and d, s, n (sade/sede predominate alongside saide/seide). This loss is typical of both West and East Saxon areas, and probably also Kentish according to Jordan. Forms with and without loss are found in PM and in Adam Davy. Proc.1258 has seide, PP has maiden. Thus both forms seemed to exist in the London area in EME.

Consonants

OE 3, when it represents the stop /g/, is written 〈g〉. 〈g〉 is also used in the combination 〈ng〉, and 〈gg〉 is used instead of OE 〈c³〉 to represent /dg/ (seggen). 〈g〉 representing a palatal remains for initial /j/, but is often lost finally (meri, hali). For capital 〈g〉 Scribe 2 uses 〈G〉 with a diacritic above in the form of a sloping 〈j〉. 〈g〉 is being lost after vowels in the creation of new diphthongs (dei, wei, wunien, herien). It remains for the velar fricative after back vowels (bugen, fordrugede) but after /a/, forms including 〈u〉 and 〈v〉 also occur (lagwe, lauze). After laterals, 〈g〉 remains (bergin, folgin, halgen).

Wynn is used throughout for /w/ (with the exception of some later insertions), and is printed 〈w〉 in this edition. Regular use of wynn at this stage is conservative, since it was already being superseded by 〈u, w〉 in the PC continuations and in Dölle’s early London texts. /w/ between two vowels has been simplified to a diphthong (saul/saw1, nielnesse). New uses of 〈w〉 include the representation of a vowel glide in a + ht (awht) and the movement of the voiced velar fricative towards /w/ (lagwe, geborgwen).

Initial 〈h〉 is relatively stable in the work of Scribe 1, but Scribe 2 frequently misses out initial 〈h〉 or adds it erroneously (is = his, alle = halle, ealden = healden; his = is, heuele = eule) suggesting that his own speech had a very unstable initial /h/ or none at all. Milroy notes the extent to which scholars in the past have tended to dismiss evidence of /h/-dropping in ME dialects, often seeing 'incorrect' use or loss of initial 〈h〉 as a graphological feature principally connected with the work of Anglo-
Norman scribes. He considers the level of \(<h>-dropping and addition of unhistoric \(<h> in a group of early ME texts from the E and SE, especially Genesis and Exodus, but also FM (especially strong in the Lambeth MS), the Owl and the Nightingale, Havelok and King Horn. To these, he could have added PP, which also features \(<h>-dropping. He concludes that \(<h>/-dropping was a genuine dialectal feature in these areas, probably arising in the 12th century through English-French contact (since there is little evidence of \(<h>/-dropping in OE according to Scragg^2) and perhaps carrying a certain amount of prestige. Connection only with AN scribes is discounted in view of the continuing spread of the habit in the years 1300-1600, when such influence would have been lost.

\(<h> is stable as a voiceless fricative in \(<ht> combinations (liht, mihti, nawht, bouhte). \(<hw> combinations remain consistent with only occasional transposition or loss of \(<h> (whi, which, wilke, wile), but the representation of \(<hl> combinations is slightly more erratic, especially in the work of Scribe 1, including examples such as hesten, lesten, leshnten, lihst.

The digraph \(<ch>\), for /tʃ/, replaces OE c + front vowel (-liche, muchel, cherch, child), but where OE has \(<cc>\, it becomes a trigraph \(<cch>\) (wrecche, wacchen).

There is one apparent example of digraph \(<th>\) (gesinthe) but this could represent the insertion of unhistoric \(<h> (see note 8.3). Otherwise, \(<p>, \<\> are used throughout for /θ, θ/. \(<\>) is more frequent overall, and is almost always used medially and finally, but in word-initial position there is no very consistent pattern. \(<p>\ is preferred in some words, and these are often words where ModE has /θ/ rather than /θ/ (bankin, penchen, bcht, brall, bolien, ping, prie), while \(<\>) is preferred in \(\oe, \œar, \œat, \œanne, \œes, where ModE has /θ/, but there are many exceptions in both directions, and Scribe 2 uses \(<p>\ rather more often than Scribe 1. Jordan^24 suggests that initial voicing of /θ/ began only in the 14th century and that, where differentiation was attempted, it was then between \(<p>\ (which outlived \(<\)> as the voiced and \(<th>\ as the voiceless form. However, voicing of initial /f, s, θ/ in Kentish as well as in SW areas has been discussed by many commentators^25. There are no
traces in YV of voicing of initial /f,s/. This could help to confirm its location as somewhere on the borderline of the voiced/voiceless areas. It appears that voicing spread in a northerly direction, never reaching much further than Essex.Middlesex in the eastern part of the country. Poussa suggests that Orm's orthography indicates no voicing of /f,s,θ/ in his dialect area. In the case of /f,s,θ/, voicing receded again towards the South and West in the late ME period, perhaps, Poussa suggests, as a result of contact with Scandinavian dialect areas. In the case of /θ/, there could, in this text, be some correspondence between <p> and /θ/. and <ø> and /ø/, but this cannot be proved conclusively, and it is not a correspondence that has been found in other texts. YV is perhaps slightly conservative in having only an isolated example of <th>, which has found its way into the first PC continuations, and both the Lambeth and Trinity MSS of PM.

<k> is used to represent /k/ before a front vowel (king, kenne, kelien, keøn), and occasionally replaces <c> before a consonant (forsakø, tobrekø), and also in word-final position (ønk, folk), but here there is more often a c/k distinction between inflected and uninflected forms (boc/boke, lac/lake, folc/folke). Rather than being merely a graphological habit, this most probably represents the pronunciation of final e, since there are still signs of the pronunciation of final e in the London area in Chaucer's time, especially in adjectives. <c> + front vowel occurs infrequently, and shows no sign of the French usage where <c> + high front vowel represents /s/ (tobrecen, locesø, specinde, ancre, bescesø).

The use of digraph <sc> for /f/ is quite consistent (scal, sceawin, scolde, wascen), but there is occasional use by both scribes of <sch> (mannischnesse, flasch, flesches), and Scribe 1 also writes mannisnesse twice.

<f> is used for /f/, but in medial positions where voicing might be expected, <u> is generally found (keruen/karf, lieue/lief, luuien, hlauerd). <v> very occasionally replaces <u> for /u/ in word-initial position (vre, vnderstande, vnøeaves, vnthersumnesse). There is thus some sign of the influence of the French/Latin spelling conventions, but no sign of initial voicing of /f/.
B. Morphology

Nouns

Little difference now remains between the various declensions found in OE. The forms used in VV may be summarised as follows. Forms in brackets occur only rarely.

<table>
<thead>
<tr>
<th>Singular</th>
<th>Nom./Acc.</th>
<th>θ</th>
</tr>
</thead>
<tbody>
<tr>
<td>Gen.</td>
<td>es</td>
<td>(e, θ)</td>
</tr>
<tr>
<td>Dat.</td>
<td>e (θ)</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Plural</th>
<th>Nom./Acc.</th>
<th>es (en, e, θ)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Gen.</td>
<td>es, e</td>
<td></td>
</tr>
<tr>
<td>Dat.</td>
<td>es, en (e)</td>
<td></td>
</tr>
</tbody>
</table>

The general tendency towards syncretism of forms is strongest in the plural, where dative -en (from -um) and genitive -e (from -a) remain, alongside a considerable number of -es forms. By far the most common nom./acc. plural form is -es, and all loan-words are given this inflection. The plural of the OE weak declensions often moves to -en (tungen, earen, eigen, lippen, wicchen), but occasionally to -es (lafdies, bowes). Many feminine nouns that would have had a plural -a (or possibly -e) have moved to -es (strenges, mihtes, bienes, dades). Neuter nouns with -u or θ plurals and irregular nouns with -a plurals move to either -en or -es (faten, bonen, wundren, lemen/lemes, duren, handen/handes, monepes), though there are isolated -a forms (wappne, watere, childre/children). A few of the OE neuter uninflected plurals remain (gear, lif, Sing) alongside Singes, wordes, while the -or group with θ or -u plurals in OE move to -en (brethren, dohtren). Mutated plurals remain in fot > fiet, and mann > menn, and in friend as a plural form, although it is no longer graphically differentiated from the singular in this variety because of the 〈ie〉 spelling in the singular. Lack of the development of an alternative plural form may indicate that there was still a phonological difference.

In the singular, the dative retains a stronger identity and is almost always -e, though in practice the case distinction is lost in nouns with a stem ending in -e. The genitive is -es for all nouns except a very few feminine nouns where -e is found as in OE (herte, helle, lare), and a small number of nouns with no genitive or dative inflection (fader, moder).
Adjectives.

Adjectives whose stem in OE ended in a vowel, such as clene, newe, scene, swete, milde, blye, ece, are invariable. Other adjectives still show slight differences between what were the OE definite and indefinite declensions, and some differences between the treatment of mono- and poly-syllabic words. The pattern for indefinite adjectives may be summarised as follows:

<table>
<thead>
<tr>
<th>Monosyllabic</th>
<th>Polysyllabic</th>
</tr>
</thead>
<tbody>
<tr>
<td>M  N  F</td>
<td>M  N  F</td>
</tr>
<tr>
<td>Sing. Nom.</td>
<td>0  0  0</td>
</tr>
<tr>
<td>Acc.</td>
<td>0, e, (ne)</td>
</tr>
<tr>
<td>Gen.</td>
<td>es</td>
</tr>
<tr>
<td>Dat.</td>
<td>e</td>
</tr>
<tr>
<td>Plural</td>
<td>e</td>
</tr>
</tbody>
</table>

The definite declension (where adjectives are used after a determiner) generally has -e in all cases except for the genitive singular, which generally has -es. However, uninflected forms for all cases in the singular occur occasionally in polysyllabic adjectives. While polysyllabic adjectives are clearly beginning to lose their inflections, in general adjectives retain quite a high level of inflection. When used substantively, they frequently have dative plural in -en and occasionally also accusative plural (showing syncretism) and dative singular in -en. An exception to these general rules occurs in the case of adjectives ending in -i, where the -e inflection usually only occurs when <i> is retained. Forms with -i can be found in all cases, singular and plural.

Demonstrative/Definite Article.

<table>
<thead>
<tr>
<th>M. Sing.</th>
<th>N. Sing.</th>
<th>F. Sing.</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>5e, (se)</td>
<td>5at, (5e)</td>
<td>5e, (5e)</td>
</tr>
<tr>
<td>Acc.</td>
<td>5an, 5anne, 5e (5enne, 5en)</td>
<td>5at, (5e)</td>
<td>5a, 5e, (50)</td>
</tr>
<tr>
<td>Gen.</td>
<td>5as, 5es</td>
<td>5are</td>
<td>5are</td>
</tr>
<tr>
<td>Dat.</td>
<td>5an, 5e, (5a, 5o, 5e)</td>
<td>5are, 5e, (5o, 5a, 5ere, 5ere, 5are)</td>
<td>5a, 5e, 5o, (5an)</td>
</tr>
</tbody>
</table>
It can be seen from the above table that, given the weakening of OE dative -m to -n, much of the OE paradigm remains - more for instance than in the final continuation of PC - but that there is a general move, in all but the genitive case, to be as an all-purpose definite article.

The use of se as the masculine and feminine nominative form of the definite article is infrequent, but it is regularly used as a demonstrative pronoun in the construction se se. This is obviously a traditional phrase, as the use of a demonstrative to re-inforce the case- and genderless relative particle se is not usual in other instances, occasionally causing some ambiguity as to the identity of the referent or its precise role in its own clause. Se is also occasionally used as a relative without the particle se, especially as a translation of Latin qui. Such uses are also found in OE.27

Variant forms, apart from minor graphological ones, include the rounded and unrounded forms se and se, and also ses and ses from OE ses. The few seere forms in the feminine dative singular may be derived from O.Kentish seere, and the e forms (with assimilation) in aten ande (16.10) and at ten ande (12.3, 44.26) may derive from O.Kentish sem.

In addition to its use as neuter nominative and accusative singular definite article, sat can be seen developing as a more general demonstrative adjective/pronoun in such examples as also do saat unwise mann se ... (22.20), sat tocene saat ilke mann se ... (75.1), Abraam ne hadde nanne sune bute enne and saat was bigeten on his michele ielde (55.12).

Demonstrative Adjective.

<table>
<thead>
<tr>
<th></th>
<th>Masculine</th>
<th>Neuter</th>
<th>Feminine</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>ses, sies, (sis)</td>
<td>sis</td>
<td>ses, sies, sis</td>
<td>sese (sas)</td>
</tr>
<tr>
<td>Acc.</td>
<td>sisse</td>
<td>sis</td>
<td>sese (ses, sis)</td>
<td>sese (sas)</td>
</tr>
<tr>
<td>Gen.</td>
<td>(seses)</td>
<td>(sis)</td>
<td>(ses)</td>
<td>-</td>
</tr>
<tr>
<td>Dat.</td>
<td>sese (sesen)</td>
<td>sese, sis</td>
<td>sese, sessere (sessere, sesre, sis)</td>
<td>-</td>
</tr>
</tbody>
</table>
Here again, the move towards standard forms - *sis* in the singular and *ßes* and *ßas* (not yet rounded) in the plural - can be seen alongside older forms.

Datives with *<n>* are used before a following vowel. Nominative forms in both masculine and feminine show Kentish influence in the spelling, *<ie>* from *<eoo>* (Kentish *<io>*) in the feminine and *<ie>* for *<e>* in the masculine (see pp. xiii and xvi-xviii for further discussion of such spellings). Forms with *<r>* in the feminine dative singular occurred as variant forms in OE.

Personal Pronouns.

<table>
<thead>
<tr>
<th>1st. Person</th>
<th>2nd. Person</th>
<th>Dual</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Sing.N.</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>ic, ich (I, ihc)</td>
<td>ßu, tu (ßie)</td>
<td></td>
</tr>
<tr>
<td>A. me</td>
<td>ße, te</td>
<td></td>
</tr>
<tr>
<td>G. min</td>
<td>ßi</td>
<td></td>
</tr>
<tr>
<td>D. me</td>
<td>ße</td>
<td></td>
</tr>
<tr>
<td><strong>Plu. N.</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>we</td>
<td>ßie, ße (hie)</td>
<td></td>
</tr>
<tr>
<td>A. us</td>
<td>-</td>
<td></td>
</tr>
<tr>
<td>G. ure</td>
<td>ßure</td>
<td></td>
</tr>
<tr>
<td>D. us</td>
<td>ßeu, ßew (eu, euw)</td>
<td></td>
</tr>
</tbody>
</table>

The dual pronoun forms all occur in the confession of swearing and the conversation between Reason, Soul and Body - that is to say, all in the work of Scribe 1. Dual forms would be appropriate in the conversation between Mercy and Truth, but do not occur.

There are some scribal differences in the range of forms used. Among the 1st and 2nd person pronouns, Scribe 1 is responsible for all the marginal forms (*ihc, i, ßie, hie, eu, euw*). He uses *ic* and *ich* in the approximate ratio 3:1, uses *ßie* and *ße* more or less equally, and prefers *ßeu* to *ßew*. Scribe 2, however, is more consistent. He uses *ich* in every case but two, *ßie* (2nd person nominative plural) in every case but one, and always *ßew* for 2nd person dative plural.
An inflected form *hise*, showing plural concord, is used in some instances in the work of Scribe 2, with one correction being made by the rubricator from *his* to *hise* where the word is used substantivally with plural reference (59.2). Such forms were common in ME but not in OE, and this, like the occurrence of more OE spellings in the work of Scribe 1, confirms his slightly more conservative usage.

Marginal forms in the 3rd person pronoun come from both scribes. Accusative/dative syncretism is beginning, but is not yet widespread. In the feminine singular there is only one instance of *her* (Scribe I), and by far the most common form is hes. There is no satisfactory explanation as to where this form originates. Such extensive use is unique to this MS, though traces do occur in other texts, especially SE ones (the Trinity and Lambeth MSS of PM, Homilies in MS Cotton Vespasian A22, and Ayenbite) and Robert of Gloucester's Chronicle from the SW Midlands. A hes form in the accusative plural is more widespread (PM, Havelok), and Mosse has noted a similar form on the continent in O. Frisian, which may give a clue to its derivation. Discussing *setes* (= sette es) in Havelok, Bennett and Smithers suggest the influence of M. Dutch *se* used enclitically. Philippsen quotes Morsbach's explanation that hes in the fem. sing. arose from confusion between *heo* and the demonstrative *seo*, that *seo* as the pronoun in the accusative was used enclitically and re-analysed (calde se > caldes > calde (h)es). This analysis is built somewhat on the same lines as the theory that has *seo* as the fore-runner of *she*, but it seems somewhat strained.

<table>
<thead>
<tr>
<th>3rd Person Pronoun</th>
<th>Masculine</th>
<th>Neuter</th>
<th>Feminine</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sing. N. he (hie)</td>
<td>hit, it (hitt)</td>
<td>hie (3ie, heo, he)</td>
<td></td>
</tr>
<tr>
<td>A. hine, him</td>
<td>hit, it (hitt)</td>
<td>hes (hie, his, her)</td>
<td></td>
</tr>
<tr>
<td>G. his</td>
<td>his</td>
<td>hire</td>
<td></td>
</tr>
<tr>
<td>D. him</td>
<td>him</td>
<td>hire</td>
<td></td>
</tr>
<tr>
<td>Plu. N.</td>
<td>hie, he, hi</td>
<td></td>
<td></td>
</tr>
<tr>
<td>A.</td>
<td>hes, hem, his (is)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>G.</td>
<td>here (heare, her)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>D.</td>
<td>hem (heom, him)</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Marginal forms in the 3rd person pronoun come from both scribes. Accusative/dative syncretism is beginning, but is not yet widespread. In the feminine singular there is only one instance of *her* (Scribe I), and by far the most common form is hes. There is no satisfactory explanation as to where this form originates. Such extensive use is unique to this MS, though traces do occur in other texts, especially SE ones (the Trinity and Lambeth MSS of PM, Homilies in MS Cotton Vespasian A22, and Ayenbite) and Robert of Gloucester's Chronicle from the SW Midlands. A hes form in the accusative plural is more widespread (PM, Havelok), and Mosse has noted a similar form on the continent in O. Frisian, which may give a clue to its derivation. Discussing *setes* (= sette es) in Havelok, Bennett and Smithers suggest the influence of M. Dutch *se* used enclitically. Philippsen quotes Morsbach's explanation that hes in the fem. sing. arose from confusion between *heo* and the demonstrative *seo*, that *seo* as the pronoun in the accusative was used enclitically and re-analysed (calde se > caldes > calde (h)es). This analysis is built somewhat on the same lines as the theory that has *seo* as the fore-runner of *she*, but it seems somewhat strained.
Heuser dismissed it, Philippsen points out, and he says that there was a more general belief in the influence of Dutch and Frisian, strengthened by evidence of settlement in the SE by Netherlanders in the reign of King Stephen. More recently, David De Camp has commented on the strength of Frisian influence in OE in the SE, and it therefore seems likely that the acc. fem. sing. and general plu. forms are linked together historically in an antecedent form probably deriving from O.Frisian hes, but the date of its adoption in SE England is uncertain.

There is one occurrence (Scribe 2) of gie for hie (fem. nom. sing.) and also one instance of hie for gie (= 'you', nom. plu.), and these may well be no more than errors of copying. It is just possible, however, that they indicate the existence of a marginal phoneme reaching this area, such as that represented by Orm's 3h. According to Samuels such forms existed on the boundary between /h/ and /ʃ/, and spread southwards as this boundary moved south.

As can be seen from the extent of the surviving paradigms for nouns and pronouns and definite article, and in spite of some syncretism and the spread of ge as a universal definite article, awareness of grammatical gender remains strong in WV, and gender/case endings appear to be applied more accurately here than in, for instance, the PC final continuation. Charles Jones argues for an 'Anglian sub-system' where, in Anglian texts but also in some Southern and Kentish ones including WV, endings which were gender marked morphemes in OE become markers of case only in ME, like the dative feminine mesh ending, which became extended to other genders as a general marker of dative case. It is argued by Shigeaki Karakida, and I agree with him, that this theory cannot be said to apply to WV since there is strong evidence for actual gender change rather than a change from gender to case role for the mesh ending in a particular group of originally masculine and neuter nouns labelling abstract vices and virtues. They are often given a female personification, and referred to by feminine pronoun forms, clearly under the influence of the feminine gender of their Latin equivalents, with which they are closely associated in the text. Since this is so, it is quite possible that the few words affected which do not belong to this group of vices and virtues also demonstrate actual gender change rather than an 'Anglian sub-system'
at work, and it must be born in mind that the total number of instances of change is in any case quite small. Karakida also quotes useful statistics on the distribution of forms of determiners.

Verbs.

The usual verbal endings are as follows:

<table>
<thead>
<tr>
<th></th>
<th>Strong</th>
<th>Weak I</th>
<th>Weak II</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Indicative Pres.</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Pres. 1 Sing.</strong></td>
<td>-e</td>
<td>-e</td>
<td>-i(3)e, -i</td>
</tr>
<tr>
<td>2 Sing.</td>
<td>-(e)st</td>
<td>-(e)st</td>
<td>-est</td>
</tr>
<tr>
<td>3 Sing.</td>
<td>-(e)i</td>
<td>-(e)i</td>
<td>-(e)i</td>
</tr>
<tr>
<td>Plu.</td>
<td>-ei</td>
<td>-ei</td>
<td>-i(3)ei</td>
</tr>
<tr>
<td><strong>Pret. 1 Sing.</strong></td>
<td>θ</td>
<td>-(e)de</td>
<td>-(e)de</td>
</tr>
<tr>
<td>2 Sing.</td>
<td>-e</td>
<td>-(e)dest</td>
<td>-(e)dest</td>
</tr>
<tr>
<td>3 Sing.</td>
<td>θ</td>
<td>-(e)de</td>
<td>-(e)de</td>
</tr>
<tr>
<td>Plu.</td>
<td>-en</td>
<td>-(e)den</td>
<td>-(e)den</td>
</tr>
<tr>
<td><strong>Subjunctive</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Pres. Sing.</td>
<td>-e</td>
<td>-e</td>
<td>-e</td>
</tr>
<tr>
<td>Plu.</td>
<td>-en</td>
<td>-en</td>
<td>-in</td>
</tr>
<tr>
<td><strong>Pret. Sing.</strong></td>
<td>-e</td>
<td>-(e)de</td>
<td>-(e)de</td>
</tr>
<tr>
<td>Plu.</td>
<td>-en</td>
<td>-(e)den</td>
<td>-(e)den</td>
</tr>
<tr>
<td><strong>Imperative S/P</strong></td>
<td>θ,-e,-ei</td>
<td>θ,-ei</td>
<td>-e,-i(3)ei</td>
</tr>
<tr>
<td><strong>Infinitive</strong></td>
<td>-en</td>
<td>-en</td>
<td>-in,-i(3)en</td>
</tr>
</tbody>
</table>
| **Pres. Participle** | -ende,-inde | -inde,-ende | -inde,-inde-
|  | -ende,-inde | -inde,-ende | -inde,-inde-
| **Past Participle** | -en   | -ed,-od(e) | -ed,-od(e) |

Southern/Midland forms for 2nd and 3rd person singular of the present indicative with -a, -st rather than Northern -es are found throughout, as is Southern/Western -e after the 3rd person plural of the present indicative in all the regular verbs (but compare these with forms of haben below p. xxx). Saxon syncopated
forms of the 2nd and 3rd person singular of the present indicative are widespread. Present participles vary between the raised Southern -inde and Midland -ende. Past participles regularly have the prefix -ge or -i, which is a feature of Southern texts. Inflected infinitives (-ne) are occasionally used with to, especially in the case of to donne, but without any real consistency.

Vowel gradation in strong verbs remains quite close to the OE patterns, except that some distinctions have become blurred by the smoothing of OE diphthongs and the alterations to OE y and e, which particularly affect signs of i-mutation in the 3rd person singular of the present tense. The consonantal change in chiesen -> sceoren, and forliessen -> forloren also remains.

The principal features of the common preterite-present and irregular verbs are as follows:

<table>
<thead>
<tr>
<th>Infinitive</th>
<th>Witen</th>
<th>Cunnen</th>
<th>Sculen</th>
<th>Muen</th>
<th>Aven</th>
<th>Moten</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pres. 1 S. Indic.</td>
<td>wat, wot</td>
<td>cann</td>
<td>scal(1)</td>
<td>mai</td>
<td>awh</td>
<td>-</td>
</tr>
<tr>
<td>2 S.</td>
<td>wast, wost</td>
<td>-</td>
<td>scalt</td>
<td>miht</td>
<td>awh</td>
<td>most</td>
</tr>
<tr>
<td>3 S.</td>
<td>wat, wot</td>
<td>cann</td>
<td>scal(1)</td>
<td>mai(3)</td>
<td>awh, auh</td>
<td>mot</td>
</tr>
<tr>
<td>Plu.</td>
<td>witen</td>
<td>cunnen</td>
<td>scule(n)</td>
<td>mugen</td>
<td>a gen, a ge 3</td>
<td>mot en</td>
</tr>
<tr>
<td>Pret. 1 S. Indic.</td>
<td>-</td>
<td>cu 3e</td>
<td>scolde</td>
<td>mihte</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>2 S.</td>
<td>-</td>
<td>-</td>
<td>scoldest</td>
<td>mihtest</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>3 S.</td>
<td>-</td>
<td>-</td>
<td>scolde</td>
<td>mihte</td>
<td>-</td>
<td>most(e)</td>
</tr>
<tr>
<td>Plu.</td>
<td>-</td>
<td>cu 3en</td>
<td>scolde(n)</td>
<td>mihte(n)</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td></td>
<td>WILLEN</td>
<td>GAN</td>
<td>HABBEN, HAUEN</td>
<td>DON</td>
<td>BIEN, BEN, BEON</td>
<td></td>
</tr>
<tr>
<td>------</td>
<td>---------</td>
<td>--------</td>
<td>---------------</td>
<td>--------</td>
<td>----------------</td>
<td></td>
</tr>
<tr>
<td>Pres. 1 S. Indic.</td>
<td>wille, wille</td>
<td>-</td>
<td>habbe, haue</td>
<td>do</td>
<td>am, ben, beon</td>
<td></td>
</tr>
<tr>
<td></td>
<td>wilt</td>
<td>gost</td>
<td>hafst, hafst, hauest</td>
<td>dest, dest</td>
<td>art, biest</td>
<td></td>
</tr>
<tr>
<td></td>
<td>wile, willes</td>
<td>Gas</td>
<td>hafes, haues</td>
<td>dest</td>
<td>best</td>
<td></td>
</tr>
<tr>
<td>Plu.</td>
<td>willes</td>
<td>Gas</td>
<td>habbes, hauen</td>
<td>don</td>
<td>bies, bees, beoes</td>
<td></td>
</tr>
<tr>
<td>Pret. 1 S. Indic.</td>
<td>wolde, waJde</td>
<td>-</td>
<td>hafde, hadde</td>
<td>dede</td>
<td>was</td>
<td></td>
</tr>
<tr>
<td></td>
<td>woldest</td>
<td>-</td>
<td>hafdest</td>
<td>dedest</td>
<td>ware, were</td>
<td></td>
</tr>
<tr>
<td></td>
<td>wilde</td>
<td>Gede</td>
<td>-</td>
<td>dede</td>
<td>was</td>
<td></td>
</tr>
<tr>
<td>Plu.</td>
<td>wolde(n)</td>
<td>-</td>
<td>hadden</td>
<td>deden</td>
<td>weren, weren</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>hafden</td>
<td>weren</td>
<td>ware, war</td>
<td></td>
</tr>
</tbody>
</table>

The plural of the present indicative shows a tendency to adopt Midland -en rather than Southern -es. Inflectional -n in the plural forms of present and preterite is occasionally dropped before a following consonant. Inflectional -n is also occasionally dropped in the infinitive but the tendency is only slight. The forms of 'have' vary between the <b> and <u, f> spellings, but <b> forms still predominate in the infinitive and 1st person singular and plural of the present indicative.

The verb 'to be' shows a range of forms that are typical of the Midlands (ben, best, be5, were) with very occasional South Western forms (beon, beo5), and a rather more frequent Kentish <ie> spelling (bien, bien, biest, bie). The verb 'to do' shows similar Kentish influence in its large number of <e> spellings in ded, dede, dedest, deden, and <ie> spellings in die5, diest, but there are no South Western forms. <a> forms in the verb 'to go' are probably a retention of OE forms rather than Northern influence, since there does not seem to be Northern influence elsewhere in the
text. However, in Reason's speech to the soul (p. 11 below) there are three instances of the use of wante (wante, wanten) as the past tense of gan, which must be seen as a Northern/Midland characteristic in a text of this early date.
4. DATING AND PROVENANCE.

A. Dating.

There is no internal evidence for dating and therefore an estimate must be made solely on the basis of palaeographical features. The handwriting of the MS has lost the characteristically rounded and even form associated with the main monastic scriptoria of the mid twelfth century and become rather more spiky and angular. However, it retains some conservative features such as the regular use of wynn, thorn and eth instead of $w, th$, the use by Scribe 1 of the sign $:$ for Latin est, and the use of capital $R$ after $a$ in Marie, all features which are generally associated more with the twelfth than the thirteenth century. In addition, $f$ and $r$ sometimes show forms with long descenders similar to the native OE type alongside the more widely used continental forms, especially in the work of Scribe 1. Tall $s$ also often descends below the line, and is still much more usual in word-final position than the rarely used short $s$. The upright of $t$ does not extend above the cross-stroke, nor does the head of $a$ (where there is one) show any sign of curling right down onto the body of the letter, features which might be expected in MSS of the mid thirteenth century.

The MS is dated c1200 by C.E. Wright, early thirteenth century in the Palaeographical Society Facsimiles of MSS, and a.1225 in the MED. A dating of c1200 would therefore seem reasonable for the MS, with the composition date somewhat harder to determine but unlikely to be more than 50 years earlier.

B. Provenance.

In trying to establish the provenance of the text, it is first necessary to examine any individual features in the work of the two scribes, and assess their effect on the text as a whole. In VV scribal differences are minor, and seem to have little dialectal significance when measured against their similarities.

Scribe 1 has several inverted spellings of 'world' (wordle), which were Kentish, but also spread to the rest of the Southeastern and mid Southern areas (Ayenbite, William of Shoreham, Lamb.Homs.). He also has one instance of $u$ for OE $y$ in wurchinde, and a higher proportion of muchel forms that Scribe 2 (but still with the michel form predominating), but $u$ forms, especially in muchel, were not uncommon in London, Essex and Middx. Scribe 1 also has blepeliche
(perhaps Southeastern from an OE antecedent with y) alongside blipeliche, while 2 has only blipeliche, suggesting more SE influence in Scribe 1.

Scribe 2 retains signs of rounding in the word work, where \( \langle eo, e \rangle \) is usual, but this is not very significant since /æ/ for \( \langle eo \rangle \) was East as well as West Saxon, and the unrounded form only began to spread in the east in the 12th century.\(^5\) Similarly, his isolated wol (= 'well') form, originally Southumbrian, is not very significant since it is isolated and was a form established in both E. and W. Midlands (Gen. Ex., R. Glous.).\(^6\)

However, in major areas such as the distribution of \( \langle i \rangle \) and \( \langle e \rangle \) forms of the present participle (both show a slight bias towards \( \langle i \rangle \)) and in the reflexes of OE \( \bar{a}^1 \) and \( \bar{a}^2 \), \( y, e, co, ea \), and \( \tilde{e} \) from i-mutated \( \tilde{a} \), and especially in the occurrence of the \( \langle ie \rangle \) graph, the two scribes are remarkably similar and must have come from the same general dialect area.

Significantly, it is Scribe 1 who is responsible for the archaic forms such as corma, dagas, heafod (corrected to heued). He also retains some OE \( \langle y \rangle \) forms and more \( \langle eo \rangle \) forms, and uses \( \langle a \rangle \) quite widely, including occasional \( \langle a \rangle \) for OE ea and \( \langle ea \rangle \) for \( \bar{e} \). These factors, together with the consistent use by both scribes of wynn and eth/thorn, and some examples of conservative grammatical features suggest that they were copying from an older document – perhaps from the mid twelfth century – and that Scribe 1 accepted more of the original text's features. If so, then his greater number of \( \langle eo \rangle \) and \( \langle y \rangle \) forms, and perhaps also some confusion between \( \langle a \rangle \) and \( \langle ea \rangle \), represent features of the original. They suggest a document not Kentish. \( \langle y \rangle \) suggests Midland influence, but \( \langle ea \rangle \) for \( \bar{a}^1 \) and \( \bar{a}^2 \) might suggest western influence. However, the occurrence of the words isene, which Heuser\(^7\) felt was typical of London and south of the Thames, and alhwat, which Samuels\(^8\) associates with Kent, but which could have spread further like many other Kentish features, suggests the SE or E. Saxon areas. Scribe 2's one isolated use of \( \langle a \rangle \) – surely copied from the exempla since it is not part of his usual repertoire – is in the word ende (= 'end'), which might also be an E. Saxon form since ende is more typical of later W. Saxon. These indicators are few and minor, and to a certain extent contradictory. The problem lies principally in the wide range of forms
found and it is simply not possible to divide these up and say some are scribal and some are original. All that can be definitely said is that there is no conclusive evidence to support the idea of a significantly more Western, Anglian, or Kentish original. The most reasonable assumption seems to be that the dialect of the original was not radically dissimilar from the scribal dialect, and that it was a dialect which allowed a wide variety of forms.

The indications given by the scribal dialect as a whole can be summarised as follows.

Use of the $\textit{ne-}$ prefix for the past participle, the $\textit{-(e)}\textit{b}$ and $\textit{-(e)}\textit{st}$ forms for 2nd and 3rd person singular and $\textit{-e}$ for the 3rd person plural of the present indicative, together with indications of rounding of $\textit{a}$ and of $\textit{u}$ before lengthening groups at an early date all rule out the North, and this is supported by the low level of Norse influence in the vocabulary.

Loss of $/j/$ between a front vowel and $<d,n>$ and syncope in the 2nd and 3rd person singular present indicative suggest a Saxon area, and this is reinforced by the lack of any sign of Anglian unbroken and rounded forms of old.

Lack of rounding of $<a>$ before a nasal and extreme scarcity of $<u>$ for OE $\textit{y}$ rules out the West.

While the SE is suggested by the pronoun form $\textit{hes}$ (fem. acc. sing. and general acc. plu.), the forms $\textit{isene}$ and $\textit{alhwat}$, $<e>$ for OE $\textit{y}$, $<ie>$ for OE $<\textit{e}>$, and the associated use of $<\textit{ie}>$ for $\textit{y}$ and $<e>$, the comparative rarity of $\textit{-en}$ plurals is not typical of Kent, and the use of $<a>$ for $\textit{\textae}_1$ and $\textit{\textae}_2$ suggest an E.Saxon rather than a Kentish area. Finally, the use of $<a>$ for $i$-mutated $\textit{a}$ before a nasal is associated with a very localised sound change found in London and Essex.

This pattern strongly indicates an E.Saxon area, and the western part of Essex, Middx., or London seem particularly indicated because these areas have been shown to produce the same kind of variation in forms (such as the pattern of $<e,i,y,u>$ forms for OE $\textit{y}$) as that found in $\textit{VV}$, alongside its special dialectal features. The earliest known location of the MS is London, which must also favour an origin in this area. The only discordant note is the mixture of Southern and Midland forms of the present participle
forms could well have reached London by this time, but they may also suggest a location in Middlesex or western Essex slightly north of London rather than London itself, more towards the southern boundary of the Anglian area.

In London itself, the two houses of Augustinian Canons at St. Bartholomew's and Holy Trinity, and the Benedictines at Westminster were flourishing at the end of the 12th century, but if the work did in fact come from slightly to the north of London, then a location such as Waltham Abbey seems attractive. The house of Augustinian Canons was established there in 1177 by Henry II as part of his penance for the death of Becket, and the Abbey built in 1184. There had, however, been a college of secular Canons attached to the church there since its founding in 1060 by King Harold. This is significant, since the author of VW might well have been a secular canon - his reference to ðese muneskes as obedient to an abbot (54.14) and his remark that þa þe bieð on religiuon, hie bieð aúre under scrifte, swa bihoueð us alswa (60.26) suggest that he was not himself in a regular order. While the locations and circumstances and connection with Augustinian Canons, who seem to have been particularly active in the field of religious instructional writing around 1200 (cf. AW, Orm) provide a possible scenario, this is mere speculation and a precise localisation of the text within the general area of west Essex/Middlesex/London will probably never be able to be made.
5. SYNTAX AND STYLE.

A. Syntax.

Throughout the work there is considerable variety in sentence length and in the kind of syntactical structures used. The predominantly paratactic prose of the OE period has been replaced by a variety in which subordination occurs with roughly equal frequency. In a representative sample of 600 lines, approximately 52% of subordinate clauses were relative. The rest showed a range of subordination including, in order of frequency, temporal clauses (introduced by ānne, alhwat, hwile, nu,), conditional (gif, bute), causal (forān, forō), purpose (ēat), result (ēat), and concessive (ēih). Although reduced from the level characteristic in OE prose, there is still a significant use of correlative structures such as ēa ... ēa, ānne ... ānne, alswa ... alswa, nu ... nu, ēih ... ēih, forō ēat ... forō, and the repeated use of āgeanes ēat ... āgeanes ēat in the section on 'Mercy'. These almost always involve an inverted order (verb/subject) in the second or 'then' clause, while āier ... iec and āier ēg ... ēg more often link phrases than clauses.

As might be expected in a text of this date, overall clause structure is marked by a tendency, in certain types of clause, for the main verb to move towards the end, often preceded by adjuncts as well as complements (bute he eft ough his muchele mildce hes him benime). R.M. Wilson\(^1\) notes a 23.4% occurrence of the verb in final position in dependent clauses in \(\text{V}\), which is a higher figure than for either of the PC continuations and underlines the conservative nature of the \(\text{V}\) prose. Although Wilson shows Ancrene Riwle to be unusually 'modern' by comparison with other EME texts including other 'Katherine Group' texts, there is some interesting information in a study by T.P. Dolan 'On Claims for Syntactical Modernity in Early English Prose', following on from work by Charles Fries and Dr. Fred West\(^2\), which compares the syntactic structures of \(\text{AW}\) in selected clause types with those which might be expected in OE, with a survey of similar structures in \(\text{V}\). In a sample of 40 relative clauses in which the relative is the subject of the clause and there is an
object present, 57.5% showed an SOV order, compared with a pre-dominantly SVO order in AW. Similarly, unlike AW, VV still shows a tendency to use SOV in main clauses beginning with and or ac (ac he ñarater no god ne deð, 14.27, ac ñin lauerd hes ofearnede, 16.23). SOV can also occur in simple main clauses, especially those which have pronoun objects (Ic ñe forliet, 11.11, Menn me ñieð wiðuten, 7.22), and OVS or OSV are also quite frequently used where particular emphasis on the object is required (Lean he sculen habben (28.28), Æse michele mildce he kedde on me (27.21).

The second or 'then' clause in correlative structures has the OE order VSO in almost all cases, and quite a high proportion of other main clauses introduced by adverbs or adverbial phrases also still show this inversion (a feature shared with AW). However, the tendency is noticeably stronger with some adverbs than others, Ænne (perhaps by analogy with its correlative use), and hierafter being the most consistent in taking an inverted order.

Moving from clause to group level, replacement of OE dative and genitive case nouns and pronouns by prepositional groups is quite widespread but by no means complete. Since the dative case cannot always be differentiated from other cases in the language of VV, there are many indirect objects expressed by a common acc./dat. form (pat ñe Godd hem gaf, 32.16; Ælche manne ... ñu aust to giuen, 38.10). The order of words in these phrases is variable and their relationships must often be understood from the sense rather than from the syntax. They exist alongside a smaller number of prepositional group forms such as sai to pe kinge (73.25) and to us seið (9.13).

Many adjectives which governed a dative case in OE (lief, welcume, hersum, geowme, leesebeige) also still take a dative case, and occasionally a nominative/accusative form, still without preposition (hersum Godd, 58.20, Godd be geowme, 70.29). Phrases such as wel him and wa hem remain unexpanded, and there are still occasional instances of the 'dative of interest' (heueneriches gate he haueð. iopened alle ñe on him leueð, 59.31). Adverbial datives have largely been replaced by prepositional groups (on ñan ilche daige, 44.18, be daige and be nihte, 1.25), but some unexpanded examples remain (alche dai, 5.7, hwilche daige, 25.22, niht ne dai, 15.31).
The genitive case is still extensively used to show possession and is replaced by an 'of' phrase in only a few instances (OE se sune of se fader, 12.13, pe muchele ælemodnesse of us, 9.12). Clark suggests that those genitives dependent on animate as opposed to inanimate nouns are more likely to take a genitive case than an 'of' phrase, but it seems from the examples found in VV that the distinction may instead be one of type of genitive, though as animate nouns are the only ones likely to take a possessive genitive, there is inevitably some animate/inanimate correlation evident as well. Thus the descriptive genitive has been largely replaced by the 'of' phrase, and remains in only a few examples (on ðese liues trewe, 26.10, alles woreldes blisse; 15.27; but se clothes of religiun, 2.33, se treu of paradise, 3.21, kâie of alle oûre sennes, 3.23).

Similarly, the partitive genitive and the genitive following a superlative are most often expressed by 'of' (full of vermes, 7.24, sune of mine friends, 4.8, an of se heued sennes, 1.7; but non ðare Singe, 21.6, alre mast, 55.18), while subjective and objective genitives are still frequently expressed by case (dïues lare, 9.15, Godes losang, 9.26, Godes luue and alre mannes, 1.4; but ðe luue of Gode, 3.18, luue of ðe swikele woreld, 20.9) and continue to be so, in some circumstances, to the present day.

Many verbs and adjectives such as wealden, giernen, michel, litel, which governed a genitive case in OE no longer do so in VV but a few such constructions remain (wîttes bedêld, 20.9, deaðes sceâldih, 25.24, wurðe ðes eœues, 14.12), as do a few examples of adverbial genitives (he ðar rihtes fordemp himseluen, 26.14, his unsankes, 34.6, ðas daiges, 8.16, ðas nihtes, 8.31).

A final point on the subject of syntax concerns nominal groups. There is a slight tendency, as in OE, to divide heavier groups (te forsake and alle ðine leasinges, 4.31), and separate adjectives (te ðessere idele saule and amti, 11.22) and genitive-case modifiers (Godes luue and alre mannes, 1.4, ðes fader luue God almihtines, 20.8). Heavy nominal groups are also frequently re-inforced by recapitulatory pronouns as in ðo ðe swinke5 for ðessere eadi hope, he ne bie5 naht becaht (16.13) or alle ðe habbæ5 ðese halie luue, Gode wunæ5 inne hem (17.16). Shepherd notes considerable use of such recapitulation in AW as a device particularly suited to oral delivery, and indeed it is
a technique still used by modern orators, both for theme-marking and to give greater cohesion to, or to regain control of, longer sentences. In VV it is so extensively used that it appears to be more of a stylistic mannerism than a technique deliberately employed to gain a particular effect.

**B. Style.**

Two basic features of style at a structural level are immediately apparent in a reading of VV. Firstly, each section has the same general format, consisting of the introduction of a particular vice or virtue by name - usually in Latin with an English translation - and an expansion of the topic, varying in length in different sections. The repetitive introductory procedure, with a typical form 'Here is another V which is called X, which is (in English) Y', is stylistically tedious, especially where sections are short, and in obvious recognition of this the author has attempted to vary the actual wording, the most frequent introductory words being Giet, Hierafter cumë, and the actual name of the vice/virtue.

Secondly, the whole work relies heavily on the OE sermon technique of using Latin quotations from the Bible or other recognised 'authority', then translating and explaining or embellishing them. Such quotations can be used to introduce a topic, to reinforce a point, to move a discussion on to a new area, or to provide the skeleton of a whole section, which is the way that psalm 51 is used in the first discussion of 'strength' (p. 40).

Within this general framework, material can be introduced and developed in a variety of ways, and a more detailed examination of selected passages may serve to highlight some of these ways.

The section on &a rdquo; fif wittes begins in the usual way with the naming of the five senses in Latin with English translation. The biblical parable of the five bezants (talents) is then introduced, not through direct quotation but through the suggestion that the five senses 'betoken' the five bezants. Although expressed in reverse, the idea of biblical images betokening aspects of real life was a fundamental part of mediawal biblical exegesis which spilled over into Old and Early Middle English sermon literature, as did the use
of parables or other exempla. This latter technique was to become especially popular in slightly later Middle English preaching, encouraged by the proliferation of preaching manuals and compendia of suitable narrative material, but it was less developed at this stage, and both techniques are somewhat sparingly used in this text. The betokening formula is confined to this example and those on the cross (16.28), Zion (51.12), tears (73.10) and perseverance (74.30), though it is perhaps also implicit in the passages on oil (16.3) and the serpent (50.18). Exempla occur more often, sometimes in the form of biblical parables or anecdotes such as the story of the rich young man (32.24) and of Lazarus (55.25), and in the extended allegory of Mercy, but more often in passing references of the 'just like the man who...' type, though these are not perhaps true exempla, and are certainly not included as such by Mosher in his study. Some of them produce brief pictures of everyday life and attitudes and show a practical and quite homely cast of mind in the writer, but in tantalisingly small doses.

The bezants parable in 'five wits' includes the use of direct speech to increase the immediacy of the story and this technique too can be found elsewhere in the text, notably in conjunction with prosopopoeia, where it gives a colour reminiscent of the medieval morality plays to Reason's description of the vices closing in on the soul (11.20ff.) and rises to a peak in the conversation between Mercy and Truth (56.11ff.)

At the conclusion of his brief parable in 'five wits', the author alters the direction of the section by the use of antithesis, contrasting his own behaviour with that of the good servant. A similar use of antithesis can be found in the first section on 'strength' (p.40). Here, fear of the Lord is introduced as a kind of strength, then the focus shifts to David as an example of a man who lost this fear, and the rest of the section is devoted to a detailed expansion of his expression of regret, psalm 51. Antithesis also occurs in a more minor structural role, as in the parallel explanations of inreste and uttreste piesternesse (8.28) or in a more detailed and sustained way in the extended contrast in 'mercy' between Christ and Adam (59.4ff.). Both the use of antithesis, and exegesis through patterns of pre-figuration such as
this one, are regular features of early medieval religious writing, but this last example from 'mercy' is untypical of VV as a whole in its detail and extent, and may suggest that the section is modelled on some specific source.

Having turned to himself and his wrong-doing, the author takes with him and expands the lord/servants/bezants format, moving skillfully from parable to metaphor through the notion of messengers coming into his thoughts (\( \text{Alche dai me cume} \) sonden on mine pohites pat ic scall neuliche cumen teforen him). Reference to Judgement Day is not made explicit; the money imagery is extended by references to coining, weighing and refining, and the whole is dramatised by the use of direct speech and the introduction of torturers, but the wider message is kept in mind by the reference to the bezants of 'good thoughts, good words and good works'.

Having finally pictured himself thrown, like the slothful servant in the original parable, into uttreste piesternesse, the author uses the words to introduce a distinction between the darkness of the heart and the darkness of Hell. This brings him away from the personal to the general, and, specifically, to the subject of Hell.

From this point on, as the passage moves from the narrative to the explanatory style, the language becomes slightly more emotive and the direction of the argument undergoes several shifts in emphasis. The description of Hell is closed with a disclaimer of a type quite often found in OE literature, Ne mai ic benchen, ne mid muʃe seggen, ne on boke write, alle bo pinen of helle! This is backed up by an exclamation - Wa hem! - and an exhortation to his audience to understand. What they are to understand - how God warns them each day - then provides the new focus of attention, reinforced by a biblical extract translated and expanded. A further quotation marks another shift, to the fate of those who do not listen to the warnings, which is capped by the Judgement Day words from Matthew chapter 25 verse 41, Discedite a me, maledicti, in ignem eternum. Finally, with a direct invitation to his audience to weep with him, the author appeals to Mary and all the saints for intercession and ends the section in the style of a prayer, which was a common way of ending sermons in the Old and Early Middle English periods.
In contrast with 'five wits', the section Of Charite is first introduced in the closing lines of the previous section (Of Firme Hope) and then launches straight into an exposition of how God can dwell in all who have Æse hali luue and they in him. The exposition begins as carefully structured argument, suitably backed by quotations, and divided into two stages. The first, subdivided into three, shows how God may dwell in man through the coming of the Son (wisdom) as a light in the heart; of the Holy Ghost (love) as a burning fire to inflame the heart; and finally of God the Father. The second stage is introduced with a re-iteration of the original statement, this time in the form of a direct biblical quotation, and then side-tracks into ways in which this teaching may be misunderstood. Then comes a brief affirmation of what a man must actually do to 'dwell in God', followed by further, rather rambling, teaching on the true nature of charity with examples from St. Paul and St. Gregory, and a warning about love of the world. This leads to a series of extended comparisons showing how men may live in the world and still be saved - the secular man must follow Job; those in religious orders, Daniel; and the 'spiritual shepherds', Noah, with the last piece including the striking metaphor - by no means original, but here expanded in some detail - of the ark of the holy church. It is rounded off with a quotation, which leads the author on to find other quotations about the spiritual 'steersmen' mounting up to heaven and going down into the depths to warn men against Æo stano-roches of Æe harde hierte. This in turn prompts the story of the unwise man who 'breaks up' upon the hard heart of the unbelieving man when he listens to his worldly counsel. The section is brought to a somewhat abrupt end by a brief, proverbial statement containing a fleeting reference to the 'tree' of charity (Carite sprat his bowes on brade and on lengæ swiæe ferr), and an apology for speaking at such length, which leads into the next section of dialogue.

Although it must be said that 'charity' is one of the most impressive sections in the work, these two sections are broadly representative of the whole in the methods of composition used. From them it can be seen that, while sections are structured principally round the use of quotations, the expansion of topics can be achieved through quite a wide range of devices such as exempla, dialogue,
apostrophe, digression, comparison, simple explanation and structured argument. These techniques of developing and embellishing material could all be classified under the kind of Latin headings to be found in medieval examples of Artes Prædicandi of the 13th and 14th centuries, but the upsurge of interest in the analysis of preaching techniques did not begin until the beginning of the 13th century (particularly encouraged by the 4th Lateran Council in 1215), and it is unlikely that the author of VV approached his composition with any consciously rhetorical points in mind. The earliest work on the theory of preaching (apart from general treatment by St. Augustine, Pope Gregory and Guibert de Nogent) is Alan of Lille's well-known De Arte Prædictoria, consisting of some generalised advice and many examples of sermons on specific vices and virtues or for specific audiences. If the dating of 1199 is correct, his work is most probably too late to have influenced our author, but it is relevant because it is more a summary of established attitudes to preaching than an innovative approach. It contains nothing on dispositio or elocutio, but stresses the importance of the role of preacher as teacher and helper, and of scriptural authority as the basis of all preaching, both for form and content. A preacher should use language that is reasonably emotive, but not too ornate; should gain the goodwill of his hearers through humility, and promise not to preach for too long. His aim should be to ensure the edification and understanding of his audience, not to enhance his own reputation. He should quote authorities', explain them, and support them with good reasons, and use exempla.

All these points are in fact consistently complied with by the VV author, even in details like his concern to 'help some other soul', his apology for talking at too much length on 'charity', and his offering to stop when the soul appears tired. Alan's most innovative piece of advice, however, apparent in his examples rather than his theoretical discussion, is on the abundant use of divisio, and this is the one area where VV's practice is not in agreement with Alan's work, perhaps proving that the VV author was indeed not familiar with it. His style depends much more on inherited traditions. Classical rhetorical techniques, stemming from the Ciceronian school, had been known centuries before to writers such as Bede and Alcuin, and were handed down within the OE prose tradition as well as 're-
discovered' in ME manuals, and they had become, if perhaps in a more limited form, an integral part not just of more decorated prose style but also of the plainer homiletic style, within which the author of VV was working. Merrill notes, for instance, the 'clear influence of Cicero' in VV's use of didactic monologues in a debate frame, and in the author's concluding words in the manner of a Ciceronian preface. What is clear is that the movement of his prose depends not on logical and careful reasoning, but on association of ideas and a general desire to persuade the reader to a better life through an appeal to the emotions as well as through the teaching of basic doctrine.

The extra emotional appeal achieved in sections like 'charity' and, to a lesser extent, the later, non-narrative part of 'five wits' is not a product of noticeably heightened vocabulary. It is due partly to such devices as exclamation and direct address and the use of powerful images like that of the storm-tossed ark, the ordained men cursing every day while they sing Godes lofsang at prime, and earth's slippery path beset with foes, but it also depends very much upon a more decorated and literary phraseology. Most of the effect is gained through patterns of repetition and parallelism. Such patterns may be clause patterns, repeated with slight variations, as in 'five wits':

\[
\begin{align*}
&\text{Sar is wop \& woninge for \textit{Sare michele h\textita{e}te \& ungem\textita{e}t brene}} \\
&\text{\& Sar is chiueringe of to\textsia{en} for \textit{\textita{e} unmate chele}} \\
&\text{\& Sar is sorw3e \& sarinesse for \textit{\textita{e}are muchele ortrewnesses}.}
\end{align*}
\]

or, more commonly, phrasal patterns of a cumulative type, as in 'charity':

... fonded mid michele wele and mid michelere nafte and mid michel unhale and mid manige euele upreides, a\textita{e}er of his agene wine and ec of his auene frienden, of sibbe and of framde and of \textita{e} selue dieule.

\[(20.19-22)\]

This cumulative, listing style can also involve negative or antithetical ideas, often in a series of balanced phrases culminating in a longer one, and producing an effect of great weight and insistence even when the phrases are formulaic rather than original in themselves:

... nei\textita{e}er ne euel ne god, ne on wele ne on waughe, ne on hale ne on unhale, ne \textita{e}urh fier ne \textita{e}urh water, ne \textita{e}urh manne ne \textita{e}urh dieule, ne \textita{e}urh nan \textit{Sare binge S\textita{e} hie ba\textita{e}e mugen don.

\[(13.33-14.2)\]
The use of repetition and parallelism extends to the verbal level, where key words are repeated, helping to bind sections together and underline certain aspects of the argument. Examples of this can be seen in the use of aure/naure in the 'five wits' section on hell (8.32-9.8), and of mildce in the prayer section (10.5-20). Wer3en (9.24-31) shows a similar sort of use, but here the basic word-stem appears in several different grammatical forms. In addition, there is frequent pairing of synonyms and antonyms, both alliterating and non-alliterating (wop and woninge, sarwye and sarinesse, wissedest and warnedest, prud and modi, sibbe and framde, hodede and leawede), and similar pairings of phrases, such as michele hæte and ummæte brene, swa lägliche and swo grislich.

This delight in ornamentation through repetition and parallelism is a feature that this text shares with AW, a fact that may very well be relevant in discussions about the continuity of the English prose tradition. Salter comments on it *en passant* in a discussion on Love, but it is largely ignored by commentators, such as Bella Millett, who concentrate on the Western texts of EME. That AW, however much it may or may not be influenced by Latin and French prose styles, prefers the same basic types of ornamentation as are found at a less sophisticated level in a notably conservative and native text such as VV surely demonstrates that this type of ornamentation is a fundamental part of a native prose tradition to which both texts belong. While AW represents the more rhetorical and emotive aspect of it, VV represents the traditionally plain, homiletic aspect. In it, the emphasis is very much on tradition rather than innovation, since neither the imagery nor the verbal decoration show a very high degree of originality, or even of consistency, and the work is thus in parts pedestrian. However, it must be admired for its directness, dignity and lucidity, and has at its best enough emotive power to hold the attention. It is not a great piece of literature, but is nevertheless a worthy forerunner of later ME devotional prose in the plain style, such as that of Hilton and Love.
6. STRUCTURE.

(OPTNING DIALOGUE)

(gula)
(luxuria)
(avaritía)
(ira)
sorinesse
asolknesse
modinesse
unhersumnesse
æe
lesinge
heuele baftespache
swicedome
werghinde
unholemodnesse
agen wille
unrihtwisnesse
œe fif wittes
DIALOGUE

rihte geleawe
feste hope
charite
DIALOGUE

edmodnesse
dradnesse
reuhœe
witte
rade
strengœe
andget
wisdom

EIGHT CARDINAL SINS
MINOR SINS
THREE CHRISTIAN VIRTUES
SEVEN GIFTS OF THE HOLY GHOST

KEY: () = missing. [ ] = vices [ ] = virtues [ ] = dialogue
xlvii

DIALOGUE
sibsumnesse
3epnesse
forseeawnesse

FOUR

rihtwisnesse

CARDINAL

streng<:se

VIRWES

temperantia
hersumnesse
milee
-I

serifte
andetnesse

,
_J

elennesse
lore
<:solemodnesse
maidenhad
elannesse

,
I
I
I

pUdieitia
wi <:5healdnesse -'
uneilindnesse
honestas
wi <:5heldnesse
fasten

--I
I

1
1
I

3eme<:se

J

in3ehied
biene
teares
sekelewisnesse
perseverantia
DIALOGUE
AUTHOR'S FINAL WORDS


The diagrams on pages xlvi and xlvii represent the sectional structure of VV in the form of a bar graph, with an indication of the way in which some sections fit together in groups. The length of bar represents the approximate length of each section in the ratio half in inch to a page of printed text. Shading differentiates vices from virtues from dialogue (see key).

The contents of the missing 8 leaves at the beginning of the MS can be fairly accurately predicted, since the overall structure of the work seems clear. It takes the form of a conversation between Reason and a sinful soul, later joined by the body, in which the soul confesses his sins and receives instruction from Reason on the Christian faith and a wide range of virtues. What is missing is therefore the introduction, which would possibly have included some opening words by the author (balancing his closing words), and certainly an opening section of dialogue, followed by the initial sins in the soul's confession. These are likely to have been gula, luxuria and avaritia (gluttony, lechery and avarice), since the surviving MS begins towards the end of the treatment of ira (wrath). Although not named, the identity of ira is clear from the subject matter, and from the order of the remaining sins which suggests that the whole was based on the eight-sin Cassianic list. This divided sloth into two parts (tristitia and acedia), and put pride, similarly divided into vana gloria and superbia, last. Envy (invidia) was omitted, giving the order gula, luxuria, avaritia, ira, tristitia, acedia, vana gloria, superbia. A footnote by a slightly later hand (mid 13th century ?) commenting on the absence of invidia reinforces this, and shows how unfamiliar the Cassianic list had then become by comparison with the Gregorian list, which included envy and put pride first.

A thorough discussion of the development and influence of different sin-listing formats can be found in Bloomfield (1952). He comments that, in the early Middle Ages, "the Cassianic list was popular for a long time, particularly in penitential literature and to a certain extent generally, especially in Great Britain. Although there seem to be echoes of it sometimes in other sin orders after the 12th century, the Cassianic sequence itself was not often used after that date." He finds that in practice most writers in the Old
and Early Middle English periods, whether writing in Latin or English, show some Gregorian influence even when using a basically Cassianic list, or use different lists on different occasions. He suggests that the Celtic as opposed to the Roman influence, especially in penitential literature, was responsible for the slightly longer survival of the Cassianic list in Britain. VV was thus fairly unusual in using a straight Cassianic list towards the end of the 12th century, suggesting that there could perhaps have been some influence, to a greater or lesser extent, of a source document (unidentified) or that the text itself is rather earlier than the previously supposed date but underwent a certain amount of linguistic up-dating by the scribes responsible for the surviving MS.

A group of minor sins follows the heued or cardinal sins, but they are not shown as particularly associated with any of the cardinal sins, as was sometimes the case in the treatment of such minor sins. Particularly popular in slightly later ME religious literature was the idea of trees of vices and virtues with their associated sins being the branches. This type of image was developed from the biblical theme of pride as the 'root' of all evil, and brief references occur in Cassian's Collationes, Gregory's Moralia and Boniface's Enigmata, but it was finally expanded and popularised by such writers as Guilemus Peraldus (De virtutibus et vitiis, c.1236) and Lorens d'Orleans (Somme le Roi, 1279), and to a lesser extent in the 12th century pseudo-Hugonian De fructus carnis et spiritis. The 14th century Book of Vices and Virtues, based on the Somme le Roi, shows a thoroughly developed use of this format in English, and it also appears in Chaucer's Parson's Tale. In VV, an earlier text than either Peraldus or Lorens, there is only a fleeting reference in the brief statement that Carite sprath his bowes on brade and on lenghe swiçe ferr. There is, however, one sub-grouping of minor sins which were often seen as off-shoots of wrath, or as sins of the mouth, namely swearing, lying, detraction, treachery and cursing.

A section on da fif wittes (senses) is tacked on to the end of the vices without any clear thematic linking, and is rather different in character. The subject matter has little to do with the heading, and the piece is more generalised, much like a complete individual sermon.
Dialogue links the treatment of the vices with the introduction of the virtues, and then links on further groups of virtues, finally bringing the treatment to a close as, presumably, it had been used to begin the soul's confession in the missing opening pages. The dialogue itself is not expansive. It does include the introduction of some new theological material, as in the teaching on God's holy temple and the differentiation of body and soul, but it is primarily a linking device which perhaps helped the author to break down his work into manageable parts or to link up or link in material that he might have adapted from various sources. It also clearly helps to break the monotony of the listing style of the work and give it a more personal feel and a more cohesive movement, but there is no real attempt at characterisation, and there appears to be some doubt in the mind of the writer as to whether Reason is in fact holding a conversation or writing a book. At the close of the section of 'charity' for instance (p.23) Reason appears to be talking when he says to the soul "hit is me to muchel iswinch &er embe to benken oever to speken", but he also speaks of writing, and addresses those who 'read or hear this' on various occasions (26.16, 3.21, 19.11), and is asked by the soul to write his teaching down for the benefit of others (23.14ff.). There is also one point at which the body claims to be writing when he says (p.47) "unneæe ich mihte Bis ivritten for So teares ðe comen ierninde from ðere wellriðe of rewnesse", which may suggest that the piece is not dealing with separate 'characters', but is representing the inward struggle between the various aspects of a single individual as in the example of the Psychomachia. However, the evidence is not strong enough to make definite assumptions about the author's intentions on this point, or about whether he had any fully worked out picture in his own mind, especially without the help of the original introductory pages.

The treatment of the virtues contains three main groups, divided by the second and third pieces of dialogue. First to be treated, at some length, are the three Christian virtues (faith, hope and charity), and in fact they then appear again briefly in the third piece of dialogue, in a temple metaphor which may have been inspired by the similar metaphorical treatment of the immediately preceding second group of virtues. This second group consists of edmodnesse
(humility), plus the seven virtues corresponding to the seven gifts of the Holy Spirit in the Bible (Isaiah xi, 2-3), and it is structurally a particularly interesting group. It is rounded off by a treatment of wisdom in which wisdom is seen as the wrihte in the building of a house with seven pillars. These pillars represent, we are told, the "seuen hali mihtes ðe we hier teforen habbe5 gespeken, pe anginne5 at tare ðe is icleped Godes dradnesse. This is an error. While Godes dradnesse is indeed the first of the seven gifts group in this list, it is the second virtue among the seven immediately preceding ones, starting from humility, but the first of only six preceding 'wisdom', if humility is excluded. There was clearly some confusion in the mind of the writer as to whether he was talking about the traditional grouping of the seven gifts of the Holy Spirit, or a group extended to eight (by the inclusion of humility) to correspond to the analogy of a house built with seven pillars and having wisdom, the last of the seven gifts, as the master-builder. Was the author at this point confusing or mis-adapting some source material? A grouping of eight virtues did occur in remedia formats, linking each vice with a compensating virtue, in cases where the eight-sin list was used, but no grouping precisely like this one has so far been traced, nor a similar use of the seven pillars of wisdom analogy. Perhaps it simply was that when he came to wisdom, the author looked for a suitable biblical quotation to use, found Proverbs ix, 1 and 10 ('Wisdom hath builded her house, she hath hewn out her seven pillars' and 'The fear of the Lord is the beginning of wisdom' in the 1611 Bible). Struck by the fact that he was just working on a group of seven beginning with the fear of the Lord (Godes dradnesse), he used the analogy on the spur of the moment without thinking it through. That he had, in fact, an actual 7+1 group may then have been accidental. He began the group with humility because, as he says, an example came to mind of St. Gregory stressing the importance of humility; tacked on the recognised group of the seven gifts and then, as it were, paused for breath, in the form of more dialogue, before embarking on a final group of all the other virtues that he could think of.

This theory is perhaps supported by the fact that the material included in each part of the seven gifts group is not necessarily
relevant to the heading. Witte includes further teaching on charity and against love of worldly goods; strenge talks of Godes eighe (fear of the Lord again) and is based almost entirely on psalm 51, miserere mei. If the author had an established source using this format, one would expect it to be better thought out.

The final large group of virtues begins with peace, because this topic had already been raised in the intervening dialogue, and it continues with a group consisting, in effect, of the four cardinal virtues prudentia, justicia, fortitudo and temperantia (ultimately going back to Plato), except that prudentia is sub-divided into zepnesse and forsceawmesse (prudence and foresight).

In these five virtues, the theme of the temple is continued as a thematic link in that they are said to be necessary in God’s temple. This is maintained in hersumnesse, but finally dies away in the remainder of this last group, beginning with milce and ending, perhaps appropriately, with perseverantia. Among these there is less sign of any particular schema, but there are some logical sub-groupings such as scrifte and andetnesse (penitence and confession), the chastity virtues (maidenhad, clannesse, pudicitia, wiðhealdnessesse), and the abstinence virtues (wiðheldnesse, fasten, gemes), and some, such as ‘prayers’, ‘tears’ and ‘discretion’, show good thematic linkage.

From the structural pattern in general, several points emerge. Section lengths vary a great deal. The bulk of the work falls in the central sections, which in fact correspond to the more central and more frequently treated areas of Christian doctrine. The headings fall into certain groups and the groupings sometimes involve repetition, as in the case of strength, which is one of the four cardinal virtues as well as one of the gifts of the Holy Spirit. There is repetition in the words translating Latin titles (clennesse translates mundicia and castitas, and also occurs in the sections on virginitas and pudicitia; wiðhealdnessesse translates both continencia and abstinencia), coupled with the occasional absence of a direct translation (pudicitia, honestas, perseverantia). Conversely, there are occasions, especially among the minor vices and in the case of one minor virtue, where there is a heading in English only (ææe, swicdome,
This evidence clearly suggests that the work was constructed in a sectional rather than a straightforward linear way and that, while he sometimes used English headings, in other sections, and perhaps especially the later virtues, the author was working from Latin lists and sometimes having difficulty finding English equivalents. On many subjects he has little to say, suggesting a concentration on the format rather than the subject matter, while on others, mostly those at the centre of Christian teaching and with a special concentration on the gentler virtues of charity, humility and mercy, he writes much more expansively. The overall impression is of a man writing not out of great inspiration, but determined to complete a set plan, either self-imposed or commissioned. Parts of the work are mechanistic, but in other parts, either because they were closer to his own heart or because he was more familiar with the material, he seems to warm to his subject and produce much more fluent and interesting writing. This occurs for the most part in the central sections, and here the structuring is more integrated as well as the subject matter being more developed. The sections on faith, hope and charity are tied together by internal references forward and back, and the sections on humility and the seven gifts of the Holy Spirit are, as has been seen, gathered into a group by the use of the building image in 'wisdom', even if only retrospectively. In other parts, with the exception of the linking of 'peace' with the preceding dialogue, the echoes of the temple theme in some other virtues following the 'temple' group, and the linking of 'prayers', 'tears' and 'discretion', the sections tend to be completely self-contained.

It was an ambitious task, and some variation in the author's interest and the quality of his writing is inevitable, but such wide variation as 

It was an ambitious task, and some variation in the author's interest and the quality of his writing is inevitable, but such wide variation as this shows inevitably raises questions about the extent to which the author was using source material in the different sections. In his closing remarks he says the work is 'gathered from his (God's) hoard and from the work of many holy men', but of course the claiming of 'authorities' gave additional status to a medieval work and he has indeed 'gathered' in the form of quotations from a variety of established writings as well as the Bible (these are conveniently
listed at the back of Holthausen's edition). The extent of these quotations makes it likely that he was using a florilegium of some kind, perhaps one that was structured around vice/virtue headings and which influenced the structure of our author's work. However, the fact remains that although there are general similarities between his work and that of other writers - and this is to be expected since he is working in a traditional way on widely discussed topics - no evidence has yet been found of works, either in Latin or English, from which he borrowed heavily. Perhaps 'Mercy' with its extended, dramatised allegory of the virtues and its uncharacteristic extended use of the augeanæ bat ... augeanæ bat formula, might be a likely candidate as a section 'lifted' from some other author, but although the idea may come from Hugh of St. Victor or Bernard of Clairvaux, or a derivative work, the actual content does not, and I have found no significant linguistic differences in the section (or in any other) sufficient to set it apart or show that it has been adapted from another text. Thus the puzzle remains a puzzle and, with no concrete evidence to the contrary, the work must be accepted as largely the author's own.
7. EDITORIAL PRINCIPLES.

Punctuation and capitalisation are editorial, but paragraphing is unaltered. All standard abbreviations have been expanded without marking, and word boundaries have been standardised. Underlining marks Latin quotations, which are underlined in the MS.

Running corrections by the scribes and those by the 'corrector' and the rubricator, are included in the text in round brackets, since the text would often be deficient without them, and they are clearly part of the scriptorium's finished product, perhaps also representing the author's original text. The running quotations are un-annotated unless they require some comment; the 'corrector's' and rubricator's corrections are attributed in foot-notes. Alterations and additions by later hands, together with those that cannot be definitely attributed, are included in footnotes.

Square brackets indicate editorial insertions, while emendations are acknowledged in footnotes. Both these have been kept to a minimum in an attempt to preserve the individual character of the MS. Thus the 'wandering' <h> in medial position or in initial consonant clusters is left to wander, and the very unstable <h> of the second scribe, a principal characteristic of his work, is un-emended even where it makes the reading of the text slightly more difficult.

The phonologically-based distinction between word-initial <g> (= /g/) and <ʒ> (/j/) is very consistent, except in the case of capitals. The very few deviations in miniscule forms have therefore been emended, but capitals are left unaltered as these seem to reflect a genuine doubt as to the correct graphological representation. Similarly, the few deviations in the representation of medial <ʒ, g> are left unaltered. The capital <G> with a diacritic used by Scribe 2 is interpreted as his form of capital <ʒ>.

Other emendations are of two sorts. Firstly, emendations have been made where a small stroke of the pen indicating a following nasal, or differentiating <g> from <d> or <ʒ> from tall <s> appears to have been mistakenly omitted or included. Some mistakes
are easily recognised, such as those that result in triple \(<n>\), or \(go\) for 'God', but where there is an element of doubt, forms are left undisturbed. In general, the incidence of \(<d>\) for \(<S>\) is infrequent and without the pattern of distribution that might indicate a dialectal pronunciation; similarly, the incidence of final \(<d>\) in verb forms where a present tense would be expected is not high or consistent enough to indicate a confusion over tenses or a stylistic use. Emendations have therefore been made in these cases.

Finally, there are odd instances where a word appears to have been omitted, without which the text does not make sense, or where a seemingly incorrect form appears (such as \(gode\) for an apparently nominative case) in a very low frequency and against the normal usage in this text. This is regarded as a slip of the pen and emended. Similarly, where consonants in large clusters are omitted in isolated cases, emendation has been made on the grounds that such cases do not reflect a phonological feature of the language and are, on the evidence available, contrary to the graphological norm of this text. Such cases are usually backed up by evidence in the MS of scribal or corrector's alterations towards the emended form.

Where emendations have been made, the MS reading and any necessary explanation are given in a foot-note.
NOTES TO THE INTRODUCTION

1. BACKGROUND.

1.1 From Kiel, Philippsen (1912) and Meyerhoff (1913), and from Leipzig, Schmidt (1899).

1.2 Hall (1920) vol. ii, pp. 439-448.

1.3 Bloomfield (1952), chs. III and IV, especially pp. 113-114 and 119-120.

1.4 Boyle (1985).

1.5 Verbum Abbreviatum chs. 92ff., PL 205.

2. MANUSCRIPT.

2.1 Information on the history of the MS comes from the Catalogue of the Stowe MSS in the British Museum vol. i.

3. LANGUAGE.

3.1 Ekwall (1947).

3.2 Luick (1964) para. 369.

3.3 Jordan (1974) para. 44.

3.4 Both Lambeth and Trinity versions of PM are printed in Hall (1920) vol. i.

3.5 Printed in Dickens and Wilson, pp. 7-9, and Mossé, pp. 187-189.

3.6 See below, Section 4, pp. xxxii ff.

3.7 See Jordan para. 30.

3.8 Heuser (1914) ch. II, para. 6.

3.9 Dölle (1913), pp. 28-31.

3.10 Printed in Ekwall (1949).


3.12 See for example Jordan para. 51.
3.13 Flasdieck (1924).
3.15 Bliss (1948-9), pp. 40 54.
3.16 Jordan, para. 37.
3.18 Ek (1972).
3.20 Jordan, paras. 62-64.
3.21 Jordan, para.191.
3.24 Jordan para.203.
3.26 See Samuels (1972b).
3.27 See Mitchell(1985) vol.ii paras. 2109ff. for a discussion of the demonstrative/relative uses of se in OE.
3.28 Mossé, p. 58.
3.29 Bennet and Smithers,p. 293.
3.30 Philippsen (1912), pp. 113-114.
3.31 The general level of Flemish influence in trade and finance is discussed by Cronne (1970), pp. 234-5. Davis (1967) says Stephen put William of Ypres 'in virtual control of Kent', where he led an army of mercenaries during the civil strife, and founded a Cistercian monastery in c. 1144.
3.36 For more detailed information, see Reed (1950).
4. **DATING AND PROVENANCE.**

4.1 See examples in, for instance, Ker (1960).

4.2 Wright (1960), p. 3.

4.3 Jordan para. 168.

4.4 See Jordan para. 42 on "u" in muchel.

4.5 Jordan paras. 65-66.

4.6 Jordan para. 33, Remark 3.

4.7 Heuser (1914) ch. II, para. 6.

4.8 Samuels (1972), pp. 102-3.

4.9 See Knowles & Hadcock (1971) and Dickinson (1961).

5. **SYNTAX AND STYLE.**


5.2 Fries (1969); West (1973).


5.4 Shepherd (ed.) (1972), p. lxvi.

5.5 On exempla see Mosher (1911), and on the development of preaching techniques in general see Owst (1933).

5.6 Charland (1936) edited a collection in the original Latin. An important English version, Robert of Basevorn's *Forma Pradicandi*, 1322, is available in a translation by L. Krul in Murphy (ed.) (1971).

5.7 Merrill (1911), p. 23.


5.9 Millett (1983).

6. **STRUCTURE.**

6.1 Bloomfield (1952) passim.

6.3 See below, p. 22.32.

6.4 See Lees (1985) on the florilegia and Alcuin's De Virtutibus et Vitiis.

6.5 Details of other versions of this allegory are given in note 56.1ff. below.
NOTE: The letter \( w \)
in the printed text
represents MS wynn.
ani mann mai don. Alle hie bies forsakene on Godes awene
muce e as sei: Vade prius reconciliari fratri tuo.¹ "Ga arst
and seithle wi¢ dine bro%er. Nis me nan ofrende swa lief swa
Godes luue and alre mannes."

OF SORINESSE.
Giet is an o¢er derne senne ẽe me and mani¢e o¢re saule haf¢
beswiken. Hie hatte tristica - pat is sarinesse. Des is an
of ẽe heued sennes, ẽeih hie dierne bie. Hie is icleped sarinesse,
tristica mortem operante,² "sarinesse dea¢ wurchende," forman
hire off Ing of alle gode ẽe azunnen bie¢ for Godes luue te
donne. Des averterede gast hie make¢ ẽane religiuse man, ẽe alle
world ping for Godes luue haf¢ forlaten, sari and drieri and heiri
on Godes werk¢ ³, and oft do¢ of nchen ¢at he aure swo haue¢
don. Alswo hie de¢ po men ẽe sennen habbe¢ forhaten te laten,
and swa h(i)e do¢ iec ẽe menn ẽe habbe¢ Gode behaten god te
donne, o¢er halge to sechen, o¢er to fasten, o¢er sum o¢er god te
donne. On alle wise he fande¢ hu he muge gode weorkes letten,
o¢me mid of sne¢he and mid sarinesse and unble¢eliche hes don.

OF ASOLKNESSE.⁵
Dies swikele senne haue¢ giet one suster, ẽe is icleped accidia -
(mat)⁶ is asolkenesse - ẽe me haue¢ a¢rh mire ẽeneleaste
mani¢e si¢es beswiken. Hie me haue¢ imaked heuy and slaw on
Godes weork¢ a¢rh idelnesse. Hie me haue¢ ofte idon eten o¢er
mannes sare swinke all unofearned. Ofte hie me haue¢ idon
slap¢n ¢ar ic scolde wakien on Godes seruise be daige and be nihte, 25
swilch hit non o¢er bien ne miht¢. Dies averterede senne is on of
ẽe heued sennes, and hie beswike¢ mucheles ẽe mare ẽe me of hire

1. Evangelista red on margin.
2. Sanctus Paulus red on margin.
3. o written with right-sloping diagonal at the base. It is not
clear whether this is a correction (o > e) or a diacritic
forming an œ diphthong.
4. MS haue¢.
5. Unlust added in red by a different hand, hereafter referred to
as 2nd red hand.
6. Corrected by Rubricator from ẽad.
dile 3eme nimp. Pat is þe ænde of ðessere senne, sæt hie wolde
sæt man none 3ieme ne name of him seluen, ac sæt he on slauphe
and on ydelnesse his lif ladde anon to his ænde daige, and sæt he
herfore wurde fordemd into helle pine. Þis is soð. Ñene ðeme
se æc wile! /

OF MODINESSE. 1
Hierafter cump an öer, æ is icleped superbia – þat is
modinesse. Hie was anginn of alle sennes, and hie brohte
sæne brihteste angel from ðare heuene heinessen niper into helle
depnesse. Of hire is gevritten: Deus superbis resistit. "Godd
wiøstant alle modi mannenn" Forðan hie bieð Godes wiðerwinen,
alæ ðo æc willen hem seluen heigin. Godd seið him self sæt hie
soulen bien ineøerede. Hierfore ic am neøer and unmihti, forðan
ic habbe (geben)² prud and modi, and michel ilaten of me seluen;
ne ðese weregede heaued senne ic næure ne hatede, ne ne scunede
swa swa ic scolde, ac ofte ich dede ðurh hire sæt æ Godd nolde.
Wa me ðas! Þis ilche modinesse, sæih hie habbe loth and dale
mang alle ðøre sennes, naøelas hie hauesæ ane æc is hire swiðe
neih and swiðe hersum, æc me hauesæ swiðe ofte beswiken. Pat is
vana gloria - ðeal wulder öer er idel gelp. Þis dieð æc manne
æ ðurh hire is beswiken sæt he twisealdeæ his senne, alswæ æc
man æc hauesæ islæge ane man æaneous Godes forbode, sænne gelpæ
he sæt he is wel iwreken of his unwine. Öer gif he hafæ beswiken
an maiden öer a riche ladæ æc is bewedded, ðarof he lat æc
bett of himselfen and swa he wurð beswiken, forðan hie næure
ðis ne beweop(å)³. Ac get æarto more he ecæ; sæt is, gif æ he for
his sennes faræ ut of lande halæn te seken öer he michel fast öer
almesse doæ, sæt he ofte bigelpæ, öer on swilche wise hes dieð sæt
he herienge ðarof hafæ, and swa hes forliest. Ðarof seið sæt
godspell: Receperunt mercedem suam. "Hie hauesæ inumen here lean." 30
Dat beið alle æc ani god doæ and ðarof herienge luuiæ.
Benchen herof, æc æc doæ gewer god teforen mannenn. Sume ðøre
forlætep æc world and nimeæ æc cloeses of religiun, and sone hem

1. Pride added by 2nd red hand (see p.1, note 4)
2. Added by Corrector.
3. Corrected by Rubricator from beweop
4. MS Gif.
seluen healden for hali and unwurði healden of œre\(^1\), ðe neure 
þiete [biete\(^2\)] here ægene senen mid eadmodesnesse ne mid söre 
berewingine. Sume late\(^3\) wel/ of hem seluen 3if hie bie\(^5\) of heige 
kennæ, ðeðer 3if he bie of heige menstre, ðeðer 3if he hafæ sum hei 
obedience ðeðer 3if menn of ðe world hes healden for hali menn. 
Hie 
forgiteð to swiðe hem seluen wiþinnen and hárkeð to ðe idele 
werkse wiþuten. Herof ic am becnawe me self 3at ðie[\(a\)] iwergede 
gast me hafæ idon 3at ic am swiðe forgelt ægeanes mine laferde 
God almihtin.

OF UNHERSUMNESSE\(^4\)

Giet ic habbe muchel misdon ðurh ane œre senne þe is 
3ecleped inobediencia - þat is unhersumnesse. Alswa ðe 
angel was 3edriuen ut of heuene riche for modinesse, swa was 
Adam ure forme fader ut of paradise for ðessere unhersumnesse. 
For hire he ðolede deað - and seeðen all mankenn - and ðe pine of 
helle ma ðanne ðif ðusend wintre, alhwat Crist him liesde wið 
hersumnesse. Alle ðe ðis isieð and radeð ðeðer gehiereð, I bidde 
and warni, for ðe luue of Godde and for ðuer lieue saule, þat þie 
hatien and scunien ouer alle þing ðes awergishede senne. For hire 
we sculen alle deað polien alswa habben idon ðe teforen us wære. 
Hie is kæie of alle œre sennes. Non senne ne mai bien idon bute 
ðurh unhersumnesse. Alswa diepliche hafæ Godd us forboden 
alle heaued sennes swo he dede Adame ðe treu of paradise, aifèr 
ðurh ðare ealde lagwe and iec ðurh ðare n(i)ewe. Êwæt ði ic, 
wrecche saule, ðe am forgilt ðurh unhersumnesse, forði 3at ic 
aure hersum ne habbe ibien ne Godde ne mine gastliche faderes, ne 
min cristendom ne obedience nauer giête wel ne h(i)eld? Ac bidde 
we alle ure lauerd Crist, ðe was hersum his fader anon to ðe deaðe,

The following comment is written at the top of the page in a hand 
of a slightly later date (mid Cl3?), apparently the same as that 
responsible for several further insertions and hereafter referred 
to as hand 4:

"Hic deberet poni inuidia, quam uidetur obliuisi hec anima in sua 
confessione. Nith nere nohutt te forgeten quia sapientia et 
inuidia diaboli mors intruit in orbem terre, et cetera."

1. MS odre.
2. Supplied by Holthausen to complete the sense.
3. MS lated.
4. Unhersumnesse changed to Unbuhusumnesse by 2nd red hand. The 
same ink circles the page-top addition.
pat, alswo we forliseō sī sīrocte līf ēurh unhersumnesse, sāt he us gīue mihte sāt we moten him bien hersum on alle gode/ woerkes anaon to sē deaēe and swa cumeō forō in to sē eche liue sē he hafō us behoten ēurh his mil(d)ce.

OF ADE. 1
Giet hēr is mare of sē eueles kennes sade sē me hafō ofte idon Godes agwene name forsweren and ec his halgen, and a manies kennes [wisen] me seluen to werigen, oēr sume of mine friende sē ic hulp to werigen, and on swilche wise wende helpen unc baēe, and brohte unc baēe in to mucchele harme. Pis ic dede aȝean Godes’ bebode, sē seī: Nolite iuare, neque per celum neque per terram. "Ne swerigeō, naier ne be heuene ne be ierēe ne bie nan oēr sīng bute ia, ia, nai, nai." Al ēat we more swerigeō swo it is euel and senne. Sume weneō bien sacleas of essere senne forōan sē me nett hem to ēan aōe. Peih me niede me to ēan aōe, me ne net me noht te forswerigen, ac soē te seggen of ēan sē ic am bicleped. 3if ic ware riht cristeneneman, ic wolde bliēlicer poligen ḋas lichames deaō ēanne ic wolde sē wrecche sāuē sa rewliche acwellan.

OF LESINGE. 20
Oft ic habbe beuolen an oēr senne, fram sāt ic cuē speken ȝiēt to ēese daiē, sāt is mendatium be name - sāt is leasinge - sē all Adames ofspring hafō besmiten, sē speken cuēn oēr mihten, wiōten Crist ane, sē is mid rihte icleped soān, and Sainēe Marie his moder. sē selue dieuel is icleped mid rihte fader of leasinge, sā sā he sade: Ero similis altissimo./ "Ic scal bien 3elial ēan heisten." Dis was sē forme leasinge sē æure was 3efunde. Dar sū luge, sū leaē dieuel, and swa sū diest ȝiēt, of al sāt tu aure behatst. Du me pen(c)st wel to werigen tofore Gode for essere senne; ac ic wOKIE me nu tofore Gode and toforen alle his halgen, and te forsake and alle ēine leasinges. Nis nan sīng mare aȝeanes Criste, sē is icleped soō, ēanne is leasinge. Be war se sē wile!

1. Changed to oȜes sueriingge by 2nd red hand (see p.1, note 4).
2. Another s inserted over the first r by the scribe.
3. MS godes.
4. MS oder.
OF H(E)UELE BAFTE(S)PACE.  

Detraetio hatte an œfer senne, ðe reauð Godes luue of mannes hierte - ðat is euel baftespache. Êie me haueð ofte 3e- 
maked forgielte æganes Godes forbode, ðe me forbett alle euele 
spaches, and ðus me undernemè: Sedens aduersus fratrem 
tuum loquebaris. "Du sate" (he seið)², "æganes ðine broðer, ðe ælche ðai baðe clepieð to me ðe am ñure fader, and segges 
pater noster. Æganes him ðu spake (god)², baftæ him euele, ðat 
he it ne herde. ðus ðu dedest, and ic was stille; and forði ðu 
wendest þat ic ðe ware ilich, þat hit likede me swa swa hit dede 
ðe. Ac ðu scalt stonden tefore me a domesdaige, and tefore ðall 
mankenne, ðar ic ðe scal undernemen mid ða ðilche wordes ðe ðu 
ofte hafst geherd for ðe te warnien, and ðus cweðæ: Dilexi 
maliciam super benignitatem. Þat is: "Du luunedest euelnesse 
mare ðanne godnesse, unrihtwisnesse more to spekenne ðanne 
rihtwisnesse; forði ðe scal God almihtì³ forliesen, baðe lichame 
and saule. Ca awei fram me, ða ðeweregede,forð mid te dieule!" 
Hwa is ðat nis ofdradd of ðese mu/chele ðunressleig ðe cump 
ut of Godes aȝene muðe? Nime giæme, se ðe wile, hu michel 
haft hit is Godes forbod te brekene!

OF SWICEDOME. 

Giet ich habbe ma vnæwes beuolen. Êc habbe beswiken min 
emcristen mid faire wordes ðe ic to him habbe gespeken, and 
oðerlicor mid workes him ðekydd, and uppe mine laðfulnesse 
ofte him behet þat ic næure eft him ne gàlæste. Gif ich at him 
anì ping bouhte oðer him sealde, ‘æure me was leuere þat ic ðigæte 
and he forlure ðanne unker chepinge bìlefde. Gōdd us forbett 
þat we ne sculen habbe twifeald wæige ne twifeald imett, ac Þat 
we sculen bliðeliche giuen and leanen, wiðæten erøliche mede, alle 
ðe niede habbeð and us for his luue besecheð of ðan ilche gode ðe 
he us hafð ilænd. Søp to seggen, ic not þif ich auer ðete æi ðing 
dede ðat ic nolde habbe sumes kennes (lean)⁴, oðer of ðouhtes

1. ñ corrected over u and s added in red. 
2. Added by Corrector. 
3. MS almihtì. 
4. Addition by Corrector, ðer of underdotted before oðer, with a word erased after.
ofer of wordes of weorkes, and gif ic nadde, me ðuhte ðat hit nas naht wel betwen ðar ic hit idon hadde.

OF WER3HINDE.
Eft we findeæ ðat ðe apostel seiæ: Maledici regnum1 dei non pos-sidebunt. Þat bieæ:"Þa wer3inde menn ðe swa bleðeliche willeð wer3ien ðat hie naure on heuenriche wunigen ne mugen, forði ðat hie wer3ieð Godes handiwer3c, ðe he haf3 iblesced." Herof ic am sceldi, and wel am becnowe ðat ic gewer3ed habbe aðæ ðe hodede ðe leawedæ, sibbe and framde, and mani þing ðe ic wer3i ne scolde.

OF VNÆLEMODNESSE.
Inpaciençæ hatte an oðer senne2 - þat is unhølemodesse. Hie benemæ ðe manne/ ðe hie ouermai, Þat he ne mai wealden him seluen, ne a pouhtes ne on wordes ne on weorkes. Swa hie hauæs me idon aure to ofte. Purh hire ic am forgælt ægeræs Gode, ðe me forbisne 3af arist of him seluen, and seðæn mid halige wordes me wissede: Qui te percussirit in maxillam, (præbe)5 ei et aliam.
"Se ðe smit under ðæ eare, want to ðat ðær," he sade, "and do god ægean euel. Gif he ðæ were3egæ, ða hine blesci." Ðis ne dede ic ñæure. Ac gif min lauerð Godd me wolde swingen mid ani [swingæ] alswa fader doð his sune, ic was ðær ægean unþælost, and aðæ ðohte and ec sæide: "Hwi me scolde cumen swilce ungælîmpes? Mani oðer was ðe more hafde misdun, and non ungælîmpe ne cam, ða hadde alle blisse and reste inowh." Forði sæide Godd almihitæ be me and be mine iliche: Et dimisi eos secundum desideria cordis eorum. "Ich hem let," he seiæ, "after here awene wille. After ðan ðe here herte luste, ic hem folgæde."

OF A3ENE WILLE.
Burh ðæsere senne ic, ungæsalæ saule, fel in to an ðær senne, ðe is icleped propræa voluntas - þat is augen wille. Þewiss hafæ Godd forworpen ðan ilche mann ðe lat Godes wilæ and his

1. MS maledicti regnum.
2. MS senne.
3. Added by Corrector.
4. MS were3egææ, with ð barred in red & followed by ð in red.
5. MS almihtæ.
gastliche faderes (wille) to donne, bute he eft durch his muchele mildce hes him benime ãe ãane he of ãese live fare. Non scafte ãe is scadwis, alswi bieð angles and menn, ne ageð te hauen here azen will, forðan he ne bieð, ne ne mugen bien naüer,rihtwise ne gode, bute hie folgïn Godes wille on alle wisen. Forðan we finde on hali write: "Se mann ãe wile folgïn his azen wille, he is azone Gode, alswa is ãemann ãe is azone ãe kinge and wile his curune him benemen." Crist self seið on his godspelle: Non ueni facere voluntatem meam. "Ne cam ic noht te giuen gew for/bisne of mire agene wille to donne, ac I cam for to donne mines fader wille." Da ãe Crist was geboren, ãa comen ãa aingles of heuene and surge ãane derewurde sang Gloria in excelsis dec, and bodeden sibsummesse to alle ão mannenn ãe god wille habbes, ãat nis non bute ão ãe Godes wille luuië and folgï. Weilaweì and walawa ãat ic min azen ivill swa habbe ifolged, ãat in min un-gewill awh aure ma te poligen, bute Godes hali mildse me aliese!

OF HUNRIHTWISNESSE.
Unrihtwisnesse hatte an oðer senne, ãe me haueð ãure to longe 3edweld mid hire swikele unðæawes. Hie is ãure azen rihtwisesse, forðan no man ne mai bien geborgwen bute he bie rihtwis and naht twifeald, ne on speches ne on dades. Oðer ic habbe ibien ãanne ic habbe me isceawed. Menn me isieð wiðuten. Ic and mine iliche, we beoð wiðuten alswa ãe deade man[n]es pruh, ãe is wiðuten ihwited, and wiðinne stinkende and full of wermes. Swa ic habbe ibien full of euele pohtes. Wa me ðas! Mea culpa!

Forði ãat ich habbe ihafð rihtte ileaue ne faste hope ne soðe luue to ure lauerde Gode swa swa ic scolde, forði ic haue bien unmihti and unstrong ongeanes alle ãese forenâmmede sennes. Ic ne mai rimen ne tellen alle ão sennes ne alle ão unðæawes ne alle ão wundren ãe ich, wrecche senfulle, habbe idon and beuolen, seððen ic arst mihte seneðín. Ac him ãe hes one wat, almihti God, ic bidde are and forgïu[en]esse.

1. Added by Corrector.
2. MS in
OF DA FIF WITTES.

Giet me wreis min herte of Æa fif wittes Æe God me (be)tahte to lokin of mine wrecche lichame, pat is / visus, auditus, gustus /fr
odoratus, et tactus - pat is gesihthe, geherhpe, smac, and smell, and tactpe. Æas fif wittes, hie taenip da fif gildene besantes Æe Æe hlauerd betahte his pralle (for) to bigeten Æarmide. Swa dede Æe gode prall Æe bigatt oÆer fif. Forsi his hlauerd him sede "Wel Æe, gode pralle! Ouer litel þing æu ware trewe; ouer michel þing ic Æe scal setten. Ga in to Æine lauerdes blisse!"
Pis ne habbe ic nauth of earned, æe no god ne habbe idon mid Æo ilke besantes of Æe fif wittes, ac Æurh hem and þurh mine Æemelaste ic habbe mines lauerdes eihte forloren. Æliche dai me cumeð sonden on mine þohtes pat ic scall neuliche cumen teforen him, and giuen him andsware hwat ic habbe mid his eihte gedon. He wile hes habben wel imetet; and bi rihte weðige wel iwæigan, and wel imered gold, and bute Æh pis habbe Æas daiðes Æe he after me sant, ic scall iherliche tidinge. "Andswere me nu, þu ungesæli saule," he wile seggen. "Hwat hafst æu swa lange idon on Æare woreld? La[n]gne first ic Æe gaf wel to donne gif æu woldest, and litel god æu hafst bigeten mid Æa fif besantes of Æe fif gewittes Æe ic þe betahte. Mo Æanne fif Æusende besantes of gode þohtes and of gode wordes and of gode woerkes Æu mihteest habben bigeten, gif æu woldest, on Æa lange firste Æe ic Æe gaf. Ac æu, earme saule, norðest þenchen of Æine forðsiæ, þat tu fram Æine li[cha]me þescol skelien, and teforen me cumen and me ands- werien of Æalle Æine dades! Æanne clepes he his pinieres and hat hem me nemen, and binden me baðe han/den and fiæt, and werpen me in Æe uttreste þesternesse. Æe inreste þesternesse (is) in Æare hierte Æe ne wile forsceawin h(w)ider he scal Æanne he henen farð. Æe uttreste (i)s se þesternesse of helle, Æar naure giete liht ne cam, 30 bute Æas nihtes Æe Cristes saule darinne cam after his 3ekorene. Ac æure Æar is wop and woninge for Æare michel hæte and ungemæte

1. MS gildenene.
2. MS imotet.
3. MS Æs, the s not crossed
4. The centre of the word no longer visible.
5. w added by Rubricator.
brene, and ear is chiuringe of toœn for ðe unmate chele; and ear is sorwge and sarinesse for ðære muchele orteawnsesse ðe cumb ðe ðan ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðe ðo
and wanieð forð mid me and fondie we te kelien Godes wræðes mid teares, ðe him bieð swiðe icueme mid oðre loke\(^1\) of sare bi-
rewnesse. He hit wat ðe wat alle ping, ðat sare hie me reweð. To 
jeu ic clepige iec ðe bieð wunigende mid gemansliche hlauerde Gode, 
to ure lafdi Sainte Marie. Moder of mildce, ðð ic bidde, for ðine 
muchele mildze, ðat tu me besieke forgiuencesse of mine sennes 
to Iesu Criste bine lieue [sune, ðe]\(^2\) h[afær]\(^3\) mihte te forgiuene alle 
sennes, for ñare like [luue ðeg]\(^4\) he [haf]ð to mine ikynde ðe he nam 
of ðe wïðuten a .... ððorof, igaunen hafð lott and [dale, his flesc]\(^3\) 
and [his bloð]\(^4\), ðurh hwan ich/ ilieue fastliche are and mildze to 
habben, gif ic hit swa wurðliche underfenge swa hit wurðe were. 
To alle ðo halgen ðe hier on liue waren iboren, and nu mid ure 
lauerde Gode wunigende bieð, ic clepie and bidde, for ðo muchele 
kariteð ðe is an þeu, ðat gie ðenchen an us ðe bieð hier on ðôse 
arne liue, ðar ðe wei is slider and we lihtliche to ðellen, and 
fele unwines teforen and baftten and on alche side. We ðankieð 
Gode and herieð after ure mihte, ðe ðew haueð of ðessere (michele)\(^5\) 
wrecchade ibroht. Biddeþ ðat we moten to ðew cumen, naht for 
ure earninge, ac for Godes muchele mildze and for gewer. Alswa 
soðliche swa he hadde are and mildze of þeu, and ða giue of ðe 
hali gaste ðew samte wïðuten earninge, sa soðliche habbe he are 
and mildze of us, ðe bieð his handeweorc alswa ȝie, and us unne 
ðat we moten, mid ȝeuere helpe and mid his hali grace, swa ðis 
scorte lif her laden ðat we moten forð mid ðew on blisse wunigen, 
and him eure ma luuien and herien on ecnesse. Amen. 

\(^{1}\) Be him bieð icueme mid oðre lake repeated in the MS. 
\(^{2}\) The bracketed letters are now illegible. 
\(^{3}\) Half a line illegible. 
\(^{4}\) Added by Corrector. 
\(^{5}\) MS tu has been erased.
ihc cheas to lauerde Æurh his awene mildce, gif ic senfulle are
mihte habben on þese scorte time, and ic blisfeliche ðine rad
wile hlesten, and michelles ðe bliðe/lier33 ic me þin uncude
name woldest kyðen.

HU ANDSWERED RATIO AND SYED TO PARE SAULE.

Allmihtti Godd bie geþanked ðat tu swa wel understandst ðe
seluen! Hec mutacio dextere excelsi. "Dies wændinge is
iwis Æurh Godes swiðere hand. Nu ðu wilt mine name swa ziern-
liche witen, soð ich ðe wile seggen. Ic am an leme of Godes an-
licnesse ðe was iscapen on ðe, lieue, lieue saule, Racio be name -
þat is scadwisnesse. Ic ðe forliet, forðað ðu folgedest mare
ðin aðen icwil þanne ðu dedest mine rad. ða ðe ich wante fram ðe,
ða wente forð mid ðe ilche gode willu and ðat gode imiend
ðe Godd hafde iscapen on ðe, us alle ðrie after his aðen anlicnesse
ðe to helpe. ða ne mihtest ðu nan god don ne nan of ðe hali
mihtes ðe Godd hadde iscapen ðe to helpen. Alle hie wanten awei
fram ðe, forðað ðu folgedest þin aðen(e) willu and forliete
Godes auðgense anlicnesse. Ðus beswika ðe deuel manige ðære
saules ðe willeð folgin blisfelicher here liçames willu þanne hie
willen Godes lare liernin ðeðer folgin. ða ðe werewedest gastes
iseigen ðat ðu naked ware and helpleas, ða spaken hie hem be-
twienen and seiden; "Witen we fare te ðessere idele saule and
amti, ðessi hie hafð forlaten scadwisnesse fræm hire and folger
hire flisches willu. All hie wie ðat we willeð. Healde we forð
mid hire ðæanes alle ðe hali mihtes ðe æure winneð ægeanes us!"
Seððen cemen/* ðe ðæ wa wergede gastes of guernesse, of drunkennesse,
of galnesse, of gitsinge, and manie ðære, alles to fele, and þe
habbeð iwelt after here ægene wille on þæðome æure to longe.
Nu Æurh Godes grace þu hes hafst forsaken, nu is þe michel nied þat
ðu understande mid scarpe witte hwat hie bien, þese mihtes ðe
ðie mugen scilden fræm þese gewerged gastes, and mid Godes
fultume and mid here ðe mugen bringen ham to þin earde, ðær ðu

1. MS Gif
2. MS me repeated after name.
3. A c inserted by Scribe, interpreted as a mis-copied t.
4. Added by Corrector.
5. A above the line cannot be definitely attributed.
to gescapen were. And Sat wite ou to sope, wiéuten hem ne cumst ou dar naure. Bis understandep auer to feawe saules and forsi hie bie9 ofte bireaued of manige gode, and at ten ande ofte beswiken.

OF RIHTE 3ELEAUE.

An hali mihtë is icleped fides recta - pat is rihte geleawe. Hie is anginn of alle cristendome; hie mai michele eadinesse of- earnin at ure lauerde Gode, for can âe hie ilief@ sat hie naure n'iseih. Forâi sade Crist: "Eadi bie5 âa menn âe on me belieuen and naure me ne seigen!" Dis hali mihtë âe die9 ilieuen sat fader and sune and hali gast is an sop almihti Gode on prie hades inammned, and an annesse gewurcéd forâi mid âere hali ârinnesse. Du scalt ilieuen pat pe fader is unakenned, âe sune of âe fader akenned, alswa his wisedom, on heuene wiéuten moder and on ierâe wiéuten fader. Pe hali gast, he cump forp of hem bam, alswa here beire luue. Ëese ærie bieb emliche on ielde and on wisdome and on godnesse and on strenge, and on alles kennes wisten after here godd/cundnesse. Dis ic ilieue. Dies an so@ Godd, he is wiéuten anginne on him seluen, and þeih he is anginn of alle ðing âe iscapene bie9. Swa muchel he luuede mannkynn þat he his awene sune sænte, âe nam ure gekynde on saule and on lichane wiéuten sennen, and is baše soâ Godd and soâ mann. Ëese manniscnesse he nam, alswa he âe was Godes wisdom, swieâe selcué- liche of Sainte Marie âe hali maiden, ãurh âe hali gaste. Ëurh his manniscnesse he polede dea9, and ãurh his goddcundnesse he aras of dea9e and stei9 in to heuene, and sitt on his fader swiâe, Ëanen he cump a domesdai al mannkenn to demen? Dannæ sculen hi alle âe god habbeâ idon to ãan'echie luie; and bo âe euele habbeâ idon and naht ibett, he sculen in to ãan eche fiere. Gif âu wilt bien siket of rihte ileaue, Ëane sei âu for5 mid Seinte Petre: "Tu es Christus filius"? and harke hwat he him andswaredë: Beatus es, Simon Bariona. "Eadi art âu

1. MS dan, the d crossed very pale by an unidentified hand.
2. Written in the margin by the Scribe: Qui bona egerunt ibunt in uitam eternam, qui uero mala in ignem eternum.
forðan þe ðís ne tæhte þe non eorðlic' mann, þat ic am Crist, 
Godes liuendum sune; ac min fader on heuene hit openede in to 
(pine)1 herte. And uppe þese stane þe ðu hier hæft ʒenamæ, Crist 
Godes sune, ic wille araren mine cherche, (þat alle) þe aure ðis 
(be)lieueþ þat tu ʒelieðst, þie sculen bien mine lemen and ich here 
hea(ue)d3. And swa we sculen bien an lichame (and) an cherche, 
et porte inferi non ʒeunælæmbunt adversus eam. Do gaten of 
helle ne mugen hauen none strengþe ægean ðessere ileæææ. Da 
gaten of helle, ðat bið ðo heuedsennes fulliwiþ, (for) ðurh hem 
me farþ in to helle. Ac ne mai non senne ne non dieulæ habben 
strengþe ægean ðessere gode/ ileæææ, þat Crist, Godes sune, ne mai 
and wille alle senne forgïuen hem þe on him belieueæ and æar-
after wercheæ. On ðessere litle radinge ic ne mai al seggen þat 
god ware to iheren of ðessere ðali ænte. Ac ðat ðe ure ðali 
faderes teofen us wriþen, and tæhte on þe credo in deum and 
on quicunque uælt, all gelief ðu fastliche, elles ðu ne na mann 
ne mai bien geboægen bute we all ðat ilieuen. Ac naðelas ic wille, 
a Godes hæft, ðat tu bie ʒewarðed ðat tu ne folgi none dwilmenn, 
ðe muchel mislieueæ. Of al swi(che)4 sade ðe apostel, þe he mid 
muchele iswinke hadde iwænt to Cristæ: ʒime on æstra 
laborauerim. "Ic am ofdroðæ, he sæde,"þat ic habbe al forloren 
min geswink on þeu, ðe nemeæ ʒëme of dagas, hwilch an dai bie 
betere ðan an ðeer to anginnen sumþing, ðeer newe mone betere 
þan ældæ æne in to newe hueæ te ænden ðeer æfæ ham to leðen" 
Wiðæn ðæ læþæ ðæ locæ (after)2 mannes ikynde þæ newæ ðeer 
elde, and ðæ wriþæ his timber to kerææn æfter ðære mone, ðæ is 
ïkyndelþæ þing, elles hit is al ʒedwoll and of hægensæ ʒiet wï-
healdæn, bute hit bie ðæf of sade te seæen for ðæs sades gekinde 
of ðære eorða. Ac do alswæ ðe apostel ðæ tæhþæ and seæ: 
Quæcunque uæltis facere, in nomine domine facite. "All ðat æ 
habbeæ te donne, an Godes namæ dop hit, mit gode geleæææ, and ðæv 
scæl wel ʒelimpæn." Eft wite ðu to sóÆæ, and wel hit ilief, ðat na 
þing ne mai ðæ ʒelimpæn ne te cumen, neiðer ne euel ne god, ne on 

1. MS eor(d)lic. 
2. Added by Corrector. 
3. Changed from heafod by Scribe. 
4. Corrected by Corrector.
wele ne on waughe, ne on hale/ ne on unhale, ne ðurh fier ne ðurh water, (ne ðurh manne ne ðurh dieule), ne ðurh nan ðære pinge ðe hie baðe mugen don, bute alswo Godd hit wile hem poligen. ðanne ðe cump god, and þe wel ilimp, þanke ðarof ðine lauerde gode, and ilief ðat hit is for his muchele godnesse and noht for ðin earninge. ðanne ðe cump eft sum euel oðer sum ungelimp, an hwilches kennes wise ðe hit ãure cump, ne gelief ðu naht alswa sume, ðe naure wel ne geliefden; seggeð pat hie imeetten euel fot, priest oðer munec; oðer sum oðer dwel hie driwð, and seggeð pat he naftde naht gode hânde ðesse ðe him pat sealde. Hwilch harm oðer hwilc ungelimp ðe ðe to cump, þenche ðat ðu art wel wurð ðes eueles, forðan ðe ðu hit hauwed wel ofearned, þat and michele more; and ðanke ðarof Gode swiðe zierde, and swa ðu mihte don ðat all ðat euel ðe mai wanden te michele gode.

Crist self seiþ an selcuþ ping of ðessere eadi mihte: Omnia possibilitia sunt credenti. Alle ðo ping ðe ãure ðe wel beliefde (mann)’ wile habben geden, hie bieþ him iteipof odens augene muðe ðurh ðessere hali mihte. Giet he sade of hire ane forbisne, ðat hie is gelich ðe seneueies corne ðe is litel an sei(ht)þe and michel on strengþe. Æure ðe mann ðe hit more bat and stampeþ, ðe hit strengere and betre is. Also is of ðe manne ðe ðese eadi mihte mid him hauð; ðe he more is swaint mid deules fondinges,od dieule oðer of manne, ðe he strengere and betere is on gode werkes. Eft is iwriten bie hire: Fides sine operibus mortua. "Ileue wiðuten werkes, hie is dead." "Maniže ilieueð mid wordes", sade ðe apostel, "mid werkes he forsakeð". Swo deþ deuel; iliefð, ac he ñarafter no god ne deþ. And swa bieþ alles to fele menn ðe ʒelie/uoð and noht ñarafter ne wercheþ. Bie gewar se ðe wile!

OF FESTE HOPE.
Hierafter cump an oðer hali mihte ðe is icleppe firma spes - ðat is fast hope to God almihti. All ðat hire suster, ðe rihte ʒeleaue, hire seigeð, all hie hit fastliche hopeð. Dies ilike halige mihte, ɔar ðe hie cumeð and bieþ mid ðe manne, hie makeþ him unwurð alle ðe faire pinges ðe on ðære swikele worceld faire þencheþ;
ne telb hie namore Carof Canne of horewe, azeanes Care michele (merhpe)3  hie hope3 te habbbe on heune riche. Pat is se like se San[c]tus Paulus us tak3 on his pisteles, and pus seio: Aparuit gratia dei omnibus hominibus erudiens nos.

"Godes grace," he seio - pat he clepede her - "Godes sune hine sceawede alle mannen." And he us tahete dat we scolden forsaken sa unwraste ileaue of hærendome, and alle wereldliche1 euele lustes, and maeliche libben, and rihtliche and arfastliche, anbiden3 da eadi hope and thane to cyme of Care michele blisse of Cristes, Godes sune, thane he cumc eftsones to sceawen him seluen and to yielde alle so behotes se he us behiet, pat is pat he wilde panne lichame of ure e(a)dmodesnesse in to michele brihtnesse wanden, dat he scal scinen swa briht swa sunne, emlich so aingles mid Gode aure mo on merhpe and on blisse. Ne mai no man sese eadi hope habben bute he wel ilieue and soeliche luwiue. For3i sade Dauio se profiete: Multi dicunt: quis ostendit nobis bona? "Manige segge5," (he) sade, "se noth wel ne belieuet5 'Hwo is pat us muge3 sceawin se gode se ge us behote5? Hier we mugen isien al sa werdles wele and habben; of 3an se gie behote5 is a weue hwe5er we it habben mugen.'" Hwat seist pu, Dauio? Hafst pu anige sikernesse herof? Tach vs/ wisse us, hit is nied! Signatum est super nos lumen uultus tui, domine: dedisti leticiam in corde meo. "3ise," (he) seio, "we bie5 all siker of Godes behate, for3an dat liht of his ansiene is (3e)marked riht uppen us. Ich hine icnawe, and wel ilieue be are taece se he hafo 3iuen me. Dedisti leticiam in corde meo. "Duu, hlauerd, gaue blisse on mire herte, dat me nis naht of alles worlde blisse, and 3ese 3u hauest igien me to earres of Care eche blisse." Lieue saule, gif 3u 3ese blisse hauest on 3ine hirte, 3e ne cumc of nanes worlde blisse, 3ane miht pu bien siker mid4 Godes grace, and gif 3u ne hafdst, ne swic 3u naure nilt ne dai er 3u hes habbe. Ac hære hwat tes ilke profiete seio be him se hes hadde bigeten: Dilexisti iusticiam et odisti iniquitatem, propterea vnxit te deus5 tuus

1. Corrected from hope. 2. MS wereldliches 3. MS mugen. 4. Corrected from of (under-dotted) by Scribe. 5. MS deus repeated.
oleo leticie. "For an," he sade, "at tu liuedest rihtwisnesse and hatedest unri(h)twisnesse, forsi haueð ðin lauerd ismered þe mid ða ele of blisse." Ele hafð þrie gekynden on him: hit wile floten ouer alle wates, swa wile Godes luue bien ouer alle oðre luuen; hit wile on lampe bernen brihte, swa wile ðes mihte gode forbisne giuen alle hem ðe on Godes huse wunien; hie lipegað (alle arndesses)¹, swa ðies sies halige blisse alle saranesses of sennes. Wel him ðe hes bigeten mai! Alle so men ðe swinkeð on ðessere swinkfulle ² world, alle ðe swinkeð for sumere hope ðe hie habbeð, ðe hem ofte aten ande beswik. Dauë: In illa die peribunt omnes cogitaciones eorum. "On here ande daige forwurðæreð alle here pohtes ðe hie hadden ipoht to donne." Ac ðo ðe swinkeð for ðessere eadi hope, hie ne bieð naht becaht. Ne haue ðu hope te golde ne to seluer, ne to nones wor(d)lles eihte, ne forðen te manne. Hit is iwright: Maledictus homo qui confidit in homine. "Zewerged bie ðe mann þe haueð his hope te manne, þe/ want his herte and his (þeþanc)³ more to mannes seruise ðanne te Godes." All bie ðin hope uppen ure hælende Criste, þe wile araren þe and þine lichame of deaðe swa scoðliche swa he him self aros of deaðe, and bringe þe to ðan eche lif. Gif ðu liueded swa lange swa ðes worlde ilast, and æure þoledest pine, ne mihtest ðu ofearneþ swa michel eadinesse swa ðe is behaten. Ac ðin lauerd hes ofearned on ðare hali rode. Forði ða aust te berene ðine rode after his wissinge, ðe sade: Qui uult uenire post me, tollat crucem suam et sequatur me. "Se ðe wile cumen after me in to heuene, bere his rode on ierse swa ic dede, and swo he mai me folgin and cumen ðær ic am." Rode tacnieþ pine. Pine ðe seluen, for his luue ðe ðolede pine for ðe anon to ðe deaðe, on fasten and on wacchen and on þolemodnesse, and on þine awen wille to laten. Zif ðu ðus dost, ðanne berest þu þin rode. Ne pinche hit te maure swa bitter, þat þies hope hit ne sw(i)eteð. Swa hie dede alle ðo halie martirs. Alle ðæs kennes pines ðe me hem mihte don, me hem dede; all ðis halie mihte hes makede hem swiete. Swa hie dede alle ðe hali

1. Added by Corrector.
2. MS fullle.
3. Corrected from seruise (underlined) by Scribe.
confessores and se hali uirgines all et hie steden more hire. Swa hie doe gi on esse time munke, kanunke, ancres, and eremites. For esse eadi hope hie forlate fader and moder, wif and children, hus and ham, and alle worldes wele and blisse.
Swa doe pilegrimes se latep her awen eard and fare in to oere lande. Swo awe to donne alle se aure ani god doe. Alle hie hit don for to habben lean of God almighthi on oere oore world and naht hier; pat bie here hope. Se hali apostel nameose esse prie halige mihtes togedere, fidem, spem, karitatem, and segge pat pies se hatte karitas is heigest and betst of esse prie, and swo hie is ouer alle oore. Forsean hie scal aur mo gelasten, aiger on esse world and ec on oare oore. Of hire we wilse summel kezen be Godes grace.

OF CHARITE.
Caritas is swihe hali, forsean se God self is icleped karitas - 5 pat is Godes luue and mannes. Alle se habbe esse halie luue, Godd wune inne hem, and hie inne God. Vnderstond nu wel hu God wune on sa manne se esse eadi mihte haue, and swa se miht geznaw gif Godd wune on se and gif se esse miht habst. Godd wune on sa manne se him luue, on selliche wise pat is pat he his herte (and) his gepanc onal mal mid sa fiere se Crist brohte on ierke. Arst he gif him liht on oare hierte to gesiene et god et he aw te donne. Of esse eadien lihte sade Sanctus Johannes se godspellere: Frat lux uera que illuminat omnem hominem uenientem in hunc mundum. He sade se Criste, 15 Goddes suene, pat he was se le luht pe lihtep alche manne se cump on esse liue. He is icleped Godes wisdom. He wisse se mannes iang he to cump, oer surh halige writes oer surh halie sermuns, pe he him surh suene wise manne se he is inne wuniende sant. Panne cump se halig gast se is all fier barnende, swa he com up se apostles, and anal se hierte, and menega hie ofte be daige and be nihte, and bringhie on gode wille. Gif se herte blisseliche underfo Godes hali wordes se

1. Added by Corrector.
2. Corrected from esse eadien mihte by Scribe.
3. MS wudiende him.
4. MS anald.
cump fram his sune, ße is wisedom, and hes mid michele luue 
underfoð alswa ßane hali gast, ße is here beire luue; ßanne 
 carafter cump almihti Godd ße fader and gifð ße mihte al/ ßis 
te donne, and makieð here wunienge on ßessere eadi saule. ßus 
behet Crist ßat ße manne ße him wolde luuigen and his wordes 
healden, ßat he and his fader hine scolden luuigen and mid him 
wuniende b(i)en. ßus seieß ßat godspell: Si quis diligit 
me, sermonem meum seruabit, et pater meus diliget eum, et 
mansionem apud eum faciemus. Nu ßu hafst geherd hu Godd 
wunß on ße manne ße him luuß. Harke nu hu ße man mai 
wunigen inne Godde, alswo Sanctus Iohannes seiß: Qui manet 
in karitate, in deo manet, et deus' in eo. "Se ße wunß 
on karite, he wunß on Godde, and Godd on him." Sume misunder-
stonedet (hier) ßis hali writ, weneß gif he gifß bleßeliche to 
eten and to drinken, and of his oßer eißte dob for Godes luue 
bleßeliche, and him self ließ on sume heaued senne, ne ßo ne wile 
læten, ac hopeß te bien ibroegen æurh ßat he dieß swa michel for 
Godes luueß. Hier agean seiß God him self: Si recte offers, et 
non recte diuidis, peccasti. "Gif ßu riht offrest and noht 
riht ne scifß, ßu senegest mare ßan ßu god do." ßu gifß ßine 
eißte Godde, and ße seluen ße dieulle. Pat nis naßt riht iscißt, 
forßan betere is an god saule ßan all ße worëld mid all hire 
eißte. Gif ßu luuest ßat ilke ping ße Godd fastliche ße forbett, 
hu mißt ßu ßanne wunigen on karite, ßat ßis luue of Godde and of 
mannen? ßu mißt ßu luuigen ßine nexte alswa ße seluen (ßane 
ßu ne luuest noht ße seluen?)2 Dat hali writ seiß: Qui diligit 
iniquitatem, odit animam suam. "De man ße luueß unrihtwisnesse, 
he hateß his awene saule." Forßan, ßanne he breç Godes forbod, 
ßanne is he unrihtwis, and æurh his unrihtwisnesse he briçußp 
his saule in to helle pine. Naßelas ne læte ße mann neure 
almesse te donne, forßanß, hwat swo æure of him betide, ne 
wurß hie naht unforßolden. Gif ßu wilt sikerliche wunigen on 
karite and on Godde, ßanne do ßu alswa we hit a boke finden 

1. MS ßs.  
2. Added by Corrector.  
3. MS luue.  
4. MS forßan repeated, the first crossed by Rubricator.
iwriten, āt is āt tu mid rihte geleaua and mid faste hope and mid soē luue bie werchinde āt god ē āu iliefst. Al āat āu wast āat Godd forbet, forbuh hit to donne on alle wisen, and gif āu au(h)t tebrecest, anon siech āu āine bote. Ne āole āu naure āat dieuel rixi on ē for none senne, ac fastliche haue āine ipanc te Godd and bide him forgiuemesse, and besiec him eadmoldliche āat he giue ēe mihte and strengbe to wiȝstanden ageanes dieules fondinges and āine flesches lustes. Danne wunest āu sikerliche on Gode, āanne āu pen[co]st more of him āanne āu do of anye pinge of Care woreld, be daige and be nihte, for Care michel niede ē āu hauest āat he ūare bie pin sceld ageanes alle eueles, and pin helpend to alle gode. Danne āu āus hauest āine luue te Gode, āanne behoueō  the  āat ē bie wel warr āat tu lunige āine nexte — āat is aurich mann ē bērō āin anlicenesse — gif ēu karite scalt habben on ē. Herof us warneū  ēe holi apostel Paulus and āus seigeō: Si distribuero omnes facultates meas in cibos pauperum. "Gif ic dale all āat ic habbewrecche mannen, and giet ēar uppen giue mine lichame all to barten to duste for Godes luue, and ich hatede anlepine mann, āanne ne habbe ic naht charite, ne ich iboregen a none wise ne mai bien, bute ic hes habbe." Sanctus Gregorius seio hier on aue forbisent āat alswa nan webb ne mai bien iweuen wiȝten twa beames, alswō ne mai ūaire karite bien fulfremed wiȝten twa luues, ēat is Godes and mannes; and alswō/ ēar behoueō to manige preades ēr hit bie full-wroht, alswō behouē to charite on alle āines liues time michel embeþanc of pohtes and of wordes and of werkes, ēr hit bie ʒediht on ʒe swa swa hit nied is. Hit is a michel reunesse of mani mann ʒe is on michele dwele on him seluen; wenþ ēat he bie wis and ēat he haue mid him Godes luue and mannes, and ne haueʒ naht. Mani mann seio mid wordes ēat he Godd luueō. Ėe soē luue of Godd hie is mare on werkes ēanne on wordes. Gif āu na þing ne luuest on ēare woreld sûrh hwat ēu miht forliesen Godes luue oðer mannes, ne wraʒeō mid ʒe ne wuneʒ ones daiges længe, ac alchnē gylt forgifst ēe mid luue sah(t)lest; ēanne ēu ēus

l. MS sēnne.
dest, Sanna hafst a charite mid se and iwis Godes luue and mannnes. Gif ou sis ne diest, ne beswic ou noht se seluen sat tu ilieue sat Crist wunige mid se, oser ou mid him, all sare hvile se ou wraode oser ni hauest mid te, oser ani ping on esse lease woorld luuest azeanes his bebode. Hierof berp gewitnesse Sanctus Iohannes se godspellere, and bus sei6: Qui diligit mundum, non est charitas petris in eo. "Se se luue5 esse woorld, ses fader luue God almihtines nis naht an him." Wa can ilke manne se is swa swi5e wittes bedeald sat he, for essere lease luue of se swikele woorld, scal forliesen se swete luue of Criste and se merh6e of se liuigende lande.6 Hit mai ilimpen sat sum mann se sis gesee6n oser geher6, pat he ben(c)p: / "Hu mai ic on sane world wunigen and naht hes ne luuigen? Oser hu mai ic aeron wunigen and ec be geborgen?" After can se sat hali writt sei6: "Du se wunest on aere woorld, and art aarine ibunde mid huse and mid weddede wiuie and mid childre, swa swa se wile bien wiuigen, ou aust te folgin aane rih[t]wise and onfal3 lob2, se was wunigende on aere woorld mid wiuie and mid children, and mid michelere heinte, se was gemanlich alle niedfullen, se was iec fonde5 mid michele wele and mid michelere nafte and mid michel unhaele and mid manige euele upbreides, ai5er of his aene wiuie and ec of his auene frienden3, of sibbe and of framde, and of se selue dieule, swa nan ne mihte him benemen ouas halig5e mihte se we embe speke6-pat is charite-Godes luue ne mannes, ne sis soleomodnesse tobre5en naht mid one unbehealdene worde." Hleste6 hider, hleste6 hider, ze modi mann, ses dieules folgere5, se folgi6 se dieule, se arar6 upp se wraode5es and pe cheastes and te bitere wordes and te forbode5e werginges4 se ne wille5 nane reste ne nane soft(n)esse on geure herte habben, 5ar se hali gast him mihte resten. 3eswike6, iswike5, alswa se wille5 ses hali gastes wunienge habben mid geu, and ses gewer3ede gastes felauscipe fram e(u)w3 driuen. Wite ze te sode5, ze worldmenn, se bie5 on aere woorld ibunden, bute gie seses rihtwises mannes lif luuigen

1. terra uiuentium wirtten on margin by Scribe.
2. Iustus et simplex erat written on margin by ?second red hand.
3. MS frienden
4. MS werglassinges.
5. MS iswiked.
and folgyn, ne cume ge naure mo to sare michele eadinesse &e he haue3 mid God almihtin. Doe ge geese swikele worlde habbe5 for-
laten/ and serui9 ure drihten on religiun, hie folgi9 Daniele, &e 5
hali profiete, pe is icleped uir desideri(o)rum, Sat is, &e mann
ge naure 1 worldes gitsinge n(e)2 overcam, ne naure ge flesliche3
lustes him ne befielda, ne non sare singe ge on geese worlde
was he ne gernde, ne he ne rohete, ne he ne luuede, bute his
nexte and &o lageliche ping ge God him hadde gehote to donne.
Na3elae, ouer alle ping he luuede under Gode abstinenciam [and] castitatem, pat is wi9healdenesse of metes and of drenches, and
of alles kennes galnisses. Ne mihte him na3er befele. Swa swa
he was on kynges hyrde lange ifedd and zefostred, leuere him was to
eten benen and pesen and swilche unornde metes, and Sat water to
drinken, &anne him ware &o derewurde sondes se come fro ge
kynge, o3er ge gode wines. Alle ge geese worlde for Godes luue
habbe5 forlaten, alle hie moten &isne hali mann Daniele folgi9
mid wi9healdenesse of alle euele pinges, and mid clannesse fram
alles kennes galnisses, swa swa hie willes cumen to &are michele
eadinesse &e Daniel haue6 mid &o angels on heuene. Ge gas-
liche hierdes, &e sculen bo3e lokin and stieren &o ge bie3 in &are
worlde, and ec (5o) ge bie3 ute, hie folgi9 Noe &ane gode stieres-
mann, ge Gode was swi3e lief and zeeveme for &are muchele hersum-
nisse &e he manige wintre swanc, &r he (5a)5 arche mihte habben
3emaked; and se3oen he6 swa stierde on &e muchele wilde flode &e
ouergiede all middenard, mang stronge windes and stormes, &at
he 5arof ne forleas naping ge Godd him hadde betahnt to liue and
to londe to bringen. Swa scule &a gastlich(e) stieresmann (steren)5
&e arche of &e hali cherche, &at hie 5arof ne forliessen ne lichame
ne saule, for none winde of mannliche andinge, ne for none
storme of dieuliche andinge; and eft, on faire weedere, ne bien hie
naht to sikere, for&an swo manige little dropes of maniges kennes
3emeleastes mihten cumen in to &e saule bote, &at hie mihten sinken
mid alle hire bigeates; ac lokien hie alle ge wi3innen scipes borde

1. Several wordes erased at this point.
2. e written over a by Rubricator. 3. MS flesliches.
4. MS habbed.
5. Added by Corrector.
6. MS hie.
7. MS lokie5.
wunigeð, þat hie bien hersum and lægebeige here stieresmanne, 5
swa swa hie willeð cumen to þe liuieinde lande mid saule and mid
lichame. And hlesteð hwat ðe hlauerd seið, ðe ðat scip suh, to
ðe stieresmannen and to alle ðe ðarinne wunigeð: Qui uos audit, 10
me audit. "Se ðe geu(w)er1 ra(d)4 hlest," he seið, "he hlest
me seluæ; and se ðe gew forsakp and gewere lare, he forsakp full
zewiss me seluæ." Pis he seið to ða stieresmannen. On michele
hahte we fareð alle ðe fareð in hoc mare magnum - on ðessere
michele sea of ðare bitere woreld. Of ure stieresman is 15
gewritten: Ascendunt usque ad celos, et descendunt usque ad abissos. "Hie
stieæ up to heuen mid here gastliche pohtes for to sceawin ðe
michele merhœ of heuene richæ, for to sceawin ðe wincæ and ðe
euele stormes ðe cumeæ of deules blastes, and for us te warnin
þat ure ropes ne totobreken, ðe bieæ ibroiden mid prie strængæ, of
rihte ileaue, and of laste hope te Gode, and of ðare soðe luue ðe is
ihton carite, ðe Crist møst luueæ. Eft hit seið ðæt hie stikæ
niæer in to nielnesæ3 mid here ðohtes, for us eft to warnin wið
ðæ stanroches of ðe harde hierte ðæ ðære ne wile nexin for none
watere of wisdome, ac gif þar cump scip to, hit tobrekæ. Alswo
doð ðæt unwise mann ðe cump to ðan unbeliefede manne ðe ne wile
ne ne mai Godes lare understanden for his herte hardnesse. He
tobrekæ 5 gif he ani god wille hafæ, forðan he hert his gode wille;
and hie tobrecæ mid pellichæ wordes: "Hwæt dest þu?" he seið. 20
"Bu dalst al ðat tu hafst! Wile ðu hlesten spelleræ and
pr(i)estæs est munækes and þese hateædæ manne: ne scalt ða ñære
habben god. Hie wolden for(i)svelgen all ðe woreld, gif hie
mihten. Be trewe mann and halt tin god; þu finst feawe ðe wile
þiuæ ðe ani ping buena hie witæ hwærfæ." ðe unware mann, ðe
þis gehæræ, ðingæ ðat hie seið him god rad. 30
3if he arræ dæde litel
te gode, dæræter he doð michel(e) laseæ, and swo he forfaræ, forðæ
ðæ he his priestæs lare ne his rad lesten ne folægin ne wile.
Carite sprath æs bowæs on bræde ænd on lengæ swiæ feæ.

1. Added by Corrector.
2. MS seid.
3. abissos written on margin by Scribe.
4. MS tobrekæ.
5. At the bottom of the page: qui cum in forma dei esset non rapinam
arbitratus est semet, very pale by a later hand.
Hie me hauete idon speken forðer ðane ic hadde ʒeþouht. Ac nu ic wile wenden to ðe hali mihtes alswo ic ðer hadde igunnen be Godes fultume. Ac me þincþ ðat tu lokest aweiward and heumlische latst, and hit is me to muchel iswinch ðar eme to þenken! oðer to speken ute ʒif ðu woldest mid god wille ðarto lhesten and hes understanden.

HU ANDSWERED DE SAULE AND SEID:
Ich ðe bidde for ðan ilche hlauerd ðe ðe iscop me to helpe, ðat alswo ðu hauest gegunnen and ðane grundwall ileid of ðese hali mihtes, ðat tu hes ðor ʒringle and me hes þæcþe, forðan hie bieþ me swiene unbecnawe for ðe manige unþeawes ðe ic mid me to longe habbe ihafþ. Ac nu ic hes wile leten, and mid Godes fultume of hem geswiken, and min ʒeþanc to ðine lore healden. For ðare hali mihte ðe cariteþs is ʒcleped, ic ðe besceche and bidde ðat tu ðese halwende lore on write sette, forðan ic am michel þencþinde ðar wile ðe ic on ðese wrecþe lichame am wuniende, and ofte forʒrete ðat me god ware te healden; and ec sum oðer saule hit wile helpen/.

HU ANDSWERED SCADWISNESSE AND PUS SEID:
Das þe me þincþ þu wilt Godes lore bliþelige understonden and liernin; and ðat me likeþ swiþe wel, forþi ðat hit seiþ on ðe hali godspelle: Quis est ex deo, uerba dei audit. "Se ðe is of Gode, he harkeþ bliþelige Godes wordes." Nu me cump on iþanke an forþisne þe Sanctus Gregorius us seiþ: 2 Qui uirtutes sine humilitate congregat, quasi in unto puluerem portat. "Se ðe gadereþ mihtes wiþten cadmodnesse," he seiþ, "he is ilich ðo manne ðe berþ dust amidewarde ðe winde." Forþi me þincþ þat is wisdom þat we alre singe arst speken of ðessere hali mihte, wiþten1 hwam non ne mai bien wiþhealden te none freme ne te none gode.

1. MS þênken.
2. MS seiþ.
3. MS widuten.
OF EMDMODNESSE.

Dies hali mihte ðe we embe speken, hie hatte humilitas - ðat is, eadmodnesse. ðe hali apostel hes clepeð uirtutem Christi, Cristes awene mihte, forði ðat þurh his mannisnesse, and ðurh ðare michel edmodnesse ðe he mid hire sceawede all mannkynn te forbisne, he ouercam deuel, and all his mihte of ðare beswikeneworeld. Swa ðu miht alswo, gif ðu wilt ðese mihte at him lernin and him folgin. Diiflxcite a me, quia mitis sum et humilis corde, et inuenietis requiem animabus uestrīs. "Liernið at me," seï Crist, "þat ic am softe, and of eadmode hierte, and swa ge mugen vinden reste te ðeure saule." Harke nu ðe formeste forbsyne ðe he mankenn sceawede ðas ðe we cunnen understonden. ðe apostel seï be him: Qui cum in forma dei esset, exinaniuit se(m)et ipsum, formam serui accipiens. "ðo ðe Crist, Godes sune, was ðelich Gode his fader on ielde and on mihte/ and alles kennen wisen, he litlede him seluen toforen mannes eigen mid his pralles lichame ðe he nam, and ðarinne bar ðat liht barninde, ðe lihte alle his gecorene ðe him wolde folgin. Gif ðu ðis liht miht isien, full gewiss ðe ðu heiger art þe hwarloker ðe seluen wilt neðerin. Gif ðu ðe seluen for ðessere forbisne ne wilt naht neðerin, wite ðu to soðe ðat tu of ðese liht litel oðer naht ne gesikst. Wa mai bien ðe blinde ðe stant amidewarde ðe scinende sunne and of hire naht ne isikþ! Þiet ðu miht of ðessere eadi mihte ma forbisne lieren at Criste. Þe ðe weigð upp mid his fingre heuene and ierðe and alle ðo ping ðe ðarinne beoð, alswo he ðe hes alle iscop, he makede him swa litel swo is ðat child of one niht ielde. Þe, ðurh hwam kinges rixit, and alle mihtes and alle strengþes of him cumeð, he lai bewunden on fiteres and mid swæelbonde ibunden; and he ðe is Godes wisdom, ðurh hwam bieð alle wittes and alle wisdomes and alle tungen spekinde, he lai alswa ðat child ðe nan god ne kann, ne speken

1. erat lux uera que illuminat written in margin by Scribe.
ne mai, ne isien, ne him seluen wealden, Þurh hwam alle earen 
sæhiereð, and alle menn hem seluen welden, and alle eigene isieð.  
He Þat alle cnewes to cnelið, and alle menn to buggesta, he was  
buhsum ane deadliche manne, Iosepe ðe smiðe, and his moder.  
Dës ilke hlauerd Ðesus Crist, he was her on ðese liue wunigende  
brie and prihti wintre and an half mang senfulle mannem, soð  
Godd (ðe hie ne mihten isien), and soð mann, ðe hie isien mihten,  
and alle ðe lagwes fulliche hield, and hersum was his fader anon  
to ðe deæfe, for ðessleru mucheles eadmodnesse ðe he sceawed manne  
to forbisne, and att and dranc, and reste and sliep, and/ alle ðing  
also soð mann, wihan sennen ane. Forði warð dieuel beswiken  
and beuall þo haðene mid his leðere meneginges alhwat hie hine  
fordemden to deaðe mid muchelle unrihten and ec ðane forcupestes  
deað, and ðane laðlicheste ðe hie beðenchen mihten, þat was  
on rode, and iec betweenen twa þeues. Þis hie deden to echen alle  
ðe scames and ðe bismores ðe hie are ðer him hadde idon unofearen.  
On Selliche wise ouercam Crist, Godes sune, ðane swikele dieuel  
Þurh ðessere iblesced mihite; noldre mid non strenghe him bi-  
nemen manken, forðan ðe ðe dieuel mid none strenghe ut of  
paradise ðine ne brohte, ac he him beswec; and mid rihte Godes  
dome he was ut þedon, forði ðat Godd hadde iwarned him beforen:  
In quacunque die comederis ex ho ligne, morte morieris. "Hwilche  
daïge," he sede, "se ðu etst of ðese trewe, þu art deade ðes  
sceildi(h)." Alle ðe Adames children ðe bieð lustfull uppe newe  
wastmes, ierneð, ierneð to ðe trewe ðe stant amidewarde paradise,  
itende boðe god and euel! Þe ðewere behofde ys geplanted  
an iblesced treu amide ðare hali chereche, þat is ðe hali rode  
ðe Crist on hangede, ðe derewurðeste wastme ðat æure giete ani  
treu bar. Notieð hierof mid rihte ileaue and mid faste hope, and  
mid ðare sooðe luue ðe is icleped karite, and ðeu scal bien for-  
giuen ðe gelt ðe urre fader ofearned, þat is se eche deade. And  
to eche ðan ðe sculen habben sikerliche ðat eche lif, alle ðe æure  
believeð on ðessere sooðe beleaue, and ðof ðese hali was[ím]me notieð,  
ðe is mid rihte icleped corpus domini. Notieð Þat ðe isieð,  
bread and win wïüten; and on ðeure ipanke ilieueð ðat ðe naht ne  

1. MS Dis.
3esei; bat is Cristes flasch and his blod. And wite ge te soe, allswo soöliche swa bread and win fedeö cane lichame, ëær hwile ëe he on ëese liue unwigeö, swa soöliche fett ëis hali corpus domini bâe saule and lichame to ëan eche liue. And alswo soöliche swa ëat trew of paradise was icleped witinde bâe god and euel, swa soöliche berö ëis ilche trew ëat wastme ëe manige want to liue, and ec sume to dease for ëare misbileaue and for ëare unurscipe ëe me nimö hit alswo unurrliche swa me nimö ëat bread (of ëe borde), mid fule herte and mid fule bânce and mid fule buce. Õwa ëe ëis hali wastme of ëan ëe heng on ëese liues trewe noteö, and is mid heued senne ibunden, (ëe naure ne mai ben unbunden)1 bute ëær priestes muö ëeer ëær biscope, alswo soöliche wite he, alswo hit is sikerliche his flesc and his blod ëe scal all manken demen, ëat he ëar rihtes fordeép him seleuen æe ëe to ëe dome cume. Bie war se ëe wile! Ich hadde 1poht ëat ic naht ne scolde wriiten bute of ëese halige mihtes, ñeih ic me selu none ne habbe swa (swa)1 me behofde; ñanne am ic iladd ut ëeerhwile, æe ic hit ouhte wite, to ëeer bince, foröan, ëif hit ne helpö one, hit helpö an ëeer. Lieue saule, of ëessere hali mihte eamodnesse ic ne mai swa laten ëat tu of hire giet more ne gewiere, foröan hie is ëe swa wriö nedfull ëat tu ne miht none ëøre mihte habben ne healden, ne on one wise ëeborgen bien, bute ëu ëese habbe. Ëese hali mihtes ëe we eme spekeö, ëie bieö gastliche and unaseigenliche, and foröi hit is ëe strengere eme hem to spekene. Hie bieö mid rihte Godes giues icleped. Foröi sade ëe ëo ñngle Gabriel to ure lafdi Sainte Marie: Aue, gratia plena! "Hail öu, Marie," he seide, "full of Godes giues; öu scalt beren on ëine wombe Godes auwen/sune." Wel hie mihtö öa (witen)2 bat hie scolde bien heigest ouer alle bing on heuene and on ieröö, alswo Godes arogen moder, wiöten hime seleuen. Ac hie kedde sone ëat ëies hali mihte was on hire, öa hie sade: Ecce ancilla domini. "Loke hier," cwaö hie, "Godes aegen pralle!" Harkieö, harkieö, Bue dohtren, ëe ëe telleö swa wel of ëeu seleuen, bat me clepeö ëeu lafdies, gaö to ëare rihte lafdi and lierneö

1. Added by Corrector.
2. Added by Rubricator.
eadmodnesse! On a time çe hie was' hier on liue libbende hit was iwriten: Maledicta sterilis, quæ non (pe)perit. "Sewerged bie þat wif çe child ne mai haben!" Hie çe child nolden beren oðer ne mihten, hie weren ihealden swæ unwuru be ðan daige, and napelæs nolde hie naht ðærfore læten þat hie ne behiet hire maidenhad æure mo to healden hire lauerde Gode. Wolde bliðelicor hier bien unwurðed mang mannen ðanne' hie scolde forliesen çe michele wurðscipe mang ðo aingles. Forði hie sǽide: Quia respexit humilitatem ancille sue. Ecce enim ex hoc beatam me dicent omnes generationes. "Forði ða(t) mi lauerd God lokede to ðare eadmodnesse of his pralle, þat ic me hadde makede unwuruð mang mine kenne of israelisce folke, forþic ðat ic nolde habben wapmannes imone ne childre beren, ac him ic ofrede baðe mine lichame and saule, and min maidenhad him behiet eure mo to healden; forði seggeð all mankynn þat ic am eadi, þat ic beliefde on Godes sonde, þe he me sante seggen þi Gabriel his heih ðangel, þat ic scolde, ðurh his michele mildce, bien Godes sunes moder, and ec æure ðurh wunigen maiden. Dis selcuð he dede be me, quia potens est - forþan/ he is mihti and hali - et misericordia eius a progenie in progenies timentibus eum. Ðese michele mildce he kedde on me. Êure mo hie gelast mid him fro kenne to kenne, to alle ðo mannen þe him ondreade." Ðe hali wordes þe ic habbe iwriten on magnificat, wite ðu te soðe ðat hie bieð of þe hali godspelle, þe Sainte Marie sade hire self mannenn to helpe, and to warnigen þat hie michele hope to Godes milce hauen, alle ðe him ondreadeð, and for his eighe alle unriht-wisnesse forlateð. And þo ðe swo ne willeð, hie seið ȝiet forðer: Dispersit superbos mente cordis sui, et exaltavit húmiles. Alle ðe bieð modi and michel læteð of hem seluen ðurh þe þanc of here hierte, bute þe hem seluen neðerien ær ðanne hie of ðese liue faren: alswa sóþliche swa Sainte Marie hit sade mid hire hali muðe, (swa sóþliche) scal Godd almhtiþ hes forliesen, mid saule and mid lichame, alswa ðo ðe bieð ageanes him and

1. MS hie was repeated, with middle was hie underlined.
2. MS ðanne.
3. MS goddalmihtì.
dieule folgised, se wolde him seluen heizen. Ac he brohte him seluen swisne neuger in to helle, and alle his folgeres. Siet hie selin furser: Et exaltatuit humiles. "Allswa he hafa inepered niuger in to helle grunde alle ose modi se hier on liue se dieule folgeden, alswa he haue5 iheiged alle so se Cristes eadmodnesse habbe6 geluued and ihelden,in to heuene riches merhte. Lieue saule, clepe gierne to vre lafdi Sainte Marie, sat hie, for hire michele eadmodnese se hie hier on ose liue hadde, sat hie bere din arnde te (Criste)2, hire lieue sune, sat mis hali mihte mote on pe rixin, ar ma fram dine lichame scelie.

And hu ma mihte hes geonswen ic se wile warnien. To sume manne hie cum5 and far5, and mid sume men hie is wunende, and on swi5e feawe mann hie is rixende. On se manne se/ hie is rixende, /fl5r bis se tacne: alswo se woreld mann lihtliche lei(c)hes of ydel-

nesse se he isie5 oser iher5, alswa se gastliche mann se hie on rixe5 lihtliche wep5 oser sobbe5, oserhwise mid bitere teares, oserhwise mid vel svete teares after san se he isiepe oser iher5 oser pengp. Of alle se pinges se se woreld mann haf5 frieurenesses and blisses naf5 des gastliche mann bute reunesse and sarinesses. Deih he betere do san an ofer, beih h(w)ore he lote wers of him seluen sanne he do of oere se swo ne do6. Den[c]p on his herte pat he is of sare ilche mo(l)de se hie bie5 se euele do5, and gif Godd hit him nadde igiuen, he scolde fulwiis don alswa, oser wurse; and alswa Godd haue5 ore and milsce of him, swa he mai of hem whanne his wille3 is. Hie ne bie5 nauht alle eadmode se unorneliche libbe5 on mete and on claes and drage5 te world eihete. Sume libbe5 unorneliche on mete and on claes naht for Godes luue, ac swich hit hem bie icynde. Lean hie sculen habben, ac naht swich swa sculen habben so se mihte heiliche libben, ac hie negeb10 hem for eadmodnesse te habben and for to helpen Godes be(a)ruen. Sume oere nime5 Godes marc (on hem)4, wande5 here claes and naht here pe(a)wes; dieme5 hem seluen, segge5 sat hi bie5 senfullest of alle oere manne. Ac gif sum mann hes underwent mid sume unpeawe, hie cy5e5 sone mid bitere answere

1. MS disulf.
2. Written small above gode (not cancelled) by Scribe.
3. MS wilte.
4. Added by Corrector.
and mid euele wordes ōt hit ne cam noht of eadmode herte, ōe dom ōe hie swa swiðe fordemden hem seluen. Bie war, ōif ōu wilt! Ne hafst tu nœure soðe eadmodnesse on ōe, ēr ōu muge boligen alle harmes and scames and bismeres ōat ani man ōe mai don. And ōanne scalt tu giet seggen, and mid herte hit ilieuen: "All ōat ic habbe ipoled, ic am wel wurðe ōat and more to polien, for his luue ōe polede/ michel more for me, all unofearned." Giet bie war of one pinge. It his gewritten: Nimi(a) humilitas (est) maxima superbia - ōat is, ōif ōu last ōe seluen oðerlíker ōanne oþre gode eadmode menn and tu ne hafst swa on ōine herte swa ōu sceawest wiðten, ōanne wite ōu te soðe ōat ōat is michel modinesse. Deih ōu do ane michele godnesse teforen maníge oþre, all it is forloren bute eadmodnesse bie ðarmide. Forðan ōe we habbeð hier teforen wrioten ōat Godes milse last æuremo (to)1 alle ōo mannên ōe him bieð dradinde, swa swa Sainte Marie hire self berð gewitnesse, forði mid Godes grace ic ōe wile seggen of his drædnesse, after ōan (ʒe) hali writes seggeð and us openieð.

OF DRADNESSE.
Timor domini is an oðer hali mihte, ōat ōe Salamun seide: "Hie is initium sapientie - anginn of wisdom." Ōe hali gast spekð ðurh Dauĩ ñe profiête, and ñus seip: Venite fili, audite me, timorem domini docebo uos. "Cumeð, children, ñe liernien willeð, and (h)lesteñ me, and ic eu wile tachen Godes drædnesse." Qvis est homo qui vult uitam? "Hwa is ōat," he seip, "ōe wile hauen ōat eche lif, ōat lange lif, ōat eadi lif, of ŋe ŋe luuigeð swa swiðe ōis scorte lif?" Zif ōu andswerest mid herte oðer ōer mid mūðe and seist: "Ic hit ʒ(i)erne and ic hit wile hauen swiðe bliðeliche, gif ic mai," he wisseð ōe giet forðer and seîð: Proibe linguam tuam a malo. "Forbet ōine tunge fram euele, and ōine lippen ōat he ne speken swikedom." Diuerte a malo et fac (bonum)2. "Wand fro euel wune and do god." Ŝiec ōat tu haue pais aȝeanes Gode, ūat ōu naht ne healde aȝeanes

1. Added by Corrector.
2. It is uncertain whether bonum was added by Scribe or Hand 4.
his bebody ne agean none manne, ne mid worde ne mid weorke, ðas ðe ðu muge wealden. Danne ðu ðese sibsumnesse hafst gefunden, / Danne art tu rihtwisse; and haue æure Godes drædensse mid þe, þat ðu ðis ne forlyes. Danne sculen Godes eigen bien uppe ðe, ðat manþong ne mai ðe derigen, and his earen opene to ðine b(i)enes, ðat napinge ðe ne ne wile warnen. Ðus ðe ræt ðe halie gast, ðe spekð giet alche daþæð ðene sealm ðe þu gesikst ðeðer iherst. Bie war, gif ðu wile! Se ðe nele ðese hali lare of ðe hali gast understanden (ne wiðæalde)n1, hlest hwat he seið ðær- after: Vultus autem domini super facientes male, ut dispersat de terra memoriam eorum. "Godd," he seið, "lokeð wraðliche uppen hem ðe euele doð, ðe for his drædenesse ne willeð iswiken. Forði scal Godes wraððæ cumen on hem ær hie hit aut witen, and forliesen hem, baðe li(came) and saule, of ðese deadliche lande ðe hie on wunieð and swa michel luuiðð." Swa hie sculen iæc for- liesen ðat liuiende land, þat is ðat eche lif, forðæn ðe hie holden Godes lare hlesten ne folgin. Giet he seið ðat here ȝemiet scal swo bien forloren ðat me of hem ne scal neiðer ne speken ne Penchen.2 Giet seið ðat hali writ: Qui timet deum, faciet bona; qui autem duri cordis est, corruet in malum. "Se ðe ondrait Godd, he lat ðuðre ðe euel to done for his heige; se ðe is of harde hierte, he n'ondratt noht Godd, and forði he farð from euele to euele and fram senne to senne." Hit bieð manie men swiðe beswikene ðat more dræðæ ane deadliche manne ðane he doð God almïhtin, ðe for ðære worldes scame ðeðer for here scortelie hem al forswerieð, and alæði here augene saule, and forlieses ðat eche lif. Forð³ us warnð Iesus Crist, and ðis seið: Nolite timere eos qui corpus occidunt, animam autem/ non possunt occidere. "Ne dræðæ naht," he sade, "hem ðe (jure) lichame mugen ofslean, ac of him ge aweð to ben ofdræð þe mai baðe lichame and saule werpen in to ðe fier of helle." Eft seið ðe boc of wisdome: Deum time, et mandate eius observa.

"Dræð Godd, and hald his bebody!" Þis auh(t) elch mann te donne, forðæn no þing hem ne scall trukien, on ðese liue ne on

1. Added by Corrector.
2. ut dispersat de terra memoriam eorum written on the margin, mostly by Scribe, but de terra appears to have been added later by hand 4.
Oere oere, the him drades and luui0e0 inne soe. After 3esse dradnesse he is of pine, cumm an oere he is icleped timor sanctus. Pat is hali dradnesse, he aere scal ilasten on worelde world, for aan he hie is imaeg(d) middare soe luee the he attatte karitee. Dies dradnesse is swete, alswe he (sune the) drat his fader, naht for none pine, ac drat him tat he forliese his swete luee; and forSi he Sene his fader mid muchele luee, imaingd mid dradnesse. Dies ilke dradnesse us behoue. Qui timet deum nichil negligent. "Se the Gode ondatt, for his gemeleste ne latt hie naht te donne of tat he haue0 te donne." Of 3essere Godes dradnesse springu an oere Godes giue he is swi0e niedfull auriche manne the iboregen scal bien.

OF REUHDE.

Pietas hatte on of 3ese hali mihtes - pat is reuh0e on engelisc. Hie cump of aire iwundedede herte the bien iwunded mid Godes arewen. Of hem seis he profiete: Sagitte tue acute. "Lauerd." he saide, "scarpe bien the arewene." Hie wundie6 theare forgilte mann de wann ongeanes the 8urh dieules lare. Du werpest him 8er niiser, pat he li8 istreiht upare bare iere, and halt him seluen for iere, wep0 and wone0 tat he aure was to manne iscapen, Sat he scolde swa michel habben misdon agean his sceppen for hwat he/ ofearned helle pine." Dis do8 reuhs0e don, the is iwis Godes giue; the die0 him arst habben reuhs0e of him seluen, and 8anne of his nexten, of alle ungelimpes the him for his sennes to cume6. Gif au 3ese Godes giue bigeten miht, 8anne scalt tu hauen nexce herte (and) gode, and riiwsiende, the seluen to helpe, and the saule to aliens fra8 so pines the he ofearned hafs0. Ne haue au hope te fader ne te moder, te sune ne te dohter, te brocher ne te swuster, ne te nan ier[8]lich mann, 8anne pin lichame li8 under iere, getwam fra8 alle liuende manne, all ahe, fule, stinkende, full of warmes, and on 8a piesternesse fra8 alle lihte; and au, earme saule, on the wallende brene of the hote fiere, and eft, embewile, on the chiuierinde chele, Sat tu the seluen naht ne miht helpen, at

1. MS desse.
2. to inserted, very pale, on margin by a later hand.
3. Added by Corrector.
Banne au habbe aine sennes al aboht, and all bie inclosed of alle
aine misdades ourh sa pines & a polet and ourh masses and
bienes and almesses oke me doo for oke. Banne oke vile sare rewen
sat tu oke seluen ne haddest betere iholpen aare hwile oke au
mihtest. Hu scolde Godd, oeker ani of his halgen, oeker ani of
aine friend, sibbe oeker framde, hauen rece oeker mildce of oke,
seuen au oke seluen ne hafst nu hier none of oke seluen? Dis is
Godes giue, gif au aus oke bepencst and oar after wercest.

OF WITTE.

Hierafter cump an oeker Godes giue, pe is icleped sciencia-
at is ingehied oeker witt. Durh hire au miht witen alle
craftes oke on boche bies gewritten. Hie oke takat gode beawes and
god lif to leden, hu au scalt framt oan euele bugen, and hu au
scalt gode werkes don. Ac hit bies sume oke bies swiwe wise
ihealden/ durh essere Godes giue, and want hem seluen and iec
sumen oacre te michele hearme pat oke Godd hem saf for here
michele gode. Herof sade oke apostel: Scientia inflat, karitas
edificat. He seipt pat ois scarpe iwitt swelw oane manne oke hes
haues wiuten charite. On swilchise wise hie swelw sat he latt
wel of him seluen and forhowe oacre oke swo ne cunn; and
on swilchise wise he forliest sat him betst scolde helpen, pat is
Godes luue and mannes. Foroan (pat)\(^1\) wite au te fulle soode,
Banne au forliest mannes luue for ois modinesse, pe ping\(^2\) sat
bu n'aust naht to wur\(\text{æ}n\) ne te luue(n)\(^2\) one wurse manne oane au
art, oeker sat he nis alsawa wise alsue au, oeker he nis na swa riche
se au, oeker of swa heige kenne swa au, oeker naht alsawa wur\(\text{æ}d
mann swa au on aare lease worleld; and for celliche pinghe hine
forhowest, and forlatst sat tu ne wilt to him cleigen, ne to his
niehe him helpen. Fulgevis, au forliest hier rihtes Godes luue
and his grace, and nem ois to forbisne. Bute au habbe Godes luue
and alre manne, au ne miht don non god oke mare Gode bie 3e-
cweme. Darof sade oke apostele: Si distribuero omnes
facultates meas, et cetera. "Gif ic deale all sat ic habbe for
Godes luue, (and giet onuuen oan,giue mine likame to barnin

1. MS takd.
2. Added by Corrector.
al to duste for Godes luue), and ic hatie onlepi mann, ðanne ne habbe ic nant kariteð, and swa ic habbe all forloren." Nu seið sum mann: "Scal ic luuige ðane euele mann?" Hlest hwat se hægeste ðe seið: Diliges proximum sicut te ipsum.

"Luue ðine nexte alswa ðe seluen, hwat manne swo he æure bie. Ne bie he nære swa swiðe forgelt, æure he is ðin nexte after gekynde. Luue ða gekynde, and hate his euel. Sif ðu mihte hit bieten, b(i)et hit alswa ða woldest ðat me/ bette þin, giþ ða ware swo forgilt also he, and þenc ðat ðe wift seið þat æure bie ðe mildce ouer ðe rihte dome. For æelliche þinge manige of ðe wel wise menn forlièseð Godes luue and his grace, forði ðat hie ne habbeð ne ne reccheð to habben here emcristenes luue, ac hopieð to here michele wisdom, and ofte bieð beswikene. Wolden hie hlesten ðane hali apostel, swa hie ne ðorften. Si quis uidentur inter nos sapiens esse, stultus fiat ut sit sapiens.

"Sif geure ani," he seið, "is ihealden for wis on ðære woreld, becute sott, and swa he mai biwis." ðe wise woreld man, he hæt michel sothade ðat mann forlate, for Godes luue, hus andcham, wif and child, and gold and seluer, and alle worldes wele, and bæome swo michel wrecche alswa he ðe naht ne hadde; seið ðat him is betere to sitten on his ægen and giuen almessen and herbergyn sæi menn, ðanne he scolde al ðat laten, and libben bi ðores mannes almesse. Hlest we herof Cristes ægæ dom, and swa we mugen bien ðe sichere of ðese iflite. Hit seið on ða hali godspelle þat an riche iungman cam to Crist be ðo dagyn ðe he hier lichamliche was wuniende, and seide: Quid faciam, domine, ut habeam vitam eternam? "Hlauerß," cwæð he, "hwat mai ic don ðat ic mihte hauen ðat eche lif?" Vre drihten him andswerede and seide: Mandata nosti.

"Sæcnoust þu Godes bebodes. Ne sleih, ne ne stell, ne reaue, ne forlige ðe on hordomes, ne ðære Godes forbodes ne tebrec." "A, hlauerß," cwæð he, "alle ðese bebodes ic habbe ihealde fram childhade, swa ðat ic nabbe nan tebrecen." ðe giet him andswerede Crist: "God/ man ða art alswa he ðe non heued senne ne haueð idon." Si uis perfectus esse, vade et uende omnia

1. Added by Corrector
2. MS Gif
que habes, et cetera. "Gif du wilt," he seide, "bien durhut god
mann, ga and sell all sat tu hafst, and gif hit Godes wrecchen
and swa folge me." Dies junge mann giede awei sari. Hier we
habbe3 ilierned sat it is betere to laten all sat te mann awh
mid gode wille, panne he abide allhwat dea3 hit him beneme
his unêankes. Hlest nu hwat5 Crist sade be ðe riche manne
ðe giede awei sari, and his rad nolde lestten: "Ne mai na more,"
cwaâ he, "ðe riche mann cumen in to heuene riche, ðanne mai ðe
oluende cumen ðurh ðe mæde eigen." Ve uobis diuitibus, qui
habetis consolationem uestrâm. "Wa zeu," cwaâ he, "gie
rique menn, ðe habbe3 swa michele blisse of seeuer michele
richeise, pat gie Godd forgeten and seeuer saule hæle." Forði ne
mai wexen non god sad of Godes wordes on seeuer herte molde,
for ðan michele embeðanc ðe gie habbe3 on seeuer michele wele,
ðe gie michel zitsiê and luuieð and likeð and dradeð to forliesen. (A)manð6 alle ðese embeðankes is ðe wrecche hierte swa iheueged
pat non Godes word upp ne mai springen, ne of Godd þenken, ne
of his riche, ne of his saule hale. Ac gleues and skentinges, and
hundes and hauekes, and alle ðo ping ðe zeu hier gladien mai,
pat ze willen bliðeliche isien and gehieren; and all ðis ðe mihten 20
hauen, gif ðe Godd luueden mare ðanne all ðis ðe we embe hauen
ispeken. Manige of ðeu bien swiðe beswikene. Weneð sat ðe
luuen more Godd ðanne ge don seeuer eihete; ac læt him seggen
sat soðeste, ðe is mid rihte Soð îcleped: Vbi est/ tesaurus,
ibi est et cor tuum."Dar ðe ðin hord is, þær is þin herte," he
sade. Dar is ðin herte ðarof ðe ðu mæst þenket, and ðær is
ðin mæste luue. Vnderstand nu wel ðe seluen, and loke hwæðer
ðu þenke more of Godd ðe of ðin eihete, and wite ðu te sope;
þwarof ðu mare þenket, ðat tu luuest mare. Walewa ðas siðes, 25
pat ani man ðat Godd haþ iðiuen witt and wisdom scall luuien5
more ðe scæftes ðe Godd ȝescop ðanne he do his sceppend, ðe him and
alle þing ȝescop! Lieue saule, ic ðe warni and gierne bidde, ðat
tu, mid ðessere Godes giue ðe scientia hatte, understande and
lierne fastliche ða geyndes of sennes, hwannen and hwanne (hie

1. Evangelista red on margin.
2. MS unstankes.
3. MS hwat hwat.
4. Added by Rubricator.
5. MS liuien.
6. MS þing.
cumens, pat tu muige bien war wið hem; and þær tu art ðurh hem gewunded, sät tu cunne hes halen; and eft, of þese hali mihtes, sät tu hes kunne wel ȝecnawen, and mid Godes fultume wiðhealden.

OF RANE.
Hierafter cum þæ an oðer Godes giue, se is icleped consilium - þat is ræd. Hierof seide Salomon: Omnia fac cum consilio, et postea non penitebis. "Do alle ping after ræd, þærafter hit ne scal þe ofþencen." Manige gode pinges þu hæft iherd and يلي. Nīm ðærafter rad, naht at wise manne one, and þe bie baȝe wis and ec goddfrihti, and ifonded of religiun, hwilc hit sät betst muige laden: sät aup to benne michel after þæn se þu hæft michel misdon oðer litel; and þænne mot me lokin ðæn ikinde, and ðinne lichames hæle oðer unhale. Forðan, gif þu undernimst swilc þat tu for unhale ne miht iforðin þat þe God haddest behaten, hit is þe/'michel hauth. Eftsone þæ bie warr; gif þæ behatst God michæ god te don; and hein lif te healden, sät lasse gode lif þe þu arrer hæft, ne miht tu naht eft healden and bien geboregen. Hierof seiþ þat hali godspell: Qui mittit manum s(u)am ad aratum, et respicit retro, non est aptus regno dei. "Se þe doð his hand to ðære sull of godspelle, and Cristes þæc wile beren, and forlat al þæ wored, and lœces abach, wændinde to þæ wored, he nis naht wurðe heuene riche." Dis is gesad bi ðæ manne þæ forlat al þæ wored and folgeþ Godes stiefne, þæ þæs seiþ: Venite ad me amnes qui laboratis et honorati estis, et cetera. " Cumæ to me," he seiþ, "alle þæ swinkeð mid euele werkæ, and þæheuegeð bicæ mid mani kennes sennes, and ic eu wile giue reste to geuer saule, and ic wile lihten geuer berêne, gif þe mine rad hlestene willeþ. Bereþ min ʒac uppe þeu, of hersumnesse, þe is softe, and min berœn is liht of mine bebodes to healden. Mid mine fulßume, alle ðing þæ mugeþ; wiþæten me, nanþing." For þessere swete clepïenge cumæ baȝe gode and euele and lateþ all þæ wored, and nimeþ Cristes marc uppe hem of soþe religiun, hwilche kennes swa hit
bie. De hali gast (hem) warneß and seiß: "Godd ſe ſeu haueß icleped ut of ſare lease worlde in to gode liue, he ne nett ſeu naht ſer to, ac seiß: Si uis perfectus esse. "Si ſif aú wilt," he seiß, "biem ſahrut god mann, ſanne forlat ſi ſe worlde; and ſi2 ſi/ nelt naht, pu miht wunigen on ſare worlde, and ec biem ge- boregen, ſif ſi ñinne cristendom wel hal(d)st." Ac ſi ne ſeu miht ſe naht wel bergen, oëer ſi ſu wilt for Crístes luue more poliʒen, and betere liſ laden, lihst, ſerof ic ſe wile warnin. Fili, accedens ad seruitudinem dei, et cetera.3 "Lieue sune," he seiß, "pañne ſi cumst to Godes huse him to ſenin, bie wel war and garke ſi ne saule azen maniges kennes fandinges, and stand mid michel drad- nesse, foran ſu scalt bien gefondon on ſa hali liue also is ſe pott ſe is idon on ſe barmende ofne. Gif he ſærinne bersteß and brekā, he is forloren and sone ut geworpen. ſif he belaßt hal and gesund, ſe pottere hine deß ſer to ſe he iscapen was." De apostele seiß ſat Godd ne wile naht poliʒen of none his icorene more te fondin ſanne he müge polien. Ac ſo ſe bersteß wiſinne here wunieſe for here modinesse, hwarof here herte is swa full swa is bladdre of winde, hie bieß ut iworpen ſūrh dieules lare, naht for hem seluen ane, ac for ſære ec awei ut affleien. ſanne fareß hie eft to ſare worlde, and bieß forcuſere ſanne hie arrer wären. Hie forwerpeß here rad and here clæses, and nemeß ſem to ſare worlde and bieß apostate Crístes, forsaken naht mid wordes, ac mid werkes, ſe verse is, ſif hit mai. Munec mai ut faren mid ileaue in to hermitorie, oëer in to onnese te wunien, ſif3 ſe Godd hafß to iuwitnesse ſat he mid huﬄter herte hit doß, for bett to donne. We findeß on gewrite ſat eremite ne owh on wilderne te ſuſnien, bute he arst bie gefandd ſūrh regule and ſūrh maistre in ŕan gasliche ofne ſe we ar embe spaken. Aner is swiſe gasticlif. Deſe twa lif, hermite and anſeſte lif, ſe we nu clepeß anker, 30 hie waren hwile ferr fra湿润 mannens wuniendo, and waren swiſe iluuede and iheiged ſūrh ſa hali faderes ſe ſærinne wuneden and hit orliche hiedlen. Swa me mai giet sume ſindſen, ipanked5 bie Godd, ſe swiſe gasticlif ladet after ſare worlde ſe nu is. Al

1. Added by Corrector.
2. MS ges.
4. MS Gif.
5. MS ipandked.
swa me mai, mang alles kennes liues menn, sume gode and sume
euele vinden. He it wot, se all wot. Jif sa wilt on sare worlel
beleauen, and wif and childre hauen, and land teligen and verigen,
wa scalt hauen oas te more iswink. Ac jif sa hauest godne rad-
3iue, ouhent sal wel libben, and ec at Gode god lean ofearnigen. 5
Alle so ping se hauest te donne, do it mit rade, and se rad bie
swulch oat tu noht ne do ageus o be holi write. Hierof us warne3
Crist, and os seei: Dum es cum aduersario tuo in ui(a), et
cestera. "Darwhile se aU art mid pine wiisernine on we ie, bie
him teipinde oat se he wile hauen idon, laste he se nime and
betache se se crauiere, and he seisen betache se se pineres and
se cwelleres." Bis godspell folge, jif se wille. Godes word,
Godes rad is oine unwine, for oat hit ne seei noht al oat tu woldest.
Ac jif sa wilt lesten Gode, pu scalt bien se hali write buhsum, so
little hwie se aU art mid him her on oese weige, on oese scorte liue; 10
and wite se te sofe, bute su him bie hier teiinde hwat swa hit se
ratt/ to donne, sanne su cumst on aU hei(g)ere1 weige, sanne su
art itwaend from oine lichame, hit te wile betachen se crauiere,2
se se wile crauen of elchere senne, and betellen riht after Godes
awene worde, oat tu aust him to folgin to helle, forsan se aU art
Godd unhersum alswe he. Forsoi hlest nu hwat Gode se ratt:
Diuicie si affluant, nolite cor apponere. "Worldes eihete, gif
hie is swoe rixinde to seward, ne do sa naht oine herte ser to, ac
do hes to me. De richeise se scal trukien, ic ne truke se naure.
Hwi is te sin huuche trewer sanne ich? Ne sente ic se seggen bi
se write of godspelle oat tu scoldest makie oin hord up in heuen-
riche, and naht upen ierse? Hwi ne wilt tu me bien buhsum?" 20
Hlest giet furser Cristes rad, hwat he seei on sa hali godspelle:
Cum facis prandium aut cenam, noli uocare amicos tuos, et cestera.
"Danne aU wilt makien gestninge," see Crist, "ne clepe se
naht oine friend, ne oine breer ser to, ne oine kenesmen, ne
oine neibures. Gif seri of oesens se mugen forgielden oine
gestninge, oane ne clepe aU hes naht. Ac clepe so wrecches and
to unmihti; pe blinde, se dumbe, se deaue, se halte, se ne mugen
naht hit te forgielden. Dann art tu isali; hit te scal bien for-

1. MS hei(g)ere, addition by Rubricator.
2. deuele written on margin by Scribe.
golden in resurrectione iustorum" - āt is, ēanne se rih(t)wise
sculen arisen and tu amang hem, on Godes swiâre. Gif āu naht
herof ne dest, ne mai ē deuel betellen weāt tu art Gode un-
hersum. Hwa doð pis? Hwa halt pis? Whi seggeð men āt me ne mai
naht wel bien geboregen on ðære worlde? Hwi ne wilt tu folgīn
Godes rad and his lore? Pis is iwis on of ē hali mihtes ē Godd
scift mang his gecorene, ðat he gifð/ hem god rad purh ðe halige
writes, ē he sent hem seggen hu hie mugen his wille werchen, and
swa bien geboregen. Hlest and folgīn, se ē wise! Omni petenti-
te, tribue2 "ðiche manne ē bitt, ēu ast to giuen, gif ēu
hafst ðat te he ne haueð, swa ēu woldest ðat he dede ēe, gif ēu ne
hafdest." Forān he seið: "Jif āu gifst ē manne ē gaf ēe, oðer
ōe wost ðat wile giuen ēe, whIch lean ast ēu te hauen of Godd?
Ne don swa ē senfulle men ē of Gode noht ne cunnen? Gif āu
luuest ē ilche ē ēe luuiʒeð, ne don swa ēe werste menn of ēe
worlde? Ne don swa ēe heðene? Ac luue ūne unwines for ēe
luue of Godd; ēaurf ēu scalt hauen michel lean of Godd; and lat
him wreke, ēe is riht deme ouer ēe liuiende and ouer ēe deade."
Jif nedfull mann wise borgīn at te of ēin eihte, lean him bleœliche,
alswa ēin emcristen, wiūten elchere mede, and ēu scalt hauen ēe
mede of God. Gif āu him lanst ani þing of ēinen, and tu nimst
ægean more ēanne ēu him lāndest, iwis ēu æt ægeanes Codes
bebode, and his wraœē ofearnest, bute ēu hit ib(i)ete. Forān
after ðe hali writes, ealch miede is iteld for gaule, and þe gauleres
ne cumen neure into heueEnl)rūche, forōan, ðeih hie dældan all ðat hie
mid gaule bigeten habbeō and mid unrihtwisnesse, hit nis naht
Gode icweme, ēe is rihtwis. ðe riche menn ēe lanēe here eihte uppe
chierches and uppe ðæ chirch lanedes, oðer uppe tu/nês, oðe uppe
ōære þinges þe rentes giueǐ, and healden hes lenger ēanne hie
hauen alswa michel swa hie ðær uppe lānden, full gewiss hie bieō
idemt for gouleres, and al swulch lean hie sculen ðarof habben alse
gauleres, ðat is, helle pine, bute hie hit biete. And ðe bote nis
nan ŏære bute gielden ðat hie habben mid unrihten incommen, and mid
schrift. Herof sæde ðe profiete: Domine, quis habitabit in
tabernaculo tuo, aut quis, et cetera.5 "Hlauerd," he sæde, "hwa

1. Added by Corrector.
2. Evangelišta on margin, ?4th hand. 3. MS Gif.
4. MS bizetēē
5. Psalmista, red, on margin.
mai wunen mid ße on ßine huse, ßer hwa mai him resten upe ßin halige munte of heueneriche? De hali gast him andswerede after ßäre pinges, and sâde: Qui jurat proximo suo, et cetera. "Se ße swereð soð his nexte, pat is his emoristenn, and him naht ne beswikeð mid none chiepinge ne mid nan ßäre ßinge; and se ße ne jife naht his eihte te goule, and se ße ne nimô none mede of ßa innocentes, ßat bien uneilinde menn ße none manne euel ne willeð: ßese mugen wunigen on Godes telde, and uppe(n) his munte hem resten. And ßa ße mede nemeð, hie ne sculen ßar neure cumen, jif hie bien ßar mide genomene." Nu bien sume ßäre ßat healden hem seluen wise and ßeape, and befasted here paneges ße haðene menn, for to habben of hem bigeate; and sume, hi lâmeð here emoristen te halue bigeate, ße fareð ßar mide be londe and be watere on michele hahte on liue and on saule, and mid michele swinke; and hie sitteð at ham and ne hauen ßarof non geswink, bute on here ßohtes and on here spaches. ßis gesieð and gehierës hadede and leavede; and for ßøre euele gewune ne ßin(c)ð hit hem no misdade, ac bieß ihealden for wi/se menn and for ßeape. Of swilche sade Godd ßurh ße profiète: Ve, qui sapientes estis in oculis uestris, et coram uobis met ipsis prudentes!4 "Wa 3eu ße healdëß ßeu seluen for wise, and toforen ßeu seluen bieß ßeape! ßie beswikeð ßolik folk mid ßeure euele forbisne, and mid ßeure scarpe witt. ßie cumnen ßeu bewerien mid ßeure manifelde spaches. ße rihtwisëß ßane forgete for medes, and ße riht(t)wisnesse of the rihtwise manne ße him benemeß. Forßan he is ihealde nu for sott, bute he michel eihte begete; and ßo ße michel eihte bigeteð mid ßeure michele eihte, hem ßie rihtwisëß and seggeð ßat he bien auhtemen and gode menn." He seß giet forßer, ße profiète: Ve, qui dicitis bonum malum, et malum bonum.5 "Wa ßeu, ße seggeð ßat it is god ße bigeten michel eihte, ße ne mai bien bigeten wißuten unrihtwisnesse!" Forßi hie is icleped of Godes muße Mammona iniquitatis. Wa ßeu ße seggeß ßat he is unsali ßat none wordles eihte ne hafë, ße mid nan unrihte none ne vile bigeten, and ßa ßat he hadde mid manige unrihtes bigeten

1. MS heueneriche(s), the addition not apparently by Scribe.
2. Corrected by Rubricator.
3. Propheta, red, in margin.
(he haue3 forloren), and 3at 3ole3 mid 3olemodnesse, and Gode 
banke3. An o0er stede he sei3, Godd: Ye qui ridetis, quia 
plerabatis!1 "Wa 3eu se ne leihe3 for 3ese wordles lease blisse, 
and for 3eure michele wele 3e 3e nu hauen!" Wa 3eu 3e beplaiti5 
3euer emcristen, and wande5 3at rihte te w(r)ohge3, and 3at w3rjohge 
te rihte, and 3e nime5 mede for 3euer swikele spaches, 3e speke3 
an aii3er half, swilche gie here beire friend ware. 3if 3u wilt on 
3are worldunigen, and 3urh 3ese Godes wordes war bien and 
3ane eadie Iob folgijn, 3e was god worldmann, 3u miht mid Godes 
fultume 3e seluen bergen. / OF STREN(1)GE. 
Hierafter cum5 an 3oer Godes giue, 3e is icleped fortitudo - 
pat is strengbe of Gode. Hie is sw3e niedfull, ne bie 3u 
maure swa wis, ne so 3eap, ne swa witti to donne 3at tu scalt don. 
Bute 3u habbe 3ese strengbe of Gode, ne miht tu non god don. 
3u miht isien sum wel wis cler3ec, 3e wisliche him seluen naht 
ne wisse3, and pinc5 3at he haf3 inoh3 on his witte 3e he cann, 
3e strengbe ne besek3 (nauht) at Gode; for3i he bele6 
among 3an 3e non god ne cunnen, and hem he is ilich of werkes. 
Alswa lihtliche o3erhwhile he misdo3, alswa he 3e non god ne 
cann. 3e 3e for Godes eижe him halt fram alle heued sennes 
and fram alle 3e forbodes 3e God him forbiet, he haf3 3ese 
strengbe of Gode. 3ese hali mihte forleas Dauie5 kyang, 3a 3e 
he forlaig mid Betsabee3, Salomones moder, 3e was bewedded Vrie. 
Ac he naure ne geswoc 3e he hes eft (h)afde. Miserere mei 
deus, 3ane sarewure3 salme, anon he makede, and Godes wra5 
he 3ar mide acolede. "Haluerd," cwae he, "after 3at 3e 3in 
mildce ys michel, haue ore of mine michele senne! And after 
3ine manifealde mildces 3e 3u hafst ihaf3 to mankenne, do awei 
fram me 3ese michele unrihtwisnesse, 3at naure 3ine milde eigen 
ne geseo on me 3at hem mislikie. Ac let 3ane wellstream, 3e 
naure 3e truke5, of 3ine swete mildce iernen to me, swa (3at)4 
muge understanden hwanne he come5 3urh 3e flowinde teares 3e he

1. Ewangelista, red, on margin.
2. Added by Rubricator.
3. MS bersabee.
4. MS cum3e.
brinkgā mid him to bere fordrugede hierte. And spræng me mid tare ysope of bere holi rode, of ṣan holie watere ǣe giede ut of ǣe riht/ side of ǣe hali temple. Danne wurc ic iclansed of alle mine sennes, and hwittere ǣan ani swaw. Lauerd, ʒiet ic habbe more niede. Cor mundum creā in me, deus! ¹ Min herte is swīce befeld mid fule pohtes, for ǣe senne ǣe ic arst pohte to donne, and ic ʒat ʒu ne wilt ne ʒu ne miht on hire wunigen. Ac make hes hlutter and clene, ʒat tu muʒe wunigen mid me, and rihtne gost newe inne me. Foruān min gast is swīce forealded and forwurcēn, for ǣe michele dwelle, ǣe ǣe he giede ut of ǣe rihte weige, and folgede dieules lare, and forwarp ǣine. Ne ʒroicias me², ʃorē, min leue lauerd. Ich am wel bicnawe ʒat ic habbe ofearned ʒat ʒu scoldest me forwurpen, swa swa ic forwarp ʃe and 籴ine lore³, ʃac nu ic bidde ʃe, for 籴ine michele godnesse, ʃat tu ne forwerp me ʃrom 籴ine ansiene, alswa ʃe lauerd ʃe is wraʒ wiʒ his pralle, and ʒrifʒ him ut of his ansiene; and 籴ine hali gast ʃe ʃu me hafst ijium for 籴ine michele godnesse, ne benem ʃu me naure. Sari and sorhful am ʃic, niht and dai, alhwat ʃic hine habbe. Redde mihi leticiam.² Hlauerd, ʒif me nu agean ʃe ilche blisse ʃat ic (h)adde ʃr, ar ic sinegede, of 籴ine hale. Du hafdest me imaked glad and blīc; ac ʃic hes hau ðe forloren for mine wocnesse. And faste on me 籴ine gost of strenge, and make me strong ðurh 籴ine mihte. Ic wende habben strenge of me seluen, and foruāi I ʃell. Ac ʒif ʃu nu me wilt ʒrarern, and rihte gost and stronge me betachen, docebo iniquos, et cetera.² Ic wile tache ʃo unrihtiwisen 籴ine weiges, and hem kyʃen hu michele mildce ʃu hafst of me, ʃe was all forgelt ageanes ʃe; and to orelease ʃe naure giete ne hadden ore of hemseluen ne of ʃwar, hie sculen wʌnden to ʃe, and gelieuuen on ʃe, and ʃe heriʒen and blesciuen, and mid ʃine grace hali menn becumen, ʃe ñerer waren ʃes dieules. Lauerd, nu ic ʃe ʃankey ouer alle ping. Ic gefele min herte gefriuered ðurh 籴ine michele mildce, ʃe on me senhulfe hafst gesæmt ʃane froure gost, ʃe ʃelah mine sari herte mid ʃare swete blisse of his lieue sune, ðurh ʃo

1. MS mi.
2. Psalmista, red, on margin.
3. MS and 籴ine lare repeated,
teares ðe cumës ierninde, mid michele blisse, uppe ðe fordrugede londe. Hlauerd, nu ic ðe wolde wurðigen, and loc ofrien, gif ic hadde ani þing þat ðe icwene were. Ac ic wot wel ðat bonorum meorum non eges.¹ Du ne hafst none niede of non ðare gode ðe ic habbe. Ac ðanne hit is þin wille ðat ic ðe loc ofrin mot þe to wurðiscipe² and me to hale, ðanne most þu don alswa ðu hafst aurë idon bi alle ðinen. Du hafst isant hem here ofrænde, alswa ðe gode hlauerd ðe sent his menn ofrænde for his agene wuræscipe, and for here seruise. Sacrificium deo spiritus contribulatus.¹ After ðan ðe ðin hali gast seïs: "Pat icwemeste loc ðat (mann ðe)³ mai ofrin, ðat is ðe gast and ðe hierte ðe bieð swiðe ðesweint mid eadmodenese and mid manifealde bohtes of soðe bereusinge, ðe makieð ðe herte sari and sobbiende, and ðe eigene wæte mid teares ierninde." Ðis lac ofræde Sanctus Petrus, ða ða he was swa swiðæ for3(i)ealt ðat he hadde ðe forsaken. He giede up, et fleuit amare — and beweop his senne swiðæ biterliche, and þu hes him forgaue. Ðis loc ofræde Marie Magdalene upe ðine derewurðæ fiet, and allë hire sennen hie ðær forliet. Ðis loc ðe ofræde Anna, ðe was unberinde, and unwurð mang ðisale folke, and hie was sone iherd, and hire biene ðu hire teiðedest, þat hie chilt moste habben, and brohte forð ði/ne profiete Samuel. On ða halige write we hit finden, hwam swo ðin wille was te senden ðis loc to ofrien, he was geherd of his niede.

Lieu saule, ðis ic habbe iwriten for ðe te frieurien ðanne ðu niede hafst. Loke and ræd; ðis holi mihte, hit te wile likin be nihte oðer be daige, gif ðu mid alre herte hier embe wilt þenchon.

OF AND3ET.
Hierafter cumë an oðer Godes giue, ðe is icleped intellectus — ðat is andgeat. Dies halie mihte, hie dieð understonden of Gode and of alle gostliche þinges, swa michel swa ðu miht understonden ðe hwile ðe ðu art on ðine wrecche lichame gebunden. Hierof spekë Godd ðurh ðe profiete and seið to ðe: Intellectum tibi dabo, et instruam te, et cetera. "Ich ðe wile giuen and3geat, and ic ðe wile wissin on ðese weige ðe ðu nu gost. Forði ðat tu

1. Psalmista, red, on margin.
2. MS wurðiscipe.
3. Added by Corrector.
hauest pine sennen and pine euele beawes forlaten, and se se hali mihtes swa bleœliche liernest and wel undernimst. Mine eiegene sculen bien uppe se, and ic se wil scilden fram alle euele, swa longe swa au wilt bien icnawen but tu nan god ne hauest bute of me." Burh essere Godes giue au miht alle se sohtes icnawe se cumeð fram sire herte; hwilche bieð of Gode, and hwilche of sūne flesche, and hwilche bieð of se dieule. Da sohtes se cumeð of Gode, se is michel nied sat tu wel understande. Hierof sade se profiète: Audiam, quid loquatur in me dominus deus. "Ic wil lestone and understanden hwat min lauerd Godd spekð in me." Oðer hwile he se wil undernemen and ðus se don þencen: "Hwi wilt au ærhwunigen on sūnne sennes anon to sǐn(e) deaðe? Hwi ne mai ich none wunigenge habben mid se? Sūne sennes me/ twameð fram se. Ich ne mai nære wunigen on fule herte. Swa ofte swa au þenchet on me, ðeer ihierst speken of me, þare hwile ich am mid se. Þu ware gescapen, and eft gehalæð, to mine behofter and for sūne freme me on te wunigen. Ac au me drift ut ofte for sūne manifealde willes se au folgin wilt ægeanes mine wilne. Bute au ðiswik, þe hwatlicher hit te scall nære ma rewen." Oðerhwile, hwanne au ðenest sat Godd se hafð forlaten oðer forgeten, sanne seið he: Numquid potest mater obliuisci filium uteri sui. "Hv mai sat moder forgeten sat child se hie bar in hire wombe? Peih hie hit forzete, ic nære ne forgote se." Oðerhwile cumeð manige þohþes of Godes þreàtt of helle pines. Oðerhwile he behat se michel meerþe on heuene. Oðerhwile he se friuerð of sūne sarinesse for sūne sennes. Ac sat is michel hauht, bute au hierof neme michel þieme, and him hierof michel ðanki. Da sohtes sat cumeð of sūne flesche, aure hi beð nexse, oðer of mete, oðer of drenkch, oðer of claðes, (oðer of slape), oðer of sume idlenesse. Dis forbet 30 Godd, þat we houhfull ne carefull ne scule bien. All he wilne us vinden sat nied is, gif we arst him makieð reste on us seluen. Primum querite regnum dei, et hec omnia adicientur ubis. "Arst secheð Godes riche." And siððen he saið sat alle

1. MS sēnnen.
2. MS understandē.
3. Added by Corrector.
Osee ping we sculen habben. Ongeanes ſelliche ſohtes ãu scalt andswerigen: Non in solo pane uiuit homo. "De mann ne liueñ naht be bread aue, ac leueñ bi ãa wordes ãe gañ ut of Godes muñe." Zif ãu wilt witen hwat bie Godes riche, ãu ãu arst scalt siechen: ãe hali apostel us wisseñ, and seiñ:/ "Regnum dei non est esca et potus, sed iusticia et pax et gaudium in spiritu sancto. "Godes riche nis naht mete and drench, ac is rihtwisnesse, and sibsumnesse and blisse in ãe hali gaste." Pat is Godes riche.

Lieue saule, ic ãe bidde and warni ãat tu none hope ne haue upe 10 ãine fastene, ne upe ãine wæcche, ne uppe non ãere gode. Bute ãu ſe prie ãing habbe, ne rixit naure God on ãe, ne ãu naure mo mid him. "Dat is, ãat tu bie rihtwis aeganes Gode and aeganes alle mannen - yield' aelche ãat he auh te habben: eftsones, ãat tu haue pais aeganes Godd and aeganes alle mannen; and zif ãu brekst - 15 scilde ãe Godd, ãat tu ne do - ne hafst tu no lengere f(i)erst ãanne ãe apostele seiñ. Sol non occidat super iracundiam uestram. "On ãan ilche daige ãe ãu tebrecst, ær ãe sunne go te reste, lœce ãat tu bie sahtled." Of ſe bridde ſing nim nu michelle ſieme: "Dat is ãat tin blisse ne bie of non ierliche bing, bute of ãe halige 20 gast aue. Waleawa, Eve children, hu ãie bieñ beswiken, ãe secheñ blisse wìchten paradise, ær ãe man nis. Wændeñ agean, wændeñ agean and fareñ hom, elles ne wurð gew naure mo non. Do ilche ſohtes ãe cumes of ãe dieule, æure hie bieñ bitere, bute zif ãu teiõest his swikele meneginge, hie ãe ãing arst swete, ac hie is 25 at ten ænde wel bitter. Dannæ ãohtes cumes of giuernesse, Ñer of galnesse, Ñer of gitsinge, Ñer of wraße and of niß,and of ande, Ñer of idel gelp, Ñer of modinesse and priede, wite ãu to soõe sæt it is dieuel Ñer his sãnde.2 Des flescæ iwilt hald oèræh(w)ile mid him; ne lief/ ãu here noõer. Nolite fieri, et cetera. Ne bieñ 31 zelich ãe horse ne ãe mule, ãe ne habbeñ non andget. Ac nemeñ 31 ſiõe ouer alle ping te geure herte. Al dair ſær cumes to ãohtes, alswo doù fligen to sare. Werige se ãe wile! All Ñare hwile ãe ãu æart on ãese earme liue, ãu æart on muchele iñihte. Ña ãe noht ne fihten, he bieñ al tetreded under dieules fiet. Bie 3eap agean 35

1. MS Gield.
2. MS small o written over uncancelled a by Scribe.
alle de sohtes se ic 3eu hier tefore nammede', and wishond hem
alswa a woldest ageanes also fele dieulen, gif a hes isien
mihtest. Nim sin sword - sat is Godes word' and seige: Vade
retro, satana. "Go abach, (pu) sathanas, mid alle dine averterede
go(st)es, naht purh mine strenghe, ac durh his se se ouercam
and awei se drof."

OF WISDOM.
Hierafter cum oh er Godes giue sat is sapiencia gen-
named - pat is wisdom. Salemon seia pat sapiencia edificait
sibi domum, et cetera. "Wisdom," he seia, "ararde hire
an hus, and hie karf hire seuen postes." Pat bies se seuen
hali mihtes se we hier teforen habbe gespeken, pe anginnet at
tare se is icleped Godes dradnesse, se is anginn of dese wisdom.
Hier is igadered swilch timber se naure rotien ne mai, and pis
gevorwurde mihte is writhete seover. Vere, non est hic alius
nisi domus dei et porta cei. Full gewiss, nis her nan oh er
mang pelliche timbringe bute Godes hus and heueneriches gate.
(D)is is gewiss de holige mihte se is icleped Godes wisdom, Godes
word. He seia on de holige godspelle: Si quis diligit me, et
cetera. "Se se lubue me, he wil lokin mine wordes, and min fader
him wilue luwen, and to him we wilue cumen, et mansionem
spuæ eum faciemus, and mid him we wilue ma/kien wunienge."

Alle, de lieue saule, bie nu gladd and bliue in se hali goste, all
swo ic ær sade. Forænan þu hauest fair timber (i)gadered of dese
hali mihtes and Godes augen wisdom is ær over wrihte, and seia
sat he wilæ ær mid se wuizen, foræi sat tu luuest him and his
wordes. Wit mote nu lâte resten ðine wrecche lichame, ðe is
swiue unstrang and swiue brusel. His heaued him æcb, ðe eiene
him trukieæ, his bilif is litel, foræan he ne hæfæ butæ æurh his
handiswinke bi to libbenne, and sat menn, for Godes luue, him
giuen willæ, ðo æ o(f) him rewche habbeæ. He hæfæ michel hier
abuten iswunken, gielde him God almihtin! Foræi him is nied nu to
resten.

1. MS nammede.
2. MS pat is Godes word repeated.
3. Corrected by Rubricator.
NU ANDSWERED PE SAULE.

Ich ße bidde and ec halsige uppe ßare hali prinnesse, ße is fader and sune and hali gost, on soß Godd, ßat ßu ßis weork naht ne forlate, for ßan ic habbe ßarof michel help and gode strenȝpe, ßepanked bie Godd! Riht alswö ße lichame none strenȝpe ne mai habben wiȝuten bonen, alswö ne mai ic ne non saule strenȝpe ne mihte habben wiȝuten ßese hali mihten. Ne wonde ßu naht (for) ure lichame! He nis naht lihtliht to ilieuen. He me hafs ofte beswiken. ßc habbe ifolged his iwill eaure to longe; swo ne scall ic naure mo eft. Ac me scal don bi him alswö bi ßan asse: \( Vt \) jumentum factus sum apuß te, et ego semper te [ecum], ßat he muige (ßis) soß seggen: "Ich soß imaked alswö a dier swinkende beforen ße, ßat ic eft muige resten mid ße." Eft säde ßes ilke profiète: Situuit in te anima mea, corpus multiplicitet. "Mi saule was ofperst," ße säde, "after ße, hlaurebd, and min flesch michele swiȝere, for ßo manifelde swinches of fasten and of his biliue, ße ic for mine sennen mid mine swote/ bigatt." Dench and siech well ß(ß)erne after ßese hali mihtes, and sete hes on jëwrihte, ßat hie mugen sum ßare saule don god.

RATIO.

Lieue saule, ßif ßu wel hafst understonden, Godes temple is jëward uppe on (ße), after ßat ße apostel seß: Templum dei quod estis uos. "Godes temple is hali, and ßat ße bieß geu seluen." Ac he seß ßar after swiȝe eisliche: Si quis autem ultrauerit templum dei, disperdet illum deus. ße ße bifeleß Godes temple mid ani full senne, Godd him scal forl(i)esen baße licame and saule. ßf ßese hali temple ße rihte beleaue is grundwall. Herof seß ße apostele: Fundamentum alius nemo potest ponere, preter idem quod positum est, quod est Iesus Christus. Ne mai no mann leigen ößer grundwall. ßanne ßat ße is ileid, ßat is Iesu Crist, ßar ße Peter säde:

1. MS tempilum.
2. MS grundwall.
Tu es Christus, filius dei uiui, and pis sculen ilieuxen and seggen alle Cristene se on Criste believea. De postes pat sculen beren up sis weorc, he bien inanmed hier teforen. Carite arist up fram se grundwalle, and beclep all se wouh, (and) alle se bie in se hali huse wuniende, and hie arist up anon to se roue, forsean to hire bie6 ifastned alle se raftres of se hali mihites. De faste hope haf6 hire stede up an heih, for6i hie is rof and wrik6 alle se hire bie6 beneden mid se scincles of holie pohtes, be saprientia hire fint. Dies hali mihte is all wrihte of seesen eadi temple. Hie hit beloke6 wi6innen and wi6uten, pat he se is alre kiningene kyng muge hauen his reste wi6innen. For6i he bitt dat pais bie aider on licane and on saule, and dat pies hali mihte sibsumnesse bie rixende on geu ba6; and hva6er junker hes tobrec6, iusticia dei scall sarof don riht.

Nv andswere6 2 se lichame and seisi: "Swi6e ich am gewundred of se Ratio, be scalt/ after Godes isetnesse wissin and stieren ge se saule ge se lichame, pat su ne undernemst pat ic and se saule ne bie6 nauht of one ikende, seih wit bo6e anne sceppend hadden. Ic am heui, also he se is imaked of ier6e, and hie is liht alswo se lef, dat is icleped spiraculum uite - pat is se blast of liue. Hie is gost, and ic am dust; hie is heuenlich, and ich ie(r)6lich; hie is of heige kenne alswo hie se is Godes ajen anlicnesse, ic ham ses forgeltes Adames anlicnesse, purh hwam ic am on mucbele aruednesses, on hungre and on surstes, on wasches and on swinkes, and on maniges kennes wrecchades, sor6 and sorhfull, woninde and wepinde. Pat he wot se wot alle ping, pat unnea6e ich mihte bis writen for so teares se comen ierninde from bare well-ri6e of rewnesse. Wepe6, wepe6 for6 mid me alle se healde6 seu seluen forgelte, and waschen se spots of ure euele seawes! Nis sar non swo god leige se teares; hie makie6 scene ansiene. Wel him se is clene iprowen and haf6 dat faire scrud of charite all besett mid 3imstanes of gode werkes! He mai cumen mid Godes fultume in to se bredale tofore se bredgume, and mid him wunigen on michele merh6e and on michele adinesse. Lieue Racio

1. Wisdom written in margin by ?hand 4
2. MS andswered.
This is my prayer, that I may be heard, so that I may do good right.

Held me, as I have been fast to Christ, God's Son, otherwise after his likeness and beauty, and become a man, so was and is and always be God's.

I thanked you! My kind, after many unwritten scapes you gave me here, you brought me much evil, and set you well to myself, as you may and under your own goodness and of your kind,

Sure of his mildness, if I were to hlesten and his mind folwing.

For his love I bid you that you prepare and so analysis, so that I may follow and by these are on all good works, be little while be we together won't.

RATIO.

Now the answer? Ratio and says: "If I were to say that I have been bad, and on your sake. I know that God may be won and none would be unfriended is of sines. Hereof be witness and profite, he says: In pace factus est locus eius. "On sibsumnesse is imaked his stedel" he says on scul wonigen. I know what you apostle says be so be: Caro concupiscit adversus spiritum, et spiritus adversus carnem.

"He flasch," he says, "hit gitsi agean be gate, and he gost agean he flesche." And naskes hit mungen habben pais, for he say after: Ut non quaeunque uultis, ita faciatis. "Foroi," he says, "gits wonn eng betwen, hit gunker noer ne scal habben his gewill." Ac hit sculen be, tahr be se gewinne, folgin Godes wille; anne is sone pais ouer al mine londe. Ac help me all sat au mih, sat din saule hadde a litel reste, and sat sis hali temple arard on zin, sat Godd, ginker sceppe, mihte marinne wunien; anne be hit iwis isali. Wit moten giet a litel swiken sat hit bie, mid Godes fultume, giet bet astored.

1. Added by Corrector.
2. MS stedel.
3. Corrected from is by Corrector.
OF SIBSUMNESSE.

Lieue saule, pies ilche mihte se is icleped pax, se we nu embe spekeð, hie is swiðe niedfull se to healden and to habben, for/ðan, ne haue ðu naure swo michel iswunken on Godes temple, bute ðær bie pais inne, ne wuneð he ðær naure. Das sibsumnesse he brohte mid him fram heuene to ierðe, and ʒaf hes alle ðo mannenn ðat waren bone voluntatis - of gode will. (Dat nis non bute se ðe folgið Godes will)\(^1\). Forðan non nis god ne rihtwis, bute Godes and ða ðe him folgið. Se ðe hafð ðese eadi mihte, him ne mai no mann wræchin. Herof seið ðe profiête: Pax multa diligentibus legem tuam, et non est illis scandalum. "Michel sibsumnesse is allen ðe luuið ðine lage, ne bieð hie naure wroðe."

Charite is Godes lage, ðe ne mai nanne man hatien, for non ðare binga ðe me hire do. Eftsones\(^2\), ðo ðe Crist sente his lierning-(c)nihtes in to ðe world, hem to tachen ðane wei to heuene riche, ðo 15 hiet he hem ðat hie scolden in to ælenhen huse ðar hie comen, ðus seggen: Pax huic domui. Dat is "Sibsumnesse bie te ðesen buse!" Zif hie funden ðarinne ðane mann of pais, ðanne scolde here pais belmaen ðarinne; and zif h(i)e ne deden, hie scolde ægean wanden to hem.

OF ZEPNESSE.

Hierafter ðe behoueð ðat tu habbe on of ðe holie mihtes ðe wel cumne and wel muge ðo gaten and ðo duren wel bilokin of ðis holi temple. Zif ðu mihtest bigeten prudentiam, hatte an, hie ðe ware swiðe beheue ðese wike to lokin. Hie is zeapnesse 25 inamned mid gode rihte. Heo is wis and zeap ægean alle ðohtes, ægean alle wordes, ægean alle werkes. Hwat hie siechen and hwat hie willen, all hie wile iwiten. Zif ðær cump ani poht ðøer ani word a Godes half, hie bieð hire swiðe welcome. Zif hie cumeð fram dieule, prudencia hes icnað sone, and drifp hes awei scandliche. Ne mugen hie ðær habben non infare. Zif hie cumeð fram mannenn, hie cann hwatliche underfinden, and hwos half he is icumen, and ðær after hie hine underfengð./ For ðat hit ilimpö /f32r

---

1. Added by Corrector.
2. MS efsones.
ofte sat Godd sant ane man an oehr to helpe, oehr him to wissin;
and eft hit gelimp sat a mann cump t'an oehr Ourch dieules mene-
ginge, peih he hit naht ne wite. 3if sa wilt mann icnownen, haue
dese zeapnesse mid se! Hlest hwat he speke mest and oftest.
3if it is of Gode oehr of pinges se to se belimpe, he is to luuiyen
and to wiicnealden. 3if he spek of sennes and of sothades, sanne
hit is alswo Godd sade him self: Ex habundantia cordis os
loquitur. "Of sat se herte is full, Sarof speko se mu." De ilke
mann se is ibunden mid heaued senne, and hes luue, and mast
sar embe speko, nis se noht to wiicnealden, bute gif he wolde
Godes wordes lestn. 3if sar cump sum se serch of anigere niede
se belem to licheame oehr to saule, rad him, help him, 3if sa miht.
3if sa ne miht, haue rewpe of' him, and bide for him and for alle
se him helpen. 3if ani cump and trincynges tidinges of idele(s)ses,
and is spekende sotwordes se armere up hleitres, none wunienge
ne haue he mid se, swa se sa luuest Godd and sibsumnesse. Iesv
Crist hiet sat we scolden bien geape, and sade: Estote prudentes
sicut serpentes. "Bie geape alswa naaddre," he sade.
Dare naaddre zeapnesse is sat hie li al abuten itrand, and hire
haeued on midden for to berzen sat heaued. Of alle ping sat tu
wilt don, aue is sat anginn sat heaued. Bewent te all abuten!
Denc arst whaer hit wile bien Godde icweme, sat sing se au wilt
aginnen, oehr se beheue, oehr sine neste to none harme ne wande.
3if rihtwis mann habbe swo zedon tefore se, 3if sat hali wrte ne
wiise se naht, and ber se iwitnese sat tu wilt so don, do hit
sanne; and aue of alle ping sat se anginn bie a Godes name
zegunnen! / 3iet hie haue se an oehr zeapnesse se se wculen folgyn:
wie haue hire hol. Swa raede swa ani ping harm hire wile don,
swa hie crepp in to hire hole, and swo hie berb hire lif. Riht
alswo do sa, after Godes avene rade, sanne dieuel se wile derien,
oehr ani euel mann oehr ani ping sat te misliki; anon crep sa in
to sine hole, in to Cristes opene side, mid sine gode ileaue, and
seiye to sine aliesende: Sub umbra alarum tuarum protege me,
domine. "Lauerd," seiye, "vnder Sare scadewe of sine fiueses,

1. MS os.
of ðine armes, ðe waren ifast(n)ed on ðare hali rode, scild me fram alle ðes kennes euele ðe cumeð fro ðe dieule, ðe ðu ðar overcome, and kiel mine wreche herte, þe is iattred of his manifealde fondinges!

Kiel ðe muchele hate of mine sarinesses mid ðan eadige wellstreame ðe cumb of ðine halie side!" Gif ðu ðis geliefst, and swa diest, bie ðu siker, ne mai þe non þing to harme [don]. Peih ðu harm polize, all hit want (þe)\textsuperscript{1} to gode\textsuperscript{2} Þat tu for Godes luue polest.

OF FORSCAEWNESSE.\textsuperscript{3}

Prouidentia - þat is forsceawnesse\textsuperscript{4} - is an oðer hali mihte, ðe þencþ and lokeð alle þing beforne (ær ðanne hie cumen). Forði ne reœ hire naht after hire ðades. Toforen ðare burh of Jerusalem is an muchel dune, ðe hatte Syon, þat is tokned Sceawinge. Þær upen weren ðe sceaweres ðe lokeden ðe hali burh, and warneden fram alle here unwines. Alswu doð ðiis mihte upe ða dune of muchel embeðanke. Hie sceawes and lokeð ferrene to, and ðus seið: "Welle, ðu earmeþ saule, ðe, ic segge, ðe none zieme ne nemst of ðe seluen, mihtest tu isien alle ðine unwines ðe bieð\textsuperscript{7} a/buten þe, also alse I do, sari woldest tu bien; ȝierne woldest tu ð clepien to Gode þat he ðe arendde! Íc ðe warni teforen. Ne biest ðu naht hier lange wunigende; forlat ðine senen! Gif ðu hier hes ne forlatst, ær ðanne ðu fare of ðare wored, full ȝewiss ne forlates þie ðe maere, ær ðanne hie ðe bringen to here eldren." Þat bieð ðo werewede gostes ðe waitið ðo soules hier buyen on ðe wolkne. P(o) þe hie findeþ upe ðe of here werkes,\textsuperscript{8} ne mai þe helpen non angel Þat tu ne scalt in to pine, ðar abeggen. Quia nullum malum inpunitum. "Ne scall non euel bien unpined, oðer hier oðer ðar." Of ðare gode saule hie ȝemieþ and iherþ merigne song: Veni, sponsa Christi, accipe coronam.

Cum ðu Cristes awen bried, and underfoh ðe Michele wurðscipe and ðe Michele merhpe of heuene riche, þe he ðe haueð igarked aurema to habben for ðare gode trewþe ðe ðu him bere!

\textsuperscript{1} Added by Corrector. 2. MS gode. 
\textsuperscript{3} w lost in binding. zap, ðhand 4, over sceæ.  
\textsuperscript{4} sceæ emended to zap as above.  
\textsuperscript{5} We (w=w) over erasure by ðhand 4.  
\textsuperscript{6} wreche (w=w) above earme by ðhand 4.  
\textsuperscript{7} MS bied.  
\textsuperscript{8} MS woldest stu.  
\textsuperscript{9} A vertical stroke between werkes and ne, and a faint ð in margin.
OF RIHTWISNESSE.

An oðer hali mihte is ileped iusticia - þat is rihtwisnesse.

Ful gewis hie wile ðat Godd aforewarde habbe his gerihte of alle his iscafte, and seðen aurich gescafte here rihte, after ðan ðe hem iscapen is. Hie awh wel to bene iustise inne Godes temple. Iusticia et iudicium preparatio sedis eius. Dis is gewritten be hire. "Rihtwisnesse and dom, hi makeð Godes sate." Anima iusti sedes sapientie. "Das rihtwises saule iwis is Godes sate."

Dis ilche hali iusticia, þat is Godes temple-rihtwisnesse, hie acseß riht of alle ure misdades and dom, forðan alle ðe scaftes ðat Godd haueß gescafen, alle hie healdeß bet here ikynde þanne mann one. Hier agean sade ðe profiète: Non intres in iudicium cum seruo tuo, domine. "Hlauerd," he sade, "ne go ðu noht in to dome mid ðine þral/le, forðan all ðat is liues on heuene and on ierðe ne mihte bien rihtwised ongeanes þe." Dis ilche iustise warp ut him ðe was briht angel on heuene. Hie warp ut Adam of para(d)ise; hie bropte Criste to ðe deaðe, forði ðat Godd isæd hadde to Adame: Morte morieris. Ne scall ðar non atbersten, ðe cump of him, þat he deað ne scal ðoligen. Seðen ðis is soß, þat hie ne wnde ne ðe angele, ne ðe manne, ne Crist self, hu mai hie wonde ðe? Her we bieß offeruht. Ac ðe hali apostelus freureß: Si nosmet® ipsos iudicaremus. "3if we seigeß us seluen on scrifte mid soße birewnesse, and we demen us seluen mid rihte deadbote, ne sculen we næure mo eft bien idemd." Se strengbe of ðessere hali mihte, hie takaß up in to heuene and niper in to helle, and spratt soo wide soo middernard. Of alle ðe unrihtes þe bieß idon on ierðe, hie wile habben riht. Ne nimß hie none mide for unriht to healden, ne for riht to leien. ða ðe willeß hem seluen wreken of unrihte ðe hem is idon, hie benemeß hire hire dom, forðan hie seigeß: Mihi uindictam. "Let me wreken, (d)om is min." Ne mai ic ilieue ðat ani mann deaß bolige wihten ðe dome of ðessere eisliche mihte, bie hit swilch deaß soo hit eure bie. Ne dieuw ne mann none mihte ne none strengbe habben ne mugen ouer ðaren, bute alswo michel soo ðis

1. o written small above uncancelled a by Scribe.
2. MS nosmeß.
maini mihte hem wile giuen. Desi halli mihte ou most luuigen and folglen, pat is pat bu bie rihtwis on ou seluen and agean alle oeren, swa swa ou wilt bien iborewen.

OF STREN[CCE].

Fortitudo - pat is Godes strenghe - is an oeren halli mihte, ou is niedfull to scilden Godes temple fraum alle unwines. Of hire sade ou profiete: Esto nobis, domine, turris fortitudinis. "Hlauerd, bie ure tur of strenghe agean alle/ unwines!" Dies ilche halige mihte, hie is tur and strenghe to alle ou mihtes ou marinne bie wunigende, and swa hie is alle Cristes gecorene.

Temperantia is an oeren halli mihte, ou cann swe te michel scile and maese of alle kennes pinge. Hie ne wile ooligen non ouerdon ping an oeren halue, ne to litel ne to michel. Se ou hire rad leschten wile, ne scal he nooer eten to michel, ne drinken to michel ne to litel; ne he ne scall resten ne slapen to michel ne to litel; ne he ne scal to michel bien spekende, ne to michel swi(g)ende; ne he ne scal to prudeliche bien isc(r)edd, ne to unorneliche; ne he ne scal bien to glad ne to sori. Also me tempres an bab, pat hit ne bie to hot ne to cold, also deis his halige 20 mihte alle oues mannes eawses ou hes luuige5 and healden cann. He is isali sou hes halt! Alle oues eadi mihtes oues one atempre5, and ou ou hire ne wyle^ilesten, hie become6 to umihte and eure hit hem scal rewen. Alle oue fondinges and alle oue unlustes and alle unwilles oue cume6 of oue manne, oues hes atempre5, and withalt te 25 misdon.

OF HERSUMNESSE4.

An oeren mihte is gehoten obediencia - ou is hersumnesse5. Dies is swe te behieue on Godes huse. Alle oue Godd luuige5

1. MS odren.
2. MS ne.
3. Written over erasure with w=w by ?hand 4.
4. buh written above her by ?hand 4.
5. ibuh written above her by ?hand 4.
hes ægeæ to luuien and to healden. Alswa al mankinn Ærh unhersumnesse hafden deæ, alswa Ærh hersumnesse hit cam to liue. Dies holi mihte makeð Æane mann leæbeih and hersum Gode and his eldren, and Æar after ealde and junge and alle manne, after Æat Æe he iforæn mai. Ne nimp he none gieme hwæser hit bie fair Æe лoðlich, Æe hot Æe cold, Æe heui Æe liht; all him Æingæ god, for his luue Æe was hersum his fader anon to Æe deææ, Iesv Crist. Dies is swiðe/ beheue æurlich mann Æat æure iboregen scal bien, /f34v Æat he bie hersum Gode and, for his luue, Æe biscope and his prieste and his louerde. Ac me ne auh to bien hersum bute of gode. 3if 10 mann hat Æær bitt senne to donne, Æar to ne awh me naht to bien hersum. Whar Æe Godd gifgif Æese mihte, hit kydh hit sone. H(i)e makeð Æane manne - nis he of swo heie kenne Æat hie him ne makeð - preall. Alswa hie deæ Æese munekes, Æe bieæ hersum æe deadliche manne alswa hit ware Godd self, swa hie Æeæ hem Æe on Æære worلد wurin. Hie bien swiðe gierñfull Godes lage to liernin, and Æanne Æar after werchen, and him Æe hem wel cann wissin hie beskeæ, and his Æad bliðelige hlistæ and folgiæ, Æe laste hie fælææ mid Æa blinde in to Æan petæ Æe Crist self embe spak. He hem clepede dumbe hunedes, Æurh Æe profiete Æe sade: Canes mu(t)i, non valentes latrææ. "Hie bieæ Æe dumbe hunedes Æe ne cunnæ Æær æe ne mugen berken." For Æe luue of Godd, ic bidde, ne latt tu herfore non Æe unwurpere, forcan Æa wost hwo it is. Æurh Æese holi mihte and Æurh his gode ileaue2 was Abraham iblesced of Godd, and him behoten Æat on scolde cumen of his kenne Æurh hwam all mannkenn scolde bien iblesced. Bas spak Godd to Abrahamæ: Ex:ide terra tua. et cetera. "Ga ut," cwææ he, "of Æine lande and ut of Æine kenne and ut of Æines fader huse, and cum in to Æo londe Æe ic Æe æile særewin." Abraham ilieæð Æatt Godd him saede, and was him hersum. Æis ilche seææ 30 Godd to hem Æe he wile Æat bie him hersum: "Ga ut of Æine lande!" Pine lande, Æat is Æin fleææ Æe nis bute ierææ. Ga ut of Æines flasches lustes, Æat tu hem ne/ more ne folææ. And ut of Æine kenne./f35r Æat bieæ ææl Æine euele Æeæææ Æe æu mide ware iboren and ec ifedd.

1. MS ēenne.
2. There is a small curved line over the final e, but not like the Scribe's usual abbreviation sign.
And vt of pines fader huse. Dar hwile 3e man9 li6 on heaued
sennes, he is 3es dieules sune, alswo 3e gode man9 3e is Godes
sune 3anne he G0dd luue5 and folge5. All 3is worl9d was 3es
dieules hus 3r Crist come, 3e him ut warp. Derof he sade:

\[\text{Nunc princeps mundi huius eicietur foras.} \]
"Nu scal 3e alder of 3is worl9d ut bien 3edrinen." Hier 3e lær9 Godd 3at tu scule
3e worl9d forlaten 3ines agenes pankes, 3r 3e dea5 hes te bename
pines unpankes, and cumen to 30 lande 3e he 3e wile sceawin; 3at
is 3at lond of 3are heuenliche Ierusalem. Eftsones he him fon-
dede and fond him treuwe. Tolle filium tuum, quem diligis,

\[\text{Isaac.} \]
"Nim 3ine sune, 3e 3u luuest swa michel, and offre hine
me upe 3are dune 3e ic 3e wile sceawin." Abraam ne hadde
nanne sune be his rihte spuse bute anne, and 3at was bigeten on
his michele ielde. For såi he was icleped Isaac, 3at is, blisse.
Alswo sei9 G0dd to 3e: "Offre me pine sune Ysaac." Pat is 3at
bing 3e 3u mast luuest. Understoned nu wel what 3at bie, and loke
huwæger 3u muge 3erof bien hersum Godd almihtin. Zif 3u luuest
3in agene wille alre mast, 3anne is 3e swiçe holsum 3at 3u 3is
orfri 3ine louerde God, for3an hit is (him)\(^2\) swiçe gecweme loac
3at 3u lat 3ine agene wille and folge his. Dis 3u scalt ofrifen
upe 3are (heige) dune\(^3\) of hersumnesse. Nis non mihte on Godes
temple 3at ne hafp lott and dole mid ðessere eadige mihte."

/\f35v

OF MILCE.

\[\text{Misericordia hatte an o9er halì mihte } - 3at is milce, 3e \]
Gode is (swiçe) icweme. Dat he sceawede him selu to alle
niedfulle 3e him besothen. Also was Marie and Martha, 3e him
besothen of here deade broër, Lazarum, 3e he sone airarde of
tua dea5es, of Saulde and of lichame. Swa he hadde sone millce of
3e forleiene wiuæ, 3e scolder bien ofsteand te dea5e, after ðare
ealde la(✉)ge. He forgaf hire ðane dea5, and alle hire sinnen he
forgaf. Swa he dede Seinte Petre, 3e hine hadde forsaken. Anon,
3o 3e he lokede upon him, he agann to wepen, and his senne him
waren forgiuene. Hu 3e ðeof, 3e næure god naade idon? Dis

1. MS efsones.
2. Added by Corrector.
3. MS ðane.
4. MS sein3tre.
mildce him dede cumen fræm ðære rode anon in to paradise. Nis non ðe mihte witten alle ðe milcen ðe Godd haf idon, and giet dieð aure ðurh ðessere eadi mihte. Herof us menegð ð'apostel and seið: *Etotæ misericordes* ². "Bieð mildciende, alswæ geuer fader is on heuene." Eft he seið him self: *Beati misericordes quoniam ipsi misericordiam, et cetera.* "Eadi bieð ðe milde, forðæn hie sculen hauen milce of God, swo swo hie habbeð milce of mannæn." Bi ðessere holi mihte is iwriten on ðe saltær: *Misericordia et Veritas obiuiauerunt sibi.* "Godes Mildce and Soð, ðat is Godd, gemetten hem togedere." All ðat aure is on ðe hali write, all hit is forbisne of Gode. Hit seið pat ðese two, Mildce and Soð, hem imetten, and ic write swilch Mildce speke wið Soðe and ðas seið: "Sei me, Soð, hwat is ðin rad of ðe forgilte Adame, and of all his ofsprenge? Ne mai he nauere mo agean cumen? Hwarto was he aure iscapen to manne? Hu ne was he iscapen for to habbbenæ 15 forð mid ðo aingles heueneriches merhþe?" Da andswerede Soð: "Nis him idon non unriht. Ich him warnede, and soð sade, hwilche dai ðe he tobreke Godes forbode, he scolde/ deað poligen; and he hadde augene kere te donne hwaðer swo he wolde. Ne dede dieuel him none strengeþe." Da andswerede giet *Misericordia*: ²⁰ "Beþenc pat alswa swa ðu sadest ðat he deað scolde poligen, alswa ðu sadest: *Faciamus hominem ad imaginem et similitudinem.* After ðine anlicnessæ ðu hine scope. Ne latt ðu naure forfaren ðine aegen anlicnesse, ac to ðære eadinessæ ðe he to was iscapen, lat him ðarto cumen for ðire muchele godnesse, pei his mich[le] euelnesse hit nabbe noht ofearend." Soð was leasebei, alse hire iwune is aure, and sade to Mildce: "Cume we tefore Gode and his Ríhtwisnesse and his Dome and beforen alle his holi mihtes, and beman ðe ðær. Al ðat ic mai ðe bien te fultume ich wille bleðeliche." *Misericordia* nam mid hire Pietatem (and Pacem), and comen before Gode and swiðe eadmodliche him besohten, and se eadige Mildce hire astrehte sone teforen Gode, and ðas sade: "Hali hali lauerd, haue are and milce of Adame ðine forgilte manne, ðe swo manige hundred wintre hafð ðo ðesternesse of helle, ðe

1. *iesu crist in luca* written above by ?hand ⁴.
3. *in Math q c* written above by ?hand ⁴.
was iscapen to care muchele eadinesse of nine riche. Ac noht he one, ac all his ofsp(e)n eng hafe dieuel swo on his walte, Sat non ne mai cumen into care riche Se hie to waren iscapen; ac alle he bringp in to helle, baēe gode and euele. Hlauerd, haue ore and rewhpe and mild(c)e of Sin handiwerc. Mure hie habbe5 hope Sat tu scule habben ore and milce of hem." Anon hire bemande Rewe1 and sade: "Alle ou lauerd angin and welle of alle godnesse, haue rewhpe and milce of Se wrecche Adames soule Se was iscapen after nine andlicnesse, and of nine patriarches, and of nine profietes and mani buend hal saules Se alle polie5 pine for Adames gelte, mid gode rihte, for his un/hersumnesse. Alle hie wepe5 and woni5, and hopie5 to care muchele milce, and to Se lok5 allhwat ou send hem sume aliesendnesse. Hi me rewe5 (swa)2 swi5e Sat ic reste ne mai habben." "Lauerd, gif hit is ūin wille," sade Sibsumnesse, "bis ne mai noht bien on nine riche; Sin sibsumnesse is swo (swi5e)2 michel Sat onlepi boht ne mai ūer bien bute mid alle sof[t]nesse and mid alle eadinesse. Make seihte betwen Milce and Rih[t]wisnesse, and Dom and Rewe make wel togedere. Natelæs, ic hit wot wel Sat tu wilt hauen ore of mankenne. Pin godnesse hit ne mai noht læten." 20 Dat sede Rihtwisnesse: "Mid michel riht Soled Adam Sat he Soled for5an he was his sceppend un/hersum. Godd he unwur5ede 3a ba he Soled his wi5ervine him ouercam wi5uten strençpe. His louerd he dede arst michel harm; he slou arst him seluen, and see5en all mankenn; and for his un/hersumnesse he bereauede 25 Godes riche of him seluen and of all his ofsprenge, pat naure mo he ne mai agean cumen be rihte dome." Da sade So5: "Dat is riht Sat Godes milce bie aurd heier and more ana he rihte dom. Hlauerd, hit (is)3 so5 Sat tu behete Abraham nine liue frend, pat purh an of his kenne scolde bien iblesced all mankenn. Eft ou behete Dau5e, ūe rihtwise kyng:

De fructu uentris tui ponam super sedem tuam. Of 80

1. pietas written on margin by Scribe.
2. Added by Corrector.
3. Added by Rubricator.
wastme of ñine wombe ic wille setten uppe ñine setle." Eft he seï an oðer stede: Dominius dixit ad me: filius meus. Da spac alminti Godd and sade: "Dies dai haueñ aure ibien mid me and aure ma wurð. Hit is soñ ñat tu seiest. On ñese daige ic ñe habbe istrïend on heuene wiðuten moder. Swa ñu scalt on ierðe, wiðuten fader, istr(i)end of moder. On ñelliche wise ñu scalt bacumen soñ ñannes sune, swo swo ñu art soñ Godes sune./ Ne bidde ic non ñeðer loc for Adames gelte bute ñe. Postula a me, and besiech at me swo muchel folc swo ñu wilt after zieren, and ñe ñe wile giuen to ñin eruename, and ñu scalt wealden all middeneard and all ñat ñarinne is." Tunc' dixi: ecce uenio. Do sade Soñ: "Hlaverd, fader, ñu ne woldest non ñeðer loac ne ñeðer ofrenda bute ñat ic underfenge ñannes lichame and his saule, and ñat ic ñe her offrede for here gelte. Ecce uenio. Loke, ic am (i)radi ñine wille to werchen, and mankenn to aliesen." 15 Êt sade Godes Rih(t)wisnesse: "Ny ñu wilt mann bacumen, ñu scalt deað polien, after ñine augene dome, gif ñat wunder mai bien soñ, pat ech lif mai æoligen deað; and ñu scalt on alle wise bieten ñe he haueñ tebroken. Hoal ñi godnesse!" Êt sade Soñ: "Hierto ic am all iradi te bien hersum Godd anon to ñe deaðe, for mankenn to aliesen." Êt profiete seiñ ñat Rih(t)wisnesse and Sibsumnesse kesten hem togedere. Do ñis was gedon², Veritas de terra orta est, and swo swo soñ ȝekyn of ierðe. Vre ierðe was ȝeverged õurch Adames geltes. Maledicta terra in opere tuo. "Zeverged bie ñe ierðe on ñine werke," cwæð Godd te Adame. Nu seiñ ñe ñu profiete: Benedixisti) domine, terram tuam. Benedicta tu in mulieribus et benedictus. "Iblesced bie ñu," seide ñe angel on Godes half, "mang alle wiues, and ibrlesced bie ñat wasقنme of ñine wombe þe is soñ Godd and soñ mann." õurch ñese manne Issu Crist, ñe 30 was of Adames kenne, warð se ierðe ibrlesced, ñe was arer iverged. All he ȝeald ñane harm ñe was ȝecumen õurch Adam, wiðe wisliche alswo he ñe was wisdom him self. õurch õue, ñe was ȝiet maiden, was all mankenn forloren; õurch Marie, ñe eadi

1. MS tunt.
2. MS gedon and.
maiden, hit warð eft geboregen. Durh ǣa trów and his wastme wore ð al mankenn idem n deaðe;/ purh ǣa trów of ǣ lieue halie rode and ðurh ðäre iblescēde wastme ðe ðaron heng, hit cam eft te ðan eche liue. Durh unhersumnesse of ðe trów ouercam ðe dieuel Adam; purh hersumnesse of ðe hali rode ouercam Crist ǣane alde dieuel, forðan he was hersum his fader anon to ðe deaðe, swa swa he him self hit ne hadde noht ofearned, forðan he neure senne ne dede, and naelæs polede (o) ð o rode, swilch he ware forgilt. Ageanes ǣat Adam mid his eigene iseih ðat wastme of ðe treuwe ðe him likede, ægeanes ǣat polede Crist ðat me blind-falledes his(e). Ageanes ðat his fiet him baren to ðe forbodene treuwe, ægeanes ǣat waren Cristes fiet ðurhborode mid isene nailes to ðare rode. Ageanes ǣat his honden namen ðas treves wastme, ægeanes ðat waren Cristes handes ðurhmained te ða hali rode. Ageanes ðat him suhtes swete ðat wastme on his mūc, ægeanes ðat underfeng Godd ðe bit(r)e galle on his mūc. Ageanes ðat Adames hierte was iattred ðurh dieules meneginge, swa ðat him bæc hit wel likede and ec teipede, polede Crist ðat me purhstong his hierte; and ægeanes ða twa michele [æueles], likinge and teipinge, us comeæn twa michele gode of ðare hali wunde, ðat was water and blod. On ða watere we bieð iwascen of alle sennes; of ðe wastme ðe hangede on ðe hali rode, and of ða blode ðe ðar utgriede, we notiæs on ðomes alles kennees attre of dieule, and swa we kylies vre wreche hierte, ðe his ofte forswald of ðan michele brene of dieules costninges. Ðus us halde ure halend Iesu Crist, þus us aelisde ure aeliesend, and seðæn aros of deaðe, alswa he ðe was soð lif, and bar up to heuene ure loac and ure ofrende, his hali lichame ðe he nam of ure gekynde, and ofrede his fader swīðe icweme loc, be his ægeni iwitness ðe sade: Hic est filius meus dilectus, in quo mihi bene complacui. "Dis is mi leue suns, on him me likeð swīðe." Heueneriches gate he haueð iopened alle ðe on him (leueð) and him folgın willeð. Alle his ikorene he hafð

1. Added by Rubricator.
2. Small e above uncannelled i by ?Scribe.
3. Added by Corrector.
4. Scribe 2 takes up the script here.
5. MS gode.
6. MS dar.
7. Scribe 1 recommences.
bihoten, swa scolliche/ swa he aros of deaðe, þat hie sculen alswo mid lichame and mid saule, and mid ðe hali angles and mid him aure mo wunigen. Amen.

**OF SCRIFTE.**

Da ðe Crist gann (arst) to spellen, ðat was ðe ðe he giede fram flum Iordan', ða sade he: *Penitenciam agite, appropinquabit enim regnum celorum.* "Nimeð scifte of gewer sennes, hit neiheð heuene riche." Full gewis is clene saule Cristes riche. Forði us menegeð allre þing arst ure lauerde of ðesre eadi mihte, þat we scolden beon rewsende ure sennen, and swa hus 1(o)kin mid his fultume, þat we eft ne befallen on sennne. 

Dat seið Sanctus Ieronimus: *Est autem penitere peccata ante acta defleræ, et flenda non repetere.* "Swa scal," he seið, "manna his sennes berewsen, ðat he eft ne do ðat he eft ðærue beriwsin."

Dis seið Sanctus Augustinus: *Penitere est penam tenere.* "Dat his," he seið, "söðe berewsinge, þat mann him healde cure on sumere pine." Erf we findeð on ða hali writt ðat ðe cnihht ðe weapne bëð unlawliche, ne chapmann ðe bieð and seið mid un-ríð(f)wisnesse, ne mugen neure söðe scifte don ðære wile ðe hie ðe wile bëfeðre; ne he (ðe) ðærwunæð on wraððe, ne he ðe wuneliche lið on hordcme, ne glewmen, ne gau(e)leres, ne wi(c)chen ne unriht domesmann, ne on ðære manne ðe on heaued sennne lið and ða luuieð. Mann ðe wel wile bien riwsinde, ne rewe him nauht ðe his sennes, ac get ðat (he) for is gemelaste ne hafð god gedon on ða time ðe he naure mo eft n'acoures, and is forð 3egan. ða ðe bieð on religiun, hie bieð aure under scifte, swa bhœued* us alswa.

**OF ANDETNESSE.**

Hierafter cumeð an oðer hali mihte, ðe is icleped confessio - ðat his andetetnesse. Dat is ðanne ðe mann undett is herte and seið his scifte his sennes ðærh his muðe, ðe

1. Scribe 2 recommences and continues to the end.
2. MS bhœued.
waren arrer gedett on his herte. Hierof sade Godd: *Dic tu*

iniquitates tuas, ut justificeris. "Sei àu pine unrihtwisesnes, 
gif àu wilt bien iirhtwised."/ Hierof sade Sanctus Avgustinus: 
Qui per uos peccatis, per uos erubescatis. "Sie ë se senegin be 
3ew seluen, doo scame 3ew seluen." And wite gif to soole ëat ilke 
scam is on lott of æare forgifnesse. Fit enim ueniale per 
confectionem, quod criminale fuerat per operacionem. "Hit is 
forgiuenliche senne ëurh andettednesse ëe was arrer heaued senne 
ëurh weorke." Ac hit becuë ëat hie bie wie(r)l (h)lutter, and ëat 
ëar ne bie forholen non attor. Hierof sade ëe profete: *Conf-

iteminidomino, quoniam bonus.* "Andettië gewer sennen," he 
sade,"Godd almhtin, forsan ëe he is god, forsan his mildsce is 
hier on world." Se ëe her Godes mildsce ne begett, ne wurt hie 
him naure mo elles hwer. We findeë on ëe halie write ëat gif 
mann ware firliche uppen (h)is deaøe, and he prest ne mihte 
habben, andette his sennen him ëe ware necst him, and he scolde 
habben mildsce, bute gif hit ware ëat he ëane prest forhowed; 
oöfer gif he ware all hone, ëanne most he to Godd ane. And 
belokie elch mann ëat he naure n’ortriwi Godes are ne his mildsce, 
ne eftsones ne bie no mann to prist to senegin and segge: "Mare 
mai Godd forgiuen ëanne we mugen senegin." Non adicies 
peccatum super peccatum et dices: *quoniam misericordia domini 
magna est.*

**OF CLENNESSE.**

An oöer eadi mihte his 3ehaten mundicia - ëat is clannesse, 
ëe is inne Godes huse swiëe geluued. Ne mai gie iöolien none 
unclannesse on Godes temple, ne beneën on ëi likame, ne abuuen 
on ëire saule; ne on ëouhtes, forsan hie wat wel ëat openlicor ben 
bouhtes toforen Gode ëanne beë spaches beforen manne; ne of 
fole spaches hie ne mai nauht ëolien, forsan h(i)e wot ëat God his 
3ehiereë and alle mislikië; ne euele workes hie ne mai nieh 
wunien, forsan ëat Godd his hat scunien. *Mundamini qui 
fertis uasa domini.* "Makieë gew clane ëe bereë Godes faten!" 
Clanse pine hirte, forsan ëe hie owih to benne/ Godes fatt. On 

1. MS god.
hire me scal beren Godes sande, Godes word. In corde meo abscondi eloquia tua, ut non peccem tibi. "On mine hierte ich hedde pine wordes, hlaured, pat ich holde naht senegin aeganes ðe." Swa deye Sancta Maria; hie bar Godes wordes on hire hierte, pat hie ofte mihte benken on him ðe hie michel luuede, conferens in corde suo. Hie bar on hire hierte pat pe Godd sade: Beat i mundo corde, quoniam ipsi deum uidebunt. "Eadi bieð sa clan-hierte menn, forsæn hie sculen Gode gesen". Godd ne mai ben gesigen mid none æter eigen ðanne mid þere hierte. Wassce and wipe wol clane æ æigene, forsæn soo is ðat hie ðe siggen. 3if ðu wilt witwen wilke eigene ðe hierte mue habben, hie ðie genamed intellectus et racio. Þese mugen gesen alswa wel onbuten midniht alswa on middaiæ. Andȝæat and skele bieð ða twa eigene. Þurh andȝæat ðu unde(r)stanst alle þing, and Þurh scadwisnesse ðu scalt skilien ðe euel fram ðe gode. All ðat ðe ðu þencst, ðu giesicht mid þese eigen. Ac mure to fele bieð bisne mid þan onen of þese eigen, and to fele mid bæe. Of alle ða edmodnesses ðe Godd² behet on his spelle, nis œar non swo heih swa is ðe is clane hierte. Begiete se ðe mue! Ich⁴ þe warni, ne begietst ðu his naure clane œar wilæ ðat ðu ne recst wat ðu þencche, ne wat ðu þepke, ne wat ðu gehire speken. And bute ðu his gier[n]je make clane after þine mihte, mid Godes helpe, ne scal tu naure gesen, mid ðæse eigene ðe ðu nu mid gesiest sunne and mone, Godd almihtin. Luue ðese hali mihte mundiciæm, and hie ðe make⁵ clane hierte. Amen.

OF LORE.

Disciplina is on oper hali mihte, ðe Godd self us hat nemen/ and Þurh ðe prophete ðe seiæ: Apprehendite disciplinam, et cetera. "Nemeð disciplinæ of alle ðæe misdades ðe ðe deð, þe laste Godd him wraþpi, and gie forfaren of ða rihte weigæ!" Bute ðu neme riht of ðæe seluen of ðæe misdades ðe ðu misdest, mid fasten, œæter mid wake, œæter mid wope and sare beriswinge, œæter mid weringe⁵,

1. MS G with angled j inserted above, henceforward taken as Scribe 2's capital 3.
2. MS gode.
3. MS æeies
4. ic inserted in red between ich and pe.
5. MS peringe.
OEGER MID CNEWLINGE, OEGER MID SWINKE, OEGER MID CLANE BODE, OEGER MID HUTTER ALMENSE, MID DE RADE OF PINE SCRIFT: GODES WRAECE CUMP UPPEN SE, SWA PAT AU FORLIEST SE ANE RIHTHE WEG BE GAES TO HEUENE. DAT IS MICHEL GODES WRAECE PAT MANN IS SWA BLIND SE HE FARE TO HELL ELIGINDE. DEIH HE MICHEL MISDO, NIS FORSI NA MARE SORI PANNE ZIF HE NADDE NAHT MISDON. EXCECA COR POPULI HUIUS, NE UIDEANT ET INTELLIGENT. OF HEM SADE GODD: "BLAND SEIES FOLKES HIERTE, PAT HIE NE SIEEN NE UNDERSTANDEN SE RIHTHE WEGE TO HEUENE RICHE." HEARE HARDE HIERTE AND HERE EUELNESSE HIT HAUE3 OFEARNED SE BLINDE LATTiane BLINDE. DAT IS, SE SE HIM WISSIN SCOLDE, DESE WIL HE SENNES AND HAUE3 DAROF FORBISNE, AND EC HE HIM LARE3 AND SEIN PAT FOR ATES NE FOR DRENCHES NE FOR WIFMANNE, SE GODD HAUE3 GESCAPEN MANNE TO GEMOANE, NE SCAL MAN NAURE BEN FORLOREN. WALAVA PESSERE LARE ANDIESERE DADE! SWA NE DO BU NAHT, LIEUE SAULE. AC PANNE AU GEFELST PAT AU GODES LUEL NE HIS EIGE NE HAFST SWA SWA AU SCOLDEST, CLEPE TO HIM AND SEIN MID SE PROPHETE: ILLUMINA OCULOS MEOS, DOMINE. "HIAUERD, OPENE MINE EIGENE AND LIHT HIS MID PE SOE LIHTH, PAT ICH NAURE NE BIE SLAPINDE ON SARE SAULE DEASE, NE SAT SE DIEMLE(s)² MUZEN BEGELPEN PAT HIE HAFDEN SE HEIGERE HANDE OWER ME." BONITATEM/ ET DISCIPLINAM ET SCIENTIAM DOCE ME, ET CETERA. "AC AU, HIAUERD, TACH ME GODNESSE, DOUR WAN ICH GOD MUGE BIEIN, AND TACH ME SWILCHE DISCIPLINE PAT ICH PINE WRAECE MUGE SORTIN, AND SWILCH ANDGET SAT ICH SE MUGE GEZCNAWEN AND GECWEMEN."

OF POLEMODNESSE.
PACIENCIA IS AN HALI MIHTE - SAT IS POLEMODNENSE, SE GODD³ SELF US TAHTHE MID WORDE AND ECH MID FORBISNE. ON HIS SPELLE HE SADE: QVI TE PERCUSSERIT IN MAXILLAM, PREBE EI ET ALIAM. "SE SE SMIT PE UNDER SAT (E)ARE, POLE HIT FOR MINE LUEL, AND WAND HIM TO PAT OSER." SE PE BENIME SE PINE KIERTEL, GIF HIM PINE MANTAL. SE SE NET PE TO GONNE MID HIM TWA MILEN, GA MID HIM PRIE. DIS PINCP SE SOTT SOTHEDE, AC NAESLAS WISDOM HIT SADE. SE SALI MANN PE SESE MIHTE HAEG, ALLES KENNES PING SE

1. MS understande
2. Added by Rubricator.
3. MS go33.
mamm him maiq don, wiäuten senne one, he wile poliezen for
Godes luue. Dat sade Salemun: Melior est paciens uiro forti.
"Bettre his," he sade, "se polemode mamm panne be stronge,
be nimä casteles." Forban euel to done nis non strenche, ac
is umihte, fo(r)pi' he is ihealden strengere se ouorcump his
augen mod panne he se alec3 and casteles nem3.

Lieu saule, al se (h)wile se pu wunest on se smec-huse of
Sine likame, hwanene cume manies kennes smekes of unpolemodnesse,
se is swiöe michel nied se au pese mihte mid be habbe, and
full gewis hie be bringö to dare riche se na naure ma ne scalt
finden (no)ne3 (pinge)3 be se misliki.

OF MAIDENHAD.

Uirginitas is an swiöe derwuröe mihte - cat is maidenhad, se
fölgiö se hali lombe, and him his negest, for pare michele
clannesse. Dies ilke hali mihte is gehalöed on Criste, Seinte
Marie sune, se was and is aurema maiden. Hie behet maidenhad
to healden, and hie wel it gelaste; and after hire manige
pusend, for hire gode forbisne, here clannesse ihelden and
manies kennes martirdom sarfore solede. Nater ne Godd ne be
apostel ne hieten pis maidenhad to healden, buten se be wolden
mid here gode wille hit behaten. Ac seöen hit is behaten,
sispöen hit is to healden, alswa hie willen ben iborgen. Hit is
angelich lif of heuene, se se eadmodliche halt maidenhad on ieröe.
Qvi potest capere, capiat. "Se se hit mai habben, he hit neme
and healde!" He is iviss isali.

OF CLANNESES.

Cassitas is ech swiöe hali mihte - pat is clannesse. Wiäuten
maidenhad, mann mai bien geborgen, ac wiäuten clannessse
oöer rihte spuse, nan mann (ne) mai ben geborgen. Hierof
sade se apostel: Pacem et sanctimoniam diligite, sine
qua nemo uidebit deum. "Luuieö sibsumnesse and halidom,

1. Added by Rubricator.
2. Paragraph marker inserted by Corrector.
3. Added by Corrector.
but is, þes clannesse; wîعلنen hire ne scal naure mann isien Godd. Dies hali mihte haueð of ðe hali gaste prie (giues), but is þat naure deuel ne mai hes ouercumen, þar hie rixið, mid names kennes galnesse, mid lemes werchinde, ne mid unœaufulle spaches specinde, ne mid fule þowtes þenkinde; ac anon, ȝif hie cuþæ, hie bieþ idriuen ut of þare hierte mid sari mode and mid ierniende teares. Swa me scal don of hem ðe grío ne willeð. /

Pudícicia is hire suster, hali maiden of þanke, and clone of alle felœs. Þat seiþ Sanctus Augustinus: "Gif maiden hafð þese hali mihte on hire þanke, þeih hie wurðe hire un- ðanke forleigen, hie is toforen Gode napelas maiden". And eft: "H[il]e þe is clone maiden on likame, and ðese mihte ne hafð on hire geþanke, ac wolde þat hie ne mai, hie nis naht maiden to- foren Gode." Pudícicia is ðe hlutter maiden(h)ad of þe þanke, alswa castìtas is þe clannesse of ðe likame.

OF WID(h)EALDNESSE 2. Continencia is wid(e)aldnesse 3 after þe forleire. Hie is swîð 3eluued of alle ðe hopieð to Godes mildsc. Forþan þe apostel hem hafð wel behaten þat, ȝif hie healdeð and luuið ðese prie hali mihte togedere - castitatem, pudíciciam, continencion - þeih hie here likamliche maidenhad habbe forloren, he is haueð gespused to Criste, and þus seiþ: "Despondi enim vos uni uiro, virginem castam exibere Christo. "Ich ȝew habbe bewedded aâe were clone maiden, þat is, to Criste, þat is riht spus ta alchere gode saule." Forþan alle Cristes gecorene bieþ Cristes lemen, and he is ure aâe heaued, and, mid rihte geleuen, mid his flesce and mid his blode we bieþ all an, swa ȝat nan ping ne mai us twammen. Qvis nos separabit

2. MS wid(h)ealdnesse.
3. MS widealdnesse.
4. MS hafð.
A karitate Christi? Ful gevis, these halige mihte us binde\$ ec togedere.

Of VNEILINDNESSE.

Innocencia is an o\$er halie mihte - pat is uneilind[ness]e. He is iwis innocens - pat is uneilinde - \$e nauer sete him seluen ne eilede ne man o\$er. Pat nas nan wi\$uten Criste. Da hali children $e waren gemartired for Criste, hie bie\$ mid rihte icleped innocentes, for$an hie ne eileden naure ziete ne Code/ ne manne, ne a poutes ne a wordes. For$hi hie bie\$ eadi. Folge $ese hali mihte on pouhtes, on wordes, on workes, and $enc pat arst pu eilest $e seluen, $if $u mispenest, o\$er spekest o\$er dest auht o\$erliker ongeanes bin emcristen $anne $u woldest pat he dede $e. Pench hierof! Ziet se\$at pat hali writ herof: Manus in manus non erit innocens malus'. "Hande on hande nis naht $e euele man gyntleas." Pat is iseid bi $o manne $e euele haue\$ 3egon agean Godd and agean is nexte, and bepeinc\$ $him and bes\$ic\$ pat he namare euel ne die\$ $anne $e man $e sitt idel and halt is on hand in o\$er, and none manne euel ne de\$. Ziet, peih $is mann swa do, nis he nauht innocens, bute $if he biete $at he harrer hafde tobroken. Aure to feawe men bien abuten to habben $ese hali mihte, and wi\$uten\$ hire ne mai non mann Godd wel 3ecwemen.

Honestas is icleped an o\$er mihte, $e is niedfull alche gode manne. Pat is $at he wor$liche him loki mid alle hise lemes of his likame. Hise eigene, pat hie ne bien to swi$e gaw-rinde hi\$er and 3eond; po earen, $at hie bli$eliche ne hlesten ydeliness, and $are mide beneme $are saule gode pohtes of gode wordes to ge$(he)ren; $e tunge hie wi$halt, pat he ne wur\$e for hire s' unwor$ere, and $anne hie wi$ Godd scall speken on hire benes, pe uncwemer. Wur$liche hie de\$ lokin $e manne $e hes luuie\$, ba$e his handen and hise fett. Ne lat hie nauht $e hande

1. In libro sapiencie, red, on margin
2. MS widuten.
3. Added by Rubricator.
pleigende mid stikke, ne mid strawe - nis ðat non god toene of ripe manne, nis ðe hierte nauht giet stedefast - ne mid fote sitten toterinde, ne ðen enne worpen ouer ðan oøre. Jeesali is ðe ilke mann ðe gode ðeme nimõ (of him seluen) and þencõ ðat no mann ne leueõ to is ãgene beófte ane, ac is forbisme oøre of gode ðeõer of euele to ale ðe hine geseõ ðeõer of him hiereõ. Sìf ðu herof ðieme nemest, þu best gewurõed toforen Gode and toforen manne.

**OF WIDHELDNESSE**

Abstinencia hatte an ðeõer hali mihte - þat is wieæaldnesse. ðe mann þe him wiðhalte nahte one of ates and of drenches, ac fram alle ðo pinges þe Godd forbett to donne, herof sade þe apostel: Abstinete uos a carnalibus desideriis, que militant adversus animem. "Wiðhealdep," he saide, "þew wiõ þæ ðæs æres and of drenches, ac fram alle ðo pinges þe Godd forbett to donne, herof sade: Hæc est enim voluntas dei sanctificatio uestra. "Dis is iwis Godes wille," he sade, "þat þie ben hali." Vi abstinentis uos a fornicacione. "And þat þie wiðæalden þew fram galnesse." Vi sciat unusquisque uos suum possidere. "And þat þie healden cunnen þewer fatt of þewer likame mid michel wurcipe, and mid michel clannesse, alswa þat ilke fatt ðe gie bereõ inne þat derworõe tresor þat is ðe hali gast. Þanne þe cumõ a michel lust after ane þing, ne teipe þu him naht anoan, ac beſenc þu ðe wel ðerne and fastliche wiðæald þe. Sìf hitt cumõ ofte smitende to ðin hierte, wite þu to soõe þat hit is of dieule. Sìf ðu him teipest, þu makest þe seluen prall, and noht mannnes, ac deules. Sìf ðu dest sumping elles, and dwellest þisne lust and mid ibede hine ouercumst, þu scalt habben michel lean of Godd, and þe seluen makest frie.

1. Added by Corrector.
2. MS wiðhelnesse.
3. apostolus, red, on margin.
4. MS hie
5. MS ðe.
OF FASTEN.

Leivrum is an oðer mihte ðe Godes warþe hæfð ofte ikeled - bat is hali fasten. Dūrh fasten warð Godes warþe glelid of Niniue, ðare muchele burgh ðe gelaste ðrie daiges fare. All ðat folk ðe þerinne was scolde ben forfaren purh Godes rihte dome gif here fasten nare. To alle ðe nedes ðe mann hæfð to donne þanne is (þes) hali mihte swiðe helpinde. Hie begiet ðe senfulle forgifnesse, ðe swinkfulle reste, ðe sari gladnesse. Crist self halgede ðis fasten þo þe he faste fowerti daiges on ða wilderne, frēm alle mann. Dar he gaif ancre and hermites, ðe luuïð onnesse, gode forbisne ðe world to flene and onnesse to luuï, seteÁen he, ðe no mann ne mihte letten, fleih naælas menn, ða ðe he fasten wolde. Swa dede Moyses. He fastede fowerti dages þar (ðe) he þe laghe nam of Godd self, uppe ðe munte of Synay. Swa dede Helyas, ðe prophete, on þe wilderne; fowerti daiges he faste. Alle þese þrie 15 fasten waren swa selcūðliche swa non oðre, wihten alles kennes metes. God is haure fastinde. Forði agen alle ðe mid him þenken to wunien michel to luuï fasten, swa swa me hit þolien mai. On michele geswinke we bieð ðar wie ðe we abuten metes sculen striuen² and hoģigen. Ac hit bieð sume ðe to michel 20 þarof penceð and auro to michel her hierte þarto dōð. Swa swiðe hie bieð beswiken, and swa swete hit hem þinc点燃 and swa him likeð, þat hie nan oðer blisse ne habbeā, ne/ ne reccheā to habben, buten of ates and of drenches and of here liκesem hlustes. ðanne hie alles fasten sculen, ðane fasteð hie allwat none, unaede; 25 ðanne after non drinkeð all daĩg, and sume giet be nihte. Ne understandeð hie naht þat alswa michel senne hit is to breken fasten mid drinke after none wihten michelene nede, a(1)swa hit is toforest none of aten wihten alswa micheline niede. Of ðelliche unsali menn bemaneð ðe apostel, sore wepinde, and seið: Quorum 35 deus uenter est. "Of here wombe hie makieð here Godd." For- ðan ðe gode mann is niht and daĩg þeinkinde hu he muʒe Gode ðwemen, and him betst hersumen; alswa is ðies beswikene mann niht and daĩg þeinkinde huw he muʒe fellen is ungesali beli mid swete metes and drenches. Quorum finis interitus. "Hie bieð 30.1. Corrected above ðe by Corrector.
2. MS steruin.
iwis forlorene òe hier on andieß." Quoniam ebriosi regnum
dei non possidebunt. "De michele drinkeres soúliche naure,
naure heuene riche ne sculen bruken." Òu òe bis befelst and ne
wilt [bien] beswiken, ga to his berieles òe òis beuall mid òe,òeier
beforen òe, and penk hu anliche he liß fram alle òise felawges òe
he was bewune mide to drinken and to pleizen, and hu òiester he
liß òar, òe was bewune to òe faire fiere and to òe brihte kandeles,
and pench òat òe fule wombe is crewlinde full of weormes,
òe he was bewune to fellen mid gode metes and svete drenches,
and fonde; gif òe herof noht n'agrist, nart òu naht liues þar òe
òu/ libben scoldest. Wa mai bien òe ilke mann òe òis gesikp and
zehireß and na òe bettre ne bieß!

OF 3EMEBE.

Sobrietas is an oßer mihte - þat is maße. Dies makeß òanne
mann maßfull òe was to grady. Herof sade òe apostel: Sobrii
estote et uigilate, et cetera. "Bieß imeßfull and wakieß
mid poutes, forßan gewer wißerwine gaß abuten alche manne
(w)ham he mihte forswolegen mid sume eaued senne. Alswa òe
lyon òe gaß abuten þe dier hem to forswolegen, swa deß deuel
abuten ðew." Bie war se òe wile! Sobrietas est nimii cibi
et potus repressio. Dies mihte, hie makeß òanne mann òe hire
wile folgíne senneleas and scameleas toforen Godd and toforen
manne of ates and of drenches. Hit bieß sume þat non
imeße ne cunnen of hem seluen to feden, alswa bieß aure to fele
òare menn òe giueß wißutn schele alswa òa þinges òe hie naht ne
scolden giuen, alswa òa òe hie scolden giuen. Þat wile þies
mihte, þat þu giue òa ðinges òe sculen bien mid rihte giuen,
gladliche. Qvia hillarem datored diligit deus. "Gladne giuere
luueß Godd." And òa þinges òe ne sculen ben giuen, þa bieß to
wißealden mid michele schele. Chierche þinges, tiʒebes, ne
offrendes, ne almesses ne awh me nauwer to giuene, buten òar þe
michel nied is and òar he naure ma on þese liue lean ne mede ne
secß to habben. Deinkes hierof, òie þe luuiëß worldes luue!

1. MS bewune.
OF INGEBIED.

Giet is an oëser mihte - swiæ eadi ðe hes begeten mai - þe/ is icleped pura consciencia - þat is flutter ingebied. Hie wunez swa derneliche on þare hierte, þær no mann hes ne mai isien ne witen bute Godd one. Hie berë gode 3ewitnesse of alles kennes gode dades, forðan hie is ðerof glad and bliæ; of alles kennes euele workes, wordes oëser þoutes ðe cumeð toforen hire; swa hie moten alle, euele and gode. Alle hie his underfongë bliæliche oëser sariliche. Alle ðe Gode bës icweme, hie bieð hire swiæ welcome. Da ðe swa ne bieð and cumeð toforen hire, hie is ðerof swiæ sari, and swiæ ða hirte undernimë and wreiæ toforen Gode. Herof sade ðe eadi apostel Sanctus Johannes: Si cor nostrum non reprehenderit nos. "Gif ure hierte," he sade, "us ne undernemë naht ne ne wreið of nane senne ðe Godd hateð and we luwies, hwat so we besecæ at Godde, he us wile some teipin."

OF BIENE.

Nu we alles bieð gecumen to ðessere eadi mihte ðe me clepeð oratio sancta - þat is hali bede. Nis hit naht riht þat we hie forlaten, þat we of hire sum Þing ne seggen. Danne we on boke radeð, ðanne spekeð Godd wið us; ðanne we ure bede seggeð, ðanne speke (we)² wið Godde. Gif þu woldest at te (k)inge ani Þing beseken, and ðu come into his alle, þær he sate mang (his) riche mannern, and ðu scoldest ane spoken toforen alle his mannern, mid michel drodnesse and mid michel embeþanke ðu scoldest speken. Mid muchel mare eige and luue þu aught at to cumen toforen Godde, ðe is alre kinge king, and him swiæ eadmodliche beseken of Þiere niede, swa þat/ þu hat alchere bede ænde segge³ þat Crist sade himself us to forbisne, forðan we ne witen hwëðer we bidden ðat Godde be Þecweme and us biheue, ðéser hit ne bie: Non sicut ego uolo, set sicut tu uis. "Hlauerd," he sade, "naht alswa ich wilde ne do ðu, ac alswa ðu wilt." Crist self us tahte hu we scolden don, and sade: Tu

1. MS ðe.
2. Added by Corrector.
3. MS seggen.
autem, cum oraeris, intra in cubiculum tuum, et cetera.

"Danne òu wilt òebidden òe," he sade, "ga into pine bedde, and
s(c)ette pe d(ure) uppen òe, and bidde pe swa to pine fader,
Godd almihtin. And he pe wat and isikò alle òing, he òe
wile geheren." Ga into pine bedde - òat is in to òine hîerte,
òar ah to bene pine reste - and scete òe dure, swa òat pu ne lat
none òare òoutes in to òe bute of Godde and of òine niede. Òus
he tahte mid worde, and mid workes he sceawede òat we annesse
and senderlicne stede scolde siechen' to gelliche niede. Òet
godspell seiò of him: Ascendit Iesus in montem solus orare.

Hitt seiò òat he steih uppen ane dune ane him to bidden. Alle
òe menn of òare world weren abuten him. Ñe mihten hie him
benemen anne pouht to òenken buten alswa he walde, ac for to
3iuene forbisne her(e)mites and ancrnes, òe annesse agen to luuen
and to healden ouer alle òare manne. And òo òe on annesse
wunigen ne mugen, hure and hure, òanne hie willeò here òibede to
Godde bidden, swa/ derneliche swa hie mugen, swa don hie. To
alle òo niedes òe aure cumèò to manne, aure hie awh Godde to
beseken alre òing arst, and òanne scal him aure òe bettre gelimpen.

Dis hali ñebede, hie is Godde swiòe ñecweme, òan hie mid clane
hierte and mid barninde luue forò mid teares bieò gesant.

Òarof sade òe prophete: Dirigatur, domine, oracio mea, et
cetera. "Hlauerò," he sade, "swa go upp mine ñebede toforen òe
swa òat stor dieò ut of storf(ate)!' Òalle òe gode òe mann awh
to habben, alle hie moten bien begeten puròh hali bede and puròh
gode werkes. Multum ualet deprecacio iusti assidua. Òis
sade Sanctus Iacobus, òe hali apostel. "Swiòe michel helpò
òas rihtwismannes bede." And òarof he seiò òelliche forbisne:
"Hit was (on) mann, dedlich, alswa we bieò, and he besohte
at Godde òat naht ne scolde reinin, for òe folke to kastin.
Godd him hierde - òat was Helyas - and wiòeld alle reines
brie hier and six moneòes, swa òat hie waren òurh hunger and

1. MS scethen.
2. Corrected by Corrector.
mid ðaurst all ouercumen. And swa hie wanten to Gode and forgifnesse beden; and eft ðies ilke Helyas besohte Gode of reine, and heom cam alle winne." Eft is ȝewritten: Qvi auertit aurem suam ne audiat legem, oracio eius erit execrabilis. "Se ðe want his earen fram Godes læghe, alswa wile Gode wanden fram him, þanne he him awht besekeð." Eft seĩ Gode almihthi' him self: Antequam/uocetis, dicam: ecce assum. "Ar ðanne ðu clepige to me, ich segge: loke, hier ich am, bide þat ðu wilt." ðanne ðu wilt at Gode ani þing beseken, cnyle ðar niðer toforen hise fet, and þinc swilch he bie riht ðar toforen ðe, and seiʒe alswa he dede ðe him eald all forgelt, and forgifnesse begat: Deus, propicius esto mihi peccatori. Hlauerd Gode, aue are of me senfulle!" Ich am wel becnawe ðat ich am all forgelt alswa ðe ðe hafh forloren and forgaud ðo eadinesse of heuenriche, and ofearned helle pine. Ac ich ilieue þat þu art heighest Gode, and orefull and forgiuene/lich, and ðat þu wilt, for þine michele godnesse, and ðat þu miht, forði þat þu art almihthi, of me senfulle maken rihtwis, and of me all forgelt miht makien on of þine ȝecorene, gif ich hadde soþe berewnesse, þat i(c)h nauer ma eft senegein molde. Ac ich þis ne mai habben, bute ðu for ðine michele godnesse and for þire michele mildsce hit me giuen wille. And ich ilieue and wel hit wot þat alswa god and alswa milde þu art nu todaiȝ, alswa ðu ware ðas daiges ðe Seinte Peter þe forsoch. Ac swa raȝe so ðu to him lokedest, sone him rewh þat he hadde swa giedon, and mid bittere teares hit bewop, and swa ðu hit him forgane. Swa þu dédest þe (al) fo[r]gelte þieue þe he(ng) on þire/ swipere. Swa ðu dédest ðe forgilte Marie Magdalene. Ðu makedest of hire senfulle ðat hie was þurghali. Swa ðu hauest giedon alle þar þin wilde was soþe berewsinge to giuene on here hierte. Nu, min leue hlauerd, ich ðe besieke, for þire michele godnesse, þat þu lokie to me swa þu dédest to Seinte Petre, and sand ane drope of þire swete mildsce to mire wrecche, fordrugede hierte, þat hie mihte nexxin and meaten and ut sanden sume tear. (Ðanne mai ic hopien) ðat tu wilt of me

1. MS almihthiæn.
2. Evangelista, red, on margin.
3. Added by Corrector.
habben are swa swa ðu hauest ge(a)FD of hem ðe ðu to lokedest and teares ge(a)UE.

OF TEARES.

Wite ðu to doe ðat þese teares ðe we embe spekeð hie bieß iwis Godes giue, and swiðe niedfulle to ðan i[h]ede þat iherd sculen of Gode. Of hem sade ðe prophete: Puerunt mihi lacrimæ me panes die ac nocte. "Mine teares," he sade, "me were ðred daïg and niht, swa gode hie þouhten." Of ðeres kennes teares he sade: Lacrimis meis stratum meum rigabo. "Ich scal warþen min bedd mid mine teares." Dies bedd tacneß þe consciencia - þat is þat ingied wiþinnen. Þar ðe gode swale haueð hire reste, þar haueð se eule swale hire pine. Forþi he sade þat he wolde mid teares wascen þat ingied þarof ðe his herte him weigede. Ne finde we ðawher þat Godd wernde ani þing ðe ani mann mid teares him besouhte. God sante to Ezechie, þe kinge, þe hist prophete, and sade: Dispose domui tue, quia morieris tu et non uiiues. "Becweð þine/ cwide," he sade, "forþan þu scalt bien dead, and naht ne scalt tu libben." Þe kinge wære sari, alswa richeise is lað to laten, and swiðe lef to libben. He wante þo to þe wauge, and dede þat betste. "(A) hluawerd Godd," sade he, 20 "þench nu ðat ich ðe habbe geluued, and for þine luue blißeliche idon, and gif me giet a litel ferst, for þine godnesse!" Dies was god ingied, þat he mihte his gode dade forðœecawin þe þe he niede hadde. Forþi him geherde Godd and sade to is prophete, ðe was hamward: "Wand ageæan," cwað he, "and sai to þe kinge: Vidi lacrimam tuum." "Ich iseih," cwað he, "þine tear, and ich iherde þine bene. Þu scalt giet libben fiftene gear; swa michel ich habbe ieiht þi lif." Danne ðu on michele niede Gode wilt beseken, þanne is ðe wol god þat þu muhe forðraiæn sume gode dade; þin hierte bieß ðe gladdere, and ðe sikerlier ðu miht biden. Segge we nu forœ mid þe prophete: Ciba nos pane lacrimarum.

1. MS gefadd, with a underdotted and a written over e by Scribe.
2. Corrected from ðeue by Corrector.
3. MS speked.
4. Added by Corrector.
"Hlauerd, fed us mid Æo breade of swete teares." Et potum da nobis in lacrimis in mensura. "And gif us drinken of Æores kennes teares, and Æat mid imete." Dat ich wile, pat Æu wel be iwared gif Godd Æe gifð pesæ swete teares, Æat non win in Æare world nis swa swete. And alswa alsæ man to michel mai drinken of Æare wine, alsæ mai Æe mann to michel wepen, þeih hie swete bien; and forði þe is god þat þu besæke at Godd one mihte Æe hatte discrecio - þat is,/ scekewisnesse.

Hie is swiæ beheæe mang alle Æe Æore mihtes. Dis Æe hali faderes seggæ: "Hie is moder of alle Æe Æore mihtes." Æær Æe hie rixæ, ne mai naure man forðaren þe hire wile rixin and fol-gin. Hit seig in Vitas Patrum Æat at sume sal waren Æe hali faderes togedere igadered, and waren spekinde betwen hem on (h)williche wise me mihte rihtist and sikerest to Godd cumen. Sum sade þurh fasten, sum þurh wacchen, sum þurh bede; sum sade þurh hersumnesse, sum sade þurh annesse, sum sade þurh herboræn wrecche menn and feden and scereden; sum sade þurh seke menn to lokin; and on manies kennes wisen hie næden after Æan þe þat hali godspæl seig. Æa sade on of Æa eldest and on of Æa wisest:

"Þurh alle Æesen we habbeð isegeð and iherd swiæ manige ægeæren, and manie of alle Æesen inæmde mihten forðaren, forði Æat hem trukede discrecio - þat is scadwisnesse and skele. Forði sume deden michel mare þan hie mihtin wel andin; sume deden to litel, sume deden euele and wenden wel don, sume wel agunnæ and euele andedden. Ac naure ne geseige we manne þat hadde þese hali mihte mid him, þat he æure misferæde. Begetæ se Æe mugæ!

Perseuerancia hatte an hali mihte. Hie nis naht/to laten, forðan hie makeð Æanne man Æe Godd (h)is to sant þat he þurwunæ on his godnesse. On Æare ealde læge hit was iotan þat alle dier Æe me Godd scolde offrin, þat hie lokeden wel
Sat & tail ware on auriche netene. Pat tocne Cat ilke mann
& Gode ani seruise offreè, bat he paron purgwunie. On ßessere
newe laȝe sade Crist: Qvi perseuerauerit usque in finem, hic
salus erit." "Se purgwunë on his godnesse & he hafë
agunnen, he worë iborzęen and naht elles, for none gode & he
don hafë, hwat (hwat) it is."

**RATIO DICT ANIME:**
Lieuë (saule)², his little writt ic (habbe) sare beswonken - he
it wat pat wat alle ping - for &e to wissin, for &e to warnin,
and for &e to helpen and for &e to bërgën. Zif &u wilt wel hit
understanden and liernin and fol3in and ealden wiþten alche
twene, &u miht mid Godes felste &e bergen and heuneriches merchpe
mid þese halie mihtes sike(r)liche iwinnen.

**NUNC AUTOR LOQUITUR FINALITER.**
Hvte we nu þ(a)nkinc and herien ure hlauerde, almihtin Gode, of
þese witte and of þese wisdome &e we hier habbe3 igadered of
(h)is horde and of maniges/ haliges mannes ßeswinkes, þe michel
sw(u)nkenc for ße luue of Gode and for us to wissin. Hit is
riht &at we heri3en and þankinc and bledscin fader and sune and
hali gast on ßa halie prinnesse, se ße is on soð Gode in onmesse,
se ße l(i)ueß and rixeß aure ma a woreld. Amen. Dat ne for-
gezeit &u naure, pat &u Gode ne heri3e and þanke of alle gode.
Alswa swa we habbe3 niede him to bidden be dai3 and be nihte, and
ofte and ßelome, alswa hit is niede him to heri3en. Amen.

Veni, creator spiritus, mentes tuorumuisita; implet superna
gracia que tu creasti pectora.³

---

1. Ewangelista, red, on margin.
2. Corrected above ratio by Rubricator.
3. These lines are written in much larger characters.
NOTES

I am considerably indebted in the preparation of these notes to the work already done by Ferdinand Holthausen on tracing the sources of the author's many biblical and patristic quotations and allusions, and identifying some similar passages in other Middle and Old English texts. Much of this information has been repeated here. I have made some small additions to this type of information, but have concentrated principally on providing more detailed comment on the language of the text, both grammar and vocabulary. Entries are listed under page and line numbers; thus 1.1 refers to page 1, line 1.

1.1 The MS clearly begins in the middle of a discussion of wrath. This is indicated by the order of the later sins, suggesting a Cassianic list, and also by the subject matter. The first 8 leaves are missing (see Introduction p. xlviii). The quotation is from Matt. v 24.

1.5 Sorinesse as a translation of tristicia occurs in OEH i, 103.22, but the usual OE translation was unrotnys.

1.6 derne sin. This collocation occurs otherwise only in the OE Bestiary, 75.4, but with more general reference (old in hise sinnes dern). Perhaps tristicia is 'secret' because it seems here to refer to spiritual sloth while acedia refers to general and therefore more visible sloth. This appears to be a rather unusual distinction (see note 1.23).

1.9 tristicia mortem operante. Based on II Cor. vii 10 (Saculi autem tristitia mortem operatur), but quoted in the ablative case, unsuitable to this context, and therefore probably taken from a different source where it had been adapted to suit another context.

1.10/13 ofpincen/ofpenchen. While the first occurrence retains the causative meaning of OE along with its impersonal structure and the dative of person and genitive of cause, the second uses a clause to express cause and do to give causative meaning. Causative do + infinitive in OE is not very frequent (see
Mitchell i para. 668) and often associated with translation from Latin (Visser iii para.1212). Much more widespread use in ME may have been encouraged by similarity to French faire+ infin. and may indicate Eastern provenance (Mustanoja pp. 601-2).

1.10 *agunnen bie* ... te donne. This passive construction with the inflected form of the infinitive represents the Latin Gerundive of Obligation (see Mitchell i paras. 934-35, Visser iii pp. 1445-8). Holthausen translates "is begun to be done", but "ought to be undertaken" would be preferable.

1.11 *Sane religiuse man* is one bound by monastic vows (cp. 2.33 and 21.3). Religio in mediæval Latin referred to "the religious or monastic life, religious or monastic house or order" (Baxter & Johnson). Mediæval French had a similar use (Tobler Lommatzsch vol. 8).

1.14 An emendation to hie seems reasonable since tristicia is treated as feminine in all other instances in this passage and on the following line the scribe has made the emendation *h(i)e* himself. Although a he form for the feminine nom. sing. is recorded in the S and SE midlands (see Samuels (1972) p.115) there is only one other example in this text (65.13, emended by Holthausen in this instance) and there are a number of scribal alterations he > hie, suggesting that this was the accepted form for them. He on line 18 refers to the man affected by tristicia, not to the vice itself.

1.17 *halge to sechen.* (cp. 17.5) On the undertaking of pilgrimages in mediæval times see, for example, Hall (1966).

1.19 Asolkenesse. The addition of unlust by a slightly later hand suggests that the word was already archaic. It is found in the Lambeth Homilies (thought to have been composed in the OE period), but nowhere else in ME.

1.20 I have found no definite source for the treatment of the vices (and later the virtues) as sisters, though the idea of their being feminine was perhaps popularised by Prudentius' Psychomachia. The 2nd century Shepherd of Hermas (see Bloomfield (1952) p.49) also has vices and virtues as women, and they are related to each other, but not as sisters.
1.23 eten oser mannes sare swinke. This unusual idiomatic use of eten (MED 9a) is otherwise found only in Chaucer's Tale of Melibee (CT B2 2757) to eten the almesse of his enemy. MED 3b, 'to feed inwardly upon, derive spiritual strength from' is ruled out by the fact that asolkenesse/acidia here deals with general laziness rather than spiritual sloth. Wenzel (1961) notes that this is an unusual distinction, and that acedia usually referred to spiritual sloth at this time.

1.26 swilch hit non oser bien ne mihte. Holthausen's problem in understanding this sentence stems from mis-punctuation. The MS has a light stop only (point but no capitalisation) before swilch allowing it to be interpreted as a conjunction, but H. puts a full stop and treats swilch as a pronoun, giving "Such [as I], no other might be". A better reading would be "often it has made me sleep ... as if it could not be otherwise". Ælfric frequently used swilch with this sense and there are other examples in W (28.28, 56.12, 59.8, 72.10. See Mitchell ii paras. 3327-9).

2.1 ende. This is an early, and perhaps the first, use of 'end' where the meaning is unequivocally 'purpose', reinforced by the use of wolde in the following clause. However, it is not listed in the MED (9a). Other similar uses in early ME are less distinct in that they could involve the concept of result or the Aristotelian 'final cause', as in AW pe ende of alle ordres (Shepherd (1959) 20.12).

Sat hiewolde ... The use of wolde (preterite subjunctive) to express a polite wish for the present or future begins in OE (Mitchell i para. 1022). See also Mitchell ii para 2007 on the stylistic use of the preterite subjunctive (name, ladde, in this case) after wolde 'to express a wish in a modest courteous or guarded manner, even though time reference may be to the future for the speaker'.

2.6 Modinesse. The addition of pride by a slightly later hand suggests modinesse was becoming obsolete, although it is widely used in this text alongside only one use of priede (44.28).
2.8 Hie was anginn of alle sennes is based on Ecclesiasticus x 15, *Initium omnis peccati est superbia*, widely quoted in relation to the fall of Lucifer, e.g. Cassian, *Institutes* Bk. 12 ch. 4; Augustine, *City of God* ch. 13; Alfric, *Second discourse on Midlent Sunday* (Thorpe ii p.220), *alcre synne anginn is modigyns*.

2.10 1 Peter v 5, James vi 6.


2.17 Dies ilche modinesse ... hie havë... On the use of anticipatory and recapitulatory pronouns, quite common in this text, see Introduction pp. xxxviii–xxxix and Mitchell i para. 1503.

2.20 *Vana gloria* and *superbia* were always closely related, but in the basic Cassianic list *vana gloria* comes before *superbia*. Its appearance here, almost as a sub-section of *superbia*, shows some influence of the Gregorian list in which *superbia* and *vana gloria* were merged and also, but not here, moved to the beginning of the list.

2.27 halgen to seken. See note 1.17

2.30 Matt. vi 2.

2.33 cloëes of religiun. See note 1.11.

3.3-4 There is no very obvious explanation for the switch from plural to singular in *he bie ... he hafë* or for the isolated use of the subjunctive (*bie*) following 'if'. They could stem from authorial absent-mindedness or scribal error, but four emendations would seem unduly heavy-handed when the meaning is not in doubt.

3.4 *menstre*. Holthausen translates as "ministry", but this is unlikely, and he appears to have changed his mind by the time he compiled his glossary. The earliest other recorded use as 'ministry' is 1384 and there are no examples with an e spelling. The form is better explained as derived from OE *mynster* with SE ⟨e⟩ < ⟨y⟩. This translates as "from an important religious house", which also makes better sense in the context than H.'s
"of a high office", since this aspect is covered by *obedience* in the next phrase, which should translate as "office" after the mediæval Latin use of *obedientia* attested by Du Cange and Baxter and Johnson, rather than "authority" as given by H.

3.7 **God almihthi.** Although usually written as two words, **God almihthi** is often treated as one in terms of inflectional ending, thus **God** has no dative suffix. Cp. **God almihthines**, 20.8.

3.10 **Unhersumnesse.** Again, the emendation to **unbuhsumnesse** by a slightly later hand indicates obsolescence, but the word is widely used in this text. Cp. the similar emendation of **hersumnesse** to **ibuhsumnesse**, 53.26.

3.13ff. Based on Rom. v 19: Sicut enim per inobedientiam unius hominis peccatores constituti sunt multi: ita et per unius obedientiam iusti constituentur multi. However, opinions on the nature of Adam's sin varied. Augustine favoured disobedience but also mentions *cupiditas* and *superbia* (City of God Bk. 12, ch. 13). St. Ambrose also has *superbia* (Epistola I.45), Tertullian argues for gluttony (*De jejunio*. III), *Elfric* mentions *gyfernysse*, *idel wuldor*, *gitsunge* (Thorpe i 176) and *ungehyrumynysse*, *modignysse* (Thorpe i 118).

3.15 **ma ðanne fif busend wintre.** This theory stems from the Gospel of Nicodemus pt. II (5,500 years) but the precise number was subject to some variation in OE and ME texts.

3.16 **alhwat.** The earliest recorded use of this form, which Samuels (1972, p.102) associates with Kent.

3.19 **alswo habben idon ðe toforgen us waren.** On ðe alone where both relative and antecedent would be expected see Mitchell ii paras. 2302ff., especially 2322.

3.23 **Sare ealde lagwe...Sare niewe.** The 'old law' originally referred to the Ten Commandments and the five Books of Law (i.e. 1st 5 books of the O.T.), as shown by *Elfric* (Thorpe ii, 204.1, 198.14-21). The 'new law' was Christ's teaching.

3.27 **hersum his fader anon to ðe deaðe** was a standard phrase deriving from Latin *obediens usque ad mortem* (Philipp. ii 8). Cp. *Elfric*, Nat. Domini (Thorpe ii, 6): *gehyrum his fader æfre oð deaðe*. 
4.11 James v 12; Matt. v 37.


4.25 fader of leasunge. From John viii 44, mendax est et
pater eius, a widely used expression. Cp. Ælfric, Dom. Prima
in Quadragesima (Thorpe i, 170): [the Devil] is fader alcer
leusunge: AW 44.17, pe deouel is leas and leusunge feader;
Ayenbite 62.27: pe dyeule...is lyegeare and uader of leazinges.

4.26 Is. xiv 14, where it is attributed to the king of Babylon,
who was taken as a type of the Devil. H. quotes patristic
sources supporting this, and Gregory the Great also uses the
quotation with direct reference to the Devil in his Dialogues
(Heht p. 185.8).

4.29 Du me bencest etc. The Devil is referred to as se ealda
wrexeare by Ælfric (Thorpe ii, 336.22), and further examples of
the idea that the Devil or devils will accuse men on Doomsday
can be found in PM (ORH i p. 165), per sculen ben doule swa
fole pet wulle8 us forwreien, and in the Judgement Day plays
of the Mystery Cycles.

5.5-11 Ps. xlix 20 (AV 1 20), with a paraphrase of verse 21 also.

5.13 Ps. li 5 (AV lii 3).

5.16 Ga awei etc. = Matt. xxv 41.

Sprunressleig. H. interprets the MS as having a <c>
cedilla inserted above the line after <s>, but this appears to
me to be the scribe's customary raised form of <s> (see Intro-
duction p. vii), and is printed as such. Double <s> stems from
the fact that in the few occurrences of this word in OE (all
but 2 are in the Gospel of Nicodemus, where they similarly de-
scribe a loud voice) it could be written as one word or two, the
first <s> being the genitive case ending on 'thunder'.

5.20 haht occurs five times in this text, but elsewhere only in
the SE Midland text Genesis and Exodus (twice), suggesting that
its use may have been confined to a fairly small area. It is
believed to come from ON *haht Jae, reconstructed from OI hatta.
5.27 forbett ... ne. Forbeodan was one of a number of verbs in OE which habitually took a negative dependent clause where ModE requires a positive one. Cp. 13.11, 27.5, 32.28, 43.31, and see Jack (1978).

5.32 nolde habbe. The tendency towards loss of inflectional \( n \) in this text is not strong and is inevitably confused with some scribal carelessness over the abbreviation mark for a following nasal. For a more detailed comparative analysis, see Reed (1950).

6.2 ear ic hit idon hadde. As in OE (see Mitchell ii para. 2460), ear in this text is used to refer to both place and time. H. translates and glosses "where", but "when" would be more appropriate in this case.

6.4 1 Cor. vi 10.


See Mitchell ii paras. 2109-21 on ambiguity in the demonstrative/relative role of the 3rd person pronoun in OE. Se here may equate to Latin qui.

6.17 under ða eare. The use of under for 'on' in such structures may have arisen, according to Bennett and Smithers (p. 296 note 344, commenting on Havelok's with neues under herses set), through imitation of the French phrase desuz l'oie, used in connection with blows of the fist. However, such phrases as Ælfric's Benedictus sloh ðone munuc under þat wencge (Thorpe ii, 180) suggest the pre-existence of a similar native structure.

6.20 swinge (MS swinke). H.'s emendation, which he takes from Morris. swinke is not impossible, but swinge makes a more logical phrase, and confusion of \( k/g \) is quite likely, since there was some voicing of /k/, especially in Kent, and de-voicing of /g/ in some combinations (see Jordan paras. 178 (Rem.2) and 193) and cp. other examples of confusion in this text, ofpingh, 1.10; isang, 17.28; strench, 57.23.

6.23 ac hadde alle blisse. There are several examples in the text of non-repetition (as here) or non-expression of the subject (listed in H.'s note 13/25). See Mitchell i paras. 1505-16.
6.24 Ps. lxxx 13 (AV lxxxi 12).

7.2 *Non scafte ðe is scadwis.* Aristotle and Plato first propounded the theory of the three-fold division of the soul into the rational, the irascible and the concupiscent, a division much used in the later analysis of vices and virtues (e.g. Gregory of Nyssa, Epistola Canonica; the pseudo-Augustinian De spiritu et anima; Alcuin, De animae ratione liber ad Eulaliam virginem). The irascible and concupiscent elements were shared with other animals but man alone of the animals possessed the rational element, in common with the angels who were pure intellect. Belfour's Twelfth Century Homilies no. IX explains:

\[\text{wise lærowæ seccgæ ðat ðare sawle secunde is preofeald; an dæl is wilnigendlic, oðer [yrsgendlic, ðriddæ] scadwislic. Twegen pisseræ dæle habbað deor & nyten mid us, ðat is wilnunge & yrre: pe mon ane hæfæð gescead & ræd & andgæt.}\]

7.6 This quotation remains untraced.

7.8 John vi 38.


7.19 *Hie is æure ægean rihtwisnesse.* The direct opposition of vices and virtues was a popular theme in OE and ME literature, and also extended to the setting of the Beatitudes or the petitions of the Pater Noster in opposition to the cardinal sins. The tradition goes back to Prudentius' *Psychomachia* and possibly beyond (see Bloomfield (1952) chs. I-III). However, it is unusual to find such a direct opposition expressed in this text.

7.26ff. In naming the three principal christian virtues of faith, hope and charity, the Soul anticipates Reason's later response to his confession. There is also an air of finality about the paragraph which makes the transition to the 'five wits' section all the more abrupt, and disrupts the continuity of the piece.

7.29 *Ic ne mai rimen* etc. Beginning in classical Latin as a feature of panegyric oratory (See Curtius p.159ff.), the 'inexpressibility topoi' had been extended by this time to include horrors as well as praises. Cp. PC 1137, *Ic can ne I ne mai tellen all þe wunder ne alle þe pines ...*, and this text 9.8.
8.3 gesihte. This may represent the only <th> spelling in this text, but could also stem from un-etymological <h> inserted after <t> in OE gesiht rather than a <th> spelling of OE gesihp.

8.4ff. On the use of the parable of the five talents (Matt. xxv 14ff.) as representing the five senses in Hieronymus, Gregory, Bede and Ælfric, see H. p.159, note 17/6

8.13 sonden on mine bohtes. The idea of allegorical messengers of death may come from the pseudo-Hugonian De Anima. ME versions can be found in Ayenbite pp. 263-269 and in SW, where the arrival of the messenger of death in the house of the Soul is followed by a description of Hell somewhat resembling that which follows here (8.32-9.10).

8.26ff. The ending of the parable of the king's marriage feast (Matt. xxii 13) is here substituted for the (similar) ending of the parable of the talents.

8.28ff. be inreste peesternesse etc. Two comparisons of inner and outer darkness are also found in Ælfric (Thorpe i p.132 where the two types of darkness are equivalent to þæs modes blindnyss wiðinnan and blindnyssa wiætten ... дежces leohetes medaeld, and Thorpe i p.530, þære heortan blindnys/ se svarte niht þære scan geniærunge). Both passages are followed by descriptions of Hell which include weeping, intense heat and teeth chattering with cold. H. (p.160 note 17/28) also quotes examples from Gregory, Christianus Druthmarus and Haymo).

8.32ff. michele hate ... unmate chele. Cp. Matt xiii 42 etc. Ibi erit fletus et stridor dentium. In our passage the fletus (weeping) has been associated with heat and the stridor dentium (chattering of teeth) with cold. This grew from a conflation of two notions of Hell, the Mediterranean 'hot' Hell of the Bible and the Northern 'cold' Hell. It is widespread in medieval literature, e.g Drihtelm's vision in Bede's Historia, quoted by Ælfric (Thorpe ii p.349), FM (OEHam p.251), the OE Fall of the Angels II, 333-335 and Prick of Conscience pp. 177, 252, in addition to those mentioned above, notes 8.13 and 8.28.
9.2 ortrewnesse. The only recorded use of this noun in ME.

9.5ff. H. (note 19/5) draws attention to similar descriptions of devils so loathsome as to drive a man mad in *Pe Wohunge of ure Lauerd* (OEH i p.271) and *Pricke of Conscience*.

9.8ff. *Ne mai ic penchen etc.*. See note 7.29 above.


9.16f. Cp. 1 Thess. v 6, ... *dies Domini, sicut fur in nocte, ita veniet*, and similarly II Pet. iii 10.

9.18 Cp. Ps xxxiii 15 (AV xxxiv 14), *Diverte a malo et fac bonum*.

9.23 Davi̇. This spelling represents the mediæval Anglo-French pronunciation. The phonological development is discussed by Pope, paras. 355-6.

Ps. cxviii 21 (AV cxix 21)

9.28 laczste. This unusual spelling could stem from the scribe mis-reading *t* as *c* in an original *latest*, although *z* in mistake for *e* would be a more unusual error.

9.29 Matt. xxv.41.

9.34 karitē. This form, found only in *VV* and *Orm*, derives from AN, which, according to the OED, contained both *caritet* (*= carited* in e.g. PC 1137, but usually referring to monastic hospitality) and *karitedh*, which underwent the same sound change occurring in Davi̇ (note 9.23 above).

10.10f. The use of the accusative + infinitive structure after *ich ilieuem* may well have been influenced by Latin, but the development of the structure in English is a disputed one and is discussed by Mitchell (ii paras. 374ff.). Similarly, the use of the preterite subjunctive in the following dependent open conditional clause, representing a present or future condition, is also a standard Latin structure and may suggest the influence of a Latin source. See Mitchell ii paras. 3612-14 and 3684ff. on dependent conditional clauses.

10.15 *We wei is slider.* This phrase may derive from Ps. xxxiv
6 (AV xxxv 6): fiat via illorum tenebræ et lubricum. H. takes fallen as 'fell' ("we are easy to fell"), but 'fall' is more likely ("we are inclined to fall"). Cp. O&N, l. 956, þu schalt falle, þe wei is slider, and PM, l. 312, for it is strong to stonde longe, and liht it is to falle. On lihtliche as 'inclined', see MED lightli adj., (e).

10.16 and fele unwines teforen. On the omission and non-repetition of the verb 'to be', see Mitchell i paras. 1532-33.

10.26 aweihest of deaðe. It is possible that this dialogue was taking place between Body, Soul and Reason after death, as many such medieval debates did, but it seems unlikely since much of the text consists of advice on living better. 'Death' here probably refers to the metaphorical death of the soul through sin.

11.6 understand[t]st. Emendation is made on the grounds that the most likely reason for the MS form is the mis-copying of <t> as <c> by the scribe. These letters had become very similar in some MSS by the late 12th - 13th century, although they are well differentiated in this MS.

11.7 Ps. lxxvi 11 (AV lxxvii 10).

11.9ff. See Gen. i 26; Faciamus hominem ad imaginem et similitudinem nostram. Ælfric expounds in De Fide Catholica (Thorpe i p.288): He cwæð, "Uton gewyrcean mannan to ure gelicynsse." And he worhte ða Adam to his anlicynsse. On hwilcum ðæl hæfð se man Godes anlicynsse on him? On þære sawle, na on ðæm lichæman. Þæs mannæ sawl hæfð on hire gecynde þære Halgan Prynynsse anlicynsse; forðan pe heo hæfð on hire ðreo ðing, þætt is gemynnd, and andgita, and willa. (See also Belfour's 12th Century Homilies p.88). In our text, scadwisnesse replaces andgita. The idea goes back at least as far as Augustine (On the Trinity, Bk.XIV Ch.6): Ideoque etiam illis tribus nominibus insinuandam mentis putavimus trinitatem, memoria, intelligentia, voluntate.

11.25 ðe hali mintes ðe œure winnes ægeanes us etc. The general theme of the struggle between personified vices and virtues, first made popular by Prudentius' Psychomachia, is thoroughly documented by Bloomfield (1952), and appears most notably in
ME in the Castle of Perseverance.

This dramatised presentation of the vices' attack on the Soul is reminiscent of later morality plays, which may well have had their origins in sermon literature.

11.32 Ead earde, eor du to gescapen were. Earde can refer to either paradise or heaven and in this instance probably includes both concepts. Ælfric explains (Thorpe i p.118) Ure eard soðlice is neorxna-wang..... Se frumsceapen a man and eall his ofspring wearð adraðed of neorxena-wanges myrhœ þurh ungehyrsumnyss.... Ac us is micel neod þæt we... þone swicolan deofol forbugan, þæt we moton gesælinglice to urum eðele becuman, þe we to gesceapen were.

12.9 John xx 29.

12.13ff. Based on the Athanasian Creed, and bearing a general resemblance to other treatments of the same theme, especially Alcuin, Sigewulfi Interrogationes in Genesin and Ælfric, De Fide Catholica (Thorpe i p.276-7).

12.29 sculen hi alle etc. On the omission of a verb of motion after a modal see Visser i para 178. The usage continued into early ModE.

12.31,32 Matt. xvi 16,17.


13.3ff. And uppe þese stan etc. H. (note 27/3) quotes many Patristic sources for this interpretation of super hanc petram ædificabor Ecclesiam meam. In OE, see an explanation by Ælfric (based on Augustine) in Thorpe ii p.390, and a further use in Thorpe i p.368).

13.5 mine lemen etc. See I Cor. vi 15; xi 3 and Ælfric, De Dominica Oratione (Thorpe i p.272): he is ure heafod, and we synd his lima.

13.7ff. Matt. xvi 18. Ælfric (Thorpe i p.368, and see above note 13.3ff.) uses this quotation in his discussion of Peter and in a similar way, explains the gates of Hell as Leahtras and dwollic lar. For a range of patristic sources for this
interpretation, see H. note 27/9, p.165.

13.11 Crist ... ne mai. H. (note 27/11) corrects his original editing out of ne. Rather than an accidental repetition of ne on the end of sune, this may well represent authorial intention, since OE showed a strong tendency to negate every verb in a negative sentence, although the meaning of may' here is clearly positive. See Jack (1978), and cp. 75.22.

13.15f. credo in Deum is the beginning of the Apostolic Creed, and quicunque vult the beginning of the Athanasian Creed.


13.22f. Based on Gal. iv 10. Alfric makes a similar attack on superstition, and also explains that timber is harder if cut down when the moon is full, in Octabas et Circumcisio Domini (Thorpe i p. 100, 102) and in De Temporibus Anni (based on Bede's De Temporum Ratione) ed. Henel, pp. 60,64. See Cockayne's Leechdoms iii for further superstitions concerning the moon.

13.25 loceð (after) etc. pe newe oðer elde should be taken as the direct object of loceð, with after introducing a prepositional group. Translate "who studies the new or old moon to discover man's nature".

13.30 Colos. iii 17.

14.8 euel fot. There are many superstitions which hold that it is bad luck to meet certain types of person when on a journey, and these include priests and those in religious orders. Several sources are quoted in Grimm's Teutonic Mythology vol. iii pp. 1120-5, from the 13th century onwards, including John of Salisbury's Polycraticus: Sacerdotum obvium aliumve religiosum dicunt esse infaustum; and Scott's The Discovery of Witchcraft: If any hunters, as they were a-hunting, chanced to meet a friar or a priest, they thought it so ill luck as they would couple up their hounds and go home, being in despair of any further sport that day.

14.9 **driuœ.** ET shows that the use of drifan with a meaning reduced from 'drive, pursue' to 'be involved with' had already begun in OE in certain phrases, notably in connection with witchcraft and, as here, with error or heresy, but also in connection with following a trade or profession.

14.10 **god han(d)sselle.** The word handselen is found in OE glossed mancipatio ('giving into the hand'), while ON handsal appears to have referred to the shaking of hands to confirm a bargain. However, in ME it refers variously to earnest-money, or to money received for the first sale of the day, considered either lucky or unlucky according to the customer, or to a gift given to the first customer of the day to ensure a lucky sale. It later came to refer to a lucky New Year's gift. Cp. OHG ii p.11: *pat is liber custome pat man leueœ get, and pat is after clepenge ... and handselne.*

14.15 Mark ix 23.

14.17 *iteiped.** Throughout this text, teipen (OE teopian) is used with a general meaning of 'give' or 'yield', and does not involve the idea of a tithe. On the evidence of examples given in the MED, this is clearly an unusual usage.

14.19 Brief reference to faith as a grain of mustard seed is found in Matt. xvii 20 and Luke xvii 6. Our author's development of the idea is also found in Ambrosius, Expos. in Luc. (PL 15, 1837), Maximus Taurinensis, *Hom. cix* (PL 57, 507), and Bede, *In Luc. Expos.* (PL 92, 540).

14.22 MS mid deules fondinges of dieule. H. takes deules as 'grieves' and inserts a comma between deules and fondinges, but there is no punctuation mark in the MS and it seems more likely that deules is a superfluous genitive form of 'devil'. Such an early borrowing of OF duel might be expected, like that in The Wooing of our Lord, a text with a much higher level of French influence, to retain the OF meaning of sorrow at the loss of a loved one.


14.26 *Swo doœ deuel etc.* Based on James ii 19.
14.31 See note 1.20 on the gender of the vices and virtues.
15.1 ne telp hie namore etc. Based on Philippians iii 8.
15.4 Titus ii 11, followed by a paraphrase of verses 12-14.
15.7 wereldliche. MS -s here is probably a scribal error arising from confusion with the frequently-used pattern with genitive-case wereldes as a modifier rather than the adjective wereldliche.
15.9 Cristes. This apparently superfluous genitive -s may be another scribal error, though not, as H. suggests, connected with the "correction of the following God to Godes", since the <s> in both cases appears to be a standard raised form of<es> rather than a correction (see Intro. p. vii). It could, however, be a genuine case of a 'double genitive'. See Schibsbye iii p.71.
15.12f. Based on Matt xiii 43: Tunc iusti fulgebunt sicut sol in regno Patris eorum.
On the omission of the def. art. before sunne, see note 16.28 below. The use here may be traditional. Cp. Belfour's Twelfth Century Homilies XI, p.112: to soðfeste men scineð swa beorhte swa sunne on heore fæder rice.
15.16 Ps. iv 6.
15.21f. Ps. iv 6-7
15.26 Ps. iv 7
15.27,29 alles wereldes blisse and nanes wereldes blisse. It is likely that the -s on alles/nanen is a scribal error and that the adjectives modify blisse rather than wereldes. Cp. alle wereldes wele, 17.4 and 33.19. However, a similar attraction has occurred at 16.14 below, to nones wordles eihte.
15.32f. Ps. xlv 8 (AV xlv 7).
16.3 On the first property of oil, cp. Ælfric (Thorpe ii p.564): Se ele getacnaþ pa sogan lufe, seoþne mefre ne st erótæ. Eles gecyns is þæt he wile oferstigan alcn wetan. This interpretation is also found in Augustine, Joh. Evang. Tract. (PL 35, 1435). OEH i p.83 has: Oli haueþ happen him lihtnesse and softnesse and hele, but not in the context of caritas.
16.5 lampe. This use is not listed in the MED, but appears to be the earliest recorded borrowing of the word.

16.11 Ps. cxlv 4 (AV cxlvi 4).

16.14 nornes. See note 15.27,29 above.

16.15 wor(d)les is a SE form. See Intro. p.32.


16.28 rode tacniegod pine. The absence of a determiner with a common noun is unusual, except with the word 'devil' (e.g. 35.11 25.11), which Schibsbye (iii p.172) suggests had the status of a proper noun in LOE/EME. This use of rode has a gnomic quality which suggests a fixed phrase, as does swa briht swa sunne (15.13), but see also 25.15 pat was on rode.

This interpretation of Matt.xvi 24 goes back to Gregory (Hom.in Evang. bk.2, PL 76, 1234) and is used by many subsequent writers (see H. note 33/28).

17.1, confessores. Those notable for their evangelical work, but not martyrs. See Ælfric, Nat.Unius Confessoris (Thorpe ii p.558): ...andeteras, be Cristes naman mid soðum ge-leafan andetton bealdlice ... ac hie naron swa ðeah for ðam geleafan gemartirode.

17.2 munekes, kanunekes etc. The first section of the Benedictine Rule (see Parry for a recent translation and commentary) classifies 4 different types of monks - those living in communities under the Rule, those living alone (hermits and anchorites) and those living in very small groups and those who lead a wandering life. On the history of the canons see, for instance, Dickinson (1950).

17.7 don. Although both -ð and -n forms of 3rd pers. plu. pres. indic. occur in this text (see Intro. p.xxx), don here is clearly a jussive subjunctive, confirmed by bie in the following line as well as being suggested by aweð to donne in the previous line.

17.8 Be hali apostel. St. Paul in I Cor. xiii 13.
17.15 Godd self etc. I John iv 8, 16.
17.17 Godd wuneð etc. I John iv, 16. Repeated on p. 18.2
17.21 ða fiere ðe Crist brohte on ierðe. Probably a reference to Luke xii 49: Ignem veni mittere in terram. This fire is associated with the Pentecostal fire and interpreted as God's love in e.g. Peter of Blois, Sermon xxiv (PL 207,631). Cp. AW part vii (Shepherd, p.26.19f): Ich com to bringen, he seið, fur in to eorðe, pet is, bearninde luue in to eorðlich heorte. The idea became a central theme in Richard Rolle's Incendium Amoris.
17.24 John i 9.
17.30 On the coming of the Holy Ghost at Pentecost, see Acts ii 1-4.
18.1f. See 12.13ff. and note.
18.7ff John xiv 23.
18.12 I John iv 16
18.14 weneð gif he gifð etc. Cp. Ayenbite 197.7f.: þer byeþ som uolk þet dop ynoʒ elmesse ac alnewey hi ne leteþ nagt to done hare greate zenne. Pe ilke elmesse ne ssel his nagt berge.
18.18f. Based on Gen.iv 7, the words of God to Cain.
18.22 Cp. Matt. xvi 26: Quid enim prodest homini si mundum universum lucretur, animæ vero sum detrimentum patiatur?
18.26 Ps. x 6 (AV xi 5).
18.33ff. we hit a boke finden. No specific source has been traced.
19.4 gif ðu au(h)t tebrecest. It is probable that auht is adverbial here. Breken could be used intransitively with a meaning of 'break the moral law, transgress, sin', MED 23(b).
19.16 I Cor. xiii 3.
Sciendum vero est quia sicut in duobus lignis, superiore videlicet et inferiore, vestis textur, ita in duobus praeceptis charitas habetur, in dilectione scilicet Dei, et proximi.

Vel certe aliter per vestem nuptialem recte charitas figuratur, quia sicut vestis plurimis filis contexitur, sic charitas diversis virtutibus adornatur.

See Mitchell i paras. 1505-9 on the non-repetition or non-expression of the subject.

I John ii 15.

The separation of two genitive-case nouns in apposition around the noun which they qualify is quite widespread in OE. This dies out in EME along with the use of post-posed genitive-case modifiers. The change had begun in OE, as shown in the comparison by Yerkes of Wærferth's usage and that of his reviser. See Mitchell i paras. 1304-1325.

A widely-used phrase translating Latin terra viventium (here written on the margin by the scribe), and explained in this text (30.16) as eat eche lif. The source is biblical (Jer. xi 19, Ezek. xxxii 23,24, etc. and several psalms).

This source remains untraced, and the extent of the quotation is uncertain.

Job i 1: Job...erat...simplex et rectus.

One of only two mis-uses of initial <h> by Scribe 1, the other being heige, 30.21. See Intro. p. xix.

However, interpretation of wele as OE wele ("slaughter", with a change w > e, see Intro. p.xiii) avoids interference with the text and also suits the context since the first of Job's
trials was the slaughter of his livestock, servants and children. The rest of the list here then continues in chronological order (See Job i - ii).

nafte. The only other occurrence of this word (nafte) is in the Liber Scintillarum. It may derive from the 3rd. pers. sing. pres.ind. of nabban.

20.24 Godes luue ne mannes. The negative here is carried over from the negative in the preceding main clause. See Jack (1978).

21.3 on religium. See note 1.11 above.

21.4 vir desideri(o)rum. Dan ix 23.

21.5 Be mann Be naure etc. worldes gitsunge is the subject of this relative clause. This must be inferred from the context in spite of the word order and lack of case marking. The erasure of several words after naure suggests there may have been some error, omission or initial mis-understanding by the scribe.

flesliche. On MS -s, cp. wereldliche, 15.7 (and note).

21.7 was. In OE, para pe and variations of this structure can be found with either sing. or plu. verb when the relative is dependent on a non-plural expression (in this case, non).

There is a full discussion in Mitchell ii paras. 2342ff.

21.12ff. Based on Dan. i 5-16.

21.21 Æo Æe bieð ute. Those in holy orders, who have renounced the world.

The use of Job, Daniel and Noah as moral types is based on Ezek. xiv 14-20: Etsi fuerint tres viri isti in medio eius, Nee, Daniel, et Job: ipsi justitia sua liberabunt animas suas, ait Dominus exercituum, etc. On our author's particular interpretation, cp. Augustine, Enarr. in Ps. cxxxii (PL 37,1731) Noe significat rectores Ecclesiae quia ipse arcam in diluvio gubernavit. ... in nomine Danielis...significatur servi Dei. ...

... In nomine Job significatur una illa de molendino que assumetur.
21.26 to liue and to londe to bringen. The phrase to live meaning 'alive' can be found in OE, but seems to be particularly associated with the verbs gon and bringen in EME. See MED lif 1b (c).

21.28 De arche of De hali cherche. This simile can be found quite widely in patristic writings (see H. note 43.28 for examples). In OE and EME see Alfric (Thorpe i pp. 536, ii pp. 60, 388), OEH ii pp 43-4, and AW p.75. Further notes on sources can be found in Smithers (1957, 1959). However, this is by far the most extensive and detailed working of the idea.

21.32 lokien, MS lokie8. A subjunctive seems more appropriate to the sense here, linked with the preceding subjunctive on 21.30bien.

22.1 le8beige. Derived from the little-used OE compound leopu-big(e), meaning 'supple-jointed', the word is quite popular with our author (see 54.3, 56.26) and always used figuratively, whereas all other recorded uses retain at least some element of literal meaning. This is also the latest recorded use, along with that in St. Margarete.

22.4f. Luke x 16, continuing: et qui vos spernit, me spernit.

22.8 Ps. ciii 25 (AV civ 25). The simile of the world as a sea is treated at greater length in OEH ii pp. 143 & 161.

22.10 Ps. cvi 26 (AV cvii 26). Gerhohus Reicherspergensis Comment. in Pss. (PL 194, 671) gives a similar allegorical explanation.

22.13 deules blastes. Cp. AR p.63.6 ... tes deofles puffes, pet beob temptacions; and Hugh of St. Victor, flante vento, diabolicarum suggestionum (See Hall ii p. 445).

22.17 nielnesse. Glossed abissos in the margin and therefore presumably unfamiliar to the scribe and probably obsolete. The latest other examples are in OEH i pp. 225, 233).

22.18 stanroches. This tautologous English/French compound is not found anywhere else. This type of word-formation is rare (See Marchand pp. 62-3). Tautologous compounds are usually associated with poetry in OE.
22.19  watere of wisdome. The phrase derives from the Book of Wisdom xi 4: Sitierunt, et invocaverunt te (sapientiam), et data est illes aqua de petra altissima.

22.22  hert. Although not listed in the MED, this may be the earliest recorded use of this verb in English. It may derive from French hurler, but the etymology is obscure. It first appears in French and English at about the same time, and both versions could come from an unrecorded Germanic verb hyrta (see OED, MED). A very recent borrowing might have been expected to retain French y, whereas e < OE y would be expected in this text (see intro. p. xv). The appearance of the word in this early text with a generally low level of French influence, and with an e spelling, may lend weight to the theory of a possible Germanic source.

22.24f. Wile Bo hlesten etc. H. interprets this structure as an inverted conditional without conjunction and translates "If thou listest...". The subjunctive wile seems to bear this out, but the following clause (ne scalt Bo etc.) begins with a capital, suggesting a paratactic rather than a sub-ordinate relationship, hence the punctuation in this text. Although the subjunctive makes it difficult to translate this clause as a question rather than a conditional, the punctuation supports Mitchell's theory (ii para 3680) that the inverted conditional derives from paratactic structures in OE with the first clause being either a command or a question. He leaves open the question of how far the structure had developed by the end of the OE period. See also Visser ii paras. 815ff.

22.25  pesa hadede mannen. Mitchell does not find this use of pesa to refer to familiar categories of person or thing in OE. The use may have developed from a similar type of use in French. See, for instance, Giraud (1967), Wilmet (1979).

22.30  dede litel te gode. H. reads Gode, but this is unlikely. The phrase has a more general sense of doing good, giving alms. See MED god 8 (b) and cp. Bodley Homilies p. 106.23: pe he for Gode to gode don muge.
Carite sprat his bowes. Carite is elsewhere treated as feminine, however, the use of the masc./neut. pronoun his may stem from the underlying image of a tree (neuter in OE, masculine in Latin).

This fleeting reference is the only evidence of our author’s familiarity with the popular theme of 'trees' of vices and virtues. The development of the theme is well-documented by Bloomfield (1952). Although implicit in Cassian's Collationes, in Gregory's Moralia, where vices are described as springing from the root of pride, and in Boniface's Anigmata, where virtues and vices are the fruits of the tree of life of the Cross and the tree of sin respectively, the image was first developed in the 12th century pseudo-Hugonian De Fructus Carnis et Spiritu, and widely popularised in the 13th century, particularly through the influence of Friar Laurent's Somme le Roi, found in several English versions, notably the 14th century Book of Vices and Virtues and Dan Michel's Ayenbite of Inwyte. For possible influences on our author, see Ælfric, In Litania Maiore (Thorpe ii p.314): Swa swa of anum treow springa manega bogas, swa gað of anre lufe manegra oðre mihta.

23.1 idon speken. On causative don see note 1.10/13.
23.14 carite6. see note 9.34
23.22 John viii 47.

viðhealden. The use of viðhealden to mean 'retain' in various contexts is first recorded in VV, and in fact our author uses it more often with this meaning that with the traditional OE meaning of 'restrain' or 'refrain from'.

24.3 virtutem Christi. See II Cor. xii 9: Libentur igitur gloriabor in infirmitatibus meis, ut inhabitet in me virtus Christi.

24.8f. Matt xi 29.
24.13 Philipp. ii 6, 7.

24.18  *at lint barninde etc. Erat lux uera que illuminat,* written on the margin by the scribe, is John i 9, which continues *omnem hominem venientem in hunc mundum.* See also John i 4, viii 12, ix 5, xii 46 on the same theme.

24.22, 23  *gesikst, isikö.* (See also *isiecp, 28.17; ziesichst, 62.16; gesikp, 69.11.* There is a genuine phonological development underlying this variety in the spelling of 2/3 pers. sing. pres. indic. of the verb 'to see'. OE medial *h* either disappeared in LOE/EME or moved to /k/ with a following /s/ and /x/ with a following /t/ (Jordan para. 169). In Southern and E. Saxon texts, *kp* also arises (Jordan para. 198, Rem. 2).

24.22 Wæ mai bien ðe blinde etc. Based on *bede,* *Opp. iii* (PL 92, 639: *velut si quilibet cæcus iubare solis offundatur, nec tamen solem, cuius lumine perfundatur, aspiciat.*

24.29  *fiteres.* *VV* has the only recorded use of this word in OE or ME. The English Dialect Dictionary records *fitters* as coming from Yorks., Lancs. and Lincs. but examples in the *OED* from Thomas More and Walter Raleigh suggest that it may have been current in London in the 16th century, and therefore possibly earlier as well, and its use here does not undermine the theory of an Essex/Middlesex/London provenance.

24.29  *Godes wisdom.* See 12.13f and note.

24.30 There is some conflation of Christ and the Holy Ghost here, since it was the Holy Ghost who conferred the gift of tongues on the disciples on the Day of Pentecost (Acts ii 1-6).

25.3  *Be ðat alle cnewes to cnelið.* See Philipp ii 10: *Ut in nomine Jesus omne genu flectatur.*

25.11-20 Forði warð dieuel beswiken etc. Fry and Macaulay note that this patristic doctrine goes back to the Greek Fathers, especially Cyril of Alexandria, *De Incarnatione Domini* (PG 75, 1433-6). It was re-iterated by St. Augustine (*De Trinitate, PL* 42, 1026-8) and Gregory (*Moralia, PL* 76, 32-3), and remained particularly strong in EME through the influence of Peter Lombard’s *Sententiae,* a standard teaching work. It was part of
God's plan that the Devil should not be overcome by strength, but by over-reaching the power allowed him by God, when he was misled by the incarnation into attempting to claim a divine soul. The souls he had taken legitimately could then be reclaimed justly by Christ. This idea was present in the Gospel of Nicodemus, and developed in more detail in the ME poem The Harrowing of Hell, and the Mystery Cycle versions of the Harrowing, especially the Towneley play. OEH i, 123 has: Ða ðæ timedæ þæn dæofle ðæswa ðæs mahge fisce þæ isæ þæt es & ne ising na þene hoc... He isæ þa monnisnesse on crioste & nauht þa godecunnesse. The fish image comes from Gregory's Moralia.

25.12 pa hægene. It is most unusual to find Jews called heathens. There are no recorded examples in OE and the next examples in the MED date from the early 15th century (The Pricke of Conscience, The Siege of Jerusalem). There were bouts of strong anti-Jewish feeling during the EME period (see e.g. Richardson, Roth), but even such notably anti-semitic works as Thomas of Monmouth's The Life and Miracles of St. William of Norwich (ed. Jessup & James) do not use this term.

25.22 Gen. ii 17.

25.25ff. Þæ trewe Þæ stant etc. See Gen. ii 9, iii 3. There is a further comparison of the two trees on 59.1-4, and also in the Gospel of Nicodemus pt.ii (Crawford p.23), OEH i 129, and Ælfric, Dom. V Quad. (Thorpe ii, 240): Purh treow us com deæ, þaða Adam geæt ðone forboden æppel, and Þurh treow us com eft līf and alysednyss, ðaða Crist hangode on rode for ælysédnyss.

25.29ff. The eucharist theme is cleverly introduced as a parallel to Adam's eating of the forbidden fruit, and developed over the following lines in terms of the seen and unseen, echoing the description of Christ (lines 6-7 above) as soð Godd ðæ hie ne mihten isien and soð mann, ðæ hie isien mihten. Cravens gives a full treatment of the eucharist theme in OE and ME, including reference to this passage.

26.8-15 Based on I Cor. xi 27ff. Itaque quicunque manducaverit panem hunc, vel biberit calicem Domini indigne, reus erit corporis et sanguinis Domini etc.
26.12 priestes ... bicopes, i.e. those who could give absolution.

26.15-18 See 23.1-6, where Reason also speaks of having been sidetracked, but here the Reason persona seems to have been temporarily abandoned as the author speaks of 'writing', of his own lack of virtues, and of a wider audience.

26.26f. Luke i 28. Our author translates gratia with the plural Godes giues, which is slightly unusual - see Æfric, Annunc. S. Mariae (Thorpe i, 196): Se engel grette Marian & cwæð þæt heo were mid Godes giue afyled. Although Mary was considered to have all the virtues, this quotation was interpreted as having special reference to humility by Bernard of Clairvaux (De Moribus et Officia Episcoporum, PL 182, 821): Sola humilitas denique est, de qua omnium plena virtutem Maria gloriandum esse putavit. Audito quippe ab angelo, 'Ave, gratia plena', quasi solam ex illa plenitudine humilitatem in se cognosceret, solam rependisse et respondisse memoratur in gratiam 'Respexit', inquiens, 'Deus humilitatem ancillæ suæ'.


27.2 Maledicta etc. This idea can be found in the Apocryphal De Nativitate Mariae Ch.ii (Tischendorf p.114): maledictum omnem esse qui non genuisset masculum in Israel.


27.8ff Luke i 48, followed by a much-expanded paraphrase.


27.28 Luke i 51.

28.1f. Ac he brohte him etc. It seems likely that he here refers to God and him seluen to the Devil. This is an emphatic rather than a reflexive use of self. See Mitchell i, paras. 275 6, 475-87.

28.14 *pis ße tacne.* It is possible for the verb 'to be' to be omitted in OE (Mitchell i para. 1533, Visser i para. 231), but the likelihood of a scribal error, omitting *is* after he had just written *-is* on the end of the previous word, is quite strong here.

28.17 *isiecpe.* On this spelling, see note 24.22, 23.

28.26 *dрагб те.* This seems to be a slightly unusual use of *dragбn,* but *dragбn* + preposition was often used to translate compounds of Lat. *trahere.* This is probably equivalent to *attrahere,* and should be translated "gather" or "hoard".

28.31 *Godes marc.* MED takes this as a reference to the tonsured head as a symbol of priesthood (9b). This is a likely explanation but it is possible that it refers to outward appearance generally or clothes in particular (re-inforced by the following line). See MED definition 9a.

29.8f. This quotation remains untraced.

29.14 *hier teforen writen.* See above, 27.20-22.

29.18 *Dradnesse.* The first of the group of virtues known as the 7 Gifts of the Holy Spirit, based on Isaiah xi 2-3. See Intro. p. li-lii. The gifts are treated in reverse order, a device used to make them match more closely the Beatitudes and the so-called 7 Petitions of the Pater Noster, as in St. Augustine's *De Sermone in Monte.* They could also be used in opposition to the 7 vices of the Gregorian list. A useful discussion can be found in Hussey (1958).

29.20 Prov. i 7, Ps. cx 10 (AV cx i 10).

29.21f. Ps. xxxiii 12 (AV xxxiv 11).

29.24 Ps. xxxiii 13 (AV xxxiv 12).

29.29 Ib. verse 14 (13).

29.30 Ib. verse 15 (14).

30.4 *forlies.* A subjunctive form with -e would be expected.

30.4-7 *surh ßene selm.* See Ps. xxxiii 16 (AV xxxiv 15): *Oculi Domini super justos; et aures eius in preces eorum.*
30.7 *gesikst.* See note 24.22,23 on forms of *gesien.*

30.9 *ne wiðealden.* On the meaning of *wiðealden,* see note 23.29 above.

30.10 Ps. xxxiii 17 (AV xxxiv 16).

30.14 *forliesen hem ... of.* *Forliesen* as 'dismiss', which seems to be the meaning here in view of the following preposition, is not listed in *OED* or *MED,* but it was regularly used to translate Latin *amittere,* which meant 'dismiss' as well as 'lose'.


30.21 *heige = eige.* See note 20.19.


30.32 Not the Book of Wisdom, but Eccles. xii 13.

31.2 *timor sanctus.* Cp. Ps. xviii 10 (AV xix 9): *Timor Domini sanctus, permanens in saeculum saeculi.* This interpretation of it can be found in Hieronymus, *Breviarum in Ps.* (PL 26, 926): *Timeat non timore gehennæ, aut timore poene, sed timore sancto: sic timeat, ut quem amat non perdat per negligentiam;* and Augustine, *Enarr. in Ps. xviii* (PL 36, 161): *Timor Domini: non servilis, sed castus; gratis amans, non puniri timens ab eo quem tremit, sed separari ab eo quem diligat.* On the two types of fear, cp. Alfric, *Nat. Un. Apost.* (Thorpe ii, 524): *Ege is twyfeald... An ege is butan lufe, oðer is mid lufe, and se is halig and clēne.*

31.3 *worelde woruld* was a standard translation of Latin *saeculum saeculi* (31.2).

31.8 Eccles. vii 19.

31.15 *of bare iwunde herte, be bien iwunde.* The plural verb form in the relative clause suggests that the reference is not to the "wounded heart", but to those who have a wounded heart, i.e. "from the wounded heart of those who are wounded ..".

31.16 Ps. xliv 6 (AV xlv 5).

31.21. *scolde ... habbe misdon.* On *sculan* in OE and ME in units dependent on expressions of sorrow, see Visser iii para.1544.
31.23 habben reuhōe of him seluen. Cp. Aynbite p.197:
Yef þou wilt kuene god: haue uerst reube and merci of þine 
zaule, wor huo bet is kuead and ontrewe to him: to huam ssel 
he bi guod and trewe? Also 32.5-7 below.

31.27ff. Cp. PM 1. 21-22 (OEH i, 161): Do he to gode bet he muGe 
þe hwile bet he bo aliue/ ne lipnie na mon to muchel to childe 
ne to wiue.

31.31ff. Cp. the description of Hell above 8.30-9.1 and see note 
8.32.

32.1 er ñanne ða habbe ðine sennes al abocht suggests a de-
scription of a soul in purgatory rather than in Hell, since 
one cannot be redeemed from Hell - see PM 11. 297-8 (OEH p. 
177): Ne mai heom noper helpen þer. i-bede ne almesse/ for 
nis noper inne helle. ore ne forgiuennesse.

32.13 fram ðan euele buyen etc. Cp. 9.18 and see note 9.18.

32.17f. I Cor. viii 1.

32.32f. I Cor. xiii 3. Cp. 19.16.

33.4 Matt. xix 19, xxii 39. Also Rom. xiii 9, Mark xii 31.

33.7 Luue ða gezkynde etc. Cp. Aynbite p. 157: Ich ssel 
alneway hatye þe zenne; and louie þe kende. Also OEH i, 15: 
luwan heore saule for cristes luue and heore uuel þe heo doð 
þu a gest to hetiene. Alfred's version of Gregory's Pastoral 
Care (ed. Sweet, p.353): Swa mon ðonne sceal fulfremedlice 
Codes fiend hatigean, þatte mon lufige ðat ðat hie beat, & 
hatige ðet ðet hie doð.

33.9 æure bie þe mildce etc. H. finds no source for this, 
quotation, but it may be based on Jas. ii 13: superexultant 
mericordia iudicio. See the similar passage in the section 
on Mercy, 57.28, and see note 57.28.

33.14f. I Cor. iii 18.

33.24ff. This parable is found in Matt. xix 16-24, Mark x 17-25, 
(Thorpe ii, 400).
33.34 This answer from Christ does not appear in any biblical version.
33.35 Matt. xix 21.
34.4 it is betere etc. cp. 55.6-8.
34.7ff. Matt. xix 24, Mark x 25.
34.9 oluende. Camel had been in use since the time of the Lindisfarne Gospels, and gradually took over from OE olfend(a), of which this is the last recorded use.
34.12 richeise. Along with AR, the earliest recorded borrowing of OF richesse.
34.17 ne of Godd penken. The ellipsis here could be a scribal error. penken cannot depend on mai in the previous clause since it presumably has a different subject (OE wrecche hierte rather than Godes word).
34.22 weneâ. See note 6.23.
34.24 Scâ icleped. See note 4.24.
Matt. vi 21.
35.9 naht at wise manne one, and be bieâ etc. An adversative conjunction would be expected here rather than and.
35.25ff. Matt. xi 28, with translation of verses 29 and 30 also.
35.32 mugen. Don needs to be understood. Although omission of infinitives was more common with verbs of motion, it did occur with other verbs after modal auxiliaries. See Mitchell i paras. 1002-7 and Visser i paras. 557, 573.
35.33 Cristes marc. H. takes this as a reference to the cross, but MED 10 (a) classifies it as 'one of the distinctive features of a class or group'. Cp. AW p. 127.20: hwuch a meark he [Christ] leide upon his icorene pa he steath to heouene, which is explained as swete luue ant sahtnesse between them.

36.3 Matt xix 21, from the parable of the rich young man. Cp. 33.35.

36.5 pu mint wunigen on dare woreld etc. Cp. the advice given to the 'worldly man', 20.15ff.

36.7f. Ecclesiasticus ii 1. The scribe's marginal attribution to Solomon is incorrect. Additional material in the 'translation' may be inspired by ib. ch. xxvii 6: Vasa figuli probat fornax, et homines iustos tentatio tribulationis.

36.15f. De apostele seig. Paul in I Cor. x 13: Deus ... non patientur vos tentari supra id quod potestis.

36.18f. Ewa full swa is bladdre of winde. On the proverbial nature of this phrase, see H.'s list of references (note 73/18). VV is the first recorded use of bladder with this meaning in the MED. Similar uses do not occur in OE.

36.19 ut iworpen burch lieules lare, i.e. cast out for pride as the Devil was cast out of heaven.

36.27 on qwrite. Probably the 1st Ch. of the Benedictine Rule, which says that hermits should be tested monasterii probatione diuturna, and condemns sarabaites qui nulla regula adprobati uel experientia magistri sicut aurum fornacis.

36.30 ansate. This word is unique to VV, from OE an, 'one, alone' + sate, used in the OE compound land-sata, 'colonist'. Cp. OHG ein-sidilo.

37.2-4 Cp. 20.15ff. and 36.5f. and see I Cor. vii 28: Si autem acceperis uxorem, non peccasti, ... tribulationem tamen carnis habebunt huiusmodi.

37.6 do it mit rade. Cp. 35.6f.

37.12f. Godes word etc. For this interpretation, see Hieronymus, Expos. in Evang. Matt. (PL 30, 563): Esto consentiens adversario tuo, id est, Evangelium ... ne lex Evangelii tradat te Christo judici: quia non consensisti Evangelio, ministro, id est, angelo, qui animas in poenam mittit in carcerem, id est, in infernum.

37.18 öe crauiere. The Devil. The word derives from OE crafan, 'ask for, claim', but was also used for legal summons, cp. Med. Lat. cravare, 'postulare, mittere in judicium' (Du Cange). This substantival use is the earliest recorded in English by a century, and uses with this meaning are rare. The word usually referred to beggars or suppliants. On the idea of the Devil as prosecutor, see note 4.29.

37.22 Ps. lxi (AV lxii 10).

37.25 Hwi is te öin hucche trewer öan ich? The earliest recorded use in English by about 100 years of OF lucche. H.'s translation of trewer as "dearer" is unattested elsewhere though it fits the context as given. There may be a confusion of structures (with, say, 'why are you more loyal to your coffer than to me') or a slight mis-translation of source material.

37.26 godspelle is this case is Matt. vi 19,20, Luke xii 33.

37.29 Luke xiv 12, followed by translation of verses 13-14 also.

38.2 on Godes swiðre. Those who were to be saved were set on God's right hand on Judgement Day. See Matt. xxv 33-34.

38.9ff. Luke vi 30, with the following 'translation' based also on verses 31-35.

38.16 Ne do swa öe heðene? Matt. v 47.

38.17f. lat him wreke. Cp. mihi vindicta, ego retribuam, Rom. xii 19, Heb. x 30, Deut. xxxii 35.

38.18 riht deme etc. Cp. the Apostolic Creed; Unde venturus est judicare vivos et mortuos.
38.21ff. Usury was forbidden by the Canon Law, and there are many condemnations of it in the OT, e.g. Exod. xxii 25, Lev.xxv 35-37, Deut.xxiii 19-20, Ps. xiv 5 (AV xv 5), the psalm that is quoted below, 38.34.

38.34f. Ps. xiv 1 (AV xv 1), continuing: requiescet in monte sancto tuo?

39.3f. Ib., verse 4, with the following 'translation' also based on verse 5, with repetition of material from verse 1.

39.12 haëne menn. In view of the previous reference to Jews as heathens (25.12), this may also refer to Jews, especially in this context of trade and usury.


39.28 aughte men. A use presumed by MED to have developed as a compound word from the ME noun aught (OE eaht), meaning 'good' reputation' as well as 'fear', + man. Only surnames from 13th and 14th century Rolls are listed apart from VV, but H. draws attention to Robert of Gloucester's Chronicle v. 9420: As gode men & aæte.

39.29 Is. v 20.


40.2 Luke vi 25.

40.4 beplaitiæ. There is no precedent for H.'s translation "tax". This is the only example of ME of the word with the prefix -be. OF plaidier meant 'argue, argue a case, bring a suit', and the ME derivative plaiten, pleden had much the same meaning, plus a more general use as 'accuse, blame'. "Sue" would be a better translation here, in view of the following spekeð an aæær half, which suggests corrupt advocates.

40.5 w(æ)ughæ. The original wouhæ obviously came from OE woh (cp. wohge, 40.5). The corrector's insertion of <r> may stem from confusion with MDu. wrogh (which was being adopted at about this time), especially if <u> were read as <n>.
Non god ne cunnen. The phrase cunnen god was well established (MED cunnen 6c) and meant 'to know what is right, have good sense, be wise'.

For the story of David and Bathsheba the wife of Uriah, see 2 Samuel xi.

Ps. 1 (AV li), on which the rest of the section is based.

Ps. 1 12 (AV li 10).

Ib. verse 13 (11).

Ib. verse 14 (12).

Ib. verse 15 (13).

The idea of the Holy Ghost as comforter comes from John xiv 26 (Paracletus autem Spiritus Sanctus) and xv 26; frofre gast translates paracletus in the Worcs. Fragments and Alfric's Grammar.

I do not know why H. translates this "vision". It appears to me to be a straight-forward reference to Christ.

There is an implied comparison with the waters of the river in the Ezekiel prophecy (note 41.1-4) running through the desert and bringing new life.

Ps. xv 2 (AV xvi 2).

Ps. 1 19 (AV li 17).
42.11ff. Ps. 1 19 (AV li 17): Cor contritum et humilitatum, 
Deus, non despicies.

42.14-17 Matt. xxvi 69-75, Luke xxii 54-62, etc.

42.17 Mary Magdalene is presumed to be the woman who anointed 
Christ with ointment; in the version in Luke vii 36-50 she 
also washed his feet with tears. Cp. OEH i 157.2f. and ii 
65.9ff. where Mary is similarly used as an example of the 
beneficial properties of tears.

42.19 For the story of Anna (Hanna) see 1 Sam. i.

42.27 andgæt. Andgæt was the standard OE gloss for Latin 
intellectus, but VV is among the last recorded uses of the word.

42.29 hie dieð understood of Gode. There is either an 
omission of the object of dieð/subject of understooden, or 
understanden is used as a noun.

42.32f. Ps. xxxi 8 (AV xxxii 8).

43.5ff. Cp. the description of andgæt (prudentia) below, 49.25ff.

43.9 Ps. liv 9 (AV lv 8).

43.17 to mine behoefe etc. H. takes on te as on pe, and trans-
lates "to my use and that I, for thy profit, might dwell in 
thee". p > t is unlikely except after t/d and occasionally s. 
In addition, on te wuniège is written as one word suggesting 
that it may all be seen as verbal, and te = to. A better 
translation might be "for my use and for me to dwell in, for 
your advantage".

43.18 drift ut ofte. H. reads ofte as of pe (cp. note 43.17), 
but it is written as one word and there seems no reason not to 
translate "often".

43.21f. Is.xlix 15.

43.30f. On forbet + negative see note 5.27.

43.32 makien reste. Makien as a causative followed by the 
infinite is not found elsewhere in this text. Instead of 
H.'s translation "if we first make him rest in ourselves", it
would be better to take \textit{reste} as a noun and translate "if we first make him a resting-place in ourselves". (See BT rest III).


44.3 \textit{leueæ}. Spellings of the verb \textit{libben} with <e> derive from back-mutated forms in OE which then moved from io to go in WS and Mercian (Campbell, paras. 205, 213-4).

44.5 Romans xiv 17.

44.12 \textit{ne ðu næure mo mid him}. As the text stands, some part of the verb to be' must be understood to complete this phrase. A verb such as \textit{wunizen} may have been omitted, or \textit{rixit} may have replaced a verb with this meaning in the original.

44.16 There is no MS punctuation between \textit{scilde Œ God and ðat tu ne do}, so it would seem preferable to read the second half as a purpose clause rather than as an independent imperative with an unusual word order, as H. reads it.

44.17 Ephes. iv 26.

44.23 \textit{fareæ hom.} Cp. 11.32 and note.

44.26ff. H. translates \textit{giuernesse} as "avidity", but "gluttony" would be better, since this is the beginning of a listing of the cardinal sins in a somewhat modified 7-sin Cassianic order (\textit{gula, luxuria, avaritisa, ira, invidia, vana gloria, superbia}) where \textit{invidia}, absent in the list of sins at the beginning of the work, has replaced \textit{tristitia} and \textit{acedia}. \textit{Giuernesse, galnesse and gitsinge} derive from the standard OE translations of \textit{gula, luxuria} and \textit{avaritia} (see Bloomfield (1952) Appendix II), but falling out of use by the mid 13th century; \textit{wraæe} and \textit{nið} combine to make a new translation of \textit{ira}; and \textit{ande}, a general word for malice or enmity in OE, translates \textit{invidia}.

44.29 \textit{sānde}. See Intro. p. xii.

44.30 Ps. xxxi 9 (AV xxxii 9). The author is returning to the psalm he quoted at the beginning of the section (42.30).
45.3 Nim słine sweord etc. Ephes. vi 17.

45.3-4 Vade etc. The words of Christ to Peter in Mark viii 33.

45.9f. Prov. ix 1. There is no traceable source for the following allegorical interpretation, and the comparison is flawed (see Introduction pp. 1-li).

45.13 anginn of ðese wisdome. Cp. 29.20 and note.

45.15f. Gen. xxviii 17, the words of Jacob awaking from his dream, after which he set up a pillar and called the place the house of the Lord.

45.18 Godes wisdom etc. A phrase generally applied to Christ (see 12.14 and note), who is the 'he' of the following sentence.

45.19-22 John xiv 23.

45.30 handiswinke bi to libbenne etc. The picture of a man living by manual work and what others give him out of love for God suggests that the author here sees the Soul as belonging to someone in holy orders.


46.8 He nis naht lichtlich to ilieuen. Although the inflected form of the infinitive is not used, this structure, with an apparently passive meaning is probably equivalent to Lat. gerundive of obligation and should be translated "It should not readily be trusted". (See 1.10 & note, 50.5, and Visser iii para. 1374).

46.10f. Ps. lxxii 23 (AV lxxiii 22).

46.14 Ps. lxii 2 (AV lxiii 1)

46.22f. 1 Cor. iii 17.

46.24f. Ib., but before, not after, the above.

46.28ff. 1 Cor iii 11.

47.1 Matt. xvi 16.

47.3 Hierteforen. See 45.10ff.
47.8 scincles. This appears to be the first recorded use of this word in English (Lat. scindula, OHG scindela).

47.10 alre kiningene kyng. An unfamiliarity with the OE gen. plu. inflection is indicated by this form of the OE phrase ealra cyninge cyning (Lat. rex regum). It seems to have acquired a reduced form of gen. -ena from the -en declension. Cp. 70.26 alre kinge king.

47.20 Gen. ii 7: Dominus Deus ... inspiravit in faciem eius Adam spiraculum vitæ, et factus est homo in animam viventem.

47.22 Codex aegen anlicnesse. Cp. 11.9ff. and note.

47.24 aruednesses. The latest recorded use of this word in MED.

47.27 ich michte Gis writen etc. On various occasions (23.15, 42.24) there has been reference to Reason writing down his teaching, but the fact that the body is here also seen as writing rather than speaking suggests that the author may see Reason, Soul and Body as different aspects of one character rather than three separate 'characters'.

well-wriðe. This is a poetic, and apparently unique, compound of well (OE wel, wel: 'pool, water') and wriðe (OE rīðe: 'circle, ring').

47.31ff. In the parable of the royal marriage feast (Matt. xxii 1-14) vestis nuptialis (verse 11) was interpreted by the fathers as charity (See Abbot Godefridus, Hom. lxxix, PL 174, 615).

48.18. unfrið is of sennes. This appears to be a unique adjectival use of unfrið. However, there was an OE phrase on unfriðe, 'in discord, outside the king's peace', and it is possible that the scribe accidentally omitted the word on.

48.19f. Ps. lxxv 3 (AV lxxvi 2).

48.20 steðel (MS stedel). H. does not emend, but stedel is more likely an error (for OE staðol, staðel) than a unique word. Staðol was used for 'habitation' to translate locus (as here) in e.g. the Rule of St. Benedict (BT staðöl III).

48.2 Gal. v 17.
48.29 hadde. There seems to be no reason for the use of the preterite. The following pat-clause has the present subjunctive. There may be a suggestion that the body must have had its rest before the following events may take place (equivalent to Latin future perfect).

49.1 Sibsumnesse. This is a late, and possibly the latest recorded usage of this noun. Peace is also used in the text but sibsumnesse predominates.

49.5ff. Cp. Luke ii 14, when the nativity was announced to the shepherds: ...et in terra pax hominibus bona voluntatis, and Christ’s parting words to his disciples, John xiv 27: Pacem relinquo vobis; pacem mean do vobis.

49.10f. Ps. cxviii 165 (AV cxix 165).

49.14 lierning-cnihtes. The latest recorded use of this OE compound, also found in the Ormulum.


49.21 3epnesse. Used several times in this text, an apparently unique formation from the OE adj. zeap. The noun in OE was zeapscape.

First of our author's group of the 4 cardinal virtues, fortitude, prudence, temperance and justice. The concept descended through Cicero (De Natura Deorum) and Plato (Republic IV), but appears to stem from an even older tradition. They are also listed in the Book of Wisdom viii 7. (See Bloomfield (1952) p.66 and notes, also Intro. above, p.11i).

49.23ff. The idea of prudence defending the gates is based on the pseudo-Hugonian De Anima iv, Ch. 13 (PL 177, 185), seen in English translation in SW (Bennett and Smithers p. 249) and Avenbite p. 263.

50.5 he is to luuigen etc. Cp. 1.11, 46.8, and notes

50.7 Matt. xii, Luke vi 45.
114

50.14f. idelnesses ... hleitres. Cp. The Rule of St. Benedict Ch. IV: Verba vana aut risui apta non loqui.

50.17f. Matt. x 16.

50.18f. This description of the serpent protecting its head is found in the Physiologus, De natura serpentin. Cp. also OEH ii 195: anes kinnes neddes is pe mid hire lichame haleb hire heued pane he beø of harme offered for hire lif is on hire heued. In both cases the allegorical interpretation is different.

50.26 and æure of alle pinge etc. This is a defective clause, since it seems unlikely that ðat ðe anginn... can be dependent on the preceding do it. Either a main verb is missing, or ðat ðe represents a repeated definite article (angin was neuter in OE), and ðe is a jussive subjunctive.

50.33f. Ps. xvi 8 (AV xvii 8).

51.6 don is supplied in preference to H.'s bien in view of the well-documented existence of a ME phrase don to hearme 9(MED 1 f) as in Lamb.Hom: more hit him deø to herme penne to gode.

51.8 Forsceawnesse. This nominal form is unique to VV. Forsceawung occurs in OE for providence in general or some sign of a future event rather than the virtue of foresight. A degree of obscurity is confirmed by the alteration by a slightly later hand to For3apnesse.

51.12 Sion, ðat is tokned sceawinge. Cp. Æfric, In Dom. Palm. (Thorpe i, 210): Sion is an dun, and heo is gecweden 'Sceawungs-tow', based on Augustine, who explains the customary interpretation, speculatio, as visio et contemplatio (En. in Ps. xcviii, PL 37, 1261) The idea of a watch-tower may come from Hieronymus (Lib. de Nom. Heb., PL 23, 863): Sion, speculat vel specular, sive scopulus, but there is no traceable source for our author's allegorical interpretation.

51.16 W is written as VV by a later hand over an erasure. The word was probably originally allæ (cp. 45.23, 57.7). Welle is not otherwise used as an exclamation in this text.

51.23ff. Æo werewede gostes etc. Cp. the dream of Furseus (Æfric In Lit. Mai., Thorpe ii, 336f), where devils accost his soul
and make accusations which are refuted by angels accompanying him; and Wulfstan's Homily xlvi on a similar battle between devils and angels.

51.25 *ne mai pe helpen etc.* H. (note 103/25) suggests the emendation of *ne* to *oanne* because of a faint *a* in the margin and an insertion mark between *werkes* and *ne*. If an emendation is made, it would be better to read *oane ne mai*, since a negator with *mai* would clearly be expected in this negative structure, and *a* probably represents "then", balancing *Po*, "when", at the beginning of the sentence. No emendation is made because the hand making the alteration cannot be definitely identified.

51.26 Cp. Innocent III, *De Contemptu Mundi* (PL 217, 745): *Ipse est judex justus...qui...nullum malum præterit impunitum*; which Lewis punctuates as a quotation from an unspecified source. (p.229).

51.28 The beginning of an antiphon used in *festu unius virginis non martyr...in laudibus*. See the York Breviary (Surtees Soc. lxxv) p. 66.

52.5 *iustise*. The earliest recorded use by around a century of this French borrowing with the meaning 'one who arbitrates or judges' (MED 6a).

52.6 *Ps. lxxxviii 15 (AV lxxxix 14) and see also xcvi 2 (AV xcvi 2).*

52.7f. H. suggests this sentence, frequently quoted by the Fathers, may be an early translation of Prov. xii 23.

52.9 *temple-rihtwisnesse*. Apparently a unique compound.

52.10ff. *alle be scatfes etc.* This idea is the main theme of Alan of Lille's *De Planctu Naturæ* (see especially Prose 4), but according to Sheridan (pp. 34-5) this work was not well-known to contemporary writers, and our author shows no other obvious signs of familiarity with Alan's work. The idea is also found at the end of Bernardus Silvestris' *Cosmographia*, and is implicit in Bk III of Boethius' *Consolation of Philosophy*.

52.12f. *Ps. cxlii 2 (AV cxliii 2).*

52.18 *Gen. ii 17.*
52.20  wândede. See Intro. p. xii.

52.22  I Cor. xi 31.

52.23  seegeð. H. translates "sift" but this makes poor sense. The form probably derives from seon ('see'), with a meaning of 'understand' (See ET meaning III). The development of self-knowledge through penance was being increasingly stressed at this time. See Intro. p. iii, Boyle (1985) and e.g. Luscombe (1967).

52.30  Rom. xii 19; Heb. x 30.

52.30  eisliche. Although not listed in MED, this is probably the latest recorded use of this word.

53.1  maini. The only recorded form with -i, suggesting a derivation from an unrecorded OE adjectival form magenig.

53.5f.  Fortitudo ... to scilden Godes temple etc. The temple image has been continued from the original metaphor of the seven gifts as the seven pillars (See the section on Wisdom and Intro pp. li-lii), but latterly not, perhaps, for continuity, but through the influence of the pseudo-Hugonian De Anima (see note 49.23) where, in addition to Prudence as the door-keeper, Justice and Temperance rule within and, as here, Fortitude fights off enemies.


53.27  Hersumnesse. The alteration by a slightly later hand to buhsumnesse suggests obsolescence. Cp. 3.10, unhersumnesse.

54.1-2  Cp. 3.13-17.

54.14  Æse munekes. It is impossible to tell whether this is an exophoric reference (Cp. the use on 22.25) or whether the context of this encounter between Soul and Reason is a monastery, but see 60.26, which suggests that we are not the same as those who bieð on religiun.

54.18f.  Æe laste = Æelas Æe. Jordan para. 205 explains this sound change.

54.21 Is. lvi 10.

54.23f. ne latt etc. H. admits doubt as to the meaning of this sentence. He translates latt as "look" but this is unlikely. Apart from 'permit', the most usual uses of laten were 'consider, judge' and 'behave'. The meaning is probably "do not on this account behave any more unworthily, because you know who it is" (i.e. who the dumb hounds are), but another possibility is "do not judge anyone more unworthy on this account, because you know who it is".

54.27 Gen. xii 1.

54.32ff. This interpretation can also be found in Ambrosius, De Abraham, Bk. 2 (PL 14, 443), Bede's Hexameron (PL 91, 137), and Alcuin, Sig. Interr. in Gen.

55.5 John xii 31.

55.6f. Cp. 34.3-6.

55.9 heuenliche Jerusalem. See Gal. iv 22-31, where the idea of two Jerusalem's, the earthly and the heavenly, is linked allegorically with the two sons of Abraham, and Rev. iii 12, xxi 2 on St. John's vision of the New Jerusalem.

55.10f. Gen xxii 2.

55.13 his rinte spuse = Sara. on his michele ielde: he was 100 year old according to Gen. xxi 5.


55.21f. Nis non mihte etc. Cp. the converse idea of disobedience as the key of all other sins, 3.25-6.

55.26ff See John xi on the story of Lazarus. On was with a plural subject, see Mitchell i para 30.

55.28ff. See John viii 3-11.

55.31 Seinte Petre etc. See Matt. xxvi 58, 69-75; Luke xxii 54-62, etc.

55.3 Se Geof etc. See Luke xxiii 39-43.

56.4 Luke vi 36. The correction of ἀ'αποστέλλ to Jesus Christ by Hand 4 is technically correct.

56.5f. Matt. v 7.

56.9 Ps. lxxxiv 11 (AV lxxxv 10).

56.9f. So God usually refers to Christ rather than God. Cp. 4.24 (and note) and 34.24.

56.11ff. This is the earliest surviving English version of the so-called allegory of the Four Daughters of God. H. lists later English versions (note 113/12), of which the best-known are the ME translation of Grosseteste's Chasteau d'Amour and The Castle of Perseverance. Research into the origins of the legend is well summarised by Tveitane. The creation part of the legend dates back to the 1st part of the Midrash Rabbah, a Jewish commentary on Genesis probably dating from the 6th century, and the judgement half from a "Midrash B" which has not survived, but is quoted in a biblical commentary dating from 1290. European versions descend from two apparently separate versions by Bernard of Clairvaux (d. 1153), In Festo Annun. Beate Maria Virg. (PL 183, 383) and Hugh of St. Victor (d. 1141), In Quos. Ps: Dav. (PL 177, 623-5). Generally speaking, Anglo-Norman versions descend from St. Bernard's version and Germanic ones from Hugh's. Although implicit in Bernard's version, the idea of kinship that is typical of later versions is not developed until a sermon (c.1176) attributed to Pierre of Poitiers, Rex et Famulus (PL 94, 505-7). Our version shows no influence of Rex et Famulus and is not directly dependent on either Bernard's or Hugh's version, but has in common with Bernard's the fact that the conflict is solved by agreement and by the sending of Christ to earth rather than by repentance, as in Hugh's version.
In the general shape and style of its dialogue, VV is most similar to the mid 12th century version by Julien de Vézelay (Sources Chrétiennes 193, 488-505) but it is clearly not a direct source. Other 12th century versions include those by Werner de Sancto Blasio (PL 157, 1039-40), Peter Comestor (PL 198, 1736-7), Stephen of Tournay (Hauréau vol.iii, 260; iv, 6; v, 137), and Peter the Venerable (Corpus Christianorum Cont. Med. x, section 167).

56.19f. Ne dede dieuel etc. The Devil overcame Adam by guile rather than strength. On the patristic interpretation of this and Christ's defeat of the Devil, see note 25.11-20.

56.22 Gen. i 26. The lack of development in the allegory is shown at this point by the fact that the 'characters' are not clearly differentiated. 'Truth' at this point has become God rather than a separate being, and later in the story Truth becomes Christ.

56.26 Soë was leœbeï etc. The connection between 'Truth' and obedience stems from the theory that Christ saved mankind through obedience (cp. 3.20, 59.5).

56.28-30 The introduction of Dome and Pietas (Rewë) alongside Righteousness and Mercy appears unique to this version of the story.

57.13 aliesendnesse. An unusual form probably arising from a mixture of OE alysednes and alysend.

57.23 wiüuten strencbe. Cp. 56.20, and note 25.11-20.

57.24 he slou arst him seluen etc., i.e. he brought the punishment of death upon himself and his descendants.

57.28 Godes milce etc. Cp. 33.9 and note. Jas. ii 13 is actually quoted, in this same context, in Julien de Vézelay's version of the story (see note 15.11ff.).

57.29 behete Abraham. See Gen. xii lff.

57.32 Ps. cxxxi (AV cxxxii 11).

58.2 Ps. ii 7.

58.8f. Ps. ii 8.
58.11-15 Based on Ps. xxxix 7-9 (AV xl 6.8), and Heb. x 5-10, where the passage is applied to Christ.

58.21 Ps. lxxxiv 11 (AV lxxxv 10).

58.24 Ib. verse 12 (11).

58.25 Gen. iii 17.

58.27f. Ps. lxxxiv 2 (AV lxxxv 1), followed by (Benedicta tu etc.) the words of Elizabeth in Luke i 42, which are confused in the author's translation with those of Gabriel to Mary (Luke i 28). H. notes (117/28 seq.) that this confusion still exists in the Roman Catholic Ave Maria.

58.33 he Se was wisdom. Cp. 12.14 and see note 12.13ff.

58.33 34 Durh Eue ... Surh Marie. The parallel between Adam and Christ, and the Tree of Knowledge and the Tree of the Cross also extends to Eve and Mary in patristic exegesis, and is found in the Litany. See, for example, the Easter Litany commemorating the Blessed Virgin (Westminster Missal cap. 1331-2): Paradisi porta per Euam clausa est et per Mariam Virginem hodie patefacta est; and Hieronymus (PL 30,127): Ac per hoc, quicquid maledictionis infusa est per Euam, totum abstulit benedictio Marie.

59.1 See note 25.25ff on comparisons between the Tree of Knowledge and the Tree of the Cross. This is an unusually extended and very detailed comparison for which I have found no source or parallel.

59.10 blind-fallede. See Mark xvi 65; Luke xxii 64.

59.19 A noun needs to be supplied for the adjectives twa muckle. eucles balances gode in the following comparison (line 20).

59.20ff. water and blod etc. See John xix 34. This interpretation of the blood is an unusual one. Cp. Ælfric, Dom. Palm. de Passione Dom. (Thorpe ii, 260): Past ut-flowende blod was ure alysedynys on synna forgifensse, mid soðum geleafan. Past water wítodlice was ure fulluht. Also OEH i, 283: Pe blod pat bohte, þe water þat te world wesch of sake and of sunne.
59.24  his = is. See Intro. p.xix f.
60.6f. Matt. iv 17.
60.10  hus = us.
60.12  This quotation from Hieronymus has not been traced.
60.15  The pseudo-Augustinian De Vera et Falsa Poenitentia Ch. 19 (PL 40, 1128).
60.17  on æa hali writt etc. This source remains untraced.
60.25  æa time æe etc. æe, as a relative particle, can serve both as the object of n'acoureæ and the subject of is foræ ßegen.
60.26  on religiun. Cp. 2.33, 21.3, and see note 1.11. This remark suggests that our author was not himself in a monastic order. See Intro. p. xxxv.
61.1f.  Is. xliii 26
61.4  De Vera et Falsa Poenitentia Ch. 19 (PL 40, 1122).
61.5f.  øat ilke same etc. Cp. Ayenbite p.179: Pe ssame pet me hep ine pe zigginge of pe senne is grat del of pe amendinge.
61.6f.  De Vera et Falsa Poen. Ch.19 (PL 40, 1122).
61.10f.  Ps. cv 1 (AV cvi 1), cvi 1 (cvii 1) etc.
61.14ff.  on Æe hali write etc. De Vera et Falsa Poen. Ch. 10
61.21ff.  Ecclesiasticus v 5-6
61.26  þie = hie. See Intro p.xxvii.
61.32f.  Is. lii 11.
62.1f.  Ps. cxviii 11 (AV cxix 11).
62.4-6  Luke ii 19: Maria autem conservabat omnia verba hæc, conferens in corde suo.
62.7  Matt. v 8.
62.9  The idea of the 'eyes of the heart' derives from Ephes.i 18
illuminatos oculos cordis vestri ut sciatis quæ sit spee
vocationis eius. A similar linking of this beatitude with
the eyes is made by Augustine, De Sermo Domini in Monte (PL
34, 1232): Quam ergo stulti sunt qui Deum istis exterioribus
oculis querunt, cum corde videatur, sicut alibi scriptum est,
"Et in simplicitate cordis quaerite illum". Hoc est enim
mundum cor, quod est simplex cor: et quemadmodum lumen hoc
videri non potest, nisi oculis mundis; ita nec Deus videtur,
nisi mundum sit illud quo videri potest. Also in Ayenbite
(p. 201).

62.13f. Andgeat and skele etc. Cp. Ayenbite p. 201: pe egen of
pe herte, skele and understandinge. Also the Liber de Spiritu
et Anima attributed to St. Augustine (PL 40, 785): Oculus
anime est mens ab omni corporis labe pura, mentis aspectus est
ratio, intellectus visio. Also col.809: Ratio ... discernit
et iudicat... Intellectus est...perceptio.

62.20,22 his is a form of hes (fem.acc.sing.) occasionally used by
Scribe 2 and here referring to the heart.

62.28 Ps. ii 12.
62.29 pe las te. See note 54.18f.
63.6f. Is. vi 10.
63.10 pe blinde latt pane blinde. See 54.10 and note.
63.11ff. Wulfstan also attacks this kind of teaching (p.55):
cwepaæ eac to worde pa, ðe syndan stunte, ðæt mycel forhæfednes
lytel behealde, ac ðæt mete wäre mannun gescapen to ðæm anum,
ðæt men his scoldan brucan, and wimman eac to hæmede pam, ðæ pas
lyste.

63.17 Ps. xii 4 (AV xiii 3), with the 'translation' including
material from verse 5 (4).
63.20f. Ps. cxviii 66 (AV cxix 66).
63.28 Cp. 6.16 and see note 6.16, 6.17.
63.32 wisdom probably refers to Christ. See 12.13f.
64.2 Prov. xvi 32.
forbaim euel to done etc. This is also a principal theme of Boethius' Consolation of Philosophy, Bk. IV, Prose 2.

Hie behet maidenhad etc. See note 27.5f.

pe apostel: St. Paul in I Cor. vii.

Matt. xix 12.

Cp. 61.24, where clannesse also translates mundicia.

Heb. xii 14.

halidom. The principal use of halidom in OE was to refer to a holy thing or place. In ME it refers to holy things and in particular relics. Only vv and Orm use it to refer to a general sense of holiness.

wi6uten hire etc. Cp. the similar theme in the section on Mundicia (62.21ff.) based on Matt. v 8. It is clearly St. Paul's reference to seeing God that has made the author equate clannesse with sibsumnesse and halidom.

prie giues. It is not clear exactly what these 3 gifts are. The inference is that they give power to resist evil thoughts, words and deeds.

Gif maiden etc. A summary reference to City of God Bk. 1, Chs. xvi xvii. Cp. AW pt. 7 (Shepherd p.23.35f., and note, which also refers readers to the disputed question of God's power to restore lost virginity in Peter of Poitiers' Sentences 3, Ch. xxii, PL 211, 1127-30).

II Cor. xi 2.

Cp. 14.5 and note.

Rom. viii 35.

uneilind[ness]e. <ness> may have been omitted by the scribe through confusion with uneilinde on the following line. Neither of these negative forms (with un- prefix) are recorded elsewhere.

hali children. The young children of Bethlehem slain by Herod (Matt. ii, 16).
66.14 Prov. xi 21.
66.24f. H. draws attention to the later popularity of books on the rules of behaviour, which show certain similarities to the instructions given here.

66.26 **gawrinde.** The only recorded use of this word before Chaucer. It is presumed to be a borrowing of an unrecorded ON word, surviving in modern Norwegian dialect as **gagra,** 'to stare'. Cp. ON **gaurr,** 'rough fellow'.

67.3 **toterinde.** The first recorded borrowing of MDu. **touteren,** 'to swing'.

67.5 **leue8.** See note 44.3 on this form.


67.15 **hlust.** Unetymological <h> here may stem from confusion with **hlust < OE hlyst,** 'hearing'.

67.16-20 Thess. iv 3-4. *Siet he sade forbære* (line 16) is misleading, since the following quotation is from Paul and the previous one from Peter. **forbære** is probably a mis-spelling of **forær** (see similar phrases at 27.27, 28.2, 29.28, 39.28).

67.22 *Eat ilke fatt etc.* Cp. I Cor. vi 19: *An nescitis quoniam membra vestra templum sunt Spiritus Sanctus qui in vobis est?*

68.4 For the story of Nineveh, see Johah iii. *gelaste* 

68.9f. On Christ's fast see Matt. iv 1-2; Luke iv 1-2.

68.13 **Moyses.** See Exod. xxiv 18.

**fastede.** The usual OE preterite was **faste** (see lines 9 and 15) but a re-formation from the pp. **fasted** was current in ME and both forms existed together for some time.

68.14 **Helyas.** See Kings xix 8. Similar use is made of the fasts undertaken by Christ, Moses and Elijah in Wulfstan, Homilies, lv, and Ælfric, Dom. I in Quad. (Thorpe ii, 100).

68.20 **striuen.** H.'s emendment, which I find very convincing in this context.
allwat. H. mis-reads wynn as thorn, and therefore also mis-translates "they scarcely fast all the noon" instead of "they fast until noon with difficulty".

Wulfstan (Homilies, xvii) also forbids drinking during fasting.

Philipp. iii 19.

I Cor. vi 10.

Cp. Blickling Homilies, p. 99: "Ic eow halsige," swep Augustinus, "pat ge gongan to byrgenne weligra manna, ponne magon ge geseon sweetole bysene..."

Reflexive uses of agrisen were relatively frequent in ME (MED la), though not in OE.

Reflexive uses of agrisen were relatively frequent in ME (MED la), though not in OE.

Source unidentified.

II Cor. ix 7.

See note 46.8.

Ingehied. The latest recorded use in ME. The word is also used as a synonym for witt, translating scientia (32.11), and the interpretation there - the ability to recognise the sins and virtues - is similar to this interpretation.

This group may also be dependent on gewitnesse (line 5), or there may be some minor omission in the text.

I John iii 21, the translation including verse 22.

This is an early use of undernemen to translate reprehendere. The meaning in OE was 'seize, steal', but it had moved as far as 'resent' in the Anglo-Saxon Chronicles, 1052.

We GODD hate6 and we (MS 6e) luuie6. H. keeps the MS reading and translates "which God hates and thou lovest". In his notes (141/14) he corrects to "which hates God and loves thee". This makes poor sense in the context. Since the quotation to which this passage refers clearly speaks of 'us',
and **luuie** is a plural verb form, a reading of "we" more probably represents the author's intention. The scribe may have mis-read wynn as thorn and converted to eth.

70.19f. **Banne we on boke etc.** Cp. Sermons attributed to St. Augustine, 302 (PL 39, 2324): *Nam cum oramus, ipsi cum Deo loquimur; cum vero legimus, Deus nobiscum loquitur.* Also quoted in Alcuin's *Liber de Virtutibus et Vitiis* (PL 101, 116) and the *Liber Scintillarum* (PL 88, 715). Bodley Homily V (p. 48.11) has: *If rpa m ponne we us bidda, ponne spece we wi Gode; ant ponne we rede, ponne spec God to us.*

70.21ff. **Gif pu woldest at te kinge etc.** H. compares this simile with the Benedictine Rule ch. xx: *Si cum hominibus potentibus volumus aliqua suggerere, non præsumimus nisi cum humilitate et reverentia, quanto magis Domino Deo universorum omni humilitate et puritatis devotione supplicandum est.*

70.22 **alle = halle.**

70.30 Matt. xxvi 39.


71.2 **gebiden æ.** Reflexive forms of *gebiddan* were usual in OE, but not usual for the un-prefixed form *bidden*, see lines 71.3 and 71.11 below.

71.5 **bedde.** This is the first recorded use of 'bed' as 'bedroom' *Bed cofa* was usual in OE.

71.5ff. This interpretation is found in Hieronymus (PL 26, 43) and Bede (PL 92, 32). Cp. especially Augustine's Commentary on Ps. xxxv (PL 36, 343): *Cubile nostrum est cor nostrum, ibi tumultum patimur male conscientia et ibi requiescimus quando bona conscientia est... Ibi est cubile, ubi nos Dominus Jesus Christus jubet orare.*

71.10 Matt. xiv 23.

71.13 **ac for etc.** H. takes for as "in order to" and has to supply a verb in his translation. It is better interpreted as 3rd. pers. sing. pret. of *faren*, and translated "but he went to give an example..."
71.21  Cp. 17.20f. and see note 17.21.
71.22  Ps. cxl 2 (AV cxli 2).
71.26  James v 16.
71.28ff.  Ib. verses 17-18.
72.3f.  Prov. xxviii 9.
72.7  Is. lviii 9.
72.11  he refers to the publican in Luke xviii 10ff. eald
       = heald.
72.14  forgaud. H. takes this as a pp. derived from forhowen, "despised". This makes a poor doublet with forloren, "lost". Forgan seems unlikely, but forgart (≉ forgaren) is possible, especially if the scribe mistook <r> as <v> in his exemplar, and "forfeit" would make a more acceptable doublet.
72.25  ðe...pieue. See Luke xxiii 33, 39-43. The theory that this man was a thief is based on the first part of the Gospel of Nicodemus.
73.3.  Of Teares. A good link is provided between this section and both the previous and following ones, suggesting that they were composed as a group. See Intro p. liii.
73.5  [b]ede. The second letter of this word is partly obliterated, but it is clear from the shape of the remaining bottom half that an ascender is missing and it is not <n>, as H. reads it.  ibede makes good sense in the context.
73.6f.  Ps. xli 4 (AV xlii 3).
73.9  Ps. vi 7 (AV vi 6).
73.10f. See 71.5ff. and note. The interpretation of this psalm is based on Gregory (PL 79, 556). Cp. Avenbite p. 171.11: and ofte mid his teares his bed wesse, pet is, his inwyty.
73.15ff. See 2 Kings xx 1-6; Is. xxxviii 1-5.
richeise is best taken as the object of laten, with la® and lef as parallel complements of is.

bliœelige idon. The implication is clearly one of doing good deeds, but a word (such as 'good') may have been omitted. H. translates bliœelige "kindly", but this is not found elsewhere and in any case makes a very weak version of the biblical original.

hamward. This elliptical use with no verb of motion is frequently found in both OE and ME.

Is. xxxviii 5.

Ps. lxxix 6 (AV lxxx 5).

Ib.

œres kennes teares. On the idea of different kinds of tears see e.g. OEH i,158.

sckelewisnesse. This nominal form (the adj. sckelewis + nesse) is not recorded anywhere else. Cp. 74.22 where the more usual skele is used.

Hie is moder etc. This phrase has been applied to a number of different virtues, e.g. obedience in Augustine, City of God Bk.14 ch. 12, and discretion in Vita Patrum IV (PL 73, 841) and Ælred's Rule (Corpus Christianorum Cont. Med I). The English examples listed by Hall in his notes on VV refer to temperance rather than discretion, eg. OEH i, 101.24.

pe hire wile rixin etc. H. translates "who wills her to reign" which seems somewhat strained. Hall suggests rixin is a mistake caused by rixio earlier in the same sentence, and that the original word may have been hlest, which often occurs as a doublet with folzin in this text, and makes better sense.

Vitas Patrum. Bk. Iv ch. 42 (PL 73, 840).

at sum sal. Mistakenly translated by H. as "in some room", this is clearly an example of the frequently used OE once-upon-a-time formula (sal = 'time', not 'hall'). This is re-inforced by the Vita Patrum version: Quodam autem tempore convenerunt plurimi seniorum...
74.19 *of the eldest* = St. Anthony in the *Vita Patrum* version.

74.21 *inamde*. Hall (ii p. 448, note 118) feels this word is superfluous and gives a poor translation (H.: "and many by all these named virtues perished"). The Latin at this point reads: "Omnia quidem haec quae dixistis, necessaria sunt et utilia sitientibus Deum: sed his principalem tribuere gratiam, nequaquam nos innumerabiles multorum fratrum casus et experimenta permittunt. Nam sæpe vidimus frатres has observationes tenentes, repentino casu deceptos, eo quod in bono quod coeperant, discretionem minime tenerunt." Hall suggests *inamde* is a mis-copying of *in a müde* (giving a previously unrecorded meaning to *mundes*) or in a *niede*, translating *repetino casu* and giving "and many of these lapse in a moment". However, this translation excludes *alle* and *mihten*. The concept of *inamde* does exist in the original (*quae dixistis*), and it is possible that the phrase *inamde mihten* has become attached to the second *alle öesen* when it belonged originally to the first.

74.29f. Based on St. Gregory, *In Evang. Hom. Bk. 2 ch.25*: Quia nimirum virtus boni operis perseverantia est; et voce Veritatis dicitur: Qui autem perseveraverit usque in finem, hic salvus erit. Et praecopto legis cauda hostiae in sacrificio iubetur offerri. In cauda quippe finis est corporis; et ille bene immolat qui sacrificium boni operis usque ad finem debita perducit actionis. The biblical source is Lev. xxii 23.

75.3f. Matt. x 22, xxiv 13.

75.15 *Hyte = ute*. Cp. *wuten*, ll.22.

75.22 *pat ëu Godd ne herige*. Cp. 13.11, and see note 13.11.

75.25f. The first words of a hymn associated with the feast of Pentecost attributed by Mone to St. Gregory (vol.i p.241f.)
GLOSSARY

\( \mathcal{E} \) is listed under \( \mathcal{A} \), \( \mathcal{Z} \) follows \( \mathcal{G} \), and \( p/\bar{\mathcal{O}} \) follows \( t \). \( \mathcal{U} \) and \( \mathcal{V} \) are listed together and \( \mathcal{Y} \) is listed under \( \mathcal{I} \). Forms from which the ME words are derived are given in brackets after each entry, and are OE unless otherwise stated.

Additional abbreviations:

<table>
<thead>
<tr>
<th>A.</th>
<th>accusative</th>
<th>plu.</th>
<th>plural.</th>
</tr>
</thead>
<tbody>
<tr>
<td>adj.</td>
<td>adjective</td>
<td>pp.</td>
<td>past participle</td>
</tr>
<tr>
<td>adv.</td>
<td>adverb</td>
<td>prep.</td>
<td>preposition</td>
</tr>
<tr>
<td>AN</td>
<td>Anglo-Norman</td>
<td>pres.</td>
<td>present</td>
</tr>
<tr>
<td>art.</td>
<td>article</td>
<td>pres.p.</td>
<td>present participle</td>
</tr>
<tr>
<td>comp.</td>
<td>comparative</td>
<td>pret.</td>
<td>preterite</td>
</tr>
<tr>
<td>conj.</td>
<td>conjunction</td>
<td>prev.</td>
<td>previous</td>
</tr>
<tr>
<td>cp.</td>
<td>compare</td>
<td>pron.</td>
<td>pronoun</td>
</tr>
<tr>
<td>D.</td>
<td>dative</td>
<td>rel.part.</td>
<td>relative particle</td>
</tr>
<tr>
<td>excl.</td>
<td>exclamation</td>
<td>sing.</td>
<td>singular</td>
</tr>
<tr>
<td>fem.</td>
<td>feminine</td>
<td>subj.</td>
<td>subjunctive</td>
</tr>
<tr>
<td>G.</td>
<td>genitive</td>
<td>superl.</td>
<td>superlative</td>
</tr>
<tr>
<td>imp.</td>
<td>imperative</td>
<td>v.</td>
<td>verb</td>
</tr>
<tr>
<td>infin.</td>
<td>infinitive</td>
<td>WFrНis.</td>
<td>West Frisian</td>
</tr>
<tr>
<td>Lat.</td>
<td>Latin</td>
<td>WS</td>
<td>West Saxon.</td>
</tr>
<tr>
<td>LOE</td>
<td>late Old English</td>
<td></td>
<td></td>
</tr>
<tr>
<td>masc.</td>
<td>masculine</td>
<td>*</td>
<td>unrecorded form</td>
</tr>
<tr>
<td>MDu.</td>
<td>Middle Dutch</td>
<td></td>
<td></td>
</tr>
<tr>
<td>N.</td>
<td>nominative</td>
<td></td>
<td></td>
</tr>
<tr>
<td>n.</td>
<td>noun</td>
<td></td>
<td></td>
</tr>
<tr>
<td>neut.</td>
<td>neuter</td>
<td></td>
<td></td>
</tr>
<tr>
<td>num.</td>
<td>numeral</td>
<td></td>
<td></td>
</tr>
<tr>
<td>OA</td>
<td>Old Anglian</td>
<td></td>
<td></td>
</tr>
<tr>
<td>OE</td>
<td>Old English</td>
<td></td>
<td></td>
</tr>
<tr>
<td>OF</td>
<td>Old French</td>
<td></td>
<td></td>
</tr>
<tr>
<td>OHG</td>
<td>Old High German</td>
<td></td>
<td></td>
</tr>
<tr>
<td>OK</td>
<td>Old Kentish</td>
<td></td>
<td></td>
</tr>
<tr>
<td>ONF</td>
<td>Old Norman French</td>
<td></td>
<td></td>
</tr>
<tr>
<td>OSw.</td>
<td>Old Swedish</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
A, a

a excl. ah! 33.31 73.20 (? ah, SW form of ac)

a prep.; adj., art. see on; an

abach adv. backwards, behind 35.22 45.4 (on bac)

abeggen v. pay for, redeem 51.26 pp. aboht 32.1 (abycgan)

abide v. abide pres.subj.sing. 34.5 (abidan)

aboht see abeggen

abuten prep., adv. about, round 45.32 50.19,21 etc. onbuten 62.13 (abutan, onbutan)

abuuen adv. above 61.27 (abufan)

ac conj. but 2.2,16,26 3.27 etc. acc 41.14 (ac)

acolede v. cool pret.ind.3 sing. 40.27 (acolian)

acssé v. ask pres.ind.3 sing. 52.10 (acssian, ascian)

acph v. ache pres.ind.3 sing. 45.28 (acan)

acwellan v. kill 4.19 (acwellan)

adinesse see eadinesse

açhe; aéld; aélle adj. see alche; eald; al

aélle excl. oh! 45.23 57.7 (ealâ)

almesse see almesse

ände n. end 2.1 9.16 12.3 etc. ande 2.3 9.8 16.10 (OA ande)

ängel; ańi; anne see angel; ani; an

ær conj. before, until 15.31 19.24,26 21.23 etc. ar 41.20

ær ðanne/ðane 7.2 27.30 31.33 etc. ar ðanne 51.10 72.7

adv. before, previously 23.2 36.29 41.20 45.24 comp.

ærer 41.31 arer 58.31 arerer 22.29 25.16 35.17 etc. harrer 66.20 superl. arst 1.2 6.15 7.31 etc. (ær)

äure adv. ever, always 1.13 4.27 5.26 etc. aure 4.29 6.14 7.16 etc. eaure 46.9 eure 10.25 27.15,21 etc. auer 5.31 12.2 haure 68.17 (äfre, äfer)

äurema adv. evermore 51.31 aurema 64.16 auermu 29.14 48.4 (äfre + mā)

äurilch see aurich

aﬄeien v. put to flight 36.20 (aﬄian)

aﬄeirer adv. first 52.3 (a + forewoord)

after prep., conj. after, according to, according as 6.25

8.16,31 9.15 etc. with (ðan) ðat 6.26 20.14 28.17 etc.

adv. afterwards 48.24 (aﬅer)
aginnen v. begin 50.23  anginnen 13.23  pres.ind.plu. anginne8
45.12  pret. 3 sing.  agann 55.32  pret.ind.plu. agunnen 74.24
pp. agunnen 75.5  agunnen 1.10  (agninnan, anginnan)
agean (1) prep. against, towards, in return for 4.10 6.18 7.19
etc.  ajen 36.11
(2) adv. again, back 38.22 41.20 44.22 etc.  (agean, ongean)
ageanes (1) prep. against 2.22 3.8 4.32 etc. agenes 37.7 44.13
ongeanes 7.28 44.1 52.15 66.12 ongeanes 31.18
(2) conj. ageranes 59.9-16 (prev. + adverbial -es)
ageen adj. own 7.4,6.15 11.12 etc. auzen 6.29 45.25 64.6 awen
17.5 51.29 auwen 26.28 agene 3.2 6.27 7.10 etc. awene
4.7 auge 5.19 11.18 14.17 etc. awene 1.1 6.26 9.28
etc. auwen 20.22 q. agenes 55.7 (agen)
ageen v. own, have, ought, be obliged pres.ind. 1 sing. awh 7.16
2 sing. auht 16.24 20.17 37.20 etc. auht 70.25 n'aust
32.24 3 sing. aw 17.23 awh 34.4 52.5 54.11 etc. ah 71.6
auh 22.3 44.14 54.10 owh 36.27 61.34 auht 30.33 auh
35.11 plu. azen 68.17 71.14 ageen 7.3 54.1 aween 17.6
30.30 (agenn)
ageen prep. see agean
ah; singles see ajen v.; angel
alser (1) adj. either 40.7 oser 53.14
(2) conj. both ... and 3.23 6.21 17.12 etc. aißer 3e ...
3e 6.8 (alser)
akenned pp. begotten 12.14  (acennan)
al see all
alche adj. each, every 9.13 10.16 17.26 etc. alche 5.7 8.12 38.10
44.14 allich 9.15 allche 9.26 elch 30.33 61.19 ealch 38.24
alchne 19.34 alchen 49.16 elcher 65.26 70.27 elchere 37.19
38.20 (alc)
alder n. prince, chief 55.5  (OA alder)
alhwat conj. until 3.16 25.12 41.19 allhwat 34.5 57.13 allwat
68.25 (al + hwat)
aliesen v. save, redeem, free 31.27 58.15,21 pres.subj.sing.
aliese 7.16 pret.ind. 3 sing. aliesed 59.26 (alisesen)
aliesend n. saviour, redeemer 59.26 D. aliesende 50.33 (alisesend)
aliesendnesse n. redemption 57.13  (cp. alisesends, alisesend)
al (1) adj. all 3.15 4.23 5.11 etc. al 4.13,28 12.27 13.13 etc.
alle 1.1,10,11,17 etc. alle 24.30 D. allen 49.12 G. alles
12.17 15.27 allre 60.9 aere 1.4 23.28 32.31 etc.
(2) adv. all, entirely 1.24 15.23 29.7 etc. al 9.6 30.26
32.1 etc. (OA all)
alle n. hall D. 70.22 (OA hall)
alles adv. all, entirely, quite 11.27 14.27 68.25 etc. (eall +
adverbial -es)
almesse n. alms 2.28 18.31 33.23 63.2 plu. almesses 69.31
almessen 33.21 almesses 32.3 (almesse)
almihti adj. almighty 5.16 6.24 7.31 etc. almihti 11.6 almihtin
3.9 30.25 62.24 etc. almihines 20.8 (almihtig)
alswa adv., conj. as, so, as if, also 3.12 6.20 7.7,23 etc.
alswa 28.3 alswo 1.14 2.21 3.20 etc. allswo 26.2 45.23
also 14.21 33.9 45.2 etc. alse 9.6 32.35 38.31 etc.
(al swe)
am see bien
amang prep. among 34.16 amang 38.2 among 40.19 (on manx)
amidde prep. in the middle of 25.27 (on middan)
amidewarde prep. in, in the middle of 23.27 24.22 25.25 (prev.+
veard)
amti adj. empty 11.23 (amti)
an prep. see on
an adj., art. one, a, an 1.6,7 2.7,24 etc. on 1.26 31.14 38.6
etc. ane 1.20 2.18 3.10 etc. one 20.25 24.27 26.19 etc.
anne 2.22 9.6 47.18 71.13 enne 67.3 ann 55.13 a 9.6
15.19 19.27 etc. hone 61.18 ones 19.33 onen 62.17
are 15.25 (an)
anal6; anaon see onal6; anon
anbidende pres.p. awaiting 15.8 (anbidian)
ancer n. anchorite 36.29 anker 36.30 plu. ancrees 17.2 68.10
71.14 (ancre)
ande n. malice 44.27 (anda)
ande see ande
andette v. confess pres.subj.sing.61.16 imp:plu. andetti8 61.11
(andettan)
andettednesse n. confession 61.8 andetetdnesse 60.30 andetnesse
60.28 (andetness, with infl. of pp. from prev.)
andgeat n. intellect, understanding 42.29 62.13,14 andget 42.27
44.31 63.23 angeat 42.33 (andgiet, andget)
andin v. end, finish pres.ind.plu. andie 69.1 pret.plu.
andeden 74.25 (OA andian)
andlicnesse see anlicnesse
andsware n. answer 8.14 answere 28.34 (andswaru, andswere)
andswerien v. answer 8.25 andswerigen 44.2 pres.ind.2 sing.
andswerest 29.26 3 sing. andsweres 11.15 23.7.19 46.1 etc.
imp.sing. andswere 8.17 pret. 3 sing. andswerede 33.29,33
39.2 56.16.20 andswerede 12.32 (andswarian, andswarian)
anne adv. alone, only 4.24 25.11 36.20 etc. one 7.31 35.9 52.12
etc. (āna)
angel n. angel 2.9 3.13 51.25 etc. angel 27.17 angle 26.26
angele 52.20 plu. angles 7.3 21.19 60.2 angles 7.11
15.13 27.8 56.16 (OF angele OE enge)
angelich adj. angelic 64.23 (prev. + iC)
anginn n. beginning 12.7,19 29.20 etc. angin 57.7 anginn 2.8 50.26
D. anginne 12.19 (anginn)
anginnenn see aginnen
angest see angeat
ani adj. any 2.31 5.26.31 6.19 etc. ani 1.1 37.32 anige
15.20 19.9 anigere 50.11 (ānig)
anlepine see onlepi
anliche adv. lonely 69.5 (ānlic)
anlicnesse n. face, likeness 11.9,14,18 19.4 etc. andlicnesse
48.3 57.9 (ānlicnesse andlicness)
anne see an
annesse n. (1) unity 12.12 onnesse 75.20
(2) loneliness 71.8,14,15 74.16 onnesse 36.25 68.10,11
(ānness)
anon adv. at once 19.4 40.26 50.31 etc. anoan 67.24. (with to)
even to, right to 2.3 3.28 16.29 etc. anoan 4.3 (on ān)
ansære adj. solitary 36.30 (see note 36.30)
ansiene n. face 15.24 41.15,17 47.30 (ansyn)
answere see andswere
apostel n. apostle 6.4 13.9,29 14.26 etc. apostele 32.32 36.15
44.17 46.28 plu. apostles 17.31 (OF apostle OE apostol)
ar see ār
araren v. raise, build 13.4 16.19 arāran 41.25 pres.ind. 3 sing.
arārō 20.27 plu. arāreō 50.15 pret. 3 sing. ararde 45.10
ararēde 55.27 pp. arard 48.30 (arāran)
arche n. ark 21.23,28 (OF arche)
ardnesse see hardnesse
are n. mercy, grace 7.32 9.19 10.10,20 etc. ore 28.24 40.28 41.28 etc. (ar)
are art.; arer see an; ær
aredde v. save pres.subj.sing. 51.19 (ãhreddan)
arewen n. plu. arrows 31.16,17 (arewen)
arfastliche adv. piously 15.8 (ar + fast + lice)
arisen v. rise 38.2 pres.ind. 2 sing. arist 47.3,5 pret.indic.
3 sing. aras 12.25 aros 16.20 59.26 60.1 (arisan)
armed adj. see earm
armes n. plu. arms 51.1 (earm)
arnde n. errand 28.9 (arend, arende)
arer, arst; art see ær; bien
aruednesses n. plu. difficulties 47.24 (earfopness)
asolkennesse n. sloth 1.21 asolknesse 1.19 (asolcennyss)
asse n. ass 46.10 (assa, asse)
astored pp. stored 48.32 (OF estorer)
astrehte v. stretch pret.ind.3 sing. 56.32 (astreccan)
at prep. at, in, from 5.25 9.27 12.3,8 etc. hat 70.27
aten (= at the) 16.10 (at)
atbersten v. escape 52.19 (atberstan)
atempreð v. pres.ind. 3 sing. temper, regulate 53.22,25
(a + temprian)
ates n. plu. food 63.12 67.11 68.24 69.23 D. aten 68.29
(æt)
atte see eten
atter n. poison 61.10 D. attre 59.23 (attor)
aœ n. oath, swearing 4.5,15,16 9.5 (œh)
auen, augen see ašen, auwen
auer, aure see œure
auht (1) pron. anything 19.4 66.12 awht 72.6
(2) adv. at all 30.13 ouht 26.18 (a(wi)ht, a(w)uht, õ(wi)ht)
auhte adj. worthy, excellent 39.28 (attributive use of prev.?)
aurich see æurilche
awei adv. away 5.17 9.32 11.16 etc. aweig 9.30 (a weg)
aweithest v. awaken,raise pres.ind.2 sing. 10.26 (aweccan)
aweiward adv. away 23.3 (a weg + weard)
awen see aegn
awergede pp. cursed 1.11,26 45.4 awergheade 3.19 (awyrzan)
awht see auht

B.b
bafte prep. behind 5.8 bafte 10.16 (beaftan, baftan)
bafitespine n. backbiting 5.1,3 (prev. + sp(r)ce)
bam; baren see baðe; beren
bare adj. bare 31.19 (bær)
barnen v. burn 19.18 barnen 32.34 bernen 16.5 pres.p. barnende 17.31 36.13 barninde 24.18 71.21 (bernan)
bat v. beat pres.ind.3 sing.14.20 (beatan)
bap n. bath 53.20 (bæp)
baðe (1) adj. both 4.10 5.7 14.3 etc. boðe 47.18 G. beire 12.16 18.2 40.7 D. bæm 12.15 48.13
(2) conj. both (...) and) 5.16 8.27 12.22 etc. boðe 21.20 25.26 (bā pā)
be- see also bi-
be prep. by; concerning, in respect of; in; through 1.25 4.12,22 6.24 etc. bi 8.15 27.16 33.22 etc. bie 4.12 14.24 etc. (be, bī)
beames n. pl. weaver's beams 19.22 (beam)
bebode n. commandment A./D. 4.11 9.24,32 20.5 etc. plu. bebodes 33.30,32 35.30 (bebod)
becaht pp. deceived 16.14 (be + AN cacher)
becam see becumen
beclepð v. sue, accuse pres.ind.3 sing. 47.4 pp. bicleped 4.17 (beclypian)
becnawe pp. (+ am) recognise, confess 3.7 6.8 72.13 bicanwe 41.13 (becnawen)
becumen v. become 41.31 58.7,16 pres.ind.plu. became 53.23 pret.ind. 3 sing. becam 48.3 subj.sing. became 33.16,20 (becuman)
becweð v. bequeath imp.sing. 73.17 (becweðan)
bedæld pp. deprived 20.9 (bedælan)
bedd n. bed 73.10 D. bedde 71.2,5 (bedd)
bede n. prayer 63.1 70.18,20,27 etc. (bēd)
beden see bidden
befallen v. fall pres.subj.plu. 60.11 (OA befallan)
befaste6 v. entrust pres.ind.plu. 39.11 (befastan)
befelen v. (1) defile 21.11 pres.ind.3 sing. bifele6 46.26
plu. befele6 60.20 pret.ind.plu. befielde 21.6 pp.
befeld 41.6 (befyIan)
(2) commit, urge pres.ind.2 sing. befelst 69.3 pret.ind.
3 sing. beuall 25.12 69.4 pp. beuolen 4.21 5.22 7.30
(befelIan)
beforen adv., prep. before 25.21 46.13 51.10 etc. before 56.31
(beforan)
begetpen v. boast 63.19 pres.ind.3 sing. bigelp6 2.28 (be + 
gyUpan)
behat e n. promise D. 15.23 plu. behotes 15.11 (behat)
behaten v. promise 64.21 pres.ind.2 sing. behatst 4.29 35.16
3 sing. behat 43.25 plu. behote6 15.18 behote6 15.19
pret.ind. 1/3 sing. behet 5.25 18.5 62.18 64.16 behet
15.11 27.5,14 2 sing. behete 57.29,31 pp. behaten 1.15
16.23 35.15 etc. behoten 4.4 48.8 54.25 bihoten 60.1
(behatan)
beheue adj. profitable 49.25 50.23 54.8 74.9 biheue 70.30
behieue 53.29 (behefe)
behofde n. benefit D. 25.26 behofte 43.17 beofte 67.5
(behef, *behof)
behoten see behaten
behovee v. (impers.) is necessary, suitable pres.ind.3 sing.
19.13 31.8 49.22 behoue6 19.25 beoue6 61.9 bihoue6
60.27 plu. behouve6 19.24 pret.ind.3 sing. behofde 26.17
(behofian)
beire see baie
bei6 v. buy pres.ind.3 sing. 60.18 pret.ind.1 sing. bouhte
5.26 (byc3an)
belauen v. remain 49.19 beleauen 37.3 pres.ind.3 sing.
belaf6 36.14 40.18 pret.ind.3 sing. bileafde 5.27
(belafan)
beleae n. belief 25.33 46.27 (geleafa)
belem6 see belimp6
beli n. belly 68.34 (belg, belig)
believe v. believe pres.ind.plu. 13.5,12 15.17 etc. believe
12.9 pret.ind.1 sing. beliefde 27.16 pp. beliefde
14.16 (geliejen)
belief v. belong pres.ind.plu. 50.5 pres.ind.3 sing. belemé,
50.12 (belimpan)
bemáine v. complain pres.ind.3 sing. 68.30 imp.sing. bemáen 56.29
pret.ind.3 sing. bemánde 57.6 (bemánan)
bemáne n. complaint 10.29 (from prev.)
ben; bene see bien; biene
benemen v. bereave, deprive 7.8 20.23 71.13 binemen 25.18
pres.ind.3 sing. benemen 6.12 benime 63.30 plu. benemen
39.25 52.30 subj.sing. beneme 34.5 benime 7.2 55.7 plu.
benime 66.27 imp.sing. bemen 41.18 (beniman, beneman)
benen n. plu. beans 21.13 (bean)
benečen prep., adv. beneath 47.8 61.27 (benečopan)
beon see bien
beplaitio v. sue pres.ind.plu. 40.4 (be + of plaitier)
bereaued v. bereave pret.ind.3 sing. 57.25 pp. bereaued 12.3
(bereafian)
beren v. bear 26.28 27.3,13 35.21 etc. bere 16.24 pres.ind.
beró 20.5 plu. bere 61.33 67.22 subj.sing. bere 16.26
28.8 imp.plu. bere 35.28 pret.ind.2 sing. bere 51.31
3 sing. ber 24.18 25.29 43.23 etc. plu. baren 59.11 pp.
geboren 7.11 iboren 10.12 54.34 (beran)
berewnessen. repentance 72.19 birewnesses 10.2 52.23 (from next)
berewsen v. repent 60.14 beriwisn 60.14 (behreowsian)
berewinge n. repentance 3.3 60.16 72.29 beriwinge 62.32
bereweinge 42.13 (behreowsung)
berzen v. save 40.10 50.20 75.12 bergen 75.10 bergen 36.7
pres.ind.3 sing. berge 50.29 pp. geborgen 20.14 26.22 64.28
etc. geborgen 13.17 20.16 35.18 etc. geborgen 59.1
geborgen 7.20 iborgen 9.4 64.22 75.5 iborgen 18.17 19.20
31.12 54.8 iborgen 53.3 (beorgan)
beriels n. tomb 69.4 (OK berjels)
berken v. bark 54.22 (beorcan)
bernen see barren
berste v. burst pres.ind.3 sing. 36.13 plu. 36.17 (berstan)
berênen n. burden 35.29 A, berêne 35.28 (OK berben)
besantes n. plu. bezants 8.6,11,20,21 (OF besan, Lat. bezantius)
beseken v. beseech 70.22 71.19 72.9 73.28 besechen 70.27
pres.ind.1 sing. besieche 10.30 besche 23.14 besieke
72.30 3 sing. beskeh 40.18 beske 72.6 plu. besechen
5.30 beske 54.18 besce 70.15 subj.sing. besieke 10.6
beseke 74.7 imp.sing. besiecke 19.6 besiech 58.9 pret.ind.3
sing. beschte 71.29 72.2 besohte 73.15 plu. beschten
55.26 55.27 56.31 (besêcan)
besett pp. beset 47.32 (besetten)
besmiten pp. polluted 4.23 (besmitan)
beswiken v. deceive pres.ind.3 sing. beswik 1.27 11.18 16.10
39.5 beswich 66.17 plu. beswiken 39.22 imp.sing. besvic
20.2 pret.ind.3 sing. beswoc 25.20 pp. beswiken 1.7, 22
2.19, 21 etc. beswiken 24.7 30.24 33.13 etc. (beswican)
besonken pp. laboured 75.8 (beswincan)
bet adv. better 48.32 52.11 bet 2.25 36.26 (bet)
betachen v. deliver, entrust 37.18 41.25 pres.subj.sing.
betache 37.11 betache 37.11 pret.ind. 1/3'sing. betahte
8.2, 6, 21 pp. betaht 21.26 (betachen)
betten v. claim 37.19 38.3 (betellan)
betere comp.adj., adv. better 13.23 14.23 18.22 etc. betre
14.21 bettre 64.3 69.12 71.19 (bet(e)ra)
betide v. happen, become (of) pres.subj.sing. 18.31 (be + tidan)
betwisen pp. conducted 6.2 (be + teon)
betst adj., adv. best 10.31 17.10 32.21 etc. betste 73.20
(betst)
bette see bieten
betwen prep. between 48.26 57.18 74.13 betwenen 25.15
betwienen 11.21 (betweonan)
beüchen v. think about, consider 25.14 pres.ind.2 sing.
beüncst 32.8 3 sing. beünc 66.17 imp.sing. beünc
56.21 beünc 67.24 (beüncan)
beuall, beuolen see befelen
bewant v. turn imp.sing. 50.21 (bewendan)
bewedded pp. married 2.24 40.24 65.25 (beweddian)
beweopê v. weep for pres.ind.3 sing. 2.26 pret.ind.3 sing.
beweop 42.16 bewop 72.25 (bewépan)
beweren v. defend 39.23 (bewerian)
bewunden pp. wrapped 24.28 (bewinden)
bewune adj. accustomed 69.6,7 bewunen 69.9 (gewuna)
bi- see also be-
bi prep. see be
bidden v. pray, beg 71.11,17 73.30 75.23 pres.ind. 1 sing.
bidde 3.17 7.32 10.5 etc. 3 sing. bitt 38.10 47.11 54.11
subj.plu. bidden 70.29 imp.sing. bide 19.6 50.13 72.8
bidden 71.3 plu. bidde (we) 3.27 bidde 9.19 bidde 10.18
pret.ind. 1 sing. badd 48.17 plu. beden 72.2 (bidden)
bien v. be 1.26 2.13 3.21 etc. ben 26.12 30.30 62.9 etc.
beon 60.10 benne 35.10 61.34 bene 52.5 71.6 pres.ind.
1 sing. am 2.13 3.7,8,25 etc. am 47.23 2 sing. art
12.32 14.11 20.15 etc. biest 51.20 best 67.7 3 sing. is
1.6,7,8 etc. ys 25.26 40.28 his 29.28 59.24 60.16,30
bies 1.10 14.33 48.4 etc. plu. bies 1.1 2.11,31 etc.
bies 12.16 beos 7.23 9.14 24.26 be 43.29 61.29
70.9 bien 31.15 ,17 34.22 etc. ben 61.28 bie 48.31
subj.sing. bie 1.8 3.4 4.32 etc. be 48.30 70.29 74.3
plu. bien 9.24 11.30 21.30 etc. ben 67.18 bie 54.31
imp.sing. bie 29.2,8 30.8 etc. be 22.27 plu. bies 44.30
50.18 56.4 69.16 pret.ind. 1/3 sing. was 2.8 3.13,28
etc. 2 sing. ware 8.8 11.21 43.16 etc. were 12.1 plu.
waren 9.10 10.12 27.4 etc. waren 3.20 36.21,31 55.33
werten 51.13 ware 21.14 subj.sing. ware 4.17 5.10 13.14
etc. waren 10.11 23.17 33.9 etc. plu. waren 40.7
pp. geben 2.14 ibien 3.26 7.22,25 58.3 bien 7.27 (beon)
biene n. prayer 42.20 70.16 bene 73.27 plu. bienes 30.6 32.3
benes 66.30 (ben)
bieten v. mend, atone for 33.8 58.19 pres.ind. 3 sing. biete
3.2 pressubj.sing. biete 66.20 plu. biete 38.32 imp.sing.
biet 33.8 pretsubj.sing. bett 33.8 pp. ibett 12.29
(beten)
bigaste n. possession 39.12,13 plu. bigastes 21.33 (from next)
bigeten v. get 8.6 16.8 31.25 etc. begaten 70.2 pres.ind. 2
sing. begiathest 62.20 3 sing. begatt 61.13 begiet 68.7 plu.
biget 39.27 subj.sing. begete 39.26 74.26 begiete 5.26 pret.ind.
1/3 sing. begat 72.12 bigatt 8.7 46.17 subj.sing. bigate
5.26 pp. bigaten 8.20,23 15.32 etc. begaten 71.25 (begieten)
bilif n. provisions 45.29 biliue 46.17 (bileofa)
bilokin v. look after 49.23 pres.ind. 3 sing. belokeð 49.9
  subj.sing. belokie 61.19 (belociæ)
binden v. bind 8.27 pres.ind.plu. bindeð 66.1 pp. gebunden
  42.31 ibunden 20.32 22.29 26.11 50.9 ibunbe 20.15
  (bindan)
biscope n. bishop. D. 54.9 plu. bisscopes 26.12 (biscop)
bismeres n. plu. insults 26.16 29.4 (bismer)
bisne adj. short-sighted 62.17 (? bi-sene)
biterliche adv. bitterly 42.17 (biterliçe)
bitter adj. bitter 16.31 44.26 bitere 20.27 22.9 28.16 etc.
bittere 72.25 bitre 59.16 (bit(t)er)
bladde n. bladder 73.19 (bladdre)
bland v. blind imp.sing. 63.7 (blendan)
blast n. breath, wind sing. 47.20 plu. blastes 22.13 (blest)
blescien v. bless 41.30 pres.subj.plu. bledscin 75.19 imp.sing.
  blesci 6.18 pp. iblesced 6.7 25.27 54.25 etc. iblescede
  25.18 59.3 (blescian, influenced by blissian)
bleGeliche see bliOeliche
blind adj. blind 63.4 blinde 24.22 37.34 54.19 63.10 (blind)
blindfallede pp. blindfolded 59.10 (blind-fellian)
blisse n. bliss 6.23 8.9 10.24 etc. plu. blisses 28.18 (bliss)
blisse adj. glad 41.21 45.23 70.6 (blisse)
bleGelicher adv. gladly 5.29 11.2 17.33 etc. bleGeliche 6.5
  18.14,16 etc. comp. bleGelicor 4.18 27.6 bleGeliker 11.3
  bleGelicher 11.19 (bleGelice)
blod n. blood 10.10 26.1,14 59.21 D. blode 59.22 65.28 (blŏd)
boc n. book 30.32 D. boke 9.9 18.33 70.20 boche 32.12 (bŏc)
bodeden v. announce pret.ind.plu. 7.13 (bodian)
bonen n. plu. bones 46.6 (bān)
borde n. table D. 21.33 26.9 (bord)
borGin v. borrow 38.19 (borGian)
bote n. (1) boat D. 21.32 (bāt)
  (2) remedy, penance 19.4 38.32 (bot)
boG; bouhte see baG; beiG
bowes n. plu. boughs 22.32 (bōG)
brade n. breadth 22.32 (brādu)
bread n. bread 25.35 26.2,9 44.3 bred 73.8 D. breade 74.1
(bread)
bredale n. wedding 47.33 (brýd ealu)
bredgume n. bridegroom 47.33 (brýd quuma)
breken v. break 68.27 brekene 5.20 pres.ind. 2 sing. brekst
44.15 3 sing. brekð 36.14 brekþ 18.28 (brecan)
brene n. heat, burning 9.1 31.32 59.24 (ON brenna)
bried n. bride 51.29 (brýd)
briht adj. bright 15.13 52.16 brihte 16.5 69.7 superl.
brihteste 2.9 (bryht)
brihtnesse n. brightness 15.12 (bryhtness)
bringen v. bring 11.32 21.27 bringe 16.20 pres.ind. 3 sing.
bringð 64.10 bringþ 17.32 18.29 50.14 57.4 brinkþ 41.1
subj.sing. bringe 23.10 plu. bringen 51.22 pret.ind. 1/3 sing.
brohte 2.8 4.10 17.22 etc. pp. ibrohte 10.18 (bringen)
broðer n. brother 1.3 5.6 31.2 55.27 plu. broðren 37.31
(brópor)
bruken v. enjoy 69.3 (brúcan)
brusel adj. frail 45.28 (*brýsol)
buce n. belly D. 26.10 (búc)
bugen v. bend, turn 32.13 pres.ind.plu. bugð 9.18 25.3
(búgan)
buhsum adj. obedient 25.4 37.14,27 48.13 (búhsum)
burh n. town 51.11,13 burgh 68.4 (burh, burg)
bute prep., conj. except, unless, but 3.21 4.13 7.1 etc. buten
64.20 68.24 69.31 71.13 (butan, bûte)
buuen prep. above 51.24 (bufan)

C, c
cam; cann see cumen; cunnen
carefull adj. sorrowful 43.31 (cearful)
carite see charite
casteles n. plu. castles 64.4,6 (OE castel < ONF castel)
chapmann n. merchant 60.18 (ceap mann)
charite n. charity 17.14 19.19,25 etc. karite 18.13,24,33 etc.
kariteð 9.34 10.14 31.4 33.2 carite 22.16,32 cariteð
23.14 47.3 (AN carite(t), ONF charité)
cheas v. choose pret.ind.1 sing. 11.1 pp. zecorene 24.18 38.7 53.11 etc. zekorene 8.31 icorene 36.16 ikoren 59.32 (céosan)

cheastes n. plu. quarrels 20.27 (ceast)
cherche n. church 13.4, 6 21.28 cherche 69.30 chereche 25.27
cherches plu. cherches 38.28 (cyrice)
cheringe n. trading 5.27 chiepinge 39.5 (ceaping)
cherch n. church 13.4, 6 21.28 chierche 69.30 chiereche 25.27
chierches plu. chierches 38.28 (cyrice)
child n. child 24.27, 31 27.3 etc. chilt 42.21 plu. children 17.4 20.8 25.24 etc. chldre 20.16 27.13 37.3 (cild)
childhade n. childhood p. 33.33 (cildhād)
chiuerinde pres.p. shivering 31.33 (ME chiueren, probably a blend of chillen + biueren)
chiueringe n. chattering, gnashing 9.1 (as prev.)
clane adj. clean, pure 61.33 62.8, 10, 19 etc. clene 41.8 47.31 60.8 (clēne)
clannesse n. purity, chastity 21.17 61.25 64.15 etc. clennesse 61.24 (clānness)
clanse v. cleanse imp.sing. 61.34 pp.iclansed 41.3 iclensed 32.1 (clānsian)

clothes n. plu. clothes 28.26, 27, 32 etc. cloches 2.33 (clēp)
clepien v. call 51.19 clepiæn 32.28 pres.ind.1 sing. clepie 10.13 clepiæ 10.4 3 sing. clepeæ 8.26 24.3 26.24 70.17 plu. clepieæ 5.7 clepeæ 36.30 subi.sing. clepidæ 72.8 imp.sing. clepe 28.7 37.30, 33 63.16 pret.ind.3 sing. cleped 15.5 54.20 pp. iclepæd 1.8,20 2.7 etc. 3eclepæd 3.12 (clepæn)

clepienge n. calling 35.31 (clopæng)
clerec n. clerk 40.16 (OE cler(i)c, OF cleric)

clothes see clothes

cnelling v. kneel pres.ind.plu.25.3 imp.sing. cnyle 72.9 (cneðælian)
cnewes n. plu. knees 25.3 (cnew)
cnewlinge n. kneeling 63.1 (from cnewælian)
cnith n. knight 60.17 (cniht)
cold adj. cold 53.20 54.6 (WS ceald, OA cael)
comen see cumen
corne n. corn D. 14.19 (corn)

costninges n. temptations 59.25 (costnung)
craftes n. plu. skills 32.12 (craft)
crauen v. accuse 37.19 (crafian)
crauiere n. accuser D. 37.11,18 (from prev. See note 37.18)
crep v. pres.ind.3 sing. creep 50.29 imp.sing. crep 50.31 (creopan)
crewlinde pres.p. crawling 69.8 (MDu. crevelen, ON krafla)
cristendome n. christendom, baptism 3.27 36.6 D. cristendome 12.7 (cristendom)
cristene n. christians 47.2 (cristen)
cristeneman n. christian 4.17 (prev. + man)
cumen v. come 6.21 8.13,25 etc. pres.ind.2 sing. cumst 12.2 36.10 37.17 3 sing. cump 2.7 5.18 9.3,27 etc. cum² 9.17 17.28 22.19 etc. cume³ 14.33 60.29 plu. cume³ 4.3 8.12 22.13 etc. cumen 38.27 cume 21.1 subj.sing. cume 26.15 40.33 plu. cumen 35.1 51.10 imp.sing. cum 51.29 54.29 plu. cume (we) 56.27 cume² 29.22 35.25 pret.ind.1/3 sing. cam 6.23 7.9,10 etc. com 17.31 subj.sing. come 55.4 70.22 plu. comen 7.11 11.26 21.14 etc. pp. gecumen 58.32 70.17 icumen 49.33 (cuman)
cunnen v. know how, be able pres.ind.1/3 sing. cann 24.31 40.17 40.21 etc. plu. cunnen 24.12 32.20 38.14 etc. subj.sing. cunne 35.2 49.23 kunne 35.3 pret.ind.1 sing. cu²e 4.21 plu. cu²e 4.23 (cunnen).
curune n. crown 7.8 (ONF curune)
cwelleres n. plu. killers 37.12 (cwellerere)
cwēsen v. say 5.13 pret.ind.3 sing. cwa² 26.32 33.28,32 etc. (cwēsan)
cwide n. legacy 73.17 (cwide)
cyme n. coming 15.9 (cyme)
cyve³ see ke³en

D, d

dade n. deed 63.14 73.23,29 plu. dades 7.21 8.26 70.6
dades 51.11 (dad)
dai n. day 5.7 8.12 9.13 etc. daiz 68.26,32,34 etc. D. daige 1.25 2.3 4.22 etc. G. daiges 8.16 19.33 72.23 plu. daiges 68.4,9,15 dagas 13.22 dages 68.13 daigen 33.26 (ðæg)
dale n. share, part 2.17 10.9 dole 55.22 (ðæl)
dale v. share, divide pres.ind. 1 sing. 19.17 deale 32.33 2 sing. dalst 22.24 pret.ind.plu. dælen 38.25 (dælan)
dead adj. dead 14.25 73.18 deade 7.23 38.18 55.27 (dead)
deadbote n. penance 52.24 (dæd bote)
deadliche adj. mortal 25.4 30.14,24 54.15 dedlich 71.29 (deadlice)
deale see dale v.
deæ n. death 3.15,20 4.18 12.25 etc. D. deæge 1.9 3.28 4.3 etc. G. deæges 25.23 55.28 (deap)
deæne adj. deaf 37.34 (deaf)
deæ, deæst, deæden see don
deme n. judge 38.18 (dema)
demen v. judge 12.27 26.14 pres.ind.plu. diemeæ 28.32 subj. plu. demen 52.23 pp. idem 38.31 52.25 59.2 (deman)
depnesse n. depth 2.10 (deopness)
derweræe adj. precious 7.12 21.14 40.26 etc. derweræe 64.13 derworæe 67.22 superl. derworæeste 25.28 (deorwyre)
derien v. harm, hurt 50.30 deriæen 30.5 (derian)
derne adj. secret 1.6 dierne 1.8 (WS dierne, non-WS derne)
derneliche adv. secretly 70.4 71.17 (from prev.)
dest, deæ see don
dieælæcæ adj. deeply 3.22 (dæoplæcæ)
dier n. animal 46.12 69.19 74.30 (deòr)
diemeæ; dieræ; diest, dieæ see demæ; dieræ; don
dieulæelicæ adj. devilish 21.30 (from prev.)
dohter n. daughter 31.28 plu. dohtren 26.33 (dohtor)
dole see dale
dom n. judgement 29.2 33.23 52.7 etc. D. dome 25.21 26.15 33.10 etc. (dæm)
domesdai n. judgement day 12.27 domesdale 5.11 (ðomes doeg)
domesmann n. judge 60.22 (ðomes man)
don v. do 1.1,18 11.15 14.3 etc. donn 35.16 donne 1.11,16,17
7.1 etc. done 30.2 64.4 pres.ind. 1 sing. do 3.24 51.18
2 sing. dost 16.31 dest 20.1 22.23 38.3 etc. dest 4.28
20.2 51.5 3 sing. doð 1.13,15 2.28 etc. dop 18.15 deð
1.14 14.26,27 etc. dieð 2.20,28 12.10 etc. plu. doð
2.31,32 17.5,6 etc. deð 62.29 don 38.14,15,16 (subj.sing.
do 18.20 19.9 28.20 etc. plu. don 17.7 34.23 71.17
imp.sing. do 6.17 13.29 18.33 etc. plu. doð 9.15,18 61.5
dop 13.31 pret.ind. 1/3 sing. dede 2.16 3.23 4.10 etc.
2 sing. dedest 5.9 11.12 72.26,27,31 plu. deden 25.15
49.19 74.23,24 pp. gideon 8.14 14.17 25.21 etc. giedon
72.25 idon 1.14,23,24 3.8 etc. don 75.6 (don)
draden v. dread, fear pres.ind. 3 sing. drat 31.5,6 plu.
dradeð 30.24 34.15 draden 31.1 imp.sing. dræd 30.33
plu. dradeð 30.29 pres.p. dradinde 29.15 (drædæn)
dradenesse n. fear 29.18 30.12 31.3,5 etc. drædnesse 29.17,23
30.3 31.2 (from prev.)
drægeð v. draw pres.ind.plu. 28.26 (drægan)
drench n. drink 44.7 drench 43.29 D. drinke 68.28 plu.
drenches 21.10 63.12 67.11 etc. (drync + influence of drincan)
drieri adj. dreary 1.12 (dregirig)
drihten n. lord 21.3 33.29 (dryhten)
drinken v. drink 18.15 21.14 53.15 etc. pres.ind.plu.
drinkeð 68.26 pret.ind. 3 sing. dranc 25.10 (drincan)
drinkeres n. plu. drinkers 69.2 (dringere)
driuen v. drive, do, follow 20.32 pres.ind.2 sing. drisf 43.18
3 sing. drís 41.16 drisf 49.30 plu. druesð 14.9 pret.ind.
3 sing. drof 45.6 pp. gedriuen 3.13 55.6 idriuen 65.6
(drafan)
drope n. drop 72.32 plu. dropes 21.31 (drops)
drunkenesse n. drunkenness 11.26 (druncneness)
dumbe adj. dumb 37.34 54.20,21 (dumb)
dune n. hill 51.2,15 55.12,21 71.11 (dún)
dure n. door 71.3,6 plu. duren 49.23 (dúru)
dust n. dust 23.27 47.21 D. duste 19.18 33.1 (dūst)
dwel n. error, heresy 14.9 D. dwele 19.28 41.10 (gedweola)
dwell V. prevent pres.ind.2 sing. 67.28 (dwellan)
dwelmenn n. heretics 13.18 (dweola + men)

E.e

eadi adj. blessed, happy 12.9,32 14.15,21 etc. eadie 40.9
eadige 51.4 55.22 56.32 plu. eadigen 17.23 (eadig)
eadinesse n. happiness 12.7 16.22 21.1 etc. (eadigness)
eadmode adj. meek, humble 24.10 28.25 29.1,10 (eadmod)
eadmordliche adv. meekly, humbly 19.6 56.31 64.23 70.26 (eadmodlice)
eadmodesse n. humility 3.2 15.12 23.26 etc. edmodnesse 24.1
plu. edmodnesses 62.18 (eadmodness)
ealch see alche
ealde adj. old 3.24 54.4 55.30 etc. elde 13.26 superl.
eldest 74.19 (eald)
ealleshwer see elleshwar
eard n. homeland 17.5 D. earde 11.32 (eard)
eare n. ear 6.17 63.29 plu. earen 25.1 30.5 66.26 72.5
(eare)
earme adj. poor, wretched 8.24 31.32 44.34 51.16 arme 10.15
(earm)
earninge n. merit 10.19,21 14.6 (earning)
earres n. foretaste 15.28 erres 9.28 (OF erres)
eaure see aure
ec adv. also 4.7 6.21 17.12 etc. ech 63.27 64.27 iec 1.15
3.24 10.4 etc. (e(a)c)
eche n. addition 25.32 (eca)
eche adj. eternal 4.3 9.31 12.28,29 etc. (ece)
echen v. increase 25.15 pres.ind.3 sing. ec3 2.26 pp. ieih
73.28 (ecan)
ecnesse n. eternity 10.25 (ecness)
eft adv., conj. again 5.25 6.4 7.1 etc. (eft)
eftsones adv., conj. 15.10 35.15 44.14 etc. (eftsone + es)
eifulle adj. terrible, awe-inspiring 9.5 (ezeful)
eige n. awe, fear 9.29 63.16 70.25 eighe 27.26 40.21
heige 30.21 (eze)
eigen n. eye D.sing. 34.9 plu. 24.17 30.4 40.30 etc.
eigene 25.2 42.14 59.9 etc. eiene 45.28 eiegene 43.2
(e(a)ge)
eihnte n. property 8.12,14 16.15 etc. heihnte 20.19 (eht)
eiest v. harm pres.ind.2 sing. 66.11 pret.ind. 3 sing.
eieled 66.6 plu. eileen 66.8 (eglian)
eisliche adj. awful 9.25 52.32 (eiesliche)
eisliche adv. awfully 46.24 (eiuslīce)
eich see alche
elde(st) see ealde
eldren n. parents 51.23 54.4 (non-WS eildran)
ele n. oil 16.3 (ele)
elles adv. else 13.16,27 44.23 etc. (elles)
elleshwar adv. elsewhere 9.21 ealleshwer 61.14 (elles hwær)
embe prep. about, around 20.23 23.4 24.2 etc. (ymbe)
embehwile adv. sometimes 31.32 (prev. + hwil)
embebanke n. thought, care 34.14 embebanke 51.15 embebanke 70.24 plu. embebankes 34.16 (ymbe + banc)
emcristen n. fellow-christian 5.23 30.20 39.13 etc. emcristenn
39.4 G. emcristenes 33.12 (emnecristen)
emlich adj. alike 15.13 emliche 12.16 (emīc)
engelisc adj. English 31.14 (englis)
enne see an
eoroa see ieroe
eremite; erres see hermit; earres
eruename n. inheritance 58.10 (erfe + nēm)
eten v. eat 1.23 18.15 21.13 53.15 pres.ind. 2 sing. etst
25.23 pret.ind. 3 sing. att 25.10 (etan)

et see ge
euel n. evil 4.14 6.18 13.33 etc. D. euele 9.18 29.30 30.23
care 61.14 embebanke 51.15 embebanke 70.24 plu. embebankes 34.16 (ymbe + banc)
euel adj. 5.3 14.8 29.31 50.31 euele 5.4 7.25 15.7 etc.
eule 73.12 heuele 5.1 eules 4.6 (yfēl)
eu(e) adv. evilly 5.8 12.28 28.22 etc. (yfēle)
euelnesse n. evilness 5.14 56.26 63.9 (yfēlness)
eure; eureg see œure; ge
fader n. father 3.14,28 4.25 5.7 etc. plu. faderes 3.26 7.1 13.15 etc. (fæder)
fallen v. fall 10.15 pres.ind.plu. falle® 54.19 pret.ind. 1 sing. fel 6.28 fell 41.24 (feallan), OA fallan)
fair adj. fair 45.24 54.5 faire 5.23 14.34 21.30 etc. (fæger)
fandinge n. trial, temptation D. 21.29,30 plu. fandinges 36.11
fondinges 14.22 19.8 51.3 53.24 (fandung)
fare n. journey 64.4 (færu)
faren v. go, travel 36.24 fare 11.22 pres.ind. 3 sing. far® 2.27 8.29 13.10 etc. plu. fare® 17.5 22.8 36.20 39.13 subj.sing. fare 7.2 51.21 plu. faren 27.31 imp.plu. fare® 44.23 (faran)
fast adj. fast, firm 14.31 faste 7.26 19.1 22.15 etc. feste 14.29 (fæst)
faste v. make firm imp.sing. 41.22 pp. ifastned 47.6 51.1 (fæstnian)
fasten n. fasting, fast 16.29 46.16 62.31 etc. D. fastene 44.11 plu. fasten 68.16 (fæsten)
fasten v. fast 1.16 68.12,25 pres.ind. 3 sing. fast 2.27 plu. faste® 68.25 imp.plu. faste® 9.17 pres.p. fastinde 68.17 pret.ind. 3 sing. faste 68.9,15 fastede 68.13 (fætan)
fastliche adv. firmly 10.10 13.16 14.32 etc. (fæstlîche)
fatt n. vat, vessel 61.34 67.20,22 plu. faten 61.33 (fæt)
fewe adj. few 12.2 22.27 28.13 66.21 (fæwe)
feden v. feed 69.24 74.17 pres.ind. 3 sing. fatt 26.3 plu. fed® 26.2 imp.sing. fed 74.1 pp. ifedd 21.12 54.34 (fædan)
fell see fallen
felauscipe n. fellowship 20.31 (next + scipe)
felawgæs n. plu. fellows 69.5 (OE feolæga < ON felægi)
fele adj. many 10.16 11.27 14.27 etc. (fælan)
fellen v. fill 68.34 69.9 pres.ind 3 sing. fèl® 41.33 (fyllan)
felste n. help 75.12 (fylstan)
felœes n. plu. filth 65.10 (fylp)
ferr adv. far 22.32 36.31 (feorr)
ferrene adv. from afar 51.15 (feorran)
ferst, fierst see first
fet(t) fiet; fett see fot; feden
fier n. fire 14.1 17.31 30.31 D. fiere 9.31 12.29 17.21 etc. (fyr)
ifie num. five 3.16 8.1,2,5,7 etc. (fīf)
fifteen num. fifteen 73.27 (fīfteen)
fihten v. fight pres.ind.plu. 44.35 (feohtan)
finden v. find 24.11 36.33 37.2 etc. pres.ind. 2 sing. first
22.27 3 sing. fīnt 47.8 plu. findeō 6.4 7.5 36.27 etc.
findeō 51.24 finden 18.33 finde (we) 73.14 pret.ind. 3 sing.
fond 55.10 plu. funden 49.18 pp. gefunden 30.2 gefunde 4.20
(fidan)
fingre n. finger 24.25 (finger)
dirliche adv. suddenly 61.15 (ferlīce, fērlīce)
first n. time 8.19 fierst 44.16 ferst 73.22 D. firste 8.23
(OK forst)
fiteres n. rags 24.29 (cp. Yorks./Lincs. dialect fitters)
fiteres n. plu. wings 50.34 (fitere)
flene v. flee 68.11 pret.ind. 3 sing. fleih 68.12 (fleon)
flesc n. flesh 10.9 26.13 54.32 flesch 46.16 flasch 48.23 flasch
26.1 D. flesce 43.29 65.28 flesche 43.7 48.24 G. flesches
44.29 flasches 54.33 flesches 11.24 19.8 67.14 (flæsc)
flesliches adj. carnal 21.5 (flæsilic)
fligen n. plu. flies 44.33 (flīge)
flode n. flood D. 21.24 (floid)
flotien v. float 16.4 (flotian)
flowinde pres.p. flowing 40.33 (flovan)
flum n. river 60.6 (OF flum, Lat. flumen)
folgin v. follow 7.6 11.19,20 16.27 etc. folgien 53.2 pres.ind.
3 sing. folgeō 11.23 35.24 55.3 folgiō 49.8 64.14 plu.
folgiō 7.14 20.26 21.3 etc. folgeō 28.1 subj.sing. folge
54.33 55.20 folghi 13.18 plu. folgin 7.5 imp.sing. folge
34.3 37.12 66.10 folgih 38.9 pret.ind. 1/3 sing. folgede
6.26 41.11 2 sing. folgedest 11.11,17 plu. folgeden 28.5
pp. ifolged 7.15 46.9 (folgian)
folgeres n. plu. followers 20.26 28.2 (folgere)
folk n. people 39.22 68.5 folc 58.9 D. folke 27.12 42.20 71.30
G. folkes 63.8 (folc)
fond see vinden

fondin v. tempt, test 36.17 pres.ind. 3 sing. fandee 1.17 imp.sing. fonde 69.10 plu. fondie (we) 10.1 pret.ind. 3 sing. fondede 55.9 pp. gefonded 36.12 gefanded 36.28 ifonded 35.10 fonded 20.19 (fandian, fondian)

fondinges see fandinges

forberen v. forbear pres.subj.plu. 48.12 (forberan)

forbet v. forbid pres.ind.3 sing. 43.30 forbett 5.4 27 18.23 etc. forbiet 40.22 imp.sing. forbet 29.29 pp. forboden 3.22 forbodene 20.28 59.11 (forbeodan)

forbisne n. example 6.15 7.10 14.18 etc. forbisne 24.12 (forebyisen)

forbod n. prohibition 5.20 18.28 D. forbode 2.22 5.4 56.18 plu. forbrodes 33.31 40.22 (forbod)

forbuh v. decline, avoid imp.sing. 19.3 (forbukan)

forcuþere comp. adv. more wicked 25.13 superl. forcuþeste 25.13 (forcup)

fordemp v. condemn pres.ind.3 sing. 26.14 pret.ind.plu. fordemden 25.13 29.2 pp. fordemd 2.4 (fordemman)

fordrugede pp. dried up 41.1 42.1 (fordrugian)

forealmed pp. old 41.10 (for + ealdian)

forenammede pp. forementioned 7.28 (fore + namnian)

forfar v. perish 56.23 74.11,21 pres.ind. 3 sing. forfarð 22.30 subj.plu. forfarð 62.30 pp. forfarð 68.5 (forfaran)

forgaud pp. forfeit 72.14 (ME forgar[t]en < ON fyrirgýra influenced by ME garen)

forgelt adj. guilty 72.11,14,18 forgilt 3.25 forgelt 3.8 6.14 10.29 etc. forgelt 5.4 42.15 forgilt 33.9 forgeilt 59.9 forgilte 31.17 56.13,33 72.27 forgelte 72.26 forgeilt 39.24 47.29 forgeltes 47.23 (pp. of OE forgyltan)

forgegen v. forget 43.22 pres.ind. 1 sing. forgete 23.17 43.24 plu. forgiteð 3.6 subj.sing. forgete 43.23 plu. forgeten 34.12 imp.sing. forget 75.21 pp. forgeten 43.21 (forgytan)

forgieldan v. repay 37.32,35 pp. forgolden 37.35 (forgieldan)

forgiuþen v. forgive 13.12 61.21 forgiuþene 10.7 pres.ind. 2 sing. forgifst 19.34 pret.ind. 2 sing. forgauæ 42.17 72.26 3 sing. forgaf 55.30,31 pp. forgiuþen 25.30 forgiuþene 55.33 (forgyfan)
forgiuenesse n. forgiveness 9.19 10.6 19.6 forgiuenesse 7.32
forgiennesse 61.6 68.7 72.2,11 (forgiiness)
forgiuenlich adj. venial 72.16 forgiuenliche 61.8 (forgifienlic)
forgolden see forgielden
forhaten pp. promised 1.14 (forhatan)
forholen pp. hidden 61.10 (forhelan)
forhowest v. despise pres.ind.2 sing. 32.28 3 sing. forhowes
32.20 pret.ind. 3 sing. forhowede 61.17 (forhoxian)
foriswelen v. swallow 22.26 pp. forsoelen 69.18 69.19
(for3iwen1Ic)
forlaig see forlige
forlaten v. leave, forsake 55.7 pres.ind. 2 sing. forlatst 32.28
51.21 3 sing. forlats 35.21,23 plu. forlated 17.3 27.27
51.22 forlatedep 2.33 subj.sing. forlate 33.18 46.4 plu.
forlaten 70.19 imp.sing. forlat 36.4 51.20 pret.ind. 1/3
sing. forliet 11.11 42.19 2 sing. forliete 11.17 pp.
forlaten 1.12 11.23 21.2 etc. (forlatan)
forleire n. sexual intercourse 65.18 (forliizer)
forliesen v. lose, destroy, dismiss 5.16 19.32 20.10 etc. pres.ind. 2 sing.
forliest 2.29 32.21,23 etc. plu. forliese 4.1 30.26 33.11
subj.sing. forlies 30.4 forliese 31.6 plu. forliesen 21.28
pret.ind. 3 sing. forleas 21.26 40.23 subj.sing. forlure
5.27 pp. forloren 8.12 13.21 29.13 etc. forlorene 69.1
(forli3an)
forlize v. fornicate, commit adultery, rape imp.sing. 33.31 pret.ind.
3 sing. forlaig 40.21 pp. forlizien 65.12 forleiene 55.29
(forric3an)
forloren, forlure see forliesen
forme adj. first 3.14 4.27 superl. formeste 24.12 (forma)
forsaken v. forsake 15.6 pres.ind. 1 sing. forsake 4.31 3 sing.
forsakp 22.6 plu. forsake 4.1 14.26 pret.ind. 3 sing. forsoch
72.24 pp. forsaken 11.29 42.16 55.31 forsakene 1.1 36.23
(forsacan)
forseawin v. show, foreshow 8.29 (forseawian)
forseawnesse n. foresight 51.8,9 (from prev.)
forswald pp. scorched 59.24 (forswa~an)
forswerigen v. forswear 4.16 forweren 4.7 pres.ind.plu. forswere
30.26 (forw3erial)
forswolegen see foriswelgen
forö adv. forth, forward 4.3 5.17 9.33 etc. forp 12.15 comp.
foröer 23.1 27.28 29.28 39.28 furöer 28.3 35.28 (forp)
foröan conj. because, for 1.9 2.11,13,25 etc. forpan 64.4
65.19,26 (forpan, forpan)
forödralegen v. draw forth 73.29 (forp + dralegen)
foröen adv. even 16.15 (forpan, forpum)
foröi adv. because, therefore 3.25 5.9,16 etc. forpi 27.12
64.5 66.9 etc. (for pi)
foröscawigen v. show 73.23 (forp + sceawian)
forösiöe n. departing, death D. 8.24 (forp sip)
forwurpen v. cast out 41.13 pres.ind.plu. forwerpeö 36.22
subj.sing. forwerp 41.15 pret.ind.1/3 sing. forwp
41.11,14 pp. forworpen 6.30 (forweorpan)
forwurpeöö v. perish pret.ind.plu. 16.12 pp. forwurzen 41.10
(forweorpan)
fot n. foot 14.8 D. fote 67.2 plu. fiet 8.27 42.18 44.35 etc.
fet 72.10 fett 66.31 (fot)
fowerti num. forty 68.9,13,15 (fowertiö)
fram prep. from 2.9 4.21 5.17 etc. from 30.22 47.27 fro 21.14
27.22 29.31 51.2 (fram, from)
framde n. plu. strangers 6.9 9.4 20.22 32.6 (framde)
freem n. profit, advantage 23.30 43.17 (fremu)
frie adj. free 67.30 (freö)
friend n. friend 10.26 D. fremd 57.30 plu. friend 32.6 37.31
40.7 D. friende 4.8 frienden 20.22 (freönd)
frieurenesses n. plu. consolations 28.18 (frofö + nes)
frieurien v. console 42.24 pres.ind. 3 sing. frieureö 43.26
frieureöö 52.22 pp. gefrieured 41.32 (frofriöan)
froure n. comfort 41.33 48.1 (frofor)
fule adj. foul 26.9,10 31.30 etc. (föl)
fulfremmed pp. finished 19.23 (full fremman)
fulgewis adv. truly 32.29 52.3 66.1 fulwis 28.23 (full + gewis)
full adj. full 7.24,25 19.24 etc. fulle 32.22 (full)
fulliche adv. fully 25.8 (fullöce)
fultume n. help, grace D. 11.32 23.3,13 etc. (fultum)
funden see finden
G, g

gaderē v. gather pres.ind.3 sing. 23.26 pp. igaderēd 45.14

74.13 75.16 zeigaderēd 45.24 (gad(e)rian)
galnesse n. fornication 11.27 44.27 65.4 67.19 plu. galnesses

21.11,18 (galness)
gan v. go infin. gonne 63.31 pres.ind.2 sing. gost 42.34 3 sing.

gō 63.4 69.17,19 plu. gō 44.3 subj.sing. go 44.18

71.23 imp.sing. ga 1.2 5.17 8.9 etc. go 44.18 45.4

plu. gō 9.30 26.34 pret.ind.3 sing. giede 34.3,7 41.2 etc.

pp. gegan 60.26 (gan)
gann v. begin pret.ind.3 sing. 60.5 pp. gegunnennen 23.9 50.27

igunnen 23.2 (ginnan)
gast n. ghost, spirit 1.11 3.8 9.22 etc. gost 41.9,22,25 etc.

D: gaste 10.21 12.24 44.8 65.2 goste 45.23 48.23 G: gastes

20.30 plu. gastes 11.20,26,31 gostes 45.5 51.23 (gast)
gastlich adj. spiritual 36.29,34 gastliche 3.26 7.1 21.19,27 etc.

gostliche 42.30 (gastlic)
gate n. gate 45.17 59.31 plu. gaten 49.23 gaten 13.7,9 (rat)
gauel n. usury 38.24,26 goule 39.6 (gafel)
gaulerēs n. usurers 38.24,32 60.21 goulerēs 38.31 (from prev.)
gawrinde pres.p. staring 66.25 (?ON see note 66.25)
gelt n. guilt 25.31 gylt 19.34 gelte 57.11 58.8,14 plu. geltes

58.25 (OK gelt)
gestningē n. feast 37.30,33 (?ON cp. OSw. gestning, OE gist)

giet; gif; giuen see giet; gif; giuen
gildene adj. golden 8.5 (gylدن)
glad adj. glad 41.21 53.19 70.6 gladēd 45.23 gladne 69.28 comp.

gladere 73.30 (glad)
gladien v. gladden 34.19 (gladian)
gladliche adv. gladly 69.28 (gladlicē)
gladnesse n. gladness 68.8 (gladness)
gleues n. plu. amusements 34.18 (gleow)
glewmen n. plu. entertainers, jesters 60.21 (gleoman)
god n. good, goods 1.15,16 2.31 etc. D. gode 1.10 5.30 12.3 etc.

plu. gode 15.18 42.5 59.20 71.24 (god)
god adj. good 13.14 18.22 22.22 etc. gode 1.17 4.2 7.5 etc. godne

37.4 (god)
god n. God 2.10,12,16 etc. god 3.9 5.16 6.24 etc. D. gode 1.15 3.18,26 etc. G. godes 11,4,10,12 etc. (god)
godcundnesse n. divinity 12.18,25 48.10 (godcundness)
godfrihti adj. God-fearing 35.10 (god friht)
godnesse n. goodness 5.15 12.17 14.5 etc. (gōdness)
godspell n. gospel 2.30 35.18 37.12 71.10 godspelle 18.7 74.19 D. godspelle 7.8 23.22 35.20 etc. godspelle 27.24 33.25 37.26 (god spell)
godspellere n. evangelist 17.24 20.6 (godspellere)
gold n. gold 8.16 33.19 D. golde 16.14 (gold)
gonne; gost; goule see gan; gast; gaule
grace n. grace 10.23,27 11.29 etc. (OF grace)
grady adj. greedy 69.15 (grādi) grislich adj. horrible 9.6 (grislich)
gri þ n. peace 65.7 (OE g.Primary_text)< ON) grunde n. ground, bottom 28.4 (grund) grundwalle n. foundation 23.9 46.28,30 D. grundwalle 47.4 (grundweall)
gyld see gelt
gyltleas adj. guiltless 66.15 (gyltleas)
Z, Z
zaf, zaue see giuen
galle n. gall 59.16 (galla)
zarke v. prepare imp.sing. 36.10 pp. igarked 51.31 (gearcian)
3e- see also form without prefix
3e conj. both ... as 6.9 47.17 (ge)
3e pron. you (plu.) N. 2.32 9.20 13.30 etc. zie 3.18 9.14,30 etc. A./D. zeu 9.16,21 10.4,14 etc. zew 7.9 10.17,18 etc.
eu 29.23 35.27 euwʒ 20.32 G. zeure 33.16 (ge) geaf; geald see habben; gielden
3eap adj. prudent, crafty 40.14 44.35 49.26 geape 39.11,18,22 etc. (geap)
3eapnesse n. prudence 49.25 50.4,19,27 zepnesse 49.21 (from prev.)
3ear n. plu. years 73.27 hier 71.32 (gear)
3ebede v. prayer 71.20,23 ibede 67.28 71.16 73.5 (gebed)
3ebidden v. (reflexive) pray 71.2 (gebiddan)
3ecnawen v. know 17.19 28.11 35.3 63.24 icnawe 43.5 icnown
50.3 pres.ind.1 sing. icnawe 15.25 2 sing. 3ecnoust 33.30
3 sing. icnauð 49.30 pp. icnawen 43.4 icnawe 10.28 (gecnawan)
zelweme adj. pleasing 21.22 32.31 55.19 etc. icweme 38.27 42.3 50.22 etc. icuemé 10.2 superl. icwemeste 42.11 (zelweme)
zelweme v. please 63.24 66.22 icwemen 68.33 (zelweman)
edett pp. concealed 61.1 (dyttan)
ediht pp. ordained 19.27 (dihant)
edweld pp. deceived, lead astray 7.19 (dwelian)
edwoll n. heresy 13.27 (edwola)
egfiele v. feel pres.ind. 1 sing. 41.32 2 sing. gefelst 63.15 (efelan)
egfostred pp. fostered 21.12 (fostian)
egenunne see gann
geherhpe n. hearing 8.4 (geherne, *(ge)herpu)
geheuaged pp. weighed down 35.26 heheuaged 34.16 (hefigian)
gehieren v. hear 34.20 geheren 66.28 71.5 iheren 8.17 13.14
pres.ind. 2 sing. iherst 30.8 iherst 43.15 3 sing.
sing. gehiere 26.21 gehire 62.21 pret.ind. 1/3 sing.
geherde 73.24 iherde 73.26 ihierde 71.31 pp. geherd 5.13 18.9 42.23 iherd 10.29 35.8 42.20 etc. (gehieran)
gekoren see cheas
gekynd n. kind, nature 58.24 A./D. gekynde 9.7 12.21 33.7 etc. gekinde 13.28 ikyne 10.8 13.25 48.5 52.11 ikinde 35.13
ikende 47.18 plu. gekynden 16.3 gekyndes 34.34 (gecynd)
gelestan v. last, accomplish 17.11 ilasten 31.3 pres.ind. 3 sing.
geleston 27.21 ilast 16.21 pret.ind. 3 sing. gelaste 64.17 68.4 gelaste 11.25 (gelastan)
geleaua n. faith 12.5,6 13.31 etc. ileaua 7.26 12.30 13.8 etc.
D. geleuen 65.28 (geleafa)
gelich adj. like 4.27 14.19 24.15 44.31 ılıch 5.10 23.27
40.19 ılıche 6.24 7.23 (gelīc)
geleuen v. believe 41.29 ilieuen 12.10,13 29.5 etc. pres.ind.
1 sing. ilieue 10.10 12.18 15.25 etc. 2 sing. geliefst
13.5 51.5 iliefst 19.2 3 sing. iliefē 12.8 14.26 plu.
geleueē 14.28 ilieuēs 14.25 ileueē 59.32 subj.sing. ileue
15.15 20.3 plu. ilieuē 13.17 imp.sing. gelief 13.16 14.7
ilief 13.32 14.5 lief 44.30 plu. ilieuēs 25.35 pret.ind.
3 sing. iliefde 54.30 plu. geliefden 14.8 (geliefan)
zelimp(e) v. happen, befall 13.32,33 71.19 ilimp(e) 20.11 pres.
   ind.3 sing. zelimp(e) 50.2 ilimp(e) 49.33 ilimp(e) 14.4 (zelimpan)
zelome adv. frequently 75.24 (zelome)
zelp n. boast 2.20 44.28 (OK zelp)
zelp(e) v. boast pres.ind.3 sing. 2.22 (OK zelpen)
zemanlich adj. common 20.19 zemaneliche 10.4 (zemen(e)liche)
zemarked pp. marked 15.24 (zemarkian)
zemartired pp. martyred 66.7 (zemartian)
zieme n. heed 2.1,4 13.22 67.4 zieme 2.2 5.19 43.28 etc.
   (WS zieme, non-WS zeme)
zemeleaste n. carelessness 1.21 8.11 zemeleste 31.9 zemelaste
   60.25 plu. zemeleastes 21.32 (zemeleast)
zemetten pp. met 51.10 imetten 14.8 56.12 (zemetian)
zem(e)ne n. sobriety 69.13 ime(e)ne 69.24 (me(e), ? infl. by zemete)
zemiend n. mind, memory 30.17 imiend 11.13 (zemynd)
zemosane n. company 63.13 imone 27.13 (zemane)
zesond adv. yonder 66.26 (zesond)
zesorne, zerne; zernde see zierne; ziernan
zep- see zep-
zesper pp. raised 46.22 (raran)
zerihte n. right, due 52.3 (zertiht)
zesali adj. blessed 67.3 isali 48.31 53.22 64.25 isali 37.35
   (zesali(g))
zescafelt n. creature 52.4 (zescafelt)
zescafelt n. shape, create pret.ind.3 sing. 34.31,32 iscop 23.8
   24.26 pp. zescafen 12.1 43.16 52.11 63.13 iscapen
   11.10,14,16 etc. iscapene 9.10 (zescaften)
zesen v. see 62.8,13,23 isien 9.3 15.18 24.19 etc. zesiene 17.23
   pres.ind.2 sing. gesiskst 24.22 30.7 gesichtst 62.16 gesiestic
   62.23 3 sing. gesikp 69.11 isikp 24.23 71.4 isiecp 28.17
   gesiep 51.27 isiep 28.15 gesiep 20.12 plu. gesiep 26.1
   39.16 isiep 3.17 7.22 25.2,34 gesiep 67.6 gesien 9.33
   subj.plu. gesi 40.13 pret.ind. 1/3 sing. isieh 59.9 73.26
   plu. isiegn 11.21 geseige (we) 74.25 subj.sing. iseige 9.6
   pp. geseign 62.9 iseigen 74.20 (gesi3en)
zesihte n. sight 8.4 (gesiht, gesiht) See note 8.4
gespused pp. betrothed 65.23 (OF espouser)
gesund adj. sound 36.15 (gesund)
geswaint pp. afflicted 42.12 (geswancan)
geswiken v. cease 23.13 iswiken 30.12 pres.subj. sing. iswik 43.19
imp.plu. geswike6 20.30 iswik6 20.30 pret.ind. 3 sing. geswoc 40.25 (geswican)
geswink n. labour 13.22 39.15 iswink 37.4 iswinch 23.4 D.
geswinke 68.19 iswinke 13.20 plu. geswinkes 75.17 (geswinc)
gete see giet
gespance n. thought 16.17 17.21 23.13 ipanc 19.5 ichang 17.28 D.
jespance 9.3 65.14 ipanke 23.24 25.35 (gespance)
gew; geew; geuer see ge; gewer
gewar adj. aware 14.28 (gewer)
gewer adj. your 2.32 10.19 60.7 etc. gewer 22.5 geuer 34.11 35.27,
28 etc. guer 3.18 gewere 22.6 25.26 geuere 39.23 geure 10.23
20.29 24.11 etc. guere 5.7 9.16 30.29 (gower)
gewill n. will 7.16 48.27 iwill 7.15 11.12 44.29 46.9 (gewill)
gewinne n. strife D. 48.27 (gewinn)
gewiss adv. truly 6.29 22.7 24.19 etc. gewis 64.10 iwiss 48.31
64.25 iwiss 11.8 20.1 31.22 etc. (gewiss)
gewitnesse n. witness 20.5 29.16 70.5 iwitnesse 36.26 48.19
50.25 59.29 (gewitnes)
gewrit n. writ, written material 36.27 46.19 (gewrit)
gewundred pp. suprised 47.15 (wundrian)
gewunne n. custom 39.17 iwunne 56.27 (gewuna)
gie; gie; giee; giee see ge; gan; geme
gielden v. give, pay, repay 15.10 38.33 pres.subj. sing. gilde
10.27 45.32 imp.sing. gield 44.14 pret.ind. 3 sing. geald
58.32 (gildan)
gierne adv. willingly, eagerly 14.13 28.7 34.32 etc. gerne 67.25
geurne 9.19 (georne)
giernen v. desire 58.9 pres.ind. 1 sing. gierne 29.27 pret.ind.
3 sing. gernde 21.7 (giernan)
giernfull adj. eager 54.16 (geornful)
giernlich adj. eagerly 11.8 (geornlīce)
giet conj. yet, still 1.20 3.11 4.6.21 etc. giet 1.6 5.22 8.2
etc. giet 2.26 60.24 giete 3.2 8.30 25.28 41.28 gete
5.31 66.5 (giet)
gif conj. if, whether 2.23, 26 3.3 etc. Gif 5.25 6.18 12.30 etc.

( gif)
gimstanes n. plu. gemstones 47.32 ( gimm + stān)
ginz, ging, ginker see git
gise ady. yes 15.23 ( ĝyse)
gitsinge n. covetousness 11.27 21.5 44.27 ( gitsung)
gitsiē v. covet pres.ind. 3 sing. 48.23 plu. 34.15 ( gitsian)
giue n. gift 19.7 31.11, 23, 25 etc. ĝiue 10.20 plu. ĝiues 26.25, 27 65.2 ( ĝifu)
giuen v. give 5.29 7.9 8.15 etc. ĝiue 35.27 ĝiuen 45.31 ĝiune 69.31 71.14 ĝiueune 72.30 pres.ind. 1 sing. ĝiue 19.18 32.34 2 sing. ĝiust 18.20 38.12 3 sing. ĝif 17.22 18.3, 14 etc. plu. ĝiues 38.29 69.25 subj.sing. ĝiue 4.2 69.27 imp.sing. ĝif 19.3 41.20 63.30 etc. pret.ind. 1/3 sing. ĝaf 6.15 8.19, 23 etc. ĝaif 68.10 2 sing. ĝaue 15.26 ĝeaue 73.2 pp. ĝiuen 10.9 15.25, 28 etc. ( ĝifan)
giuer n. giver 69.28 ( from prev.)
giueres n. greed 44.28 ĝiueresne 11.26 ( ĝifereness)
goc n. yoke 35.21, 29 ( ĝeoc)
gomes n. plu. palate 59.23 ( ĝoma)
gung, gunker; gure see git; ĝewer
gunge adj. young 34.3 54.4 ( ĝeong)

H, h
habben v. have 8.15, 23 10.11 etc. habbe 5.28, 32 hauen 7.3 13.8 29.25 etc. habene 15.2 habbenne 56.15 pres.ind. 1 sing. habbe 2.14 3.11, 26 etc. haue 7.27 41.22 2 sing. hauest 14.12 15.28, 29 etc. hafst 5.13 8.18, 20 etc. 3 sing. haue 1.13, 20–24 5.3 etc. haf 1.6, 12 2.23, 29 etc. haf 55.22 plu. habbes 1.14, 15 2.30 etc. habben 3.20 38.33 hauen 34.21 39.15 40.4 subj.sing. habbe 2.17 15.31 26.23 etc. haue 19.29 29.32 44.10 etc. plu. habbe 65.22 hauen 27.26 38.30 imp.sing. haue 16.14 19.5 30.3 etc. aue 72.13 pret.ind. 1/3 sing. hafde 6.22 11.14 40.25 66.20 hadde 6.2, 23 10.20 etc. 2 sing. hafdest 35.17 38.12 41.21 hafdest 15.31 hadden 16.12 41.28 47.19 hadde 25.16 pp. ihafde 7.26 23.12 40.29
zeaf 73.1 (habban)
hades n. plu. people 12.11 (had)
hæ—; hafed see ha—; heafed
haht n. danger 5.20 haunt 43.27 hauth 35.15 D. hahte 22.8
39.14 (ON *hahtja, cp. OE hætta)
hail excl. hail 26.27 hoal 58.19 (hal)
hal adj. whole 36.14 (hal)
halden see healden
hale n. health 14.1 34.18 41.21 42.6 hæle 34.12 35.13
(helu)
halen v. heal, save 35.2 pret.ind. 3 sing. halde 59.25 (helan)
halend n. saviour 10.31 59.25 D. halende 16.19 (halend)
half adj. half 25.6 halue 39.13 (healf)
half n. side, part, behalf 13.18 40.7 49.29 etc. D. halue 53.14
(healf)
halgede pp. hallowed 68.8 gehalged 43.17 64.15 (halgian)
hali adj. (and used as noun) holy, saint 3.1,5 7.6,16 etc. holi
19.15 37.7 41.2 etc. halige 6.15 14.32 16.7 etc. halie
16.32,34 17.16 etc. holige 45.18,19 holie 41.2 47.8
49.22 plu. halige 1.16 halgen 2.27 4.7,31 etc. haliges
75.17 (halig)
halidom n. holiness 64.31 (halqdom)
halp see helpen
halsige v. entreat pres.ind.1.sing. 46.2 (halsian)
halsume adj. wholesome 67.15 holsum 55.18 (hol + sum)
halt see healden
halte adj. lame 37.34 (healt)
halwende adj. holy 23.15 (halwende)
ham n. home 11.32 13.24 17.4 etc. hom 44.23 (ham)
hamward adv. homeward 73.25 (hamweard)
hand n. hand 11.8 35.20 48.7 etc. D. hande 66.14,15 plu. handes
59.14 handen 8.27 66.31 honden 59.13 hande 66.31 (hand)
handeworc n. handiwork 10.22 handiwer 6.7 57.5 (hand geweoro)
handeswinke n. manual labour D. 45.30 (hand + geswin)
handsselle n. handsel 14.10 (see note) (handselen)
hangede v. hang pret.ind.3 sing. 25.28 59.22 (hangian)
harde adj. hard 22.18 30.22 63.9 (heard)
hardnesse n. hardness 22.21 ardnesse 16.7 (heardness)
harke v. hear, listen pres.ind.3 sing. 23.23 plu. harkie
3.6 imp.sing. harke 12.31 18.10 24.11 hærce 15.31 plu.
harkie 9.27 26.33 harki 9.22 (heorcnian)
harm n. harm 14.10 50.28 51.6 etc. D. harme 4.10 50.23 51.6
hearme 32.16 plu. harmes 29.4 (hearm)
harrer see är
hate n. heat 51.4 hate 8.32 (hät)
haten v. (1) command pres.ind. 3 sing. hat 8.26 54.11 61.32
62.27 pret.ind.3 sing. hiet.49.16 50.17 plu. hieten 64.20
pp. gehote 21.8 ioten 74.29
(2) be called pres.ind.3 sing. hatte 1.7 5.2 6.11 etc.
pp. gehaten 61.25 gehoten 53.28 ihoten 22.16 (hätan)
hatien v. hate 49.13 pres.ind.1 sing. hatie 33.1 3 sing. hate
18.28 70.14 subj.plu. hatien 3.19 imp.sing. hate 33.7
pret.ind.1 sing. hatede 2.15 19.19 2 sing. hatedest 16.2
(hätan)
hatte see haten
haðene adj. heathen 25.12 39.12 heðene 38.16 (hæpen)
haðenesse n. heathendom 13.27 (hæpenness)
haue see habben
hauekes n. plu. hawks 34.19 (hafoc)
hauht, hauth; haure see haht; aure
he pron. he/she/it sing. N. masc. he 1.13,14,17 2.2 etc. hie
?15.1,2 718.32 22.23 71.18 fem. hie 1.7,8,11,15 etc.
heo 49.26 gie 61.26 N/A. neut. hit 1.26 5.10,20 etc.
hitt 67.25 71.11 it 4.14 5.9 15.20 etc. A. masc. hine
6.18 15.5,25 etc. fem. hie 17.32 21.24 70.19 hes 7.2
8.15 15.31 etc. his 62.20,22 74.28 D. masc./neut. him
3.16 4.2 5.8 etc. fem. hire 1.10,27 2.10 etc. her 15.5
G. masc./neut. his 2.3,21,23,26 etc. hise 59.11 60.24 66.24
etc. is 60.24,30 66.16 etc. fem. hire 7.19 11.24 14.31
etc. plu. all genders N. hie 1.1 2.11,12 etc. hi 12.28
28.33 39.12 etc. he 12.29 14.26 29.30 etc. A. hes 1.18
2.28,29 etc. his 63.18 70.8 is 65.23 D. hem 2.15,33
3.3 etc. heom 72.3 him 68.23 G. here 2.30 3.2 6.26 etc.
her 17.5 68.21 heare 63.9 (he / heo / hit)
healden v. hold, keep 9.22,24,32 etc. ealden 75.11 pres.ind.2 sing. 
haldst 36.6 3 sing. halt 31.19 33.17 38.4 etc. plu. 
healde 3.1,5 39.21 etc. healdep 3.1 healden 38.29 39.11 
subj.sing. healde 29.32 60.16 64.25 imp.sing. hald 30.33 
halt 22.27 plu. healden (we) 11.24 pret.ind. 1/3 sing. hield 
3.27 25.8 eald 72.11 plu. hielden 36.33 helden 48.2 pp. 
ihealden 27.4 32.15 33.16 etc. ihealde 33.32 ihelden 28.6 
(healdan) 
hearne see harm 
heawed n. head 13.6 45.28 50.20 etc. plu. hafde 9.31 (heafod) 
heawed adj. chief 2.15 3.23 18.16 etc. heued 1.8,27 13.9 etc. 
eawed 69.18 (heafod) 
heddle v. hide pret.ind.1 sing. 62.3 (hædan) 
heig inn v. exalt 2.12 pp. iheiged 28.5 36.32 (hean, gehegan) 
heih adj. high 27.17 35.16 62.18 hei 3.4 heize 3.3,4 32.26 
etc. heie 54.13 comp. heiern 57.28 heiger 24.19 heigere 
63.20 heigere 37.17 superl. heigest 17.10 26.29 72.16 
heigeste 33.4 heisten 4.27 (heah) 
heih n. height 47.7 (prev. used as noun) 
heilliche adv. highly 28.29 (healhlice) 
heinesse n. height 2.9 (heahness) 
hele n. hell A.D. 2.4,9 3.16 etc. (hell) 
helpe n. help A.D. 10.23 11.15 23.8 etc. help 46.4 (help) 
helpen v. help 4.9 11.16 23.18 etc. pres.ind.3 sing. helpâ 
26.19 71.27 plu. helpen 50.14 imp.sing. help 48.28 50.12 
pres.p. helpinde 68.7 pret.ind.1 sing. halp 4.9 pp. 
iholpen 32.4 (helpan) 
helpend n. helper 19.12 (helpend) 
helpelas adj. helpless 11.21 (helpelas) 
henen adv. hence 8.29 (heonan) 
heng v. hang pret.ind.3 sing. 26.10 59.3 72.27 (hôn) 
her; herde see hier; hieren 
herbergin v. harbour 33.22 herbergin 74.16 (ON herbergia) 
herfore adv. herefore 2.4 54.23 hierfore 2.13 (hér + for) 
herien v. praise 10.25 75.15 herien 41.30 75.24 herien 28.1 
pres.ind.plu. herie 10.17 subj.sing. herige 75.22 plu. 
herigen 75.19 (herian, herigen, hergen) 
herienge n. praise 2.29,31 (from prev.)
hermit n. 36.30 eremite 36.27 plu. hermites 68.10
hermites 71.14 eremites 17.3 (OF (h)ermite, Lat. eremita)
hermitor n. hermitage 36.25 (from prev.)
herof adv. herof 2.32 3.7 6.7 etc. hierof 25.29 35.18 37.7
etc. (er + of)
hersum adj. obedient 2.19 3.26,28 etc. (hyrum)
hersumen v. obey 68.33 (hyrumian)
hersumnes n. obedience 3.17 21.22 35.29 etc. (hyrumness)
hert v. hurt pres.ind.3 sing. 22.22 (?OF hurter, see note 22.22)
herte see herte
hes; hešene see he; hašene
heued; heuele see heu ed; euel
heuene n. heaven 2.9 3.13 4.12 etc. (heofon)
heuenclich adj. heavenly 47.21 heuencliche 55.9 (heofonic)
heuenrich n. the kingdom of heaven 6.6 37.27 38.25 72.15 G.
heuenriches 39.2 45.17 56.16 59.31 heueneriches 75.12
(heofonrice)
heui adj. heavy 1.12 47.19 54.6 heuy 1.22 (hefig)
heuilicheadv. heavily 23.3 (hefiice)
hider adv. hither 20.25,26 48.8 66.26 (hider)
hield see healden
hier adv. here 4.6 9.20 10.12 etc. her 9.19 10.24 25.5 etc.
(her)
hierafter adv. hereafter 2.7 14.30 32.10 etc. (her + efter)
hierdes n. shepherds 21.20 (hierde)
hiere h. hear pres.ind.plu. 67.6 pret.ind.3 sing. herde 5.9 (hieran)
hierte n. heart 5.3 8.28 15.29 etc. herte 6.26 8.2 13.3 etc.
hirte 61.34 (heorte)
hierito adv. hereto 58.20 (her + to)
hist(en) see haten
hlauerd n. lord, God 8.6,7 15.26 etc. lauerd 3.28 6.19 9.24
etc. halauerd 33.32 lauerde 60.9 D. hlauerde 10.4 75.15
lauerde 7.27 10.3 11.1 etc. laferde 3.8 louverde 54.10
55.19 louverd 57.24 G. lauerdes 8.9,12 (hlaford)
hleitres n. plu. laughter 50.15 (hleator)
hleiten v. listen 9.22,32 11.3 etc. lest 22.31 34.7 37.14
43.10 lhesten 23.5 lesten 53.15 pres.ind.3 sing. hleest
22.5 plu. hlilestone 54.18 subj.sing. hlest 30.9 plu. hlesten
66.26 imp.sing. hlest 33.3 34.6 37.21 etc. lihst 36.8
plu. hleste (we) 33.23 hlesteð 20.25,26 22.3 29.23
(hlystan)

hlustes see lust

hlutter adj. pure 36.26 41.8 61.9 etc. (hlutter)

hoal; hodede see hail; hādede

hoqan v. care 68.20 (hōqan)

hol n. hole 50.28 D. hole 50.29,32 (hol)

ho- see also ha-

hone see an

hope n. hope 7.26 14.29,31 etc. ope 48.2 (hōpe)

hopien v. hope 72.34 pres.ind.3 sing. hopeð 14.32 15.2 18.17
plu. hopieð 33.13 57.12 65.19 (hopian)

hord n. hoard 34.25 37.26 D. horde 75.17 (hord)

hordome n. whoredom D. 60.21 plu. hordomes 33.31 (hōre + dōm)

horewe n. filth D. 15.1 (horu)

horse n. horse D. 44.31 (hors)

hot adj. hot 53.20 54.6 hote 31.32 (hāt)

houihall adj. anxious 43.31 (hōfull)

hu adv. how 1.17 5.19 9.12 etc. hwu 68.34 (hū)

hucche n. coffer, treasure-chest 37.25 (OF hucche)

hundes n. plu. hounds 34.19 54.20,21 (hund)

hunger n. 71.32 D. hungre 47.24 (hungor)

hure adv. at least 71.16 (hūru)

hus n. house 17.4 33.18 45.17 55.4 D. huse 13.24 16.6 20.15 etc. (hūs)

hvte see wute

hwa pron. who masc./fem. N. 5.18 29.24 38.4 etc. hwo 15.17
54.24 A. hwan 10.10 wan 63.22 D. hwan 23.29 24.27,30 etc.

wham 69.18 G. hwos 49.32 neut. A. hwat 3.24 8.14,18 etc.
what 55.16 wat 62.20,21 (hwa, hwat)

hwanene adv. whence 64.8 hwannen 34.34 (hwanan)

hwanne adv. when 34.34 40.33 43.20 whanne 28.24 (hwanne)

hwarfore adv. wherefore, why 22.28 (hwar + for)

hwarliker adv. cautiously 24.20 (warlīce)

hwarof adv. whereof 34.29 36.18 (hwar + of)

hwarto adv. whereto 56.14 (hwar + to)

hwatliche adv. quickly 49.32 comp. hwatliker (more keenly) 43.19
(hwāt + līce).
hwaðer conj. whether 34.27 54.5 hwaðer 55.17 hwaðer 15.19
70.29 hwaðere 28.20 (hwaðer)
hwaðer pron. which 47.13 56.19 (hwaðer)
hwaðere conj. (with þein) yet 28.20 (hwaðere)
hwi adv.; why 6.21 37.25,27 etc. whi 38.4 (hwí)
hwider adv. whither 8.29 (hwider)
hwilch pron. which N./A. 13.22 14.10 35.10 hwilc 14.11 which
38.13 D. hwilche 25.22 56.18 hwilliche 74.14 hwilche 10.31
G. hwilche 35.34 hwilches 14.6 plu. hwilche 43.6,7 wilke
62.11 (hwilc)
hwile n. while 9.19 20.3 23.16 etc. wile 60.19 62.20 68.19
(hwil)
hwile adv. once 36.31 (hwile)
hwitterere comp. adj. whiter 41.4 (hwït)
hyrde n. household, retinue 21.12 (hyred)
hwo, hwos; hwu see hwa; hu

I, i
I see ic
i- see also ge- and form without prefix
ia adv. yes 4.13 (OE gea, ON ja)
iattred pp. poisoned 51.3 59.17 (ættrian)
ibett see bieten
ibiete v. mend pres. subj. sing. 38.23 (gebêtan)
ibroiden pp. woven 22.14 (gebredan)
ic pron. I N. 2.13-16 3.7 etc. ich 2.16 5.22,25 etc. I 3.17
7.10 41.24 51.18 inc 11.1 A./D. me 1.3,6,21-24 etc. (ic)
icynede adj. natural 28.28 (gecynede)
idel adj. idle, empty 2.20 44.28 66.18 idele 3.6 11.22 (idel)
idelnesse n. idleness 1.23 43.30 ydelnesse 2.3 28.14 plu.
idelnesses 50.14 ydelnesses 66.27 (Idelness)
iece; ieïht see ec; echen
ielde n. age 12.16 24.15,27 55.14 (yldu, eldo)
iernen v. run 40.32 imp. plu. iernes 25.25 pres. p. ierninde
42.1,14 47.27 ierniende 65.7 (ieren)
iernē n. earth 4.12 12.15 16.27 etc. ëorēa 13.29 (ëorēa)
iersēlich adj. earthly 31.29 47.22 iersēliche 44.20 iersēlic
13.1 (ëorēlic)
ifastned see faste

ifihte n. fight 44.34 (gefeonte)
iflote n. conflict 33.24 (zerlit)
iforðen v. perform 54.5 iforðin 35.14 (geforðan)
ihelten v. keep pret.ind.plu. 64.18 (gehealdan)
ihwited pp. whitened 7.24 (hwitian)

ikiyndelich adj. natural 13.27 (gecyndelic)
ilche see ilke

ilesten v. listen 53.23 (gelystan)
ilieue v. believe 52.31 (gelifan)
ilke pron. same 8.10 10.8 14.32 etc. ilche 2.17 5.12,30 etc. (ilca)

imainged pp. mixed 31.4 imained 31.7 (mengan)
imered pp. refined 8.16 (merian)

ime tt n. measure 5.28 D. imete 74.3 (zemet)
imeśfull adj. sober 69.16 (ze + met + full)
imetet pp. measured 8.15 (metan)
infare n. entrance 49.31 (in faru)
ingehied n. conscience, understanding 32.11 70.1,3 ingied 73.11, 
13,23 (inzechyd)

inne prep., adv. in, within 17.17 18.11 31.1 etc. (innan)
inonh3 adj. enough 40.17 inowh 6.23 (geno3 genoch)
inreste comp.adj. innermost 8.28 (inra)

ioten see haten

iradi adj. ready 58.15,20 (gären + ig)
is see bien, he

isene adj. iron 59.12 (iren, ise(r)n)
isetnesse n. ordinance 47.16 (gesetness)
ismered pp. anointed 16.3 (smerian)
israelisce adj. Israel 27.12

istreiht pp. stretched 31.19 (streccan)
istreined pp. begotten 58.5,6 (striënan)
it see hit

itrump pp. curled 50.19 (trendan)

iðolien v. suffer 61.26 pp. ipoled 56.34 ipoled 29.6 (polian)

iprowen pp. thrown 47.31 (prowan)
iungman n. youth, young man 33.25 (iung + man)
justise n. justice, judge 52.5,16 (OF justice)
iweuen pp. woven 19.22 (wefan)
iwinnen v. win, gain 75.13 (gewinnan)
iwiten v. know 49.28 (gewitan)
iwit n. wit 32.18 D. witte 9.7 plu. gewittes 8.21 (gewitt)

K, k
kandeles n. plu. candles 69.7 (candel)
kunenkes n. plu. canons 17.2 (OE canonic Lat. canonicus)
karite see charite
kastin v. chasten 71.30 (AN castier)
kæie n. key 3.21 (cæ)
kilen v. cool 10.1 pres.ind.plu. kylian 59.23 imp.sing. kiel
      51.3,4 pp. ikeled 68.2 (colian, celan)
kenesman n. kinsman 37.31 (G. of next + man)
kenne n. kin, kind A./D. 3.4 27.12,22 etc. G. kennes 4.6,8 5.32
      etc. (cynn)
kere n. choice 56.19 (cyre)
kernen v. carve 13.26 pret.ind.3 sing. karf 45.11 (ceorfan)
kesten v. kiss pret.ind.plu. 58.22 (cyssan)
kefloating see kyf
kiertel n. coat 63.30 (cyrtel)
king n. king 70.26 73.18 kynge 40.23 47.10 57.31 D. kinge 7.7
      70.21,26 etc. kynge 21.15 G. kynges 21.12 plu. kinges
      24.27 G. kiningene 47.10 (cyning)
kyf n. make known, tell 11.4 41.27 kef 17.13 pres.ind.3 sing.
kydh 54.12 plu. cyfæs 28.34 pret.ind.3 sing. kedde 26.31
      27.21 pp. gekydd 5.24 (cyfen)

L, l
lac see loc
laczste adj. last 9.28 (let(e)st, latost)
laden v. lead 10.24 34.11 36.8 laden 13.24 32.13 pres.ind.3
      sing. latt 63.10 plu. ladet 36.34 pret.ind.3 sing. ladde 2.3
      pp. iladd 26.18 (leðan)
lache n. doctor 13.25 (læce)
læn; lær; last; laten see leanen; lære; last; laten
længe n. length 19.33 (lengu, lenxo)
lafdi n. lady 2.24 10.5 26.26 etc. plu. lafdies 26.34
(laefdige)
lage n. law 49.12,13 54.16 etc. laghe 68.13 72.5 lagwe 3.24
lauge 55.30 plu. lagwes 25.8 (OE lagu < ON)
lageliche adj. lawful 21.8 (lagu + lic)
lahfulnesse n. honour 5.24 (lagu + ful + nes)
lai see li8
lampe n. lamp D. 16.5 (OF lampe)
land n. land 30.16 37.3 lond 55.9 D. lande 2.27 17.6 22.2
etc. londe 21.27 39.13 42.2 etc. plu. landes 38.28
(land)
lanen see leanen
lange adj. long 8.23 29.25 langne 8.19 comp. lengere 44.16
(lang)
lange adv. long 8.18 16.21 21.12 51.20 longe 7.18 11.28 23.12
etc. comp. lenger 38.29 (lang)
lare n. teaching, instruction 9.15 11.20 22.6 etc. lore 23.13,
15,20 38.6 etc. (lär)
lare5 v. teach pres.ind.3 sing. 63.12 lær5 55.6 pret.ind.2 sing.
lardest 10.28 (lær)an
lasse (1) adj. less 22.30
(2) adv. less 35.15
(3) conj. lest (the) less to las 62.29 laste 54.19
læste 37.10 (læs)
last v. last pres.ind.3 sing. 29.14 (læstan)
laten v. allow; leave, refrain from; think, consider; behave 1.14
16.30 26.20 etc. laten 18.17 27.5 34.4 57.20 leten 23.12
lät 45.27 pres.ind. 2 sing. latst 23.4 29.9 3 sing. latt
31.9 32.19 lat 2.24 6.30 30.21 66.31 plu. lates 35.32
lätsp 17.5 lates 3.3 27.29 subj.sing. lat 55.20 71.6 lät\
18.30 28.20 imp.sing. lat 38.17 56.25 lat 34.23 52.30
latt 54.23 56.23 let 40.31 pret.ind.1 sing. let 6.25 pp.
latem 2.14 (lætan)
latt see also laden
la8 adj. hateful 73.19 (la8)
læ洁白 adj. hateful 9.5 lœlich 54.6 comp. læ洁白liche 25.15
(læplíc)
lauerd see hlauerd
lean n. reward 2.30 5.32 17.7 etc. (lean)
leanen v. lend 5.29 pres.ind.2 sing. lanst 38.21 plu. lane
38.27 lane 39.12 imp.sing. lean 38.19 pret.ind.2 sing.
landest 38.22 plu. laendn 38.30 pp. iland 5.31 (lānān)
lease adj. false 4.28 20.4,9 etc. (lēas)
leasinge n. lying 4.22,26,27,32 lesinge 4.20 plu. leasinges 4.31
(lesung)
leawede adj. lay 6.9 leeawed 39.17 (lēawed)
leden; lef see laden; lief
left n. air 47.20 (lyft)
leig n. lye 47.30 (lēag)
leigen v. lay, put down 46.30 leien 52.28 pp. geleid 68.3
ileid 23.9 46.31 (lecan)
leihen v. laugh pres.ind.3 sing. leiche 28.14 plu. leihe 40.3
pres.p. leiginde 63.5 (hlehan)
leme n. gleam
lemen n. plu. limbs 13.5 65.27 lemes 65.4 66.24 (leomu)
lenger see lange
lengō n. length 22.32 (lengu)
lernin; lesing; lestn,lesthen; leten see liernin; leasinge; hlesten;
laten
leste v. wish for pret.ind.3 sing. 6.26 (lystan)
letten v. prevent, hinder 1.17 68.12 (lettan)
leōbe adj. compliant 56.26 leōbeih 54.3 leōbeige 22.1
(leōpu-bige; see note 22.1)
leōre adj. wicked 25.12 (lypre)
leue; leuē see lief; lieuen, libben
libben v. live 15.8 28.29 33.22 etc. libbenne 45.30 pres.ind.3
sing. liue 43.4 75.21 leue 44.3 67.5 plu. libbe 28.26,27
pres.p. libbende 27.1 liuiende 22.2 30.16 31.30 38.18
liuižende 20.11 liuižendes 13.2 pret.ind.2 sing. liuedest
16.21 (libban, lifzan, leofian)
lichame n. body 5.16 8.3,25 etc. licame 30.14 46.27 47.12
likame 32.34 61.27 64.8 etc. G. lichames 4.18 11.19 35.13
likames 68.24 (līchama)
lichamliche adv. in bodily form 33.26 (līchamlice)
likamliche adj. bodily 65.22 (līchamlice)
lief adj. dear 1.3 21.22 lef 73.19 liue 3.18 10.7,26 etc.
leue 41.12 59.30 72.30 comp. leuere 5.26 21.12 (leōf)
liernin v. learn 11.20 23.21 29.22 etc. liernen 24.24 lernin
24.8 pres.ind.2 sing. liernest 43.2 subj.sing. lierne
34.34 imp.plu. lierni 24.10 lierne 26.34 pp. lierned
34.4 35.9 (leornian)
lierning-þnihtes n.plu. disciples 49.14 (leorningingþniht)
liesde v. release pret.ind.3 sing. 3.16 (lysan)
lif n. life 2.3 4.1 10.24 etc. D. liue 4.3 7.2 9.12 etc.
G. liues 19.25 26.11 37.1 etc. plu. lif 36.30 (lif)
liht n. light 8.30 15.24 17.22 etc. D. lihte 17.23 24.21
31.31 63.18 (leocht)
liht adj. light 35.29 47.19 54.6 (leocht)
lihten v. (1) lighten, make easy 35.28
(2) lighten, illuminate pres.ind.3 sing. lihtep 17.26
imp.sing. liht 63.18 pret.ind.3 sing. lihte 24.18 (lihtan)
lihtliche adv. lightly, easily, 28.14, 16 40.20 lihtlich (or adj.?)
46.8 (leóhtlice)
lihtliche adj. inclined 10.15 (leóhtlice)
likin v. please 42.25 pres.ind.3 sing. like 23.21 59.31 68.23
plu. like 34.15 pret.ind.3 sing. likede 5.10 59.10,18
(lícian)
likinge n. liking 59.19 (lícun)
lippen n. plu. lips 29.30 (lippa)
litel adj. little 2.1 8.8,20 etc. little 9.19 13.13 21.31 etc.
little 75.8 (lýtel)
littlede v. humble pret.ind.3 sing. 24.16 (liytlian)
liš v. lie pres.ind.3 sing. 18.16 31.19,29 etc. pret.ind.3 sing.
lai 24.28,31 (lícian)
lipegaš v. soften pres.ind.3 sing. 16.7 (lipian)
lieu; liuen see lif; libben
loc n. offering, sacrifice 42.2,5,11,17 etc. loac 55.19 58.12
59.27 lac 42.14 plu. loke 10.2 (lác)
lofsang n. song of praise 9.27 (lof sang)
lok in v. look at, look after 8.3 9.6 21.20 etc. pres.ind.2 sing.
lokrest 23.3 3 sing. loces 13.25 35.22 lokes 30.11 51.10,15
plu. lokies 21.33 lokis 57.13 subj.sing. lokie 72.3 1oki 66.24
imp.sing. loce 44.19 loke 26.32 34.27 42.25 etc. pret.ind.
2 sing. lokedest 72.24 73.1 3 sing. lokede 27.11 55.32
plu. lokeden 51.13 74.30 (lócian)
lombe n. lamb D. 64.14 (lomb)

lond; longe; lore see land; lang; lare

lott n. lot, part 10.9 55.22 61.6 60th 2.17 (hlot)
lǒðlich; lουerd see laðliche; haluerd

luge v. telle a lie pret.ind.2 sing. 4.28 (leogan)
lust n. lust 67.23, 28 plu. lustes 15.7 19.8 21.6 54.33

lustes 67.15 68.24 (lust and see note 67.15)
lustfull adj. wishful 25.24 (lustful)
luue n. love 1.4, 10, 12 etc. plu. luues 19.22 1luuen 16.5 (luufu)
luuien v. love 9.32 10.25 34.30 etc. luuiʒen 18.5, 8, 25 etc.
luuen 32.24 71.14 luuiʒe 33.3 pres.ind.2 sing. luuest
18.23 19.32 20.5 etc. 3 sing. luuė 17.20 18.10, 27 etc.
luuieǭ 60.23 66.31 70.15 luuiʒeǭ 53.21 plu. luuięǭ
2.31 7.14 34.15 etc. luuiʒeǭ 29.26 30.5 31.1 etc. subj.
sing. luuiʒe 19.13 luuiie 15.15 plu. luuięen 20.33 luuen
34.23 imp.sing. luue 33.5, 7 38.16 62.24 plu. luuięǭ
64.31 pret.ind.2 sing. luuединest 5.14 16.1 18.26 3 sing.
luuęed 12.20 21.7, 9 62.5 plu. luuęed 34.21 pp. gelluęed
28.6 61.26 65.19 73.21 iluuęed 36.32 (luufian)

lyon n. lion 69.19 (OF lion)

m, m

ma adj., adv. more 3.16 5.22 7.16 etc. mo 8.21 9.3 15.13 etc.
(ma)

mest; mai see mare; mugen

maidan n. maiden 2.24 12.24 27.18 (mæ(g)den)

maidanhad n. virginity 27.6, 14 64.13 etc. (mæ(g)denhad)

maini adj. powerful 53.1 (mægen, *mægenig? See note 53.1)

maistre n. master D. 36.28 (OF maistre, OE maestere Lat. magister)

makien v. make 37.30 45.22 72.18 maken 37.26 maken 72.18
pres.ind.2 sing. makest 67.27, 30 3 sing. makes 1.11 14.33
54.3 etc. plu. makes 18.4 42.13 43.32 etc. subj.sing.
make 62.22 imp.sing. make 41.8, 23 57.18, 19 plu. makes
61.33 pret.ind.2 sing. makest 72.28 3 sing. made
16.34 24.26 40.26 pp. gemaked 5.3 21.24 imaked 1.22
41.21 46.12 etc. made 27.17 (macian)

man n. man 1.1 2.22 7.20 etc. mann 1.1 2.22 6.30 etc.

manne 2.20 6.12 14.2 etc. G. mannes 5.2 9.34 13.25 etc.
manes 7.23 plu. men 1.14 28.12 30.23 etc. menn 1.15
3.5 6.5 etc. D. mann 2.11,32 7.13 etc. manne 28.33
31.30 54.4 71.15 G. man 32.31 33.5 60.22 mannens
1.4,24 (man(n))

mang prep. among 2.18 21.25 25.6 etc. (on(ge)mang)

mani pron., adj. 6.9,22 19.28 etc. manige 1.6,22 11.18 etc.
manie 11.27 74.21 G. maniges 21.31 36.11 47.25 75.17
manies 4.7 64.8,19 74.18 (mani)

manifealde adj. manifold, many 40.9 42.12 43.18 51.3
manifelde 39.23 46.16 (manifeald)

mankenn n. mankind 3.15 24.12 25.19 etc. manken 26.14 mankinn
54.1 mankynn 27.15 mankenn 12.27 57.31 mankyn 24.6
mankynn 12.20 D. mankenene 5.12 40.29 57.20 (mancynn)
mannisnesse n. humanity 12.23,25 manissnesse 48.9 mannisnesse
24.4 (mannisnness)

mannliche adj. human 21.29 (mannlich)

mantel n. mantle, cloak 63.31 (OF mantel)

marc n. mark 28.31 35.33 (mearc)

mare adj., adv. more 1.27 4.6,31 5.15 etc. more 2.26 4.13
5.15 etc. superl. mast 50.9 55.16,18 mast 22.16 34.26
mest 50.4 meste 34.27 (mear/mest)

martirdom n. martyrdom 64.19 (martyrdom)
martirs n. plu. martyrs 16.32 (OE martyr, martir < Lat.)
masses n. plu. masses 32.2 (mase < Lat. missa)
mast see mare

maße n. moderation, temperance 69.14 maße 53.13 (maep)
maßfull adj. sober 69.15 (maßful)
maßliche adv. moderately 15.8 (maßliche)
me see ic

me pron. one, someone 1.27 4.15,16 13.10 etc. (shortened form of
man)

mealten v. melt 72.33 (meltan, influenced by mieltan)
mede n. reward 5.29 38.20,21 etc. miede 38.24 52.28 plu. medes
39.24 (med)

merhpe; men see merhpe; man

menege8 v. warn, remind pres.ind.3 sing. 9.12 17.32 56.3 60.9
(mynegian)
meneginge n. warning 44.25 50.2 59.17 plu. meneginges 25.12
(from prev.)
menstre n. religious house D. 3.4 (mynster)
merhœ n. joy 15.2,15 51.30 56.16 merhœ 20.11 22.12 28.6
47.34 merhœ 75.12 mehrœ 43.25 (myrhp)
merigne adj. merry A. 51.28 (OK merig)
mest see mare
mete n. food 28.26,27 43.29 44.7 plu. metes 21.10,13 68.17,20 etc. (mete)
mi see min
michel adj., adv. great, much 2.14,27 5.19 etc. muchel 3.11 12.20
13.19 etc. muchele 4.10 5.18 7.1 etc. michele 8.32 10.17
12.7 etc. D. michelere 20.18,20 (mycel)
miches adv. much 11.3 muches 1.27 (prev. + adverbial -es)
mid prep., adv. with 1.18 3.2 4.24 etc. mit 13.31 37.6 mide
54.34 62.23 69.6 (mid)
midaig n. mid-day 62.13 (mid dag)
midden n. middle D. 50.20 (on midden)
middeneard n. earth 21.25 58.11 middenard 52.26 (midden)ead
deneard)
mide; mide see mid; mede
midniht n. midnight 62.13 (mid niht)
miht(en), mihtest see mugen
mihte n. strength, virtue 4.2 10.7,17 12.6 etc. plu. mihtes 11.16
11.25,30 17.9 etc. mihten 46.7 74.21 (miht)
mihti adj. mighty 27.19 (mihtig)
mildce n. mercy 4.4 7.2 10.5 etc. milce 9.21 27.26 55.23 etc.
mildsce 61.12,13,17,19 etc. mildse 7.16 mildze 10.6,10,20
milsce 28.24 29.14 plu. milces 40.29 milcen 56.2 (mils)
mildciende pres.p. merciful 56.4 (milsian)
milde adj. merciful 40.30 56.6 72.22 (milde)
milen n. plu. miles 63.31 (mil)
min adj., pron. my, mine 3.27 5.22 6.19 etc. mi 27.10 39.22
46.15 59.30 mine 3.8 5.24 8.3 etc. G. mines 7.10 8.12
D. fem. mire 1.21 7.10 15.27 etc. plu. mine 3.26 4.8
6.24 etc. (min)
misbileaue n. disbelief 26.7 (mis + be + (ge)leafa)
misdade n. misdeed 39.18 plu. misdades 52.10 62.29,31 misdades
32.2 (misdād)
misdon v. do wrong 53.26 pres.ind.2 sing. misdest 62.31 3 sing.
misdoā 40.20 subj.sing. misdo 63.5 pp. misdon 3.11 6.22
31.21 etc. (misdon)
nabbe v. have not pres.ind.1 sing. 7.26 33.33 3 sing. nafœ
28.19 subj.sing. nabbe 56.26 pret.ind. 1/3 sing. nafde
14.10 nadde 6.1 28.23 55.33 63.6 (ne + habban)
nacoures v. not recover pres.ind.3 sing. 60.25 (ne + acofrían)
nāddre n. adder, serpent 50.18,19 (nāddre)
nadle n. needle G. 34.9 (nādl)
næi; næmnedese see nai; namnæ
næure adv. never 2.15,25 5.25 etc. naure 3.26 6.6 9.33 etc.
neure 3.1 18.30,31 etc. nauer 3.27 66.5,8 72.19
nauere 56.14 (næfre)
nafte n. poverty 20.20 (nāft)
nagrist v. not shudder pres.ind.3 sing. 69.10 (ne + agrīsan)
naht adv., pron. not, nothing 6.2 7.21 10.18 etc. nauht 28.25
40.18 47.18 etc. nawht 66.31 nauth 8.10 nouht 4.16 7.9
14.5 etc. (næwiht)
nai adv. no 4.13 nai 4.13 (ON nei, OE nā)
naīles n. plu. nails 59.12 (nākel)
naked adj. naked 11.21 (nacod)
nam see nemen
namare adv. no more 66.17 namore 15.1 (nā + māra)
name n. name 4.7,22 11.4 etc. (nama)
namnæ v. name pres.ind.3 sing. 17.8 pret.ind.1 sing. næmnedé
45.1 plu. namden 74.18 pp. genamned 45.8 62.12 genamd
13.3 inamned 12.12 inaméd 47.3 49.26 inamde 74.21
(namnian)
nan adj., pron. no, no-one 1.3 4.13,31 etc. non 1.26 3.21 6.22
etc. na 13.16,32 19.31 etc. no 7.20 8.10 14.27 etc.
nane 20.28,29 39.33 70.14 nanne 49.13 55.13 none 2.2
13.8,18 etc. nanes 15.29 65.4 nones 16.14 (nā̇n)
nare; nart; nas = ne are; ne art; ne was
nāēles conj., adv. nevertheless 13.17 18.30 48.24 etc. nāēles
2.18 21.9 57.19 59.8 nāēles 48.2 nāēles 65.12 nāēles
27.5 (nā + pe + lēs)
nā̇er pron. neither 21.11 nā̇er 44.30 48.26 (ne + āgōer)
nā̇er adv. see neīer
nauht, nauht see naht
naust v. aught not pres.ind.2 sing. 32.24 (ne + āgan)
nauhver adv. nowhere 69.31 nauher 73.14 (ne + āhwār)
nied n. need 11.29 15.21 19.27 etc. niede 5.30 19.10 32.29 etc. niede 68.28 plu. niedes 71.18 niedes 68.6 (neod)
niede v. see net
niedfull adj. necessary 31.11 40.13 49.3 etc. niedfull 38.19
niedfulle 55.26 73.5 niedfulle 26.21 niedfullen 20.19
(neodful)
nieh; niewe see neih; newe
nielenesse n. abyss 22.17 (neolness)
niht n. night 15.31 24.27 41.19 etc. nihte 1.25 9.17
17.32 etc. G. nihtes 8.31 (niht)
nim see nemen
nis; nisieh = ne is; ne gesieh
niš n. enmity, envy 20.4 44.27 (nip)
nišer adj., adv. low, down 22.17 28.4 31.19 72.9 niper 2.9
52.26 nešer 2.13 28.2 (niper)
no; no1de; non see na; nellen; nan
non n. noon, the ninth hour 68.26,29 none 68.25,28 (non)
nortriwi v. not doubt pres.subj.sing. 61.19 (ne + ortruwian)
not = ne wot
noteš v. taste,eat pres.ind.3 sing. 26.11 plu. notiesš 25.33
59.23 imp.plu. notiesš 25.29,34 (notian)
nu adv. now 4.30 8.17 9.6 etc. nv 37.21 48.16 58.16 (nü)
0.0
o see on
obedience n. office (see note 3.5) 3.5,27 (OF obedience)
of prep. of, from 1.5,8,10,19 etc. (of)
ofdrad pp. afraid 9.25 13.21 30.30 ofdradd 5.18 (ofdrad)
ofearnin v. earn, deserve 12.7 16.22 ofearnigen 37.5 pres.ind.
2 sing. ofearnest 38.23 plu. ofearnigesš 9.20 ofearnip 9.10
pret.ind.3 sing. ofearnede 16.23 25.31 pp. ofearned 8.10
14.12 31.22 etc. (of + earnian)
offeruht pp. afraid 52.21 (of + frihtan)
offrin; ofrendes see ofrien; ofrende
ofne n. oven D. 36.13,29 (ofen)
ofrende n. offering, sacrifice 1.3 42.8 58.13 59.27 plu.
ofrendes 69.31 (pres.p. of next)
ofrien v. offer, sacrifice 42.2,23 55.20 ofrin 42.6,11 offrin
74.30 pres.ind.2 sing. offrest 18.19 3 sing. offred 75.2
subj.sing. ofri 55.19 imp.sing. offre 55.11,15 pret.ind.
1/3 sing. offrede 27.14 42.19 59.28 offred 42.14,17 58.14
(ofrian)

ofslean v. kill 30.30 (ofslean)

ofspreng n. offspring 57.2 ofspring 4.23 D. ofspreng 56.14
57.26 (ofspring)
ofsteinand pp. stoned 55.29 (of + stænan)
ofte adv. often 1.13,23,24 2.16 etc. oft 4.21 superl. oftest
50.4 (oft)
ofsænche n. displeasure D. 1.18 (from next)
ofpenchen v. regret, cause to regret 1.13 35.8 pres.ind.3 sing.
ofpingþ 1.10 (ofpyncan)
ofperst adj. thirsty 46.15 (ofpyrst)
oluende n. camel 34.9 (olfend, olfenda)
on prep. in, on 1.1,13,17,22 etc. o 59.8 (on)
on pron., adj. see an
onalþ v. kindle, fire pres.ind.3 sing. 17.21 analþ 17.31
(onælan)
onbutan see abuten

ondraden v. fear pres.ind.3 sing. ondrat 30.21 ondratt 30.22
31.9 plu. ondrade 27.22 ondreade 27.26 (ondrædan)
onfald adj. simple 20.17 (ænfeald)
ongeanes; onnesse see agæanes; annesse
onlepi adj. one, a single 33.1 57.16 anlepine 19.19 (anlepip)
onnuuen prep. above 32.34 (onufan)
ope see hope

opene adj. open 30.5 50.32 (open)
openieþ v. open pres.ind.plu. 29.17 imp.sing. opene 63.17 pret.
ind.3 sing. openede 13.2 pp. iopened 59.31 (openian)
openlicor comp.adj. more open 61.28 (openlicor)
ore see are

orefull adj. merciful 72.16 (ærful)
orlease adj. merciless 41.28 (ærleas)
orliche adv. honourably 36.33 (ærlíc)
ortrewnesse n. doubt, despair 9.2 (ortreowness)
oøer conj. either, or 1.16 2.20,23 etc. oøer 61.18 62.31,32 etc.
oøe 19.34 38.28 oøe 1.18 (øbe)
oër adj., pron. other, another 1.6,16,23,26 2.7 etc. oer
62.27 oöer 66.4,6 oöre 1.6 2.18,32 etc. oöres 33.23
74.2 opöer 73.8 oören 41.29 52.34 53.3 (oer)
oër adj. see also aër
oërhwile adv. sometimes 26.18 28.16 40.20 etc. (oer + hwíle)
oërliker adv. otherwise 29.9 66.12 oërlicor 5.24 (oërlice)
oër(s) see oër
ouer prep. over 3.19 8.8 16.4 etc. (ofer)
ouercumen v. overcome 65.3 pres.ind.2 sing. ouercumst 67.29
3 sing. ouercump 64.5 pret.ind.2 sing. overcome 51.2 3 sing.
ouercam 21.5 24.6 25.17 etc. pp. ouercumen 72.1 (ofercuman)
ouerdon pp. overdone 53.14 (oferdon)
ouergiede v. cover pret.ind.3 sing. 21.25 (ofergan)
ouermai v. overpower pres.ind.3 sing. 6.12 (ofermæg)
ouht; owh see auht; azen v.
P, p
pais n. peace 29.32 44.15 47.11 etc. (OF pais)
paines n. plu. pennies, money 39.11 (pàniq)
paradise n. paradise 3.14,23 25.20 etc. (OF paradis)
patriarches n. plu. patriarchs 57.9 (OF patriarche)
pesen n. plu. peas 21.13 (pìose, *peose)
pilegrimes n. plu. pilgrims 17.5 (OF pilgrim, pelegrim)
pine n. pain 2.4 3.15 16.22 etc. plu. pines 16.33 31.27 32.2
43.25 pïnen 9.9,10 (pìn)
pine v. cause pain imp.sing. 16.28 (pìnian)
pineres n. plu. torturers 8.26 37.11 (from prev.)
pisteles n. plu. epistles 15.3 (OF epistle)
piezen v. play 69.6 pres.p. piezende 67.1 (plezian)
posten n. plu. posts 45.11 47.2 (post)
pott n. pot 36.13 (pott)
pottere n. potter 36.15 (pottere)
priede n. pride 44.28 (pryde < OF prute)
priest n. priest 14.8 prest 61.15,17 D. prieste 54.9 G. priestes
22.31 26.12 plu. priestes 22.25 (preost)
prime n. prime 9.27 (OF prime, Lat. prima)
profiete n. prophet 9.23 15.16,32 etc. profete 63.17 68.15
71.22 etc. profete 61.10 plu. profieties 57.10
(OF profete, Lat. propheta)
prud adj. proud 2.14 (OE prūd, prūt < OF)
prudeliche adv. proudly 53.18 (from prev.)

R, r

rad n. advice 9.31 11.2,12 etc. rad 22.31 34.7 35.6 etc.
D. rade 35.4,7 50.30 63.2 rade 37.6 (rad)
radeð v. read pres.ind.plu. 31.7 70.20 radep 9.11 imp.sing. rad 42.25 (radan)
rad see rad, radeð, ratt
radgīne n. adviser 34.7 (rād gīfe)
radinge n. reading 13.13 (rading)
raftres n. plu. rafters 67.6 (rāfter)
ratt v. advise pres.ind.3 sing. 30.6 37.17,21 imp.sing. rad 50.12 (radan)
raðe adv. soon 50.28 72.24 (hræbe)
reæueð v. steal pres.ind.3 sing. 5.2 imp.sing. reæue 33.30 (reafian)
recchen v. care pres.ind.2 sing. recst 62.20 3 sing. reccheð 33.12 68.23 pret.ind.3 sing. rohte 21.7 (reccan)
regule n. rule 36.28 (OF regule OE regol)
reine n. rain D. 72.3 plu. reines 71.31 (regn)
reinion v. rain 71.30 (regnian)
religiun n. religion, religious order 2.33 21.3 35.10 etc.
(AN religiun)
religiuse adj. religious, in a religious order 1.11 (AN religius)
rentes n. plu. rents 38.29 (OFrente)
reste n. rest 6.23 20.28 24.11 etc. (rest)
resten v. rest 20.30 39.1,9 etc. pret.ind.3 sing. reste 25.10 (restan)
reuhē n. pity 31.13,14,22,23 rewē 32.6 50.13 57.6,19 rewē 45.31 57.8 rewhpe 57.5 (OE hreow, ON hrygō)
reulichè adj. sad 8.17 (hreowlice)
reunesse n. grief, pity 19.27 rewnesse 47.28 plu. reunes ses
28.19 (hreownness)
rewen v. regret, repent 32.3 43.20 53.24 pret.ind.3 sing. rewē 51.11 plu. rewē 10.3 57.14 subj.sing. rewe 60.23 pret.
ind.3 sing. reweh 72.24 (hreowian)
rewliche adv. pitifully 4.19 (hreowlice)
rewsende pres.p. repenting 60.10 riewsiende 31.26 rwisinde 60.23 (hreowsian)
rewnesse; rewê see reunesse; reühôe
riche n. kingdom 3.13 15.2 22.12 etc. (ríce)
riche adj. rich 2.24 32.25 33.25 etc. (OF riche, OE ríce)
richeise n. wealth 34.12 37.24 73.19 (OF richesse)
riewsiende see rewsende
riht n. right, justice 37.19 47.14 52.10 etc. rihte 4.24,25 25.34 etc. (riht)
riht adj. right, true 4.17 38.18 41.3 etc. rihte 7.26 8.15 12.5 etc. rihtne 41.9 (riht)
riht adv. rightly, justly 15.24 18.19,20,21 etc. superl. rihtist 74.14 (rihte)
rihtes adv. rightly 26.14 32.29 (riht + adverbial -es)
rihtliche adv. rightly 15.8 (rihtîce)
rihtwis adj. righteous 7.21 30.3 38.27 etc. rihtwise 7.4 38.1 39.25 57.31 rihtwises 20.33 52.8 (rihtwîs)
rihtwisîn v. justify pres.ind.plu. 39.24,27 pp. rihtwised 52.15 61.3 (rihtwîsian)
rihtwisnesse n. righteousness 5.16 16.1 39.24 etc. (rihtwîsness)
rimen v. enumerate 7.29 (rîman)
ripe adj. ripe 67.2 (rip)
rixin v. rule 28.10 74.11 pres.ind.3 sing. rixe8 28.15 75.21 rixîn 65.3 74.11 rixit 44.12 plu. rixit 24.27 subj.sing.
rixî 19.5 pres.p. rixe28.13 47.12 rixinde 37.23 (rixian)
rode n. cross 16.24,26,28,31 etc. (rôd)
rof n. roof 47.7 D. roue 47.5 (hrôf)
ropes n. plu. ropes 22.14 (râp)
rotien v. rot 45.14 (rotian)
roue see rof

S, s
sa see swa
sacleas adj. guiltless 4.14 (sacleas)
sad n. seed 34.13 D. sade 4.6 13.28 G. sades 13.28 (sâd)
sade see also seggen
sâde, smide; sînte; sânte see seggen; sainte; sendan
sali adj. blessed 33.22 sali 63.33 (sāliʒ)
sahtlin v. settle, reconcile 10.31 pres.ind.2 sing. sahtlest
19.34 imp.sing. sehtle 1.3 pp. sahtled 44.19 (sahtlian)
sai, saide, saiō see seggen
sainte adj. holy, saint 10.5 12.24 26.26 etc. sāinte 4.24
seinte 12.31 64.15 72.23,32 seintre 55.31 (OF saint)
sal n. time, occasion 74.12 (sāl)
sali see sali
salm n. psalm 40.26 selm 30.7 (se-alm)
saltere n. psalter D. 56.8 (saltere)
sand(en); sande; sang see senden; sonde; song
sare n. sore 44.33 (sar)
sare adj. sore, bitter 1.24 10.2 62.32 (sār)
sare adv. sorely, bitterly 10.3 32.3 75.8 sore 68.30 (sāre)
sari adj. sorry, sad 1.12 34.3,7 etc. sori 47.25 53.19 63.6
(sarīʒ)
sariliche adv. sadly 70.9 (sāriɡīice)
sorinesse n. sorrow 1.7,8,9,18 etc. sorinesse 1.5 plu. sarinesses
16.7 28.19 51.4 (sarīgeness)
sate v. see sitten
sate n. seat 52.7,8 (sēte)
saule n. soul 1.6 3.18,25 etc. sawle 67.15 73.11,12 soule
57.8 plu. saules 11.19 12.2 57.10 soules 51.23 (sawol)
sawen v. sow 13.28 (sāwan)
sawle see saule
scadewen n. shadow D. 50.34 (sceadu)
scadwis adj. rational 7.3 (scedwis)
scadwisnesse n. reason, discernment 11.11,23 2.19 etc.
(scadwisnes)
scafte n. creature 7.2 plu. scaftes 34.31 52.10 (sceaf)
scal see sculen
scame n. shame 30.25 61.5,6 plu. scames 25.16 29.4 (sceamu)
scameleas adj. without shame 69.22 (sceamuleas)
scandliche adv. shamefully 49.31 (scandliçe)
scarpe adj. sharp 11.30 31.17 32.18 39.23 (scearp)
sceaweres n. plu. watchmen 51.13 (sceawere)
sceawin v. look, watch; show 15.18 22.11,12 etc. sceawien 15.10
pres.ind.2 sing. sceawest 29.11 3 sing. sceaweð 51.15 pret.
ind. 3 sing. sceawede 15.6 24.5,12 etc. pp. isceawed 7.22
(sceawian)
sceawinge n. sight 51.12 (sceawung)
scold n. shield 19.11 (non-WS sceld)
scoldi adj. guilty 6.8 scoldih 25.24 (scyldig)
scelie v. separate subj.sing. 28.10 (scilian)
scene adj. bright, beautiful 47.30 (scene)
sceppend n. creator 31.21 34.31 47.18 etc. (sceppen)
sckette v. shut imp.sing. 71.3 scete 71.6 (scyttan)
schale see skel
schiften v. divide pres.ind.2 sing. schifst 18.20 3 sing. scift
38.7 pp. iscift 18.21 (scyttan)
scolden v. shield 11.31 43.3 53.6 pres.subj.sing. scilde 44.16
imp.sing. scild 51.1 (scildan)
scolde see sculen
scincles n. plu. shingles 47.8 (OHG scindela)
scinen v. shine 15.13 pres.p. scinenede 24.23 (scinian)
scip n. ship 22.3,19 G. scipes 21.33 (scip)
sckelewisnesse n. discretion 74.8 (ON skil + OE wīsnesse)
scolde see sculen
scop v. create pret.ind.3 sing. 48.3 2 sing. scope 56.23
(scyppan)
scoort adj. short 37.15 scorte 4.1 10.24 11.2 etc. (scoort)
scredren v. shroud 74.17 pp. iscredred 53.18 (OK scredan)
scrire n. penance 9.15 scrife 38.34 52.23 60.4 etc. (scurf)
scrire n. confessor D. 60.31 63.2 (scurf)
scurud n. shroud 47.31 (scurūd)
sclulen v. must, shall pres.ind. 1/3 sing. scal 4.26 5.12,16 etc.
sclall 8.13 30.34 34.30 etc. 2 sing. scalt 5.11 12.13 19.14
etc. plu. sclulen 2.13 3.20 9.3 etc. subj.sing. scule 55.6
57.6 plu. sclulen 5.28,29 scule 21.27 43.31 pret.ind. 1/3
sing. scolde 1.25 2.16 6.9 etc. 2 sing. scoldest 8.25 37.26
41.13 etc. plu. scolde 15.6 18.6 49.16 etc. scolde 6.21
71.9 (sclulan)
sconien v. shun 61.32 pres.subj.plu. scunien 3.19 pret.ind.1 sing.
sconiede 2.15 (scunian)
se pron., art.; adv. see σe; swa
sea n. sea 22.9 (sea)
sealde see sellen
sechen see siechen
seggen v. say, tell 4.16 5.31 8.18 etc. pres.ind.1 sing. segge 51.16 72.8 2 sing. seist 15.20 29.27 seiest 58.4 3 sing. seig 1.2 2.12,29 etc. seip 29.21,24 seige 14.32 19.16 52.23,30 seig 18.7 saig 43.34 seig 11.5 segge 17.10 27.15 plu. segge 5.7 14.8,9 etc. siggen 62.11 subj.sing. segge 61.20 70.28 plu. seggen 70.19 imp.sing. seige 45.3 50.33,34 72.11 sei 12.30 56.13 61.2 seih 63.16 sai 73.25 plu. segge (we) 73.30 pret.ind. 1/3 sing. saed 13.21 14.25 26.31 etc. saede 4.26 6.17 12.9 etc. seade 6.21 27.8 seade 26.27 29.19 33.26 saide 6.24 67.14 sede 8.8 25.23 57.21 2 sing. sadest 56.21,22 plu. seiden 11.22 pp. gesæd 35.23 isæd 52.18 iseid 66.15 (secgan)
seege see seon
seinte n. reconciliation 57.18 (saht < ON)
seintle; seinte see sahtlin; sainte
seintpe n. sight D. 14.19 (siht, sihp)
seke adj. sick 74.17 (secc)
seken see siechen
selcu adj. strange 14.15 27.18 48.16 (sel(d)cúp)
selculiche adj. marvellous 48.16 (prev. + lie)
selculichen adv. wonderfully 12.23 (prev. + e)
self adj. self 2.12 3.7 7.8 etc. selu 26.17 55.25 selue 4.25 20.22 seluen 2.2,12,14,25 etc. (self)
sellen v. sell pres.ind.3 sing. sel 60.18 imp.sing. sell 34.2 pret.ind. 1/3 sing. sealde 5.26 14.10 (sellan)
seluer n. silver 16.14 33.19 (seolfor)
senden v. send 42.23 sanden 72.34 pres.ind.3 sing. sant 8.17 17.30 50.1 74.28 sent 38.8 42.8 subj.sing. send 57.13 imp.sing. sand 72.32 pret.ind. 1/3 sing. sente 37.25 49.14 samte 10.21 12.21 sante 27.16 73.15 pp. gesænt 41.33 gesant 71.21 isænt 42.7 (sendan)
senderlicne adj. private A. 71.9 (OK senderlic)
senegin v. sin 7.31 61.20,21 etc. pres.ind.2 sing. senegest 18.20 plu. senegin 61.4 pret.ind.1 sing. sinegde 41.21 (snygian)
seneueies n. mustard seed G. 14.19 (OF senevei(1))
senfule adj. sinfull 7.30 10.26 11.1 etc. superl. senfullest 28.33 (synful)

senne n. sin 1.6, 20, 26 etc. plu. sennes 1.8, 27 2.8 etc. sennen 1.14 3.2 12.22 etc. sinnen 55.30 (WS synn, OK senn)

senneleas adj. sinless 69.22 (synnleas)

sermuns n. plu. sermons 17.29 (OF sermum)

seruise n. service 1.25 16.18 42.9 75.2 (OF servise)

seruið v. serve pres.ind.plu. 21.3 (OF (de)servir)

setle n. throne 58.1 (setl)

setten v. set, put 8.9 58.1 pres.subj.sing. sette 23.15 imp.sing.

sete 46.18 pret.ind.3 sing. sette 48.6 (settan)

seððen adv., conj. afterwards, since 3.15 6.15 7.31 etc. siððen 43.34 siððen 64.22 (sippan)

seuen num. seven 45.11 (seofon)

sitbe n. family, relations 6.9 9.4 20.22 32.6 (sibb)

sibsumnesse n. peace 7.13 30.2 44.8 etc. (sibbsumness)

side n. side 10.16 41.3 50.32 51.5 (side)

sichenv. seek 45.4 71.9 sechen 1.16 seken 2.27 pres.ind.3 sing.

secð 69.33 sechp 50.11 plu. sechð 44.21 subj.plu. sechen 49.27 imp.sing. siec 29.31 siech 19.4 46.18 plu. secheð 43.34 (secan)

sien v. see, understand pres.subj.plu. 63.8 pres.ind.plu. seigen 52.30 (see note 52.30) pret.ind.plu. seigen 12.10 (seon)

siheþ v. sigh imp.plu. 9.18 (siccettan)

siker adj. sure 12.30 15.23, 30 51.6 sikere 21.31 comp. sikerere 33.24 (sicor)

sikerest superl. adv. most, surely 74.14 (sicor)

sikerliche adv. surely 18.32 19.8 25.32 etc. comp. sikerlicher 73.30 (prev. + lice)

sikernesse n. certainty 15.21 (sicor + ness)

singeð v. sing pres.ind.plu. 9.26 pret.ind.plu. sunge 7.12 (sigan)

sinken v. sink 21.32 (sincan)

sitten v. sit 33.21 67.2 pres.ind.3 sing. sitt 12.26 66.18

sitteð 39.15 pret.ind.2 sing. sate 5.6 subj.sing. sate 70.22 (sittan)

siððes n. time G. 34.29 plu. siððes 1.22 (sip)
skel en n. reason, discernment 62.14 69.30 74.22 scile 53.13
schele 69.25 (ON skil, MDu. schil, MLG schele)
skelen v. discern 8.25 skilien 62.15 (ON skilja)
skentinges n. plu. amusements 34.18 (ON skemta v.)
skilen see skilien
slape n. sleep D. 43.30 (slæn)
slapen v. sleep 53.16 slapen 1.25 pres.p. slapinde 63.19
pret.ind.3 sing. sliep 25.10 (slæpan)
slaushe n. sloth D. 2.2 (slaw)
slaw adj. slow 1.22 (slaw)
slean v. kill pres.ind.3 sing. sleip 64.6 plu. sleaë 30.26
imp.sing. sleih 33.30 pret.ind.3 sing. slou 57.24 pp.
islage 2.22 (slean)
slider adj. slippery 10.15 (slidor)
sliep; slou see slapen; slean
smac n. taste 8.4 (smec)
smec-huse n. smoke-house 54.7 (next + hus)
smekes n. plu. fumes 54.8 (smec)
smell n. smell 8.5 (? *smell)
smit v. smite pres.ind.3 sing. smite 6.17 63.29 pres.p. smitende
67.25 (smitan)
smiøe n. smith 25.4 (smie)
snaw n. snow 41.4 (snaw)
so see swa
sobbeø v. sob pres.ind.3 sing. sobbeø 28.16 pres.p. sobbiende 42.13
(? cp. WFris. sobje)
softe adj. soft 24.10 35.29 (softe)
softin v. soften 63.23 (from prev.)
softnesse n. softness 20.29 57.17 (softe + ness)
sonde n. message, messenger 27.16 sønde 44.29 sande 62.1
plu. sondes 21.14 sonden 8.13 (sønd, sand)
sone adv. soon 2.33 9.7 26.31 etc. (sona)
song n. song 51.28 sang 7.12 (song, sang)
sore; sori see sarez; sari
sorhfull adj. sorrowful 41.18 47.25 (sorz + ful)
sorwye n. sorrow 9.2 (sorg)
sothad n. foolishness 33.18 63.32 plu. sothades 50.6 (next + hød)
<table>
<thead>
<tr>
<th>Word</th>
<th>Definition</th>
<th>Examples</th>
</tr>
</thead>
<tbody>
<tr>
<td>sott n.</td>
<td>fool</td>
<td>33.17 39.26 63.32</td>
</tr>
<tr>
<td>sotwordes n. plu.</td>
<td>foolish words</td>
<td>50.15 (prev. + word)</td>
</tr>
<tr>
<td>soē n. truth</td>
<td>2.4 4.16,32 etc. soē 5.31 soēh 4.24 soēe 13.32</td>
<td>20.32 24.21 etc. soēe 12.1 34.28 (soēh)</td>
</tr>
<tr>
<td>soē adj. true</td>
<td>12.18,22 25.6 etc. soē 12.11 soēe 7.26 17.26</td>
<td>19.2 etc. soēre 3.2 superl. soēeste 34.24 (soēh)</td>
</tr>
<tr>
<td>sōlicie adv. truly</td>
<td>10.20,21 15.15 etc.</td>
<td>(sōlicie)</td>
</tr>
<tr>
<td>spacific</td>
<td>see saule</td>
<td></td>
</tr>
<tr>
<td>spachs n. plu. speeches</td>
<td>5.5 39.16,24 etc.</td>
<td>specches 7.21 (spac)</td>
</tr>
<tr>
<td>spedeē v. speed imp.plu.</td>
<td>9.16 (spēdan)</td>
<td></td>
</tr>
<tr>
<td>speken v. speak</td>
<td>4.21,23 23.1 etc.</td>
<td>spekene 5.15 26.25 pres.ind. 2 sing. spekest 66.12 3 sing. spekē 29.31 30.7 42.32 etc. spekē 70.20 plu. spekē 20.24 24.2 26.23 etc. speke (we) 70.21 subj.sing. speke 50.4 56.12 62.21 pres.p. spekende 50.15 53.17 spekinde 24.31 74.13 specinde 65.5 pret.ind. 2 sing. spake 5.8 3 sing. spak 45.20 54.27 spac 58.3 pp. 3espeken 5.23 45.12 ispeken 34.22 (spēcan)</td>
</tr>
<tr>
<td>spelle n. story, sermon</td>
<td>D. 62.18 63.27 (spell)</td>
<td></td>
</tr>
<tr>
<td>spellen v. preach</td>
<td>60.5 (spellian)</td>
<td></td>
</tr>
<tr>
<td>spelleres n. plu. preachers</td>
<td>22.24 (from prev.)</td>
<td></td>
</tr>
<tr>
<td>spottes n. plu. spots</td>
<td>47.29 (MDu. spotte)</td>
<td></td>
</tr>
<tr>
<td>sprat v. spread pres.ind.3 sing.</td>
<td>22.32 spratt 52.26 (sprēdan)</td>
<td></td>
</tr>
<tr>
<td>sprang v. sprinkle imp.sing.</td>
<td>41.1 (sprengan)</td>
<td></td>
</tr>
<tr>
<td>springen v. spring pres.ind.3 sing.</td>
<td>springp 31.10 (springan)</td>
<td></td>
</tr>
<tr>
<td>spus n. spouse</td>
<td>65.26 spuse 55.13 64.29 (OF e)spus(e)</td>
<td></td>
</tr>
<tr>
<td>stampeē v. stamp pres.ind.3 sing.</td>
<td>14.20 (MDu. stampen)</td>
<td></td>
</tr>
<tr>
<td>stende v. stand, stant see stonden</td>
<td>63.3 (stan)</td>
<td></td>
</tr>
<tr>
<td>stanroches n. plu. roche</td>
<td>22.18 (prev. + OF roche)</td>
<td></td>
</tr>
<tr>
<td>stede n. place</td>
<td>40.2 47.7 58.2 71.9 (stede)</td>
<td></td>
</tr>
<tr>
<td>stedefast adj. steadfast</td>
<td>67.2 (stedefast)</td>
<td></td>
</tr>
<tr>
<td>steēl n. place, habitation</td>
<td>48.20 see note 48.20 (stāl)</td>
<td></td>
</tr>
<tr>
<td>steih see stieē</td>
<td></td>
<td></td>
</tr>
<tr>
<td>stell v. steal imp.sing.</td>
<td>33.30 (stelān)</td>
<td></td>
</tr>
<tr>
<td>steren see stieren</td>
<td></td>
<td></td>
</tr>
<tr>
<td>stiefne n. voice</td>
<td>D. 35.24 (stēn)</td>
<td></td>
</tr>
</tbody>
</table>
stieren v. steer 21.20 47.16 steren 21.27 subj.plu. stieren 48.13 pret.ind.3 sing. stierde 21.24 (steran)
stieresman n. helmsman 22.9 stieresmann 21.21 stieresmanne 22.1 plu. stieresmannen 22.4,7 stieresmenn 21.27 (stieres + men)
stie5 v. ascend pres.ind.plu. 22.11 stik5 pret.ind.3 sing. steih 12.26 71.11 (stigan)
stikke n. stick D. 67.1 (sticca)
stik5 see stie5
stille adj. still 5.9 (stille)
stinkende pres.p. stinking 7.24 31.30 (stincan)
stonden v. stand 5.11 pres.ind.3 sing. stant 24.22 25.25 imp.sing. stand 36.11 (standen, stonden)
stor n. incense 71.24 (stør)
storfate n. censer D. 71.24 (stor + fat)
storme n. storm D. 21.30 plu. stormes 21.25 22.13 (storm)
stranges n. plu. strings 22.14 (stren3)
strawe n. straw ~ 61.2 (streaw)
strengere see strong
strengpe n. strength 12.17 13.8,11 etc. strenge 40.11 53.4 strence 46.5 57.23 64.4 plu. strenge Serena 24.28 (strenge)
striuen v. strive 68.20 (OF estriver)
strong adj. strong 41.23 stronge 21.25 41.25 64.3 comp.
strengere 14.21,23 26.24 64.5 (strong)
sull n. plough 35.20 (sulh)
sum pron., adj. some, a certain 1.16 3.3,4 etc. sume 2.32 4.8,14 etc. sumen 32.16 sumere 16.9 60.17 sumes 5.32 (sum)
sundal n. something, some part 17.13 (sum dāl)
sumping n. something 13.23 67.28 (sum ping)
sune n. son 6.20 10.7 12.11 etc. G. sumes 27.18 (sunu)
sunne n. sun 15.13 24.23 44.18 62.23 (sunne)
suster n. sister 1.20 14.31 65.9 swuster 31.29 (swustor)
swa (swaswa) adv., conj. so, as 1.3,15 2.16,25 etc. swo 1.13,14 3.20,23 etc. so 33.9 40.14 45.2 etc. sa 4.19 10.21 se 25.23 32.26 47.30 (swe)
swaint pp. troubled 14.22 (swencan)
swanc see swinken
swægelbonde n. swaddling clothes D./?plu. 24.29 (swepel band)
swel5 v. swell pres.ind.3 sing. 32.18,19 (swellan)
sword n. sword 45.3 (sward)
sweoridan v. swear 4.9 pres.ind.3 sing. swereð 39.4 plu. swerigeð
4.13 imp.plu. swerigeð 4.12 (sweorian)
swete adj. sweet 20.10 28.17 31.5 etc. swiete 16.34 (swete)
swic v. cease imp.sing. 15.31 (swican)
swicedom; swich; swiete see swikedom; swilch; swete
swieteð v. sweeten pres.ind.3 sing. 16.32 (swetan)
swigendepres.p. silent 53.18 (swi3ian)
swikedom n. deceit, guile 29.30 D. swicedom 5.21 (swicdom)
swikele adj. deceitful, treacherous 1.20 7.19 14.34 etc.
(swichol)
swilch pron., conj. such; as if 1.26 9.6 28.28 etc. swulch 37.7
38.31 wilch 2.28 4.9 6.21 etc. swiche 13.19 (swylc)
swingen v. beat, chastise 6.19 (swigan)
swink n. toil 1.24 D. swinke 6.20 39.15 63.1 plu. swinkes
47.27 swinches 46.16 (swinc)
swikende adj. toilsome 16.9 68.8 (swinc + ful)
swiene adv. very, very much 2.18,19 3.6,8 etc. comp. swiðere
46.16 (swipe)
swiðere adj. right, right-hand 48.7 swiðere 11.8 swipere 72.27
swipere 12.26 38.2 (swiper)
swote n. sweat D. 46.17 (swot)
swulch; swunken; swister see swilch; swulken; suster
syeð see seggen

Ta

ta see to
tachen v. teach 29.23 49.15 tache 41.26 pres.ind.3 sing. tachp
13.29 takð 15.3 32.12 subj.sing. tache 23.10 imp.sing.
tach 15.21 63.21,22 pret.ind.3 sing. tahte 13.1 15.6 63.27
e tc. plu. tahte 13.15 (tacen)
tacne n. token, sign 15.25 28.14 tocne 67.1 (tacn)
tacneð v. signify pres.ind.3 sing. 73.10 tacnið 16.28 tocneð
75.1 plu. tacnip 8.5 pp. tokned 51.12 (tacnian)
tactpe n. touch 8.5 (Lat. tactus with OE nominal suffix -pe ?
cp. ON tak)
tahte see tachen
tail n. tail 75.1 (tæl)
tak⁵ v. reach pres.ind.3 sing. 52.25 (ON taka)
tak⁶ see also tachen
tare see ðæ
te; te- see to, ðæ, ðu; to-
tear n. tear 72.34 73.26 plu. teares 10.2 28.16,17 etc.
 (tear)
teipin v. yield, give 70.15 pres.ind.2 sing. teiðest 44.25 teipest
67.27 imp.sing. teipe 67.24 pres.p. teipinde 37.10
teiðinde 37.16 pret.ind.2 sing. teiðest 42.21 3 sing.
teipede 59.18 pp. iteiped 14.17 (teþopian)
teipinge n. yielding 59.19 (teopung)
telde n. tent D. 39.8 (teld)
teligen v. till 37.3 (tilian)
tellen v. tell, think, account 7.29 pres.ind.3 sing. telþ 15.1
plu. telleg 26.33 pp. itel 38.24 (tellan)
temple n. temple 41.3 46.21,23 etc. (OF temple, OE tempel)
tempre⁵ v. temper, regulate pres.ind.3 sing. 53.20 (temprian)
ten; tes see ðæ; ðes
tetrede pp. trodden down 44.35 (totredan)
tidinge n. news 8.17 plu. titinges 50.14 (LOE tigung, ON
tiðindi)
tigœes n. plu. tithes 69,30 (teþpe)
timber n. timber 13.26 45.14,24 (timber)
timbringe n. timber 45.17 (from timbrian)
time n. time 11.2 17.2 19.25 etc. (tíme)
tin see ðæn
to prep., adv. and with infin. to, towards, too 1.16 2.3 3.6 etc.
 (to)
tobrecen v. break, sin 20.25 pres.ind.2 sing. tebrecst 19.4 44.18
3 sing. tobrecep 22.23 tobreke 47.13 tobreke 22.19,22 subj.
plu. tobreken 22.14 imp.sing. tebre 33.31 pret.subj.sing.
tobreke 56.18 pp. tobroken 66.20 tebroken 58.19 tebrecen
33.33 (tobrecan)
tocne; tocneð, tokned see tacne; tacneð
todai̇g adv. today 72.23 (tō daq)
toforen prep., adv. before 24.16 39.21 51.11 toeforen 2.32 3.20
4.30 etc. tofore 4.29 47.33 toefore 4.30 5.11 8.25 etc.
tofaran

togedere adv. together 17.9 56.10 57.19 etc. tegedere 48.14
togederere

toterinde pres.p. swinging 67.3 (MDu. touteren)
tōden n. plu. teeth 9.1 (tōg)
tresor n. treasure 67.23 (OF tresor)
trew n. tree 26.5,6 treu 3.23 25.27,29 D. trewe 25.23,25
26.11 trewe 59.10,12 trowe 59.1,2,4 Q. trowes 59.13
(treō(w), treū)
trewe adj. true, loyal 8.8 22.27 trewe 55.10 comp. trewer
37.25 (treowe)
trewē n. loyalty 51.31 (treōwp)
trukien v. fail 30.34 37.24 pres.ind.1 sing. truke 37.24 3 sing.
trukeō 40.32 plu. trukieō 45.29 pret.ind.3 sing. trukede
74.22 (trucian)
tu; tua see ōu; twa
tunes n. plu. towns 38.28 (tūn)
tungē n. tongue 29.29 66.28 plu. tungen 24.30 (tungē)
tur n. tower 53.8,9 (OF tur)
twa num. two 19.22,23 25.15 etc. tua 55.28 two 56.11 (twa)
twammen v. separate 65.29 pres.ind.3 sing. twammenē 43.14 pp.
geticamd 31.30 itwamd 37.18 (twaman)
twene n. doubt D. 75.12 (tweōn)
twifealde adj. twofold, double 5.28 7.21 (twīfealē)
twifealdeō v. double pres.ind.3 sing. 2.21 (from prev.)
two see twa

D,Ś,P,P

ōa adv., conj. (ōa ē, ōa ēa) when, then 4.26 7.11 11.12 etc.
ōa 56.20 73.23 ēo 49.14,15 55.32 etc. ēo 51.24 68.9
73.20 (ōa)
ōa, ṣan(e) see ē, ōanne
pānc n. thought, mood 27.29 D. pānke 26.9 65.9,11,15 (pānc)
pānen adv. whence 12.27 (pānon)
pānkes adv. willingly 55.7 (pānc + adverbial -es)
pankin v. thank 75.15 pres. ind. I sing. panke 41.31 3 sing. panke
40.2 plu. pankie 10.16 subj. sing. panke 75.32 panke 43.28
gapanked 11.6 46.5 ipanked 48.5 ipanked 36.33 (pancian)
panne (1). adv., conj. when, then 2.22 8.26, 29 etc. panne 14.3
15.10 17.30 etc. 7ane 12.30 15.30 18.25 etc. 7an 25.32
pan 71.20
(2) adv. than 3.16 4.18, 32 etc. panne 34.5 46.31 52.11
etc. 7ane 7.2 23.1 30.24 etc. 7an 13.23, 24 18.20 etc.
pan 74.23 (panne)
par adv., conj. where, there; then 1.25 4.28 5.12 etc. par
65.3 72.29 73.11, 12 4par 49.5 par 34.25 (par)
par(e) see also o
parafter adv. thereafter 13.12 14.27, 28 etc. parafter 35.7
(par after)
parfore adv. therefore 27.5 64.19 (par for)
parinne adv. therein 8.31 20.15 22.4 etc. parinne 49.19
parinne 68.5 (par inne)
parmid adv. therewith 8.6 29.13 39.10 etc. parermide 66.27
(par mid)
parof adv. thereof 2.24, 29.31 14.4 etc. parof 68.21 parof
14.13 36.8 55.4 etc. (par of)
parof ove adv. whereof 34.26 parof ove 73.13 (par of pe)
paron adv. thereon 59.3 paron 20.13 paron 75.2 (par on)
parouer adv. thereover 45.25 parouer 45.15 (par ofer)
paro adv. thereto 2.26 23.5 37.31 56.25 paro 54.11 68.21
paro 36.3 37.23 (par to)
paro ove adv. where to 36.15 (par to ove)
par see 3e, 3es
sat conj. that 2.1, 2, 3, 12 etc. pat 1.13 3.18 5.8 etc. sat
9.10 (pat)
sat see also 3e
se see also 3e
se conj. or 54.5, 6 (pe)
serep. who, which, that 1.2, 6, 10, 11 etc. pe 3.11 7.24
13.19 26.11 (pe)
sere (with comparative) the 1.27 2.24 11.3 etc. pe 24.20
62.29 66.30 te 37.4 (pe, py)
œ art., pron. the, that, who, which sing. common N./A./D. 2.20.

33 3.5 etc. pe 2.1 8.28,29 etc. A./D. œa 6.17 8.23
9.19 etc. œa 10.13 18.16 23.27 etc. po 56.34 œa 26.9
te 5.17 70.21 N. masc./fem. se 2.5 4.32 5.19 etc. N./A.
neut. sat 1.21 2.26,29 etc. pat 1.7 2.1,19 etc. sat 54.30
A. masc. sœne 1.11 2.9 7.12 etc. ōane 15.11 sœne 74.28
šanne 69.14,21 sœne 30.7 A./D. masc., D. neut. sän 4.15,
16.17 5.30 etc. pan 62.17 sën 67.3 ten 12.3 44.26 D./G.
fem. sare 2.9 3.24 8.19 etc. šare 11.5 43.16 62.9 etc.
sœare 20.15 tare 41.2 45.13 sœere 31.1 35.20 41.1 sœar
9.26 23.16 26.2 etc. G. masc./neut. sœas 2.17 4.18 8.16
etc. pas 7.25 71.28 sœes 14.12 17.28 20.7 etc. plu. common
N./A./D. œa 5.12 6.5 7.11 etc. pa 44.34 52.29 67.14
69.26 œa 1.15 2.12 7.13 etc. po 1.14 12.28 25.12 etc.
to 37.34 41.28 te 20.27,28 sœ 1.8,27 2.33 etc. pe 20.27
37.34 38.24 etc. D. sän 40.19 73.5 G. sœare 14.2 21.6
42.5 etc. (œa/œat/œa)

œaruar n. plu. poor people 28.31 (œarfa)
œawes n. plu. customs, manners 47.29 53.21 54.34 œawes
28.32 32.12 43.1 (œaw)

œih conj. though 1.8 2.17 26.16 etc. ōeih 4.15 12.19
28.20 (with hweœere) 43.23 etc. pei 56.25 (œah)

œink; œies see penchen; œes

œlliche pron., adj. such 17.20 25.17 32.27 etc. œlliche 22.23
45.17 71.9 (pyllīc)

œn(e) see œe

œchen v. (1) think 8.24 9.8 30.19 etc. ōenken 34.17 62.5
71.13 ōenken 23.4 pres.ind.1 sing. ōenche 48.1 2 sing.
œenchst 4.29 19.9 62.16 ōenken 34.26,29 œenchst 43.20
œenchst 43.15 3 sing. ōench 28.17 40.17 ōench 22.29 plu. ōenchst
88.21 ōenken 68.18 subj.sing. ōenke 34.28 ōenche 62.21
plu. ōenchen 10.14 imp.sing. ōench 14.11 66.13 69.8 73.21
œench 46.17 ōenc 33.9 66.11 ōenc 50.22 ōenk 69.5 ōinc
72.10 plu. ōenchst 2.32 ōenke 69.33 pres.p. ōenchinde
23.16 ōenkinde 65.5 ōenkinde 68.32,34 pret.ind.1 sing.
œohte 41.7 ōohte 6.21 pp. ōepouht 23.1 ōpoht 16.12 26.16
(œenca)
(2) seem pres.ind.3 sing. pinch 23.3,20 since 39.17
pinch 63.32 68.22 pinge 23.28 pinge 32.33 singe 22.29
singe 44.25 54.6 plu. penche 14.34 subj.sing. pinche
16.31 penche 48.16 pret.ind.3 sing. duhle 6.1 59.15
plu. pouhten 73.8 (pyncan)
Senin v. serve 36.10 pres.ind.3 sing. senes 31.7 (pennian)
penken see penchen
Geof; ser; seere, ses see pief; ser; se
ses pron., adj. this sing. common N./A. 1.11 9.28 16.5 etc.
hes 1.7 65.1 68.7 tes 15.32 sies 1.20,26 2.17 etc. pises
16.32 17.10 26.31 etc. dises 2.4,26 3.17 etc. pis 4.10
8.10,16 etc. sieses 62.19 A. masc. disne 21.16 pises 67.28
fem. sas 20.23 49.5 ses 3.19 A./D. fem. esse 2.15 12.22
14.21 etc. pese 15.27 64.9 65.11 74.25 D. masc./neut.
Oesen 17.23 47.9 49.17 esse 4.22 5.18 7.2 etc. pese 13.3
fem. esse 21.6 31.1 54.24 esse 60.9 esse 31.10
Oessere 2.1 3.14 4.14 etc. G. masc./neut. Oeses 20.33
sies 63.8 fem. Oessere 63.14 pessere 63.14 esse 40.3
plu. common N. sas 8.5 esse 12.16 26.23 36.30 etc. pese
11.30 68.15 A./D. Oesen 37.32 74.20,21 esse 9.21 11.31
17.8 etc. pese 7.28 22.25 62.16 etc. esse 62.23 (pes)
besternes see piesternesse
bewdome n. slavery D. 11.28 (beowdum)
Seward adv. (with to) towards you 77.23 (be + (to)weard)
pief n. thief 9.17 Geof 55.33 D. pieue 72.26 plu. pieues 25.15
(p eof)
Giester adj. dark 69.6 (peostre)
piesternesse n. darkness 8.28,30 31.31 besternesse 8.28
besternesse 56.34 (peosterness)
Sin poss.adj. your 11.3,12,17 etc. pin 16.31 19.11 31.29 etc. sие
e 1.3 4.31 5.6 etc. pine 10.7 13.3 16.19 etc. sие 35.13
36.6 tin 22.27 44.20 sие 32.23 58.19 61.27 pi 73.28
sие 19.25 54.28,32 55.7 pines 55.1,8 sие 41.21,23 43.6
etc. pire 72.21,27,31,32 sие 70.27 sие 38.21 42.7 (pin)
pichen see penchen
ping n. thing 1.12 5.26 13.27 etc. sing 4.13,31 5.31 etc. D.
pinge 19.9 26.18 29.8 etc. singe 39.5 plu. pinge 3.19 6.9
8.8 etc. pinng 34.32 sинг 12.20 25.10 35.30 etc. pinge
14.2 49.14 50.26 etc. sīnge 21.6 23.28 sīnges 69.27
sīnges 14.34 21.17 28.18 etc. (sīng)

ōire; ōis; ō see sīn; ūes; ōe, ōa

pōht n. thought 49.28 57.17 pouht 71.13 plu. pōhtes 7.25 8.13
8.22 etc. pouhtes 6.13 61.29 66.10 71.7 pōutes 66.9
69.17 70.7 pōutes 65.5 pōhtes 22.17 39.16 43.5 etc.
pōhtes 5.32 61.28 (pōht)
pōhte see pēchen

polemōde adj. patient 64.3 (polemōd)

polemodnesse n. patience 9.12 20.24 40.1 etc. polemodnesse 16.30
(polemodness)

polien v. suffer 3.20 29.6 36.17 etc. sōlien 61.30 poligen 4.18
7.16 9.8 etc. poligen 64.1 sōligen 53.13 58.18 pres.ind.
2 sing. polest 32.2 51.7 3 sing. sōleš 40.1 57.21,22 plu.
poleš 57.10 subj.sing. polige 51.7 52.32 imp.sing. pole
63.29 sōle 19.4 pret.ind.2 sing. poledest 16.22 3 sing.
polede 12.25 29.7 48.6 etc. sōlede 3.15 16.29 57.23 59.18
plu. sōlede 64.19 sōleden 17.1 (polian)

 모르ften see ëurve

pou(h)t, pōt; pouhten see pōt, pēchen

prall n. slave, servant 8.7 67.27 òrall 8.8 prall 54.14 pralle
26.32 D. pralle 8.6 27.11 46.16 52.14 G. pralles 24.17
(pral < ON prall)

preades n. plu. threads 19.24 (prēd)
preat n. threat 43.25 (preat)

pridda adj. third 44.19 (pridda)
prie num. three 12.11 16.3 17.9 sōrie 11.14 12.16 68.4 (prīy,
prēo)
prihti num. thirty 25.6 (prītīg)

prinnesse n. trinity 46.2 75.20 sōrinnesse 12.12 (prynesse)

prist adj. bold 61.20 (prist)

pruh n. coffin 7.23 (pruh)

sprunreslige n. thunder-bolt 5.18 (sūnres slege)
sū pron. you (sing.) N. 4.28,29 5.6 etc. pu 8.17 11.29 12.32
etc. tu 4.29 8.24 10.6 etc. A./D. sē 5.10-13 6.18 etc.
be 8.21 10.29 11.27 etc. sēie 11.31 te 4.31 16.31 20.4
etc. (pu)
purghali adj. thoroughly holy 72.28 (purh + hali)
purh prep. through 1.21, 2.16 etc. purh 6.14 8.11 22.4 etc. purgh 71.25 (purh)
"urhbred pp. pierced 59.12 (purh + borian)
"urhnailed pp. nailed through 59.14 (purh + naglian)
"urhstong v. sting through pret.ind.3 sing. 59.18 (purh + stigan)
"urhstong adv. absolutely 34.1 36.4 (purh + ð)
"urhwuning v. endure 27.18 43.12 pres.ind.3 sing. ëurhwuning 60.20 ëurhwuning 75.4 ëurhwuning 74.29 subj.sing.
"urhwuning 75.2 (purhwunian)
"urst n. thirst 72.1 plu. "urstes 47.24 (purst)
"urve v. need pres.subj.sing. 60.14 pret.ind.plu. ëorften 33.14 (purfan)
"us adv. thus 1.2 5.5, 9 etc. pus 15.3 18.7 20.6 etc. (pus)
"usend num. thousand 57.10 64.18 wusend 3.16 ëusende 8.21 (pusend)

U, u, V, v
"uirgines n. plu. virgins 17.1 (OF virgine)
unakenned pp. unbegotten 12.13 (un + acennan)
unaseigenliche adj. invisible 26.24 (un(ge)sevenlic)
unbecnaye pp. unknown 23.11 (un + becnawan)
unbehealdene pp. uncontrolled 20.25 (un + bihealdan)
unberinde pres.p. barren 42.19 (unberende)
unbiliefde pp. unbelieving 22.20 (un + geleñan)
unbleðeliche adv. unwillingly 1.18 (unblîpelice)
unbunden pp. unbound 26.12 (unbindan)
unc see wit
uncinne n. uncleanness 61.27 (uncîne + ness)
uncute adj. unknown 11.3 (uncû)
uncwemer comp.adj. less pleasing 66.30 (uncweme)
under prep. under 6.17 21.9 31.29 etc. vnnder 50.34 (under)
derfenf see underfon
underfahren v. find out 49.32 (under + findan)
derfon v. accept, receive 48.10 pres.ind.3 sing. underfon 17.33 18.2 underfon 70.8 underfon 49.33 imp.sing.
derfon 51.29 subj.sing. underfenge 10.11 58.13 pret.
derfon 13 sing. underfon 48.8 59.16 (underfon)
undernemen v. receive, understand; reprove 5.12 43.11 pres.ind. 2 sing. undernimst 35.14 43.2 undernemst 47.17 3 sing. undernimó 70.11 undernimóp 28.34 undernemó 70.14 undernemó 5.5 (undernimó)

understanden v. understand 22.21 23.6 30.9 etc. understood 9.11 23.20 24.13 etc. pres.ind. 2 sing. understandst 62.14 understandst 11.6 plu. understandó 68.27 understandóp 12.2 subj.sing. understandó 11.30 34.33 43.8 plu. understandó 63.8 imp.sing. understandó 34.27 understandó 17.17 55.16 plu. understandóp 9.10 pp. understood 46.21 (understanden)

undett v. open pres.ind. 3 sing. 60.30 (un + dyttan)

unéaše adj. scarcely 68.25 unéaše 47.26 (unéaše)

unéilinde pres.p. harmless 39.7 66.5 (un + eglian)

unéilindnesse n. harmlessness 66.4 vneilindnesse 66.3 (prev.+ ness)

unforzolden pp. unrewarded 18.32 (unforzolden)

unfrió ad. not at peace 48.18 (& see note) (unfrió n. ON ufrió)

ungelimp n. misfortune 6.23 14.6,11 plu. ungelimpes 6.22 31.24 (ungelimp)

ungemzète adj. immeasurable 8.32 (ungemzète)

ungesali adj. unhappy 6.28 68.34 ungesali 8.18 (ungesaliż)

ungewares adv. unexpectedly 9.17 (un + gewar + adverbial -es)

ungewill n. obstinacy 7.16 (un + gewill)

unhale n. sickness 14.1 35.13,14 unhale 20.20 (unhælu)

unhersum adj. disobedient 37.21 38.3 57.22 (unhersum)

unhersumnesse n. disobedience 3.12,14,22 etc. vnthersumnesse 3.10 (unhersumness)

unke see -wit

unlawlicheadv. unlawfully 60.18 (unlawliç)

unlustes n. plu. displeasures 53.24 (unlust)

unmame adj. measureless 9.1 (unmâete)

unmihte n. weakness 53.23 64.5 (unmiht)

unmihti adj. weak 2.13 7.28 37.34 (unmihtíj)

unne v. grant pres.subj.sing. 10.22 (unan)

unofearned pp. undeserved 1.24 25.16 29.7 (un + of + earnian)

unorne adj. plain 21.13 (unorne)

unornelicheadv. plainly 28.25,27 53.19 (prev. + líce)

unpined pp. unpunished 51.27 (un + pinian)

unrhiht n. injustice 52.28 56.17 unrhiht 25.13 38.33 39.33 52.29 plu. unrhihtes 39.34 52.27 (unrhiht)
unriht adj. unjust 60.22 (unriht)
unrihtwis adj. unrighteous 18.29 plu. (as noun) unrihtwisen 41.26 (unrihtwis)
unrihtwisnesse n. unrighteousness 5.15 7.18 16.2 etc.
    hunrihtwisnesse 7.17 plu. unrihtwisnesses 61.2 (unrihtwisness)
unsali adj. unhappy 39.32 68.30 (un(es)sali)
unstrang adj. weak 45.28 unstrong 7.28 (unstrang)
unpankes adv. against one's will (with pron.) 34.6 55.8
    unpankes 65.11 (unpank + adverbial -es)
unseaufulle adj. ill-mannered 65.4 (next + ful)
unbeaw n. bad habit, vice 28.34 plu. unseawes 7.19,29 23.11
    vnseawes 5.22 (unbeaw)
unpolemod adj. impatient 6.20 (unpolemod)
unpolemodnesse n. impatience 6.11 64.8 vnpolemodnesse 6.10 (prev. + ness)
unware adj. unwary 22.28 (unwar)
unwilleses n. plu. unwillingnesses 53.25 (unwill)
unwines n. enemy 2.23 37.13 plu. unwineses 10.16 38.16 51.14
    etc. (unwine)
unwise adj. unwise 22.20 (unwis)
unwraste adj. frail 15.7 (unwrast)
unwurscipe n. irreverence 26.8 plu. (humiliations) unwurscipes 48.5 (next + scip).
unwur adj. unworthy 3.1 14.34 27.4 etc. comp. unwurpere 54.23
    unworere 66.29 (unwor)
unwurde v. despise pret.ind.3 sing. 57.22 pp. unwurded 27.7
    (unworde)
unwurstliche adv. unworthily 26.8 (unworstliche)
up prep., adv. up, upon 17.31 22.11 37.26 etc. upp 20.27
    24.25 34.17 71.23 (up)
upbreides n. plu. reproaches 20.21 (from up + bregdan v.)
uppe prep. upon 5.24 13.3 25.24 etc. uppen 15.24 16.19 19.18
    etc. uphe 31.19 39.1 42.18 etc. upen 37.27 55.32 (uppan)
ure adj. our 3.14,28 7.27 etc. vre 28.7 33.29 58.24 59.24
    (ure)
ure, us see we
ut adv. out 2.27 3.13,14 etc. vt 55.1 (ut)
ute adv. outside 21.21 (ūte)
uttrest superl. adj. outermost 8.28, 30 (yttrest)

w, w

wan n. woe 2.17 7.25 9.9 etc. (wā)
wacchen v. keep vigil 16.29 74.15 (wæccan)
wæche n. vigil 44.11 plu. waches 47.24 (wæce)
wæige n. balance 5.28 8.15 (wæg)
wanden v. turn, go 13.24 23.2 41.29 wanden 14.4 15.12 49.20
72.5 pres.ind.3 sing. want 16.17 26.7 51.7 72.5 plu.
wænde 40.5 wande 28.31 want 32.15 subj.sing. wande 50.23
imp.sing. wand 29.31 wand 63.30 73.25 want 6.17 plu.
wænde 44.22 wande 9.14 pres.p. wändinde 35.22 pret.ind.
1/3 sing. wante 73.19 wente 11.12 wente 11.13 plu. wanten
11.16 72.1 pp. iwant 9.14 13.20 (wænd)
wændinge n. turning 11.7 (wending)
wære(n) see bien
wärnen v. deny 30.6 pret.ind.3 sing. wernde 73.14 (wærnian)
wæte adj. wet 42.14 (wæt)
wætes n. plu. liquids 16.4 (wætā)
wætā v. watch, wait pres.ind.plu. 51.23 (ONF wäiter)
wake n. vigil 62.32 (wacu)
wakien v. keep vigil, be awake 1.25 imp.plu. wakie 9.17 69.16
(wäcian)
wālawa excl. alas 7.15 63.14 walewa 34.29 walewa 44.21
weilawe 7.14 (wālāwā)
wālde see willen
wallende pres.p. boiling 31.32 (weāllān)
walte n. power 57.2 (weāld)
wan; wandes; wani(e)ā; wann see hwa; wonde; woneā; winneā
wāpmannes n. man G.sing. 27.13 (wāpmān)
wār adj. aware, cautious 4.32 26.15 29.2 etc. (wār)
wāre(n); wāringē see bien; wēringē
wärnien v. warn 5.13 28.11 wārin 22.13, 17 36.8 75.9 wārnien
27.25 pres.ind.1 sing. wārnī 3.18 34.32 44.10 etc. 3 sing.
wārneā 19.15 30.27 36.1 37.7 pret.ind.1 sing. wārne ēde
wārned 13.18 iwarned 25.21 74.4 (wārniān)
warp; warr; warœ see werpen; war; wurœn
was; wast see 'bien; witen
wascen v. wash 47.29 imp.sing. wassce 62.10 plu. waschen 47.29
pp. iwascen 59.21 (wascan)
wastme n. fruit 25.28,33 26.6 etc. plu. wastmes 25.25 (wastum)
wat see witen
water n. water 14.2 21.13 59.20 D. watere 22.19 39.14 59.21
(water)
watrien v. water 73.10 (waterian)
wauge; waughe see wouh; wohge
we pron. we 3.20,28 4.1,2 etc. D./A. us 3.20,22 4.2,4 etc.
hus 60.10 G. ure 65.26 (we)
wealden v. control 6.12 25.1 30.2 58.10 pres.ind.plu. welden
25.2 pp. iwelt 11.28 (wealdan)
weepne n. plu. weapons 60.18 (weep(e)n)
webb n. web 19.22 (webb)
weddede pp. married 20.16 (wedian)
wedere n. weather D. 21.30 (weder)
wei n. way 10.15 49.15 weiz 63.3 D. weige 37.9,15,17 etc.
plu. weizes 41.29 (weiz)
weigp v. weigh pres.ind.3 sing. 24.25 pp. iwæigen 8.15 (weigan)
wellawe see walawa
wel adv. well, very 2.23 3.3,27 etc. well 46.18 wiel 61.9
wol 62.10 (wel)
welcume adj. welcome 49.29 70.10 (wilcuma)
wele n. death, slaughter D. 20.20 (see note) (wel)
wele n. happiness, prosperity 14.1 15.19 17.4 etc. (wela)
welle n. well, source 57.7 (wella)
welle excl. well 51.16 (see note 51.16)
wellride n. well-spring 47.27 (well(a) + riða)
wellstream n. well-stream 40.31 D. wellstreme 51.4 (well stream)
wene n. assumption 15.19 (wen)
wenen v. think, hope pres.ind.3 sing. wenœ 19.28 plu. weneجمل 4.14
18.14 34.22 pret.ind.1 sing. wende 4.9 41.23 2 sing.
wendest 5.10 plu. wenden 74.24 (wenan)
wente see wenden
weork n. work 46.3 weorc 47.3 D. weorke 30.1 61.9 werke 58.26
plu. weorkes 1.17,23 5.24 etc. werkes 3.7 14.23,25 etc.
woerkes 4.2 8.22 workes 1.13 61.31 66.10 etc. (weorc)
weormes see wermes
wepen v. weep 55.32 74.6 pres.ind.3 sing. wepē 28.16 31.20
plu. wepeē 57.12 imp.plu. wepē 9.18,34 47.28 pres.p.
wepine 47.26 68.30 (wepan)
werchen v. work 38.8 54.17 58.15 pres.ind.2 sing. werest 32.8
plu. wercheē 13.13 werchef 14.28 pres.p. werchinē 19.2
65.4 wurcheinde 1.9 (wörchen)
werdles; were see woreld; bien
were n. man D. 65.25 (wer)
werzinge n. cursing 9.25,28 warzinge 9.27 plu. werzinges
20.28 (OK werzung)
werigen v. curse 4.8 wergien 6.6 wergi 6.9 pres.ind.3 sing.
werzinē 6.5 werzhinē 6.3 pp. 3ewerzed 6.8 16.16 27.2
etc. 3ewerwed 9.24 3ewergēde 11.31 20.31 3ewergēde 5.17
iwerzed 58.31 iwergedē 3.7 9.30 3ewergēde 11.26 3ewergēde
2.15 werewedē 11.20 51.23 (werzian)
werige v. defend, resist pres.subj. sing. 44.33 (werian, werzan)
werigen v. make or become weary 37.3 (werigean)
weringe n. tiring 62.32 (from prev.)
werk see work
wermes n. plu. worms 7.24 31.31 weormes 69.8 (weorm)
wernde see waren
werpen v. throw 8.27 30.31 worpen 67.3 pres.ind.2 sing.
werpest 31.18 3 sing. warp 52.16 55.4 pp. geworpen 36.14
iworpen 36.19 (weorpan)
wers adv. worse 28.20 wurse 28.23 (wyrs)
werse adj. worse 36.24 wurse 32.24 superl. werste 36.24 (wyrsa)
werē; wenn see wurēn; werigen
wexen v. wax 34.13 (weaxan)
wh- see also hw-
wicchen n. plu. witches 60.21 (wicca)
wide adv. wide 52.26 (wide)
 wiel see wil
wif n. wife, woman 13.24 17.4 27.3 etc. (wīf)
wifmanne n. woman D. 63.12 (wīfman)
wike n. office 49.25 60.20 (wīce)
wilde adj. wild 21.24 (wilde)
wilderne n. wilderness D. 36.27 68.9,15 (wilder)
wile; wilke see hwile, willen; hwilk
will n. will, desire 7.4 wille 6.26,27,29 etc. willen 28.25
plu. willes 43.18 (willa)
willen v. will, wish pres.ind.1 sing. wille 13.4,17 56.29 etc.
wile 11.3,9 23.2 etc. 2 sing. wilt 11.8 12.30 18.32 etc. 3 sing. wile 2.5 4.33 5.19 etc. wyle 53.23 wille 13.12 plu. willei 6.5 11.19,24 etc. willen 2.12 34.20 wile 22.27 subj.sing. wille 37.12 72.21 wile 22.24 30.8 plu. willen 11.20 49.28 64.22 pret.ind. 1/3 sing. wolde 2.1 4.17,18 etc. walde 71.13 2 sing. woldest 8.20,23 11.4 etc. plu. wolden 22.26 33.13 64.20 wolde 24.18 (willan)
win n. wine 25.35 26.2 74.4 D. wine 74.6 plu. wines 21.15
(win)
(wind)
winne n. joy 72.3 (wynn)
winne v. struggle pres.ind.plu. 11.25 48.26 67.15 pret.ind.
3 sing. wann 31.18 (winnen)
wintre n. plu. winters, years 3.16 21.23 25.6 56.34 (winter)
wipe v. wipe imp.sing. 62.10 (wipian)
wis adj. wise 19.29 32.25 33.16 etc. wise 17.29 32.14 33.11
superl. wisest 74.19 (wis)
wisdom n. wisdom 12.23 17.27 23.28 etc. wisedom 12.14 18.1
D. wisdome 12.17 22.19 30.32 etc. plu. wisdomes 24.30
(wisdom)
wise n. way, manner 1.17 2.28 4.9 etc. plu. wisen 7.5 12.18 19.3 etc. (wise)
wisliche adv. wisely, surely 40.16 58.32 (wisliche)
wissin v. teach 42.34 47.16 50.1 etc. pres.ind.3 sing. wissei
17.28 29.28 40.17 44.5 subj.sing. wissi 10.30 plu.
wissien 48.12 imp.sing. wisse 15.21 pret.ind.2 sing.
wissedest 10.27 3 sing. wissede 6.16 (wissian)
wissinge n. teaching 16.24 (from prev.)
wit pron. (dual) we 45.27 47.18 48.31 D. unc 4.9,10 G. unker
5.27 (wit)
witen  v.  know 11.9 26.29 32.11 etc. witten 56.2 pres.p.

witen  v.  go  imp.plu. 9.32 with we (= 'let us') wuten 11.22

witten  n.  understanding, reason 9.11 32.11 34.30 39.23 D.

witte  11.30 32.9 40.17 75.16 G. wittenes 8.1,2,5 etc.

witten see witen

witti  adj.  clever 40.14 (wittig)

wi5  prep.  with, by 1.3 3.16 10.31 etc. (wip)

wi5ealden  see wiGhealden

wi5erwine  n.  enemy 37.9 57.23 69.17 plu. wi5erwinen 2.11

(wiperwinne)

wi5ealden  v.  withhold, hold 35.3 50.6,10 wi5ealden 30.9 69.30

pres.ind.3 sing. wi5eald 53.25 66.28 67.11 subj.plu.

wi5ealden 67.19 imp.sing. wi5eald 67.25 plu. wi5ealden

67.14 pret.ind. 3 sing. wi5eald 71.31 pp. wi5ealden 13.27

23.29 (wiphealden)

wi5ealdnesse  n.  abstinence 21.10 65.17 wi5ealdnesse 65.18

67.10,16 wi5ealdnesse 67.9 wi5ealdnesse 21.17

(wipheald + ness)

wi5innen  prep., adv. in, within 3.6 21.33 47.10 etc. wi5inne

7.24 36.17 (wipinnen)

wi5sei5  v.  contradict pres.ind.3 sing. 50.25 (wipsecegan)

wi5standen  v.  withstand 19.7 pres.ind.3 sing. wi5standen

2.11 imp.sing. wi5standen 45.1 (wipstanden)

wi5uten  prep., adv. without, except, outside 3.7 4.24 5.29 etc.

(wiputan)

wive see wif

wocnesse  n.  weakness 41.22 (wacness)

woerkes  see weork

wohge  n.  evil, wrong 40.5 wauhge 14.1 (woh)

wol; wolde see wel; willen

wolkne  n.  sky  D. 51.24 (wolen)
wombe n. belly, womb 26.28 43.23 58.1 etc. (wamb, womb)
wonde v. spare 52.21 imp.sing. wonde 46.7 pret.ind.3 sing.
wândede 52.20 (wandian)
woneg v. wail pres.ind.3 sing. 31.20 plu. wonië 57.12 imp.plu.
wáníë 9.18 wanieð 10.1 pres.p. woninde 47.26 (wânië)
woninge n. wailing 8.32 (wänung)
wop n. weeping 8.32 D. wope 62.32 (wop)
word n. word 34.17 37.12 45.3 D. worde 20.25 30.1 37.20 etc.
plu. wordes 5.12 23 6.1 etc. (word)
woreld n. world 1.12 8.19 14.34 etc. world 2.33 3.5 16.9 etc.
D. worlde 21.6 G. woreldes 15.27,29 worldes 17.4 21.5
30.25 etc. wordles 39.33 wordlles 16.15 wermles 15.19
plu. G. worelde 31.3 (weorold)
woreldisches adj.plu. worldly 15.7 (from prev.)
workes; worpen; worð; wurðliche see weork; werpen; wurðen; wurðliche
wost, vot see witen
wouh n. wall 47.4 D. wau3e 73.20 (wan, wâô)
wrâ adj. angry 41.16 wroðe 49.12 (wraô)
wrâðhin v. become or make angry 49.10 pres.subj.sing. wrâðpi
62.30 (wrâðian)
wrâðliche adv. angrily 30.11 (wrâðlice)
wrâðhe n. anger 10.1 19.33 20.4 etc. wraðpe 60.20 63.4 68.2,3
wrað 40.26 plu. wraðhes 20.27 (wraðô)
wrecce n. poor man 33.20 plu. wrecches 37.33 D. wrecchen 34.2 (wroça)
wrecce adj. poor 3.25 7.30 8.3 etc. wrecche 51.3 59.24 (wrecc)
wrecchade n. wretchedness 10.18 plu. wrecchades 47.25 (wrecchad)
wrecchede adj. wretched 4.18 (wrecce + ed)
,wreizen v. accuse 4.29 pres.ind.1 sing. wreize 4.30 3 sing.
wreizë 8.2 wreizeð 70.11 wreihë 70.14 pret.ind.3 sing.
wreigede 73.14 (wregan)
wreken v. avenge 52.29,31 wrekë 38.18 pp. iwreken 2.23 (wrecan)
wrihte n. wright, builder 13.26 45.15,25 47.9 (wyrhta)
wrikë v. cover pres.ind.3 sing. 47.7 (wrecon, wriôn)
writ n. written material 18.26 30.19 50.24 66.14 writ 18.14
20.14 33.9 etc. D. write 7.6 23.15 37.7 etc. plu.
writes 17.29 29.17 38.8,24 (writ)
written v. write 26.16 47.27 write 9.9 pres.ind.1 sing. write
56.12 pret.ind.plu. written 13.15 pp. writen 29.14 gewritten
2.10 22.9 29.8 etc. i writen 14.24 16.15 19.1 etc. (wrītan)

wrouhge n. wrong 40.5 (OE woh, influenced by MDu. wrogh ?)

wroht pp. made 19.25 (weorcan)

wroðe see wrað

wulde n., glory 2.20 (wuldor)

wunde n. wound D. 59.20 (wund)

wunder n. wonder 58.17 plu. wundren 7.30 (wundor)

wundieð v. wound pres.ind.plu. 31.17 pp. gewunded 35.2 iwunded 31.15 iwundede 31.15 (wundian)

wune n. custom D. 29.31 (wuna)

wuneliche adv. habitually 60.21 (prev. + līce)

wunien v. live 9.5 36.25,28 etc. wunigen 6.6 10.24 18.11 etc.

wunen 39.1 pres.ind.2 sing. wunest 19.8 20.15 64.7 3 sing.

wunieð 17.17,18,19 etc. wunigeð 26.3 plu. wunieð 30.15 48.14

wunigeð 22.1,4 wunigeð 9.20 wunien 16.6 wunigen 54.16 subj.

wunige 20.3 pres.p. wunienæ 17.30 18.7 23.16 etc.

wunienæ 10.4,13 20.17 etc. wunende 28.12 pret.ind.plu.

wuneden 36.32 (wunian)

wunienge n. dwelling 18.4 20.31 36.18 etc. wunigenge 43.13

(wunung)

wurchende; wurscipe; wurse see werchen; wurscipe; wers

wurðe adj. worth, worthy 10.11 14.11 29.6 35.22 (wyrðe)

wurðen v. become pres.ind.1 sing. wurð 41.3 3 sing. wurð 2.25

44.23 58.4 61.13 wurð 9.20 18.32 wurð 75.5 subj.sing.

wurðe 65.11 66.28 pret.ind.3 sing. wurð 25.11 58.31 etc.

wurð 59.2 subj.sing. wurðe 2.4 (weorpan, wurpan)

wurðigen v. honour, praise 42.2 wurðin 32.24 pp. wurðed 32.26

gewurðed 12.12 67.7 (weorpian, wurpian)

wurðliche adv. worthily 10.11 66.30 wurðliche 66.24 (wurplīce)

wurðscipe n. worship 27.8 42.6 48.6 51.29 wurscipe 42.9 67.21

(wurþscip)

wuten; wyle see witeð; willen
BIBLIOGRAPHY

The bibliography includes works cited and works consulted in the preparation of this edition. It is divided into primary and secondary sources, but editions listed as primary sources may also have been used as secondary sources. Works are referred to in the Introduction and Notes by the name of the author or, if there is more than one entry for a particular name, by the name and date of publication. Authors included in the PL and PG are listed under Migne by volume number and not under their individual names.

PRIMARY SOURCES

A. Classical Texts:

Bergman, I. (ed.)
1926 Prudentius: Carmina (Corpus scriptorvm ecclesiasticorum Latinorum, LXI) (Vienna & Leipzig)

Chamberlin, John (ed.)
1982 The Rule of St. Benedict: The Abingdon Copy (Toronto)

Charland, Th.-M. (ed.)
1936 Artes Pradicandi (Paris)

Fearn, James (ed.)
(Corpus Christianorum Continuatio Medievalis 10) (Turnhout)

Hauréau, B (ed.)
1890-3 Notices et extraits de quelques MS latins de la Bibliothèque Nationale, 6 vols. (Paris)

Heht, Hans (ed.)

Hoste, A., O.S.B. and C.H. Talbot (ed.)
1971 Ælred: Opera Omnia (Corpus Christianorum Continuatio Mediaevalis 1) (Turnhout)
Lawley, S.W. (ed.)

1880, 1883 *Breviarum ad usum insignis ecclesie Eboracensis*, 2 vols. (Surtees Society 71, 75) (Durham)

Lewis, Robert E. (ed. and transl.)

1978 *Lotario Dei Segni (Pope Innocent III): De Miseria Condicionis Humane* (University of Georgia: Athens)

Migne, J.-P. (ed.)


Vol. 9 (The Shepherd of Hermas)
Vol. 45 (Gregory of Nyssa)
Vol. 75 (Cyril of Alexandria)

1884- *Patrologia Cursus Completus. Series Latina* (Paris)

Vols. 1-2 (Tertullian)
Vols. 14-17 (Ambrose)
Vol. 20 (Boniface)
Vols. 23-30 (Hieronymus)
Vols. 34-42 (Augustine)
Vol. 49 (Cassian)
Vol. 57 (Maximus Taurinensis)
Vol. 73 (Vita Patrum)
Vols. 76-79 (Gregory)
Vol. 88 (Liber Scintillarum)
Vols. 91-95 (Bede)
Vols. 100-101 (Alcuin)
Vol. 118 (Haymo)
Vol. 157 (Werner of Sancto Blasio)
Vol. 174 (Godefridus Admontensis)
Vols. 182-183 (Bernard of Clairvaux)
Vol. 189 (Peter the Venerable)
Vols. 191-192 (Peter Lombard)
Vol. 198 (Peter Comestor)
Vol. 207 (Peter of Blois)
Vol. 210 (Alan of Lille)
Vol. 211 (Peter of Poitiers)
Vol. 217 (Innocent III)
Mone, F. J. (ed.)  
1853-55 Lateinische Hymnen des Mittelalters, 3 vols. (Freiburg)

Tischendorf, C. de (ed.)  
1966 Evangelia Apocrypha, 2nd. edition (Hildesheim)

Vorreux, Damien, O.F.M. (ed.)  
1972 Julien de Vezelay: Sermons, 2 vols. (Sources Chrétiennes 92, 93) (Paris)

Wright, Thomas (ed.)  
1863 Alexander Neckham: De Naturis Rerum (Record Commission, Rolls Series 34) (London)

B. English Texts.

Belfour, A. O. (ed.)  
1909 Twelfth Century Homilies in MS Bodley 343 (EETS 137)

Bethurum, D. (ed.)  
1957 Homilies of Wulfstan (Oxford)

Brook, G. L. and R. F. Leslie (ed.)  

Bevington, David (ed.)  
1975 Medieval Drama (Boston)

Clark, Cecily (ed.)  

Cockayne, T. O. (ed.)  
1864-66 Saxon Leechdoms, 3 vols. (Record Commission, Rolls Series 35) (London)

Crawford, S. J. (ed.)  
1927 The Gospel of Nicodemus (The Awle Ryele Series of Anglo-Saxon Texts I) (Edinburgh)

D'Ardenne, S. T. R. O. and E. J. Dobson (ed.)  
1981 Seinte Katerine (EETS SS 7)
Day, M. (ed.)
1952 The English Text of the Ancrene Riwle: Edited from Cotton
  MS Nero A XIV (EETS 225)

Dickens, Bruce and R.M. Wilson (ed.)
1951 Early Middle English Texts (London)

Ekwall, Eilert (ed.)
1949 'An Early London Text', Studier i ModernSpråkvetenskap
  17, pp. 39-46

Francis, W.N. (ed.)
1942 The Book of Vices and Virtues (EETS 217)

Furnivall, F.J. (ed.)
1901-03 Robert of Brunne's "Handlyng Synne", 2 vols. (EETS 119, 123)

Hall, J. (ed.)
1901 King Horn (Oxford)
1920 Selections from Early Middle English 1130-1250, 2 vols. (Oxford)

Henel, H. (ed.)
1942 Ælfric's De Temporibus Anni (EETS 213)

Holthausen, F. (ed.)
1888,1921 Vices and Virtues, 2 vols. (EETS 89, 159)

Hulme, W.H. (ed.)
1907 The Middle English 'Harrowing of Hell' and the Gospel of
  Nicodemus (EETS ES 100)

Jessup, A. and M.R. James (ed.)
1896 The Life and Miracles of St. William of Norwich (Cambridge)

Johansen Aase, J.-G. (ed.)
1984 'The Worcester Fragments' (Unpublished Ph.D. Dissertation,
  University of Sheffield)
Konrath, M. (ed.)
1902 The Poems of William of Shoreham (EETS ES 86)

Mack, F.M. (ed.)
1934 Seinte Marherete, pe Meiden ant Martyr: Re-edited from MS Bodley 34, Oxford and MS Royal 17 A.xxvii, British Museum (EETS 193)

MacLean, G.E. (ed.)
1884 'Alfric's Version of Alcuin's Interrogationes Sigewulfi in Genesin', Anglia 7, pp. 1-59

Millett, Bella (ed.)
1982 Hali MeiGhad (EETS 284)

Morris, Richard (ed.)
1863 The Pricke of Conscience (Berlin)
1865 Genesis and Exodus (EETS 7)
1867-68, 1873 Old English Homilies series i and ii, 2 vols. (EETS 29, 34, 53)
1872 An Old English Miscellany containing a Bestiary, Kentish Sermons, Proverbs of Alfred and Religious Poems of the Thirteenth Century (EETS 49)
1880 The Blickling Homilies of the Tenth Century (EETS 58, 63, 73)

Morris, Richard and P. Gradon (ed.)
1965,1979 Dan Michel's Ayenbite of Inwyte, 2 vols. (EETS 23, 278)

Pope, John C. (ed.)
1967 Homilies of Alfric: A Supplementary Collection (EETS 259)

Rhodes, E.W. (ed.)
1889 Defensor's Liber Scintillarum (EETS 93)

Robinson, F.N. (ed.)

Ross, W.O. (ed.)
1940 Middle English Sermons edited from British Museum MS Royal 18 B.xxiii (EETS 209)
Sajavaara, Kari (ed.)
1967 *The Middle English Translations of Robert Grosseteste's 'Château d'Amour'* (Helsinki)

Salter, E. (ed.)
1974 *Nicholas Love's 'Myrrour of the Blessed Lyf of Jesu Christ'*, Analecta Cartusiana 10 (Salzburg)

Shepherd, Geoffrey (ed.)
1972 *Ancrene Wisse Parts Six and Seven* (Manchester)

Skeat, W.W. (ed.)
1868 *The Lay of Havelok the Dane* (EETS ES 4)

Smithers, G.V. (ed.)
1952, 1957 *King Alisaunder* (EETS 227, 237)

Stanley, E.G. (ed.)
1960 *The Owl and the Nightingale* (London)

Sweet, H. (ed.)
1871 *King Alfred's West Saxon Version of Gregory's Pastoral Care*, 2 vols. (EETS 45, 50)

Taylor, A.B. (ed.)
1927 *Floris and Blancheflour* (Oxford)

Thorpe, B. (ed.)

Tolkien, J.R.R. (ed.)
1962 *Ancrene Wisse, Edited from MS Corpus Christi College Cambridge 402* (EETS 249)

Warner, R. D.-N. (ed.)
1917 *Early English Homilies from the Twelfth Century MS Vespasian D xiv* (EETS 152)

White, R.M. and R. Holt (ed.)
1878 *The Ormulum* (Oxford)
Wright, W.A. (ed.)
      (Record Commission: Rolls Series 86) (London)

C. Texts in Translation:
Sheridan, James J. (transl.)
1980  Alan of Lille: The Plaint of Nature  (Toronto)

Watts, V.E. (transl.)
1969  Boethius: The Consolation of Philosophy  (Harmondsworth)

SECONDARY SOURCES

A. Reference:
Baxter, J.H. and Charles Johnson
1934  A Medireval Latin Wordlist  (London)

Bosworth, J. and T.N. Toller
1893  An Anglo-Saxon Dictionary  (Oxford)  (Supplement, ed. T.N.
      Toller, Oxford: 1921)

British Museum
1895  Catalogue of the Stowe MSS in the British Museum, vol. I
      (London)

Du Cange, C. Du Fresne
1840-50  Glossarium mediae et infimae Latinatis, 10 vols.  (Paris)

Godefroy, F.
1884-1902  Dictionnaire de L'Ancien Langue Français  (Paris)

Kurath, H. and S.M. Kuhn
1956-  Middle English Dictionary  (Michigan)

Murray, J.A.H. et al.
1888-1928  A New English Dictionary on Historical Principles
      (Oxford)

Soc. St. Joannis Evang. Desclée
1956  Biblia Sacra juxta vulgatam Clementinam  (Rome)
Tobler, A. and E. Lommatzsch
1925- Altfranzösisches Wörterbuch (Berlin, Wiesbaden)

Wright, J.
1898-1905 The English Dialect Dictionary (London)

B. Language

Bennett, W.H.
1969 'The Southern English Development of Germanic Initial
[f s p]' in Approaches to English Historical Linguistics,
ed. R. Lass (New York), pp. 349-54

Bohman, Hj.
1944 Studies in the M.E. Dialects of Devon and London (Göteborg)

Bliss, A.J.
1948-9 'Three Middle English Studies', English and Germanic
Studies 2, pp. 40-54

Campbell, A.
1959 Old English Grammar (Oxford)

Carr, Ch. T.
1939 Nominal Compounds in Germanic (London)

DeCamp, David
1969 'The Genesis of the Old English Dialects: A New Hypothesis',
in Approaches to English Historical Linguistics, ed. R. Lass
(New York), pp. 355-68

Dolan, T.P.
1972 'Studies in the Development of Middle and Old English Prose'
1977 'On Claims for Syntactic Modernity in Early English Prose',
MP 74, pp. 305-10

Dölle, E.
1913 Zur Sprache Londons vor Chaucer (Halle)
Ek, Karl-Gustav
1972 The Development of OE ȝ and ēo in South-Eastern Middle English (Lund Studies in English 42)

Ekwall, Eilert
1938 'The Middle English a/o Boundary', ES 20, pp. 147-168
1947 Early London Personal Names (Skrifter utgivna av Kungl. Humanistiska Vetenskapssamfundet i Lund 43)

Fisiak, J.
1984 'The Voicing of Initial Fricatives in Middle English', Studia Anglica Posnaniensia 17

Flasdieck, Hermann M.
1924 'Ein Südost Mittelenglischer Lautwandel', E.St. 58, pp. 1-23

Fries, Charles C.

Giraud, P.
1967 'L'assiette du nom dans la Chanson de Roland', Romania 88, pp. 59-83

Heuser, W.
1895 'Zum Kent Dialekt im Mittelenglischen', Anglia 17, pp. 73-90
1914 Alt-London (Osnabrück)

Jack, George B.
1978 'Negative Concord in Early Middle English', SN 50, pp. 29-39

Jones, Charles
1967b 'The Grammatical Category of Gender in Early Middle English', ES 48, pp. 289-305
Jordan, R.
1974  Handbook of Middle English Grammar: Phonology, transl. E.J. Crook (Mouton)

Karakida, Shigeaki

Luick, K.
1914-40  Historische Grammatik der Englischen Sprache (Leipzig)

MacKenzie, B.A.
1928  The Early London Dialect (Oxford)

Malone, Kemp
1930  'Old English (ge)hydan "heed", in A Grammatical Miscellany offered to Otto Jespersen on his 70th Birthday (Copenhagen) pp. 45-54

Marchand, Hans
1969  The Categories and Types of Present-Day English Word-Formation, 2nd edition (Munich)

Meyerhoff, E.
1913  'Die Verbalflexion in den Vices and Virtues' (Unpublished Doctoral dissertation: Kiel)

Milroy, Jim

Mitchell, Bruce
1964  'Syntax and Word-Order in The Peterborough Chronicle 1122-1154', NM 65, pp. 113-144
1985  Old English Syntax, 2 vols. (Oxford)

Mossé, F.
1952  Handbook of Middle English, transl. J. Walker (Baltimore)
Moore, Samuel
1921 'Grammatical and Natural Gender in Middle English', *PMLA* 36, pp. 79-103

Mustanoja, T.F.
1960 *A Middle English Syntax, Part One: Parts of Speech* (Helsinki)

Philippsen, M.
1911 'Die Deklination in den Vices and Virtues' (Unpublished Doctoral dissertation: Kiel)

Pope, M.K.
1952 *From Latin to Modern French*, 2nd edition (Manchester)

Poussa, Patricia
1985 'A Note on the Voicing of Initial Fricatives in Middle English', in *Papers from the 4th International Conference on English Historical Linguistics*, ed. R. Eaton et al. (Amsterdam)

Prins, A.A.
1972 *A History of English Phonemes* (Leiden)

Quirk, R. and C.L. Wrenn

Reed, David W.
1950 *The History of Inflectional n in English Verbs before 1500* (Berkeley, California)

Samuels, M.L.

1969b 'Some Applications of Middle English Dialectology', in *Approaches to English Historical Linguistics* ed. R. Lass (New York), pp. 404-18

1972 *Linguistic Evolution, with Special Reference to English* (Cambridge)
Samuels, M.L.
1972b 'Chaucerian final "e"', N&Q 217, pp. 445-8

Samuels, M.L. and J.J. Smith
1981 'The Language of Gower', NM 82, pp. 295-304

Schmidt, G.
1899 'Ueber die Sprache und Heimat der Vices and Virtues'
(Unpublished Doctoral dissertation: Leipzig)

Schibsbye, K.
1977 The Origin and Development of the English Language, 3 vols.
(Copenhagen)

Scrapp, D.G.
1970 'Initial H in Old English', Anglia 88, pp. 165-196
1974 A History of English Spelling (Manchester)

Serjeantson, M.S.
1922 'The Dialectal Distribution of Certain Phonological Features in Middle English', ES 4, pp. 93-109, 191-8, 223-33

Visser, F. Th.
(Leiden)

West, Fred
1973 'Some Notes on Word Order in Old and Middle English', MP 71, pp. 48-53

Wilmet, Marc
1979 'Le Démonstratif dit "Absolu" ou "de Notoriété" en Ancien Français', Romania 100, pp. 1-20

Wyld, H.C.
1920 'South-East and South-East Midland Dialects', Essays and Studies 6, pp. 130-4

Yerkes, David
1982 Syntax and Style in Old English (New York)
C. Palaeography

1884-94 Palaeographical Society Facsimiles of MSS and Inscriptions, Series II (London)

Denholm Young, N.
1954 Handwriting in England and Wales (Cardiff)

Hector, L.C.
1958 The Handwriting of English Documents (London)

Johnson, C. and H. Jenkinson
1915 English Court Hand A.D. 1066 to 1500, 2 vols. (Oxford)

Ker, N.R. (ed.)
1960 English MSS in the Century after the Norman Conquest (Oxford)

Parkes, M.B.

Watson, A.G.
1979 Catalogue of Dated and Datable MSS c. 700-1600 in the Department of MSS, the British Library (London)

Wright, C.E.
1960 English Vernacular Hands from the Twelfth to the Fifteenth Centuries (Oxford)

D. General

Ackerman, Robert W.
1962 'The Debate of the Body and the Soul and Parochial Christianity', Speculum 37, pp. 541-65

Blake, N.F.
1972 'Middle English Prose and its Audience', Anglia 90, pp. 437-55
Blake, N.F.

Bloomfield, M.W.
1952 The Seven Deadly Sins (Michigan)
1958 'Symbolism in Medieval Literature', MP 56, pp. 73-81

Bloomfield, M.W. et al.
1979 Incipits of Latin Works on the Vices and Virtues, 1100-1500 A.D. (Cambridge, Mass.)

Boyle, L.E., O.P.

Braekman, W.L.
1973 'The Seven Virtues as Opposed to the Seven Vices. A Fourteenth Century Didactic Poem', NM 74, pp. 247-68

Caplan, Harry
1933 'Classical Rhetoric and the Medieval Theory of Preaching', Classical Philology 28, pp. 73-96

Chambers, R.W.
1932 On the Continuity of English Prose (London)

Clay, R.M.
1914 The Hermits and Anchorites of England (London)

Cravens, Sister M.J.
1932 'Designations and Treatments of the Holy Eucharist in Old and Middle English before 1300' (Unpublished dissertation: Catholic University, Washington DC)

Creek, Sister M.I.
1941 'The Sources and Influences of the Chasteau d'Amour' (Unpublished dissertation: Yale)
Cronne, H.A.
1970  The Reign of Stephen  (London)

Curtius, E.R.
1953  European Literature and the Latin Middle Ages  (London)

DaniéIou, J.

Davis, R.H.C.
1967  King Stephen  (London & New York)

Dickinson, J.C.
1950  The Origins of the Austin Canons and their Introduction into England  (London)
1961  Monastic Life in Medieval England  (London)

Edwards, A.S.G. (ed.)

Ekwall, E.
1956  Studies on the Population of Medieval London  (Stockholm)

Fry, Timothy
1951  'The Unity of the Ludus Coventriae', Studies in Philology 48, pp. 527-68

Gradon, Pamela
1971  Form and Style in Early English Literature  (London)

Hall, D.J.
1966  English Medieval Pilgrimage  (London)

Hartung, A.E. (ed.)
1972  A Manual of Writings in Middle English, Vol. 3  (New Haven)

Haskins, Charles H.
1927  The Renaissance of the Twelfth Century  (Cambridge)
Hudson, Anne  
1977 'Middle English', in Editing Medieval Texts, ed. A.G. Rigg (New York) pp. 34-57

Hussey, Maurice  
1958 'The Petitions of the Pater Noster in Medieval English Literature', ME 27, pp. 8-16

Kemmler, Fritz  
1984 Exempla in Context. A Historical and Critical Study of Robert Mannyng of Brunne's Handlyng Synne (Tübingen)

Knowles, Dom. David  
1940 The Monastic Order in England, 940-1216 (Cambridge)  

Knowles, Dom. D. and R.N. Hadcock  
1953 Medieval Religious Houses, England and Wales (London)

Lees, Clare A.  

Luscombe, D.E.  
1969 The School of Peter Abelard (Cambridge)

Macaulay, P.S.  
1966 'The Play of the Harrowing of Hell as a Climax in the English Mystery Cycles', Studia Germanica Gendensia 8, pp. 115-134

Merrill, E.  
1911 The Dialogue in English Literature (Yale Studies in English 42) (New York)

Millett, Bella  
Mosher, Joseph A.
1911 *The Exemplum in the Early Religious and Didactic Literature of England* (New York)

Murphy, James J.
1974 *Rhetoric in the Middle Ages* (Berkeley)

Murphy, James J. (ed.)
1971 *Three Medieval Rhetorical Arts* (Berkeley)

Owst, G.R.
1933 *Literature and the Pulpit in Medieval England* (Cambridge)

Parry, David, O.S.B.
1980 *Households of God* (London)

Reaney, P.H.
1926 'The Dialect of London in the Thirteenth Century', *ES* 61, pp. 9-23

Richardson, Henry G.
1960 *The English Jewry* (London)

Roth, C.

Smalley, Beryl
1952 *The Study of the Bible in the Middle Ages*, 2nd edition (Oxford)

Smithers, G.V.

Stallybrass, J.S. (transl.)
1882-88 *Grimm's Teutonic Mythology*, 4 vols. (London)

Stubbs, W. (ed.)
1861 *The Foundation of Waltham Abbey* (Oxford)
Traver, Hope
1907 The Four Daughters of God: A Study of the Versions of this Allegory with Especial Reference to those in Latin, French and English (Bryn Mawr College Monographs VI: Baltimore)

Wenzel, Siegfried
1960 The Sin of Sloth: 'Acedia' in Medieval Thought and Literature (Chapel Hill)
1961 'Sloth in Middle English Devotional Literature', Anglia 79, pp. 287-318
1968 'The Seven Deadly Sins: Some Problems of Research', Speculum 43, pp. 1-22

Tveitane, Mattias
1972 'The"Four Daughters of God" in the Old Norse King's Mirrour', NM 73, pp. 795-804
1980 '"The Four Daughters of God": A Supplement', NM 81, pp. 409-15

Welter, J.T.

Wilson, R.M.
1959 'On the Continuity of English Prose', in Mélanges de Linguistique et de Philologie, Fernand Mossé in Memoriam (Paris)
1972 Early Middle English Literature (London)

Wormald, F. and C.E. Wright
1958 The English Library before 1700 (London)

Zeeman, E.
1956 'Continuity in Middle English Devotional Prose', Journal of English and Germanic Philology 55, pp. 417-422