

'VICES AND VIRTUES'

Re-edited from

British Library MS Stowe 34

by

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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.

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ABBREVIATIONS

AN	Anglo-Norman	PC	<u>The Peterborough Chronicle</u>
<u>AR</u>	<u>Ancrene Riwe</u>	PG	<u>Patrologia Græca</u> , ed. Migne
<u>AV</u>	Authorised Version of the Bible	PL	<u>Patrologia Latina</u> , ed. Migne
<u>AW</u>	<u>Ancrene Wisse</u>	PM	<u>Poema Morale</u> (in Hall, 1920, and Morris 1973)
<u>Ayenbite</u>	Dan Michel's <u>Ayenbite of Inwyt</u>	PMLA	<u>Publications of the Modern Language Association of America</u>
<u>Brut</u>	Lazamon's <u>Brut</u>	PP	<u>The Prisoner's Prayer</u> (in Ekwall, 1949)
<u>BT</u>	<u>Anglo-Saxon Dictionary</u> , ed. Bosworth & Toller	Proc.1258	<u>Proclamation of Henry III (1258)</u> (in Dickens and Wilson, and Mossé)
<u>CT</u>	<u>The Canterbury Tales</u>	SN	<u>Studia Neophilologica: A Journal of Germanic and Romanic Philology</u>
EME	Early Middle English	SW	<u>Saules Warde</u> (in Bennett & Smithers)
<u>ES</u>	<u>English Studies</u>	VV	<u>Vices and Virutes</u>
<u>Est.</u>	<u>Englische Studien</u>	Wor.F	<u>The Worcester Fragments</u>
H.	Ferdinand Holthausen	WS	West Saxon
<u>HM</u>	<u>Hali Meidhad</u>		
<u>KSer.</u>	<u>Kentish Sermons</u> (in Morris, 1872)		
<u>Lamb.Hom.</u>	<u>The Lambeth Homilies</u> (in Morris, 1867-8)		
LOE	Late Old English		
<u>MÆ</u>	<u>Medium Ævum</u>		
MDu.	Middle Dutch		
ME	Middle English		
<u>MED</u>	<u>Middle English Dictionary</u> (ed. Kurath & Kuhn)		
ModE	Modern English		
<u>MP</u>	<u>Modern Philology</u>		
MS	Manuscript		
<u>N&Q</u>	<u>Notes and Queries</u>		
<u>NM</u>	<u>Neuphilologische Mitteilungen</u>		
<u>G&N</u>	<u>The Owl and the Nightingale</u>		
OE	Old English		
<u>OED</u>	<u>New (or Oxford) English Dictionary</u> , ed. Murray et al.		
<u>OEH</u>	<u>Old English Homilies</u> (Morris, 1867-8, 1873)		
ON	Old Norse		

michel more for me allum of carmod. Giet bic par of oue þu
 ge. ic his geyrite. *Humilitas* *Superbia*. *Hic*
 is gif du laest de selue oderliker dinne odre gode eadmode men
 tu ne haest sya ou dine hre sya du scajett yditten danne yre
 dutt sode dat dat is michel modiuelle. Hech þu do ane michel
 goduelle refoze mange odre all ic is forlozen burre eadmod
 nelle bic dar unde. for dan de þe habbed herte fore yre þ
 godes millce latt *Amo*. Alle do manne de hi bled dradide
 sya sya sattu of die hite self berid geytuelle for diuid gods
 grace ic de yle seggen of his draduelle. *He* dan hali yre

Tmore dñi is du oder hali unkes segged us opeued. *draduelle*.
De salamū seid hie is *in* *in* *sapientie*. *Augū* of yudo.
 þe hali gatt speke durch dauid & profete. *Dul* seip *veurce* fili
Audite me *timore* dñi *docbo* uos. *luned* *childre* de her
 men yilled & lested me. *ic* eu yde *radje* godes *draduelle*. *Of*
ho *gunt* *ura* hya is þ he seip de yle hūe dat eche lif. þ lange
 lif. dat eadi lif. *Of* *gru* de *lunget* sya *spide* bis *sozte* lif.
 I if du *and* *spere* mid herte oder mid muide & seist. þ hre ger
 ne & ha yle hūe *spide* *blideliche* gif ic ma. he yilled de
 giet *for* *der* & seid. *þ* *ibe* *higūa* *tua* *Amalo*. *for* *ber* *dine* *tuge*
frā *euche* & *dine* *lippe* dat he ne *speke* *spikedo*. *Wurte* *Amal*
le & *fac*. *þ* *and* *foe* *euel* *yune* *and* *do* *god*. *hee* *dat* *tu* *hūe*
þ *af* *ageanes* *gode* þ du *naht* *ne* *healde* *ageanes* *his* *bebode*
ne *ageā* *none* *manne* *ne* *mid* *yorde* *ne* *mid* *pecke*. *dis* *de* *du*
mitte *pealdey*. *þ* *anc* *du* *de* *se* *sub* *sunne* *he* *hast* *ge* *funden*

86
libben scoldest. ja maer bien de alre manne de hit se hit. r. ghe-
red r. na de bettere ne bled. of ge mede

riety
Sobrietat is an oer mihtre pat is made. Dies maket: panne
mann madfull de pas to goddy her of lade de apostel. So
brut estote r. inglate. r. e. Bied imed full. r. patred mid hou
tes. far san zeyer yder yme gad abuten alche manne, han
he mihtre forspolegen mid sume caued senne. alspa de ipon
de gad abuten he dier hem toforspolegen. spa des deucl abu
ten zey. Die par de de yle. Sobrietat est minu cibi r. potus
repressio. Dies mihtre hie maket panne man de hure yle
folsyn senne leas. r. scameleas to foren godd r. to foren man
ne of aces r. of drenches. hie bled sume pat non mede
ne cunnen of hem seluen to feden. alspa bled aurre to sele
odre men de zued yd uten sohele. alspa da pinges de hie
naho ne scolden zuen. alspa da de hie scolden zuen. far yle
hies mihtre. r. pu zue da pinges. ye scullen bien mid rihoe is
uen gladlike. Quia hilla rem datorum diligit deus. Gladne
zueve lued godd. r. da pinges de ne scullen hen zuen. ja
bled toydealden mid michel st. ele. chierche pinges. r. zehes
ne offrendes ne almesses ne ayh me nauhyer to zueue buten
sar ye michel med is. r. sar he nauyema on dese hie lean
ne mede ne scod. to hebben. hembled hier of zie ye lued
es yordel hie. of inghmed.

re Conscience



ret is an oer mihtre spide eidi he hes beseten ma. ye

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.¹ In English, the most complete survey is still Hall's brief summary.² 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. VV 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 Bloomfield³ 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 religiun suggests an author/audience not in a regular order, but the description of the body as having nothing to live on bute ðurh his handiswinke ... and ðat menn for Godes luue him ziuen willeð 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 fly-leaf, 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 summa 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 VV, 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 Inwyt and Handlyng Synne.

Boyle⁴ 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 virtues⁵). Such works were influenced by the pseudo-Augustinian De Vera et Falsa Poenitentia (quoted several times in VV'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 VV 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 Coventriæ 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 W^m 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, Unhersumnefse is corrected
unbuksomnefse i.e. disobediance.

Page 67 'Hersumnefse' is twice
corrected into Buhsomnefse - 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.

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 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 d and ð.
3. Runic wynn.
4. Runic p, which is clearly distinct from p and from wynn.
5. The continental form of f.
6. Both insular and continental forms of g with, as a general rule, g for the stop and ǰ 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 i, in minim sequences and elsewhere (more often by 1 than 2), and the consistent use of a diacritic (dot) above the infrequently used y, which avoids confusion with wynn or thorn.
8. Both long and short forms of r in addition to a ʀ form after o.
9. The long form of s as standard, with occasional use of short s in word-final position. In the work of Scribe 1 final short 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 t with the vertical stroke not usually rising above the cross-stroke, but still clearly distinct from c.

Differences between the two scribes include:

1. Scribe 1 uses an unusual form of æ with the e attached to the top of the vertical stroke of a, while Scribe 2, who uses æ only very rarely, has a more usual form with e not so much raised.

2. Scribe 1 sometimes uses a form of final d + e with e attached to the top of the ascender of d, rather in the same way that his æ 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 z with three pen-strokes, Scribe 2 with 2.
5. Scribe 2 appears to use, instead of capital z, a capital G with a diacritic resembling a diagonal j above it, while Scribe 1 has both capital z 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 = herthe, pdise = paradise) and a suprascript hook to represent r with a vowel (best^rnesse, d^rhten), a hook through the descender of p to indicate a following ro (pfiete), and a sign to represent con (gfessores).

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 p, Scribe 2 shows great uncertainty over the use of initial h, while Scribe 1 frequently writes e for OE eō (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 Æelle, 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

ā The reflex of OE ā is predominantly <a>. Incidence of forms with <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, zemoane, hoal, anoan/anaon), perhaps indicating an attempt to represent a sound not yet fully rounded, and perceived as different from ō already existing, and the lengthened form of ǫ in open syllables. Ekwall¹ suggests that the /ɔ:/ stage had been reached in London by the end of the twelfth century, and Luick² says that ō was reached in the 12th century in the South and in the 13th century in the South Midlands, while Jordan³ feels that the /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 <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 <a> while the early-13th century version from the London area (MS Trinity Coll. Camb. 402) has predominantly <o>.⁴ But the retention of <oa> forms in the London Proclamation of Henry III (1258)⁵, and in Genesis and Exodus from the southern borders of the Midlands c. 1300, would seem to suggest that some difference between the original ō and the rounded ā was still perceived at the end of the 13th century in this area. Nevertheless, the number of <a> forms remaining in VY makes it a conservative text in this respect if the date of c 1200 and the provenance of Essex/Middlesex are correct.⁶

- ā The reflex of OE ǣ is <a> except before the lengthening groups <nd> <ng> and <mb> where signs of rounding appear with varying frequency (hand (11 times)/hond (1), lang (5)/long (4), fandinges (3)/fondinges (4), lomb, wombe). There is no evidence of rounding before <ld> or <r>+ consonant, but the rounding seems connected with nasals in lengthening groups rather than simply nasals, since there is no rounding in words like mann, and indeed the OE prefix on- often moves to an-. <o> before lengthening groups, especially <nd> and <ng>, was usual in the South and Midlands in the 12th century.⁷ <oa> spellings, which occur for the lengthened a before nasal groups in, for example Proc.1258 and Wor.F are not found here, but Scribe 1 twice writes <a> with a small <o> above (sānde = messenger, wādede = 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 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, sanden (from senden) and wanden (from wendan).
- æ There is no apparent distinction in the treatment of OE æ¹ and æ², but there is some variation in forms. Approximately 50% of cases have <a> and 34% <æ>, but <æ> predominates in some individual words (æure, ær) through heavy use by Scribe 1, and some words also show a significant number of <e> forms from both Scribes (flesc (12), eure (6), neure (6), elch (3), were (2)). In addition, there are a small number of forms with <ea> (eaure, weapne, deadbote, leanen, æreades, deale, ealch), an inverted spelling which tended to occur after ea had been monophthongised and frequently spelt <æ>. æ¹ and æ² fell together in Kent and the South East as a close [ɛ:] but the very high percentage of <a> and <æ> spellings here suggests a much more open sound, and associate the MS with the Essex/Middlesex area, where æ¹ and æ² underwent a localised sound change to [a:]. Heuser⁸ suggests that <a> for æ¹ and æ² is one of the principal indicators of the early London dialect, shown in the number of spellings like strat for street. Dölle⁹ finds a mixture of <æ> 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 1250.¹⁰ From place-name evidence, Bohman¹¹ 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.

æ The reflex of OE ǣ is generally <a>. The very few exceptions include togedere (always <e>), ælmesse, wæcche, and hwæper/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.

ē OE ē 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 ē from OE eō (iō in Kentish) than a tendency towards diphthongisation. The influence of AN <ie> for ē is usually thought of as a later development,¹² and in any case this MS shows a generally low level of French influence. Fladieck's theory¹³ 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 Malone¹⁴ (beginning in OE) and Bliss¹⁵ (by the 13th century). <ye> and <ie> spellings for OE ē 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 ē in PM or in Dölle's early documents. The use in VV of <ie> for prophiete (Latin propheta) might possibly indicate a close [ɛ:], but this will be discussed more fully in the section dealing with eo. <ie> is never used for æ or ea, showing that these sounds

are clearly differentiated, and confirming that there is no influence of Kentish [e:] for æ.

ie The reflex of OE ĕ is <e>, but OE ĕ from i-mutated ǣ before a nasal may occur as <a> or occasionally <æ> (namnen, andin, sente/sante/sænte, wanden/wænden). This characteristic, found in Essex, is another of the basic indicators of a London text according to Heuser,⁹ and is also found once in Proc.1258, in the PM (especially MS McClean 123), the Essex Gospels, King Alisaunder, and London place-names such as Pall Mall, Thames, and Fancherche (Fenchurch).

i-i-c The reflex of OE ī 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)bliðeliche/bleðeliche. 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 Ayenbite, suggesting an antecedent OE form with <y>. (cf. <u> forms in Lamb.Hom., Brut and Sawles Warde.)

ok OE ō is <o>. Some digraph forms appear before <ht> (ðouhte/ðoutes/ðauhtes, besouhte, bouhte) indicating the development of a vowel glide (see below, p.xix).

uk OE ū is <u> with just three incidences of <o>, all before nasals (beswonken, inomen, zenomene). Jordan¹⁶ feels these spellings (he claims there are no examples in VV) 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. Scragg¹⁷ 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 /v/ > /u/ in words like among, money, encouraging the falling together of the two graphemes <o> and <u>.

y OE ȳ is variously represented. It is predominantly <ie> (bried, fier, befielde, ingehied, priede) or <e> (bredale, screden,

befelen, keðen), 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 forþi, and there are two instances of <y> in kyðen.

ÿ The reflex of OE ÿ is predominantly <e>. However, OE mycel becomes micel 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> (kydh, mankynn/mankinn, zekinde, gylt, gildene, king/kyng) or before <ht> (drihten, godfrihti) Ek¹⁸ summarises the work of previous scholars on the development of OE ÿ 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.

Heuser⁸ found <e> typical of London. Ekwall¹⁹ 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 VV does not prove any distinctively western influence in the work of Scribe 1.

ea VV generally has <ea> for OE eā and for eǣ before lengthening groups (eadī, eadmode, deað, heaued; eard, ofearnin, healden,

twifeald) with occasional <æ> forms, especially before <l> + consonant (ædinesse, ælle; æld-mone, fællen). In other cases ěa generally produces <a> forms (al, marc, scarpe, scal, harm, salm), in keeping with the change ea > æ > a, which generally took place between the beginning of the 11th and 13th centuries. ēa produces some <e> forms (heued, edmodnesse, dedlich, lesinge), and ěa 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/ea forms with o forms which Bohman finds was completed in London in the 14th century. Before <h>, <ʒ> or a palatal, some <ei> spellings are found, showing signs of the development of a vowel glide (neih, heih dei, eizen). i-umlaut of ěa before <r> and <l> groups, and of ēa, is <e> (derne, eldest, welle, iheren, hersum, nede) or <ie> (dierne, ielde, zehieren, 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 PM. i-umlaut of ěa 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>.

ěo A small number of <eo> spellings remain for OE eo, principally from Scribe 1 (weork, eorða, sweord; beon, zeseo, beweop, ðeof) with isolated examples of transposition (woerkes). Otherwise, <ie> is usual for ēo (Kentish io), and ěo before lengthening groups (bien, priest, lief, friend; liernin, ierðe, iernen), with some <e> forms (ben, zesen, frend, prest; lernin bernen, erðliche). <e> is usual for ěo 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 ěo before <r> in work, worpen. Scribe 1 once writes work with a diacritic below the <o>, (or o/e diphthong ?) otherwise werk,

weork. i-umlaut of eō is also <e> or <ie>.

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 [ø]) 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 VV forms for eō and with Dölle's early London texts, which show <eo> and <e> for eō, but the Trinity PM, like VV, also shows <ie> forms for eō.

Ek summarises the work of previous scholars¹⁸ on the development of OE eō. He does not contest Flasdieck's theory¹⁹ of a development /e:/ > /iə/ > /i:/, 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 eō > iō, 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. There are only a handful of examples of <ie> for e in other texts (PM, KSer, and Ayenbite).

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 buoþe in the Ayenbite, but there is no glide before o in VV, 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 VV 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 eō 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 ē, the development of a rising diphthong, and a raising to /i:/ in word-final position, and perhaps in some other environments. In VV 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 1 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 eō to /i:/ in VV.

The question of diphthongisation is rather more difficult to decide, but it is worth noting that VV 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 VV (for OE ȳ, ē, eō) 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 ē and ȳ when the sounds represented fell together) is underlined by the frequency with which Scribe 1 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 + ɜ in daize/dai, weiɜ/wei, mai, faire, herien, existing alongside a few old forms like dazas/dazes;

also of a glide developing in o/a + ht (poutes/pohtes/powtes, besouhte, aht/auht/awht, naht/noht/nauht/nawht), and in e + h (heih/hei/heize, neih/nieh).

There is a tendency for /j/ to be lost between a front vowel and d, ð, 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.²¹ 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 ȝ, when it represents the stop /g/, is written <g>. <g> is also used in the combination <ng>, and <gg> is used instead of OE <cg> to represent /dʒ/ (seggen). <ȝ> representing a palatal remains for initial /j/, but is often lost finally (meri, hali). For capital <ȝ> Scribe 2 uses <G> with a diacritic above in the form of a sloping <j>. ȝ is being lost after vowels in the creation of new diphthongs (dei, wei, wunien, herien). It remains for the velar fricative after back vowels (buzen, fordrugede) but after /a/, forms including <u> and <w> also occur (lagwe, lauze). After laterals, <ȝ> remains (berȝin, folȝin, halȝen).

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/sawl, 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, ȝeborȝwen).

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. Milroy²² 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 PM (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 Scragg²³) 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, whilch, wilke, wile), but the representation of <hl> combinations is slightly more erratic, especially in the work of Scribe 1, including examples such as lhesten, lesten, leshten, 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> (3esihthe) but this could represent the insertion of unhistoric <h> (see note 8.3). Otherwise, <þ, ð> are used throughout for /ð, θ/. <ð> is more frequent overall, and is almost always used medially and finally, but in word-initial position there is no very consistent pattern. <þ> is preferred in some words, and these are often words where ModE has /θ/ rather than /ð/ (þankin, þenchen, þoht, þrall, þolien, þing, þrie), while <ð> is preferred in ðe, ðar, ðat, ðanne, ðes, where ModE has /ð/, but there are many exceptions in both directions, and Scribe 2 uses <þ> rather more often than Scribe 1. Jordan²⁴ suggests that initial voicing of /θ/ began only in the 14th century and that, where differentiation was attempted, it was then between <þ> (which outlived <ð>) 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 commentators²⁵. There are no

traces in VV 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. Poussa²⁵ suggests that Orm's orthography indicates no voicing of /f,s,θ/ in his dialect area. In the case of /f,s/, 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 /ð,θ/ there could, in this text, be some correspondence between <þ> and /θ/. and <ð> and /ð/, but this cannot be proved conclusively, and it is not a correspondence that has been found in other texts. VV 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, keðen), and occasionally replaces <c> before a consonant (forsakð, tobrekð), and also in word-final position (ðenk, 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.²⁶ <c> + front vowel occurs infrequently, and shows no sign of the French usage where <c> + high front vowel represents /s/ (tobrecen, loceð, specinde, ancer, beseceð).

The use of digraph <sc> for /ʃ/ is quite consistent (scal, sceawin, scolde, wascen), but there is occasional use by both scribes of <sch> (männisnesse, flasch, flesches), and Scribe 1 also writes männisnesse 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, ynderstande, vnðeawes, vnhersumnesse). 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.

Singular	Nom./Acc.	θ
	Gen.	es (e, θ)
	Dat.	e (θ)
Plural	Nom./Acc.	es (en, e, θ)
	Gen.	es, e
	Dat.	es, en (e)

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, eizen, 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 (strengðes, 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, moneþes), though there are isolated -e forms (wæpne, watere, childre/children). A few of the OE neuter uninflected plurals remain (gear, lif, ðing) alongside ðinges, 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 -a, 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, bliþe, 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:

	Monosyllabic			Polysyllabic		
	M	N	F	M	N	F
Sing. Nom.	θ	θ	θ	θ	θ	θ
Acc.	θ, e, (ne)	θ	e	θ	θ	θ, e
Gen.	es	es	es	es	es	-
Dat.	e	e	e, re	e, θ	e, θ	e, θ, re
Plural	e	e	e	e	e	e

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 <3> is retained. Forms with -i can be found in all cases, singular and plural.

Demonstrative/Definite Article.

	M. Sing.	N. Sing.	F. Sing.	Plural
Nom.	ðe, (se)	ðat, (ðe)	ðe, (se)	ða, ðo, ðe
Acc.	ðan, ðanne, ðe (ðenne, ðen)	ðat, (ðe)	ða, ðe, (ðo)	
Gen.	ðas, ðes		ðare	ðare
Dat.	ðan, ðe, (ða, ðo, ðæ)		ðare, ðe, (ðo, ða, ðere, ðære, ðære)	ða, ðe, ðo, (ðan)

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 ðe 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 ðe. This is obviously a traditional phrase, as the use of a demonstrative to re-inforce the case- and genderless relative particle ðe 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 ðe, 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 ðo and ða, and also ðes and ðas from OE ðæs. The few ðere forms in the feminine dative singular may be derived from O.Kentish ðere, and the e forms (with assimilation) in aten ande (16.10) and at ten ande (12.3, 44.26) may derive from O.Kentish ðem.

In addition to its use as neuter nominative and accusative singular definite article, ðat can be seen developing as a more general demonstrative adjective/pronoun in such examples as Alswo doð ðat unwise mann ðe ... (22.20), þat tocneð ðat ilke mann ðe ... (75.1), Abraam ne hadde nanne sune bute ænne and ðat was bigeten on his michele ielde (55.12).

Demonstrative Adjective.

	Masculine	Neuter	Feminine	Plural
Nom.	ðes, ðies, (ðis)	ðis	ðes, ðies, ðis	ðese (ðas)
Acc.	ðisne	ðis	ðese (ðes, ðis)	ðese (ðas)
Gen.	(ðeses)	(ðies)	(ðese)	-
Dat.	ðese (ðesen)	ðese, ðis	ðesse, ðessere (ðesere, ðeare, ðis)	ðese (ðesen, ðase)

Here again, the move towards standard forms - ðis in the singular and ðese and ðas (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 <eo> (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.

1st. Person		2nd. Person	Dual	
Sing. N.	ic, ich (I, ihc)	ðu, tu (ðie)	1st. Person	2nd. Person
A.	me	ðe, te		
G.	min	ðin		
D.	me	ðe		
Plu. N.	we	gie, ge (hie)	wit	zit
A.	us	-	unc	zinc, zing, zung
G.	ure	zure		zunker, zincer
D.	us	zeu, zew (eu, euw)		

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, ðie, hie, eu, euw). He uses ic and ich in the approximate ratio 3:1, uses gie and ge more or less equally, and prefers zeu to zew. Scribe 2, however, is more consistent. He uses ich in every case but two, gie (2nd person nominative plural) in every case but one, and always zew for 2nd person dative plural.

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

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 1), 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 Mossé²⁸ 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 Smithers²⁹ suggest the influence of M. Dutch se used enclitically. Philippsen³⁰ 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.³¹ More recently, David De Camp³² 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 <gh>. According to Samuels³³ 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 ðe as a universal definite article, awareness of grammatical gender remains strong in VV, and gender/case endings appear to be applied more accurately here than in, for instance, the PC final continuation. Charles Jones³⁴ argues for an 'Anglian sub-system' where, in Anglian texts but also in some Southern and Kentish ones including VV, endings which were gender marked morphemes in OE become markers of case only in ME, like the dative feminine -re ending, which became extended to other genders as a general marker of dative case. It is argued by Shigeaki Karakida,³⁵ and I agree with him, that this theory cannot be said to apply to VV since there is strong evidence for actual gender change rather than a change from gender to case role for the -re 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:

	Strong	Weak I	Weak II
Indicative Pres.			
Pres. 1 Sing.	-e	-e	-i(3)e,-i
2 Sing.	-(e)st	-(e)st	-est
3 Sing.	-(e)ð	-(e)ð	-eð
Plu.	-eð	-eð	-i(3)eð
Pret. 1 Sing.	θ	-(e)de	-(e)de
2 Sing.	-e	-(e)dest	-(e)dest
3 Sing.	θ	-(e)de	-(e)de
Plu.	-en	-(e)den	-(e)den
Subjunctive			
Pres. Sing.	-e	-e	-e
Plu.	-en	-en	-in
Pret. Sing.	-e	-(e)de	-(e)de
Plu.	-en	-(e)den	-(e)den
Imperative S/P	θ,-e,-eð	θ,-eð	-e.-i(3)eð
Infinitive	-en	-en	-in,-i(3)en
Pres. Participle	-ende,-inde	-inde,-ende	-inde,-ende -i(3)ende
Past Participle	-en	-ed,-od(e)	-ed,-od(e)

Southern/Midland forms for 2nd and 3rd person singular of the present indicative with -ð, -st rather than Northern -es are found throughout, as is Southern/Western -eð for the 3rd person plural of the present indicative in all the regular verbs (but compare these with forms of habben below p. xxx). Saxon syncope

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 -ȝe or -i, which is a feature of Southern texts. Inflected infinitives (-nne) 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 æ, which particularly affect signs of i-mutation in the 3rd person singular of the present tense. The consonantal change in chiesen > ȝecoren, and forliesen > forloren also remains.

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

Infinitive	WITEN	CUNNEN	SCULEN	MUȜEN	AȜEN	MOTEN	
Pres. Indic.	1 S.	wat,wot	cann	scal(1)	mai	awh	-
	2 S.	wast,wost	-	scalt	miht	awh	most
	3 S.	wat,wot	cann	scal(1)	mai(ȝ)	aw(h),auh ah,owh, awð,auht	mot
	Plu.	witen	cunnen	scule(n)	muzen	aȝen,aȝeð aweð	moten
Pret. Indic.	1 S.	-	cuðe	scolde	mihte	-	-
	2 S.	-	-	scoldest	mihtest	-	-
	3 S.	-	-	scolde	mihte	-	most(e)
	Plu.	-	cuðen	scolde(n)	mihte(n)	-	-

Infin.	WILLEN	GAN	HABBen,HAUEN	DON	BIEN, BEN, BEON
Pres. 1 S. Indic.	wile, wille	-	habbe, haue	do	am, ben, beon
2 S.	wilt	gost	hafst, hafdst, hauest	diest, dest, dost	art, biest best
3 S.	wile, willeð	gað	hafð, haueð	dieð deð, doð	is, ys, bieð
Plu.	willeð willen	gað	habbeð, hauen	doð, deð don	bieð, beð, beoð bið, bie(n), ben
Pret. 1 S. Indic.	wolde, walde	-	hafde, hadde	dede	was
2 S.	woldest	-	hafdest haddest	dedest	ware, were
3 S.	wolde	giede	-	dede	was
Plu.	wolde(n)	-	hadden hafden	deden	waren, weren wæren, ware, war

The plural of the present indicative shows a tendency to adopt Midland -en rather than Southern -eð. 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.³⁶

Forms of 'have' vary between the and <u,f> spellings, but 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, beð, were) with very occasional South Western forms (beon, beoð), and a rather more frequent Kentish <ie> spelling (bien, bieð, 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 dieð, 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 palæographical features. The handwriting of the MS has lost the characteristically rounded and even form associated with the main monastic scriptoria of the mid twelfth century¹ 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,² early thirteenth century in the Palæographical 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.).³ He also has one instance of <u> for OE y in wurchinde, and a higher proportion of muchel forms than Scribe 2 (but still with the michel form predominating), but <u> forms, especially in muchel, were not uncommon in London, Essex and Middx.⁴ 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 <eo, e> is usual, but this is not very significant since /ø/ for <eo> 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 <i> and <e> forms of the present participle (both show a slight bias towards <i>) and in the reflexes of OE $\bar{æ}^1$ and $\bar{æ}^2$, y, ē, eo, ea, and ĕ from i-mutated ǣ, and especially in the occurrence of the <ie> 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 eorða, dazas, heafod (corrected to heued). He also retains some OE <y> forms and more <eo> forms, and uses <æ> quite widely, including occasional <ǣ> for OE ea and <ea> for æ. 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 <eo> and <y> forms, and perhaps also some confusion between <æ> and <ea>, represent features of the original. They suggest a document not Kentish. <y> suggests Midland influence, but <ea> for $\bar{æ}^1$ and $\bar{æ}^2$ might suggest western influence. However, the occurrence of the words isene, which Heuser⁷ felt was typical of London and south of the Thames, and alhwat, which Samuels⁸ 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 <ǣ> - surely copied from the exempla since it is not part of his usual repertoire - is in the word ande (= '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 ge- prefix for the past participle, the -(e)ð and -(e)st forms for 2nd and 3rd person singular and -eð for the 3rd person plural of the present indicative, together with indications of rounding of ā and of ǣ 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, ð, 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 y rules out the West.

While the SE is suggested by the pronoun form hes (fem. acc. sing. and general acc. plu.), the forms isene and alhwat, <e> for OE y, <ie> for OE eō, and the associated use of <ie> for y and ē, the comparative rarity of -en plurals is not typical of Kent, and the use of <a> for æ¹ and æ² suggest an E.Saxon rather than a Kentish area. Finally, the use of <a> for i-mutated 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 y) as that found in VY, 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

(with <i> forms slightly favoured by both scribes). Midland 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.⁹ This is significant, since the author of VV might well have been a secular canon - his reference to ðese munekes as obedient to an abbot (54.14) and his remark that ða ðe bieð on religiun, hie bieð aure under scifte, 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 ðanne, alhwat, hwile, nu), conditional (zif, bute), causal (forðan, forði), purpose (ðat), result (ðat), and concessive (ðeih). Although reduced from the level characteristic in OE prose, there is still a significant use of correlative structures such as ða ... ða, ðanne ... ðanne, alswa ... alswa, nu ... nu, ðeih ... ðeih, forði ðat ... forðan, and the repeated use of aʒeanes ðat ... aʒeanes ðat in the section on 'Mercy'. These almost always involve an inverted order (verb/subject) in the second or 'then' clause, while aifðer ... iec and aifðer ʒe ... ʒe 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 ðurh his muchele mildce hes him benime). R.M. Wilson¹ notes a 23.4% occurrence of the verb in final position in dependent clauses in VV, which is a higher figure than for either of the PC continuations and underlines the conservative nature of the VV prose. Although Wilson shows Ancrene Riwe 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 AW in selected clause types with those which might be expected in OE, with a survey of similar structures in VV. 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 predominantly 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 ðarafter no god ne deð, 14.27, ac ðin lauerd hes ofearnede, 16.23). SOV can also occur in simple main clauses, especially those which have pronoun objects (Ic ðe forliet, 11.11, Menn me isieð wiðuten, 7.22), and OVS or OSV are also quite frequently used where particular emphasis on the object is required (Lean hie sculen habben (28.28), Ðese 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, ðanne (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 ðe Godd hem gaf, 32.16; Alche manne ... ðu 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 þe kinge (73.25) and to us seið (9.13).

Many adjectives which governed a dative case in OE (lief, welcume, hersum, gecweme, leðebeige) also still take a dative case, and occasionally a nominative/accusative form, still without preposition (hersum Godd, 58.20, Godd be geweme, 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 ðe on him leueð, 59.31). Adverbial datives have largely been replaced by prepositional groups (on ðan 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 (ðe sune of ðe fader, 12.13, þe muchele ðolemodnesse of us, 9.12). Clark³ 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 woredes blisse; 15.27; but ðe cloðes of religiun, 2.33, ðe treu of paradise, 3.21, kæie of alle oðre sennes, 3.23). Similarly, the partitive genitive and the genitive following a superlative are most often expressed by 'of' (full of wermes, 7.24, sume of mine friende, 4.8, an of ðe heued sennes, 1.7; but non ðare ðinge, 21.6, alre mast, 55.18), while subjective and objective genitives are still frequently expressed by case (dieules lare, 9.15, Godes lofsang, 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, ziernen, michel, litel, which governed a genitive case in OE no longer do so in VV but a few such constructions remain (wittes bedæld, 20.9, deaðes sceldih, 25.24, wurðe ðes eueles, 14.12), as do a few examples of adverbial genitives (he ðar rihtes forðemp himseluen, 26.14, his unþankes, 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 swinkeð for ðessere eadi hope, he ne bieð naht becaht (16.13) or alle ðe haddeð ðese halje luue, Godd wuneð inne hem (17.16). Shepherd⁴ 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 cumð, 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 ða 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 mediæval biblical exegesis which spilled over into Old and Early Middle English sermon literature, as did the use

of parables or other exempla.⁵ 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.⁵ 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 mediæval 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 mediæval 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 (Ælche dai me cumeð sonden on mine þohtes þat 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 þenchen, ne mid muðe seggen, ne on boke write, alle ðo 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 ðese 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 ðo stan-roches of ðe 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 bræde and on lengðe swiðe 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 mediæval examples of *Artes Prædicandi*⁶ 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 Prædicatoria*, 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,⁷ 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':

ðar is wop & woninge	for ðare michele hæte & ungemæte brene
& ðar is chiueringe of toðen	for ðe unmate chele
& ðar is sorwze & sarinesse	for ðare muchele ortrewnesse.

(8.32-9.2)

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

... fonded mid michele wele and mid michelere nafte and mid michel unhæle and mid manize euele upbreides, aiðer of his azene wiue and ec of his auene frienden, of sibbe and of framde and of ðe 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:

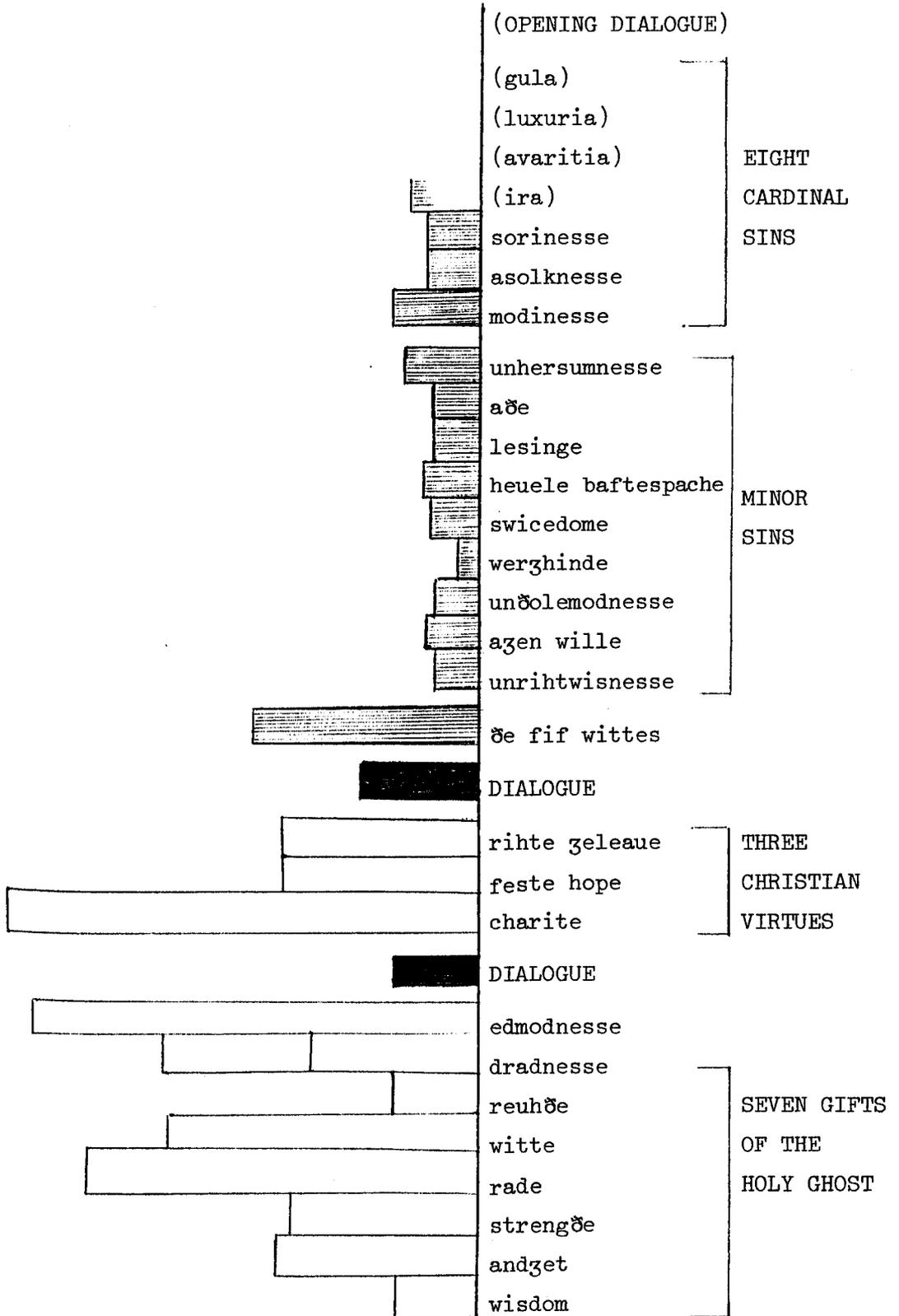
... neiðer ne euel ne god, ne on wele ne on wauzhe, ne on hale ne on unhale, ne ðurh fier ne ðurh water, ne ðurh manne ne ðurh dieule, ne ðurh nan ðare þinge ðe hie baðe muzen don.

(13.33-14.2)

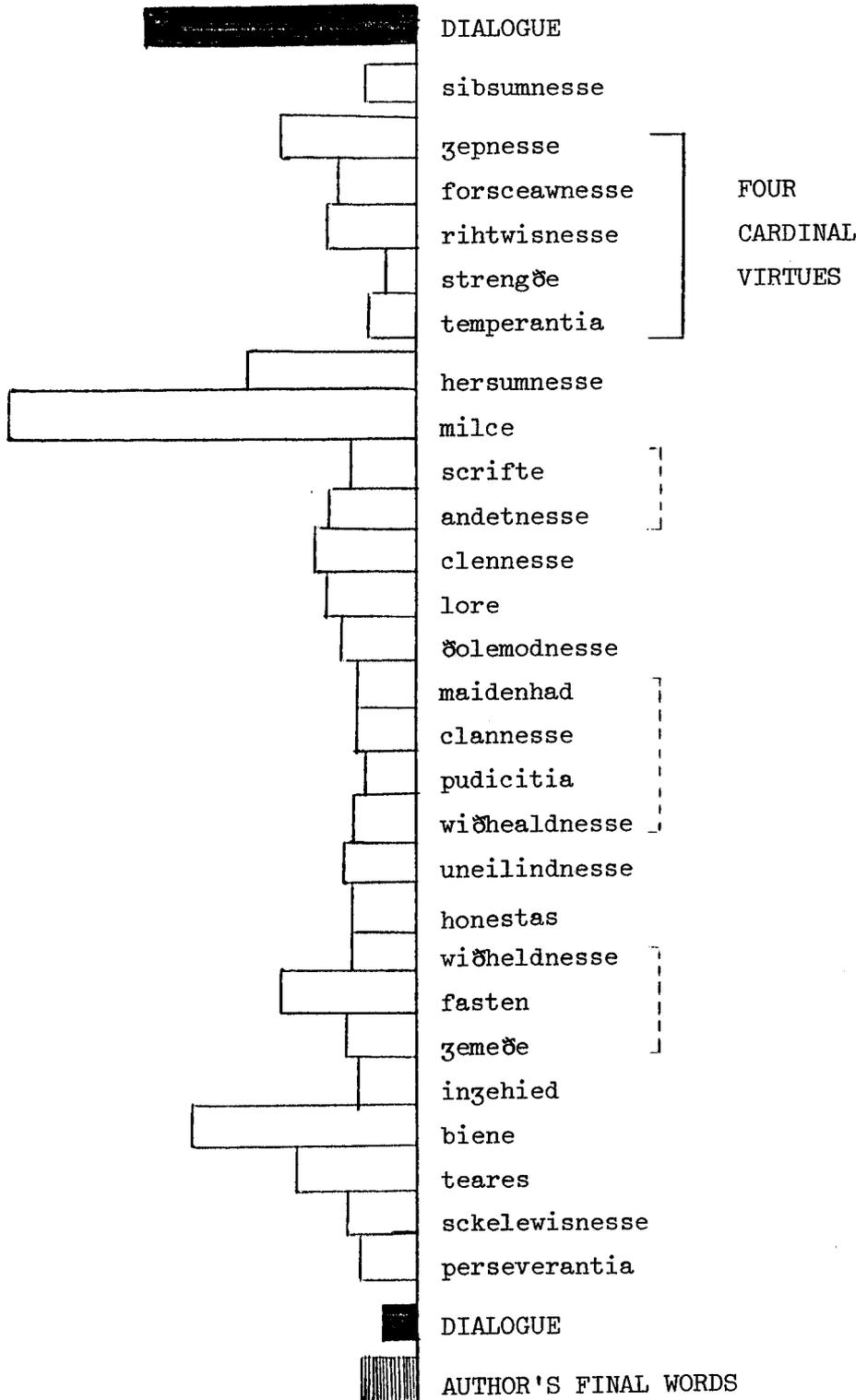
The use of repetition and parallelism extends to the verbal level, where key words are repeated, helping to bind sections together and underline certain aspects of the argument. Examples of this can be seen in the use of aure/naure in the 'five wits' section on hell (8.32-9.8), and of mildce in the prayer section (10.5-20). Werzen (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, sarwze and sarinesse, wissedest and warnedest, prud and modi, sibbe and framde, hodede and leawede), and similar pairings of phrases, such as michele hate and unmate brene, swa laðliche 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,⁸ but it is largely ignored by commentators, such as Bella Millett,⁹ 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.



KEY: () = missing. [hatched] = vices [white] = virtues [black] = dialogue



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)¹. 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."² 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 Anigmata, 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 spiritus. 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 sprat his bowes on bræde and on lengðe swiðe ferr.³ 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 ða 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 ðar embe to þenken oðer 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) "unneaðe ich mihte ðis iwriten for ðo teares ðe comen ierninde from ðare 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 habbeð zespeken, þe anginneð 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; strengðe 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 prudencia, justicia, fortitudo and temperantia (ultimately going back to Plato), except that prudencia is sub-divided into zepnesse and forsceawnesse (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, wiðhealdnesse), and the abstinence virtues (wiðheldnesse, fasten, zemeðe), 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; wiðhealdnesse translates both continencia and abstinentia), 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 (aðe, swidome,

werzhinde, unrihtwisnesse; teares).

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 VV 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 mediæval 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.⁴ 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 azeanes pat ... azeanes pat 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,⁵ 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 unemended 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 <ð> from <d> or <f> 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 goðð for 'God', but where there is an element of doubt, forms are left undisturbed. In general, the incidence of <d> for <ð> 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).
- 3.11 Bohman, pp. 27-28.
- 3.12 See for example Jordan para. 51.

- 3.13 Flasdieck (1924).
- 3.14 Malone (1930), pp. 45-54.
- 3.15 Bliss (1948-9), pp. 40-54.
- 3.16 Jordan, para. 37.
- 3.17 Scragg (1974), pp. 43-44.
- 3.18 Ek (1972).
- 3.19 Ekwall (1956) pp. xxviii-xxix.
- 3.20 Jordan, paras. 62-64.
- 3.21 Jordan, para. 191.
- 3.22 Milroy (1981).
- 3.23 Scragg (1970).
- 3.24 Jordan para. 203.
- 3.25 Listed in Bennett (1969). To these add Fisiak (1984) and Poussa (1985), who both include isogloss maps.
- 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.
- 3.32 De Camp (1969).
- 3.33 Samuels (1969), pp. 328-329.
- 3.34 Jones (1967, 1967b).
- 3.35 Karakida (1983), pp. 85-96.
- 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.

- 5.1 Wilson (1959), pp. 486-494.
- 5.2 Fries (1969); West (1973).
- 5.3 Clark, (ed.) (1970), p. lxxi.
- 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 Prædicandi, 1322, is available in a translation by L. Krul in Murphy (ed.) (1971).
- 5.7 Merrill (1911), p. 23.
- 5.8 Salter (1974), pp. 215-216.
- 5.9 Millett (1983).

6. STRUCTURE.

- 6.1 Bloomfield (1952) passim.

- 6.2 Bloomfield (1952), p. 74.
- 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 56.11ff. below.

TEXT

NOTE: The letter y
in the printed text
represents MS wynn.

(Folio 1r. The beginning of the Manuscript is lost.)

æni mann mai don. Alle hie bieð forsakene on Godes awene muðe ðe ðus seið: Vade prius reconciliari fratri tuo.¹ "Ga arst and seihtle wið ðine broðer. Nis me nan ofrende swa lief swa Godes luue and alre mannes."

OF SORINESSE.

5

Giet is an oðer derne senne ðe me and manige oðre saule hafð beswiken. Hie hatte tristicia - þat is sarinesse. Þes is an of ðe heued sennes, ðeih hie dierne bie. Hie is icleped sarinesse, tristicia mortem operante,² "sarinesse deað wurchende," forðan hire ofþingþ of alle gode ðe agunnen bieð for Godes luue te 10
donne. Þes awergede gast hie makeð ðane religiuse man, ðe alle wored þing for Godes luue hafð forlaten, sari and drieri and heui on Godes workes³, and oft doð ofþenchen þat he ære swo haueð⁴ idon. Alsw h[i]e deð þo men ðe sennen haddeð forhaten to laten, and swa h(i)e doð iec ðo menn ðe haddeð Gode behaten god te 15
donne, oðer halge to sechen, oðer to fasten, oðer sum oðer god te donne. On alle wise he fandeð hu he muze gode weorkes letten, oððe mid ofðanche and mid sarinesse and unbleðeliche hes don.

OF ASOLKNESSE.⁵

Þies swikele senne haueð giet ane suster, ðe is icleped accidia - 20
(ðæt)⁶ is asolkenesse - ðe me haueð ðurh mire gemeleaste manige siðes beswiken. Hie me haueð imaked heuy and slaw on Godes weorkes ðurh idelnesse. Hie me haueð ofte idon eten oðer mannes sare swinke all unofearned. Ofte hie me haueð idon slæpen ðar ic scolde wakien on Godes seruise be daige and be nihte, 25
swilch hit non oðer bien ne mihte. Þies awergede senne is on of ðe heued sennes, and hie beswikð mucheles ðe mare ðe 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 haueð.
5. Unlust added in red by a different hand, hereafter referred to as 2nd red hand.
6. Corrected by Rubricator from ðad.

litel zeme nimp. Pat is þe ande of ðessere senne, ðat hie wolde
ðat man none zieme ne name of him seluen, ac ðat he on slauphe
and on ydelnesse his lif ladde anon to his ande daige, and ðat he
herfore wurðe fordemd into helle pine. Dis is soð. Neme zeme
se ðe wile!//

/flv

OF MODINESSE.¹

6

Hierafter cump an oðer, ðe is icleped superbia - þat is
modinesse. Hie was anzinn of alle sennes, and hie brohte
ðane brihteste angel from ðare heuene heinesse niþer into helle
depnesse. Of hire is zewriten: Deus superbis resistit. "Godd 10
wiðstant alle modi mannen." Forðan hie bieð Godes wiðerwinen,
alle ðo ðe willen hem seluen heigin. Godd seið him self ðat hie
sculen bien ineðerede. Hierfore ic am neðer and unmihti, forðan
ic hadde (zeben)² prud and modi, and michel ilaten of me seluen;
ne ðese weregede heued senne ic næure ne hatede, ne ne scunede 15
swa swa ic scolde, ac ofte ich dede ðurh hire ðat ðe Godd nolde.
Wa me ðas! Dis ilche modinesse, ðeih hie hadde loth and dale
mang alle oðre sennes, naðelæs hie haueð ane ðe is hire swiðe
neih and swiðe hersum, ðe me haueð swiðe ofte beswiken. Pat is
vana gloria - idel wulder oðer idel zelp. Dis dieð ðe manne 20
ðe ðurh hire is beswiken ðat he twifealdeð his senne, alswo ðe
man ðe haueð islage anne mann ageanes Godes forbode, ðanne zelpð
he ðat he is wel iwreken of his unwine. Oðer gif he hafð beswiken
an maiden oðer an riche lafdi ðe is bewedded, ðarof he lat ðe
bett of himseluen and swa he wurð beswiken, forðan he næure 25
ðis ne beweop(ð)³. Ac zet ðarto more he ecð; ðat is, gif⁴ he for
his sennes farð ut of lande halzen te seken oðer he michel fast oðer
almesse doð, ðat he ofte bigelpð, oðer on swilche wise hes dieð ðat
he herienge ðarof hafð, and swa hes forliet. Ðarof seið ðat
godspell: Receperunt mercedem suam. "Hie haueð inumen here lean." 30
Ðat beið alle ðe ani god doð and ðarof herienge luuieð.
Dencheð herof, ze ðe doð zewer god teforen mannen. Sume oðre
forlæteþ ðe world and nimeð ðe cloðes 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 healdeð for hali and unwurð healdeþ of oðre¹, ðe neure
ziete [bieteð]² here azene sennen mid eadmodnesse ne mid soðre
berewsinge. Sume læteð³ wel/ of hem seluen gif hie bieð of heize /f2r
kenne, oðer gif he bie of heize menstre, oðer gif he hafð sum hei
obedience oðer gif menn of ðe world hes healdeð for hali menn. Hie 5
forziteð to swiðe hem seluen wiðinnen and harkieð to ðe idele
werkes wiðuten. Herof ic am becnawe me self ðat ðie[s] iwerzede
gast me hafð idon ðat ic am swiðe forzelt azeanes mine laferde
God almihtin.

OF UNHERSUMNESSE⁴

10

Giet ic habbe muchel misdou ðurh ane oðre senne þe is
gecleped inobediencia - þat is unhersumnesse. Alswa ðe
angel was gedriuen ut of heuene riche for modinesse, swa was
Adam ure forme fader ut of paradise for ðessere unhersumnesse.
For hire he ðolede deað - and seððen all mankenn - and ðe pine of 15
helle ma ðanne fif þusend wintre, alhwat Crist him liesde wið
hersumnesse. Alle ðe ðis isieð and radeð oðer zehiereð, I bidde
and warni, for ðe luue of Gode and for zuer lieue saule, þat gie
hatien and scunien ouer alle þing ðes awerzhede senne. For hire
we sculen alle deað þolien alswo habben idon ðe teforen us wæren. 20
Hie is kæie of alle oðre sennes. Non senne ne mai bien idon bute
ðurh unhersumnesse. Alswa diepliche hafð Godd us forboden
alle heaued sennes swo he dede Adame ðe treu of paradise, aiðer
ðurh ðare ealde lagwe and iec ðurh ðare n(i)ewe. Hwat do ic,
wrecche saule, ðe am forgilt ðurh unhersumnesse, forði ðat ic 25
naure hersum ne habbe ibien ne Gode ne mine gastliche faderes, ne
min cristendom ne obedience nauer ziete 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 C13?), apparently the same as that
responsible for several further insertions and hereafter referred
to as hand 4:

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

1. MS odre.
2. Supplied by Holthausen to complete the sense.
3. MS læted.
4. Unhersumnesse changed to Unbuhsunnesse by 2nd red hand. The
same ink circles the page-top addition.

pat, alswo we forlieseð ðis scorte lif ðurh unhersumnesse, ðat he
us giue mihte ðat we moten him bien hersum on alle gode/ woerkes /f2v
anaon to ðe deaðe and swa cumeð forð in to ðe eche liue ðe he hafð
us behoten ðurh his mil(d)ce.

OF ADE.¹

5

Giet hier is mare of ðe eueles kennes sade ðe me hafð ofte
idon Godes agwene name forsweren² and ec his halzen, and a manies
kennes [wisen] me seluen to werizen, oðer sume of mine friende
ðe ic halp to swerizen, and on swilche wise wende helpen unc
baðe, and brohte unc baðe in to muchele harme. Dis ic dede azean 10
Godes³ bebode, ðe seið: Nolite iurare, neque per celum neque
per terram. "Ne swerizeð, naiðer ne be heuene ne be ierðe ne bie
nan oðer ðing bute ia, ia, nài, nai." Al þat we more swerizeð
swo it is euel and senne. Sume weneð bien sacleas of ðessere
senne forðan ðe me nett hem to ðan aðe. Peih me niede me to 15
ðan aðe, me ne net me noht te forswerizen, ac soð te seggen
of ðan ðe ic am bicleped. 3if ic ware riht cristeneman, ic wolde
bliðelicor þolizen ðas lichames deað ðanne ic wolde ðe wrecchede
saule sa rewliche acwellan.

OF LESINGE.

20

Oft ic hadde beuolen an oðer⁴ senne, fram ðat ic cuðe speken giet
to ðese daize, ðat is mendatium be name - ðat is leasinge - ðe
all Adames ofspring hafð besmiten, ðe speken cuðen oðer mihten,
wiðuten Crist ane, ðe is mid rihte icleped soðh, and Sæinte
Marie his moder. Ðe selue dieuel is icleped mid rihte fader of 25
leasinge, ða ða he sade: Ero similis altissimo./ "Ic scal bien /f3r
zelich ðan heisten." Ðis was ðe forme leasinge ðe æure was
zefunde. Ðar ðu luze, ðu lease dieuel, and swa ðu diest giet, of al
ðat tu aure behatst. Ðu me þen(c)st wel to wreizen tofore Gode for
ðessere senne; ac ic wreize me nu tefore Gode and teforen alle his 30
halzen, and te forsake and alle ðine leasinges. Nis nan ðing mare
azeanes Criste, ðe is icleped soð, ðanne is leasinge. Be war se
ðe wile!

1. Changed to oðes sueringge by 2nd red hand (see p.1, note 4).
2. Another s inserted over the first r by the scribe.
3. MS zodes.
4. MS oder.

OF H(E)UELE BAFTE(S)PACHE.¹

Detraectio hatte an oðer senne, ðe reaueð Godes luue of mannes hierte - ðat is euel baftespache. Hie me haueð ofte gemaked forzielt azeanes Godes forbode, ðe me forbett alle euele spaches, and ðus me undernemð: Sedens aduersus fratrem tuum loquebaris. "Ðu sate" (he seið)², "azeanes ðine broðer, ðe ælche dai baðe clepieð to me ðe am zure fader, and seggeð pater noster. Azeanes him ðu spake (god)², bafte him euele, þat 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 teforen all mankenne, ðar ic ðe scal undernemen mid ða ilche wordes ðe ðu ofte hafst geherd for ðe te warnien, and ðus cweðen: Dilexisti maliciam super benignitatem. Ðat is: "Ðu luuedest euelnesse mare ðanne godnesse, unrihtwisnesse more to spekenne ðanne rihtwisnesse; forði ðe scal God almihti³ forliesen, baðe lichame and saule. Ga awei fram me, ðu geweregede, forð mid te dieule!" Hwa is ðat nis ofdradd of ðese mu/chele ðpunressleiz ðe cump ut of Godes auzene muðe? Nime zieme, se ðe wile, hu michel haht hit is Godes forbod te brekene!

OF SWICEDOME.

Giet ich hadde ma vnðeawes beuolen. Ic hadde beswiken min emcristen mid faire wordes ðe ic to him hadde zespeken, and oðerlicor mid weorkes him zekydd, and uppe mine lahfulnesse ofte him behet þat ic næure eft him ne zelæste. Gif ich at him ani þing bouhte oðer him sealde, næure me was leuere þat ic bizate and he forlure ðanne unker chepinge bileafde. Godd us forbett ðat we ne sculen hadde twifeald wæize ne twifeald imett, ac ðat we sculen bliðeliche giuen and leanen, wiðuten erðliche mede, alle ðe niede haddeð and us for his luue besecheð of ðan ilche gode ðe he us hafð iland. Soþ to seggen, ic not gif ich auer zete ani ðing dede ðat ic nolde hadde sumes kennes (lean)⁴, oðer of ðouhtes

1. e corrected over u and s added in red.
2. Added by Corrector.
3. MS almihti.
4. Addition by Corrector, ðer of underdotted before oðer, with a word erased after.

oðer of wordes oðer of weorkes, and gif ic nadde, me ðuhte þat hit nas naht wel betowen ðar ic hit idon hadde.

OF WERZHINGE.

Eft we findeð ðat ðe apostel seið: Maledici regnum¹ dei non pos-
sidebunt. Ðat bieð: "Ða werzinge menn ðe swa bleðeliche willeð
werzigen þat hie naure on heuenriche wunigen ne muzen, forði ðat
hie werzieð Godes handiwerc, ðe he hafð iblesced." Herof ic am
sceldi, and wel am becnawe ðat ic gewerzed hadde aiðer ze hodede
ze leawede, sibbe and framde, and mani þing ðe ic werzi ne scolde.

5

OF VNÐOLEMODNESSE.

10

Inpaciencia hatte an oðer senne² - þat is unþolemodnesse. Hie
benemð ðe manne/ ðe hie ouermai, ðat he ne mai wealden him
seluen, ne a þouhtes ne on wordes ne on weorkes. Swa hie haueð
me idon aure to ofte. Ðurh hire ic am forzelt azeanes Gode, ðe
me forbisne gaf arst of him seluen, and seððen mid halize wordes
me wissede: Qui te percusserit in maxillam, (prebe)³ ei et aliam.

15

/f4r

"Se ðe smit under ða eare, want to ðat oðer," he sade, "and do
god azean euel. Gif he ðe werezede,⁴ ðu hine blesci." Ðis ne
dede ic næure. Ac gif min lauerd Godd me wolde swingen mid ani
[swinge] alswa fader doð his sune, ic was ðar azean unþolemod,
and aiðer ðohte and ec sæide: "Hwi me scolde cumen swilche
ungelimpes? Mani oðer was ðe more hafde misdou, and non
ungelimp ne cam, ac hadde alle blisse and reste inowh." Forði
saide God almihti⁵ be me and be mine iliche: Et dimisi eos
secundum desideria cordis eorum. "Ich hem let," he seið, "after
here awene wille. After ðan ðe here herte luste, ic hem folgede."

20

25

OF AZENE WILLE.

Ðurh ðessere senne ic, ungesali saule, fel in to an oðer senne,
ðe is icleped propria voluntas - þat is augen wille. Zewiss
hafð Godd forworpen ðan ilche mann ðe lat Godes wille and his

30

1. MS maledicti rengnum.
2. MS senne.
3. Added by Corrector.
4. MS werezede, with d barred in red & followed by & in red.
5. MS almihti.

gastliche faderes (wille)¹ to donne, bute he eft ðurh his muchele mildce hes him benime ær ðane he of ðese liue fare. Non scafte ðe is scadwis, alswo bieð angles and menn, ne azeð te hauen here azen will, forðan hie ne bieð, ne ne muzen bien næure, rihtwise ne gode, bute hie folgin Godes wille on alle wisen. Forðan we findeð 5 on hali write: "Se mann ðe wile folgin his azen wille, he is azeanes Gode, alswa is ðemann ðe is azeanes ðe kinge and wile his curune him benemen." Crist self seið on his godspelle: Non ueni facere uoluntatem meam. "Ne cam ic noht te ziuen zew for/bisne of mire azen wille to donne, ac I cam for to donne mines /f4v fader wille." Ða ðe Crist was zeboren, ða comen ða aingles of 11 heuene and sunge ðane derewurðe sang Gloria in excelsis deo, and bodeden sibsumnesse to alle ðo mannen ðe god wille haddeð, ðat nis non bute ðo ðe Godes wille luuieð and folgið. Weilawei and walawa ðat ic min azen iwill swa hadde ifolged, ðat in² min un- 15 zewill awh aure ma te polizen, bute Godes hali mildse me aliese!

OF HUNRIHTWISNESSE.

Unrihtwisnesse hatte an oðer senne, ðe me haueð æure to longe zedweld mid hire swikele unðeawes. Hie is æure azean riht- 20 wisnesse, forðan no man ne mai bien zeborgwen bute he bie rihtwis and naht twifeald, ne on speches ne on dades. Oðer ic hadde ibien ðanne ic hadde me isceawed. Menn me isieð wiðuten. Ic and mine iliche, we beoð wiðuten alswa ðe deade man[n]es þruh, þe is wiðuten ihwited, and wiðinne stinkende and full of wermes. Swa ic hadde ibien full of euele þontes. Wa me þas! Mea culpa! 25

Forði ðat ich nabbe ihafd rihte ileaue ne faste hope ne soðe luue to ure lauwerde Gode swa swa ic scolde, forði ic haue bien unmihti and unstrong onzeanes alle þese forenamde sennes. Ic ne mai rimen ne tellen alle ðo sennes ne alle ðo unðeawes ne alle ðo wundren ðe ich, wrecche senfulle, hadde idon and beuolen, 30 seððen ic arst mihte senegin. Ac him ðe hes one wat, almihti God, ic bidde are and forziu[en]esse.

1. Added by Corrector.
2. MS im

OF ðA FIF WITTES.

Giet me wreið min herte of ða fif wittes ðe God me (be)tahte
to lokin of mine wrecche lichame, þat is/ visus, auditus, gustus /f5r
odoratus, et tactus - þat is zesihthe, zeherhþe, smac, and
smell, and tactþe. Ðas fif wittes, hie tacniþ da fif gildene¹ 5
besantes ðe ðe hlauerd betahte his þralle (for) to bigeten ðarmide.
Swa dede ðe gode þrall ðe bigatt oðer fif. Forði his hlauerd him
sede "Wel ðe, gode ðrall! Ouer litel þing ðu ware trewe; ouer
michel þing ic ðe scal setten. Ga in to ðine lauertes blisse!"
Þis ne hadde ic nauth ofearned, ðe no god ne hadde idon mid ðo ilke 10
besantes of ðe fif wittes, ac ðurh hem and þurh mine zemeleaste
ic hadde mines lauertes eihte forloren. Ælche dai me cumeð
sonden on mine þohtes þat ic scall neuliche cumen teforen him,
and ziuen him andsware hwat ic hadde mid his eihte zedon. He
wile hes hebben wel imetet², and bi rihte wæize wel iwæizen, and 15
wel imered gold, and bute ich þis hadde ðas daizes ðe he after
me sant, ic scal iheren reuliche tidinge. "Andswere me nu, þu
unzesæli saule," he wile seggen. "Hwat hafst ðu swa lange idon
on ðare woreld? La[n]gne first ic ðe gaf wel to donne gif ðu
woldest, and litel god ðu hafst bigeten mid ða fif besantes of ðe 20
fif zewittes ðe ic þe betahte. Mo ðanne fif ðusende besantes of
gode þohtes and of gode wordes and of³ gode woerkes ðu mihtest
habben bigeten, gif ðu woldest, on ða lange firste ðe ic ðe gaf. Ac
ðu, earne saule, noldest þenchen of ðine for(ð)siðe, þat tu fram
ðine li[cha]me⁴ scoldest skelien, and tefore me cumen and me ands- 25
werien of³ alle ðine dades!" Ðanne clepeð he his pineres and hat hem
me nemen, and binden me baðe han/den and fiet, and werpen me in ðe
uttrete piesternesse. Þe inreste þesternesse (is) in ðare hierte /f5v
ðe ne wile forsceawin h(w)ider⁵ he scal ðanne he henen farð. Þe
uttrete (i)s se piesternesse of helle, ðar ~~naure~~ ziete liht ne cam, 30
bute ðas nihtes ðe Cristes saule darinne cam after his zekorene.
Ac ~~aure~~ ðar is wop and woninge for ðare michele hæte and unzemat

1. MS gildenene.

2. MS imotet.

3. MS os, the s not crossed

4. The centre of the word no longer visible.

5. w added by Rubricator.

brene, and ðar is chiueringe of toðen for ðe unmate chele; and
ðar is sorwge and sarinesse for ðare muchele ortrewnesse ðe
cump of ðan gepanke ðe hie næure mo Godd¹ ne sculen isien, ne nan
of his halzen, ne sibbe ne framde ðe iborzen sculen bien, ac aure
ma wunien mid ða eifulle dieulen, ðe bieð swa laðliche and swo 5
grislich an to lokin ðat gif a mann iseige nu anne² al swilch also
he is on his zekynde, he scolde sone bien ut of his iwitte and
ðis polizen æure ma wiðuten ande. Ne mai ic þenchen, ne mid
muðe seggen, ne on boke write, alle ðo pinen of helle. Wa hem
ðatt h(i)e æure iscapene waren, ðe ðo pinen ofearnip! Vnderstandeþ, 10
alle ðe ðis radeþ oðer ihereð and witt haddeð to understonden,
þe muchele ðolemodnesse of us on ðese liue; hv Godd us menegeð
alche dai and to us seið: Conuertimini ad me, et agite penitenciam.
"Wandeð to me," he seið, "gie ðe [beoð] iwant fram me ðurh
dieules lare, and nemeð and doð scrift, æll[*ch*]³ after ðat 15
his senne is; and spedeð zeu, forðan zure ænde dai neihgeð, and
cumð ungewares alswa þief be nihte." Fasteð and wakieð and
buzeð fram eueleþ and doð god; we[*p*]eð³ and wanið, s[*ihte*]þ³ and
[*zeo*]rne³ biddeð are and forziuenesse, ða [l]ittle³ hwile ðe we her
wunigið, forðan, bute gif ze/ hier (hit) ne ofearnizeð, ne wurp /f6r
zeu næure milce elleshwar. Ða ðe nelleð ðese Godes hali 21
(wordes) hlesten ne healden, harkið hwat se hali gast seið ðurh
ðe profiete Dauid: Maledicti qui declinant a mandatis tuis,
domine. "Zewerwed bien hie, lauerd, alle ðe ðine bebode healden
nelleð." Ða ðe ne bieð ofdrad of ðessere eisliche werzinge, ðe 25
alle hadede ællche dai werzið ðar hwile ðe h(i)e singeð Godes
lofsang at prime, harkieð an oðer warizing, ðe cump ut of Godes
awene muþe, forðan ðes werzinge nis bute erres of ðare laczste,
ðanne God seið him self mid muchele eige "Discedite a me,
maledicti, in ignem eternum. "Gað aweiz fram me, gie iwerzede 30
of alle hadede hafde, in to ðan eche fiere, gie ðe nolden mine rad
hlesten, ne mine bebode luuien ne healden. Witeð awei fram me,
forð mid ða dieulen, ðar gie naure ma eft me ne zesien!" Alle
ðe haddeð Cristes kariteð, ðat is Godes luue and mannes, wepeð

1. MS gode

2. MS añne

3. Bracketed letters are no longer legible.

and wanieð forð mid me and fondie we te kelien Godes wraððe
mid teares, ðe him bieð swiðe icueme mid oðre loke¹ of sare bi-
rewnesse. He hit wat ðe wat alle þing, ðat sare hie me reweð. To
zeu ic clepize iec ðe bieð wunizende mid gemaneliche hlauerde Gode,
to ure lafdi Sainte Marie. Moder of mildce, ðe ic bidde, for ðine 5
muchele mildze, ðat tu me besieke forziuenesse of mine sennes
to Iesu Criste þine lieue [sune, ðe]² h[afð]² mihte te forgiuene alle
sennes, for ðare ilke [luue ðe]² he [haf]² to mine ikynde ðe he nam
of ðe wiðuten a³ ðarof, iziuen hafð lott and [dale, his flesch]²
and [his blo]d², ðurh hwan ich/ ilieue fastliche are and mildze to /f6v
habben, gif ic hit swa wurðliche underfenge swa hit wurðe wære. 11
To alle ðo halgen ðe hier on liue waren iboren, and nu mid ure
lauerde Gode wunizende bieð, ic clepie and bidde, for ðo muchele
kariteð ðe is an zeu, ðat zie ðenchen an us ðe bieð hier on ðese
arme liue, ðar ðe wei is slider and we lihtliche to fællen, and 15
fele unwines teforen and baften and on alche side. We ðankieð
Gode and herieð after ure mihte, ðe gew haueð of ðessere (michele)⁴
wrecchade ibroht. Biddeþ ðat we moten to gew cumen, naht for
ure earninge, ac for Godes muchele mildce and for gewer. Alswa
soðliche swa he hadde are and mildze of zeu, and ða giue of ðe 20
hali gaste gew sænte wiðuten earninge, sa soðliche hadde he are
and mildce of us, ðe bieð his handeweorc alswa zie, and us unne
ðat we moten, mid zeure helpe and mid his hali grace, swa ðis
scorte lif her laden ðat we moten forð mid gew on blisse wunizen,
and him eure ma luuien and herien on ecnesse. Amen. 25

Nv, lieue friend, ðu ðe me, senfulle saule, aweihtest of deaðe,
ðurh Godes grace, wissedest and warnedest wel te donne - zielde
þe Godd - and lardest ðat ic scolde bien icnawe of mine sennes,
nu ðu hafst iherd mine bemone þat ich am swa swiðe forzelt.
For ðe luue of Gode ic ðe besieche ðat [tu]⁵ me wissi ziet, an 30
hwælche wise ic mihte betst sahtlin wið mine halend Criste, ðe

1. ðe 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 ðurh his awene mildce, gif¹ ic senfulle are mihte habben on ðese scorte time, and ic bliðeliche ðine rad wile hlesten, and micheles ðe bliðe/liker gif ðu me ðin uncuðe name² woldest kyðen.

/f7r

HU ANDSWERED RATIO AND SYED TO PARE SAULE.

5

Allmihti Godd bie gepanked ðat tu swa wel understan[t]³st ðe seluen! Hec mutacio dextere excelsi. "Dies wændinge is iwis ðurh Godes swiðere hand. Nu ðu wilt mine name swa ziernliche witen, soð ich ðe wile seggen. Ic am an leme of Godes anlicnesse ðe was iscapen on ðe, lieue, lieue saule, Racio be name - bat is scadwisnesse. Ic ðe forliet, for(ðan)⁴ ðu folgedest mare ðin azen iwill ðanne ðu dedest mine rad. Ða ðe ich wænte fram ðe, ða wente forð mid me ðe ilche gode wille and ðat gode imiend ðe Godd hafde iscapen on ðe, us alle ðrie after his azen 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, forðan ðe ðu folgedest ðin azen(e) wille and forliete Godes au(3)ene⁵ anlicnesse. Ðus beswikð ðe deuel manize oðre saules ðe willeð folgin bleðelicher here lichames wille ðanne hie willen Godes lare liernin oðer folgin. Ða ðe werewede gastes iseizen ðat ðu naked ware and helples, ða spaken hie hem betwienen and seiden; "Wuten we fare te ðessere idele saule and anti, seððen hie hafð forlaten scadwisnesse fram hire and folgeð hire flesches wille. All hie wile ðat we willeð. Healde we forð mid hire azeanes alle ðe hali mihtes ðe ære winneð azeanes us!" Seððen comen/ to ðe ða werzede gastes of giurnesse, of drunkenesse, of galnesse, of zitsinge, and manie oðre, alles to fele, and þe haddeð iwelt after here azene wille on here þewdome ære to longe. Nu ðurh Godes grace þu hes hafst forsaken, nu is þe michel nied þat ðu understande mid scarpe witte hwat hie bien, þese mihtes ðe ðie muzen scilden fram ðese gewerzede gastes, and mid Godes fultume and mid here ðe muzen bringen ham to ðin earde, ðar ðu

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/f7v

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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. z above the line cannot be definitely attributed.

to zescapen were. And ðat wite ðu to soþe, wiðuten hem ne cumst ðu ðar naure. Ðis understandeþ auer to feawe saules and forði hie bieð ofte bireaued of manize gode, and at ten ænde ofte beswiken.

OF RIHTE ZELEAUE.

5

An hali mihte is icleped fides recta - þat is rihte zeleaue. Hie is anginn of alle cristendome; hie mai michele eadinesse of-earnin at ure lauerde Gode, forðan ðe hie iliefð ðat hie næure n'iseih. Forði sade Crist: "Eadi bieð ða menn ðe on me belieuen and næure me ne seizen!" Ðis hali mihte ðe dieð ilieuen ðat fader and sune and hali gast is an soþ almihti Godd on þrie hades inammned, and an annesse gewurðed forð mid ðare hali ðrinnesse. Ðu scalt ilieuen þat þe fader is unakenned, ðe sune of ðe fader akenned, alswa his wisdom, on heuene wiðuten moder and on ierðe wiðuten fader. Þe hali gast, he cump forþ of hem þam, alswa here beire luue. Ðese ðrie bieþ emliche on ielde and on wisdom and on godnesse and on strengþe, and on alles kennes wisen after here godd/cundnesse. Ðis ic ilieue. Ðies an soð Godd, he is wiðuten anginne on him seluen, and þeih he is anginn of alle ðing ðe iscapene bieð. Swa muchel he luuede mannkynn þat he his awene sune sænte, ðe nam ure zekynde on saule and on lichame wiðuten sennen, and is baðe soð Godd and soð mann. Ðese mannisnesse he nam, alswo he ðe was Godes wisdom, swiðe selcuðliche of Sainte Marie ðe hali maiden, ðurh ðe hali gaste. Ðurh his mannisnesse he þolede deað, and ðurh his goddcundnesse he aras of deaðe and steih in to heuene, and sitt on his fader swiðre, ðanen he cump a domesdai al mannkenn to demen?² Ðanne sculen hi alle ðe god haddeð idon to ðan¹ eche liue; and þo ðe euele haddeð idon and naht ibett, he sculen in to ðan eche fiere. Gif ðu wilt bien siker of rihte ileaue, ðane sei ðu forð mid Sainte Petre: "Tu es Christus filius"³; and harke hwat he him andswarede: Beatus es, Simon Bariona. "Eadi art þu

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/f8r

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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.
3. Written in margin by ?Corrector: Dei uiui.

forðan ðe ðis ne tahte ðe non eorðlic¹ mann, þat ic am Crist,
Godes liuendes sune; ac min fader on heuene hit openede in to
(þine)² herte. And uppe þese stane ðe ðu hier hafst zenamd, Crist
Godes sune, ich wille araren mine cherche, (ðat alle) ðe aure ðis
(be)lieueð þat tu zeliefst, hie sculen bien mine lemen and ich here 5
hea(ue)d³. And swa we sculen bien an lichame (and) an cherche,
et porte inferi non preualebunt aduersus eam. Do zaten of
helle ne muzen hauen none strengþe agean ðessere ileaue. Ða
zaten of helle, ðat bieð ðo heuedsennes fulliwis, (for) ðurh hem
me farð in to helle. Ac ne mai non senne ne non dieuel habben 10
strengþe agean ðessere gode/ ileaue, þat Crist, Godes sune, ne mai
and wille alle sennes forziuen hem ðe on him belieueð and ðar-
after wercheð. On ðessere litle radinge ic ne mai al seggen þat
god ware to iheren of ðessere hali mihte. Ac ðat ðe ure hali
faderes teforen us writen, and tahte on ðe credo in deum and 15
on quicumque uult, all zelief ðu fastliche, elles ðu ne na mann
ne mai bien geborezen bute we all ðat ilieuen. Ac naðelas ic wille,
a Godes half, ðat tu bie gewarned ðat tu ne folghi none dwelmenn,
ðe muchel misleueð. Of al swi(che)⁴ sade ðe apostel, þe he mid
muchele iswinke hadde iwant to Criste: Timeo ne frustra 20
laborauerim. "Ic am ofdrad," he sæde, "ðat ic hadde al forloren
min zeswink on zeu, ðe nemeð geme of dagas, hwilch an dai bie
betere ðan an oðer to anginnen sumpþing, oðer nēwe mone betere
ðan ælde mone in to newe huse te wænden oðer wif ham to leden!"
Wiðuten ðe læche ðe loceð (after)² mannes ikynde þe newe oðer 25
elde, and ðe wrihte his timber to keruen after ðare mone, ðe is
ikyndelich þing, elles hit is al gedwoll and of haðenesse giet wið-
healden, bute hit bie eft of sade te sawen for ðas sades gekinde
of ðare eorða. Ac do alswo ðe apostel ðe tachþ and seið:
Quicumque uultis facere, in nomine domine facite. "All ðat ze 30
habbeð to donne, an Godes name doþ hit, mit gode zeleaue, and zew
scal wel zelimpen." Eft wite ðu to soðe, and wel hit ilief, ðat na
þing ne mai ðe zelimpen ne to 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 wauzhe, ne on hale/ ne on unhale, ne ðurh fier ne ðurh /f9r
 water, (ne ðurh manne ne ðurh dieule), ne ðurh nan ðare þinge ðe
 hie baðe muzen don, bute alswo Godd hit wile hem þoligen. Panne
 ðe cump god, and þe wel ilimpþ, þanke ðarof ðine lauerde Gode,
 and ilief ðat hit is for his muchele godnesse and noht for ðin 5
 earninge. Ðanne ðe cump eft sum euel oðer sum ungelimp, an hwil-
 ches kennes wise ðe hit æure cump, ne zelief ðu naht alswa sume,
 ðe naure wel ne zeliefden; seggeð þat hie imetten euel fot, priest
 oðer munec; oðer sum oðer dwel hie driueð, and seggeð þat he
 nafde naht gode han(d) sselle ðe him þat sealde. Hwilch harm 10
 oðer hwilc ungelimp ðe ðe to cump, þench ðat ðu art wel wurðe
 ðes eueles, forðan ðe ðu hit hauest wel ofearned, þat and michele
 more; and ðanke ðerof Gode swiðe zierne, and swa ðu mihte don
 ðat all ðat euel ðe mai wanden te michele gode.

Crist self seið an selcuð þing of ðessere eadi mihte: Omnia 15
possibilia sunt credenti. Alle ðo þing ðe æure ðe wel beliefde
 (mann)¹ wile habben gedon, hie bieð him iteiþed of Godes auzene
 muðe ðurh ðessere hali mihte. Giet he sade of hire ane forbisne,
 ðat hie is zelich ðe seneueies corne ðe is litel an sei(ht)þe and
 michel on strengþe. Æure ðe mann ðe hit more bat and stampeþ, ðe 20
 hit strengere and betre is. Also is of ðe manne ðe ðese eadi mihte
 mid him haueð; ðe he more is swaint mid deules fondinges, of dieule
 oðer of manne, ðe he strengere and betere is on gode werkes. Eft
 is iwriten bie hire: Fides sine operibus mortua. "Ileauē
 wiðuten werkes, hie is dead." "Manige ilieueð mid wordes", sade 25
 ðe apostel, "mid werkes he forsakeð". Swo deð deuel; iliefð, ac
 he ðarafter no god ne deð. And swa bieð alles to fele menn ðe
 zeliē/ueð and noht ðarafter ne wercheþ. Bie zewar se ðe wile! /f9v

OF FESTE HOPE.

Hierafter cump an oðer hali mihte ðe is icleped firma spes - 30
 þat is fast hope to God almihti. All ðat hire suster, ðe rihte
 zeleauē, hire seiþeð, all hie hit fastliche hopeð. Dies ilke halige
 mihte, ðar ðe hie cumeð and bieð mid ðe manne, hie makeð him
 unwurð alle ðe faire þinges ðe on ðare swikele woreld faire þencheð;

1. Added by Corrector.

ne telp hie namore ðarof ðanne of horewe, azeanes ðare michele
(merhpe)¹ ðe hie hopeð te habbene on heuene riche. Pat is
se ilke ðe San[c]tus Paulus us takð on his pisteles, and þus
seið: Aparuit gratia dei omnibus hominibus erudiens nos.

"Godes grace," he seið - þat he clepede her - "Godes sune hine 5
sceawede alle mannen." And he us tahte ðat we scolden forsaken ða
unwraste ileaue of hæðendome, and alle woroldliche² euele lustes,
and maðliche libben, and rihtliche and arfastliche, anbidende ða
eadi hope and ðane to cyme of ðare michele blisse of Cristes, Godes
sune, þanne he cump eftsones to sceawien him seluen and to zielden 10
alle ðo behotes ðe he us behiet, þat is þat he wile þane lichame of
ure e(a)dmodnesse in to michele brihtnesse wanden, ðat he scal
scinen swa briht swa sunne, emlich ðo aingles mid Gode æure mo
on merhpe and on blisse. Ne mai no man ðese eadi hope hebben
bute he hit wel ilieue and soðliche luuie. Forði sade Dauio ðe 15

profiete: Multi dicunt: quis ostendit nobis bona? "Manize
seggeð," (he) sade, "ðe noht wel ne belieueð 'Hwo is þat us muze³
sceawin ða gode ðe ze us behoteð? Hier we muzen isien al ða
werdles wele and hebben; of ðan ðe zie behoteþ is a wene hweðer
we it hebben muzen.'" Hwat seist þu, Dauio? Hafst þu anize 20
sikernesse herof? Tach vs,/ wisse us, hit is nied! Signatum /f10r
est super nos lumen uultus tui, domine: dedisti leticiam in

corde meo. "Zise," (he) seið, "we bieð all siker of Godes behate,
forðan ðat liht of his ansiene is (ze)marked riht uppen us. Ich
hine icnawe, and wel ilieue be are tacne ðe he hafð iziuen me. 25

Dedisti leticiam in corde meo. "Ðu, hlauerd, zaue blisse on
mire herte, ðat me nis naht of alles woroldes blisse, and þese ðu
hauest iziuen me to earres of ðare eche blisse." Lieue saule, zif
ðu ðese blisse hauest on ðine hierte, ðe ne cump of nanes woroldes
blisse, ðane miht þu bien siker mid⁴ Godes grace, and zif ðu ne 30
hafdst, ne swic ðu naure niht ne dai ær ðu hes hadde. Ac hærce
hwat tes ilke profiete seið be him ðe hes hadde bigeten: Dilexisti
iusticiam et odisti iniquitatem, propterea vnxit te deus⁵ tuus

1. Corrected from hope.

2. MS woroldliches

3. MS muzen.

4. Corrected from of (under-dotted) by Scribe.

5. MS deus repeated.

oleo leticie. "Forðan," he sade, "ðat tu luuedest rihtwis-
nesse and hatedest unri(h)twisnesse, forði haueð ðin lauerd
ismered þe mid ða ele of blisse." Ele hafð þrie zekynden on him:
hit wile flotien ouer alle wætes, swa wile Godes luue bien ouer
alle oðre luuen; hit wile on lampe bernnen brihte, swa wile ðes 5
mihte gode forbisne giuen alle hem ðe on Godes huse wunien; hie
liþegað (alle ardnese)¹, swa dieð ðies halize blisse alle sari-
nesses of sennes. Wel him ðe hes bigeten mai! Alle ðo men ðe
swinkeð on ðessere swinkfulle² world, alle hie swinkeð for sumere
hope ðe hie haddeð, ðe hem ofte aten ande beswikð. Dauid: 10
In illa die peribunt omnes cogitaciones eorum. "On here
ande daige forwurðeð alle here þohtes 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 iwriten: Maledictus 15
homo qui confidit in homine. "Zewerzed bie ðe mann þe
haueð his hope te manne, þe/ want his herte and his (zepanc)³ /f10v
more to mannes seruise ðanne te Godes." All bie ðin hope
uppen ure halende Criste, þe wile araren þe and þine lichame of
deaðe swa soðliche swa he him self aros of deaðe, and bringe þe 20
to ðan eche lif. Gif ðu liuedest swa lange swa ðes worold ilast,
and æure þoledest pine, ne mihtest ðu ofearnin swa michel eadi-
nesse swa ðe is behaten. Ac ðin lauerd hes ofearnede on ðare
hali rode. Forði ðu aust te berene ðine rode after his wissinge,
ðe sade: Qui uult uenire post me, tollat crucem suam et sequatur 25
me. "Se ðe wile cumen after me in to heuene, bere his rode on
ierðe swa ic dede, and swo he mai me folgin and cumen ðær ic
am." Rode tacnieð 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 ðine awene wille to laten. 3if ðu ðus 30
dost, ðanne berest þu þin rode. Ne þinche hit te næure swa bitter,
ðat þies hope hit ne sw(i)eteð. Swa hie dede alle ðo halie martirs.
Alle ðas 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 fulle.

3. Corrected from seruise (underlined) by Scribe.

confessores and ðe hali uirgines all ðat hie ðoleden ðurh hire.
Swa hie doð giet on ðese time munekes, kanunekes, ancres, and
eremites. For ðessere eadi hope hie forlateð fader and moder,
wif and children, hus and ham, and alle worlde wele and blisse. 5
Swa doð pilgrimes ðe lateþ her awen eard and fareð in to oðre
lande. Swo aweð to donne alle ðe æure ani god doð. Alle hie
hit don for to habben lean of God almihtin on ðare oðre world
and naht hier; þat bie here hope. ðe hali apostel namneð ðese
þrie halize mihtes togedere, fidem, spem, karitatem, / and /fllr
seggeð þat þies ðe hatte karitas is heigest and betst of ðese þrie, 10
and swo hie is ouer alle oðre. Forðan hie scal æure mo gelasten,
aiðer on ðessere world and ec on ðare oðre. Of hire we willeð
sumdæl keðen be Godes grace.

OF CHARITE.

Caritas is swiðe hali, forðan ðe Godd self is icleped karitas - 15
þat is Godes luue and mannes. Alle ðe haddeð ðese halie
luue, Godd wuneð inne hem, and hie inne Gode. Vnderstond
nu wel hu God wuneð on ða manne ðe ðese eadi mihte haueð, and
swa ðu miht gecnawen gif Godd wuneð on ðe and gif ðu ðese
mihte hafst. Godd wuneð on ða manne ðe him luueð, on ðelliche 20
wise þat is þat he his herte (and)¹ his gepanc onalð mid ða fiere
ðe Crist brohte on ierðe. Arst he gifð (him)¹ liht on ðare hierte
to gesiene ðat god ðat he aw te donne. Of ðesen eadigen lihte² sade
Sanctus Iohannes ðe godspellere: Erat lux uera que illuminat
omnem hominem uenientem in hunc mundum. He sade be Criste, 25
Godes sune, þat he was ðat soðe liht þe lihteþ alche manne
ðe cump on ðese liue. He is icleped Godes wisdom. He
wisseð ðes mannes iðang ðe he to cumð, oðer ðurh halize
writes oðer ðurh hali sermons, þe he him ðurh sume wise manne ðe
he is inne wuniende³ sant. Panne cump ðe hali gast ðe is all 30
fier barnende, swa he com up ðe apostles, and analð⁴ ðe hierte,
and menezgeð hie ofte be daize and be nihte, and bringþ hie on
gode wille. Gif ðe herte bliðeliche underfoð Godes hali wordes ðe

1. Added by Corrector.

2. Corrected from ðese eadize mihte by Scribe.

3. MS wudiende him.

4. MS analð.

cump fram his sune, ðe is wisdom, and hes mid michele luue
underfoð alswa ðane hali gast, ðe is here beire luue; ðanne
ðarafter cump almihti Godd ðe fader and gifð ðe mihte al/ ðis /fllv
te donne, and makieð here wunienge on ðessere eadi saule. Ðus
behet Crist ðat þe mann ðe him wolde luuizen and his wordes 5
healden, þat he and his fader hine scolden luuizen and mid him
wuniende b(i)en. Ðus seieð ðat goddspell: Si quis diligit
me, sermonem meum seruabit, et pater meus diliget eum, et
mansionem apud eum faciemus. Nu ðu hafst zeherd hu Godd
wuneð on ðe manne ðe him luueð. Harke nu hu ðe man mai 10
wunizen inne Gode, alswa Sanctus Iohannes seið: Qui manet
in karitate, in deo manet, et deus¹ in eo. "Se ðe wuneð
on karite, he wuneð on Gode, and Godd on him." Sume misunder-
stondet (hier)² ðis hali writt, weneð gif he gifð bleðeliche to
eten and to drinken, and of his oðer eihte doþ for Godes luue 15
bleðeliche, and him self lið on sume heaued senne, ne ðo ne wile
læten, ac hopeð te bien iborezen ðurh ðat he dieð swa michel for
Godes luue.³ Hier azean seið God him self: Si recte offers, et
non recte diuidis, peccasti. "Gif ðu riht offrest and noht
riht ne scifst, ðu senegest mare ðan ðu god do." Ðu gifst ðine 20
eihte Gode, and ðe seluen ðe dieule. Pat nis naht riht iscift,
forðan betere is an god saule ðan all ðe woreld mid all hire
eihte. Gif ðu luuest ðat ilke þing ðe Godd fastliche ðe forbett,
hu miht ðu ðanne wunizen on karite, þat is luue of Gode and of
mannen? Hu miht ðu luuizen ðine nexte alswa ðe seluen (ðane 25
þu ne luuest noht þe seluen?)² Ðat hali writ seið: Qui diligit
iniquitatem, odit animam suam. "Ðe man ðe luueð unrihtwisnesse,
he hateð his awene saule." Forðan, ðanne he breçþ Godes forbod,
þanne is he unrihtwis, and ðurh his unrihtwisnesse he bri[n]gþ
his saule in to helle pine. Naðelas ne læte ðe mann neure 30
almesse te donne,/ forðan⁴ hwat swo æure of him betide, ne
wurþ hie naht unforzolden. Zif ðu wilt sikerliche wunizen on
karite and on Gode, þanne do ðu alswa we hit a boke finden /f12r

1. MS ðs.

2. Added by Corrector.

3. MS luue.

4. MS forðan repeated, the first crossed by Rubricator.

iwriten, þat is ðat tu mid rihte zeleaue and mid faste hope and
mid soðe luue bie werchinde ðat god ðe ðu iliefst. Al ðat ðu
wast ðat Godd forbett, forbuh hit to donne on alle wisen, and gif
ðu au(h)t tebrecest, anon siech ðu ðine bote. Ne ðole ðu naure
ðat dieuel rixi on ðe for none senne¹, ac fastliche haue ðine ipanc 5
te Godd and bide him forgiuenesse, and besiec him eadmodliche
ðat he giue ðe mihte and strengþe to wiðstanden ageanes dieules
fondinges and ðine flesches lustes. Ðanne wunest ðu sikerliche
on Gode, þanne ðu þen[c]st more of him ðanne ðu do of anize þinge
of ðare wored, be daize and be nihte, for ðare michele niede ðe 10
ðu hauest þat he ære bie þin sceld ageanes alle eueles, and þin
helpend to alle gode. Ðanne ðu ðus hauest ðine luue te Gode,
ðanne behoueð ðe ðat ðu bie wel warr þat tu luuize ðine nexte -
ðat is aurich mann ðe berð ðin anlicnesse - gif þu karite scalt
habben on ðe. Herof us warneð ðe holi apostel Paulus and ðus 15
seiþeð: Si distribuero omnes facultates meas in cibos pauperum.
"Gif ic dale all ðat ic hadde wrecche mannen, and giet ðar
uppen giue mine lichame all to barnen to duste for Godes luue,
and ich hatede anlepine mann, ðanne ne hadde ic naht charite,
ne ich iborezen a none wise ne mai bien, bute ic hes hadde." 20
Sanctus Gregorius seið hier on ane forbisen þat als wa nan
webb ne mai bien iweuen wiðuten twa beames, alswo ne mai
nære karite bien fulfremed wiðuten twa luues, þat is Godes and
mannes; and alswo/ ðar behoueð to manize þreades ær hit bie full- /f12v
wroht, alswo behoueþ to charite on alle ðines liues time michel 25
embepanc of þohtes and of wordes and of werkes, ær hit bie
gediht on ðe swa swa hit nied is. Hit is a michel reunesse of
mani mann ðe is on michele dwele on him seluen; wenþ þat he bie
wis and ðat he haue mid him Godes luue and mannes, and ne haueð
naht. Mani mann seið mid wordes þat he Godd luueð. Þe soðe 30
luue of Godd hie is mare on werkes ðanne on wordes. Gif ðu na
þing ne luuest on ðare wored ðurh hwat ðu miht forliesen Godes
luue oðer mannes, ne wraððe mid ðe ne wuneð ones daiges lange,
ac alchne gylt forgifst oðe mid luue sah(t)lest; ðanne ðu ðus

1. MS sēne.

dest, ðanne hafst ðu charite mid ðe and iwis Godes luue and
mannes. Gif ðu ðis ne diest, ne beswic ðu noht ðe seluen ðat tu
ilieu ðat Crist wunige mid ðe, oðer ðu mid him, all ðare hwile
ðe ðu wraððe oðer nið hauest mid te, oðer ani þing on ðese lease
woreld luuest ageanes his bebode. Hierof berþ zewitnesse 5
Sanctus Iohannes ðe godspellere, and þus seið: Qui diligit mundum,
non est charitas patris in eo. "Se ðe luueð ðese woreld, ðes
fader luue God almihtines nis naht an him." Wa ðan ilke manne
ðe is swa swiðe wittes bedæld ðat he, for ðessere lease luue of ðe
swikele woreld, scal forliesen ðe swete luue of Criste and ðe 10
merhøe of ðe liuizende lande.¹ Hit mai ilimpen ðat sum mann ðe ðis
zeseðh oðer zehereð, þat he þen(c)þ:/ "Hu mai ic on ðane world /f13r
wunigen and naht hes ne luuizen? Oðer hu mai ic ðaron wunigen
and ec be geborgen?" After ðan ðe ðat hali writt seið: "Ðu ðe
wunest on ðare woreld, and art ðarinne ibunde mid huse and mid 15
weddede wiue and mid childre, swa swa ðu wilt bien geborezen,
ðu aust te folgín ðane rih[t]wise and onfald Iob², ðe was wunizende
on ðare woreld mid wiue and mid children, and mid michelere
heihte, þe was zemanlich alle niedfullen, ðe was iec fonded mid
michele wele and mid michelere nafte and mid michel unhæle and 20
mid manize euele upbreides, aiðer of his agene wiue and ec of his
suene frienden³, of sibbe and of framde, and of ðe selue dieule,
swa nan ne mihte him benemen ðas halige mihte ðe we embe
spekeð - þat is charite - Godes luue ne mannes, ne ðis ðolemodnesse
tobrecen naht mid one unbehealdene worde." Hlesteð hider, 25
hlesteð hider, ze modi menn, ðes dieules folgeres, ðe folgið ðe
dieule, ðe ararð upp ðe wraððnes and þe cheastes and te bitere
wordes and te forbodene werzinges⁴ ðe ne willeð nane reste ne
nane soft(n)esse on zeure herte hebben, ðar ðe hali gast him mihte
resten. Zeswikeð, iswikeð⁵, als wa ze willeð ðes hali gastes 30
wunienge hebben mid zeu, and ðas zewerzede gastes felauscipe
fram e(u)wz driuen. Wite ze te soðe, ze worldmenn, ðe bieð on
ðare woreld ibunden, bute zie ðeses rihtwises mannes lif luuizen

1. terra uiuentium wirtten on margin by Scribe.

2. Iustus et simplex erat written on margin by ?second red hand.

3. MS friēden

4. MS werzinginges.

5. MS iswiked.

and folzin, ne cume ze næure mo to ðare michele eadinesse ðe he
haueð mid God almihtin. Do ðe ðese swikele woreld haddeð for- /f13v
laten/ and seruið ure drihten on religiun, hie folzið Daniele, ðe
hali profiete, þe is icleped uir desider(i)orum, ðat is, ðe mann
ðe naure¹ worldes zitsinge n(e)² ouercam, ne næure ðe flesliche³ 5
lustes him ne befielde, ne non ðare ðinge ðe on ðesse worlde
was he ne zernde, ne he ne rohte, ne he ne luuede, bute his
nexte and ðo lazeliche þing ðe God him hadde gehote te donne.
Naðelæs, ouer alle þing he luuede under Gode abstinenciam [and]
castitatem, þat is wiðheal[d]nesse of metes and of drenches, and 10
of alles kennes galnesses. Ne mihte him naðer befelen. Swa swa
he was on kynges hyrde lange ifedd and zefostred, leuere him was to
eten benen and pesen and swilche unorne metes, and ðat water to
drinken, ðanne him ware ðo derewurðe sondes ðe comen fro ðe
kynges, oðer ðe gode wines. Alle ðe ðese woreld for Godes luue 15
haddeð⁴ forlaten, alle hie moten ðisne hali mann Daniele folzin
mid wiðhealdnesse of alle euele þinges, and mid clannesse fram
alles kennes galnesses, swa swa hie willeð cumen to ðare michele
eadinesse ðe Daniel haueð mid ðo angels on heuene. De gast-
liche hierdes, ðe sculen boðe lokin and stieren ðo ðe bieð in ðare 20
woreld, and ec (ðo) ðe bieð ute, hie folzið Noe ðane gode stieres-
mann, ðe Gode was swiðe lief and zecweme for ðare muchele hersum-
nesse ðe he manize wintre swanc, ær he (ða)⁵ arche mihte hebben
zemaked; and seððen he⁶ swa stierde on ðe muchele wilde flode ðe
ouerziede all middeneard, mang stronge windes and stormes, ðat 25
he ðarof ne forleas naping ðe Godd him hadde betaht to liue and
to londe to bringen. Swa scule ða gastlich(e) stieresmenn (steren)⁵
ða arche of ðe hali cherche, ðat hie ðarof ne forliesen ne lichame
ne saule, for none winde of mannliche fandinge,/ ne for none /f14r
storme of dieuliche fandinge; and eft, on faire wedere, ne bien hie 30
naht to sikere, forðan swo manize litle dropes of manizes kennes
zemeleastes mihten cumen in to ðe saule bote, ðat hie mihten sinken
mid alle hire bigeates; ac lokien⁷ hie alle ðe wiðinnen scipes borde

1. Several wordes erased at this point.

2. e written over o by Rubricator. 3. MS flesliches.

4. MS habbed.

5. Added by Corrector.

6. MS hie.

7. MS lokied.

wunizeð, þat hie bien hersum and leðeþeize here stieresmanne,
swa swa hie willeð cumen to ðe liuende lande mid saule and mid
lichame. And hlesteð hwat ðe hlauerd seið, ðe ðat scip auh, to
ðe stieresmannen and to alle ðe ðarinne wunizeð: Qui uos audit,
me audit. "Se ðe zeu(w)er¹ ra(d)¹ hlest," he seið, "he hlest 5
me seluen; and se ðe zew forsakþ and zewere lare, he forsakþ full
zewiss me seluen." Þis he seið² to ða stieresmannen. On michele
hahte we fareð alle ðe fareð in hoc mare magnum - on ðessere
michele sea of ðare bitere worold. Of ure stieresman is zewriten:
Ascendunt usque ad celos, et descendunt usque ad abissos. "Hie 10
stieð up to heuene mid here gastliche þohtes for to sceawin ðe
michele merhðe of heuene riche, for to sceawin ðe windes and ðe
euele stormes ðe cumeð of deules blastes, and for us te warnin
þat ure ropes ne tobreken, ðe bieð ibroiden mid þrie stranges, of
rihte ileaue, and of faste hope te Gode, and of ðare soðe luue ðe is 15
ihoten carite, ðe Crist mæst luueð. Eft hit seið ðat hie stikð
niðer in to nielnesse³ mid here ðohtes, for us eft to warnin wið
ðo stanroches of ðe harde hierte ðe næure ne wile nexin for none
watere of wisdomes, ac zif ðar cump scip to, hit tobrekð. Alswa
doð ðat unwise mann ðe cump to ðan unbiliefde manne ðe ne wile 20
ne ne mai Godes lare understanden for his herte hardnesse. He
tobrekð⁴ zif he ani god wille hafð, forðan he hert his gode wille;
and hie tobrecþ⁵ mid þelliche wordes: "Hwat dest þu?" he seið. /f14v
"Ðu dalst al ðat tu hafst! Wile ðu hlesten spelleres and
pr(i)estes and munekes and þese hadede mannen: ne scalt ðu næure 25
habben god. Hie wolden for(i)swelzen all ðe worold, zif hie
mihten. Be trewe mann and halt tin god; þu finst feawe ðe wile
ziuen ðe ani þing bute hie witen hwarfore." ðe unware mann, ðe
ðis zeherð, ðingþ ðat he seið him god rad. Zif he arrer dede litel
te gode, ðarafter he doð michel(e) lasse, and swo he forfarð, forðan 30
ðe he his priestes lare ne his ræd lesten ne folzin ne wile.
Carite sprat his bowes on bræde and on lengðe swiðe ferr.

1. Added by Corrector.

2. MS seid.

3. abissos written on margin by Scribe.

4. MS tobrekð.

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 haueð idon speken forðer ðane ic hadde gepouht. Ac nu ic wile warden to ðe hali mihtes alswo ich ær hadde igunnen be Godes fultume. Ac me þincþ ðat tu lokest aweiward and heu-liche latst, and hit is me to muchel iswinch ðar embe to þenken¹ oðer to speken bute zif ðu woldest mid god wille ðarto lhesten and hes understanden.

5

HU ANDSWERED ðE SAULE AND SEIÐ:

Ich ðe bidde for ðan ilche hlauerd ðe ðe iscop me to helpe, ðat alswo ðu hauest zegunnen and ðane grundwall ileid of ðese hali mihtes, ðat tu hes forð bringe and me hes tæche, forðan hie bieð me swiðe unbecnawe for ðe manize unðeawes ðe ic mid me to longe hadde ihafd. Ac nu ic hes wile leten, and mid Godes fultume of hem geswiken, and min gepanc to ðine lore healden. For ðare hali mihte ðe cariteð is icleped, ic ðe beseche and bidde ðat tu ðese halwende lore on write sette, forðan ic am michel þenchinde ðar hwile ðe ic on ðese wrecche lichame am wuniende, and ofte forzete ðat me god wære te healden; and ec sum oðer saule hit wile helpen./

10

15

/f15r

HU ANDSWERED SCADWISNESSE AND PUS SEIÐ:

Ðas þe me þincþ þu wilt Godes lore bliðeliche understonden and liernin; and ðat me likeð swiðe wel, forði ðat hit seið on ðe hali godspelle: Quis est ex deo, uerba dei audit. "Se ðe is of Gode, he harkeð bleðeliche Godes wordes." Nu me cump on iþanke an forbisne þe Sanctus Gregorius us seið:² Qui uirtutes sine humilitate congregat, quasi in uento puluerem portat.

20

25

"Se ðe gadereð mihtes wiðuten eadmodnesse," he seið, "he is ilich ðo manne ðe berð dust amidewarde ðe winde." Forði me þingþ þat is wisdom ðat we alre ðinge arst speken of ðessere hali mihte, wiðuten³ hwam non ne mai bien wiðhealden te none fremen te none gode.

30

1. MS þenken.
2. MS seid.
3. MS widuten.

OF EDMODNESSE.

Þies hali mihte ðe we embe spekeð, hie hatte humilitas - þat
is, eadmodnesse. Ðe hali apostel hes clepeð uirtutem Christi,
Cristes awene mihte, forði ðat þurh his mannisnesse, and
ðurh ðare michele eadmodnesse ðe he mid hire sceawede all 5
mannkynn te forbisne, he ouercam deuel, and all his mihte of ðare
beswikene woreld. Swa ðu miht alswo, gif ðu wilt ðese mihte
at him lernin and him folgin. Di[ls]cite a me, quia mitis sum
et humilis corde, et inuenietis requiem animabus uestris.
"Liernið at me," seið Crist, "þat ic am softe, and of eadmode 10
hierte, and swa ge muzen finden reste te geure saule." Harke nu
ðe formeste forbysne ðe he mankenn sceawede ðas þe we cunnen
understonden. Ðe apostel seið be him: Qui cum in forma dei
esset, exinaniuit se(m)et ipsum, formam serui accipiens. "Ðo 15
ðe Crist, Godes sune, was gelich Godd his fader on ielde and
on mihte/ and alles kennes wisen, he litlede him seluen toforen /f15v
mannes eizen mid his þralles lichame ðe he nam, and ðarinne
bar ðat liht barninde, ðe lihte¹ alle his gecorene ðe him wolde
folgin. Gif ðu ðis liht miht isien, full gewiss ðe ðu heizer art
þe hwarliker ðe seluen wilt neðerin. Gif ðu ðe seluen for ðessere 20
forbisne ne wilt naht neþerin, wite ðu to soðe ðat tu of ðese liht
litel oðer naht ne zesikst. Wa mai bien ðe blinde ðe stant amide-
warde ðe scinende sunne and of hire naht ne isikð! Ziet ðu
miht of ðessere eadi mihte ma forbisne liernen at Criste. He ðe
weizþ upp mid his fingre heuene and ierðe and alle ðo þing ðe 25
ðarinne beoð, alswo he ðe hes alle iscop, he makede him swa litel
swo is ðat child of one niht ielde. He, ðurh hwam kinges rixit,
and alle mihtes and alle strengþes of him cumeð, he lai bewunden
on fiteres and mid swaðelbonde ibunden; and he ðe is Godes wisdcm,
ðurh hwam bieð alle wittes and ælle wisdomes and alle tungen 30
spekinde, he lai alswo ðat child ðe nan god ne cann, 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
zehiereð, and alle menn hem seluen welden, and alle eigene isieð.
He ðat alle cnewes to cnelið, and alle menn to buzeð, he was
buhsum ane deadliche manne, Iosepe ðe smiðe, and his moder.
Dies ilke hlauerd Iesus Crist, he was her on ðese liue wunigende 5
þrie and þrihti wintre and an half mang senfulle mannen, 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 deaðe, for ðessere muchele eadmodnesse ðe he sceawede manne
to forbisne, and att and dranc, and reste and sliep, and/ alle ðing /fl6r
alswo soð mann, wiðuten sennen ane. Forði warð dieuel beswiken 11
and beuall þo haðene mid his leðre menezinges alhwat hie hine
fordemden to deaðe mid muchele unrihte and ec ðane forcubeste
deað, and ðane laðliceste ðe hie beðenchen mihten, þat was
on rode, and iec betwenen twa þieues. Dis¹ hie deden to echen alle 15
ðe scames and ðe bismeres ðe hie arrer him hadde idon unofearned.
On ðelliche wise ouercam Crist, Godes sune, ðane swikele dieuel
þurh ðessere iblescede mihte; nolde mid non strengþe him bi-
nemen mankenn, forðan ðe ðe dieuel mid none strengþe ut of
paradise hinene brohte, ac he him beswoc; and mid rihte Godes 20
dome he was ut zedon, forði ðat Godd hadde iwarned him beforen:
In quacunque die comederis ex ho ligno, morte morieris. "Hwilche
daige," he sede, "se ðu etst of ðese trewe, ðu art deaðes
sceldi(h)." Alle ze Adames children ðe bieð lustfull uppe newe
wastmes, ierneð, ierneð to ðe trewe ðe stant amidewarde paradise, 25
witende boðe god and euel! Te zewere behofde ys zeplanted
an iblesced treu amidde ðare hali chereche, þat is ðe hali rode
ðe Crist on hangede, ðe derewurðeste wastme ðat æure ziete ani
treu bar. Notieð hierof mid rihte ileaue and mid faste hope, and
mid ðare soðe luue ðe is icleped karite, and zeu scal bien for- 30
ziuen ðe gelt ðe ure fader ofearnede, þat is se eche deað. And
to eche ðan ze sculen habben sikerliche ðat eche lif, alle ðe æure
belieueð on ðessere soðe beleaue, and of ðese hali was[t]me notieð,
ðe is mid rihte icleped corpus domini. Notieð ðat ze isieð,
bread and win wiðuten; and on zeure iþanke ilieueð ðat ze naht ne 35

geseið; þat is Cristes flasch and his blod. And wite ge te soðe,
allswa soðliche swa bread and win fedeð ðane lichame, ðar hwile
ðe/ he on ðese liue wunizeð, swa soðliche fett ðis hali corpus /f16v
domini baðe saule and lichame to ðan eche liue. And alswa
soðliche swa ðat trew of paradise was icleped witinde baðe god 5
and euel, swa soðliche berð ðis ilche trew ðat wastme ðe manize
want to liue, and ec sume to deaðe for ðare misbileaue and for
ðare unwurscipe ðe me nimð hit alswa unwurðliche swa me nimð
ðat bread (of ðæ borde)¹, mid fule herte and mid fule þanke and
mid fule buce. Hwa se ðis hali wastme of ðan ðe heng on ðese 10
liues trewe noteð, and is mid heued senne ibunden, (þe naure ne
mai ben unbunden)¹ bute ðurh priestes muðe oðer ðurh biscopes,
alswa soðliche wite he, alswa hit is sikerliche his flesch and his
blod ðe scal all manken demen, ðat he ðar rihtes fordemp him
seluen ær he to ðe dome cume. Bie war se ðe wile! Ich hadde 15
iþoht ðat ic naht ne scolde writen bute of ðese halize mihtes, ðeih
ic me selu none ne hadde swa (swa)¹ me behofde; ðanne am ic
iladd ut oðerhwile, ær ic hit ouht wite, to oðer þinge, forðan, gif
hit ne helpð one, hit helpð an oðer. Lieue saule, of ðessere hali
mihte eadmodnesse ic ne mai swa laten ðat tu of hire giet more ne 20
zehiere, forðan hie is þe swa swiðe nedfull ðat tu ne miht none
oðre mihte hebben ne healden, ne on one wise zeborgen bien, bute
þu ðese hadde. ðese hali mihtes ðe we embe spekeð, hie bieð
gastliche and unaseigenliche, and forði hit is ðe strengere embe
hem to spekene. Hie bieð mid rihte Godes giues icleped. Forði 25
sade ðe angle Gabriel to ure lafdi Sainte Marie: Aue, gratia
plena! "Hail ðu, Marie," he seide, "full of Godes giues; ðu scalt
beren on ðine wombe Godes auwen /sune." Wel hie mihte ða /f17r
(witen)² þat hie scolde bien heigest ouer alle þing on heuene and
on ierðe, alswo Godes agen moder, wiðuten him seluen. Ac hie 30
kedde sone ðat þies hali mihte was on hire, ða hie sade: Ecce
ancilla domini. "Loke hier," cwað hie, "Godes agen þralle!"
Harkieð, harkieð, Eue dohtren, ge ðe telleð swa wel of zeu seluen,
þat me clepeð zeu lafdies, gað to ðare rihte lafdi and lierneð

1. Added by Corrector.
2. Added by Rubricator.

eadmodnesse! On ða time ðe hie was¹ hier on liue libbende hit was iwrten: Maledicta sterilis, que non (pe)perit. "Zewerged bie þat wif ðe child ne mai habben!" Hie ðe child nolden beren oðer ne mihten, hie waren ihealden swiðe unwurð be ðan daize, and napelæs nolde hie naht ðarfore læten þat hie ne behiet hire maidenhad æure mo to healden hire lauerde Gode. Wolde bliðelicor hier bien unwurðed mang mannen ðanne² hie scolde forliesen ða michele wurðscipe mang ðo aingles. Forði hie sæide: Quia respexit humilitatem ancille sue. Ecce enim ex hoc beatam me dicent omnes generaciones. "Forði ða(t) mi lauerd Godd lokede to ðare eadmodnesse of his þralle, þat ic me hadde makede unwurð mang mine kenne of isrælisce folke, forþi 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, ðe he me sante seggen bi Gabriel his heih ængel, þat ic scolde, ðurh his muchele mildce, bien Godes sunes moder, and ec æure ðurh wunizen maiden. Ðis selcuð he dede be me, quia potens est - forðan/ he is mihti and hali - et misericordia eius a progenie in progenies timentibus eum. Ðese michele mildce he kedde on me. Eure mo hie zelast mid him fro kenne to kenne, to alle ðo mannen ðe him ondradeð." Ðe hali wordes ðe ic hadde iwrten on magnificat, wite ðu te soðe ðat hie bieð of ðe hali goddspelle, ðe Sainte Marie sæde hire self mannen to helpe, and to warnizen 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 ziet forðer: Dispersit superbos mente cordis sui, et exaltauit humiles. Alle ðe bieð modi and michel lateð of hem seluen ðurh ðe þanc of here hierte, bute hie hem seluen neðerien ær ðanne hie of ðese liue faren: alswa soðliche swa Sainte Marie hit sæde mid hire hali muðe, (swa soðliche) scal Godd almihti³ hes forliesen, mid saule and mid lichame, alswo ðo ðe bieð azeanes him and

1. MS hie was repeated, with middle was hie underlined.
2. MS ðanne.
3. MS goddalmihti.

dieule¹ folgieð, ðe wolde him seluen heizen. Ac he brohte him seluen swiðe neðer in to helle, and alle his folgeres. Ziet hie seið furðer: Et exaltauit humiles. "Allswa he hafð ineðered niðer in to helle grunde alle ðe modi ðe hier on liue ðe dieule folgeden, alswa he haueð ihezied alle ðo ðe Cristes eadmodnesse haddeð zeluued and ihelden, in to heuene riches merhðe. Lieue saule, clepe zierne to vre lafdi Sainte Marie, ðat hie, for hire michele eadmodnesse ðe hie hier on ðese liue hadde, ðat hie bere ðin arnde te (Criste)², hire lieue sune, ðat ðis hali mihte mote on þe rixin, ær ðu fram ðine lichame scelie.

And hu ðu mihte hes zecnawen ic ðe wile warnien. To sume menn hie cumð and farð, and mid sume men hie is wunende, and on swiðe feawe menn hie is rixende. On ða manne ðe/ hie is rixende, þis ðe tacne: alswo ðe wored mann lihtliche lei(c)heð of ydelnesse ðe he isieð oðer iherð, alswa ðe gastliche mann ðe hie on rixeð lihtliche wepð oðer sobbeð, oðerhwile mid bitere teares, oðerhwile mid wel swete teares after ðan ðe he isieç oðer iherð oðer þengþ. Of alle ða þinges ðe ðe wored mann hafð frieurennesses and blisses nafð ðes gastliche mann bute reunesses and sarinesses. ðeih he betere do ðan an oðer, þeih h(w)eðere he læte wers of him seluen ðanne he do of oðre ðe swo ne doð. Ðen[c]þ on his herte þat he is of ðare ilche mo(1)de ðe hie bieð ðe euele doð, and gif Godd hit him nadde igiuen, he scolde fuliwis don alswa, oðer wurse; and alswa Godd haueð ore and milsce of him, swa he mai of hem whanne his wille³ is. Hie ne bieð nauht alle eadmode ðe unorneliche libbeð on mete and on claðes and drazeð te world eihte. Sume libbeð unorneliche on mete and on claðes naht for Godes luue, ac swilch hit hem bie icynde. Lean hie sculen hebben, ac naht swilch swa sculen hebben ðo ðe mihte heiliche libben, ac hie neðerið hem for eadmodnesse te hebben and for to helpen Godes þe(a)ruen. Sume oðre nimeð Godes marc (on hem)⁴, wandeð here claðes and naht here þe(a)wes; diemeð hem seluen, seggeð ðat hi bieð senfullest of alle oðre manne. Ac gif sum mann hes undernimþ mid sume unþeawe, hie cyðeð sone mid bitere answe

1. MS dieulē.

2. Written small above gode (not cancelled) by Scribe.

3. MS willē.

4. Added by Corrector.

and mid euele wordes ðat hit ne cam noht of eadmode herte, ðe
dom ðe hie swa swiðe fordenden hem seluen. Bie war, gif ðu
wilt! Ne hafst tu næure soðe eadmodnesse on þe, ær ðu muze
polizen alle harmes and scames and bismeres ðat ani man ðe mai
don. And ðanne scalt tu giet seggen, and mid herte hit ilieuen: 5
"All ðat ic hadde ipoled, ic am wel wurðe ðat and more to þolien,
for his luue ðe þolede/ michel more for me, all unofearned." Giet /f18v
bie war of one þinge. It his gewriten: Nimi(a) humilitas (est)
maxima superbia - ðat is, gif ðu latst ðe seluen oðerliker ðanne
oðre gode eadmode menn and tu ne hafst swa on ðine herte swa 10
ðu sceawest wiðuten, ðanne wite ðu te soðe ðat ðat is michel
modinesse. Ðeih þu do ane michele godnesse teforen manize oðre,
all it is forloren bute eadmodnesse bie ðarmide. Forðan ðe we
habbeð hier teforen writen þat Godes milsce last æuremo (to)¹ alle
ðo mannen ðe him bieð dradinde, swa swa Sainte Marie hire self 15
berð gewitnesse, forði mid Godes grace ic ðe wile seggen of his
drædnesse, after ðan (ðe) hali writes seggeð and us openieð.

OF DRADNESSE.

Timor domini is an oðer hali mihte, þat ðe Salamun seide:
"Hie is initium sapientie - anginn of wisdom." Pe hali gast 20
spekð ðurh Dauid ðe profiete, and ðus seiþ: Venite filii, audite
me, timorem domini docebo uos. "Cumeð, children, ðe liernien
willeð, and (h)lesteð me, and ic eu wile tachen Godes drædnesse."
Quis est homo qui uult uitam? "Hwa is þat," he seiþ, "ðe
wile hauen ðat eche lif, þat lange lif, ðat eadi lif, of zeu 25
ðe luuizeð swa swiðe ðis scorte lif?" Gif ðu andswerest mid
herte oðer mid muðe and seist: "Ic hit 3(i)erne and ic hit wile
hauen swiðe bliðeliche, gif ic mai," he wisseð ðe giet forðer and
seið: Proibe linguam tuam a malo. "Forbet ðine tunge fram
euele, and ðine lippen ðat he ne speken swikedom." Diuerte a 30
malo et fac (bonum)². "Wænd fro euel wune and do god." Siec
ðat tu haue pais azeanes Gode, þat ðu naht ne healde azeanes

1. Added by Corrector.

2. It is uncertain whether bonum was added by Scribe or Hand 4.

his bebode ne agean none manne, ne mid worde ne mid weorke, ðas
ðe ðu muze wealden. Ðanne ðu ðese sibsumnesse hafst gefunden, /f19r
ðanne art tu rihtwis; and haue æure Godes drædensse mid þe,
þat ðu ðis ne forlies. Ðanne sculen Godes eizen bien uppe ðe,
ðat nanðing ne mai ðe derizen, and his earen opene to ðine 5
b(i)enes, ðat naþing he ðe ne wile wærnæn. Ðus ðe ratt ðe halie
gast, ðe spekð giet alche dai ðurh ðene selm ðe ðu zesikst oðer
iherst. Bie war, gif ðu wile! Se ðe nele ðese hali lare of ðe
hali gast understanden (ne wiðealden)¹, hlest hwat he seið ðar-
after: Vultus autem domini super facientes male, ut disperdat 10
de terra memoriam eorum. "Godd," he seið, "lokeð wraðliche
uppen hem ðe euele doð, ðe for his dradnesse ne willeð iswiken.
Forði scal Godes wraððe 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 luuizeð." Swa hie sculen iec for- 15
liesen ðat liuinde land, þat is ðat eche lif, forðan ðe hie nolden
Godes lare hlesten ne folgin. Giet he seið ðat here zemiend scal
swo bien forloren ðat me of hem ne scal neiðer ne speken ne
þenchen.² Giet seið ðat hali writ: Qui timet deum, faciet
bona; qui autem duri cordis est, corruet in malum. "Se ðe 20
ondrat Godd, he lat æure ðe euel to done for his heize; 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 manize men
swiðe beswikene ðat more dradeð ane deadliche manne ðane he doð
God almihtin, ðe for ðare worldes scame oðer for here scortelieue 25
hem al forswerieð, and sleað here augene saule, and forlieseð
ðat eche lif. Forði us warneð Iesus Crist, and ðus seið:
Nolite timere eos qui corpus occidunt, animam autem/ non /f19v
possunt occidere. "Ne dradeð naht," he sade, "hem ðe (zure)
lichame mugen ofslean, ac of him ze aweð to ben ofdrad þe mai 30
baðe lichame and saule werpen in to ðe fier of helle." Eft seið
ðe boc of wisdom: Deum time, et mandate eius obserua.
"Dræd Godd, and hald his bebode!" Þis auh(t) elch mann te
donne, forðan no þing hem ne scall trukien, on ðese liue ne on

1. Added by Corrector.

2. ut disperdat de terra memoriam eorum written on the margin,
mostly by Scribe, but de terra appears to have been added
later by hand 4.

ðere oðre, ðe him drædeð and luuizeð inne soðe. After ðesse¹
drædnese ðe is of pine, cumð an oðer ðe is icleped timor sanctus.
Pat is hali dradnesse, ðe æure scal ilasten on worelde² woreld,
forðan ðe hie is imæng(d)³ mid ðære soðe luue ðe hatte kariteð.
Dies dradnesse is swete, alswa ðe (sune ðe)⁵ drat his fader, naht 5
for none pine, ac drat him ðat he forliese his swete luue; and
forði he ðeneð his fader mid muchele luue, imaingd mid dradnesse.
Dies ilke dradnesse us behoueð. Qui timet deum nichil negligit.
"Se ðe Gode ondratt, for his gemelæste ne latt he naht te donne
of ðat he haueð te donne." Of ðessere Godes dradnesse springþ 10
ut an oðer Godes giue ðe is swiðe niedfull auriche manne ðe
iborezen scal bien.

OF REUHDE.

Pietas hatte on of ðese hali mihtes - þat is reuhðe on engelisc.
Hie cump of ðære iwundede herte ðe bien iwunded mid Godes 15
arewen. Of hem seið ðe profiete: Sagitte tue acute. "Lauerd."
he sæde, "scarpe bien ðine arewen." Hie wundieð ðane forgilte
mann ðe wann ongeanes ðe ðurh dieules lare. Ðu werpest him ðer
niðer, þat he lið istreiht upe ðære bare ierðe, and halt him
seluen for ierðe, wepð and woneð ðat he æure was to manne iscapen, 20
ðat he scolde swa michel habben misdon azean his sceppend for
hwat he/ ofearned helle pine." Ðis doð reuhðe don, ðe is iwis /f20r
Godes giue; hie dieð him arst habben reuhðe of him seluen, and
ðanne of his nexten, of alle ungelimpes ðe him for his sennes to
cumeð. Gif ðu ðese Godes giue bigeten miht, þanne scalt tu hauen 25
nexce herte (and) gode, and riwsiende, ðe seluen to helpe, and
ðine saule to aliesen fram ðo pines ðe hie ofearned hafð. Ne haue
ðu hope te fader ne te moder, te sune ne te dohter, te broðer ne
te swuster, ne te nan ier[ð]lich mann, ðanne þin lichame lið under
ierðe, zetwamd fram alle liuiende manne, all ane, fule, stinkende, 30
full of wermes, and on ða þiesternesse fram alle lihte; and ðu,
earme saule, on ðe wallende brene of ðe hote fiere, and eft, embehwile,
on ðe chiuerinde chele, ðat tu ðe seluen naht ne miht helpen, ær

1. MS desse.

2. to inserted, very pale, on margin by a later hand.

3. Added by Corrector.

ðanne ðu habbe ðine sennes al aboht, and all bie iclensed of alle
 ðine misdædes ðurh ða pines ðe ðu þolest and ðurh masses and
 bienes and ælmisses ðe me doð for ðe. Ðanne ðe wile sare rewen
 ðat tu ðe seluen ne haddest betere iholpen ðare hwile ðe ðu
 mihtest. Hu scolde Godd, oðer ani of his halzen, oðer ani of
 ðine friend, sibbe oðer framde, hauen rewðe oðer mildce of ðe,
 seððen ðu ðe seluen ne hafst nu hier none of ðe seluen? Þis is
 Godes ziue, gif ðu ðus ðe beþencst and ðar after wercest.

5

OF WITTE.

Hierafter cump an oðer Godes ziue, þe is icleped sciencia -
 þat is ingehied oðer witt. Ðurh hire ðu miht witen alle
 craftes ðe on boche bieð gewriten. Hie ðe takð¹ gode þeawes and
 god lif to leden, hu ðu scalt fram ðan euele buzen, and hu ðu
 scalt gode werkes don. Ac hit bieð sume ðe bieð swiðe wise
 ihealden/ ðurh ðessere Godes ziue, and want hem seluen and iec
 sumen oðre te michele hearne þat ðe Godd hem gaf for here
 michele gode. Herof sade ðe apostel: Scientia inflat, karitas
edificat. He seið þat ðis scarpe iwitt swelð ðane mann ðe hes
 haueð wiðuten charite. On swilche wise hie swelð ðat he latt
 wel of him seluen and forhoweð oðre ðe swo ne cunnen; and
 on swilche wise he forliet ðat him betst scolde helpen, þat is
 Godes luue and mannes. Forðan (þat)² wite ðu te fulle soðe,
 ðanne ðu forliet mannes luue for ði modinesse, þe þingð ðat
 þu n'aust naht to wurðin ne te luue(n)² ane wurse mann ðane ðu
 art, oðer ðat he nis alswa wise alse ðu, oðer he nis na swa riche
 se ðu, oðer of swa heize kenne swa ðu, oðer naht alswa wurðed
 mann swa ðu on ðare lease wored; and for ðelliche þinge hine
 forhowest, and forlatst ðat tu ne wilt to him clepigen, ne to his
 niede him helpen. Fulzewis, ðu forliet hier rihtes Godes luue
 and his grace, and nem ðis to forbisne. Bute ðu habbe Godes luue
 and alre manne, ðu ne miht don non god ðe æure Gode bie ge-
 cweme. Ðarof sade ðe apostele: Si distribuero omnes
facultates meas, et cetera. "Gif ic deale all ðat ic habbe for
 Godes luue, (and giet onuuen ðan, ziue mine likame to barnin

10

/f20v

16

20

25

30

1. MS takd.
 2. Added by Corrector.

al to duste for Godes luue)¹, and ic hatie onlepi mann, ðanne
ne hadde ic naht kariteð, and swa ic hadde all forloren." Nu
seið sum mann: "Scal ic luuige ðane euele mann?" Hlest hwat
se heigeste ðe seið: Diliges proximum sicut te ipsum.
"Luue ðine nexte alswa ðe seluen, hwat manne swo he æure bie. 5
Ne bie he næure swa swiðe forzelt, æure he is ðin nexte after
zekynde. Luue ða zekynde, and hate his euel. Zif ðu miht hit
bieten, b(i)et hit alswo ðu woldest ðat me/ bette þin, zif² ðu /f21r
wære swo forzilt also he, and þenc ðat ðe writt seið þat æure bie
ðe mildce ouer ðe rihte dome. For ðelliche þinge manize of ðe 10
wel wise menn forlieseð Godes luue and his grace, forði ðat hie
ne haddeð ne ne reccheð to hebben 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
uidetur inter nos sapiens esse, stultus fiat ut sit sapiens. 15
"Zif zeure ani," he seið, "is ihealden for wis on ðare woreld, becume
sott, and swa he mai bien wis." ðe wise woreld mann, he halt
michel sothade ðat mann forlate, for Godes luue, hus and þam,
wif and child, and gold and seluer, and alle worlde wele, and
becume swo michel wrecche alswo he ðe naht ne hadde; seið ðat 20
him is betere to sitten on his agen and ziuen almessen and
herbergin sæli menn, ðanne he scolde al ðat laten, and libben bi
oðres mannes almesse. Hleste we herof Cristes azene dom,
and swa we muzen bien ðe sikerere of ðese iflite. Hit seið on
ða hali goddspelle þat an riche iungman cam to Crist be ðo 25
daizen ðe he hier lichamliche was wuniende, and seide: Quid
faciam, domine, ut habeam vitam eternam? "Hlauerd,"
cwað he, "hwat mai ic don ðat ic mihte hauen ðat eche lif?"
Vre drihten him andswerede and seide: Mandata nosti.
"Zecnoust þu Godes bebodes. Ne sleih, ne ne stell, ne reau, ne 30
forlige ðe on hordomes, ne oðre Godes forbodes ne tebrec." "A,
hlauerd," cwað he, "alle ðese bebodes ic hadde ihealde fram
childhade, swa ðat ic nabbe nan tebrecen." ðe ziet him and-
swerede Crist: "God/ man ðu art alswo he ðe non heued senne /f21v
ne haueð idon." Si uis perfectus esse, vade et uende omnia 35

1. Added by Corrector
2. MS Gif

que habes, et cetera.¹ "Gif ðu wilt," he seide, "bien ðurhut god
mann, ga and sell all ðat tu hafst, and gif hit Godes wrecchen
and swa folge me." Dies zunge mann ziede awei sari. Hier we
habbeð ilierned ðat it is betere to læten all ðat te mann awh
mid gode wille, þanne he abide allhwat deað hit him beneme
his unðankes.² Hlest nu hwat³ Crist sade be ða riche manne
ðe ziede awei sari, and his ræd nolde lesten: "Ne mai na more,"
cwað he, "ðe riche mann cumen in to heuene riche, ðanne mai ðe
oluende cumen ðurh ðe nædle eigen." Ve uobis diuitibus, qui
habetis consolationem uestram.¹ "Wa zeu," cwað he, "gie
riche menn, ðe habbeð swa michele blisse of zeuer michele
richeise, þat gie Godd forzeten and zeure saule hæle." Forði ne
mai wexen non god sad of Godes wordes on zeure herte molde,
for ðan michele embeðanc ðe gie habbeð on zeure michele wele,
ðe gie michel zitsið and luuieð and likeð and dradeð to forliesen.
(A)mang⁴ alle ðese embeðankes is ðe wrecche hierte swa iheuезд
þat 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 haukes, and alle ðo þing ðe zeu hier gladien mai,
þat ze willen bliðeliche isien and gehieren; and all ðis ze mihten
hauen, gif ze Godd luueden mare ðanne all ðis ðe we embe hauen
ispeken. Manize of zeu bien swiðe beswikene. Weneð ðat ze
luuen more Godd ðanne ze don zeure eihte; ac læt him seggen
ðat soðeste, ðe is mid rihte soð icleped: Vbi est/ tesaurus,
ibi est et cor tuum. "Ðar ðe ðin hord is, þær is þin herte," he
sade. Ðar is ðin herte ðarof ðe ðu mæst þenkst, and ðar is
ðin mæste luue. Vnderstand nu wel ðe seluen, and loke hwaðer
ðu þenke more of Godd ðe of ðin eihte, and wite ðu te soþe;
hwarof ðu mare þenkst, ðat tu luuest mare. Walewa ðas siðes,
þat ani man ðat Godd hafð iziuen witt and wisdom scall luuien⁵
more ðe scaftes ðe Godd zescop ðanne he do his sceppend, ðe him and
alle þing⁶ zescop! Lieue saule, ic ðe warni and zierne bidde, ðat
tu, mid ðessere Godes giue ðe scientia hatte, understande and
lierne fastliche ða zekyndes of sennes, hwannen and hwanne (hie

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/f22r

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1. Evangelista red on margin.
2. MS unstankes.
3. MS hwat hwat.
4. Added by Rubricator.
5. MS liuien.
6. MS þing.

cumen), þat þu muze bien war wið hem; and ðar þu art ðurh hem gewunded, ðat þu cunne hes halen; and eft, of ðese hali mihtes, ðat tu hes kunne wel gecnawen, and mid Godes fultume wiðhealden.

OF RADE.

Hierafter cumð an oðer Godes giue, ðe is icleped consilium - þat 5
is ræd. Herof seide Salomon: Omnia fac cum consilio, et
postea non penitebis. "Do alle þing after rade, þerafter hit
ne scal þe offenchen." Manize gode þinges þu hafst iherd and
ilierned. Nim ðarafter rad, naht at wise manne one, and þe bie
baðe² wis and ec goddfrihti, and ifonded of religiun, hwilch lif 10
þu betst muze laden: ðat aþ to benne michel after ðan ðe þu
hafst michel misdon oðer litel; and ðanne mot me lokin ðin
ikinde, and ðinne lichames hæle oðer unhale. Forðan, gif þu
undernimst swilch ðat tu for unhale ne miht iforðin ðat þu Godd
haddest behaten, hit is ðe/³ michel hauth. Eftsones bie warr; /f22v
gif þu behatst God michel god te don⁴, and heih lif te healden, 16
ðat lasse gode lif ðe þu arrer hafdest, ne miht tu naht eft healden
and bien geborezen. Hierof seið ðat hali godspell: Qui
mittit manum s(u)am ad aratrum, et respicit retro, non est
aptus regno dei. "Se ðe doð his hand to ðere sull of god- 20
spelle, and Cristes 3oc wile beren, and forlat al ðe woreld,
and loceð abach, wandinde to ðe woreld, he nis naht wurðe⁵
heuene riche." Ðis is gesæd bi ða manne ðe forlat al ðe woreld
and folgeð Godes stiefne, ðe ðus seið: Venite ad me omnes qui
laboratis et honorati estis, et cetera. "Cumeð to me," he seið, 25
"alle ðe swinkeð mid euele werkes, and geheueged bieð mid mani
kennes sennes, and ic eu wile giue reste to geuer saule, and ic wile
lihten geuer berðene, gif ge mine rad hlesten willeð. Bereð min
3oc uppe geu, of hersumnesse, þe is softe, and min berðen is liht
of mine bebodes to healden. Mid mine fultume, alle ðing ge 30
muzen; wiðuten me, nanþing." For ðessere swete clepienge
cumeð baðe gode and euele and lateð all ðe woreld, and nimeð
Cristes marc uppen hem of soðe religiun, hwilche kennes swa hit

1. Added by Corrector.
2. MS bade.
3. MS hit is te repeated on folio 22v.
4. MS dōn.
5. MS wurde.

bie. Ðe hali gast (hem)¹ warneð and seið: "Godd ðe zeu haueð
icleped ut of ðare lease wored in to gode liue, he ne nett zeu
naht ðer to, ac seið: Si uis perfectus esse. "Zif ðu wilt," he
seið, "bien ðurhut god mann, ðanne forlat ðu ðe wored; and gif²
ðu/ nelt naht, þu miht wunizen on ðare wored, and ec bien ze- /f23r
borezen, gif ðu ðanne cristendom wel hal(d)st." Ac gif ðu ne miht ðe 6
naht wel bergen, oðer ðu wilt for Cristes luue more þolizen, and
betere lif laden, lihst, ðerof ic ðe wile warnin. Fili, accedens
ad seruitudinem dei, et cetera.³ "Lieue sune," he seið, "þanne ðu
cumst to Godes huse him to ðenin, bie wel war and garke ðine 10
saule azen manizes kennes fandinges, and stand mid michel drað-
nesse, forðan ðu scalt bien gefonded on ða hali liue alswo is þe
pott ðe is idon on ðe barnende ofne. Gif he ðarinne bersteð and
brekð, he is forloren and sone ut geworpen. Zif he belæfð hal and
gesund, ðe pottere hine deð ðar to ðe he iscapen was." Ðe apostele 15
seið ðat Godd ne wile naht þolizen of none his icorene more te
fondin ðanne he muze þolien. Ac ðo ðe bersteð wiðinne here
wunienge for here modinesse, hwarof here herte is swa full swa is
bladdre of winde, hie bieð ut iworpen ðurh dieules lare, naht for
hem seluen ane, ac for oðre ec awei te affleien. Ðanne fareð hie 20
eft to ðare wored, and bieð forcuðere ðanne hie arrer wæren.
Hie forwerpeð here ræd and here claðes, and nemeð hem to ðare
wored and bieð apostate Criste, forsakene naht mid wordes, ac
mid werkes, ðe werse is, gif hit mai. Munec mai ut faren mid
ileauē in to hermitorie, oðer in to onnesse te wunien, gif⁴ he Godd 25
hafð to iwitnessse ðat he mid hlutter herte hit doð, for bett to
donne. We findeð on gewrite þat eremite ne owh on wilderne te
wu/nien, bute he arst bie gefanded ðurh regule and ðurh maistre in /f23v
ðan gastliche ofne ðe we ær embe spaken. Ancer is swiðe gastlich
lif. Ðese twa lif, hermite and ansæte lif, ðe we nu clepeð anker, 30
hie wæren hwile ferr fram mannen wuniende, and wæren swiðe
ilruede and iheized ðurh ða hali faderes ðe ðarinne wuneden and
hit orliche hielden. Swa me mai ziet sume finden, iþanked⁵ bie
Godd, ðe swiðe gastlich lif lædet after ðare wored ðe nu is. Al

1. Added by Corrector.
2. MS zis.
3. Salomon written in margin by Scribe.
4. MS Gif.
5. MS iþanked.

swa me mai, mang alles kennes liues menn, sume gode and sume
euele finden. He it wot, ðe all wot. 3if ðu wilt on ðare world
beleauen, and wif and childre hauen, and land teligen and werigen,
ðu scalt hauen ðas te more iswink. Ac gif ðu hauest godne rad-
3iue, ðu miht ðar wel libben, and ec at Gode god lean ofearnigen. 5
Alle ðo þing ðe ðu hauest te donne, do it mit ræde, and ðe rad bie
swulch ðat tu noht ne do azenes ðe holi write. Hierof us warneð
Crist, and ðus seið: Dum es cum aduersario tuo in ui(a), et
cetera. "Ðarwhile ðe ðu art mid þine wiðerwine on ða weize, bie
him teipinde ðat ðe he wile hauen idon, læste he ðe nime and 10
betæche ðe ðe crauiere, and he seððen betache ðe ðe pineres and
ðe cwelleres." Ðis godspell folge, gif ðu wille. Godes word,
Godes ræd is ðine unwine, for ðat hit ne seið noht al ðat tu woldest.
Ac gif ðu wilt lesten Godd, þu scalt bien ðe hali write buhsum, ðo
litle hwile ðe ðu art mid him her on ðese weize, on ðese scorte liue; 15
and wite ðu te soðe, bute ðu him bie hier teiðinde hwat swa hit ðe
ratt/ to donne, ðanne ðu cumst on ða hei(3)ere¹ weize, ðanne ðu /f24r
art itwamd from ðine lichame, hit te wile betachen ðe crauiere,²
ðe ðe wile crauen of elchere senne, and betellen riht after Godes
awene worde, ðat tu aust him to folgin to helle, forðan ðe ðu art 20
Godd unhersum alswa he. Forði hlest nv hwat Godd ðe ratt:
Diuicie si affluent, nolite cor apponere. "Worldes eihte, gif
hie is swiðe rixinde to ðeward, ne do ðu naht ðine herte ðer to, ac
do hes to me. Ðe richeise ðe scal trukien, ic ne truke ðe naure.
Hwi is te ðin hucche trewer ðanne ich? Ne sente ic ðe seggen bi 25
ða write of goddspelle ðat tu scoldest makie ðin hord up in heuen-
riche, and naht upen ierðe? Hwi ne wilt tu me bien buhsum?"
Hlest giet furðer Cristes rad, hwat he seið on ða hali godspelle:
Cum facis prandium aut cenam, noli uocare amicos tuos, et cetera.
"Ðanne ðu wilt makien gestninge," seið Crist, "ne clepe ðu 30
naht ðine friend, ne ðine breðren ðar to, ne ðine kenemen, ne
ðine neihibures. Gif æni of ðesen ðe muzen forzielden ðine
gestninge, ðane ne clepe ðu hes naht. Ac clepe ðo wrecches and
to urnihti; þe blinde, ðe dumbe, ðe deaue, ðe halte, ðe ne muzen
naht hit te forzielden. Ðanne art tu isæli; hit te scal bien for-

1. MS hei(g)ere, addition by Rubricator.
2. deuele written on margin by Scribe.

golden in resurrectione iustorum" - dat is, danne ðe rih(t)wise¹
sculen arisen and tu amanȝ hem, on Godes swiðre. Gif ðu naht
herof ne dest, ne mai ðe deuel betellen wel dat tu art Gode un-
hersum. Hwa doð þis? Hwa halt þis? Whi seggeð men dat me ne mai
naht wel bien geborezen on ðare wored? Hwi ne wilt tu folgin 5
Godes rad and his lore? Þis is iwis on of ðe hali mihtes ðe Godd
scift mang his gecorene, dat he gifð/ hem god ræd þurh ðe halize /f24v
writes, ðe he sent hem seggen hu hie muzen his wille werchen, and
swa bien geborezen. Hlest and folgih, se ðe wile! Omni petenti
te, tribue² "Elche manne ðe ðe bitt, ðu aust to giuen, gifð³ ðu 10
hafst dat te he ne haueð, swa ðu woldest dat he dede ðe, gif ðu ne
hafdest." Forðan he seið: "Gif ðu gifst ðo manne ðe gaf ðe, oðer
ðe wost dat wile giuen ðe, whilch lean aust ðu te hauen of Godd?
Ne don swa ðe senfulle men ðe of Gode noht ne cunnen? Gif ðu
luuest ðo ilche ðe ðe luuizeð, ne don swa ðe werste menn of ðe 15
wored? Ne don swa ðe heðene? Ac luue þine unwines for ðe
luue of Godd; ðarof ðu scalt hauen michel lean of Godd; and lat
him wreke, ðe is riht deme ouer ðe liuende and ouer ðe deade."
Gif nedfull mann wile borgin at te of ðin eihte, lean him bleðeliche,
alswa ðin emcristen, wiðuten elchere mede, and ðu scalt hauen ðe 20
mede of God. Gif ðu him lanst ani þing of ðinen, and tu nimst
agean more danne ðu him lændest, iwis ðu art ageanes Godes
bebode, and his wraððe ofearnest, bute ðu hit ib(i)ete. Forðan
after ðe hali writes, ealch miede is iteld for gauere, and þe gaueres
ne cumen neure into heue[n]riche, forðan, ðeih hie dældan all dat hie 25
mid gauere bigeten⁴ haddeð and mid unrihtwisnesse, hit nis naht
Gode icweme, ðe is rihtwis. Ða riche menn ðe laneð here eihte uppe
chierches and uppe ða church landes, oðer uppe tu/nes, oðe uppe /f25r
oðre þinges þe rentes giueð, and healden hes lenger danne hie
hauen alswa michel swa hie ðar uppe landen, full gewiss hie bieð 30
idemd for gouleres, and al swulch lean hie sculen ðarof hebben also
gaueres, dat is, helle pine, bute hie hit biete. And ðe bote nis
nan oðre bute gielden dat hie hebben mid unrihte inomen, and mid
scifte. Herof sæde ðe profiete: Domine, quis habitabit in
tabernaculo tuo, aut quis, et cetera.⁵ "Hlauerd," he sæde, "hwa 35

1. Added by Corrector.

2. Evangelista on margin, ?4th hand. 3. MS Gif.

4. MS bigeten

5. Psalmista, red, on margin.

mai wunen mid ðe on ðine huse, oðer hwa mai him resten upe ðin halige munte of heueneriche¹? ðe hali gast him andswerede after oðre þinges, and sæde: Qui iurat proximo suo, et cetera. "Se ðe swereð soð his nexte, þat is his emcristenn, and him naht ne beswikð mid none chiepinge ne mid nan oðre ðinge; and se ðe ne gifð naht his eihte te goule, and se ðe ne nimð none mede of ða innocentes, ðat bien uneilinde menn ðe none manne euel ne willeð: ðese muzen wunigen on Godes telde, and uppe(n)² his munte hem resten. And ða ðe mede nemeð, hie ne sculen ðar neure cumen, gif hie bien ðarmide genomene." Nu bien sume oðre ðat healden hem seluen wise and zeape, and befasteð here paneges ðe haðene menn, for to habben of hem bigeate; and sume, hi læneð here emcristen te halue bigeate, ðe fareð ðar 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 ðarof non zeswink, bute on here ðohtes and on here spaches. Dis zesieð and zehiereð hadede and leeavede; and for ðare euele zewune ne ðin(c)ð hit hem no misdade, ac bieð ihealden for wi/se menn and for zeape. Of swilche sade Godd ðurh ðe profiete: Ve, qui sapientes estis in oculis uestris, et coram uobis met ipsis prudentes!³ "Wa zeu ðe healdeð zeu seluen for wise, and toforen zeu seluen bieð zeape! Zie beswikeð mi folk mid zeure euele forbisne, and mid zeure scarpe witt. Zie cunnen zeu bewerien mid zeure manifelde spaches. Ze rihtwisið ðane forgelte for medes, and ðe rih(t)wisnesse of the rihtwise manne ze him benemeð. Forðan he is ihealde nu for sott, bute he michel eihte bezete; and þo ðe michel eihte bigeteð mid zeure michele eihte, hem zie rihtwisið and seggeð þat he bien auhte men and gode menn." He seið ziet forðer, ðe profiete: Ve, qui dicitis bonum malum, et malum bonum!³ "Wa zeu, ðe seggeð ðat it is god te bigeten michel eihte, ðe ne mai bien bigeten wiðuten unrihtwisnesse!" Forði hie is icleped of Godes muðe Mammona iniquitatis. Wa zeu ðe seggeð ðat he is unsali ðat none wordles eihte ne hafð, ðe mid nane unrihte none ne wile bigeten, and ða ðat he hadde mid manize unrihtes bigeten

1. MS heueneriche(s), the addition not apparently by Scribe.
2. Corrected by Rubricator.
3. Propheta, red, in margin.

(he haueð forloren), and ðat ðoleð mid ðolemodnesse, and Gode
 þankeð. An oðer stede he seið, Godd: Ve qui ridetis, quia
plorabatis!¹ "Wa zeu ðe nu leiheð for ðese wordles lease blisse,
 and for zeure michele wele ðe ze nu hauen!" Wa zeu ðe beplaitið
 zeuer emcristen, and wændeð ðat rihte te w(r)ohze², and ðat wfr]ohze 5
 te rihte, and ðe nimeð mede for zeuer swikele spaches, ðe spekeð
 an aiðer half, swilche gie here beire friend wære. 3if ðu wilt on
 ðare world wunizen, and ðurh ðese Godes wordes war bien and
 ðane eadie Iob folgin, ðe was god worldmann, ðu miht mid Godes
 fultume ðe seluen berzen./

/f26r

OF STREN[G]DE.

11

Hierafter cumþ an oðer Godes giue, ðe is icleped fortitudo -
 þat is strengþe of Gode. Hie is swiðe niedfull, ne bie ðu
 næure swa wis, ne so zeap, ne swa witti to donne ðat tu scalt don.
 Bute ðu habbe ðese strengþe of Gode, ne miht tu non god don. 15
 Ðu miht isien sum wel wis clerec, ðe wisliche him seluen naht
 ne wisseð, and þincþ ðat he hafð inohz on his witte ðe he cann,
 ne ðese strengþe ne besekð (nauht) at Gode; forði he belæfð
 among ðan ðe non god ne cunnen, and hem he is ilich of werkes.
 Alswa lihtliche oðerhwile he misdoð, alswa he ðe non god ne 20
 cann. Se ðe for Godes eighe him halt fram alle heued sennes
 and fram alle ðe forbodes ðe God him forbiet, he hafð ðese
 strengþe of Gode. Ðese hali mihte forleas Dauid kyng, ða ðe
 he forlaig mid Betsabee³, Salomones moder, ðe was beweddeð Vrie.
 Ac he næure ne zeswoc ær he hes eft (h)afde. Miserere mei 25
deus, ðane ðerewurðe salm, anon he makede, and Godes wrað
 he ðar mide acoledede. "Hlauerd," cwað he, "after ðat ðe ðin
 mildce ys michel, haue ore of mine michele senne! And after
 ðine manifealde mildces ðe ðu hafst ihafd to mankenne, do awei
 fram me ðese michele unrihtwisnesse, ðat næure ðine milde eigen 30
 ne zeseo on me ðat hem mislikie. Ac let ðane wellstream, ðe
 næure ne trukeð, of ðine swete mildce iernen to me, swa (ðat)⁴ ic
 muze understanden hwanne he cume⁴ ðurh ðe flowinde teares ðe he

1. Ewangelista, red, on margin.
 2. Added by Rubricator.
 3. MS bersabee.
 4. MS cumē.

brinkgō mid¹ him to ðere fordrugede hierte. And sprang me
mid tare ysope of ðare holi rode, of ðan holie watere ðe ziede ut /f26v
of ðe riht/ side of ðine hali temple. Ðanne wurð ic iclansed of
alle mine sennes, and hwittere ðane ani snaw. Lauerd, ziet ic
habbe more niede. Cor mundum crea in me, deus!² Min 5
herte is swiðe befeld mid fule þohtes, for ðare senne ðe ic arst
þohte to donne, and ic wat ðat þu ne wilt ne ðu ne miht on hire
wunigen. Ac make hes hlutter and clene, þat tu muze wunigen
mid me, and rihtne gost newe inne me. Forðan min gast is
swiðe forealded and forwurðen, for ðe michele dwele, ða ðe he 10
ziede ut of ðe rihte weize, and folgede dieules lare, and forwarp
ðine. Ne proicias me², forði, min leue lauerd. Ich am
wel bicnawe ðat ic habbe ofearned þat ðu scoldest me forwurpen,
swa swa ic forwarp þe and ðine lore³, acc nu ic bidde ðe, for ðine
michele godnesse, ðat tu ne forwerp me fram ðine ansiene, alswa 15
ðe lauerd ðe is wrað wið his þralle, and drifð him ut of his
ansiene; and ðine hali gast ðe ðu me hafst igiuen for ðine
michele godnesse, ne benem ðu me næure. Sari and sorhfull am
ic, niht and dai, alhwat ic hine habbe. Redde mihi leticiam.²
Hlauerd, gif me nu azean ðe ilche blisse þat ic (h)adde ær, ar ic 20
sinegedede, of ðire hale. Ðu hafdest me imaked glad and bliðe; ac
ich hes haue forloren for mine wocnesse. And faste on me ðane gost
of strengþe, and make me strong ðurh ðire mihte. Ic wende
habben strengþe of me seluen, and forði I fell. Ac gif ðu nu me
wilt aræren, and rihte gost and stronge me betachen, docebo 25
iniquos, et cetera.² Ic wile tache ðo unriht[is]wisen ðine weizes,
and hem kyðen hu michel mildce ðu hafst of me, ðe was all
forzelt azeanes þe; and to orelease ðe næure ziete ne hadden ore
of hemseluen ne of oðren,/ hie sculen wænden to ðe, and zelieuen /f27r
on ðe, and ðe herizen and blescien, and mid þine grace hali menn 30
becumen, þe ærrer waren ðes dieules. Lauerd, nu ic ðe þanki
ouer alle þing. Ic zefele min herte zefrieured ðurh þine michele
mildce, ðe on me senfulle hafst zesant ðane froure gost, ðe felð
mine sari herte mid ðare swete blisse of his lieue sune, ðurh ðo

1. MS mī.
2. Psalmista, red, on margin.
3. MS and ðine lare repeated,

teares ðe cumeð ierninde, mid michele blisse, uppe ðe fordruzede
londe. Hlauerd, nu ic ðe wolde wurðigen, and loc ofrien, gif
ic hadde ani þing þat ðe icweme wære. Ac ic wot wel ðat
bonorum meorum non eges.¹ Du ne hafst none niede of non
ðare gode ðe ic hadde. Ac ðanne hit is þin wille ðat ic ðe loc 5
ofrin mote, ðe to wurðscipe² and me to hale, ðanne most þu don
alswa ðu hafst aure idon bi alle ðinen. Du hafst isænt hem
here ofrende, alswa ðe gode hlauerd ðe sent his menn ofrende
for his agene wurscipe, and for here seruise. Sacrificium deo
spiritus contribulatus.¹ After ðan ðe ðin hali gast seið: 10
"Þat icwemeste loc ðat (mann ðe)³ mai ofrin, ðat is ðe gast and ðe
hierte ðe bieð swiðe zeswæint mid eadmodnese and mid manifealde
þohtes of soðe bereusinge, ðe makieð ðe herte sari and sobbiende,
and ðe eigene wæte mid teares ierninde." Dis læc offrede Sanctus
Petrus, ða ða he was swa swiðe forz(i)elt ðat he hadde ðe 15
forsaken. He giede up, et fleuit amare - and beweop his senne
swiðe biterliche, and þu hes him forzæue. Dis loc offrede Marie
Magdalene upe ðine derewurðe fiet, and alle hire sennen hie ðar
forliet. Dis loc ðe ofrede Anna, ðe was unberinde, and unwurð
mang Isræle folke, and hie was sone iherd, and hire biene ðu 20
hire teiðedest, þat hie chilt moste hebben, and brohte forð ði/ne /f27v
profiete Samuel. On ða halize write we hit finden, hwam swo ðin
wille was te senden ðis loc to ofrien, he was geherd of his niede.
Lieue saule, ðis ic hadde iwriten for ðe te frieurien ðanne ðu
niede hafst. Loke and ræd; ðis holi mihte, hit te wile likin be 25
nihte oðer be daige, gif ðu mid alre herte hier embe wilt þenchen.

OF ANDZEAT.

Hierafter cumð an oðer Godes giue, ðe is icleped intellectus -
þat is andzeat. Dies halie mihte, hie dieð understonden of
Gode and of alle gostliche þinges, swa michel swa ðu miht under- 30
stonden ðe hwile ðe ðu art on ðine wrecche lichame gebunden.
Hierof spekð Godd ðurh ðe profiete and seið to ðe: Intellectum
tibi dabo, et instruam te, et cetera. "Ich ðe wile giuen an[ð]zeat,
and ic ðe wile wissin on ðese weize ðe ðu nu gost. Forði ðat tu

1. Psalmista, red, on margin.
2. MS wurdscipe.
3. Added by Corrector.

hauest þine sennen¹ and ðine euele þeawas forlaten, and ðese hali
mihtes swa bleðeliche liernest and wel undernimst. Mine eiegene
sculen bien uppe ðe, and ic ðe wile scilden fram alle euele, swa
longe swa ðu wilt bien icnawen ðat tu nan god ne hauest bute of
me." Ðurh ðessere Godes ziue ðu miht alle ðe ðohtes icnawe ðe 5
cumeð fram ðire herte; hwilche bieð of Gode, and hwilche of ðine
flesche, and hwilche bieð of ðe dieule. Ða ðohtes ðe cumeð of
Gode, ðe is michel nied ðat tu wel understande.² Hierof sade
ðe profiete: Audiam, quid loquatur in me dominus deus.
"Ic wile lesten and understanden hwat min lauerd Godd spekð in 10
me." Oðer hwile he ðe wile undernemen and ðus ðe don
þenchen: "Hwi wilt ðu ðurhwunigen on ðine sennes anon to
ðin(e) deaðe? Hwi ne mai ich none wunizenge habben mid ðe?
Ðine sennes me/ twameð fram ðe. Ich ne mai næure wunigen on /f28r
fule herte. Swa ofte swa ðu ðenchst on me, oðer ihierst speken 15
of me, þare hwile ich am mid ðe. Ðu ware zescapen, and eft
gehalzed, to mine behofte and for ðine fremme me on te wunigen. Ac
ðu me drifst ut ofte for ðine manifealde willes ðe ðu folzin wilt
azeanes mine wille. Bute ðu iswik, ðe hwatliker hit te scall æure
ma rewen." Oðerhwile, hwanne ðu ðencst ðat Godd ðe hafð 20
forlaten oðer forzeten, ðanne seið he: Numquid potest mater
obliuisci filium uteri sui. "Hw mai ðat moder forzeten
ðat child ðe hie bar in hire wombe? Þeih hie hit forzete,
ic næure ne forzete ðe." Oðerhwile cumeþ manize þohtes of Godes
þreatt of helle pines. Oðerhwile he behat ðe michele mehrþe on 25
heuene. Oðerhwile he ðe frieureð of ðine sarinesse for ðine
sennes. Ac ðat is michel hauht, bute ðu hierof neme michele
zieme, and him hierof michel ðanki. Ða ðohtes ðat cumeð of
ðine flesce, æure hi beð nexse, oðer of mete, oðer of drenkch,
oðer of claðes, (oðer of slape)³, oðer of sume idlennesse. Ðis forbet 30
Godd, þat we houhfull ne carefull ne scule bien. All he wile us
finden ðat nied is, gif we arst him makieð reste on us seluen.
Primum querite regnum dei, et hec omnia adicientur uobis.
"Arst secheð Godes riche." And siððen he saið ðat alle

1. MS sēnnen.
2. MS understandē.
3. Added by Corrector.

ðese þing we sculen hebben. Ongeanes ðelliche ðohtes ðu scalt
andswerigen: Non in solo pane uiuit homo. "De mann ne
liueð naht be bread ane, ac leueð bi ða wordes ðe gað ut of
Godes muðe." Zif ðu wilt witen hwat bie Godes riche, ðe ðu arst
scalt siechen: þe hali apostel us wisseð, and seið:/ Regnum /f28v
dei non est esca et potus, seð iusticia et pax et gaudium in 6
spiritu sancto. "Godes riche nis naht mete and drench, ac is
rihtwisnesse, and sibsumnesse and blisse in ðe hali gaste." Pat
is Godes riche.

Lieue saule, ic ðe bidde and warni ðat tu none hope ne haue upe 10
ðine fastene, ne upe ðine wacche, ne uppe non oðre gode. Bute ðu
ðese þrie þing hadde, ne rixit næure God on ðe, ne ðu næure mo
mid him. Ðat is, ðat tu bie rihtwis azeanes Gode and azenes alle
mannen - gield¹ ælche ðat he auh te hebben: eftsones, ðat tu
haue pais azeanes Godd and azeanes alle mannen; and gif ðu brekst - 15
scilde ðe Godd, ðat tu ne do - ne hafst tu no lengere f(i)erst ðanne
ðe apostele seið. Sol non occidat super iracundiam uestram.
"On ðan ilche daige ðe ðu tebrecest, ær ðe sunne go te reste,
loce ðat tu bie sahtled." Of ðese ðridde þing nim nu michele zieme:
þat is ðat tin blisse ne bie of non ierðliche þinge, bute of ðe halige 20
gast ane. Waleawa, Eye children, hu gie bieð beswiken, ðe secheð
blisse wiðuten paradise, ðar ðe nan nis. Wændeð azean, wændeð
azean and fareð hom, elles ne wurð gew næure mo non. Ðo ilche
ðohtes ðe cumeð of ðe dieule, æure hie bieð bitere, bute gif ðu
teidest his swikele menezinge, hie ðe ðingþ arst swete, ac hie is 25
at ten ænde wel bitter. Ðanne ðe ðohtes cumeð of ziuernesse, oðer
of galnesse, oðer of zitsinge, oðer of wraððe and of nið, and of ande,
oðer of idel zelp, oðer of modinesse and priede, wite ðu to soðe ðat
it is dieuel oðer his sãnde.² Ðes flesces iwill halt oðerh(w)ile mid
him; ne lief/ þu here noðer. Nolite fieri, et cetera. Ne bieð /f29r
zelich ðe horse ne ðe mule, ðe ne haddeð non andzet. Ac nemeð 31
zieme ouer alle þing te zeure herte. Al dai ðar cumeð to þohtes,
alswo doð fligen to sare. Werize se ðe wile! All ðare hwile ðe
ðu art on ðese earne liue, ðu art on muchele ifihte. Pa ðe noht
ne fihten, he bieð al tetreded under dieules fiet. Bie zeap azean 35

1. MS Gield.

2. MS small o written over uncanceled a by Scribe.

alle ðe ðohtes ðe ic zeu hier tefore nannede¹, and wiðstond hem
 alswa ðu woldest ageanes also fele dieulen, gif ðu hes isien
 mihtest. Nim ðin sweord - ðat is Godes word² - and seige: Vade
retro, satana. "Go abach, (þu) sathanas, mid alle ðine awerzede
 go(st)es, naht þurh mine strengþe, ac ðurh his ðe ðe ouercam
 and awei ðe drof." 5

OF WISDOM.

Hierafter cumð an oðer Godes giue ðat is sapiencia ze-
 nanned - þat is wisdom. Salemon seið þat sapiencia edificauit
sibi domum, et cetera. "Wisdom," he seið, "ararde hire
 an hus, and hie karf hire seuen postes." Þat bieð ðo seuen
 hali mihtes ðe we hier teforen haddeð zespeken, þe anginneð at
 tare ðe is icleped Godes dradnesse, ðe is anginn of ðese wisdom.
 Hier is igadered swilch timber ðe næure rotien ne mai, and þis
 ðerewurðe mihte is wrihte ðeroyer. Vere, non est hic aliud
nisi domus dei et porta celi. Full zewiss, nis her nan oðer
 mang þelliche timbringe bute Godes hus and heueneriches gate. 10

(Ð)is³ is zewiss ðe holize mihte ðe is icleped Godes wisdom, Godes
 word. He seið on ðe holize godspelle: Si quis diligit me, et
cetera. "Se ðe luueð me, he wile lokin mine wordes, and min fader
 him wile luuigen, and to him we willeð cumen, et mansionem
apud eum faciemus, and mid him we willeð ma/kien wunienge." 15 /f29v

Alle, ðu lieue saule, bie nu gladd and bliðe in ðe hali goste, all
 swo ic ær sade. Forðan þu hauest fair timber (i)gadered of ðese
 hali mihtes and Godes augen wisdom is ðar ouer wrihte, and seið
 ðat he wile ðar mid ðe wunigen, forði ðat tu luuest him and his
 wordes. Wit mote nu læte resten ðine wrecche lichame, ðe is
 swiðe unstrang and swiðe brusel. His heued him acþh, ðe eiene
 him trukieð, his bilif is litel, forðan he ne hafð bute ðurh his
 handiswinke bi to libbenne, and ðat menn, for Godes luue, him
 giuen willeð, ðo ðe o(f) him rewðhe haddeð. He hafð michel hier
 abuten iswunken, zielde him God almihtin! Forði him is nied nu to
 resten. 25 30

1. MS nannede.
 2. MS þat is Godes word repeated.
 3. Corrected by Rubricator.

NU ANDSWERED PE SAULE.

Ich ðe bidde and ec halsize uppe ðare hali þrinnesse, ðe is fader
and sune and hali gost, on soð Godd, þat ðu þis weork naht ne
forlate, forðan ic hadde ðarof michel help and gode stre[n]gþe,
geþanked bie Godd! Riht alswo ðe lichame none strenge ne mai 5
habben wiðuten bonen, alswo ne mai ic ne non saule stre[n]gþe ne
mihte habben wiðuten ðese hali mihten. Ne wonde ðu naht (for)
ure lichame! He nis naht lihtlich to ilieuen. He me hafð ofte
beswiken. Ic hadde ifolged his iwill eoure to longge; swo ne scall
ic næure mo eft. Ac me scal don bi him alswo bi ðan asse: Vt 10
umentum factus sum apuð te, et ego s[emper] t[ecum], þat
he muze (ðis) soð seggen: "Ich am imaked alswo a dier swinkende
beforen ðe, ðat ic eft muze resten mid ðe." Eft sæde ðes
ilke profiete: Sitiuit in te anima mea, corpus multipliciter.
"Mi saule was offerst," he sæde, "after ðe, hlauerd, and min 15
flesch michele swiðere, for ðo manifelde swinches of fasten and of
his biliue, ðe ic for mine sennen mid mine swote/ bigatt." ðen ch
and siech well 3(i)erne after ðese hali mihtes, and sete hes on /f30r
gewrite, ðat hie muzen sum oðre saule don god.

RATIO.

Lieue saule, gif ðu wel hafst understonden, Godes temple is 20
gerard uppe on (ðe), after ðat ðe apostel seið: Templum¹ dei
quod estis uos. "Godes temple is hali, and ðat ge bieð zeu
seluen." Ac he seið ðar after swiðe eisliche: Si quis autem
uiolauerit templum dei, disperdet illum deus. Se ðe 25
bifeleð Godes temple mid ani full senne, Godd him scal forl(i)esen
baðe licame and saule. Of ðese hali temple ðe rihte beleaue
is grundwall. Herof seið ðe apostele: Fundamentum aliuð
nemo potest ponere, preter idem quod positum est, quod est
Iesus Christus. Ne mai no mann leizen oðer grundwall² 30
þanne ðat ðe is ileid, þat is Iesu Crist, þar ðe Peter sade:

1. MS tempilum.
2. MS gründwall.

Tu es Christus, filius dei uiui, and þis sculen ilieuen and seggen alle Cristene ðe on Criste belieueð. Ðe postes þat sculen beren up ðis weorc, he bien inamned hier teforen. Cariteð arist up fram ðe grundwalle, and beclepð all ðe wouh, (and) alle ðe bieð in ðo hali huse wuniende, and hie arist up anon to ðe roue, forðan to hire 5
bieð ifastned alle ðe raftres of ðe hali mihtes. Ðe faste hope hafð hire stede up an heih, forði hie is rof and wrikð alle ðe hire bieð beneðen mid ðe scincales of holie þohtes, þe sapientia¹ hire fint. Ðies hali mihte is all wrihte of ðesen eadi temple. Hie hit belokeð wiðinnen and wiðuten, þat he ðe is alre kingene kyng muze 10
hauen his reste wiðinnen. Forði he bitt ðat pais bie aiðer on licame and on saule, and ðat þies hali mihte sibsumnesse bie rixende on zeu baðe; and hwaðer zunker hes tobrecð, iusticia dei scall ðarof don riht.

Nv andswereð² ðe lichame and seið: "Swiðe ich am gewundred 15
of ðe Ratio, þe scalt/ after Godes isetnesse wissin and stieren /f30v
ze ðe saule ze ðe lichame, þat ðu ne undernemst þat ic and ðe saule ne bieð nauht of one ikende, ðeih wit boðe anne sceppend hadden. Ic am heui, also he ðe is imaked of ierðe, and hie is liht 20
alwo ðe left, ðat is icleped spiraculum uite - þat is ðe blast of liue. Hie is gost, and ic am dust; hie is heuenlich, and ich ie(r)ðlich; hie is of heize kenne alwo hie ðe is Godes agen anlic- 25
nesse, ic ham ðes forzeltes Adames anlicnesse, þurh hwam ic am on muclele aruednesses, on hungre and on ðurstes, on wacches and on swinkes, and on maniges kennes wrecchades, sori and sorhfull, 25
woninde and wepinde. Þat he wot ðe wot alle þing, þat unneaðe ich mihte ðis writen for ðo teares ðe comen ierninde from ðare well- 30
riðe of rewnesse. Wepeð, wepeð forð mid me alle ðe healdeð zeu seluen forzelte, and waschen ðe spottes of ure euele ðeawes! Nis ðar non swo god leize se teares; hie makieð scene ansiene. Wel 30
him ðe is clene iprowen and hafð ðat faire scrud of charite all besett mid zimstanes of gode werkes! He mai cumen mid Godes fultume in to ðe bredale tofore ðe bredgume, and mid him wunigen on michele merhðe and on michele ædinesse. Lieue Racio

1. Wisdom written in margin by ?hand 4
2. MS answered.

ðis is min froure, ðat ic þenche, þeih zie be gode rihte unwurð
helden of me, naðeles (min ope is aure fastliche)¹ upe Criste,
Godes sune, þe scop him seluen after mire andlicnesse, and becam
soð mann, se ðe was and is and æuremo bieð an soð Godd.

Iþanked bie he! Mine ikynde, after manize unwurðscipes ðe 5
he for me hier þolede, he brohte to muchele wurðscipe, and sette
hes wel heize on his fader swiðer hand, and hafð me soðliche
behoten þat, alswa soðliche swa he cam hider and underfeng/ /f31r
mine mannischnesse and mine zekynde, swa soðliche ic scal cumen
to him and underfon of his goddcundnesse and of his zekynde, 10
ðurh his michele mildce, gif ic him wile hlesten and his rad folgjn.
For his luue ic zeu bidde þat ze me forberen and swa wissien and
swa stieren þat ic mote folgjn and buhsum bien zing bam on
alle gode werkes, þe litle hwile ðe we tegedere wunieð."

RATIO.

15

Nv andswereð Ratio and ðus seið: "Ne þenche ðe no selcuð
ðat ic ðe badd habben pais on ðe and on ðire saule. Ic hit
wat wel ðat Godd ne mai bien wunizende on none saule ðat unfrið
is of sennes. Herof berð iwitnessse ðe profiete, ðe seið: In pace
factus est locus eius. "On sibsumnesse is imaked his steðel² ðe he 20
on scal wunizen. Ic wot wel hwat ðe apostel seið be zeu baðe:
Caro concupiscit aduersus spiritum, et spiritus aduersus carnem.
"De flæsch," he seið, "hit zitsið azean ðe goste, and ðe gost azean
ðe flesche." And naðelas git muzen habben pais, forðan he seið
after: Vt non quecunque uultis, ita faciatis. "Forði," he seið, 25
"git winneð zung betwen, ðat zunker noðer ne scal habben his
zewill." Ac git sculen baðe, ðurh ðese zewinne, folgjn Godes
wille; ðanne is sone pais ouer al ðine londe. Ac help nu all ðat
ðu miht, ðat ðin saule hadde a litel reste, and ðat ðis hali temple
(be)³ arard on zinc, þat Godd, zinker sceppend, mihte ðarinne 30
wunien; ðanne bie git iwiss isali. Wit moten ziet a litel swinken
ðat hit bie, mid Godes fultume, ziet bet astored.

1. Added by Corrector.

2. MS stedel.

3. Corrected from is by Corrector.

OF SIBSUMNESSE.

Lieue saule, þies ilche mihte ðe is icleped pax, ðe we nu embe
spekeð, hie is swiðe niedfull ðe to healden and to habben,
for/ðan, ne haue ðu næure swo michel iswunken on Godes temple, /f31v
bute ðar bie pais inne, ne wuneð he ðar næure. Ðas sibsumnesse 5
he brohte mid him fram heuene to ierðe, and gaf hes alle ðo mannen
ðat waren bone voluntatis - of gode wille. (Ðat nis non bute se
ðe folgið Godes wille)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 wraðhin. Herof seið ðe profiete: Pax multa diligentibus 10
legem tuam, et non est illis scandalum. "Michel sibsumnesse
is allen ðe luuieð ðine lage, ne bieð hie næure wroðe."
Charite is Godes lage, ðe ne mai nanne man hatien, for non ðære
þinge ðe me hire do. Eftsones², 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 ælchen huse ðar hie comen, ðus
seggen: Pax huic domui. Ðat is "Sibsumnesse bie te ðesen
huse!" 3if hie funden ðarinne ðane mann of pais, þanne scolde
here pais belæuen ðarinne; and 3if h(i)e ne deden, hie scolde
ægean wanden to hem. 20

OF 3EPNESSE.

Hierafter ðe behoueð ðat tu habbe on of ðe holie mihtes ðe
wel cunne and wel muze ðo gaten and ðo duren wel bilokin
of ðis holi temple. 3if ðu mihtest bigeten prudenciam, hatte 25
an, hie ðe ware swiðe beheue ðese wike to lokin. Hie is zeapnesse
inanned 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. 3if ðar cump ani þoht oðer ani
word a Godes half, hie bieð hire swiðe welcume. 3if hie cumeð
fram dieule, prudencia hes icnauð sone, and drifþ hes awei 30
scandliche. Ne muzen hie ðar habben non infare. 3if hie cumeð
fram mannen, hie cann hwatliche underfinden, and hwas half he
is icumen, and ðar after hie hine underfengð./ For ðat hit ilimpð /f32r

1. Added by Corrector.

2. MS efsones.

ofte ðat Godd sant ane man an oðer to helpe, oðer him to wissin;
and eft hit gelimpð ðat a mann cump t'an oðer ðurh dieules mene-
ginge, þeih he hit naht ne wite. 3if ðu wilt mann icnowen, haue
ðese zeapnesse mid ðe! Hlest hwat he speke mest and oftest.
3if it is of Gode oðer of þinges ðe to ðe belimpeð, he is to luuizen 5
and to wiðhealden. 3if he spekð of sennes and of sothades, ðanne
hit is alswo Godd sade him self: Ex habundantia cordis os
loquitur. "Of ðat ðe herte is full, ðarof spekð ðe muð." ðe ilke
mann ðe is ibunden mid heued senne, and hes luueð, and mast
ðar embe spekð, nis he noht to wiðhealden, bute gif he wolde 10
Godes wordes lesten. 3if ðar cump sum ðe se[c]hþ of anizere niede
ðe belemð to lichame oðer to saule, ræd him, help him, 3if ðu miht.
3if ðu ne miht, haue rewðe of¹ him, and bide for him and for alle
ðe him helpen. 3if ani cump and bri[n]gþ tidinges of idelne(s)ses,
and is spekende sotwordes ðe aræreð up hleitres, none wunienge 15
ne haue he mid ðe, swa se ðu luuest Godd and sibsumnesse. Iesv
Crist hiet ðat we scolden bien zeape, and sæde: Estote prudentes
sicut serpentes. "Bieð zeape alswa næddre," he sade.
ðare næddre zeapnesse is ðat hie lið al abuten itrاند, and hire
heued on midden for to bergen ðat heued. Of alle þing ðat tu 20
wilt don, sære is ðat anginn ðat heued. Bewant te all abuten!
ðenc arst whaðer hit wile bien Gode icweme, ðat ðing ðe ðu wilt
aginnen, oðer ðe beheue, oðer ðine nexte to none harme ne wande.
3if rihtwis mann habbe swo gedon tefore ðe, 3if ðat hali writ ne
wiðseið ðe naht, and berð þe iwitnesse ðat tu wilt so don, do hit 25
ðanne; and sære of alle þinge ðat ðe anginn bie a Godes name
zegunnen!/
3iet hie haueð an oðer zeapnesse ðe we sculen folgin: /f32v
hie haueð hire hol. Swa raðe swa ani þing harm hire wile don,
swo hie crepp in to hire hole, and swo hie berhð hire lif. Riht
alswo do ðu, after Godes awene rade, ðanne dieuel ðe wile derien, 30
oðer ani euel mann oðer ani þing ðat te misliki; anon crep ðu in
to ðine hole, in to Cristes opene side, mid ðine gode ileaue, and
seize to ðine aliesende: Sub umbra alarum tuarum protege me,
domine. "Lauerd," seize, "vnder ðare scadewe of ðine fiðeres,

1. MS os.

of ðine armes, ðe waren ifast(n)ed on ðare hali rode, scild me fram
 alle ðes kennes eueles ðe cumeð fro ðe dieule, ðe ðu ðar ouercome,
 and kiel mine wreche herte, þe is iattred of his manifealde fondinges!
 Kiel ðe muchele hate of mine sarinesses mid ðan eadige wellstreme
 ðe cump of ðine halie side!" Gif ðu ðis zeliefst, and swa diest, 5
 bie ðu siker, ne mai þe non þing to harme [don]. Peih ðu harm
 þolize, all hit want (ðe)¹ to gode² ðat tu for Godes luue þolest.

OF FORSCEAL[W]NESSE.³

Prouidentia - þat is forsceawnesse⁴ - is an oðer hali mihte,
 ðe þencþ and lokeð alle þing beforen (ar ðanne hie cumen). 10
 Forði ne rewð hire naht after hire dædes. Toforen ðare burh of
 Ierusalem is an muchel dune, ðe hatte Syon, þat is tokned Scea-
 winge. Þær upen weren ðe sceaweres ðe lokeden ðe hali burh, and
 warneden fram alle here unwines. Alsw doð ðies mihte upe ða
 dune of muchel embeðanke. Hie sceaweð and lokeð ferrene to, 15
 and ðus seið: "Welle⁵, ðu earne⁶ saule, ðe, ic segge, ðe none
 zieme ne nemst of ðe seluen, mihtest tu isien alle ðine unwines
 ðe bieð⁷ a/buten þe, also also I do, sari woldest tu bien; zierne /f33r
 woldest tu⁸ clepien to Gode þat he ðe aredde! Ic ðe warni teforen.
 Ne biest ðu naht hier lange wunizende; forlat ðine sennen! 3if 20
 ðu hier hes ne forlatst, ær ðanne ðu fare of ðare woreld, full
 zewiss ne forlateð hie ðe næure, ær ðanne hie ðe bringen to here
 eldren." Ðat bieð ðo werewede gastes ðe waitið ðo soules hier
 buuen on ðe wolkne. P(o) þe hie findeþ upe ðe of here werkes,⁹
 ne mai þe helpen non angel ðat tu ne scalt in to pine, and ðar 25
 abeggen. Quia nullum malum inpunitum. "Ne scall non euel
 bien unpined, oðer hier oðer ðar." Of ðare gode saule hie zesieð
 and iherð merigne song: Veni, sponsa Christi, accipe coronam.
 Cum ðu Cristes awen bried, and underfoh ðe michele wurðscipe
 and ðe michele merhþe of heuene riche, þe he ðe haueð 30
 izarked aurema to habben for ðare gode trewðe ðe ðu him bere!

1. Added by Corrector. 2. MS gode.
 3. w lost in binding. zap, ?hand 4, over scea.
 4. scea emended to zap as above.
 5. We (w=w) over erasure by ?hand 4.
 6. wreche (w=w) above earne by ?hand 4.
 7. MS bied.
 8. MS woldest stu.
 9. A vertical stroke between werkes and ne, and a faint ð in margin.

OF RIHTWISNESSE.

An oðer hali mihte is icleped iusticia - þat is rihtwisnesse.
 Ful gewis hie wile ðat Godd aforewarde hadde his gerihte of alle
 his iscafte, and seððen aurich zescafte here rihte, after ðan ðe
 hem iscapen is. Hie awh wel to bene iustise inne Godes temple. 5
Iusticia et iudicium preparatio sedis eius. Ðis is gewriten
 be hire. "Rihtwisnesse and dom, hi makieð Godes sate." Anima
iusti sedes sapientie. "Ðas rihtwises saule iwis is Godes sate."
 Ðes ilche hali mihte iusticia, þat is Godes temple-rihtwisnesse,
 hie acseð riht of alle ure misdades and dom, forðan alle ðe scaftes 10
 ðat Godd haueð zescapen, alle hie healdeð bet here ikynde þanne
 mann one. Hier azean sæde ðe profiete: 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 /f33v
 and on ierðe ne mihte bien irihtwised onzeanes þe." Ðis ilche 15
 iustise warp ut him ðe was briht angel on heuene. Hie warp ut
 Adam of para(d)ise; hie brohte 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. Seððen
 þis is soð, þat hie ne wandede¹ ne ðe angele, ne ðe manne, ne 20
 Crist self, hu mai hie wonde ðe? Her we bieð offeruht. Ac ðe
 hali apostel us freureð: Si nosmet² ipsos iudicarem. "3if
 we seigeð us seluen on scrifte mid soðe birewnesse, and we demen
 us seluen mid rihte deadbote, ne sculen we næure mo eft bien
 idemd." Se strengþe of ðessere hali mihte, hie takð up in to 25
 heuene and niþer in to helle, and spratt swo wide swo middenard.
 Of alle ðe unrihtes þe bieð idon on ierðe, hie wile hebben riht.
 Ne nimð hie none miede for unriht to healden, ne for riht to leien.
 Ða ðe willeð hem seluen wreken of unrihte ðe hem is idon, hie
 benemeð hire hire dom, forðan hie seigeð: Mihi uindictam. "Læt 30
 me wreken, (d)om is min." Ne mai ic ilieue ðat ani mann deað
 þolige wiðuten ðe dome of ðessere eisliche mihte, bie hit swilch
 deað swo hit eure bie. Ne dieuel ne mann none mihte ne none
 strengþe hebben ne muzen ouer oðren, bute alswo michel swo ðis

1. o written small above uncanceled a by Scribe.
 2. MS nosmeð.

maini mihte hem wile giuen. Dese hali mihte ðu most luuigen and folzien, þat is þat þu bie rihtwis on ðe seluen and agean alle oðren¹, swa swa ðu wilt bien iborewen.

OF STRENG[GE].

Fortitudo - þat is Godes strengþe - is an oðer hali mihte, ðe is niedfull to scilden Godes temple fram alle unwines. Of hire sade ðe profiete: Esto nobis, domine, turris fortitudinis. 5

"Hlauerd, bie ure tur of strengþe agean alle/ unwines!" Dies ilche halige mihte, hie is tur and strengþe to alle ðo mihtes ðe ðarinne bieð wunigende, and swa hie is alle Cristes gecorene. 10 /f34r

Temperantia is an oðer hali mihte, ðe cann swiðe michel scile and mæðe of alle kennes þinge. Hie ne wile ðoligen non ouerdon þing an oðer halue, ne to litel ne to michel. Se ðe hire ræd leshten wile, ne scal he noðer 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 tempred an þap, ðat hit ne bie to hot ne to cold, also deð ðis halige mihte alle ðes mannes ðeawas ðe hes luuizeð and healden cann. He is isali ðe hes halt! Alle ðese eadi mihtes ðes one atempred, and ðo ðe² hire ne wyle³ilesten, hie becumeð to unmihte and eure hit hem scal rewen. Alle ðe fondinges and alle ðe unlustes and alle unwilles ðe cumeð of ðe manne, ðies hes atempred, and wiðhalt te misdou. 25

OF HERSUMNESSE⁴.

An oðer mihte is gehoten obediencia - ðat is hersumnesse⁵. Dies is swiðe behieue on Godes huse. Alle ðe Godd luuizeð

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 ageð to luuien and to healden. Alswa al mankinn ðurh
unhersumnesse hafden deað, alswa ðurh hersumnesse hit cam to liue.
Dies holi mihte makeð ðane mann leðebeh and hersum Gode and
his eldren, and ðar after ealde and zunge and alle manne, after
ðat ðe he iforðen mai. Ne nimp he none zieme hwaðer hit bie fair 5
ðe loðlich, ðe hot ðe cold, ðe heui ðe liht; all him ðingð god, for
his luue ðe was hersum his fader anon to ðe deaðe, Iesv Crist.
Dies is swiðe/ beheue æurilch mann ðat æure iborezen scal bien, /f34v
þat he bie hersum Gode and, for his luue, ðe biscope and his prieste
and his louerde. Ac me ne awh to bien hersum bute of gode. 3if 10
mann hat oðer bitt senne¹ to donne, þar to ne awh me naht to
bien hersum. Whar ðe Godd gifð ðese mihte, hit kydh hit sone.
H(i)e makeð ðane manne - nis he of swo heie kenne þat hie him
ne makeð - þreall. Alswa hie deð ðese munekes, ðe bieð hersum ane
deadliche manne alswa hit wære Godd self, swa hie dieð hem ðe 15
on ðære woreld wunizen. Hie bien swiðe ziernfull Godes lage to
liernin, and ðanne ðar after werchen, and him ðe hem wel cann
wissin hie besekeð, and his ræd bliðeliche hlisteð and folgið, ðe
laste hie falleð mid ða blinde in to ðan pette ðe Crist self embe
spak. He hem clepede dumbe hundes, ðurh ðe profiete ðe sade: 20
Canes mu(t)i, non ualentes latrare. "Hie bieð ðe dumbe hundes
ðe ne cunnen oðer ne muzen berken." For ðe luue of Godd, ic
bidde, ne latt tu herfore non ðe unwurþere, forðan ðu wost
hwo it is. ðurh ðesse holi mihte and ðurh his gode ileaue² was
Abraham iblesced of Godd, and him behoten ðat on scolde cumen 25
of his kenne ðurh hwam all mannkenn scolde bien iblesced. Ðus
spak Godd to Abrahame: Exi de terra tua, et cetera. "Ga ut,"
cwað he, "of ðine lande and ut of ðine kenne and ut of ðines fader
huse, and cum in to ðo londe ðe ic ðe wile sceawin." Abraham
iliefde ðatt Godd him sæde, and was him hersum. Ðis ilche seið 30
Godd to hem ðe he wile ðat bie him hersum: "Ga ut of ðine lande!"
Ðine lande, ðat is ðin flesc ðe nis bute ierðe. Ga ut of ðines
flasches lustes, ðat tu hem na/ more ne folze. And ut of ðine kenne./f35v
þat bieð alle ðine euele ðeawas ðe ðu mide ware iboren and ec ifedd.

1. MS sēne.

2. There is a small curved line over the final e, but not like the Scribe's usual abbreviation sign.

And vt of þines fader huse. Ðar hwile ðe mann lið on heaved
sennes, he is ðes dieules sune, alswo ðe gode mann ðe is Godes
sune þanne he Godd luueð and folgeð. All ðis woreld was ðes
dieules hus ær Crist come, ðe him ut warp. Ðerof he sade:
Nunc princeps mundi huius eicietur foras. "Nu scal ðe alder 5
of ðis woreld ut bien gedriuen." Hier ðe lærð Godd ðat tu scule
ðe woreld forlaten ðines azenes þankes, ær ðe deað hes te benime
þines unþankes, and cumen to ðo lande ðe he ðe wile sceawin; þat
is ðat lond of ðare heuenliche Ierusalem. Eftsones¹ he him fon-
dede and fond him treuwe. Tolle filium tuum, quem diligis, 10
Isaac. "Nim ðine sune, ðe ðu luuest swa michel, and offre hine
me upe ðare dune ðe ic ðe wile sceawin." Abraam ne hadde
nanne sune be his rihte spuse bute ænne, and ðat was bigeten on
his michele ielde. Forði he was icleped Isaac, þat is, blisse.
Alswo seið Godd to ðe: "Offre me þine sune Ysaac." Þat is þat 15
þing ðe ðu mast luuest. Ynderstond nu wel what ðat bie, and loke
hwæðer ðu muze ðerof bien hersum Godd almihtin. 3if ðu luuest
ðin azene wille alre mast, þanne is ðe swiðe holsum ðat ðu þis
ofri ðine louerde God, forðan hit is (him)² swiðe gecweme loac
ðat ðu lat ðine azene wille and folge his. Ðis ðu scalt ofrien 20
upe ðare (heize) dune³ of hersumnesse. Nis non mihte on Godes
temple ðat ne hafþ lott and dole mid ðessere eadize mihte./ /f35v

OF MILCE.

Misericordia hatte an oðer hali mihte - ðat is milce, ðe
Gode is (swiðe) icweme. Ðat he sceawede him selu to alle 25
niedfulle ðe him besohten. Also was Marie and Martha, ðe him
besohten of here deade broðer, Lazarum, ðe he sone arearde of
tua deaðes, of saule and of lichame. Swa he hadde sone mildce of
ðe forleiene wiue, ðe scolde bien ofsteand te deaðe, after ðare
ealde la(u)ge. He forzaf hire ðane deað, and alle hire sinnen he 30
forzaf. Swa he dede Seinte⁴ Petre, ðe hine hadde forsaken. Anon,
ðo ðe he lokede upen him, he agann to wepen, and his sennen him
wæren forgiuene. Hu ðe ðeof, ðe næure god nadde idon? Ðis

1. MS efsones.
2. Added by Corrector.
3. MS ðune.
4. MS seintre.

mildce him dede cumen fram ðare rode anon in to paradise. Nis
non ðe mihte witten alle ðe milcen ðe Godd hafð idon, and giet
dieð æure ðurh ðessere eadi mihte. Herof us menegeð ð'apostel¹
and seið: Estote misericordes². "Bieð mildciende, alswo geuer
fader is on heuene." Eft he seið him self: Beati³ misericordes 5
quoniam ipsi misericordiam, et cetera. "Eadi bieð ðe milde,
forðan hie sculen hauen milce of Gode, swo swo hie haddeð milce
of mannen." Bi ðessere holi mihte is iwriten on ðe saltere:
Misericordia et Ueritas obuiauuerunt sibi. "Godes Mildce and Soð,
þat is Godd, gemetten hem togedere." All ðat æure is on ðe hali 10
write, all hit is forbisne of Gode. Hit seið þat ðese two, Mildce
and Soð, hem imetten, and ic write swilch Mildce speke wið Soðe and
ðus seið: "Sei me, Soð, hwat is ðin rad of ðe forgilte Adame, and
of all his ofsprenge? Ne mai he nauere mo azean cumen? Hwato
was he aure iscapen te manne? Hu ne was he iscapen for to habbenne 15
forð mid ðo aingles heueneriches merhþe?" Ða andswerede Soð:
"Nis him idon non unriht. Ich him warnede, and soð sade,
hwilche dai ðe he tobreke Godes forbode, he scolde/ deað þolizen; /f36r
and he hadde auzene kere te donne hwaðer swo he wolde. Ne dede
dieuel him none strengþe." Ða andswerede giet Misericordia: 20
"Bepenc þat alswa swa ðu sadest ðat he deað scolde þolizen, alswa
ðu sadest: Faciamus hominem ad ymaginem et similitudinem.
After ðine anlicnesse ðu hine scope. Ne latt ðu naure for-
faren ðine azen anlicnesse, ac to ðare eadinesse ðe he to was
iscapen, lat him ðarto cumen for ðire muchele godnesse, þei his 25
miche[le] euelnesse hit nabbe noht ofearned." Soð was leðebei,
alse hire iwune is aure, and sade to Mildce: "Cume we tefore Gode
and his Rihtwisnesse and his Dome and beforen alle his holi mihtes,
and bemaen ðe ðar. Al ðat ic mai ðe bien te fultume ich wille bleðe-
liche." Misericordia nam mid hire Pietatem (and Pacem), and 30
comen before Gode and swiðe eadmodliche him besohten, and se
eadize Mildce hire astrehte sone teforen Gode, and ðus sæde: "Hali
hali lauerd, haue are and milce of Adame ðine forgilte manne, ðe
swo manige hundred wintre hafð iðoled þo ðesternesse of helle, ðe

1. iesu crist in luca written above by ?hand 4.
2. Estote mi by scribe. Remainder supplied by ?hand 4
3. in Math q c written above by ?hand 4.

was iscapen to ðare muchele eadinesse of ðine riche. Ac noht
he one, ac all his ofsp(r)eng hafð dieuel swo on his walte, ðat non
ne mai cumen into ðare riche ðe hie to waren iscapen; ac alle he
bringþ in to helle, baðe gode and euele. Hlauerd, haue ore and
rewhþe and mild(c)e of ðin handiwerc. Aure hie haddeð hope ðat 5
tu scule habben ore and milce of hem." Anon hire bemande Rewðe¹
and sade: "Alle ðu lauerd angin and welle of alle godnesse, haue
rewhðe and milce of ðe wrecche Adames soule ðe was iscapen
after ðine andlicnesse, and of ðine patriarches, and of ðine
profietes and mani þusend hali saules ðe alle þolieð pine for 10
Adames gelte, mid gode rihte, for his un/hersumnesse. Alle /f36v
hie wepeð and wonið, and hopieð to ðire muchele milce,
and to ðe lokið allhwat ðu send hem sume aliesendnesse. Hi
me reweð (swa)² swiðe ðat ic reste ne mai habben." "Lauerd,
gif hit is ðin wille," sæde Sibsumnesse, "þis ne mai noht bien 15
on ðine riche; ðin sibsumnesse is swo (swiðe)² michel ðat onlepi
þoht ne mai ðer bien bute mid alle sof[t]nesse and mid alle
eadinesse. Make seihte betwen Milce and Rih[t]wisnesse, and Dom
and Rewðe make wel togedere. Naðelæs, ic hit wot wel ðat tu
wilt hauen ore of mankenne. Þin godnesse hit ne mai noht læten." 20
Ðat sede Rihtwisnesse: "Mid michel riht ðoleð Adam ðat he
ðoleð forðan he was his sceppend unhersum. Godd he unwurðede
ða þa he ðolede ðat his wiðerwine him ouercam wiðuten strenþe.
His louerd he dede arst michel harm; he slou arst him seluen,
and seððen all mankenn; and for his unhersumnesse he bereauede 25
Godes riche of him seluen and of all his ofspreng, þat naure mo
he ne mai agean cumen be rihte dome." Ða sade Soð: "Ðat
is riht ðat Godes milce bie aure heier and more ðanne his
rihte dom. Hlauerd, hit (is)³ soð ðat tu behete Abraham
ðine lieue frend, þat þurh an of his kenne scolde bien iblesced 30
all mankenn. Eft ðu behete Dauid, ðe rihtwise kyng:
De fructu uentris tui ponam super sedem tuam. Of ðo

1. pietas written on margin by Scribe.
2. Added by Corrector.
3. Added by Rubricator.

wastme of ðine wombe ic wille setten uppe ðine setle." Eft he
seið an oðer stede: Dominus dixit ad me: filius meus. Ða
spac almihti Godd and sade: "Dies dai haueð aure ibien mid me
and aure ma wurð. Hit is soð ðat tu seiest. On ðese daize
ic ðe habbe istriend on heuene wiðuten moder. Swa ðu scalt on 5
ierðe, wiðuten fader, istr(i)end of moder. On ðelliche wise ðu
scalt becumen soð mannes sune, swo swo ðu art soð Godes sune./ /f37r
Ne bidde ic non oðer loc for Adames gelte bute ðe. Postula a
me, and besiech at me swo muchel folc swo ðu wilt after ziernen,
and ic ðe wile giuen to ðin eruename, and ðu scalt wealden all 10
middeneard and all ðat ðarinne is." Tunc¹ dixi: ecce uenio.
Ðo sade Soð: "Hlauerd, fader, ðu ne woldest non oðer loac ne
oðer ofrende bute ðat ic underfenge mannes lichame and his
saule, and ðat ic ðe her offrede for here gelte. Ecce venio.
Loke, ic am (i)radi ðine wille to werchen, and mankenn to aliesen." 15
Ðat sade Godes Rih[t]wisnesse: "Nv ðu wilt mann becumen, ðu
scalt deað þolien, after ðine augene dome, gifðat wunder mai bien
soð, þat eche lif mai ðoligen deað; and ðu scalt on alle wise
bieten ðe he haueð tebroken. Hoal ði godnesse!" Ðat sade Soð:
"Hierto ic am all iradi te bien hersum Godd anon to ðe deaðe, 20
for mankenn to aliesen." Iusticia et pax osculate sunt. Ðe
profiete seið ðat Rih(t)wisnesse and Sibsumnesse kesten hem
togedere. Ðo ðis was gedon², Veritas de terra orta est, and
swo swo soð gekynd of ierðe. Vre ierðe was gewerzed ðurh
Adames geltes. Maledicta terra in opere tuo. "Zewerzed bie 25
ðe ierðe on ðine werke," cwað Godd te Adame. Nu seið ðe
profiete: Benedixisti, domine, terram tuam. Benedicta tu in
mulieribus et benedictus. "Iblesced bie ðu," seide ðe angel on
Godes half, "mang alle wiues, and iblesced bie ðat was[t]me of ðine
wombe þe is soð Godd and soð mann." Ðurh ðese manne Iesu Crist, ðe 30
was of Adames kenne, warð se ierðe iblesced, ðe was arer iwerzed.
All he geald ðane harm ðe was gecumen ðurh Adam, swiðe wis-
liche alswo he ðe was wisdom him self. Ðurh Eue, ðe was
ziet maiden, was all mankenn forloren; ðurh Marie, ðe eadi

1. MS tunt.
2. MS gedon and.

maiden, hit warð eft geboregen. Ðurh ða trowe and his wastme
werð al mankenn idemd to deaðe;/ þurh ðe trowe of ðe lieue halie /f37v
rode and Ðurh ðare iblescede wastme ðe ðaron heng, hit cam eft
te ðan eche liue. Ðurh unhersumnesse of ðe trowe ouercam ðe
dieuel Adam; þurh hersumnesse of ðe hali rode ouercam Crist 5
ðane ealde 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 naðelæs polede (o)¹ ðe rode, swilch he
ware forzilt². Azeanes ðat Adam mid his eizene iseih ðat wastme
of ðe treuwe ðe him likede, azeanes ðat polede Crist ðat me blind- 10
fallede his(e)³. Azeanes þat his fiet him baren to ðe forbodene
treuwe, azeanes ðat waren Cristes fiet Ðurhborede mid isene nailes
to ðare rode. Azeanes ðat his honden namen ðas trewes wastme,
azeanes þat waren Cristes handes Ðurhnailed te ða hali rode.
Azeanes þat him ðuhte swete ðat wastme on his muðe, azeanes þat 15
underfeng Godd ðe bit(r)e⁴ zalle on his muðe. Azeanes ðat Adames
hierte was iattred Ðurh dieules menezinge, swa ðat him baðe hit
wel likede and ec teipede, ðolede Crist ðat me þurhstong his
hierte; and azeanes⁴ ða twa michele [æueles], likinge and teipinge, us
comen twa michele gode⁵ of ðare hali wunde, þat was water and 20
blod. On ða watere we bieð iwascen of alle sennes; of ðe wastme
ðe hangede on ðe hali rode, and of ða blode ðe ðar⁶ utziede, we
notieð on zomes alles kennes attre of dieule, and swa we kylicieð
vre wreche hierte, ðe his ofte forswald of ðan michele brene of
dieules costninges. Ðus us halde ure halend Iesu Crist⁷, þus us 25
aliesde ure aliesend, and seððen aros of deaðe, alswo he ðe was
soð lif, and bar up to heuene ure loac and ure ofrende, his hali
lichame ðe he nam of ure zekynde, and ofrede his fader swiðe
icweme loc, be his agene iwitnesse ðe sade: Hic est filius meus
dilectus, in quo mihi bene complacui. "Ðis is mi leue sune, on 30
him me likeð swiðe." Heueneriches gate he haueð iopened alle ðe
on him (leueð) and him folzin willeð. Alle his ikorene he hafð

1. Added by Rubricator.
2. Small e above uncanceled i by ?Scribe.
3. Added by Corrector.
4. Scribe 2 takes up the script here.
5. MS zode.
6. MS dar.
7. Scribe 1 recommences.

bihoten, swa soðliche/ swa he aros of deaðe, þat hie sculen alswo /f38r
mid lichame and mid saule, and mid ðe hali angles and mid him
aure mo wunigen. Amen.

OF SCRIFTE.

Ða ðe Crist gann (arst) to spellen, ðat was ðo ðe he ziede fram 5
flum Iordan¹, ða sade he: Penitenciam agite, appropinquabit
enim regnum celorum. "Nimeð scrifte of gewer sennes, hit
neiheð heuene riche." Full gewis is clene saule Cristes riche.
Forði us menegeð allre þing arst ure lauwerde of ðesre eadi
mihte, þat we scolden beon rewsende ure sennen, and swa hus 10
l(o)kin mid his fultume, þat we eft ne befallen on senne.
Ðat seið Sanctus Ieronimus: Est autem penitere peccata ante
acta deflere, et flenda non repetere. "Swa scal," he seið, "mann
his senne berewsen, ðat he eft ne do ðat he eft ðurue beriwsin."
Ðis seið Sanctus Augustinus: Penitere est penam tenere. "Ðat 15
his," he seið, "soðe berewsinge, ðat mann him healde eure on
sumere pine." Eft we findeð on ða hali writt ðat ðe cniht ðe
weapne berð unlawliche, ne chapmann ðe bieð and selð mid un-
rih[t]wisnesse, ne muzen neure soðe scrifte don ðare wile ðe hie
ðese wike befeleð; ne he (ðe) ðurhwuneð on wraðpe, ne he ðe 20
wuneliche lið on hordome, ne glewmen, ne gau(e)leres, ne wi(c)chen
ne unriht domesmann, ne non ðare manne ðe on heued senne lið
and ða luuieð. Mann ðe wel wile bien riwsinde, ne rewe him
nauht ane hise sennes, ac zet ðat (he) for is gemelaste ne hafð
god zedon on ða time ðe he naure mo eft n'acoureð, and is forð 25
zegan. Ða ðe bieð on religion, hie bieð aure under scrifte, swa
bihoueð² us alswa.

OF ANDETNESSE.

Hierafter cumeð an oðer hali mihte, ðe is icleped confessio -
ðat his andetetnesse. Ðat is ðanne ðe mann undett is 30
herte and seið his scrifte his sennes ðurh his muðe, ðe

1. Scribe 2 recommences and continues to the end.

2. MS bihoued.

waren arrer gedett on his herte. Hierof sade Godd: Dic tu iniquitates tuas, ut iustificeris. "Sei þu þine unrihtwisnesses, gif þu wilt bien irihtwised." Herof sade Sanctus Avgustinus: /f38v
Qui per uos peccatis, per uos erubescatis. "Zie ðe senegin be 5
zew seluen, doð scame zew seluen." And wite gie to soðe ðat ilke
scame is on lott of ðare forzifnesse. Fit enim ueniale per confessionem, quod criminale fuerat per operacionem. "Hit is
forziuenliche senne ðurh andettednesse ðe was arrer heued senne
ðurh weorke." Ac hit beoueð ðat hie bie wiel (h)lutter, and ðat
ðar ne bie forholen non atter. Hierof sade ðe profete: Con- 10
fitemini domino, quoniam bonus. "Andettið zewer sennen," he
sade, "Godd almihtin, forðan ðe he is god,¹ forðan his mildsce is
hier on world." Se ðe her Godes mildsce ne bezett, ne wurð hie
him naure mo ealles hwer. We findeð on ðe hali write ðat gif
mann ware firliche uppen (h)is deaðe, and he prest ne mihte 15
habben, andette his sennen him ðe ware necst him, and he scolde
habben mildsce, bute gif hit ware ðat he ðane prest forhowede;
oððer gif he ware all hone, ðanne most he to Godd ane. And
belokie elch mann ðat he naure n'ortriwi Godes are ne his mildsce,
ne eftsones ne bie no mann to prist to senegin and segge: "Mare 20
mai Godd forziuen ðanne we muzen senegin." Non adicies
peccatum super peccatum et dices: quoniam misericordia domini
magna est.

OF CLENNESSE.

An oðer eadi mihte his gehaten mundicia - þat is clannesse, 25
ðe is inne Godes huse swiðe zelued. Ne mai gie iðolien none
unclannesse on Godes temple, ne beneðen on ði likame, ne abuuen
on ðire saule; ne on ðouhtes, forðan hie wat wel ðat openlicor ben
þouhtes toforen Gode ðanne beð spaches beforen manne; ne of
fule spaches hie ne mai nauht ðolien, forðan h(i)e wot ðat God his 30
zehiereð and alle mislikið; ne euele workes hie ne mai nieh
wunien, forðan ðat Godd his hat scunien. Mundamini qui
fertis uasa domini. "Makieð zew clane ðe bereð Godes faten!"
Clanse þine hirte, forðan þe hie owh to benne/ Godes fatt. On /f39r

1. MS 30d.

hire me scal beren Godes sande, Godes word. In corde meo
abscondi eloquia tua, ut non peccem tibi. "On mine hierte
ich hedde þine wordes, hlauerd, þat ich nolde naht senegin ageanes
ðe." Swa dede Sancta Maria; hie bar Godes wordes on hire
hierte, þat hie ofte mihte þenken on him ðe hie michel luuede, 5
conferens in corde suo. Hie bar on hire hierte þat þe Godd
sade: Beati mundo corde, quoniam ipsi deum uidebunt. "Eadi
bieð ða clane-hierte menn, forðan hie sculen Gode gesen". Godd
ne mai ben gesizen mid none oðer eigen ðanne mid þare hierte.
Wassce and wipe wol clane ða eigene, forðan soð is ðat hie 10
ðe siggen. 3if¹ þu wilt witen wilke eigene ðe hierte muze
habben, hie bieð genammed intellectus et ratio. ðese muzen
gesen alswa wel onbuten midniht alswa on middaig. Andgeat and
skele bieð ða twa eigene. Ðurh andgeat þu unde(r)stanst alle þing,
and Ðurh scadwisnesse þu scalt skilien ðe euele fram ðe gode. All 15
ðat ðe þu þencst, þu giesichst mid þese eigen. Ac aure to fele bieð
bisne mid þan onen of þese eigen, and to fele mid baðe. Of alle
ða edmodnesses ðe Godd² behet on his spelle, nis ðar non swo heih
swa is ðe is³ clane hierte. Begiete se ðe muze! Ich⁴ þe warni,
ne begiethst ðu his naure clane ðar wile ðat þu ne recst wat þu 20
þenche, ne wat þu speke, ne wat ðu gehire speken. And bute þu
his gier[n]e make clane after þine mihte, mid Godes helpe, ne scal tu
noure gesen, mid ðase eigene ðe þu nu mide gesiest sunne and mone,
Godd almihtin. Luue ðese hali mihte mundiciam, and hie ðe makeð
clane hierte. Amen. 25

OF LORE.

Disciplina is on oþer hali mihte, ðe Godd self us hat nemen/ and /f39v
Ðurh ðe prophete ðe seið: Apprehendite disciplinam, et cetera.
"Nemeð discipline of alle ðe misdades ðe 3e deð, þe las te Godd
him wraðþi, and zie forfaren of ða rihte wei3e!" Bute ðu neme 30
riht of ðe seluen of ðe misdades ðe ðu misdest, mid fasten, oððer
mid wake, oððer mid wope and sare beriswinge, oððer mid weringe⁶,

1. MS G with angled j inserted aboye, henceforward taken as Scribe 2's capital 3.
2. MS gode. 3. MS ðeies
3. ic inserted in red between ich and þe.
4. MS þeringe.

oððer mid cnewlinge, oððer mid swinke, oððer mid clane bede,
oððer mid hlutter almesse, mid ðe rade of þine scifte: Godes
wraððe cump uppen ðe, swa þat ðu forliest ða ane rihte weig þe
gað to heuene. Ðat is michel Godes wraððe þat mann is swa blind
ðat he farð to helle leiginde. Peih he michel misdo, nis forði na 5
mare sori þanne gif he nadde naht misdon. Exceca cor populi
huius, ne uideant et intelligent. Of hem sade Godd: "Bland
ðies folkes hierte, þat hie ne sien ne understanden¹ ðe rihte weige
to heuene riche." Heare harde hierte and here euelnesse hit haueð
ofearned þat ðe blinde latt ðane blinde. Pat is, se ðe him wissin 10
scolde, deð ðo ilke sennes and haueð ðarof forbisne, and ec he him
lareð and seið þat for ates ne for drenches ne for wifmanne, ðe
Godd haued zescapen manne to gemoane, ne scal man naure ben
forloren. Walawa þessere lare and ðesere dade! Swa ne do þu
naht, lieue saule. Ac þanne ðu zefelst þat ðu Godes luue ne his 15
eige ne hafst swa swa ðu scoldest, clepe to him and seið mid ðe
prophete: Illumina oculos meos, domine. "Hlauerd, opene
mine eigene and liht his mid þe soðe lihte, þat ich naure ne bie
slapinde on ðare saule deaðe, ne ðat ðe dienle(s)² muzen bezelpen
þat hie hafden ðe heizere hand ouer me." Bonitatem/ et dis- /f40r
ciplinam et scienciam doce me, et cetera. "Ac ðu, hlauerd, tach 21
me godnesse, ðurh wan ich god muze bien, and tach me swilche
discipline þat ich þine wraððe muze softin, and swilch andzet
ðat ich ðe muze gecnawen and gecwemen."

OF DOLEMODNESSE.

Paciencia is an hali mihte - ðat is ðolemodnesse, ðe Godd³ self 25
us tahte mid worde and ech mid forbisne. On his spelle he
sade: Qui te percusserit in maxillam, prebe ei et aliam.
"Se ðe smit þe under ðat (e)are, þole hit for mine luue, and
wand him to þat oðer." Se þe benimð ðe þine kiertel, gif 30
him þine mantel. Se ðe net þe to gonne mid him twa milen,
ga mid him þrie. Pis þincþ ðe sott sothade, ac naðelas wisdom
hit sade. Ðe sali mann þe ðese mihte hafð, alles kennes þing ðe

1. MS understande
2. Added by Rubricator.
3. MS godð.

mann him maig don, wiðuten senne one, he wile þoliegen for
Godes luue. Ðat sade Salemun: Melior est paciens uiro forti.
"Bettle his," he sade, "ðe þolemode mann þanne þe stronge,
þe nimð casteles." Forþan euel to done nis non strenceþe, ac
is ummihte, fo(r)þi¹ he is ihealden strengere ðe ouorcumb his
augen mod þanne he ðe slecð and casteles nemð².

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Lieue saule, al ðe (h)wile ðe þu wunest on ðe smec-huse of
ðine likame, hwanene cumeð manies kennes smekes of unþolemodnesse,
ðe is swiðe michel nied ðat ðu þese mihte mid þe habbe, and
full gewis hie þe bringð to ðare riche ðar ðu naure ma ne scalt
finden (no)ne³ (þinge)³ þe ðe misliki.

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OF MAIDENHAD.

Uirginitas is an swiðe derwurðe mihte - ðat is maidenhad, / ðe
folzið ðe hali lombe, and him his nezest, for þare michele
clannesse. Ðies ilke hali mihte is gehalged on Criste, Seinte
Marie sune, þe was and is aurema maiden. Hie behet maidenhad
to healden, and hie wel it zelaste; and after hire manige
þusend, for hire gode forbisne, here clannesse ihelden and
manies kennes martirdom ðarfore ðolede. Naðer ne Godd ne þe
apostel ne hieten þis maidenhad to healden, buten ðo þe wolden
mid here gode wille hit behaten. Ac seððen hit is behaten,
siðþen hit is to healden, alswa hie willen ben iborzen. Hit is
angelich lif of heuene, se ðe eadmodliche halt maidenhad on ierðe.
Qui potest capere, capiat. "Se ðe hit mai hebben, he hit neme
and healde!" He is iwiss isali.

/f40v

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OF CLANNESSE.

Castitas is ech swiðe hali mihte - þat is clannesse. Wiðuten
maidenhad, mann mai bien geborzen, ac wiðuten clannesse
oððer rihte spuse, nan mann (ne)¹ mai ben geborzen. Hierof
sade ðe apostel: Pacem et sanctimoniam diligite, sine
qua nemo uidebit deum. "Lauieð sibsumnesse and halidom,

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1. Added by Rubricator.

2. Paragraph marker inserted by Corrector.

3. Added by Corrector.

þat is, þes clannesse; wiðuten hire ne scal naure mann isien
Godd. Þies hali mihte haueð of ðe hali gaste þrie (giues)¹,
þat is þat naure deuel ne mai hes ouercumen, þar hie rixið, mid
nanes kennes galnesse, mid lemes werchinde, ne mid unðeautifulle
spaches specinde, ne mid fule þowtes þenkinde; ac anon, gif hie
cumeð, hie bieð idriuen ut of þare hierte mid sari mode and
mid ierniende teares. Swa me scal don of hem ðe grið ne
willeð./

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/f41r

Pudicicia is hire suster, hali maiden of þanke, and clane
of alle felðes. Ðat seið Sanctus Augustinus: "Gif maiden
hafð þese hali mihte on hire þanke, þeih hie wurðe hire un-
þankes forleizen, hie is toforen Gode nabelas maiden". And eft:
"H[ic] ðe is clane maiden on likame, and ðese mihte ne hafð on
hire geþanke, ac wolde þat hie ne mai, hie nis naht maiden to-
foren Gode." Pudicicia is ðe hlutter maiden(h)ad of þe þanke,
alswa castitas is þe clannesse of ðe likame.

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OF WID(H)EALDNESE².

Continencia is wið³ealdnesse³ after þe forleire. Hie is swiðe
geleued of alle ðe hopieð to Godes mildsce. Forþan þe
apostel hem hafð⁴ wel behaten þat, gif hie healdeð and luuieð
þese þrie halie mihtes togedere - castitatem, pudiciciam,
continenciam - þeih hie here likamliche maidenhad hadde forloren,
he is haueð gespused to Criste, and þus seið: "Despondi
enim uos uni uiro, uirginem castam exhibere Christo." "Ich
zew hadde bewedded ane were clane maiden, þat is, to Criste,
þat is riht spus ta alchere gode saule." Forþan alle Cristes
gecorene bieð Cristes lemen, and he is ure alre heued, and,
mid rihte geleuen, mid his flesce and mid his blode we bieð all
an, swa ðat nan þing ne mai us twammen. Qvis nos separabit

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1. Corrected above þinges by Scribe.

2. MS wid(h)ealdnesse.

3. MS widealdnesse.

4. MS hafd.

a karitate Christi? Ful gewis, ðese halize mihtes us bindeð
ec togedere.

OF VNEILINDNESSE.

Innocencia is an oððer hali mihte - þat is uneilind[ness]e.

He is iwis innocens - þat is uneilinde - þe nauer zete him
seluen ne eilede ne nan oððer. Pat nas nan wiðuten Criste. Ða
hali children ðe waren gemartired for Criste, hie bieð mid rihte
icleped innocentes, forðan hie ne eileden naure ziete ne
Gode/ ne manne, ne a þoutes ne a wordes. Forþi hie bieð
eadi. Folge ðese hali mihte on þouhtes, on wordes, on workes,
and þenc þat arst þu eilest ðe seluen, zif ðu misþencst, oððer
spekest oððer dest auht oðerliker ongeanes þin emcristen þanne
ðu woldest þat he dede ðe. Þench hierof! Ziet seið þat hali
writ herof: Manus in manus non erit innocens malus¹. "Hande
on hande nis naht ðe euele man gyttleas." Ðat is iseid bi ðo
manne ðe euele haueð gedon aþean Godd and aþean is nexte, and
beþeincð him and beswicð þat he namare euel ne dieð þanne
ðe man ðe sitt idel and halt is on hand in oðer, and none
manne euel ne deð. Ziet, þeih ðis mann swa do, nis he nauht
innocens, bute zif he biete ðat he harrer hafde tobroken. Aure
to feawe men bien abuten to habben ðese hali mihte, and wiðuten²
hire ne mai non mann Godd wel gecwemen.

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/f4lv

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Honestas is icleped an oðer mihte, ðe is niedfull alche gode
manne. Pat is ðat he worðliche him loki mid alle hise lemes
of his likame. Hise eigene, þat hie ne bien to swiðe gaw-
rinde hiðer and geond; þo earen, ðat hie bliðeliche ne hlesten
ydelnesses, and ðare mide benime ðare saule gode þohtes of gode
wordes to ze(he)ren³; þe tunge hie wiðhalt, þat he ne wurðe for
hire ð'unworðere, and þanne hie wið Gode scall speken on hire
benes, þe uncwemer. Wurðliche hie deð lokin ðe manne ðe hes
luuieð, baðe his handen and hise fett. Ne lat hie nawht ðe hande

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1. In libro sapiencie, red, on margin
2. MS widuten.
3. Added by Rubricator.

pleizende mid stikke, ne mid strawe - nis þat non god tocne of
ripe manne,/ nis ðe hierte nauht giet stedefast - ne mid fote sitten /f42r
toterinde, ne ðen enne worpen ouer ðan oðre. 3esali is ðe ilke
mann ðe gode geme nimð (of him seluen)¹ and þencð þat no mann
ne leueð to is azene beofte ane, ac is forbisne oðre of gode 5
oððer of euele to alle ðe hine geseð oððer of him hiereð. 3if ðu
herof gieme nemest, þu best gewurðed toforen Gode and toforen
manne.

OF WIDHELDNESSE².

Abstinencia hatte an oðer hali mihte - þat is wiðealdnesse. 10

Ðe mann þe him wiðhalt naht one of ates and of drenches, ac
fram alle ðo þinges ðe Godd forbett to donne, herof sade ðe
apostel: Abstinetes uos a carnalibus desideriiis, que militant
aduersus animam³. "Wiðhealdeþ," he saide, "zew wið þa flesches
(h)lustes, ðe winneð agean ðare sawle." Pat is ðat halsume 15

wiðealdnesse. 3iet he sade forðare: Hec est enim uoluntas
dei san[c]tificationis uestra . "Ðis is iwis Godes wille," he sade,
"þat gie⁴ ben hali." Vt abstineatis uos a fornicacione. "And
þat gie wiðealden zew fram galnesse." Vt sciat unusquisque
uas suum possidere . "And ðat gie healden cunnen zewer fatt 20

of zewer likame mid michele wurscipe, and mid michele
clannesse, alswa ðat ilke fatt ðe⁵ gie bereð inne þat derworðe
tresor þat is ðe hali gast. Ðanne ðe cumð a michel lust after
ane þing, ne teipe þu him naht anoan, ac beðenc ðu ðe wel
zerne and fastliche wiðeald þe. 3if hitt cumð ofte smitende 25

to ðin hierte, wite þu to soðe ðat hit is of dieule. 3if ðu him
teipest, þu makest ðe seluen þrall, and noht mannes, ac deules.
3if ðu dest sumping elles, and dwellest þisne lust and mid ibede
hine ouercumst, þu scalt habben michel lean of Godd,/ and ðe /f42v
seluen makest frie. 30

1. Added by Corrector.
2. MS wiðhelðnesse.
3. apostolus, red, on margin.
4. MS hie
5. MS de.

OF FASTEN.

Leivnium is an oðer mihte ðe Godes wraðpe hafð ofte ikeled -
þat is hali fasten. Ðurh fasten warð Godes wraðpe geleid of
Niniue, ðare muchele burgh ðe zelaste ðrie daiges fare. All ðat
folk ðe þerinne was scolde ben forfaren þurh Godes rihte dome gif 5
here fasten nare. To alle ðo nedes ðe mann hafð to donne þanne is
(þes)¹ hali mihte swiðe helpinde. Hie beziet ðe senfulle forzif-
nesse, ðe swinkfulle reste, ðe sari gladnesse. Crist self halgede
ðis fasten þo þe he faste fowerti daiges on ða wilderne, fram alle
mannen. Ðar he gaif ances and hermites, ðe luuieð onnesse, gode 10
forbisne ðe world to flene and onnesse to luuien, seððen he, ðe no
mann ne mihte letten, fleih naðelas menn, ða ðe he fasten wolde.
Swa dede Moyses. He fastede fowerti dazes þar (ðe) he þe lazhe
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 selcuðliche swa non oðre, wiðuten alles kennes
metes. God is haure fastinde. Forði azen alle ðe mid him
þenken to wunien michel to luuien fasten, swa swa me hit þolien
mai. On michele geswinke we bieð ðar wile ðe we abuten
metes sculen striuen² and hozigen. Ac hit bieð sume ðe to michel 20
þarof þenceð and aure to michel her hierte þarto doð. Swa
swiðe hie bieð beswiken, and swa swete hit hem þincð and swa
him likeð, þat hie nan oðer blisse ne haddeð, ne/ ne reccheð to /f43r
habben, buten of ates and of drenches and of here likames hlustes.
Þanne hie alles fasten sculen, ðane fasteð hie allwat none, uneaðe; 25
ðanne after non drinkeð all daig, and sume ziet be nihte. Ne
understandeð hie naht þat alswa michel senne hit is to breken
fasten mid drinke after none wiðuten michele nede, a(1)swa hit is
toforen non of aten wiðuten alswa michele niede. Of ðelliche
unsali menn bemaneð ðe apostel, sore wepinde, and seið: Qyorum 30
deus uenter est. "Of here wombe hie makieð here Godd." For-
ðan ðe gode mann is niht and daig þeinkinde hu he muze Gode
icwemen, and him betst hersumen; alswa is ðies beswikene mann
niht and daig þeinkinde hwa he muze fellen is ungesali beli mid
swete metes and drenches. Quorum finis interitus. "Hie bieð

1. Corrected above ðe by Corrector.

2. MS steruin.

iwis forlorene ðe hier on andieð." Quoniam ebriosi regnum dei non possidebunt. "Ðe michele drinkeres soðliche naure, naure heuene riche ne sculen bruken." Ðu ðe þis befelst and ne wilt [bien] beswiken, ga to his berieles ðe ðis beuall mid þe, oððer beforen ðe, and þenk hu anliche he lið fram alle hise felawges ðe he was bewune mide to drinken and to pleizen, and hu ðiester he lið ðar, þe was bewune to ðe faire fiere and to ðe brihte kandeles, and þench ðat ðe fule wombe is crewlinde full of weormes, þe he was bewune¹ to fellen mid gode metes and swete drenches, and fonde; gif þe herof noht n'agrist, nart þu naht liues þar ðe ðu/ libben scoldest. Wa mai bien ðe ilke mann ðe þis zesikþ and gehiereð and na ðe bettere ne bieð!

OF ZEMEÐE.

Sobrietas is an oðer mihte - þat is maðe. Dies makeð þanne mann maðfull ðe was to grady. Herof sade ðe apostel: Sobrii estote et uigilate, et cetera. "Bieð imeðfull and wakieð mid þoutes, forðan zewer wiðerwine gað abuten alche manne (w)ham he mihte forswolezen mid sume eaued senne. Alswa ðe lyon ðe gað abuten þe dier hem to forswolezen, swa deð deuel abuten zew." Bie war se ðe wile! Sobrietas est nimii cibi et potus repressio. Dies mihte, hie makeð þanne mann ðe hire wile folgin senneleas and scameleas toforen Godd and toforen manne of ates and of drenches. Hit bieð sume þat non imeðe ne cunnen of hem seluen to feden, alswa bieð aure to fele oðre menn ðe ziuieð wiðuten schele alswa ða þinges ðe hie naht ne scolden ziuen, alswa ða ðe hie scolden ziuen. Ðat wile þies mihte, þat þu ziuue ða ðinges þe sculen bien mid rihte iziuen, gladliche. Quia hillarem datorem diligit deus. "Gladne ziuere luueð Godd." And ða þinges ðe ne sculen ben iziuen, þa bieð to wiðealden mid michele skele. Chierche þinges, tizeþes, ne offrendes, ne almesses ne awh me nauhwer to ziuene, buten ðar þe michel nied is and ðar he naure ma on ðese liue lean ne mede ne secð to hebben. Peinkeð hierof, gie þe luueð worldes luue!

1. MS bewunē.

OF INZEHIED.

Giet is an oðer mihte - swiðe eadi ðe hes bezeten mai - þe/ is /f44r
icleped pura consciencia - þat is hlutter ingehied. Hie wunedi
swa derneliche on þare hierte, ðar no mann hes ne mai isien ne
witen bute Godd one. Hie berði gode gewitnesse of alles kennes 5
gode dades, forðan hie is ðerof glad and bliðe; of alles kennes
euele workes, wordes oðer þoutes ðe cumeði toforen hire; swa hie
moten alle, euele and gode. Alle hie his underfongði bliðeliche
oððer sariliche. Alle ðe Gode beði icweme, hie bieði hire swiðe
welcume. Ða ðe swa ne bieði and cumeði toforen hire, hie is ðarof 10
swiðe sari, and swiðe ða hierte undernimði and wreizeði toforen
Gode. Herof sade ðe eadi apostel Sanctus Iohannes: Si cor
nostrum non reprehenderit nos. "Zif ure hierte," he sade, "us ne
undernemeði naht ne ne wreihði of nane senne ðe Godd hateði and we¹
luuieði, hwat so we beseceði at Gode, he us wile sone teipin." 15

OF BIENE.

Nu we alles bieði gecumen to ðessere eadi mihte ðe me clepeði
oratio sancta - þat is hali bede. Nis hit naht riht þat we
hie forlaten, þat we of hire sum ðing ne seggen. Ðanne we on
boke radeði, ðanne spekeði Godd wið us; ðanne we ure bede seggeði, 20
þanne speke (we)² wið Gode. Gif þu woldest at te (k)inge ani
þing beseken, and ðu come into his alle, ðar he sate mang (his)
riche mannen, and ðu scoldest ane speken toforen alle hise
mannen, mid michele dradnesse and mid michele embepanke ðu
scoldest speken. Mid muchel mare eize and luue þu auzht to 25
cumen toforen Gode, ðe is alre kinge king, and him swiðe eadmod-
liche besechen of ðiere niede, swa þat/ þu hat alchere bede
ænde segge³ þat Crist sade himself us to forbisne, forðan
we ne witen hweðer we bidden ðat Godd be gecweme and us
biheue, oððer hit ne bie: Non sicut ego uolo, set sicut tu 30
uis. "Hlauerd," he sade, "naht als wa ich wille ne do ðu, ac als wa
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 oraueris, intra in cubiculum tuum, et cetera.

"Danne ðu wilt gebidden ðe," he sade, "ga into þine bedde, and s(c)ette þe d(ure) uppen ðe, and bidde þe swa to þine fader, Godd almihtin. And he þe wat and isikð alle þing, he ðe wile geheren." Ga into þine bedde - þat is in to þine hierte, 5
ðar ah to bene þine reste - and scete ðe dure, swa ðat þu ne lat none oðre þoutes in to þe bute of Gode and of þine niede. Ðus he tahte mid worde, and mid workes he sceawede þat we annesse and senderlicne stede scolde siechen¹ to þelliche niede. Ðat godspell seið of him: Ascendit Iesus in montem solus orare. 10
Hitt seið þat he steih uppen ane dune ane him to bidden. Alle ðe menn of ðare world waren abuten him. Ne mihten hie him benemen ane þouht to þenken buten alswa he walde, ac for to 3iuene forbisne her(e)mites and ancras, ðe annesse azen to luuen and to healden ouer alle oðre manne. And ðo þe on annesse 15
wunigen ne muzen, hure and hure, ðanne hie willeð here ibede to Godde bidden, swa/ dernelicche swa hie muzen, swa don hie. To /f15r
alle ðo niedes ðe aure cumeð to manne, aure hie awh Gode to beseken alre ðing arst, and ðanne scal him aure ðe bettere gelimpen. 20
Ðies hali gebede, hie is Gode swiðe gecweme, þan hie mid clane hierte and mid barninde luue forð mid teares bieð zesant. Ðarof sade ðe prophete: Dirigatur, domine, oracio mea, et cetera. "Hlauerd," he sade, "swa go upp mine gebede toforen ðe swa ðat stor dieð ut of storf(a)te!"² Alle ðe gode ðe mann awh to habben, alle hie moten bien bezeten þurgh hali bede and þurh 25
gode workes. Multum ualet deprecacio iusti assidua. Ðis sade Sanctus Iacobus, ðe hali apostel. "Swiðe michel helpð þas rihtwismannes bede." And ðarof he seið ðelliche forbisne: "Hit was (on) mann, dedlich, alswa we bieð, and he besohte at Gode þat naht ne scolde reinin, for ðe folke to kastin. Godd him ihierde - þat was Helyas - and wiðeld alle reines þrie hier and six moneþes, swa ðat hie waren ðurh hunger and

1. MS scethen.

2. Corrected by Corrector.

mid þurst all ouercumen. And swa hie wanten to Gode and
forzifnesse beden; and eft ðies ilke Helyas besohte Godd of
reine, and heom cam alle winne." Eft is gewriten: Qui auertit
aurem suam ne audiat legem, oracio eius erit execrabilis. "Se
ðe want his earen fram Godes lazhe, alswa wile Godd wanden fram 5
him, þanne he him awht besekeð." Eft seið Godd almihti¹ him
self: Antequam/ uocetis, dicam: ecce assum. "Ar ðanne /f45v
ðu clepize to me, ich segge: loke, hier ich am, bide þat ðu
wilt." Danne ðu wilt at Gode ani þing beseken, cnyle ðar niðer
toforen hise fet, and þinc swilch he bie riht ðar toforen ðe, and 10
seige alswa he dede ðe him eald all forgelt, and forzifnesse
begat: Deus, propicius esto mihi peccatori.² "Hlauerd Godd,
aue are of me senfulle!" Ich am wel becnawe ðat ich am all
forgelt alswa se ðe hafð forloren and forgaud ðo eadinesse of
heuenriche, and ofearned helle pine. Ac ich ilieue þat þu art 15
heigest Godd, and orefull and forziuenlich, and ðat þu wilt, for
þine michele godnesse, and ðat þu miht, forði. þat þu art almihti,
of me senfulle maken rihtwis, and of me all forgelt miht makien
on of þine gecorene, gif ich hadde soðe berewnesse, þat i(c)h nauer
ma eft senegin nolde. Ac ich þis ne mai hebben, bute ðu for ðine 20
michele godnesse and for þire michele mildsce hit me ziuen wille.
And ich ilieue and wel hit wot þat alswa god and alswa milde
þu art nu todaig, alswa ðu ware ðas daiges ðe Seinte Peter þe
forsoch. Ac swa raðe so ðu to him lokeðest, sone him rewh þat
he hadde swa ziedon, and mid bittere teares hit bewop, and swa 25
ðu hit him forzæue. Swa þu dedest ðe (al) fo[r]gelte þieue þe
he(ng)³ on þire/ swipere. Swa ðu dedest ðe forgilte Marie
Magdalene. Ðu makedest of hire senfulle ðat hie was þurghali. /f46r
Swa ðu hauest zedon alle þar þin wille was soðe berewsinge to
ziuene on here hierte. Nu, min leue hlauerd, ich ðe besieke, 30
for þire michele godnesse, þat þu lokie to me swa swa þu dedest
to Seinte Petre, and sand ane drope of þire swete mildsce to mire
wrecche, fordrugede hierte, þat hie mihte nexxin and mealten and
ut sanden sume tear. (Danne mai ic hopien)³ ðat tu wilt of me

1. MS almihtin.
2. Ewangelista, red, on margin.
3. Added by Corrector.

habben are swa swa ðu hauest 3e(a)fd¹ of hem ðe ðu to lokeðest
and teares 3(a)ue².

OF TEARES.

Wite ðu to soðe ðat þese teares ðe we embe spekeð³ hie bieð
iwis Godes giue, and swiðe niedfulle to ðan i[b]ede þat iherd 5
sculen of Gode. Of hem sade ðe prophete: Fuerunt mihi
lacrimae meae panes die ac nocte. "Mine teares," he sade, "me
waren bred daig and niht, swa gode hie þouhten." Of opres
kennes teares he sade: Lacrimis meis stratum meum rigabo.
"Ich scal watrien min bedd mid mine teares." Dies bedd tacneð 10
þe consciencia - þat is þat ingied wiðinnen. Þar ðe gode sawle
haueð hire reste, þar haueð se eule sawle hire pine. Forþi he
sade þat he wolde mid teares wascen þat ingied þarof ðe his herte
him wreigede. Ne finde we nawher þat Godd wernde ani þing ðe
ani mann mid teares him besouhte. God sante to Ezechie, þe kinge, 15
be his prophete, and sade: Dispone domui tuae, quia morieris tu
et non uiues. "Becweð þine/ cwide," he sade, "forðan þu scalt
bien dead, and naht ne scalt tu libben." Ðe king warð sari,
alswa richeise is lað to laten, and swiðe lef to libben. He wante
þo to ðe wauge, and dede þat betste. "(A)⁴ hlauerd Godd," sade he, 20
"þenche nu ðat ich ðe hadde geluued, and for þine luue bliðeliche
idon, and gif me giet a litel ferst, for þine godnesse!" Dies was
god ingied, þat he mihte his gode dade forðsceawin þa þe he niede
hadde. Forþi him geherde Godd and sade to is prophete, ðe was
hamward: "Wand agean," cwað he, "and sai to þe kinge: Vidi 25
lacrimam tuam." "Ich iseih," cwað he, "þine tear, and ich iherde
þine bene. Þu scalt giet libben fiftene gear; swa michel ich hadde
ieiht þi lif." Ðanne ðu on michele niede Gode wilt beseken, þanne
is ðe wel god þat þu muze forðdragen sume gode dade; þin hierte
bieð ðe gladdere, and ðe sikerliker ðu miht bidden. Segge we 30
nu forð mid þe prophete: Ciba nos pane lacrimarum.

1. MS gefadd, with a underdotted and a written over e by Scribe.
2. Corrected from 3eue by Corrector.
3. MS speked.
4. Added by Corrector.

"Hlauerd, fed us mid ðo breade of swete teares." Et potum da nobis in lacrimis in mensura. "And gif us drinken of oðres kennes teares, and ðat mid imete." Ðat ich wile, þat ðu wel be iwarned gif Godd ðe gifð þese swete teares, þat non win in ðare world nis swa swete. And alswa alswa man to michel mai drinken of ðare wine, alswa mai ðe mann to michel wepen, þeih hie swete bien; and forði þe is god þat þu beseke at Gode one mihte ðe hatte discrecio - þat is, / sckelewisnesse.

5

/f47r

Hie is swiðe beheue mang alle ðe oðre mihtes. Ðis ðe hali faderes seggeð: "Hie is moder of alle ðe oðre mihtes." Ðar ðe hie rixið, ne mai naure man forfaren þe hire wile rixin and folgin. Hit seið in Vitas Patrum ðat at sume sal waren ðe hali faderes togedere igadered, and waren spekinde betwen hem on (h)williche wise me mihte rihtist and sikerest to Gode cumen. Sum sade þurh fasten, sum þurh wacchen, sum ðurh bede; sum sade þurh hersumnesse, sum sade ðurh annesse, sum sade ðurh herborgin wrecche menn and feden and screden; sum sade ðurh seke menn to lokin; and on manies kennes wisen hie namden after ðan þe þat hali goddspell seið. Ða sade on of ða eldest and on of ða wisest: "Ðurh alle ðesen we habbeð isegen and iherd swiðe manize geborgen, and manie of alle ðesen inamde mihten forfaren, forþi ðat 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 agunnen and euele andeden. Ac naure ne geseige we manne þat hadde þese hali mihte mid him, þat he aure misferde. Bezete se ðe muge!

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15

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25

Perseuerancia hatte an hali mihte. Hie nis naht/ to laten, forðan hie makeð ðanne man ðe Godd (h)is to sant þat he þurwuneð on his godnesse. On ðare ealde laze hit was ioten þat alle dier ðe me Gode scolde offrin, þat hie lokeden wel

/f47v

30

ðat ðe tail ware on auriche netene. Pat tocneð ðat ilke mann
ðe Gode ani seruise offreð, þat he þaron þurgwunie. On ðessere
newe lage sade Crist: Qvi perseuerauerit usque in finem, hic
saluus erit.¹ "Se ðurgwuneð on his godnesse ðe he hafð
agunnen, he worð iborzen and naht elles, for none gode þe he
don hafð, hwat (hwat) it is." 5

RATIO DICIT ANIME:

Lieue (saule)², ðis little writt ic (habbe) sare beswonken - he
it wat þat wot alle þing - for ðe to wissin, for ðe to warnin,
and for ðe to helpen and for ðe to bergin. 3if ðu wilt wel hit
understonden and liernin and folgin and ealden wiðuten alche
twene, þu miht mid Godes felste ðe bergen and heuneriches merchþe
mid þese halie mihtes sike(r)liche iwinnen. 10

NUNC AUTOR LOQUITUR FINALITER.

Hvte we nu þ(a)nkin and herien ure hlauerde, almihtin Gode, of
ðese witte and of ðese wisdomes ðe we hier haddeð igadered of
(h)is horde and of manizes/ halizes mannes geswinkes, þe michel
sw(u)nken for ðe luue of Gode and for us to wissin. Hit is
riht ðat we herizen and þankin and bledscin fader and sune and
hali gast on ða hali þrinnesse, se ðe is on soð Godd in onnesse,
se ðe l(i)ueð and rixeð aure ma a woreld. Amen. Ðat ne for-
zeit ðu naure, þat ðu Godd ne herize and þanke of alle gode.
Alswa swa we haddeð niede him to bidden be daig and be nihte, and
ofte and zelome, alswa hit is niede him to herizen. Amen. 15

Veni, creator spiritus, mentes tuorum uisita; implet superna
gracia que tu creasti pectora.³ 25

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. xlvi). The quotation is from Matt. v 24.
- 1.5 Sorinesse as a translation of tristicia occurs in OE*H* 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 (Sæculi 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 offpincen/offpenchen. 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 doð to give causative meaning. Causative don + 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 azunnen biedð ... 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 ðane 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 oðer 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 oðer 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 VV (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).
- ðat 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 anġinn 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; Ælfric, Second discourse on Midlent Sunday (Thorpe ii p.220), ælcre synne anġinn is modignys.
- 2.10 1 Peter v 5, James vi 6.
- 2.12 God seið himself. Matt. xxiii 12, Luke xiv 11 and xviii 14.
- 2.17 Dię ilche modinesse ... hie haueð ... 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 halzen to seken. See note 1.17
- 2.30 Matt. vi 2.
- 2.33 cloðes 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 hafð 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 almihtin. Although usually written as two words, God almihti is often treated as one in terms of inflectional ending, thus God has no dative suffix. Cp. God almihtines, 20.8.
- 3.10 Vnhersumnesse. Again, the emendation to unbuhsunnesse by a slightly later hand indicates obsolescence, but the word is widely used in this text. Cp. the similar emendation of hersunnesse to ibuhsunnesse, 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), Ælfric mentions gyfernysse, idel wuldor, gitsunge (Thorpe i 176)) and ungehyrsumnysse, modignysse (Thorpe i 118).
- 3.15 ma ðanne fif ðusend 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 also habben idon ðe toforen us wæren. On ðe alone where both relative and antecedent would be expected see Mitchell ii paras. 2302ff., especially 2322.
- 3.23 ðare ealde lægwe...ðare 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 Ælfric (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. Ælfric, Nat. Domini (Thorpe ii, 6): gehyrsum his fader æfre oð deaðe.

- 4.11 James v 12; Matt. v 37.
- 4.13 Cp. Matt. v 37: Quod autem his abundantius est, a malo est.
- 4.24 Crist...icleped soðh (and 4.32). I John v 6.
- 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 ælcere leasunge; AW 44.17, þe deouel is leas and leasunge feader; Ayenbite 62.27: þe dyeule...is lyezere 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 Ðu me þencst etc. The Devil is referred to as se ealda wrezere 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 (OEH i p. 165), þer sculen ben doule swa fole þet wulleð 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.
- ðprunressleiz. 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 Introduction 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 describe 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 *hahtja, reconstructed from OI hætta.

- 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 ðar ic hit idon hadde. As in OE (see Mitchell ii para. 2460), ðar 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.
- 6.16 Luke vi 29, Matt. v 39.
- 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 hernes 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 pæt 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, offingp, 1.10; iðang, 17.28; strencp, 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 animæ 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: wisæ lareowæs secgæð þat ðare sawle zecunde is þreofeald: an dæl is wilnizendlic, oðer [yrsizendlic, ðriddæ] sceadwislic. Twezen þisseræ dæle habbað deor & nyten mid us, þat is wilnunge & yrre: þe mon ane hæfæð zescead & ræd & andzit.
- 7.6 This quotation remains untraced.
- 7.8 John vi 38.
- 7.11ff. Based on Luke ii 13.
- 7.19 Hie is æure aʒean 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, I ne can ne I ne mai tellen all þe wunder ne alle þe pines ..., and this text 9.8.

- 8.3 zesihthe. This may represent the only <th> spelling in this text, but could also stem from un-etymological <h> inserted after <t> in OE zesiht rather than a <th> spelling of OE zesihþ.
- 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 þohtes. 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. þe inreste þesternesse 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 wiðuten ... ælces leohtes bedæled, and Thorpe i p.530, þære heortan blindnys / se swarte niht þære ecan geniðerunge). 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 hæte ... 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 mediæval literature, e.g Drihthelm's vision in Bede's Historia, quoted by Ælfric (Thorpe ii p.349), PM (OEH i p.251), the OE Fall of the Angels ll. 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 þenchen etc. See note 7.29 above.
- 9.13 Ezek. xviii 30.
- 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 Dauīð. 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 kariteð. 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 Davið (note 9.23 above).
- 10.10f. The use of the accusative + infinitive structure after ich ilieue 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. 3741ff.). 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 ðe wei is slider. This phrase may derive from Ps. xxxiv

- 6 (AV xxxv 6): fiat via illorum tenebræ et lubricum. H. takes fællen 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 aweihstest of deaðe. It is possible that this dialogue was taking place between Body, Soul and Reason after death, as many such mediæval 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 understan [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 ll (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 gelicnysse." And he worhte ða Adam to his anlicnysse. On hwilcum dæle hæfð se man Godes anlicnysse on him? On þære sawle, na on ðam licha-
man. Þæs mannes sawl hæfð on hire gecynde þære Halgan Þrynnysse
anlicnysse; forðan þe heo hæfð on hire ðreo ðing, þæt is gemynd,
and andgit, and willa. (See also Belfour's 12th Century Homilies p.88). In our text, scadwisnesse replaces andgit. 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 mihtes ðe æure winneð azeanes 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 ðin earde, ðar ðu 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 frumsceapena man and eall his ofspring wearð adraefed of neorxena-wanges myrhðe þurh ungehyrsumnysse.... Ac us is micel need þæt we... þone swicolan deofol forbugan, þæt we moton gesæliglice to urum eðele becuman, þe we to gesceapene wæron.

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.

13.1-4 Based on Matt. xvi 17-18.

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 quicumque vult the beginning of the Athanasian Creed.
- 13.20f. Gal. iv 11.
- 13.22f. Based on Gal. iv 10. Ælfric 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.
- On fot meaning 'a person on foot' cp. Havelok 1.2430, euerilk fot, and Leg. St. Katerine ll. 500, 820, euch fot.

- 14.9 drueð. BT 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. OEH ii p.11: þat is liðer custume þat man leueð get, and þat is after clepenge ... and handselne.
- 14.15 Mark ix 23.
- 14.17 iteipēd. 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 'griefs' 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.
- 14.24 James ii 20, 26.
- 14.26 Swo doð 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 woreldliche: MS -s here is probably a scribal error arising from confusion with the frequently-used pattern with genitive-case woreldes as a modifier rather than the adjective woreldliche.
- 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 Gode to Godes", since the <s> in both cases appears to be a standard raised form of <s> 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 woreldes blisse and nanes woreldes blisse. It is likely that the -s on alles/nanes is a scribal error and that the adjectives modify blisse rather than woreldes. Cp. alle woreldes wele, 17.4 and 33.19. However, a similar attraction has occurred at 16.14 below, to nones wordlles 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 getacnað þa soðan lufe, seoðe næfre ne ateorað. Eles gecynd is þæt he wile oferstigan ælcne wætan. This interpretation is also found in Augustine, Joh. Evang. Tract. (PL 35, 1435). OEH i p.83 has: Oli haueð huppen 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 nones. See note 15.27,29 above.
- 16.15 wor(d)lles is a SE form. See Intro. p.32.
- 16.15f. Jer. xvii 5.
- 16.25f. Matt. xvi 24, Mark viii 34, Luke ix 23.
- 16.28 Rode tacnieð 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 þat 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, þe Cristes naman mid soðum geleafan andetton bealdlice ... ac hie næron 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 Ðe 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, þet is, bearninde luue in to eorðlich heorte. The idea became a central theme in Richard Rolle's Incendium Amoris.
- 17.24 John i 9.
- 17.21 icleped Godes wisdom. Cp. 12.13ff and note.
- 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 byep som uolk þet doþ ynoz elmesse ac alnewey hi ne letep nazt to done hare greate zenne. Þe ilke elmesse ne ssel his nazt berze.
- 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 suæ 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).
- 19.12f. See I John iv 21: Et hoc mandatum habemus a Deo: ut qui diligit Deum, diligit et fratrem suum.
- 19.16 I Cor. xiii 3.

- 19.21 Gregory, Hom. in Evang. Bk.ii no. xxxviii (PL 76. 1288):
Sciendum vero est quia sicut in duobus lignis, superiore
videlicet et inferiore, vestis textitur, ita in duobus praeceptis
charitas habetur, in dilectione scilicet Dei, et proximi.
- 19.24 Cp. Haymo, Hom. de Tempore no. cxxxv (PL 118, 723): Vel
certe aliter per vestem nuptialem recte charitas figuratur,
quia sicut vestis plurimis filis contexitur, sic charitas
diversis virtutibus adornatur.
- 19.28,34 See Mitchell i paras. 1505-9 on the non-repetition or non-expression of the subject.
- 20.6f. I John ii 15.
- 20.8 ðes fader luue God almihtines. 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.
- 20.11 ðe liuigende lande. A widely-used phrase translating Latin terra viventium (here written on the margin by the scribe), and explained in this text (30.16) as ðat eche lif. The source is biblical (Jer. xi 19, Ezek. xxxii 23,24, etc. and several psalms).
- 20.14 ðat hali writt. This source remains untraced, and the extent of the quotation is uncertain.
- 20.17 rihtwise and onfald. Job i 1: Job...erat...simplex et rectus.
- 20.19 heiht = eiht. One of only two mis-uses of initial <h> by Scribe 1, the other being heize, 30.21. See Intro. p. xix.
- 20.20 wele. H. (note 41.20) suggests emendation to wole ("pestilence") since wele does not appear to fit the context. However, interpretation of wele as OE wæle ("slaughter", with a change æ > 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 (næft) 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 religiun. See note 1.11 above.

21.4 uir desider(o)rum. Dan ix 23.

21.5 ðe mann ðe naure etc. worldeſ zitsunge 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. woreldliche, 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 ðo ðe 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, Noe, Daniel, et Job: ipsi iustitia 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 Ecclesie quia ipse arcam in diluuiio gubernavit. ... in nomine Danielis...significantur servi Dei. ... In nomine Job significatur una illa de molendino qua~~e~~ 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 ða arche of ðe hali cherche. This simile can be found quite widely in patristic writings (see H. note 43.28 for examples). In OE and EME see Ælfric (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 lokied. A subjunctive seems more appropriate to the sense here, linked with the preceding subjunctive on 21.30 bien.
- 22.1 leðebeize. Derived from the little-used OE compound leoðu-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 beoð temptaciuns; 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 hurter, 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 hyrtan (see OED, MED). A very recent borrowing might have been expected to retain French u, 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 ðu hlesten etc. H. interprets this structure as an inverted conditional without conjunction and translates "If thou listenest..". The subjunctive wile seems to bear this out, but the following clause (ne scalt ðu etc.) begins with a capital, suggesting a paratactic rather than a subordinate 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 peše hadede mannen. Mitchell does not find this use of peše 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 muze.

22.32 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 Enigmata, 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 Inwyt. For possible influences on our author, see Ælfric, In Litaniam Maiore (Thorpe ii p.314): Swa swa of anum treowe springað manega bogas, swa gað of anre lufe manegra oðre mihta.

23.1 idon speken. On causative don see note 1.10/13.

23.14 cariteð. see note 9.34

23.22 John viii 47.

23.24 Gregory, In vii Ps. Poenit. Expositio (PL 79, 569): Qui sine humilitate virtutes congregat, quasi in ventum pulverem portat.

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

24.3 uirtutem 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 ðat liht 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 zesikst, isikð. (See also isiecp, 28.17; ziesichst, 62.16; zesikp, 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 Wa mai bien ðe blinde etc. Based on Bede, Opp. iii (PL 92, 639: veluti 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.
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 Hē 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 Sententiæ, 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 itimede þan deofle alswa deð mahze fisce þe isið þet es & ne isihz na þene hoc... He iseh þa monnisnesse on criste & nauht þa godcunnesse. The fish image comes from Gregory's Moralia.

- 25.12 þa haðene. 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. ðe trewe ðe 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): Þurh treow us com deað, þaða Adam geæt þone forbodenan æppel, and ðurh treow us com eft lif and alysednyss, ðaða Crist hangode on rode for ure alysednysse.
- 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 ðe hie ne mihten isien and soð mann, ðe 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 quicumque manducaverit panem hunc, vel biberit calicem Domini indigne, reus erit corporis et sanguinis Domini etc.

- 26.12 priestes ... biscofes, i.e. those who could give
absolution.
- 26.15-18 See 23.1-6, where Reason also speaks of having been side-
tracked, 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 Ælfric, Annunc.
S. Mariæ (Thorpe i, 196): Se engel grette Marian & cwæð þæt
heo wære mid Godes gife afylled. 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
gloriantum 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', inquit, 'Deus humilitatem ancillæ suæ'.
- 26.31f. Luke i 38.
- 27.2 Maledicta etc. This idea can be found in the Apocryphal
De Nativitate Mariæ Ch.ii (Tischendorf p.114): maledictum
omnem esse qui non genuisset masculum in Israel.
- 27.5f. Cp. Ælfric, Nat. Domini (Thorpe ii, 10): Ac þæt clæne
mæden Maria hæfde behaten hire mægðhad Gode. The source for
this belief is apocryphal. See De Nat. Mariæ Ch. vii and
Pseudo-Matt. Evang. ch. vii (Tischendorf pp. 65 and 118).
- 27.8ff Luke i 48, followed by a much-expanded paraphrase.
- 27.19,20 Luke i 49, 50.
- 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.
- 28.3 Luke i 52.

- 28.14 pis ðe 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 isiecp. On this spelling, see note 24.22,23.
- 28.26 drazeð te. This seems to be a slightly unusual use of dragen, but dragen + 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 cxi 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 ðurh ðene 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'.
- 30.19f. Prov. xxviii 14.
- 30.21 heize = eize. See note 20.19.
- 30.28f. Matt. x 28.
- 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 sæculum sæculi. This interpretation of it can be found in Hieronymus, Breviarum in Pss. (PL 26, 926): Timeat non timore gehennæ, aut timore poenæ, 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 diligit. On the two types of fear, cp. Ælfric, Nat. Un. Apost. (Thorpe ii, 524): Ege is twyfeald... An ege is butan lufe, oðer is mid lufe, and se is halig and clæne.
- 31.3 worelde woreld was a standard translation of Latin sæculum sæculi (31.2).
- 31.8 Eccles. vii 19.
- 31.15 of ðare iwundede herte, ðe bien iwunded. 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. xlv 6 (AV xlv 5).
- 31.21. scolde ... habbe misdou. On sculan in OE and ME in units dependent on expressions of sorrow, see Visser iii para.1544.

- 31.23 habben reuhðe of him seluen. Cp. Ayenbite p.197:
Yef þou wilt kueme god: haue uerst reuþe and merci of þine
zaulé. uor huo þet is kued and ontrewé 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 þet he muze
þe hwile þet 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 ær ðanne ðu habbe ðine sennes al aboht suggests a des-
cription 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 noþer helpen þer. i-bede ne almesse/ for
nis noþer inne helle. ore ne forziuenesse.
- 32.13 fram ðan euele buzen 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 zekynde etc. Cp. Ayenbite p. 157: Ich ssel
alneway hatye þe zenne; and louie þe kende. Also OEH i, 15:
luuan heore saule for cristes luue and heore uuel þe heo doð
þu azest to hetiene. Alfred's version of Gregory's Pastoral
Care (ed. Sweet, p.353): Swa mon ðonne sceal fulfremedlice
Godes fiend hatigean, ðette mon lufige ðæt ðæt hie beoð, &
hatige ðæt ðæt hie doð.
- 33.9 ære bie ðe mildce etc. H. finds no source for this,
quotation, but it may be based on Jas. ii 13: superexultant
misericordia 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,
Luke xviii 18-25, and also retold by Ælfric, Dom. V post Pent.
(Thorpe ii, 400).

- 33.26f. Matt. xix 16. (See note 33.24).
- 33.29 Luke xviii 20.
- 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.
- 34.9f. Luke vi 24.
- 34.12 richeise. Along with AR, the earliest recorded borrowing of OF richesse.
- 34.12-18 An allusion to the parable of the sower, Matt. xiii 3-23, Mark iv 1-20, Luke viii 4-15.
- 34.17 ne of Godd þenken. The ellipsis here could be a scribal error. þenken cannot depend on mai in the previous clause since it presumably has a different subject (ðe wrecche hierte rather than Godes word).
- 34.22 weneð. See note 6.23.
- 34.24 Soð icleped. See note 4.24.
Matt. vi 21.
- 35.6f. Not Solomon but Ecclesiasticus xxxii 24. Cp. CT A3530, B²2193.
- 35.9 naht at wise manne one, and þe bieð etc. An adversative conjunction would be expected here rather than and.
- 35.19ff. Luke ix 62.
- 35.25ff. Matt. xi 28, with translation of verses 29 and 30 also.
- 35.32 muzen. 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 mearke he [Christ] leide upon his icorene pa he steah 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 miht wunigen on ðare 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 seið. Paul in I Cor. x 13: Deus ... non patientur vos tentari supra id quod potestis.
- 36.18f. swa 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 ðurh lieules lare, i.e. cast out for pride as the Devil was cast out of heaven.
- 36.27 on gewrite. 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 ansæte. This word is unique to VV, from OE an, 'one, alone' + sæte, used in the OE compound land-sæta, '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 ræde. Cp. 35.6f.

37.8 Matt. v 25, Luke xii 58.

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 ðe crauiere. The Devil. The word derives from OE crafian, 'ask for, claim', but was also used for legal summons, cp. Med. Lat. cravare, 'postulare, mittere in iudicium' (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 ðin hucche trewer ðan ich? The earliest recorded use in English by about 100 years of OF hucche. 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 goddspelle 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 ðe 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 iudicare 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 haðene 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.
- 39.19f. Is. v 21.
- 39.24f. A translation of Is. v 23: Qui justificatis impium pro muneribus et justitiam justi aufertis ab eo.
- 39.28 auchte men. A use presumed by MED to have developed as a compound word from the ME noun auht (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 & agte.
- 39.29 Is. v 20.
- 39.32 Mammona iniquitatis comes from Luke xvi 9.
- 40.2 Luke vi 25.
- 40.4 beplaitið. 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 aiðer half, which suggests corrupt advocates.
- 40.5 w(r)ouhze. The original wouhze obviously came from OE woh (cp. wohze, 40.5). The corrector's insertion of <r> may stem from confusion with MDu. wrongh (which was being adopted at about this time), especially if <u> were read as <n>.

- 40.9 ðane eadi Iob folgin. Cp. 20.12ff. and note 21.21.
- 40.19 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'.
- 40.24. For the story of David and Bathsheba the wife of Uriah, see 2 Samuel xi.
- 40.25f. Ps. 1 (AV li), on which the rest of the section is based.
- 41.1-4 Ps. 19 (AV li 7): Asperges me hyssopo et mundabor.
Lavabis me et super nivem dealabor. The author's addition of hyssop of ðare holi rode is anachronistic for David.
of ðan holie watere is a reference to the blood flowing from the spear-wound in Christ's side, which was interpreted as a fulfilment of the prophecy in Ezek. xlvi 1-12, telling of a great river flowing from the right-hand (eastward) side of a house, and of the great healing power of the waters of this river. On the interpretation, see Hieronymus, Comm. in Ezech.Bk. 14 Ch. 47 (PL 25, 488).
- 41.5 Ps. 1 12 (AV li 10).
- 41.12 Ib. verse 13 (11).
- 41.19 Ib. verse 14 (12).
- 41.25f. Ib. verse 15 (13).
- 41.33 ðane froure gost. 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.
- 41.34 sune. I do not know why H. translates this "vision". It appears to me to be a straight-forward reference to Christ.
- 42.1f. teares ... uppe ðe fordruzede londe. 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.
- 42.4 Ps. xv 2 (AV xvi 2).
- 42.9f. Ps. 1 19 (AV li 17).

- 42.11ff. Ps. 1 19 (AV li 17): Cor contritum et humilitatum,
Deus, non despicias.
- 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 andȝet. Andȝeat was the standard OE gloss for Latin intellectus, but VV is among the last recorded uses of the word.
- 42.29 hie dieð understonden of Gode. There is either an omission of the object of dieð/subject of understonden, or understonden is used as a noun.
- 42.32f. Ps. xxxi 8 (AV xxxii 8).
- 43.5ff. Cp. the description of andȝeat (prudentia) below, 49.25ff.
- 43.9 Ps. liv 9 (AV lv 8).
- 43.17 to mine behoſte etc. H. takes on te as on pe, and translates "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 wunizen 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 drifst 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 infinitive 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 reste as a noun and translate "if we first make him a resting-place in ourselves". (See BT rest III).

- 43.33 Matt. vi 33, Luke xii 31.
- 44.2 Deut. viii 3, continuing sed in omni verbo, quod egreditur de ore Dei, quoted in Matt. iv 4 and Luke iv 4.
- 44.3 leueð. Spellings of the verb libben with <e> derive from back-mutated forms in OE which then moved from io to eo in WS and Mercian (Campbell, paras. 205, 213-4).
- 44.5 Romans xiv 17.
- 44.12 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 wunizen may have been omitted, or rixit may have replaced a verb with this meaning in the original.
- 44.16 There is no MS punctuation between scilde ðe 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 fareð hom. Cp. 11.32 and note.
- 44.26ff. H. translates ziuernesse 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 (gula, luxuria, avaritia, ira, invidia, vana gloria, superbia) where invidia, absent in the list of sins at the beginning of the work, has replaced tristitia and acedia. Giuernesse, galnesse and zitsinge derive from the standard OE translations of gula, luxuria and avaritia (see Bloomfield (1952) Appendix II), but falling out of use by the mid 13th century; wraððe and nið combine to make a new translation of ira; and ande, a general word for malice or enmity in OE, translates invidia.
- 44.29 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 ðine 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.
- 46.5ff. Cp. Gregory, Expos. on Ps. xxxvii (PL 79, 569): Sicut jam dictum est, per ossa virtutes accipimus, quia sine eis nullum in anima robur habemus.
- 46.8 He nis naht lihtlich 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 -an 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 Godes agen anlicnesse. Cp. 11.9ff. and note.
- 47.24 aruednesses. The latest recorded use of this word in MED.
- 47.27 ich mihte ðis 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 wæl, wel: 'pool, water') and wriðe (OE wriða: '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. lxxxix, 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 stedel (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 staðol III).
- 48.2 Gal. v 17.

- 48.25 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. Pais 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 bonæ voluntatis, and Christ's parting words to his disciples, John xiv 27: Pacem relinquo vobis; pacem meam 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.
- 49.16ff. Matt. x 12-13, Luke x 5-6. The subject is similarly treated by Ælfric, In Nat. Plu. Apost. (Thorpe ii, 534).
- 49.21 Ʒepnesse. Used several times in this text, an apparently unique formation from the OE adj. Ʒeap. The noun in OE was Ʒeapscipe.
- 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.lii).
- 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 Ayenbite p. 263.
- 50.5 he is to luuizen etc. Cp. 1.11, 46.8, and notes
- 50.7 Matt. xii, Luke vi 45.

- 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 serpentis. Cp. also
OEH ii 195: anes kinnes neddres is þe mid hire lichame haleð
hire heued pane he beð of harme offered for hire lif is on
hire heued. In both cases the allegorical interpretation is
different.
- 50.26 and æure of alle þinge 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 bie 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 deð to herme þenne 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 Forzapnesse.
- 51.12 Sion, þat is tokned sceawinge. Cp. Ælfric, In Dom. Palm.
(Thorpe i, 210): Sion is an dun, and heo is gecweden 'Sceawung-
stow', based on Augustine, who explains the customary inter-
pretation, speculatio, as visio et contemplatio (En. in Ps. xcviij,
PL 37, 1261) The idea of a watch-tower may come from
Hieronymus (Lib. de Nom. Heb., PL 23, 863): Sion, specula vel
speculator, sive scopulus, but there is no traceable source
for our author's allegorical interpretation.
- 51.16 W is written as W by a later hand over an erasure. The
word was probably originally ælle (cp. 45.23, 57.7). Welle
is not otherwise used as an exclamation in this text.
- 51.23ff. ðo werewede gostes etc. Cp. the dream of Furseus (Ælfric
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 þe helpen etc. H. (note 103/25) suggests the emendation of ne to ðanne because of a faint ð in the margin and an insertion mark between werkes and ne. If an emendation is made, it would be better to read ða ne mai, since a negator with mai would clearly be expected in this negative structure, and ð probably represents "then", balancing þo, "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 iudex 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 festo unius virginis non martyris, 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 ðe scaftes 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 wāndede. See Intro. p. xii.
- 52.22 I Cor. xi 31.
- 52.23 seizeð. H. translates "sift" but this makes poor sense. The form probably derives from seon ('see'), with a meaning of 'understand' (See BT 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 mæzeniz.
- 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.
- 53.7 Cp. Ps. lx 4 (AV lxi 3): Deduxisti me, quia factus es spes mea: turris fortitudinis a facie inimici.
- 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 ðese 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. ðe laste = ðelas ðe. Jordan para. 205 explains this sound change.

- 54.19 Cp. Matt. xv 14: Cæcus autem, si cæco ducatum præstet, ambo in foveam cadunt.
- 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 Ierusalem. See Gal. iv 22-31, where the idea of two Jerusalems, 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 rihte spuse = Sara. on his michele ielde: he was 100 year old according to Gen. xxi 5.
- 55.14 Isaac, þat is blisse. Cp. Bede's Hexameron Bk. iv (PL 91, 185): Isaac interpretatur Risus sive Gaudium.
- 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.
- 55.27f. tua deaðes. Cp. Blickling Homilies p.77: þa unlæden noldan gepencean þæt Drihten hine mihte eft aweccan, swa he hine ær of swale deape awehte þurh þone mægenþrym.

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 ðe ðeof etc. See Luke xxiii 39-43.

56.4 Luke vi 36. The correction of ð'apostel to Jesu Christ by Hand 4 is technically correct.

56.5f. Matt. v 7.

56.9 Ps. lxxxiv 11 (AV lxxxv 10).

56.9f. Soð 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. Beatæ Mariæ 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 Soð was leðebel 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 (Rewðe) 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 wiðuten strençpe. 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 1ff.
- 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 ðe was wisdom. Cp. 12.14 and see note 12.13ff.
- 58.33 34 Ðurh Eue ... Ðurh 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 Mariæ.
- 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 muchele. eueles 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): Pat ut-flowende blod wæs ure alysednys on synna forgifenyse, mid soðum geleafan. Pat water witodlice wæs ure fulluht. Also OEH i, 283: Pe blod pat bohte, pe water pat te world wesch of sake and of sunne.

- 59.24 his = is. See Intro. p.xix f.
- 59.29f. Matt. xvii 5.
- 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 ða hali writt etc. This source remains untraced.
- 60.25 ða time ðe etc. ðe, as a relative particle, can serve both as the object of n'acoureð and the subject of is forð zegan.
- 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. ðat ilke scame etc. Cp. Ayenbite p.179: Pe ssame þet me heþ ine þe zigginge of þe senne is grat del of þe 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 ðe hali write etc. De Vera et Falsa Poen. Ch. 10
- 61.21ff. Ecclesiasticus v 5-6
- 61.26 zie = 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 spes 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 quærunt, cum corde videatur, sicut alibi scriptum est, "Et in simplicitate cordis quærите 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 ezen of þe herte, skele and understandinge. Also the Liber de Spiritu et Anima attributed to St. Augustine (PL 40, 785): Oculus animæ 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 þe blinde latt þane blinde. See 54.10 and note.

63.11ff. Wulfstan also attacks this kind of teaching (p.55):

cwepað eac to worde þa, ðe syndan stunte, þæt mycel forhæfednes lytel behealde, ac þæt mete wære mannum gescapen to ðam anum, þæt men his scoldan brucan, and wimman eac to hæmede þam, ðe þæs 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.

- 64.4 forþan euel to done etc. This is also a principal theme of Boethius' Consolation of Philosophy, Bk. IV, Prose 2.
- 64.16 Hie behet maidenhad etc. See note 27.5f.
- 64.20 þe apostel: St. Paul in I Cor. vii.
- 64.24 Matt. xix 12.
- 64.27 Cp. 61.24, where clannesse also translates mundicia.
- 64.30f. Heb. xii 14.
- 64.31 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.
- 65.1 wiðuten 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.
- 65.2 þrie 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.
- 65.10 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).
- 65.23f. II Cor. xi 2.
- 65.27 Cp. 14.5 and note.
- 65.29f. Rom. viii 35.
- 66.4 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.
- 66.7 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 leueð. See note 44.3 on this form.

67.13f. I Pet. ii 11.

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

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

67.22 ðat 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. zelaste ðrie daizes fare = verse 3.

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 fæste (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.

- 68.25 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".
- 68.26 Wulfstan (Homilies, xvii) also forbids drinking during fasting.
- 68.30,35 Philipp. iii 19.
- 69.1f. I Cor. vi 10.
- 69.4f. Cp. Blickling Homilies, p. 99: "Ic eow halsige," cwæp Augustinus, "pæt ge gongan to byrgenne weligra manna, þonne magon ge geseon sweotole bysene..."
- 69.10 þe...noht n'agrist. Reflexive uses of agrisen were relatively frequent in ME (MED 1a), though not in OE.
- 69.16 I Peter v 8.
- 69.20f. Source unidentified.
- 69.28 II Cor. ix 7.
- 69.29 bieð to wiðealden. See note 46.8.
- 70.1 Ingehied. The latest recorded use in ME. The word is also used as a synonym for witt, translating sciencia (32.11), and the interpretation there - the ability to recognise the sins and virtues - is similar to this interpretation.
- 70.6 of alles kennes. This group may also be dependent on zewitnesse (line 5), or there may be some minor omission in the text.
- 70.12f. I John iii 21, the translation including verse 22.
- 70.13 undernemeð. 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.
- 70.14 þe Godd hateð and we (MS ðe) luuieð. 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 luuieð 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. Ðanne 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: Forþam þonne we us biddæþ, þonne spece we wið Gode; ant þonne we redæð, þonne specð God to us.

70.21ff. Gif þu 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.

70.32f. Matt. vi 6.

71.2 zebidden ðe. Reflexive forms of zebidan were usual in OE, but not usual for the un-prefixed form bidan, 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 malæ conscientiæ 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.
- 72.12 Luke xviii 13.
- 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.
- 72.23ff. Seinte Peter etc. See Luke xxii 60-62.
- 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.
- 72.27f. Marie Magdalene. See Luke vii 36-50, especially 38.
- 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 i[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. Ayenbite p. 171.11:
and ofte mid his teares his bed wesse, pet is, his inwyt.
- 73.15ff. See 2 Kings xx 1-6; Is. xxxviii 1-5.

- 73.19 richeise is best taken as the object of laten, with lað and lef as parallel complements of is.
- 73.22 bliðeliche idon. The implication is clearly one of doing good deeds, but a word (such as 'good') may have been omitted. H. translates bliðeliche "kindly", but this is not found elsewhere and in any case makes a very weak version of the biblical original.
- 73.25 hamward. This elliptical use with no verb of motion is frequently found in both OE and ME.
- 73.25f. Is. xxxviii 5.
- 73.31 Ps. lxxix 6 (AV lxxx 5).
- 74.1f. Ib.
- 74.3 oðres kennes teares. On the idea of different kinds of tears see e.g. OEH i, 158.
- 74.8. skelewisnesse. This nominal form (the adj. skelewis + nesse) is not recorded anywhere else. Cp. 74.22 where the more usual skele is used.
- 74.10 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 Vitæ 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.
- 74.11 pe hire wile rixin etc. H. translates "who wills her to reign" which seems somewhat strained. Hall suggests rixin is a mistake caused by rixið earlier in the same sentence, and that the original word may have been hlesten, which often occurs as a doublet with folgin in this text, and makes better sense.
- 74.12 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 Vitæ Patrum version: Quodam autem tempore convenerunt plurimi seniorum...

- 74.19 cn of ða eldest=St. Anthony in the Vitæ 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 hæc quæ dixistis, necessaria sunt et utilia sitientibus Deum: sed his principalem tribuere gratiam, nequaquam nos innumerabiles multorum fratrum casus et experientia permittunt. Nam sæpe vidimus fratres has observationes tenentes, repentino casu deceptos, eo quod in bono quod coeperant, discretionem minime tenuerunt." Hall suggests inamde is a mis-copying of in a mūde (giving a previously unrecorded meaning to munde) or in a niede, translating repentino 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 (quæ dixistis), and it is possible that the phrase inamde mihten has become attached to the second alle ðesen 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 præcepto legis cauda hostiæ in sacrificio iubetur offerri. In cauda quippe finis est corporis; et ille bene immolat qui sacrificium boni operis usque ad finem debitæ perducit actionis. The biblical source is Lev. xxii 23.
- 75.3f. Matt. x 22, xxiv 13.
- 75.15 Hvte = ute. Cp. wuten, 11.22.
- 75.22 pat ðu Godd ne herize. 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

Æ is listed under ae, ȝ follows g, and p/ð follows t. U and v are listed together and y is listed under i. Forms from which the ME words are derived are given in brackets after each entry, and are OE unless otherwise stated.

Additional abbreviations:

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

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 bæc)
- abeggen v. pay for, redeem 51.26 pp. aboht 32.1 (abycgan)
- abide v. abide pres.subj.sing. 34.5 (abīdan)
- 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)
- acseð v. ask pres.ind.3 sing. 52.10 (acsian, ascian)
- acph v. ache pres.ind.3 sing. 45.28 (acan)
- acwellan v. kill 4.19 (acwellan)
- ædinesse see eadinesse
- ælche; æld; ælle adj. see alche; eald; al
- ælle excl. oh! 45.23 57.7 (eālā)
- almesse see almesse
- ænde n. end 2.1 9.16 12.3 etc. ande 2.3 9.8 16.10 (OA ænde)
- angel; ani; ænne 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.
ærrer 41.31 arer 58.31 arrer 22.29 25.16 35.17 etc. harrer
66.20 superl. arst 1.2 6.15 7.31 etc. (ær)
- æure 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 (æfre, æfer)
- æurema adv. evermore 51.31 aurema 64.16 æuremo 29.14 48.4
(æfre + mā)
- æurilch see aurich
- afleien v. put to flight 36.20 (aflian)
- aforewarde adv. first 52.3 (a + foreweard)
- 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 (æfter)

- aginnen v. begin 50.23 anginnen 13.23 pres.ind.plu. anginneð
45.12 pret. 3 sing. agann 55.32 pret.ind.plu. agunnen 74.24
pp. agunnen 75.5 azunnen 1.10 (azinnan, anzinnan)
- azean (1) prep. against, towards, in return for 4.10 6.18 7.19
etc. azen 36.11
(2) adv. again, back 38.22 41.20 44.22 etc. (azeān, onzeān)
- azeanes (1) prep. against 2.22 3.8 4.32 etc. azenes 37.7 44.13
onzeanes 7.28 44.1 52.15 66.12 onzeanes 31.18
(2) conj. azeanes ðat 59.9-16 (prev. + adverbial -es)
- azen adj. own 7.4,6.15 11.12 etc. auzen 6.29 45.25 64.6 awen
17.5 51.29 auwen 26.28 azene 3.2 6.27 7.10 etc. azwene
4.7 auzene 5.19 11.18 14.17 etc. awene 1.1 6.26 9.28
etc. auene 20.22 G. azenes 55.7 (āzen)
- azen v. own, have, ought, be obliged pres.ind. 1 sing. awh 7.16
2 sing. aust 16.24 20.17 37.20 etc. auzhst 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 aup
35.11 plu. azen 68.17 71.14 azeð 7.3 54.1 aweð 17.6
30.30 (āzan)
- azen prep. see azean
- ah; aingles see azen v.; angel
- aiðer (1) adj. either 40.7 oðer 53.14
(2) conj. both ... and 3.23 6.21 17.12 etc. aiðer ze ...
ze 6.8 (āzðer)
- akenned pp. begotten 12.14 (acennan)
- al see all
- alche adj. each, every 9.13 10.16 17.26 etc. ælche 5.7 8.12 38.10
44.14 ællch 9.15 ællche 9.26 elch 30.33 61.19 ealch 38.24
alchne 19.34 ælchen 49.16 alchere 65.26 70.27 elchere 37.19
38.20 (ælc)
- alder n. prince, chief 55.5 (OA aldor)
- 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. aliesde 59.26 (aliesen)
- aliesend n. saviour, redeemer 59.26 D. aliesende 50.33 (aliesend)
- aliesendnesse n. redemption 57.13 (cp. aliesednes, aliesend)
- all (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. ælle 24.30 D. allen 49.12 G. alles

- 12.17 15.27 allre 60.9 alre 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 ælmesse 32.3 (almesse)
- almihti adj. almighty 5.16 6.24 7.31 etc. allmihti 11.6 almihtin
3.9 30.25 62.24 etc. almihtines 20.8 (almihtiz)
- alswa adv., conj. as, so, as if, also 3.12 6.20 7.7,23 etc.
allswa 28.3 alswa 1.14 2.21 3.20 etc. allswa 26.2 45.23
also 14.21 33.9 45.2 etc. also 9.6 32.35 38.31 etc.
(al swa)
- am see bien
- amang prep. among 34.16 amang 38.2 among 40.19 (on mangz)
- amide prep. in the middle of 25.27 (on middan)
- amidewarde prep. in, in the middle of 23.27 24.22 25.25 (prev.
+ weard)
- amti adj. empty 11.23 (amtiz)
- 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 ænne 55.13 a 9.6
15.19 19.27 etc. hone 61.18 ones 19.33 onen 62.17
are 15.25 (ān)
- analð; anaon see onalð; anon
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- clerec n. clerk 40.16 (OE cler(i)c, OF clerc)
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- cnelið v. kneel pres.ind.plu. 25.3 imp.sing. cnyle 72.9 (cneōlian)
- cnewes n. plu. knees 25.3 (cneōw)
- cnewlinge n. kneeling 63.1 (from cneōlian)
- cniht n. knight 60.17 (cniht)
- cold adj. cold 53.20 54.6 (WS ceald, OA cald)
- comen see cumen
- corne n. corn D. 14.19 (corn)
- costninges n. temptations 59.25 (costnung)

- craftes n. plu. skills 32.12 (cræft)
crauen v. accuse 37.19 (crafian)
crauiere n. accuser D. 37.11,18 (from prev. See note 37.18)
crepp v. pres.ind.3 sing. creep 50.29 imp.sing. crep 50.31
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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. cumb 2.7 5.18 9.3,27 etc. cumð 9.17
17.28 22.19 etc. cumeð 14.33 60.29 plu. cumeð 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 cumeð 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. cuðe 4.21 plu.
cuðen 4.23 (cunnan).
curune n. crown 7.8 (ONF curune)
cwelleres n. plu. killers 37.12 (cwellere)
cweðen v. say 5.13 pret.ind.3 sing. cwað 26.32 33.28,32 etc.
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cwide n. legacy 73.17 (cwide)
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- dade n. deed 63.14 73.23,29 plu. dades 7.21 8.26 70.6
dædes 51.11 (dæd)

- dai n. day 5.7 8.12 9.13 etc. daig 68.26,32,34 etc. D. daize
1.25 2.3 4.22 etc. G. daizes 8.16 19.33 72.23 plu.
daizes 68.4,9,15 dazas 13.22 dazes 68.13 daizen 33.26
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- dale n. share, part 2.17 10.9 dole 55.22 (dæl)
- dale v. share, divide pres.ind. 1 sing. 19.17 deale 32.33 2 sing.
dalst 22.24 pret.ind.plu. dælden 38.25 (dælan)
- dead adj. dead 14.25 73.18 deade 7.23 38.18 55.27 (dead)
- deadbote n. penance 52.24 (dæd bōte)
- deadliche adj. mortal 25.4 30.14,24 54.15 dedlich 71.29
(deadlice)
- deale see dale v.
- deað n. death 3.15,20 4.18 12.25 etc. D. deaðe 1.9 3.28
4.3 etc. G. deaðes 25.23 55.28 (deap)
- deawe adj. deaf 37.34 (deaf)
- dede, dedest, deden see don
- deme n. judge 38.18 (dēma)
- demen v. judge 12.27 26.14 pres.ind.plu. diemeð 28.32 subj.
plu. demen 52.23 pp. idemd 38.31 52.25 59.2 (dēman)
- depnesse n. depth 2.10 (deōpness)
- derewurðe adj. precious 7.12 21.14 40.26 etc. derwurðe 64.13
derwurðe 67.22 superl. derewurðeste 25.28 (deōrwrpe)
- derien v. harm, hurt 50.30 derizen 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, deð see don
- diepliche adv. deeply 3.22 (deōplīce)
- dier n. animal 46.12 69.19 74.30 (deōr)
- diemeð; dierne; diest, dieð see demen; derne; don
- dieuel n. devil 4.25,28 13.10 etc. deuel 11.18 14.26 24.6 etc.
D. dieulen 28.1 G. dieules 9.15 19.7 20.26 etc. deules
14.22 22.13 67.27 plu. D. dieulen 9.5,33 45.2 (deōfol)
- dieuliche 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. (dōm)

- domesdai n. judgement day 12.27 domesdaige 5.11 (dōmes dæg)
domesmann n. judge 60.22 (dōmes 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. diest 4.28
20.2 51.5 3 sing. doð 1.13,15 2.28 etc. doþ 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
doþ 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. gedon 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 drædeð 31.1 imp.sing. dræd 30.33
plu. drædeð 30.29 pres.p. dradinde 29.15 (drædan)
dradnesse n. fear 29.18 30.12 31.3,5 etc. drædnesse 29.17,23
30.3 31.2 (from prev.)
drazeð v. draw pres.ind.plu. 28.26 (drazan)
drench n. drink 44.7 drenkch 43.29 D. drinke 68.28 plu.
drenches 21.10 63.12 67.11 etc. (drync + influence of drincan)
drieri adj. dreary 1.12 (drēorig)
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)
drinkerer n. plu. drinkers 69.2 (drincere)
driuen v. drive, do, follow 20.32 pres.ind. 2 sing. drifst 43.18
3 sing. drifð 41.16 drifþ 49.30 plu. driueð 14.9 pret.ind.
3 sing. drof 45.6 pp. gedriuen 3.13 55.6 idriuen 65.6
(drifan)
drope n. drop 72.32 plu. dropes 21.31 (dropa)
drunkenesse n. drunkenness 11.26 (druncenness)
dumbe adj. dumb 37.34 54.20,21 (dumb)
dune n. hill 51.2,15 55.12,21 71.11 (dūn)
dure n. door 71.3,6 plu. duren 49.23 (duru)
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)

dwellest 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
 eadize 51.4 55.22 56.32 plu. eadizen 17.23 (eādiȝ)
eadinesse n. happiness 12.7 16.22 21.1 etc. (eādiȝness)
eadmode adj. meek, humble 24.10 28.25 29.1,10 (eādmōd)
eadmodliche adv. meekly, humbly 19.6 56.31 64.23 70.26
 (eādmōdlice)
eadmodnesse n. humility 3.2 15.12 23.26 etc. eadmodnesse 24.1
 plu. eadmodnesses 62.18 (eādmōdness)
ealch see alche
ealde adj. old 3.24 54.4 55.30 etc. elde 13.26 superl.
 eldest 74.19 (eald)
eallesher see ellesher
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
 (eāre)
earme adj. poor, wretched 8.24 31.32 44.34 51.16 arme 10.15
 (earm)
earnunge n. merit 10.19,21 14.6 (earnung)
earres n. foretaste 15.28 erres 9.28 (OF erres)
eare see ære
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 (eāca)
eche adj. eternal 4.3 9.31 12.28,29 etc. (ēce)
echen v. increase 25.15 pres.ind. 3 sing. ecō 2.26 pp. ieht
 73.28 (ēcan)
ecnesse n. eternity 10.25 (ēcness)
eft adv., conj. again 5.25 6.4 7.1 etc. (eft)
eftsones adv., conj. 15.10 35.15 44.14 etc. (eftsōna + es)
eifulle adj. terrible, awe-inspiring 9.5 (eȝeful)
eize n. awe, fear 9.29 63.16 70.25 eizhe 27.26 40.21
 heize 30.21 (eȝe)

- 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)ze)
- eihte n. property 8.12,14 16.15 etc. heihte 20.19 (ēht)
- eilest v. harm pres.ind.2 sing. 66.11 pret.ind. 3 sing.
eilede 66.6 plu. eileden 66.8 (ezlian)
- eisliche adj. awful 9.25 52.32 (ezeslīc)
- eisliche adv. awfully 46.24 (ezeslice)
- elch see alche
- elde(st) see ealde
- eldren n. parents 51.23 54.4 (non-WS eldran)
- 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 hwār)
- embe prep. about, around 20.23 23.4 24.2 etc. (ymbe)
- embehwile adv. sometimes 31.32 (prev. + hwīl)
- embeðanc n. thought, care 34.14 embeþanc 19.26 D. embeðanke
51.15 embeþanke 70.24 plu. embeðankes 34.16 (ymbe + þanc)
- emcristen n. fellow-christian 5.23 30.20 39.13 etc. emcristenn
39.4 G. emcristenes 33.12 (emne cristen)
- emlich adj. alike 15.13 emliche 12.16 (emlic)
- engelisc adj. English 31.14 (enzlisc)
- enne see an
- eorða see ierðe
- eremite; erres see hermit; earres
- eruename n. inheritance 58.10 (erfe + nām)
- 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)
- eu see ze
- euel n. evil 4.14 6.18 13.33 etc. D. euele 9.18 29.30 30.23
etc. G. eueles 14.12 plu. eueles 19.11 51.2 (yfel)
- euel adj. 5.3 14.8 29.31 50.31 euele 5.4 7.25 15.7 etc.
eule 73.12 heuele 5.1 eueles 4.6 (yfel)
- euele adv. evilly 5.8 12.28 28.22 etc. (yfele)
- euelnesse n. evilness 5.14 56.26 63.9 (yfelness)
- eure; euwꝛ see æure; ze

F, f

fader n. father 3.14,28 4.25 5.7 etc. plu. faderes 3.26 7.1
13.15 etc. (fæder)

fællen v. fall 10.15 pres.ind.plu. falleð 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. (fægzer)

fandinge n. trial, temptation D. 21.29,30 plu. fandinges 36.11
fondinges 14.22 19.8 51.3 53.24 (fandungz)

fare n. journey 64.4 (faru)

faren v. go, travel 36.24 fare 11.22 pres.ind. 3 sing. farð
2.27 8.29 13.10 etc. plu. fareð 17.5 22.8 36.20 39.13
subj.sing. fare 7.2 51.21 plu. faren 27.31 imp.plu.
fareð 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.
fasteð 68.25 imp.plu. fasteð 9.17 pres.p. fastinde 68.17
pret.ind. 3 sing. faste 68.9,15 fastede 68.13 (fæstan)

fastliche adv. firmly 10.10 13.16 14.32 etc. (fæstliche)

fatt n. vat, vessel 61.34 67.20,22 plu. faten 61.33 (fæt)

feawe adj. few 12.2 22.27 28.13 66.21 (feawe)

fedan v. feed 69.24 74.17 pres.ind. 3 sing. fett 26.3 plu.
fedeð 26.2 imp.sing. fed 74.1 pp. ifedd 21.12 54.34
(fēdan)

fell see fællen

felauscipe n. fellowship 20.31 (next + scipe)

felawzes n. plu. fellows 69.5 (OE feolaza < ON felazi)

fele adj. many 10.16 11.27 14.27 etc. (fēlan)

fillen v. fill 68.34 69.9 pres.ind 3 sing. felð 41.33
(fyllan)

felste n. help 75.12 (fylstan)

felðes 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.
(fȳr)

fif num. five 3.16 8.1,2,5,7 etc. (fif)

fiftene num. fifteen 73.27 (fiftene)

fihten v. fight pres.ind.plu. 44.35 (feohtan)

finden v. find 24.11 36.33 37.2 etc. pres.ind. 2 sing. finst
22.27 3 sing. fint 47.8 plu. findeð 6.4 7.5 36.27 etc.
findeþ 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
(findan)

fingre n. finger 24.25 (finger)

firliche adv. suddenly 61.15 (færlice, fērlice)

first n. time 8.19 fierst 44.16 ferst 73.22 D. firste 8.23
(OK ferst)

fiteres n. rags 24.29 (cp. Yorks./Lincs. dialect fitters)

fiðeres n. plu. wings 50.34 (fiþere)

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 fläsch 48.23 flasch
26.1 D. flesce 43.29 65.28 flesche 43.7 48.24 G. flesces
44.29 flasches 54.33 flesches 11.24 19.8 67.14 (flāsc)

flesliches adj. carnal 21.5 (flāslīc)

flizen n. plu. flies 44.33 (fleoze)

flode n. flood D. 21.24 (flōd)

flotien v. float 16.4 (flotian)

flowinde pres.p. flowing 40.33 (flōwan)

flum n. river 60.6 (OF flum, Lat. flumen)

folzin v. follow 7.6 11.19,20 16.27 etc. folzien 53.2 pres.ind.
3 sing. folzeð 11.23 35.24 55.3 folzið 49.8 64.14 plu.
folzið 7.14 20.26 21.3 etc. folzieð 28.1 subj.sing. folze
54.33 55.20 folzhi 13.18 plu. folzin 7.5 imp.sing. folze
34.3 37.12 66.10 folzih 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 (folzian)

folzeres n. plu. followers 20.26 28.2 (folzere)

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 finden

fondin v. tempt, test 36.17 pres.ind. 3 sing. fandeð 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. forbysne 24.12
(forebysen)

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

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

forcuðere comp. adv. more wicked 25.13 superl. forcubeste 25.13
(forcub)

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

fordruzede pp. dried up 41.1 42.1 (fordruzian)

forealded pp. old 41.10 (for + ealdian)

forenamnde pp. forementioned 7.28 (fore + namnian)

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

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

forgelt adj. guilty 72.11,14,18 forgilt 3.25 forzelt 3.8 6.14
10.29 etc. forzielt 5.4 42.15 forzilt 33.9 forzeilt 59.9
forgilte 31.17 56.13,33 72.27 forgelte 72.26 forzelte
39.24 47.29 forzeltes 47.23 (pp. of OE forzyltan)

forzeten v. forget 43.22 pres.ind. 1 sing. forzete 23.17 43.24
plu. forziteð 3.6 subj.sing. forzete 43.23 plu. forzeten
34.12 imp.sing. forzeit 75.21 pp. forzeten 43.21 (forzytan)

forzieldan v. repay 37.32,35 pp. forzolden 37.35 (forzieldan)

forziuen v. forgive 13.12 61.21 forziuene 10.7 pres.ind. 2 sing.
forzifst 19.34 pret.ind. 2 sing. forzaue 42.17 72.26 3 sing.
forzaf 55.30,31 pp. forziuen 25.30 forziuene 55.33 (forzyfan)

- forziuenesse n. forgiveness 9.19 10.6 19.6 forgiueneſſe 7.32
forziifneſſe 61.6 68.7 72.2,11 (forziifneſſe)
- forziuenlich adj. venial 72.16 forziuenliche 61.8 (forziifenlic)
- forzolden see forziolden
- forhaten pp. promised 1.14 (forhātan)
- forholen pp. hidden 61.10 (forhelan)
- forhowest v. despise pres.ind.2 sing. 32.28 3 sing. forhoweð
32.20 pret.ind. 3 sing. forhowede 61.17 (forhozian)
- foriswelzen v. swallow 22.26 pp. forswolezen 69.18 69.19
(for(ze)swelzan)
- forlaiz see forlize
- forlaten v. leave, forsake 55.7 pres.ind. 2 sing. forlatst 32.28
51.21 3 sing. forlat 35.21,23 plu. forlateð 17.3 27.27
51.22 forlætēþ 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. (forlætān)
- forleire n. sexual intercourse 65.18 (forlizer)
- forliesen v. lose, destroy, dismiss 5.16 19.32 20.10 etc. pres.ind. 2 sing.
forliest 2.29 32.21,23 etc. plu. forlieseð 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
(forleōsan)
- forlize v. fornicate, commit adultery, rape imp.sing. 33.31 pret.ind.
3 sing. forlaiz 40.21 pp. forleizen 65.12 forleiene 55.29
(forliczan)
- 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.
forsakþ 22.6 plu. forsakeð 14.26 pret.ind. 3 sing. forsoch
72.24 pp. forsaken 11.29 42.16 55.31 forsakene 1.1 36.23
(forsacan)
- forsceawin v. show, foreshow 8.29 (forsceawian)
- forsceawneſſe n. foresight 51.8,9 (from prev.)
- forswald pp. scorched 59.24 (forswālan)
- forswerizen v. swear 4.16 forsweren 4.7 pres.ind.plu. forswerieð
30.26 (forswerian)

forswolegen see foriswelzen

forð adv. forth, forward 4.3 5.17 9.33 etc. forþ 12.15 comp.

forðer 23.1 27.28 29.28 39.28 furðer 28.3 35.28 (forþ)

forðan conj. because, for 1.9 2.11,13,25 etc. forþan 64.4

65.19,26 (forþam, forþan)

forðdragen v. draw forth 73.29 (forþ + dragan)

forðen adv. even 16.15 (furþan, forþum)

forði adv. because, therefore 3.25 5.9,16 etc. forþi 27.12

64.5 66.9 etc. (for þy)

forðsceawin v. show 73.23 (forþ + sceawian)

forðsiðe n. departing, death D. 8.24 (forþ sib)

forwurpen v. cast out 41.13 pres.ind.plu. forwerpeð 36.22

subj.sing. forwerp 41.15 pret.ind. 1/3 sing. forwarp

41.11,14 pp. forworpen 6.30 (forweorpan)

forwurðeð v. perish pret.ind.plu. 16.12 pp. forwurðen 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 (feowertig)

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)

freme n. profit, advantage 23.30 43.17 (fremu)

frie adj. free 67.30 (freo)

friend n. friend 10.26 D. frend 57.30 plu. friend 32.6 37.31

40.7 D. friende 4.8 frienden 20.22 (freond)

friurenesses n. plu. consolations 28.18 (frōfor + nes)

frieurien v. console 42.24 pres.ind. 3 sing. frieureð 43.26

freureð 52.22 pp. gefrieured 41.32 (frōfrian)

froure n. comfort 41.33 48.1 (frōfor)

fule adj. foul 26.9,10 31.30 etc. (ful)

fulfremed pp. finished 19.23 (full fremman)

fulgewis adv. truly 32.29 52.3 66.1 fuliwis 28.23 (full + zewis)

full adj. full 7.24,25 19.24 etc. fulle 32.22 (full)

fulliche adv. fully 25.8 (fullice)

fultume n. help, grace D. 11.32 23.3,13 etc. (fultum)

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- gadereð v. gather pres.ind.3 sing. 23.26 pp. igadered 45.14
74.13 75.16 zeigadered 45.24 (zad(e)rian)
- galnesse n. fornication 11.27 44.27 65.4 67.19 plu. galnesses
21.11,18 (zalness)
- gan v. go infin. gone 63.31 pres.ind.2 sing. gost 42.34 3 sing.
gað 63.4 69.17,19 plu. gað 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. gað 9.30 26.34 pret.ind.3 sing. ziede 34.3,7 41.2
etc. pp. zegan 60.26 (zan)
- gann v. begin pret.ind.3 sing. 60.5 pp. zegunnen 23.9 50.27
izunnen 23.2 (zinnan)
- 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 gastes 45.5 51.23 (zäst)
- gastlich adj. spiritual 36.29,34 gastliche 3.26 7.1 21.19,27
etc. gostliche 42.30 (zästlic)
- gate n. gate 45.17 59.31 plu. gaten 49.23 zaten 13.7,9 (zat)
- gauele n. usury 38.24,26 goule 39.6 (zafel)
- gaueleres n. usurers 38.24,32 60.21 gouleres 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)
- gestninge n. feast 37.30,33 (?ON cp. OSw. gestning, OE zest)
- giet; gif; giuen see ziet; zif; ziuen
- gildene adj. golden 8.5 (zylden)
- glad adj. glad 41.21 53.19 70.6 gladd 45.23 gladne 69.28 comp.
gladdere 73.30 (zläd)
- gladien v. gladden 34.19 (zladian)
- gladliche adv. gladly 69.28 (zlädlice)
- gladnesse n. gladness 68.8 (zlädness)
- gleues n. plu. amusements 34.18 (zleow)
- glewmen n. plu. entertainers, jesters 60.21 (zleoman)
- 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 (zöd)
- god adj. good 13.14 18.22 22.22 etc. gode 1.17 4.2 7.5 etc. godne
37.4 (zöd)

godd 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 1.1,4,10,12 etc. (zod)
goddcundnesse n. divinity 12.18,25 48.10 (zodcundness)
goddfrihti adj. God-fearing 35.10 (zod friht)
godnesse n. goodness 5.15 12.17 14.5 etc. (zōdness)
godspell n. gospel 2.30 35.18 37.12 71.10 goddspell 18.7 74.19
D. godspelle 7.8 23.22 35.20 etc. goddspelle 27.24 33.25
37.26 (zod spell)
godspellere n. evangelist 17.24 20.6 (zodspellere)
gold n. gold 8.16 33.19 D. golde 16.14 (zold)
gonne; gost; goule see gan; gast; gaule
grace n. grace 10.23,27 11.29 etc. (OF grace)
grady adj. greedy 69.15 (zrædig)
grislich adj. horrible 9.6 (zrislic)
grið n. peace 65.7 (OE zrið < ON)
grunde n. ground, bottom 28.4 (zrund)
grundwall n. foundation 23.9 46.28,30 D. grundwalle 47.4 (zrundweall)
gylt see gelt
gyltleas adj. guiltless 66.15 (zyltleas)

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zaf, zaue see ziuen
zalle n. gall 59.16 (zalla)
zarke v. prepare imp.sing. 36.10 pp. izarked 51.31 (zearcian)
ze- see also form without prefix
ze conj. both ... as 6.9 47.17 (ze)
ze 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 euwz 20.32 G. zeure 33.16 (zē)
zeafd; zeald see hebben; zielden
zeap adj. prudent, crafty 40.14 44.35 49.26 zeape 39.11,18,22
etc. (zeap)
zeapnesse n. prudence 49.25 50.4,19,27 zepnesse 49.21 (from prev.)
zear n. plu. years 73.27 hier 71.32 (zear)
zebede n. prayer 71.20,23 ibede 67.28 71.16 73.5 (zēbed)
zebidden v. (reflexive) pray 71.2 (zebidan)
zecnawen v. know 17.19 28.11 35.3 63.24 icnawe 43.5 icnowen
50.3 pres.ind.1 sing. icnawe 15.25 2 sing. zecnoust 33.30
3 sing. icnauð 49.30 pp. icnawen 43.4 icnawe 10.28 (zecnāwan)

zeczeme adj. pleasing 21.22 32.31 55.19 etc. icweme 38.27

42.3 50.22 etc. icueme 10.2 superl. icwemeste 42.11

(zeczēme)

zeczeme v. please 63.24 66.22 icwemen 68.33 (zeczēman)

zedett pp. concealed 61.1 (dyttan)

zediht pp. ordained 19.27 (dihtan)

zedweld pp. deceived, lead astray 7.19 (dwellian)

zedwoll n. heresy 13.27 (zedwola)

zefele v. feel pres.ind.1 sing. 41.32 2 sing. zefelst 63.15

(zefēlan)

zefostred pp. fostered 21.12 (fostrian)

zegunnen see gann

zeherhpe n. hearing 8.4 (zehēnes, *(ze)hīerpu)

zeheueged pp. weighed down 35.26 iheueged 34.16 (hefizian)

zehieren v. hear 34.20 zeheren 66.28 71.5 iheren 8.17 13.14

pres.ind. 2 sing. iherst 30.8 ihierst 43.15 3 sing.

zehirō 20.12 22.29 iherō 28.15,17 51.28 zehiereō 61.31

69.12 plu. zehiereō 3.17 25.2 39.16 ihereō 9.11 subj.

sing. zehiere 26.21 zehire 62.21 pret.ind. 1/3 sing.

zehirde 73.24 iherde 73.26 ihierde 71.31 pp. zeherd 5.13

18.9 42.23 iherd 10.29 35.8 42.20 etc. (zehīeran)

zekoren see cheas

zekyll n. kind, nature 58.24 A./D. zekynde 9.7 12.21 33.7 etc.

zekinde 13.28 ikynde 10.8 13.25 48.5 52.11 ikinde 35.13

ikende 47.18 plu. zekynden 16.3 zekyndes 34.34 (zeczynd)

zelasten v. last, accomplish 17.11 ilasten 31.3 pres.ind. 3 sing.

zelast 27.21 ilast 16.21 pret.ind. 3 sing. zelaste 64.17

68.4 zelāste 11.25 (zelāstan)

zeleauē n. faith 12.5,6 13.31 etc. ileauē 7.26 12.30 13.8 etc.

D. zeleuen 65.28 (zeleāafa)

zelich adj. like 4.27 14.19 24.15 44.31 ilich 5.10 23.27

40.19 iliche 6.24 7.23 (zelīc)

zelieuen 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. zeliefst

13.5 51.5 iliefst 19.2 3 sing. iliefō 12.8 14.26 plu.

zelieueō 14.28 ilieueō 14.25 leueō 59.32 subj.sing. ileue

15.15 20.3 plu. ilieuen 13.17 imp.sing. zelief 13.16 14.7

ilief 13.32 14.5 lief 44.30 plu. ilieueō 25.35 pret.ind.

3 sing. iliefde 54.30 plu. zeliefden 14.8 (zeliefan)

- zelimpen v. happen, befall 13.32,33 71.19 ilimpen 20.11 pres.
ind.3 sing. zelimpð 50.2 ilimpð 49.33 ilimpþ 14.4 (zelimpan)
- zelome adv. frequently 75.24 (zelōme)
- zelp n. boast 2.20 44.28 (OK zelp)
- zelpð v. boast pres.ind.3 sing. 2.22 (OK zelpān)
- zemanlich adj. common 20.19 zemanliche 10.4 (zeman(e)lic)
- zemarked pp. marked 15.24 (zemarkian)
- zematired pp. martyred 66.7 (zematyrian)
- zeme 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 (zemeleāst)
- zemetten pp. met 51.10 imetten 14.8 56.12 (zemetān)
- zemeðe n. sobriety 69.13 imeðe 69.24 (mæð, ? infl. by zemetete)
- zemiend n. mind, memory 30.17 imiend 11.13 (zemynd)
- zemoane n. company 63.13 imone 27.13 (zemaña)
- zeond adv. yonder 66.26 (zeond)
- zeorne, zerne; zernde see zierne; ziernan
- zeplanted pp. planted 25.26 (plantian)
- zep- see zeap-
- zerard pp. raised 46.22 (ræran)
- zerihte n. right, due 52.3 (zerihte)
- zesali adj. blessed 67.3 isali 48.31 53.22 64.25 isæli 37.35
(zesæli3)
- zescapen see zescop
- zescafte n. creature 52.4 (zescraft)
- zescop v. shape, create pret.ind.3 sing. 34.31,32 iscop 23.8
24.26 pp. zescapen 12.1 43.16 52.11 63.13 iscapen
11.10,14,16 etc. iscapene 9.10 (zescieppan)
- zesen v. see 62.8,13,23 isien 9.3 15.18 24.19 etc. zesiene 17.23
pres.ind.2 sing. zesikst 24.22 30.7 ziesichst 62.16 zesiest
62.23 3 sing. zesikþ 69.11 isikð 24.23 71.4 isiecb 28.17
zesieð 51.27 isieð 28.15 zeseðh 20.12 plu. zesieð 26.1
39.16 isieð 3.17 7.22 25.2,34 zeseð 67.6 zesien 9.33
subj.plu. zeseo 40.13 pret.ind.1/3 sing. iseih 59.9 73.26
plu. iseizen 11.21 zeseize (we) 74.25 subj.sing. iseize 9.6
pp. zesizen 62.9 isezen 74.20 (zeseon)
- zesihthe n. sight 8.4 (zesiht, zesihþ) See note 8.4

- zespused pp. betrothed 65.23 (OF espouser)
- gesund adj. sound 36.15 (gesund)
- zeswæint pp. afflicted 42.12 (zeswæncan)
- zeswiken v. cease 23.13 iswiken 30.12 pres.subj. sing. iswik
43.19 imp.plu. zeswikeð 20.30 iswikeð 20.30 pret.ind. 3
sing. zeswoc 40.25 (zeswicān)
- zeswink n. labour 13.22 39.15 iswink 37.4 iswinc 23.4 D.
zeswinke 68.19 iswinke 13.20 plu. zeswinkes 75.17 (zeswinc)
- zete see ziet
- zēpanc n. thought 16.17 17.21 23.13 ipanc 19.5 iðang 17.28
D. zēpanke 9.3 65.14 ipanke 23.24 25.35 (zēpanc)
- zeu,zew; zeuer see ze; zewer
- zewar adj. aware 14.28 (zewær)
- zewer adj. your 2.32 10.19 60.7 etc. zeuwer 22.5 zeuer 34.11 35.27,
28 etc. zuer 3.18 zewere 22.6 25.26 zeuere 39.23 zeure 10.23
20.29 24.11 etc. zure 5.7 9.16 30.29 (ēower)
- zewill n. will 7.16 48.27 iwill 7.15 11.12 44.29 46.9 (zewill)
- zewinne n. strife D. 48.27 (zewinn)
- zewiss adv. truly 6.29 22.7 24.19 etc. zewis 64.10 iwiss 48.31
64.25 iwis 11.8 20.1 31.22 etc. (zewiss)
- zewitnesse n. witness 20.5 29.16 70.5 iwitnesse 36.26 48.19
50.25 59.29 (zewitnes)
- zewrite n. writ, written material 36.27 46.19 (zewrit)
- zewundred pp. suprised 47.15 (wundrian)
- zewune n. custom 39.17 iwune 56.27 (zewuna)
- zie; ziede; zieme see ze; gan; zeme
- ziēlden v. give, pay, repay 15.10 38.33 pres.subj.sing. zielde
10.27 45.32 imp.sing. zield 44.14 pret.ind. 3 sing. zeald
58.32 (zieldan)
- zierne adv. willingly, eagerly 14.13 28.7 34.32 etc. zerne 67.25
zeorne 9.19 (zeorne)
- ziernen v. desire 58.9 pres.ind. 1 sing. zierne 29.27 pret.ind.
3 sing. zernde 21.7 (ziernan)
- ziernfull adj. eager 54.16 (zeornful)
- ziernliche adv. eagerly 11.8 (zeornlice)
- ziet conj. yet, still 1.20 3.11 4.6,21 etc. Giet 1.6 5.22 8.2
etc. zet 2.26 60.24 ziete 3.2 8.30 25.28 41.28 zete
5.31 66.5 (ziet)

zif conj. if, whether 2.23,26 3.3 etc. Gif 5.25 6.18 12.30 etc.

(zif)

zimstanes n. plu. gemstones 47.32 (zimm + stān)

zinc,zing,zinker see zit

zise ady. yes 15.23 (zyse)

zit pron. (dual) you N. 48.24,26,27,31 A./D. zing 48.13 zinc

48.30 zung 48.26 G. zinker 48.30 zunker 47.13 48.20 (zit)

zitsinge n. covetousness 11.27 21.5 44.27 (zitsung)

zitsið v. covet pres.ind.3 sing. 48.23 plu. 34.15 (zitsian)

ziue n. gift 19.7 31.11,23,25 etc. giue 10.20 plu. ziuēs 26.25,
27 65.2 (zifu)

ziuen v. give 5.29 7.9 8.15 etc. ziue 35.27 giuen 45.31 ziue

69.31 71.14 zieuene 72.30 pres.ind. 1 sing. ziue 19.18

32.34 2 sing. zifst 18.20 38.12 3 sing. zifð 17.22 18.3,14

etc. plu. ziuēð 38.29 69.25 subj.sing. ziue 4.2 69.27

imp.sing. zif 19.3 41.20 63.30 etc. pret.ind. 1/3 sing.

zaf 6.15 8.19,23 etc. zaif 68.10 2 sing. zaue 15.26 zaue

73.2 pp. iziuen 10.9 15.25,28 etc. (zifan)

ziuere n. giver 69.28 (from prev.)

ziuernesse n. greed 44.28 giuernesse 11.26 (ziferness)

zoc n. yoke 35.21,29 (zeoc)

zomes n. plu. palate 59.23 (zoma)

zung, zunker; zure see zit; zewer

zunge adj. young 34.3 54.4 (zeong)

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. haueð

1.13,20-24 5.3 etc. hafð 1.6,12 2.23,29 etc. hafp 55.22

plu. habbeð 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 hafdst

15.31 haddest 32.4 35.15 plu. hafden 54.2 63.20 hadden

16.12 41.28 47.19 hadde 25.16 pp. ihafd 7.26 23.12 40.29

zeafd 73.1 (habban)

hadede pp. ordained 9.26,31 22.25 39.17 hodede 6.8 (hadod)

hades n. plu. people 12.11 (had)

hæ-; hafde see ha-; heued

haht n. danger 5.20 hauht 43.27 hauth 35.15 D. hahte 22.8

39.14 (ON *hahtja, cp. OI hætta)

hail excl. hail 26.27 hoal 58.19 (hāl)

hal adj. whole 36.14 (hāl)

halden see healden

hale n. health 14.1 34.18 41.21 42.6 hæle 34.12 35.13

(hælu)

halen v. heal, save 35.2 pret.ind. 3 sing. halde 59.25 (hælan)

halend n. saviour 10.31 59.25 D. halende 16.19 (hælend)

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. halize 6.15 14.32 16.7 etc. halie

16.32,34 17.16 etc. holize 45.18,19 holie 41.2 47.8

49.22 plu. halze 1.16 halzen 2.27 4.7,31 etc. halizes

75.17 (haliȝ)

halidom n. holiness 64.31 (haliȝdōm)

halp see helpen

halsige v. entreat pres.ind.1.sing. 46.2 (halsian)

halsume adj. wholesome 67.15 holsum 55.18 (hāl + sum)

halt see healden

halte adj. lame 37.34 (healt)

halwende adj. holy 23.15 (hālwende)

ham n. home 11.32 13.24 17.4 etc. hom 44.23 (hām)

hamward adv. homeward 73.25 (hāmweard)

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)

handeweorc n. handiwork 10.22 handiwerc 6.7 57.5 (hand ȝeweorc)

handeswinke n. manual labour D. 45.30 (hand + ȝeswinc)

handsselle n. handsel 14.10 (see note) (handselen)

hangede v. hang pret.ind.3 sing. 25.28 59.22 (hanȝian)

harde adj. hard 22.18 30.22 63.9 (heard)

hardnesse n. hardness 22.21 ardnese 16.7 (heardness)

harkeð v. hear, listen pres.ind.3 sing. 23.23 plu. harkieð
3.6 imp.sing. harke 12.31 18.10 24.11 hærcce 15.31 plu.
harkieð 9.27 26.33 harkið 9.22 (heorcnian)

harm n. harm 14.10 50.28 51.6 etc. D. harme 4.10 50.23 51.6
hearne 32.16 plu. harmes 29.4 (hearm)

harrer see ær

hate n. heat 51.4 hæte 8.32 (hāt)

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 (hātan)

hatien v. hate 49.13 pres.ind.1 sing. hatie 33.1 3 sing. hateð
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
(hatian)

hatte see haten

haðene adj. heathen 25.12 39.12 heðene 38.16 (hæþen)

haðenese n. heathendom 13.27 (hæþeness)

haue see habben

haukes 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 ?18.32 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.
healdeð 3.1,5 39.21 etc. healdeþ 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. healde (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
- heaued n. head 13.6 45.28 50.20 etc. plu. hafde 9.31 (heafod)
heaued adj. chief 2.15 3.23 18.16 etc. heued 1.8,27 13.9 etc.
eaued 69.18 (heafod)
- hedde v. hide pret.ind.1 sing. 62.3 (hȳdan)
- heizin v. exalt 2.12 pp. iheized 28.5 36.32 (heān, zeheȳzan)
- heih adj. high 27.17 35.16 62.18 hei 3.4 heize 3.3,4 32.26
etc. heie 54.13 comp. heier 57.28 heizer 24.19 heizere
63.20 heigere 37.17 superl. heizest 17.10 26.29 72.16
heizeste 33.4 heisten 4.27 (heah)
- heih n. height 47.7 (prev. used as noun)
- heiliche adv. highly 28.29 (heahlice)
- heinesse n. height 2.9 (heahness)
- helle 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. helpð
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)
- helpleas adj. helpless 11.21 (helpleas)
- henen adv. hence 8.29 (heonan)
- heng v. hang pret.ind.3 sing. 26.10 59.3 72.27 (hōn)
- her; herde see hier; hieren
- herbergin v. harbour 33.22 herborzin 74.16 (ON herbergia)
- herfore adv. herefore 2.4 54.23 hierfore 2.13 (hēr + for)
- herien v. praise 10.25 75.15 herizgen 41.30 75.24 herzen 28.1
pres.ind.plu. herieð 10.17 subj.sing. herize 75.22 plu.
herizgen 75.19 (herian, herizgan, herzgan)
- herienge n. praise 2.29,31 (from prev.)

- hermite n. hermit 36.30 eremite 36.27 plu. hermites 68.10
heremites 71.14 eremites 17.3 (OF (h)ermite, Lat. eremita)
- hermitorie n. hermitage 36.25 (from prev.)
- herof adv. hereof 2.32 3.7 6.7 etc. hierof 25.29 35.18 37.7
etc. (hēr + of)
- hersum adj. obedient 2.19 3.26,28 etc. (h̄yrsum)
- hersumen v. obey 68.33 (h̄yrsumian)
- hersumnesse n. obedience 3.17 21.22 35.29 etc. (h̄yrsumness)
- hert v. hurt pres.ind.3 sing. 22.22 (? OF hurter, see note 22.22)
- herte see hierte
- hes; heðene see he; haðene
- heued; heuele see heued; euel
- heuene n. heaven 2.9 3.13 4.12 etc. (heofon)
- heuenlich adj. heavenly 47.21 heuenliche 55.9 (heofonlic)
- heuenriche n. the kingdom of heaven 6.6 37.27 38.25 72.15 G.
heuenriches 39.2 45.17 56.16 59.31 heuneriches 75.12
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- heui adj. heavy 1.12 47.19 54.6 heuy 1.22 (hefig)
- heuiliche adv. heavily 23.3 (hefiglice)
- 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.
(hēr)
- hierafter adv. hereafter 2.7 14.30 32.10 etc. (hēr + after)
- hierdes n. shepherds 21.20 (hierde)
- hiereð v. hear pres.ind.plu. 67.6 pret.ind.3 sing. herde 5.9 (hīeran)
- hierte n. heart 5.3 8.28 15.29 etc. herte 6.26 8.2 13.3 etc.
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- hierto adv. hereto 58.20 (hēr + to)
- hiet(en) see haten
- hlauerd n. lord, God 8.6,7 15.26 etc. lauerd 3.28 6.19 9.24
etc. halueerd 33.32 lauerde 60.9 D. hlauerde 10.4 75.15
lauerde 7.27 10.3 11.1 etc. laferde 3.8 louerde 54.10
55.19 louerd 57.24 G. lauerdes 8.9,12 (hlāford)
- hleitres n. plu. laughter 50.15 (hleator)
- hlestēn v. listen 9.22,32 11.3 etc. lesten 22.31 34.7 37.14
43.10 lhesten 23.5 leshten 53.15 pres.ind.3 sing. hlest
22.5 plu. hlisteð 54.18 subj.sing. hlest 30.9 plu. hlestēn
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. (hluttur)

hoal; hodede see hail; hadede

hozigen v. care 68.20 (hozian)

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

ho- see also ha-

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

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)

houhfull adj. anxious 43.31 (hohful)

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 (hunzor)

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)

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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.

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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 (wærlice)

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
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hwaðer conj. whether 34.27 54.5 hwæðer 55.17 hweðer 15.19
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hwaðer pron. which 47.13 56.19 (hwæper)
hweðere conj. (with þeiñ) yet 28.20 (hwæpere)
hwi adv. why 6.21 37.25,27 etc. whi 38.4 (hwī)
hwider adv. whither 8.29 (hwider)
hwilch pron. which N./A. 13.22 14.10 35.10 hwilc 14.11 wilch
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G. hwilche 35.34 hwilches 14.6 plu. hwilche 43.6,7 wilke
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hwile n. while 9.19 20.3 23.16 etc. wile 60.19 62.20 68.19
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hwile adv. once 36.31 (hwīle)
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hyrde n. household, retinue 21.12 (hȳred)
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ia adv. yes 4.13 (OE zea, ON ja)
iattred pp. poisoned 51.3 59.17 (ættrian)
ibett see bieten
ibiete v. mend pres.subj.sing. 38.23 (zebētan)
ibroiden pp. woven 22.14 (zebredan)
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 ihc 11.1 A./D. me 1.3,6,21-24 etc. (ic)
icynde adj. natural 28.28 (zeczynde)
idel adj. idle, empty 2.20 44.28 66.18 idele 3.6 11.22 (īdel)
idelnesse n. idleness 1.23 43.30 ydelnesse 2.3 28.14 plu.
idelnesses 50.14 ydelnesses 66.27 (īdelness)
iec; ieiht see ec; echen
ielde n. age 12.16 24.15,27 55.14 (yl̄du, el̄do)
iernen v. run 40.32 imp.plu. ierneð 25.25 pres.p. ierninde
42.1,14 47.27 ierniende 65.7 (iernan)
ierðe n. earth 4.12 12.15 16.27 etc. eorða 13.29 (eōrða)
ierðlich adj. earthly 31.29 47.22 ierðliche 44.20 eorðlic
13.1 (eōrðlic)

- ifastned see fæste
ifihte n. fight 44.34 (zefeohte)
iflite n. conflict 33.24 (zeflīt)
iforðen v. perform 54.5 iforðin 35.14 (zeforðian)
ihelden v. keep pret.ind.plu. 64.18 (zehealdan)
ihwited pp. whitened 7.24 (hwitian)
ikyndelich adj. natural 13.27 (zeczyndelic)
ilche see ilke
ilesten v. listen 53.23 (zehlystan)
ilieue v. believe 52.31 (zeliēfan)
ilke pron. same 8.10 10.8 14.32 etc. ilche 2.17 5.12,30 etc.
(ilca)
imænged pp. mixed 31.4 imanged 31.7 (menzan)
imered pp. refined 8.16 (mērian)
imett n. measure 5.28 D. imete 74.3 (zemet)
imeðfull adj. sober 69.16 (ze + mæð + 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 (ingehyd)
inne prep., adv. in, within 17.17 18.11 31.1 etc. (innan)
inohz adj. enough 40.17 inowh 6.23 (zenōz zenōh)
inreste comp.adj. innermost 8.28 (inra)
ioten see haten
iradi adj. ready 58.15,20 (zeræde + iz)
is see bien, he
isene adj. iron 59.12 (īren, īse(r)n)
isetnesse n. ordinance 47.16 (zesetness)
ismered pp. anointed 16.3 (smerian)
isrælisce adj. Israeli 27.12
istreiht pp. stretched 31.19 (streccan)
istreined pp. begotten 58.5,6 (striēnan)
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itrاند pp. curled 50.19 (trendan)
iðolien v. suffer 61.26 pp. iðoled 56.34 iðoled 29.6 (ðolian)
iprowen pp. thrown 47.31 (þrāwan)
iungman n. youth, young man 33.25 (iunz + man)
iustise n. justice, judge 52.5,16 (OF justice)

iwēuen pp. woven 19.22 (wefan)
iwinnen v. win, gain 75.13 (zewinnan)
iwiten v. know 49.28 (zewitan)
iwitt n. wit 32.18 D. iwitte 9.7 plu. zewittes 8.21 (zewitt)

K, k

kandēles n. plu. candles 69.7 (candel)
kanunekes n. plu. canons 17.2 (OE canonic Lat. canonicus)
karite see charite
kastin v. chasten 71.30 (AN castier)
kæie n. key 3.21 (cæg)
kelien v. cool 10.1 pres.ind.plu. kylieð 59.23 imp.sing. kiel
51.3,4 pp. ikeled 68.2 (cōlian, cēlan)
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)
keruen v. carve 13.26 pret.ind.3 sing. karf 45.11 (ceorfan)
kesten v. kiss pret.ind.plu. 58.22 (cyssan)
keðen see kyðen
kiertel n. coat 63.30 (cyrtel)
king n. king 70.26 73.18 kyng 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)
kyðen v. make known, tell 11.4 41.27 keðen 17.13 pres.ind.3 sing.
kydh 54.12 plu. cyðeð 28.34 pret.ind.3 sing. kedde 26.31
27.21 pp. zekydd 5.24 (cýpan)

L, l

lac see loc
laczste adj. last 9.28 (læt(e)st, latost)
laden v. lead 10.24 34.11 36.8 leden 13.24 32.13 pres.ind.3
sing. latt 63.10 plu. lædet 36.34 pret.ind.3 sing. ladde 2.3
pp. iladd 26.18 (lædan)
læche n. doctor 13.25 (læce)
lænen; lærð; læst; læten see leanen; lareð; last; laten
lange n. length 19.33 (lenzu, lenzo)

lafdi n. lady 2.24 10.5 26.26 etc. plu. lafdies 26.34

(hlæfdige)

lage n. law 49.12,13 54.16 etc. laghe 68.13 72.5 lagwe 3.24

lauze 55.30 plu. lagwes 25.8 (OE lagu < ON)

lageliche adj. lawful 21.8 (lagu + lic)

lahfulness n. honour 5.24 (lagu + ful + nes)

lai see lið

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)

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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 (lange)

lare n. teaching, instruction 9.15 11.20 22.6 etc. lore 23.13,

15,20 38.6 etc. (lar)

lareð v. teach pres.ind.3 sing. 63.12 lærð 55.6 pret.ind.2 sing.

lardest 10.28 (læran)

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. læten 18.17 27.5 34.4 57.20 leten 23.12

læte 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. lateð 35.32

lateþ 17.5 læteð 3.3 27.29 subj.sing. lat 55.20 71.6 læte

18.30 28.20 imp.sing. lat 38.17 56.25 læt 34.23 52.30

latt 54.23 56.23 let 40.31 pret.ind.1 sing. let 6.25 pp.

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lað adj. hateful 73.19 (lāþ)

laðliche adj. hateful 9.5 loðlich 54.6 comp. laðliceste 25.15

(lāþlic)

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. laneð
38.27 læneð 39.12 imp.sing. lean 38.19 pret.ind.2 sing.
lændest 38.22 plu. lænden 38.30 pp. ilænd 5.31 (lānan)
- lease adj. false 4.28 20.4,9 etc. (leas)
- leasinge n. lying 4.22,26,27,32 lesinge 4.20 plu. leasinges 4.31
(leasunȝ)
- leawede adj. lay 6.9 leeavede 39.17 (lāwed)
- leden; lef see laden; lief
- left n. air 47.20 (lyft)
- leize n. lye 47.30 (leāȝ)
- leizen v. lay, put down 46.30 leien 52.28 pp. zeleid 68.3
ileid 23.9 46.31 (lecȝan)
- leihen v. laugh pres.ind.3 sing. leicheð 28.14 plu. leiheð 40.3
pres.p. leizinde 63.5 (hleghan)
- leme n. gleam 11.9 (leōma)
- lemen n. plu. limbs 13.5 65.27 lemes 65.4 66.24 (leomu)
- lenger see lange
- lengðe n. length 22.32 (lenȝþu)
- lernin; lesing; lesten,leshten; 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)
- leðebēi adj. compliant 56.26 leðebēih 54.3 leðebēize 22.1
(leopu-bize; see note 22.1)
- leðre adj. wicked 25.12 (lypre)
- leue; leueð see lief; lieuen, libben
- libben v. live 15.8 28.29 33.22 etc. libbenne 45.30 pres.ind.3
sing. liueð 43.4 75.21 leueð 44.3 67.5 plu. libbeð 28.26,27
pres.p. libbende 27.1 liuiende 22.2 30.16 31.30 38.18
liuizende 20.11 liuiendes 13.2 pret.ind.2 sing. liuedest
16.21 (libban, lifȝan, 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 (līchamlic)
- lief adj. dear 1.3 21.22 lef 73.19 lieue 3.18 10.7,26 etc.
leue 41.12 59.30 72.30 comp. leuere 5.26 21.12 (leof)

- 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. liernið 24.10 lierneð 26.34 pp. ilierned
34.4 35.9 (leornian)
- lierning-çnihtes n.plu. disciples 49.14 (leorningçniht)
- liesde v. release pret.ind.3 sing. 3.16 (lȳsan)
- 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 (līf)
- liht n. light 8.30 15.24 17.22 etc. D. lihte 17.23 24.21
31.31 63.18 (leōht)
- liht adj. light 35.29 47.19 54.6 (leōht)
- lihten v. (1) lighten, make easy 35.28
(2) lighten, illuminate pres.ind.3 sing. lihteþ 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 (leōhtlice)
- lihtliche adj. inclined 10.15 (leōhtlic)
- likin v. please 42.25 pres.ind.3 sing. likeð 23.21 59.31 68.23
plu. likeð 34.15 pret.ind.3 sing. likede 5.10 59.10,18
(līcian)
- likinge n. liking 59.19 (licung)
- lippen n. plu. lips 29.30 (lippa)
- litel adj. little 2.1 8.8,20 etc. litle 9.19 13.13 21.31 etc.
little 75.8 (lytel)
- litlede v. humble pret.ind.3 sing. 24.16 (lytlian)
- lið v. lie pres.ind.3 sing. 18.16 31.19,29 etc. pret.ind.3 sing.
lai 24.28,31 (liczan)
- lipegað v. soften pres.ind.3 sing. 16.7 (lipian)
- liue; 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 (lāc)
- lofsang n. song of praise 9.27 (lof sang)
- lokin v. look at, look after 8.3 9.6 21.20 etc. pres.ind.2 sing.
lokest 23.3 3 sing. loceð 13.25 35.22 lokeð 30.11 51.10,15
plu. lokieð 21.33 lokið 57.13 subj.sing. lokie 72.31 loki 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 (lōcian)

- lombe n. lamb D. 64.14 (lomb)
lond; longe; lore see land; lang; lare
lott n. lot, part 10.9 55.22 61.6 loth 2.17 (hlot)
loðlich; louerd see laðliche; haluerd
luze v. tell a lie pret.ind.2 sing. 4.28 (leōzan)
lust n. lust 67.23,28 plu. lustes 15.7 19.8 21.6 54.33
hlustes 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 luuen 16.5 (lufu)
luuien v. love 9.32 10.25 34.30 etc. luuizen 18.5,8,25 etc.
luuen 32.24 71.14 luuize 33.3 pres.ind.2 sing. luuest
18.23 19.32 20.5 etc. 3 sing. luueð 17.20 18.10,27 etc.
luuieð 60.23 66.31 70.15 luuizeð 53.21 plu. luuieð
2.31 7.14 34.15 etc. luuizeð 29.26 30.5 31.1 etc. subj.
sing. luuize 19.13 luuie 15.15 plu. luuizen 20.33 luuen
34.23 imp.sing. luue 33.5,7 38.16 62.24 plu. luuieð
64.31 pret.ind.2 sing. luuedest 5.14 16.1 18.26 3 sing.
luuede 12.20 21.7,9 62.5 plu. luueden 34.21 pp. zeluued
28.6 61.26 65.19 73.21 iluuede 36.32 (lufian)
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.
(mā)
mæst; mai see mare; muzen
maiden n. maiden 2.24 12.24 27.18 (mæ(z)den)
maidenhad n. virginity 27.6,14 64.13 etc. (mæ(z)denhad)
maini adj. powerful 53.1 (mæzen, *mæzenig ? See note 53.1)
maistre n. master D. 36.28 (OF maistre, OE mæzester Lat. magister)
makien v. make 37.30 45.22 72.18 makie 37.26 maken 72.18
pres.ind.2 sing. makest 67.27,30 3 sing. makeð 1.11 14.33
54.3 etc. plu. makieð 18.4 42.13 43.32 etc. subj.sing.
make 62.22 imp.sing. make 41.8,23 57.18,19 plu. makieð
61.33 pret.ind.2 sing. makedest 72.28 3 sing. makede
16.34 24.26 40.26 pp. zemaked 5.3 21.24 imaked 1.22
41.21 46.12 etc. maked 27.17 (macian)
man n. man 1.11 2.2,22 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. mannen 2.11,32 7.13 etc. manne 28.33
31.30 54.4 71.15 G. manne 32.31 33.5 60.22 mannes
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 (manig)
- manifealde adj. manifold, many 40.9 42.12 43.18 51.3
manifelde 39.23 46.16 (manigfeald)
- mankenn n. mankind 3.15 24.12 25.19 etc. manken 26.14 mankinn
54.1 mankynn 27.15 mannkenn 12.27 57.31 mannkyn 24.6
mannkynn 12.20 D. mankenne 5.12 40.29 57.20 (manncynn)
- manniscnesse n. humanity 12.23,25 mannischnesse 48.9 mannisnesse
24.4 (manniscness)
- mannliche adj. human 21.29 (mannlic)
- 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 mæst 22.16 34.26
mest 50.4 mæste 34.27 (māra/mæst)
- martirdom n. martyrdom 64.19 (martyrdōm)
- martirs n. plu. martyrs 16.32 (OE martyr, martir < Lat.)
- masses n. plu. masses 32.2 (mæsse < Lat. missa)
- mast see mare
- maðe n. moderation, temperance 69.14 maðe 53.13 (mæp)
- maðfull adj. sober 69.15 (mæðful)
- maðliche adv. moderately 15.8 (mæðlice)
- 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 (mēd)
- merhþe; men see merhþe; man
- menezeð v. warn, remind pres.ind.3 sing. 9.12 17.32 56.3 60.9
(mynezian)
- menezinge n. warning 44.25 50.2 59.17 plu. menezinges 25.12
(from prev.)

- menstre n. religious house D. 3.4 (mynster)
- merhþe n. joy 15.2,15 51.30 56.16 merhðe 20.11 22.12 28.6
47.34 merchþe 75.12 mehrþe 43.25 (myrþþ)
- 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)
- micheles adv. much 11.3 micheles 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)
- middaig n. mid-day 62.13 (mid dæg)
- midden n. middle D. 50.20 (on middan)
- middeneard n. earth 21.25 58.11 middenard 52.26 (middan(z)eard)
- mide; miede see mid; mede
- midniht n. midnight 62.13 (mid niht)
- miht(en), mihtest see muzen
- 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. mildces 40.29 milcen 56.2 (milds)
- mildciende pres.p. merciful 56.4 (mildsian)
- milde adj. merciful 40.30 56.6 72.22 (milde)
- milen n. plu. miles 63.31 (mīl)
- 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. (mīn)
- misbileaue n. misbelief 26.7 (mis + be + (z)eleāfa)
- misdade n. misdeed 39.18 plu. misdades 52.10 62.29,31 misdædes
32.2 (misdæd)
- misdon v. do wrong 53.26 pres.ind.2 sing. misdest 62.31 3 sing.
misdoð 40.20 subj.sing. misdo 63.5 pp. misdon 3.11 6.22
31.21 etc. (misdōn)

- misferde v. go astray pret.ind.3 sing. 74.26 (misfaran)
misleueð v. mis-believe pres.ind.plu. 13.19 (mis + lēfan)
mislikið v. displease pres.ind.3 sing. 61.31 subj.sing. misliki
50.31 64.11 mislikie 40.31 (mislician)
misþencst v. have evil thoughts pres.ind.2 sing. 66.11 (mis + þencan)
misunderstonðet v. misunderstand pres.ind.plu. 18.13 (mis + understandan)
mit see mid
mo see mare
mod n. mind, heart 64.6 D. mode 65.6 (mōd)
moder n. mother 4.25 10.5 12.14 etc. (mōdor)
modi adj. proud 2.11,14 20.26 etc. (mōdig)
modinesse n. pride 2.6,8,17 etc. (mōdigness)
molde n. earth 28.22 34.13 (molde)
mone n. moon 13.23,24,26 62.23 (mōna)
moneþes n. plu. months 71.32 (mōnaþ)
more see mare
moten v. must, be obliged pres.ind.2 sing. most 42.6 53.1 3 sing.
mot 35.12 plu. moten 21.16 48.31 70.8 71.25 mote 45.27
subj.sing. mote 28.9 42.6 48.13 plu. moten 4.2 10.18,23,24
pret.ind.3 sing. moste 42.21 most 61.18 (mōtan)
muchell see michel
muzen v. be able pres.ind. 1/3 sing. mai 1.1 3.21 6.12 etc. maiz
64.1 2 sing. miht 15.30 17.19 18.24 etc. plu. muzen 6.6
7.4 11.31 etc. subj.sing. muze 1.17 15.20 30.2 etc. muge
74.26 pret.ind. 1/3 sing. mihte 1.26 7.31 10.31 etc. 2 sing.
mihtest 8.22 11.15 16.22 etc. plu. mihten 4.23 21.32
22.27 etc. mihtin 74.23 mihte 28.29 (mazan, muzan)
mule n. mule 44.31 (mūl)
munec n. monk 14.9 36.24 plu. munekes 17.2 22.25 54.14
(munuc, munec)
munte n. hill D. 39.2,8 68.14 (munt)
muð n. mouth 50.8 D. muðe 1.2 5.19 9.9 etc. muþe 9.28 (muþ)

N, n

- n' see also form without n'
na adj., pron see nan
na adv. no, not 32.25 34.7 no 48.16 (nā, nō)

- nabbe v. have not pres.ind.1 sing. 7.26 33.33 3 sing. nafð
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)
- nacoureð v. not recover pres.ind.3 sing. 60.25 (ne + acofrian)
- næddre n. adder, serpent 50.18,19 (næddre)
- nædle n. needle G. 34.9 (nædl)
- næi; næmmede see nai; namneð
- 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 (næft)
- 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. (nāwiht)
- nai adv. no 4.13 næi 4.13 (ON nei, OE nā)
- nailes n. plu. nails 59.12 (nægel)
- naked adj. naked 11.21 (nacod)
- nam see nemen
- namare adv. no more 66.17 namore 15.1 (nā + m̄ara)
- name n. name 4.7,22 11.4 etc. (nama)
- namneð v. name pres.ind.3 sing. 17.8 pret.ind.1 sing. næmmede
45.1 plu. namden 74.18 pp. zenammed 45.8 62.12 zenamd
13.3 inammed 12.12 inammed 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 (nān)
- nare; nart; nas = ne are; ne art; ne was
- naðelas conj., adv. nevertheless 13.17 18.30 48.24 etc. naðelas
2.18 21.9 57.19 59.8 naðeles 48.2 napelas 65.12 napelæs
27.5 (nā + þe + læs)
- naðer pron. neither 21.11 noðer 44.30 48.26 (ne + ǣðer)
- naðer adv. see neiðer
- nauht, nawht see naht
- naust v. aught not pres.ind.2 sing. 32.24 (ne + aȝan)
- nauhwer adv. nowhere 69.31 nawher 73.14 (ne + āhwær)

- ne adv. not, neither, nor 1.26 2.2,15,26 etc. (ne)
necst; nede see neih; nied
neih adj., adv. near 2.19 nieh 61.31 superl. necst 61.16
nezest 64.14 (neah)
neiheð v. draw near pres.ind.3 sing. 60.8 neizeð 9.16 (*nehan
with influence from prev.)
nehibures n. plu. neighbours 37.32 (neah zebur)
neiðer conj. neither 13.33 30.18 naiðer 4.12 naðer 64.19
noðer 53.15 (ne + æzðer)
nellen v. be unwilling pres.ind.2 sing. nelt 36.5 3 sing. nele
30.8 plu. nelleð 9.21,25 pret.ind. 1/3 sing. nolde 2.16
5.32 25.18 etc. 2 sing. noldest 8.24 plu. nolden 9.31
27.3 30.16 (ne + willan)
nemen v. take 8.27 62.27 pres.ind.2 sing. nimst 38.21 nemst
51.17 nemest 67.7 3 sing. nimð 26.8 39.6 52.28 etc.
nimþ 2.1 54.5 nemð 64.6 plu. nimeð 2.33 28.31 35.32
40.6 nemeð 13.22 36.22 39.9 subj.sing. neme 2.4 43.27
62.30 64.24 nime 5.19 37.10 imp.sing. nim 35.9 44.19 45.3
55.11 nem 32.30 plu. nemeð 9.15 44.31 62.29 nimeð 60.7
pret.ind.3 sing. nam 10.8 12.21,23 etc. plu. namen 59.13
subj.sing. name 2.2 pp. inumen 2.30 inomen 38.37
zenomene 39.10 (nīman)
nere = ne were
net v. compel pres.ind.3 sing. 4.16 63.31 nett 4.15 36.2 subj.
sing. niede 4.15 (neadian)
netene n. animal D. 75.1 (neat)
neðer see niðer
neðerin v. humble, cast down 24.20 neperin 24.21 pres.ind.plu.
neðerið 28.30 subj.plu. neðerien 27.30 pp. ineðered 28.3
ineðerede 2.13 (niperian)
neuliche adv. soon 8.13 (nīwlīce, neowlīce)
neure see næure
newe adj. new 13.23,24,25 etc. niewe 3.24 (nīwe, neowe)
newe v. renew imp.sing. 41.9 (neowian)
nexce adj. soft 31.26 nexse 43.29 (hnesce)
nexin v. soften 22.18 nexxin 72.33 (hnescian, hnexian)
nexte n. neighbour 18.25 19.13 21.8 etc. D. nexten 31.24
(neahsta)

- nied n. need 11.29 15.21 19.27 etc. niede 5.30 19.10 32.29 etc.
nede 68.28 plu. niedes 71.18 nedes 68.6 (neōd)
niede v. see net
niedfull adj. necessary 31.11 40.13 49.3 etc. nedfull 38.19
niēdfulle 55.26 73.5 nedfulle 26.21 niedfullen 20.19
(neōdful)
nieh; niewe see neih; newe
nielnesse n. abyss 22.17 (neowolness)
niht n. night 15.31 24.27 41.19 etc. D. nihte 1.25 9.17
17.32 etc. G. nihtes 8.31 (niht)
nim see nemen
nis; nisieh = ne is; ne zesieh
nið n. enmity, envy 20.4 44.27 (nip)
niðer adj., adv. low, down 22.17 28.4 31.19 72.9 niþer 2.9
52.26 neðer 2.13 28.2 (niþer)
no; nolde; non see na; nellen; nan
non n. noon, the ninth hour 68.26,29 none 68.25,28 (nōn)
nortriwi v. not doubt pres.subj.sing. 61.19 (ne + ortrūwian)
not = ne wot
noteð v. taste, eat pres.ind.3 sing. 26.11 plu. notieð 25.33
59.23 imp.plu. notieð 25.29,34 (notian)
nu adv. now 4.30 8.17 9.6 etc. nv 37.21 48.16 58.16 (nū)

O, o

- 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 (ofdrād)
ofearnin v. earn, deserve 12.7 16.22 ofearnizen 37.5 pres.ind.
2 sing. ofearnest 38.23 plu. ofearnizeð 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; offrendes see ofrien; ofrende
ofne n. oven D. 36.13,29 (ofen)
ofrende n. offering, sacrifice 1.3 42.8 58.13 59.27 plu.
offrendes 69.31 (pres.p. of next)
ofrien v. offer, sacrifice 42.2,23 55.20 ofrin 42.6,11 offrinn

74.30 pres.ind.2 sing. offrest 18.19 3 sing. offreð 75.2
subj.sing. ofri 55.19 imp.sing. offre 55.11,15 pret.ind.
1/3 sing. ofrede 27.14 42.19 59.28 offrede 42.14,17 58.14
(ofrian)

ofslean v. kill 30.30 (ofslean)

ofspreng n. offspring 57.2 ofspring 4.23 D. ofsprenge 56.14
57.26 (ofspring)

ofsteand pp. stoned 55.29 (of + stænan)

ofte adv. often 1.13,23,24 2.16 etc. oft 4.21 superl. oftest
50.4 (oft)

ofðanche n. displeasure D. 1.18 (from next)

ofþenchen v. regret, cause to regret 1.13 35.8 pres.ind.3 sing.
ofþingþ 1.10 (ofþyncan)

ofþerst adj. thirsty 46.15 (ofþyrst)

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

onalð v. kindle, fire pres.ind.3 sing. 17.21 analð 17.31
(onælan)

onbutan see abuten

ondraden v. fear pres.ind.3 sing. ondrat 30.21 ondratt 30.22
31.9 plu. ondradeð 27.22 ondreadeð 27.26 (ondrædan)

onfald adj. simple 20.17 (anfeald)

onzeanes; onnesse see azeanes; annesse

onlepi adj. one, a single 33.1 57.16 anlepine 19.19 (anlēpig)

onuuen prep. above 32.34 (onufan)

ope see hope

opene adj. open 30.5 50.32 (open)

openieð 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 (openlīcor)

ore see are

orefull adj. merciful 72.16 (arful)

orlease adj. merciless 41.28 (arleas)

orliche adv. honourably 36.33 (arlice)

ortrewnesse n. doubt, despair 9.2 (ortreowness)

oðer conj. either, or 1.16 2.20,23 etc. oððer 61.18 62.31,32 etc.
oðe 19.34 38.28 oððe 1.18 (oppe)

oðer adj., pron. other, another 1.6,16,23,26 2.7 etc. oþer
62.27 oððer 66.4,6 oðre 1.6 2.18,32 etc. oðres 33.23
74.2 oþres 73.8 oðren 41.29 52.34 53.3 (oþer)

oðer adj. see also aiðer

oðerhwile adv. sometimes 26.18 28.16 40.20 etc. (oþer + hwile)

oðerliker adv. otherwise 29.9 66.12 oðerlicor 5.24 (oðerlice)

oððe(r) see oðer

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. ouorcump 64.5 pret.ind.2 sing. ouercome 51.2 3 sing.

ouercam 21.5 24.6 25.17 etc. pp. ouercumen 72.1 (ofercuman)

ouerdon pp. overdone 53.14 (oferdōn)

ouerziede v. cover pret.ind.3 sing. 21.25 (oferzān)

ouermai v. overpower pres.ind.3 sing. 6.12 (ofermæz)

ouht; owh see auht; azen v.

P, p

pais n. peace 29.32 44.15 47.11 etc. (OF pais)

paneges n. plu. pennies, money 39.11 (pæniȝ)

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 (piose, *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 pinen 9.9,10 (pīn)

pine v. cause pain imp.sing. 16.28 (pīnian)

pineres n. plu. torturers 8.26 37.11 (from prev.)

pisteles n. plu. epistles 15.3 (OF epistle)

pleizen v. play 69.6 pres.p. pleizende 67.1 (plezian)

postes 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 (prȳde < 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. prophete 63.17 68.15

71.22 etc. profete 61.10 plu. profietes 57.10

(OF prophete, 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. ræd 22.31 34.7 35.6 etc.

D. rade 35.4,7 50.30 63.2 ræde 37.6 (ræd)

radeð v. read pres.ind.plu. 3.17 70.20 radeþ 9.11 imp.sing. ræd
42.25 (rædan)

ræd see rad, radeð, ratt

radgiue n. adviser 34.7 (ræd gifa)

radinge n. reading 13.13 (ræding)

raftres n. plu. rafters 67.6 (ræfter)

ratt v. advise pres.ind.3 sing. 30.6 37.17,21 imp.sing. ræd
50.12 (rædan)

raðe adv. soon 50.28 72.24 (hræpe)

reaueð v. steal pres.ind.3 sing. 5.2 imp.sing. reaue 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)

reinin 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 (OF rente)

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)

reuhðe n. pity 31.13,14,22,23 rewhðe 32.6 50.13 57.6,19 rewhðe
45.31 57.8 rewhþe 57.5 (OE hreow, ON hryð)

reuliche adj. sad 8.17 (hreowlice)

reunesse n. grief, pity 19.27 rewnesse 47.28 plu. reunesses
28.19 (hreowness)

rewen v. regret, repent 32.3 43.20 53.24 pres.ind.3 sing. rewð
51.11 plu. reweð 10.3 57.14 subj.sing. rewe 60.23 pret.
ind.3 sing. rewh 72.24 (hreowian)

rewliche adv. pitifully 4.19 (hreowlice)

rewsende pres.p. repenting 60.10 riewsiende 31.26 riwsinde
60.23 (hreowsian)
rewnesse; rewðe see reunesse; reuhðe
riche n. kingdom 3.13 15.2 22.12 etc. (rīce)
riche adj. rich 2.24 32.25 33.25 etc. (OF riche, OE rīce)
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 (rihtlice)
rihtwis adj. righteous 7.21 30.3 38.27 etc. rihtwise 7.4 38.1
39.25 57.31 rihtwises 20.33 52.8 (rihtwīs)
rihtwisið v. justify pres.ind.plu. 39.24,27 pp. irihtwised 52.15
61.3 (rihtwīsiān)
rihtwisnesse n. righteousness 5.16 16.1 39.24 etc. (rihtwīsness)
rimen v. ennumerate 7.29 (rīman)
ripe adj. ripe 67.2 (rīp)
rixin v. rule 28.10 74.11 pres.ind.3 sing. rixeð 28.15 75.21
rixið 65.3 74.11 rixit 44.12 plu. rixit 24.27 subj.sing.
rixi 19.5 pres.p. rixende 28.13 47.12 rixinde 37.23
(rixian)
rode n. cross 16.24,26,28,31 etc. (rōd)
rof n. roof 47.7 D. roue 47.5 (hrōf)
ropes n. plu. ropes 22.14 (rāp)
rotien v. rot 45.14 (rotian)
roue see rof

S, s

sa see swa

sacleas adj. guiltless 4.14 (sacleās)

sad n. seed 34.13 D. sade 4.6 13.28 G. sades 13.28 (sād)

sade see also seggen

sæde, sæide; sæinte; sante see seggen; sainte; sendan

- sæli adj. blessed 33.22 sali 63.33 (sæliȝ)
sahtlin v. settle, reconcile 10.31 pres.ind.2 sing. sahtlest
19.34 imp.sing. seihtle 1.3 pp. sahtled 44.19 (sahtlian)
sai,saide, saið see seggen
sainte adj. holy, saint 10.5 12.24 26.26 etc. sæinte 4.24
seinte 12.31 64.15 72.23,32 seintre 55.31 (OF saint)
sal n. time, occasion 74.12 (sāl)
sali see sæli
salm n. psalm 40.26 selm 30.7 (sealm)
saltere n. psalter D. 56.8 (saltere)
sand(en); sande; sang see senden; sonde; song
sare n. sore 44.33 (sār)
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
(sāriȝ)
sariliche adv. sadly 70.9 (sāriȝlice)
sorinesse n. sorrow 1.7,8,9,18 etc. sorinesse 1.5 plu. sarinesses
16.7 28.19 51.4 (sāriȝness)
sate v. see sitten
sate n. seat 52.7,8 (sāte)
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 (sāwol)
sawen v. sow 13.28 (sāwan)
sawle see saule
scadewe n. shadow D. 50.34 (sceadu)
scadwis adj. rational 7.3 (sceadwīs)
scadwisnesse n. reason, discernment 11.11,23 2.19 etc.
(sceadwīsness)
scafte n. creature 7.2 plu. scaftes 34.31 52.10 (sceaft)
scal see sculen
scame n. shame 30.25 61.5,6 plu. scames 25.16 29.4 (sceamu)
scameleas adj. without shame 69.22 (sceamuleās)
scandliche adv. shamefully 49.31 (sceandlice)
scarpe adj. sharp 11.30 31.17 32.18 39.23 (scearp)
sceaweres n. plu. watchmen 51.13 (sceāwere)
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 (sceawunz)

sceld n. shield 19.11 (non-WS sceld)

sceldi adj. guilty 6.8 sceldih 25.24 (scyldig)

scelie v. separate subj.sing. 28.10 (scilian)

scene adj. bright, beautiful 47.30 (scēne)

sceppend n. creator 31.21 34.31 47.18 etc. (sceppend)

scette v. shut imp.sing. 71.3 scete 71.6 (scyttan)

schele see skele

schiften v. divide pres.ind.2 sing. schifst 18.20 3 sing. scift
38.7 pp. iscift 18.21 (scyftan)

scilden v. shield 11.31 43.3 53.6 pres.subj.sing. scilde 44.16
imp.sing. scild 51.1 (scildan)

scile see skele

scincles n. plu. shingles 47.8 (OHG scindela)

scinen v. shine 15.13 pres.p. scinende 24.23 (scīnan)

scip n. ship 22.3,19 G. scipes 21.33 (scip)

skelewisnesse n. discretion 74.8 (ON skil + OE wisness)

scolde see sculen

scop v. create pret.ind.3 sing. 48.3 2 sing. scope 56.23
(scyppan)

scort adj. short 37.15 scorte 4.1 10.24 11.2 etc. (sceort)

screden v. shroud 74.17 pp. iscredd 53.18 (OK scredan)

scrift n. penance 9.15 scrifte 38.34 52.23 60.4 etc. (scrift)

scrifte n. confessor D. 60.31 63.2 (scrift)

scrud n. shroud 47.31 (scrūd)

sculen v. must, shall pres.ind. 1/3 sing. scal 4.26 5.12,16 etc.
scall 8.13 30.34 34.30 etc. 2 sing. scalt 5.11 12.13 19.14
etc. plu. sculen 2.13 3.20 9.3 etc. subj.sing. scule 55.6
57.6 plu. sculen 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. scolden 15.6 18.6 49.16 etc. scolde 6.21
71.9 (sculan)

scunien v. shun 61.32 pres.subj.plu. scunien 3.19 pret.ind.1 sing.
scunede 2.15 (scunian)

se pron., art.; adv. see ðe; swa

sea n. sea 22.9 (sæ)

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.
seið 1.2 2.12,29 etc. seiþ 29.21,24 seiþeð 14.32 19.16
52.23,30 seiðeð 18.7 saið 43.34 syeð 11.5 seggeð 17.10
27.15 plu. seggeð 5.7 14.8,9 etc. siggen 62.11 subj.sing.
segge 61.20 70.28 plu. seggen 70.19 imp.sing. seiþe 45.3
50.33,34 72.11 sei 12.30 56.13 61.2 seiþ 63.16 sai 73.25
plu. segge (we) 73.30 pret.ind. 1/3 sing. sæde 13.21 14.25
26.31 etc. sade 4.26 6.17 12.9 etc. sæide 6.21 27.8
seide 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. zesæd
35.23 isæd 52.18 iseid 66.15 (seczan)

seiþeð see seon

seihte n. reconciliation 57.18 (saht < ON)

seihtle; seinte see sahtlin; sainte

seihtþe n. sight D. 14.19 (siht, sihp)

seke adj. sick 74.17 (seoc)

seken see siechen

selcuð adj. strange 14.15 27.18 48.16 (sel(d)cūþ)

selcuðliche adj. marvellous 48.16 (prev. + līc)

selcuðliche 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)

sellan v. sell pres.ind.3 sing. selð 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
sænte 10.21 12.21 sante 27.16 73.15 pp. zesant 41.33
zesant 71.21 isant 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. sinegede 41.21
(synzian)

seneueies n. mustard seed G. 14.19 (OF senevei(1))

- senfulle adj. sinfull 7.30 10.26 11.1 etc. superl. senfullest
28.33 (synnful)
- 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 (synnleās)
- sermuns n. plu. sermons 17.29 (OF sermun)
- 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 siðpen 64.22 (sippan)
- seuen num. seven 45.11 (seofon)
- sibbe 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 (sīde)
- siechen v. seek 45.4 71.9 sechen 1.16 seken 2.27 pres.ind.3 sing.
secð 69.33 sechþ 50.11 plu. secheð 44.21 subj.plu. siechen
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. seizeð
52.30 (see note 52.30) pret.ind.plu. seigen 12.10 (seon)
- sihtep 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. sikerliker
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
(sinzan)
- sinken v. sink 21.32 (sincan)
- sinnen see senne
- 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)
- siðes n. time G. 34.29 plu. siðes 1.22 (sip)

- skele n. reason, discernment 62.14 69.30 74.22 scile 53.13
schele 69.25 (ON skil, MDu. schil, MLG schele)
- skelien v. discern 8.25 skilien 62.15 (ON skilja)
- skentinges n. plu. amusements 34.18 (ON skemta v.)
- skilien see skelien
- slape n. sleep D. 43.30 (slāp)
- slapen v. sleep 53.16 slāpen 1.25 pres.p. slapinde 63.19
pret.ind.3 sing. sliep 25.10 (slāpan)
- slauphe n. sloth D. 2.2 (slāwp)
- slaw adj. slow 1.22 (slāw)
- slean v. kill pres.ind.3 sing. slecp 64.6 plu. sleað 30.26
imp.sing. sleih 33.30 pret.ind.3 sing. slou 57.24 pp.
islaze 2.22 (sleān)
- slider adj. slippery 10.15 (slidor)
- sliep; slou see slapen; slean
- smac n. taste 8.4 (smāc)
- smec-huse n. smoke-house 54.7 (next + hūs)
- smekes n. plu. fumes 64.8 (smēc)
- smell n. smell 8.5 (? *smell)
- smit v. smite pres.ind.3 sing. 6.17 63.29 pres.p. smitende
67.25 (smītan)
- smiðe n. smith 25.4 (smið)
- snaw n. snow 41.4 (snāw)
- so see swa
- sobbeð v. sob pres.ind.3 sing. 28.16 pres.p. sobbiende 42.13
(? cp. WFrī. sobje)
- softe adj. soft 24.10 35.29 (sōfte)
- softin v. soften 63.23 (from prev.)
- softnesse n. softness 20.29 57.17 (sōfte + ness)
- sonde n. message, messenger 27.16 sānde 44.29 sande 62.1
plu. sondes 21.14 sonden 8.13 (sond, sand)
- sone adv. soon 2.33 9.7 26.31 etc. (sōna)
- song n. song 51.28 sang 7.12 (sonz, sanz)
- sore; sori see sare; sari
- sorhfull adj. sorrowful 41.18 47.25 (sorz + ful)
- sorwze n. sorrow 9.2 (sorz)
- sothad n. foolishness 33.18 63.32 plu. sothades 50.6 (next + hād)

- sott n. fool 33.17 39.26 63.32 (sott < OF sot)
- sotwordes n. plu. foolish words 50.15 (prev. + word)
- soð n. truth 2.4 4.16,32 etc. soþ 5.31 soðh 4.24 soðe 13.32
20.32 24.21 etc. soþe 12.1 34.28 (sōþ)
- soð adj. true 12.18,22 25.6 etc. soþ 12.11 soðe 7.26 17.26
19.2 etc. soðre 3.2 superl. soðeste 34.24 (sōþ)
- soðliche adv. truly 10.20,21 15.15 etc. (sōþlice)
- soule see saule
- spac, spak(en) see speken
- spaches n. plu. speeches 5.5 39.16,24 etc. speches 7.21
(sp(r)æc)
- spedeð v. speed imp.plu. 9.16 (spēdan)
- speken v. speak 4.21,23 23.1 etc. spekene 5.15 26.25 pres.ind.
2 sing. spekest 66.12 3 sing. spekð 29.31 30.7 42.32 etc.
spekeð 70.20 plu. spekeð 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. zespeken 5.23 45.12 ispeken 34.22 (sp(r)ecan)
- spelle n. story, sermon D. 62.18 63.27 (spell)
- spellen v. preach 60.5 (spellian)
- spelleres n. plu. preachers 22.24 (from prev.)
- spottes n. plu. spots 47.29 (MDu. spotte)
- sprat v. spread pres.ind.3 sing. 22.32 spratt 52.26 (sprædan)
- spræng v. sprinkle imp.sing. 41.1 (sprengan)
- springen v. spring 34.17 pres.ind.3 sing. springþ 31.10
(sprinzan)
- spus n. spouse 65.26 spuse 55.13 64.29 (OF (e)spus(e))
- stampeþ v. stamp pres.ind.3 sing. 14.20 (MDu. stampen)
- stand, stant see stonden
- stane n. stone D. 13.3 (stan)
- stanroches n. plu. roche 22.18 (prev. + OF roche)
- stede n. place 40.2 47.7 58.2 71.9 (stede)
- stedefast adj. steadfast 67.2 (stedefæst)
- steðel n. place, habitation 48.20 see note 48.20 (staðol)
- stieih see stieð
- stell v. steal imp.sing. 33.30 (stelan)
- steren see stieren
- stiefne n. voice D. 35.24 (stefn)

- stieren v. steer 21.20 47.16 steren 21.27 subj.plu. stieren
48.13 pret.ind.3 sing. stierde 21.24 (steōran)
- stieresman n. helmsman 22.9 stieresmann 21.21 stieresmanne 22.1
plu. stieresmannen 22.4,7 stieresmenn 21.27 (steores + man)
- stieð v. ascend pres.ind.plu. 22.11 stikø 22.16 pret.ind.3 sing.
steih 12.26 71.11 (stīgan)
- stikke n. stick D. 67.1 (sticca)
- stikø see stieð
- 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 (stōr)
- storfate n. censer D. 71.24 (stōr + fat)
- storme n. storm D. 21.30 plu. stormes 21.25 22.13 (storm)
- stranges n. plu. strings 22.14 (streng)
- strawe n. straw D. 67.1 (streaw)
- strengere see strong
- strengþe n. strength 12.17 13.8,11 etc. strengðe 40.11 53.4
strencpe 46.5 57.23 64.4 plu. strengþes 24.28 (strengþu)
- 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)
- sumdæl n. something, some part 17.13 (sum dæl)
- sumping n. something 13.23 67.28 (sum þing)
- sune n. son 6.20 10.7 12.11 etc. G. sunes 27.18 (sunu)
- sunne n. sun 15.13 24.23 44.18 62.23 (surne)
- 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 (swa)
- swaint pp. troubled 14.22 (swencan)
- swanc see swinken
- swaðelbonde n. swaddling clothes D./?plu. 24.29 (swepel band)
- swelð v. swell pres.ind.3 sing. 32.18,19 (swellan)

- sweord n. sword 45.3 (sweord)
- swerigen v. swear 4.9 pres.ind.3 sing. swereð 39.4 plu. swerizeð
4.13 imp.plu. swerizeð 4.12 (swerian)
- swete adj. sweet 20.10 28.17 31.5 etc. swiete 16.34 (swēte)
- swic v. cease imp.sing. 15.31 (swīcan)
- swicedom; swich; swiete see swikedom; swilch; swete
- swieteð v. sweeten pres.ind.3 sing. 16.32 (swētan)
- swigende pres.p. silent 53.18 (swigian)
- swikedom n. deceit, guile 29.30 D. swicedom 5.21 (swicdōm)
- swikele adj. deceitful, treacherous 1.20 7.19 14.34 etc.
(swicol)
- swilch pron., conj. such; as if 1.26 9.6 28.28 etc. swulch 37.7
38.31 swilche 2.28 4.9 6.21 etc. swiche 13.19 (swylc)
- swingen v. beat, chastise 6.19 (swingan)
- swink n. toil 1.24 D. swinke 6.20 39.15 63.1 plu. swinkes
47.27 swinches 46.16 (swinc)
- swinken v. toil, labour 48.31 pres.ind.plu. swinkeð 16.9,13
35.26 pres.p. swinkende 46.12 pret.ind.3 sing. swanc 21.23
plu. swunken 75.18 pp. iswunken 45.32 49.4 (swincan)
- swinkfulle adj. toilsome 16.9 68.8 (swinc + ful)
- swiðe adv. very, very much 2.18,19 3.6,8 etc. comp. swiðere
46.16 (swīpe)
- swiðer adj. right, right-hand 48.7 swiðere 11.8 swiðere 72.27
swiðre 12.26 38.2 (swīper)
- swote n. sweat D. 46.17 (swōt)
- swulch; swunken; swuster see swilch; swinken; suster
- syēð see seggen

T,t

ta see to

- tachen v. teach 29.23 49.15 tache 41.26 pres.ind.3 sing. tachþ
13.29 takð 15.3 32.12 subj.sing. tæche 23.10 imp.sing.
tach 15.21 63.21,22 pret.ind.3 sing. tahte 13.1 15.6 63.27
etc. plu. tahte 13.15 (tæcen)
- tacne n. token, sign 15.25 28.14 tocne 67.1 (tācn)
- tacneð v. signify pres.ind.3 sing. 73.10 tacnieð 16.28 tocneð
75.1 plu. tacniþ 8.5 pp. tokned 51.12 (tacnian)

- tactþe n. touch 8.5 (Lat. tactus with OE nominal suffix -þe ?
cp. ON tak)
- tahte see tachen
- tail n. tail 75.1 (tæʒl)
- takð v. reach pres.ind.3 sing. 52.25 (ON taka)
- takð see also tachen
- tare see ðe
- te; te- see to, ðe, 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. teiþe 67.24 pres.p. teipinde 37.10
teiðinde 37.16 pret.ind.2 sing. teiðedest 42.21 3 sing.
teipeðe 59.18 pp. iteipeð 14.17 (teopian)
- teipinge n. yielding 59.19 (teopung)
- telde n. tent D. 39.8 (teld)
- telizen v. till 37.3 (tilian)
- tellen v. tell, think, account 7.29 pres.ind.3 sing. telþ 15.1
plu. telleð 26.33 pp. iteld 38.24 (tellan)
- temple n. temple 41.3 46.21,23 etc. (OF temple, OE tempel)
- tempreð v. temper, regulate pres.ind.3 sing. 53.20 (temprian)
- ten; tes see ðe; ðes
- tetreden pp. trodden down 44.35 (totredan)
- tidinge n. news 8.17 plu. tidinges 50.14 (LOE tīdung, ON
tiðindi)
- tizeðes n. plu. tithes 69,30 (teope)
- 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. (time)
- tin see ðin
- to prep., adv. and with infin. to, towards, too 1.16 2.3 3.6 etc.
(tō)
- tobrecen v. break, sin 20.25 pres.ind.2 sing. tebrecest 19.4 44.18
3 sing. tobrecþ 22.23 tobrecð 47.13 tobrekð 22.19,22 subj.
plu. tobreken 22.14 imp.sing. tebrec 33.31 pret.subj.sing.
tobreke 56.18 pp. tobroken 66.20 tebroken 58.19 tobrecen
33.33 (tōbrecan)
- tocne; tocneð, tokned see tacne; tacneð

- todaig adv. today 72.23 (tō dæg)
- toforen prep., adv. before 24.16 39.21 51.11 teforen 2.32 3.20
4.30 etc. tofore 4.29 47.33 tefore 4.30 5.11 8.25 etc.
(tōforan)
- togedere adv. together 17.9 56.10 57.19 etc. tegedere 48.14
(tōzædere)
- toterinde pres.p. swinging 67.3 (MDu. touteren)
- toðen n. plu. teeth 9.1 (toð)
- 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 treuwe 59.10,12 trowe 59.1,2,4 G. trewes 59.13
(treo(w), trēu)
- trewe adj. true, loyal 8.8 22.27 treuwe 55.10 comp. trewer
37.25 (treowe)
- trewðe n. loyalty 51.31 (treowþ)
- trukien v. fail 30.34 37.24 pres.ind.1 sing. truke 37.24 3 sing.
trukieð 40.32 plu. trukieð 45.29 pret.ind.3 sing. trukede
74.22 (trucian)
- tu; tua see ðu; twa
- tunes n. plu. towns 38.28 (tūn)
- tunge n. tongue 29.29 66.28 plu. tungen 24.30 (tunze)
- 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. twammeð 43.14 pp.
getwamd 31.30 itwamd 37.18 (twæman)
- twene n. doubt D. 75.12 (tweon)
- twifeald adj. twofold, double 5.28 7.21 (twifeald)
- twifealdeð v. double pres.ind.3 sing. 2.21 (from prev.)
- two see twa

Ð, ð, P, þ

- ða adv., conj. (ða ðe, ða ða) when, then 4.26 7.11 11.12 etc.
þa 56.20 73.23 ðo 49.14,15 55.32 etc. þo 51.24 68.9
73.20 (þa)
- ða, ðan(e) see ðe, ðanne
- þanc n. thought, mood 27.29 D. þanke 26.9 65.9,11,15 (þanc)
- ðanen adv. whence 12.27 (þanon)
- þankes adv. willingly 55.7 (þanc + adverbial -es)

- pankin v. thank 75.15 pres.ind.1 sing. þanki 41.31 3 sing. þankeð
40.2 plu. þankieð 10.16 subj.sing. þanke 75.32 þanki 43.28
plu. þankin 75.19 imp.sing. þanke 14.4 þanke 14.3 pp.
geþanked 11.6 46.5 iþanked 48.5 iþandked 36.33 (þancian)
þanne (1). adv., conj. when, then 2.22 8.26,29 etc. þanne 14.3
15.10 17.30 etc. þane 12.30 15.30 18.25 etc. þan 25.32
þan 71.20
(2) adv. than 3.16 4.18,32 etc. þanne 34.5 46.31 52.11
etc. þane 7.2 23.1 30.24 etc. þan 13.23,24 18.20 etc.
þan 74.23 (þanne)
þar adv., conj. where, there; then 1.25 4.28 5.12 etc. þar
65.3 72.29 73.11,12 þær 49.5 þær 34.25 (þær)
þar(e) see also ðe
þarafter adv. thereafter 13.12 14.27,28 etc. þerafter 35.7
(þær æfter)
þarfore adv. therefore 27.5 64.19 (þær for)
þarinne adv. therein 8.31 20.15 22.4 etc. þerinne 49.19
þerinne 68.5 (þær inne)
þarmid adv. therewith 8.6 29.13 39.10 etc. þaremid 66.27
(þær mid)
þarof adv. thereof 2.24,29,31 14.4 etc. þarof 68.21 þerof
14.13 36.8 55.4 etc. (þær of)
þarof ðe adv. whereof 34.26 þarof ðe 73.13 (þær of þe)
þaron adv. thereon 59.3 þaron 20.13 þaron 75.2 (þær on)
þarouer adv. thereover 45.25 þerouer 45.15 (þær ofer)
þarto adv. thereto 2.26 23.5 37.31 56.25 þarto 54.11 68.21
þerto 36.3 37.23 (þær to)
þarto ðe adv. whereto 36.15 (þær to ðe)
þas see ðe, ðes
þat conj. that 2.1,2,3,12 etc. þat 1.13 3.18 5.8 etc. þatt
9.10 (þæt)
þat see also ðe
þe see also þu
þe conj. or 54.5,6 (þe)
þe rel.part. who, which, that 1.2,6,10,11 etc. þe 3.11 7.24
13.19 26.11 (þe)
þe adv. (with comparative) the 1.27 2.24 11.3 etc. þe 24.20
62.29 66.30 te 37.4 (þe, þý)

ðe art., pron. the, that; who, which sing. common N./A./D. 2.20, 33 3.5 etc. þe 2.1 8.28,29 etc. A./D. ða 6.17 8.23 9.19 etc. ðo 10.13 18.16 23.27 etc. þo 56.34 ðæ 26.9 te 5.17 70.21 N. masc./fem. se 2.5 4.32 5.19 etc. N./A. neut. ðat 1.21 2.26,29 etc. þat 1.7 2.1,19 etc. ðatt 54.30 A. masc. þane 1.11 2.9 7.12 etc. þane 15.11 þanne 74.28 þanne 69.14,21 ðene 30.7 A./D. masc., D. neut. þan 4.15, 16,17 5.30 etc. þan 62.17 þen 67.3 ten 12.3 44.26 D./G. fem. ðare 2.9 3.24 8.19 etc. þare 11.5 43.16 62.9 etc. ðære 20.15 tare 41.2 45.13 ðere 31.1 35.20 41.1 þar 9.26 23.16 26.2 etc. G. masc./neut. þas 2.17 4.18 8.16 etc. þas 7.25 71.28 ðes 14.12 17.28 20.7 etc. plu. common N./A./D. ða 5.12 6.5 7.11 etc. þa 44.34 52.29 67.14 69.26 ðo 1.15 2.12 7.13 etc. þo 1.14 12.28 25.12 etc. to 37.34 41.28 te 20.27,28 ðe 1.8,27 2.33 etc. þe 20.27 37.34 38.24 etc. D. þan 40.19 73.5 G. ðare 14.2 21.6 42.5 etc. (se/ðæt/ða)

þearuar n. plu. poor people 28.31 (þearfa)

þeawes n. plu. customs, manners 47.29 53.21 54.34 þeawes 28.32 32.12 43.1 (þeaw)

þeih conj. though 1.8 2.17 26.16 etc. þeih 4.15 12.19 28.20 (with hweðere) 43.23 etc. þei 56.25 (þeah)

þeink; ðeies see þenchen; ðes

þelliche pron., adj. such 17.20 25.17 32.27 etc. þelliche 22.23 45.17 71.9 (þyllīc)

þen(e) see ðe

þenchen v. (1) think 8.24 9.8 30.19 etc. þenken 34.17 62.5 71.13 þennken 23.4 pres.ind.1 sing. þenche 48.1 2 sing. þencst 4.29 19.9 62.16 þenkst 34.26,29 þencst 43.20 þenchst 43.15 3 sing. þencþ 20.12 51.10 þencð 67.4 þengþ 28.17 þencþ 28.21 þincþ 40.17 þingþ 22.29 plu. þenceð 68.21 þenken 68.18 subj.sing. þenke 34.28 þenche 62.21 plu. þenchen 10.14 imp.sing. þench 14.11 66.13 69.8 73.21 þench 46.17 þenc 33.9 66.11 þenc 50.22 þenk 69.5 þinc 72.10 plu. þencheð 2.32 þeinkeð 69.33 pres.p. þenchinde 23.16 þenkinde 65.5 þeinkinde 68.32,34 pret.ind.1 sing. þohte 41.7 ðohte 6.21 pp. zepouht 23.1 ipoht 16.12 26.16 (þencan)

(2) seem pres.ind.3 sing. þincþ 23.3,20 ðincð 39.17
þincð 63.32 68.22 þingþ 23.28 þingð 32.33 ðingþ 22.29
ðingð 44.25 54.6 plu. þencheð 14.34 subj.sing. þinche
16.31 þenche 48.16 pret.ind.3 sing. ðuhte 6.1 59.15
plu. þouhten 73.8 (þyncan)

þenin v. serve 36.10 pres.ind.3 sing. ðeneð 31.7 (þeznian)

þenken see þenchen

þeof; ðer; ðere, ðes see þief; ðar; ðe

ðes pron., adj. this sing. common N./A. 1.11 9.28 16.5 etc.

þes 1.7 65.1 68.7 tes 15.32 ðies 1.20,26 2.17 etc. þies
16.32 17.10 26.31 etc. ðis 2.4,26 3.17 etc. þis 4.10
8.10,16 etc. ðies 62.19 A. masc. disne 21.16 þisne 67.28
fem. ðas 20.23 49.5 ðes 3.19 A./D. fem. ðese 2.15 12.22
14.21 etc. þese 15.27 64.9 65.11 74.25 D. masc./neut.
ðesen 17.23 47.9 49.17 ðese 4.22 5.18 7.2 etc. þese 13.3
fem. ðesse 21.6 31.1 54.24 ðesre 60.9 ðesere 31.10
ðessere 2.1 3.14 4.14 etc. G. masc./neut. ðeses 20.33
ðies 63.8 fem. ðesere 63.14 þessere 63.14 ðese 40.3
plu. common N. ðas 8.5 ðese 12.16 26.23 36.30 etc. þese
11.30 68.15 A./D. ðesen 37.32 74.20,21 ðese 9.21 11.31
17.8 etc. þese 7.28 22.25 62.16 etc. ðase 62.23 (þes)

þesternessee see þiesternessee

þewdome n. slavery D. 11.28 (þeowdōm)

þeward adv. (with to) towards you 77.23 (þe + (to)weard)

þief n. thief 9.17 ðeof 55.33 D. þieue 72.26 plu. þieues 25.15
(þeof)

þiester adj. dark 69.6 (þeostre)

þiesternessee n. darkness 8.28,30 31.31 þesternessee 8.28

ðesternessee 56.34 (þeosterness)

ðin poss.adj. your 11.3,12,17 etc. þin 16.31 19.11 31.29 etc. ðine

1.3 4.31 5.6 etc. þine 10.7 13.3 16.19 etc. ðinne 35.13

36.6 tin 22.27 44.20 ði 32.23 58.19 61.27 þi 73.28

ðines 19.25 54.28,32 55.7 þines 55.1,8 ðire 41.21,23 43.6

etc. þire 72.21,27,31,32 ðiere 70.27 ðinen 38.21 42.7 (þīn)

þinchen see þenchen

þing n. thing 1.12 5.26 13.27 etc. ðing 4.13,31 5.31 etc. D.

þinge 19.9 26.18 29.8 etc. ðinge 39.5 plu. þing 3.19 6.9

8.8 etc. þingng 34.32 ðing 12.20 25.10 35.30 etc. þinge

14.2 49.14 50.26 etc. ðinge 21.6 23.28 ðinges 69.27

þinges 14.34 21.17 28.18 etc. (þing)

ðire; ðis; ðo see ðin; ðes; ðe, ða

þoht n. thought 49.28 57.17 þouht 71.13 plu. þohtes 7.25 8.13

8.22 etc. þouhtes 6.13 61.29 66.10 71.7 þoutes 66.9

69.17 70.7 þowtes 65.5 ðohtes 22.17 39.16 43.5 etc.

ðouhtes 5.32 61.28 (þoht)

ðohte see þenchen

polemode adj. patient 64.3 (polemōd)

ðolemodnesse n. patience 9.12 20.24 40.1 etc. polemodnesse 16.30

(polemōdness)

þolien v. suffer 3.20 29.6 36.17 etc. ðolien 61.30 þolizen 4.18

7.16 9.8 etc. þoliezen 64.1 ðolizen 53.13 58.18 pres.ind.

2 sing. þolest 32.2 51.7 3 sing. ðoleð 40.1 57.21,22 plu.

þolieð 57.10 subj.sing. þolize 51.7 52.32 imp.sing. þole

63.29 ðole 19.4 pret.ind.2 sing. þoledest 16.22 3 sing.

þolede 12.25 29.7 48.6 etc. ðolede 3.15 16.29 57.23 59.18

plu. ðolede 64.19 ðoleden 17.1 (þolian)

ðorften see ðurfe

þou(h)t, þowt; þouhten see þoht, þenchen

þrall n. slave, servant 8.7 67.27 ðrall 8.8 þreall 54.14 þralle

26.32 D. þralle 8.6 27.11 46.16 52.14 G. þralles 24.17

(þræl < ON þrǣll)

þreades n. plu. threads 19.24 (þrǣd)

þreatt n. threat 43.25 (þrǣt)

þridde adj. third 44.19 (þridda)

þrie num. three 12.11 16.3 17.9 ðrie 11.14 12.16 68.4 (þrȳ,

þrēo)

þrihti num. thirty 25.6 (þritig)

þrinnesse n. trinity 46.2 75.20 ðrinnesse 12.12 (þrȳness)

þrist adj. bold 61.20 (þrist)

þruh n. coffin 7.23 (þruh)

ðprunressleig n. thunder-bolt 5.18 (ðunres slege)

ðu pron. you (sing.) N. 4.28,29 5.6 etc. þu 8.17 11.29 12.32

etc. tu 4.29 8.24 10.6 etc. A./D. ðe 5.10-13 6.18 etc.

þe 8.21 10.29 11.27 etc. ðie 11.31 te 4.31 16.31 20.4

etc. (þu)

þurzhali adj. thoroughly holy 72.28 (þurh + hali)

- ðurh prep. through 1.21,23 2.16 etc. þurh 6.14 8.11 22.4
etc. þurgh 71.25 (þurh)
- ðurhborede pp. pierced 59.12 (þurh + borian)
- ðurhnailed pp. nailed through 59.14 (þurh + næzlian)
- þurhstong v. sting through pret.ind.3 sing. 59.18 (þurh + stinzan)
- ðurhut adv. absolutely 34.1 36.4 (þurh + ūt)
- ðurhwunigen v. endure 27.18 43.12 pres.ind.3 sing. ðurhwunēð
60.20 ðurzwunēð 75.4 þurhwunēð 74.29 subj.sing.
þurhwunie 75.2 (þurhwunian)
- ðurst n. thirst 72.1 plu. ðurstes 47.24 (þurst)
- ðurve v. need pres.subj.sing. 60.14 pret.ind.plu. ðorften 33.14
(þurfan)
- ðus adv. thus 1.2 5.5,9 etc. þus 15.3 18.7 20.6 etc. (þus)
- þusend num. thousand 57.10 64.18 þusend 3.16 þusende 8.21
(þusend)

U, u, V, v

- uirgines n. plu. virgins 17.1 (OF virgine)
- unakenned pp. unbegotten 12.13 (un + acennan)
- unaseizentliche adj. invisible 26.24 (un(ze)sewenlic)
- unbecnawe pp. unknown 23.11 (un + becnāwan)
- unbehealdene pp. uncontrolled 20.25 (un + bihealdan)
- unberinde pres.p. barren 42.19 (unberende)
- unbiliefde pp. unbelieving 22.20 (un + zelēfan)
- unbleðeliche adv. unwillingly 1.18 (unbliþelice)
- unbunden pp. unbound 26.12 (unbindan)
- unc see wit
- unclannesse n. uncleanness 61.27 (unclāne + ness)
- uncuðe adj. unknown 11.3 (uncūþ)
- uncwemer comp.adj. less pleasing 66.30 (uncwēme)
- under prep. under 6.17 21.9 31.29 etc. vnder 50.34 (under)
- underfeng see underfon
- underfinden v. find out 49.32 (under + findan)
- underfon v. accept, receive 48.10 pres.ind.3 sing. underfoð
17.33 18.2 underfongð 70.8 underfengð 49.33 imp.sing.
underfoh 51.29 subj.sing. underfenge 10.11 58.13 pret.
ind.3 sing. underfeng 48.8 59.16 (underfōn)

- undernemen v. receive, understand; reprove 5.12 43.11 pres.ind.
2 sing. undernimst 35.14 43.2 undernemst 47.17 3 sing.
undernimð 70.11 undernimþ 28.34 undernemeð 70.14 undernemð
5.5 (underniman)
- understanden v. understand 22.21 23.6 30.9 etc. understonden
9.11 23.20 24.13 etc. pres.ind.2 sing. understandst 62.14
understantst 11.6 plu. understandeð 68.27 understandeþ 12.2
subj.sing. understande 11.30 34.33 43.8 plu. understande
63.8 imp.sing. vnderstand 34.27 vnderstond 17.17 55.16
plu. vnderstandeþ 9.10 pp. understonden 46.21 (understandan)
- undett v. open pres.ind.3 sing. 60.30 (un + dyttan)
- uneaðe adj. scarcely 68.25 unneaðe 47.26 (uneaðe)
- uneilinde pres.p. harmless 39.7 66.5 (un + ezlian)
- uneilindnesse n. harmlessness 66.4 vneilindnesse 66.3 (prev. + ness)
- unforgolden pp. unrewarded 18.32 (unforgolden)
- unfrið adj. not at peace 48.18 (& see note) (unfrið n. ON ufriðr)
- ungelimp n. misfortune 6.23 14.6,11 plu. ungelimpes 6.22 31.24
(ungelimp)
- ungemæte adj. immeasurable 8.32 (ungemæte)
- ungesali adj. unhappy 6.28 68.34 ungesæli 8.18 (ungesæli)
- ungewares adv. unexpectedly 9.17 (un + gewær + adverbial -es)
- ungewill n. obstinacy 7.16 (un + gewill)
- unhale n. sickness 14.1 35.13,14 unhæle 20.20 (unhælu)
- unhersum adj. disobediant 37.21 38.3 57.22 (unhersum)
- unhersumnesse n. disobedience 3.12,14,22 etc. vnersumnesse 3.10
(unhersumness)
- unker see wit
- unlawliche adv. unlawfully 60.18 (unlagu + lice)
- unlustes n. plu. displeasures 53.24 (unlust)
- unmate adj. measureless 9.1 (unmæte)
- unmihte n. weakness 53.23 64.5 (unmiht)
- unmihti adj. weak 2.13 7.28 37.34 (unmihtiz)
- unne v. grant pres.subj.sing. 10.22 (unnan)
- unofearned pp. undeserved 1.24 25.16 29.7 (un + of + earnian)
- unorne adj. plain 21.13 (unorne)
- unorneliche adv. plainly 28.25,27 53.19 (prev. + lice)
- unpined pp. unpunished 51.27 (un + pinian)
- unriht n. injustice 52.28 56.17 unrihte 25.13 38.33 39.33 52.29
plu. unrihtes 39.34 52.27 (unriht)

- 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. unrihtwisnesse 61.2
(unrihtwisness)
unsali adj. unhappy 39.32 68.30 (un(ze)sælig)
unstrang adj. weak 45.28 unstrong 7.28 (unstrang)
unþankes adv. against one's will (with pron.) 34.6 55.8
unðankes 65.11 (unþank + adverbial -es)
unðeafulle adj. ill-mannered 65.4 (next + ful)
unþeaw n. bad habit, vice 28.34 plu. unðeawes 7.19,29 23.11
vnðeawes 5.22 (unþeaw)
unþolemod adj. impatient 6.20 (unþolemod)
unþolemodnesse n. impatience 6.11 64.8 vnðolemodnesse 6.10
(prev. + ness)
unware adj. unwary 22.28 (unwær)
unwilles n. plu. unwillingnesses 53.25 (unwilla)
unwine n. enemy 2.23 37.13 plu. unwines 10.16 38.16 51.14
etc. (unwine)
unwise adj. unwise 22.20 (unwis)
unwraste adj. frail 15.7 (unwræst)
unwurscipe n. irreverence 26.8 plu. (humiliations) unwurðscipes
48.5 (next + scip).
unwurð adj. unworthy 3.1 14.34 27.4 etc. comp. unwurþere 54.23
unwurðere 66.29 (unweorð)
unwurðede v. despise pret.ind.3 sing. 57.22 pp. unwurðed 27.7
(unweorðian)
unwurðliche adv. unworthily 26.8 (unweorðlice)
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 + breȝdan v.)
uppe prep. upon 5.24 13.3 25.24 etc. uppen 15.24 16.19 19.18
etc. upe 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)

uttreste superl.adj. outermost 8.28,30 (yttrest)

W, w

wa n. woë 2.17 7.25 9.9 etc. (wā)

wacchen v. keep vigil 16.29 74.15 (wæccan)

wæcche n. vigil 44.11 plu. wacches 47.24 (wæcce)

wæize n. balance 5.28 8.15 (wæiz)

wænden 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.

wændeð 40.5 wandeð 28.31 want 32.15 subj.sing. wande 50.23

imp.sing. wænd 29.31 wand 63.30 73.25 want 6.17 plu.

wændeð 44.22 wandeð 9.14 pres.p. wændinde 35.22 pret.ind.

1/3 sing. wante 73.19 wænte 11.12 wente 11.13 plu. wanten

11.16 72.1 pp. iwant 9.14 13.20 (wendan)

wændinge n. turning 11.7 (wending)

wære(n) see bien

wærnen v. deny 30.6 pret.ind.3 sing. wernde 73.14 (wearnian)

wæte adj. wet 42.14 (wæt)

wætēs n. plu. liquids 16.4 (wæta)

waitið v. watch, wait pres.ind.plu. 51.23 (ONF waitier)

wake n. vigil 62.32 (wacu)

wakien v. keep vigil, be awake 1.25 imp.plu. wakieð 9.17 69.16
(wacian)

walawa excl. alas 7.15 63.14 walewa 34.29 waleawa 44.21

weilawei 7.14 (walawā)

walde see willen

wallende pres.p. boiling 31.32 (weallan)

walte n. power 57.2 (weald)

wan; wandede; wani(e)ð; wann see hwa; wonde; woneð; winneð

wapmannes n. man G.sing. 27.13 (wæpman)

war adj. aware, cautious 4.32 26.15 29.2 etc. (wær)

ware(n); warizinge see bien; werzinge

warnien v. warn 5.13 28.11 warnin 22.13,17 36.8 75.9 warnigen
27.25 pres.ind.1 sing. warni 3.18 34.32 44.10 etc. 3 sing.

warneð 19.15 30.27 36.1 37.7 pret.ind.1 sing. warnede

56.17 2 sing. warnedest 10.27 plu. warneden 51.14 pp.

gewarned 13.18 iwarned 25.21 74.4 (warnian)

- warp; warr; warð see werpen; war; wurdēn
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 (wæstum)
wat see witen
water n. water 14.2 21.13 59.20 D. watere 22.19 39.14 59.21
(wæter)
watrien v. water 73.10 (wæterian)
wauze; wauzhe see wouh; wohze
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)
weapne n. plu. weapons 60.18 (wæp(e)n)
webb n. web 19.22 (webb)
weddede pp. married 20.16 (weddian)
wedere n. weather D. 21.30 (weder)
wei n. way 10.15 49.15 weiz 63.3 D. weize 37.9,15,17 etc.
plu. weizes 41.29 (weiz)
weizþ v. weigh pres.ind.3 sing. 24.25 pp. iwæizgen 8.15 (weizan)
weilawei 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) (wæl)
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)
wellriðe 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 (wēn)
wenen v. think, hope pres.ind.3 sing. wenþ 19.28 plu. weneð 4.14
18.14 34.22 pret.ind.1 sing. wende 4.9 41.23 2 sing.
wendest 5.10 plu. wenden 74.24 (wēnan)
wente see wænden
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. wepeð 28.16 31.20
plu. wepeð 57.12 imp.plu. wepeð 9.18,34 47.28 pres.p.
wepinde 47.26 68.30 (wēpan)
werchen v. work 38.8 54.17 58.15 pres.ind.2 sing. wercest 32.8
plu. wercheð 13.13 wercheþ 14.28 pres.p. werchinde 19.2
65.4 wurchende 1.9 (weorcan)
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were n. man D. 65.25 (wer)
werzinge n. cursing 9.25,28 warizinge 9.27 plu. werzinges
20.28 (OK werzung)
werizen v. curse 4.8 werzien 6.6 werzi 6.9 pres.ind.3 sing.
werezeðe 6.18 plu. werzieð 6.7 werzið 9.26 pres.p.
werzinde 6.5 werzhinde 6.3 pp. zewerzed 6.8 16.16 27.2
etc. zewerwed 9.24 zewerzede 11.31 20.31 zewerezed 5.17
iwerzed 58.31 iwerzede 3.7 9.30 werzede 11.26 werezede
2.15 werewede 11.20 51.23 (werzian)
werize v. defend, resist pres.subj.sing. 44.33 (werian, werzan)
werizen v. make or become weary 37.3 (werizean)
weringe n. tiring 62.32 (from prev.)
werk see weork
wermes n. plu. worms 7.24 31.31 weormes 69.8 (weorm)
wernde see wærnen
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)
werð; werwen see wurðen; werizen
wexen v. wax 34.13 (weaxan)
wh- see also hw-
wicchen n. plu. witches 60.21 (wicca)
wide adv. wide 52.26 (wīde)
wiel see wel
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 (wice)

- 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. willeð 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
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- win n. wine 25.35 26.2 74.4 D. wine 74.6 plu. wines 21.15
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- winde n. wind D. 21.29 23.27 36.19 plu. windes 21.25 22.12
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- winne n. joy 72.3 (wynn)
- winneð v. struggle pres.ind.plu. 11.25 48.26 67.15 pret.ind.
3 sing. wann 31.18 (winnan)
- wintre n. plu. winters, years 3.16 21.23 25.6 56.34 (winter)
- wipe v. wipe imp.sing. 62.10 (wīpian)
- wis adj. wise 19.29 32.25 33.16 etc. wise 17.29 32.14 33.11
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- wisdom n. wisdom 12.23 17.27 23.28 etc. wisdom 12.14 18.1
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(wisdom)
- wise n. way, manner 1.17 2.28 4.9 etc. plu. wisen 7.5 12.18
19.3 etc. (wīse)
- wisliche adv. wisely, surely 40.16 58.32 (wislice)
- wissin v. teach 42.34 47.16 50.1 etc. pres.ind.3 sing. wisseð
17.28 29.28 40.17 44.5 subj.sing. wissi 10.30 plu.
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- witen v. know 11.9 26.29 32.11 etc. witten 56.2 pres.p.
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- witeð v. go imp.plu. 9.32 with we (= 'let us') wuten 11.22
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- witt n. understanding, reason 9.11 32.11 34.30 39.23 D.
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- witten see witen
- witti adj. clever 40.14 (wittig)
- wið prep. with, by 1.3 3.16 10.31 etc. (wip)
- wiðealden see wiðhealden
- wiðerwine n. enemy 37.9 57.23 69.17 plu. wiðerwinen 2.11
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- wiðinnen prep., adv. in, within 3.6 21.33 47.10 etc. wiðinne
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- wiðseið v. contradict pres.ind.3 sing. 50.25 (wiþseczan)
- wiðstanden v. withstand 19.7 pres.ind.3 sing. wiðstant 2.11
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- wiðuten prep., adv. without, except; outside 3.7 4.24 5.29 etc.
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- wive see wif
- wocnesse n. weakness 41.22 (wācness)
- woerkes see woerk
- wohge n. evil, wrong 40.5 wauhge 14.1 (wōh)
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- wraðhin v. become or make angry 49.10 pres.subj.sing. wraðpi
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- wraððe n. anger 10.1 19.33 20.4 etc. wraðpe 60.20 63.4 68.2,3
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- wrecchade n. wretchedness 10.18 plu. wrecchades 47.25 (wræcchād)
- wrecchede adj. wretched 4.18 (wræcc + ed)
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