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An edition (with commentary, a full glossary and an introduction on the language and the literary interest of the text) of the middle English version of Aelred of Rievaulx's de Institutiona Inclusarum in the Vernon MS

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Abstract of the Thesis

This edition of the Middle English translation of St. Aelred of Rievaulx's de Institutione Inclusarum contained in MS. Vernon comprises:

(a) An introduction, which deals with:

- i) The manuscript; this section contains a description in general terms of MS. Vernon and in greater detail of the preliminary quire, and discusses the reasons for this text's being chosen as a "preface" to the MS., and some speculations as to the place of origin of the MS.
- ii) The general background to the life and works of Aelred of Rievaulx, and in particular the writing and later currency of the de Institutione Inclusarum.
- iii) The doctrinal and philosophical content of the text, including a description of the structure of the treatise, a brief survey of its content and treatment, and an examination of some points of similarity between Aelred's work and the Ancrene Riwle.
- iv) Some speculations as to the identity of the translator, and a discussion of the technical merits and demerits of his work, and of his style.
- v) An investigation of the language of the text, dealing in turn with phonology, accident and vocabulary, which tends to indicate that the translation may have existed in South Eastern, East Midland and Northern versions before being written down in the form in which we have it, with a West Midland overlay.
- vi) The editorial procedure adopted in the preparation of the text.

(b) The text, which is accompanied by C. H. Talbot's authoritative edition of Aelred's Latin.

(c) A commentary, in which Biblical references are explained, various phonological, grammatical and lexical points of interest are discussed, account is given of textual emendations, and various matters arising out of the content of the treatise are commented on in more detail than in the Introduction.

(d) An appendix, which lists those instances in which C. Horstmann's 1884 edition of the text is at variance with the MS.

(e) A glossary (together with a list of proper names), which, while not being an Index Verborum, does attempt to list and explain all the forms and senses of all the words occurring in the text.

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University of Durham.

February, 1973.

M.A. Thesis.

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AND LIST OF ABBREVIATED TITLES

For an exhaustive bibliography of Aelred of Rievaulx and his works reference should be made to A. Hoste, Bibliotheca Aelrediana, Steenbrugge (1962), pp.75-80 of which deal specifically with the de Institutione Inclusarum. A list of works published since 1962 is given by Hoste in Cîteaux, xviii (1967), pp.402-7, and this is brought up to date by C.H. Talbot in his edition of Aelred's works (see §1.b below), Vol.1, pp.xi-xii.

i) de Institutione Inclusarum

a) Manuscripts

B Oxford, MS. Bodley 36 (c.1250).

D Oxford, MS. Digby 218 (13th. to 14th. century).

Ha Oxford, MS. Hatton 101 (13th. century).

H Hereford, MS. Cath. P.1. KVII (12th to 13th century).

M Paris, MS. Mazarine 616 (15th century).

N British Museum, MS. Cotton Nero A III (13th century).

R British Museum, MS. Royal 8 D III (13th century).

T Oxford, MS. lat. theol. D.17 (13th century).

U Paris, MS. Université 790 (14th century).

V Utrecht, MS. Rijksuniversiteit 104 (14th century).

b) Editions

L. Holstenius, Codex Regularum, Rome (1661), pp.187-239;
Paris (1663), pp.110-40.

P.L. J.-P. Migne, Patrologia Latina 32, col. 1451-74 (= pseudo-Augustine); 158, col. 785A-794D (= Med. 15-17 of pseudo-Anselm).

C.H. Talbot, "The de Institutis Inclusarum of Ailred of Rievaulx", Analecta Sacri Ordinis Cisterciensis, VII (1951), pp. 167-217.

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b) MS. Bodley 423, ff. 178r. - 192r.

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- H.E. Allen, "On the Author of the Ancren Riwle", P.M.L.A. XLIV (1929), pp.653-60. (On the relationship between the Ancrene Riwle and the de Institutione Inclusarum.)
- C. Dumont, op.cit., pp.7-39.
- A. Hoste, "Marginalia bij Aelred's de Institutione Inclusarum", Cîteaux in de Nederlanden, IX (1958), pp.132-6.
- J.J. Jusserand, "Les contes à rire et la vie des recluses au XII^e siècle", Romania, XXIV (1895), pp.122-8.
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B.T. An Anglo-Saxon Dictionary, ed. J. Bosworth and T.N. Toller, Oxford (1898) (Supplement, Oxford (1921)).

DNB Dictionary of National Biography, ed. L. Stephen et. al., London (1885-1900).

Dictionnaire de l'Ancien Français, ed. A.J. Greimas, Paris (1969).

Dictionnaire de l'Ancienne Langue Française du IX^e au XV^e Siècle, ed. F. Godefroy, Paris (1881-1902).

EDD The English Dialect Dictionary, ed. J. Wright, London (1898-1905).

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MED Middle-English Dictionary, ed. H. Kurath, Ann Arbor, Michigan (1954-).

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Onions, Oxford (1966).

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E.E.T.S. Early English Text Society (Ordinary Series).

E.E.T.S. (E.S.) Early English Text Society (Extra Series).

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P.M.L.A. Publications of the Modern Language Association
of America.

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Oxford (1895-1953).

ADDENDA & CORRIGENDA ✓

p.110, l.231 tocomynge: read to comynge

p.231, after l.647. haue on opinion add: Cf. l.676, haue an opinioun.

p.268, after pt. preterite add: quot. quotation.

p.269, after OK as K add: OM Old Mercian.

after W Fris. West Frisian add: W Gmc. West Germanic

p.351, after MODERLES add: MOYNDE See MENDE

p.364, after PLESE add: POEPL n. people 511, 790. [AF poeple]

INTRODUCTION

This text is one of two extant translations from Latin into Middle English of St. Aelred of Rievaulx's de Institutione Inclusarum,¹ a treatise on the ordering of the external and inner life of an anchoress, written in the form of a letter to his sister.² It is contained in ff.iii v. - viii r. of the preliminary quire of MS. Vernon.

This version renders only the last twenty sections of Aelred's work,³ which deal with the anchoress's spiritual welfare; the first fourteen sections, which are concerned specifically with the external, non-spiritual aspects of the anchoritic life, are not included.

It has been edited once before, by C. Horstmann,⁴ but unfortunately that edition suffers from several inaccuracies,⁵ and also from the fact that the version of the Latin that accompanies it, which is that of Migne,⁶ is itself very unreliable, and moreover is deficient in a very long passage comprising the majority of section 32 (which corresponds to ll. 1100-1255 of this text).

1. Hereafter abbreviated as Inst. Incl.
2. The other extant version, which is contained in MS. Bodley 423 (Summary Catalogue no.2322) ff. 178r. - 192r., is the fuller, in that it is a translation of the whole of Aelred's treatise, from the beginning, but it is by no means such an accomplished work - in many places the translator is content merely to paraphrase his original, or even to omit quite large portions of it, and his style and presentation are noticeably inferior to, more workaday than those of the translator of this text.
3. The version of Aelred's Latin which accompanies this text is the authoritative edition of C.H. Talbot (Aelredi Rievallensis Opera Omnia, Corpus Christianorum, Continuatio Mediaevalis, Vol.1, Turnholti (1971), pp.637-682), and all references to the Latin here are to that edition.
4. Englische Studien, VII (1884), pp.304-344.
5. See Appendix.
6. P.L. 32, col. 1451-1474.

I. The Manuscript

MS. Vernon (MS. Eng. Poet. a 1 of the Bodleian Library, Summary Catalogue no. 3938-42): membrane, 350 ff.,¹ c. 21"² by 15½", weighing 48¾ lb., bound in 19th. century russia. The contents of the MS. are poems and prose works in English, Anglo-Norman and Latin, largely of a religious and devotional character (the contemporary title given to the MS. at the head of the contents table is salus anime, sowlehele), in addition to two verse romances, the A-Text of Piers Plowman and some short topical pieces. For a full list of the contents and a description of the main body of the MS. see Summary Catalogue, pp.789-92 and M.S. Serjeantson, "The Index of the Vernon MS.", M.L.R. XXXII (1937), pp.222-61.

Added on to the beginning of the main body of the MS. is a preliminary quire, which contains on ff. i r. - iii r. the table of the contents of main portion of MS. Vernon alluded to above (usually, but rather unsatisfactorily referred to as "The Index"),³ and on ff. iii v. - viii r. the text of Inst. Incl.; f. viii v. is blank. This quire is identical in dimensions to the rest of the MS., and follows its pattern in consisting of a gathering of eight leaves (four bifolia), with sides alternating flesh/hair; hair/flesh etc. The numbering of this quire does not match that of the rest of the MS.; whereas the latter is foliated at the top left-hand corner of each verso side by a contemporary hand in red roman numerals from 1 to 401 (the remaining leaves being done in a slightly later hand), the former is not foliated at all, and bears only faint traces of original

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1. The figure of 350 includes the 342 leaves of the main body of the MS. plus the preliminary quire (see below). The usually quoted figure of 413 leaves follows the original foliation, but 71 of these leaves have now been lost.
 2. The figure of 22½" quoted by M.S. Serjeantson (loc.cit.) refers not to the length of the leaves, but to that of the outside cover.
 3. See Serjeantson, loc.cit.

leaf-signatures - on the bottom left-hand corner of ff. iii v. and iv v. are written respectively a III and a IIII. A few signatures of this character survive in the main body of the MS. At a much later date the portion of the quire containing Inst. Incl. (i.e. ff. iii v. - viii r) was paginated as follows: a, b, c ... k; thus the first five pages of the quire, containing the contents-table, and the last, blank page are not included in this pagination.

The ruled frame of the preliminary quire measures $16\frac{1}{4}$ " by $11\frac{1}{4}$ ". The text is contained in three columns of writing, each nearly $3\frac{1}{2}$ " wide and comprising eighty lines. The lines have been ruled in ink. There is clear evidence of pricking on the inside of the leaves, and also on the top and bottom; no holes appear on the outside, however, and they must have been cut off (in contrast to the main body of the MS., where pricked holes occur also on the outside of the leaves throughout).

The title, chapter headings and sub-headings are rubricated, apparently by the scribe himself, and paraffs are done in red and blue (some have been missed out, allowing the scribe's cue for a paraff, [//], to be seen).¹ Initial letters are illuminated in gold, with blue and magenta decoration, but their quality is noticeably inferior to those in the main part of the MS. Decorations are of a conventional character, consisting of foliage, buds, tendrils etc. Visible beside the first large initial N on f. iii v. is the direction vinet, and below it n, both in red; and indications for the illuminator in black can be seen beside many of the other secondary initials. These initials normally occupy three lines, apart from I, outside the lined space.

The two items in the preliminary quire were written by the same hand. The writing has by now faded to the extent that it appears a palish brown

1. The paraffs and cues are reproduced by Horstmann, with a fair degree of consistency, as, respectively, | and ||.

in colour. The hand is a distinctive one, of the general type characterized by Mr. M.B. Parkes¹ as Anglicana Formata. It is a round, neat hand, easily legible apart from a certain tendency to confuse e and o, n and u and, occasionally, c and t. The most characteristic letter form is p, which is expansively written without lifting the pen from the membrane, thus: p; y is always written y, so the distinction between y and p is consistently and clearly drawn. Other distinctive forms are p p, two different but undifferentiated forms of w w and W, the two forms of capital A A (x 1, in title) and λ, and capital V V (the last two are specially idiosyncratic in that they tend to occupy much more space laterally than other capitals, with the first stroke of each boldly extending to the left). Notable too is the appearance of the "Secretary" forms, "8"-shaped s s and (sporadically) "2"-shaped r r; further, the loops on the ascenders of b, h, k and l are often prominently emphasized, thus: h, p etc. From such distinctive features it is possible to identify the hand as that of Holkham Hall MS. 668 and of MS. Trinity College, Oxford 16B, ff. 3r. - 8v. 1.6, 30v. 1.20-31r., 53r. - 78v., 84r. - 84v. 1.24 and 111v. - 114r (a version of The Prick of Conscience).² It may be dated with reasonable certainty as belonging to the last decade of the fourteenth century or the early decades of the fifteenth century, and this accords well with the putative history of the MS. as a whole.

1. English Cursive Book Hands 1250-1500, Oxford (1969).

2. For this information I am indebted to Dr. A.I. Doyle. It is interesting that Prof. A. McIntosh assigns the language of MSS. Holkham Hall and Trinity College, Oxford to the Lichfield area, whereas that of the preliminary quire of MS. Vernon is placed by Prof. M.L. Samuels "half-way between Worcester and Birmingham" (see below, Section V, Language; this information is contained in private communications to Dr. A.I. Doyle). They have found other cases of the same scribe copying faithfully different spelling-systems, and it would be interesting to speculate as to which, if either, system was habitual to this scribe; but certainly these findings suggest very strongly that the language of the text may not represent, even partially, the scribe's idiolect.

The Vernon MS. itself is dated between 1382 and c.1400, since it contains a poem on the earthquake of 1381.¹ It seems fairly certain that f. 1r. must have remained exposed for some considerable time, as its outside edge is so badly frayed as to require a repair almost two inches across at its widest. Unless the MS. was extraordinarily ill-used, this would seem to indicate that f. 1 remained the outside leaf for a period possibly extending into years. The preliminary quire was certainly produced quite specifically with the intention of adding it to the main body of Vernon. The unusual dimensions alone indicate that. Thus it was in this sense an afterthought; but there are indications that it was in fact added before the rest of the MS. was in its completed form as we have it now. The two salient points are: i) The hand of the preliminary scribe supplies rubrics on ff. 167-243, 288 ff. and 307 ff. of Vernon; this is not conclusive, as it could, of course, have been done long after the completion of the texts; ii) The table of contents does not include all the main items: it omits some at the end of one physical sub-division of the MS. (ff. 314-8), and there are blank spaces under the numbers of ff. 403-7 (i.e. at the very end of the volume), while the original foliator by error missed out the folio numbers 311-18, and thus finished his numbering at 401; this indicates that the extent, but not the precise contents of the MS. was known to the preliminary scribe. All this would seem to indicate that when the preliminary quire was produced, the rest of the MS. had not quite been completed, and that the quires had not all been gathered together, numbered and listed (though all had been allowed for); in view of

1. ed. R.H. Robbins, Historical Poems of the XIVth and XVth Centuries, New York (1959), pp.57-60. The earthquake, usually quoted as occurring in 1382, in fact took place in 1381, but the same poem contains a reference to a plague that occurred in 1382, providing a terminus a quo. A date of about 1390 seems a fairly reasonable assumption.

the damage to f.1 it is probable that the whole was still in quires, perhaps with linen covers.¹

It is quite possible that the scribe was engaged initially to produce or copy the contents-table contained on the first four and a half pages of the quire, and that, finding he still had eleven blank pages left, decided to fill them in with this version of Inst.Incl. This brings one to the question of why and how this particular piece came to be chosen to fill the gap, and why it appears in a (superficially) curtailed version. The subject matter of the piece as it stands is self-evidently highly appropriate as a sort of "preface" to an anthology of works of a religious and devotional nature, concerned with sowlehele; that is to say, in excluding the first section of St. Aelred's treatise dealing with the external forms and practical aspects of an anchoress's life, and producing only the second and third sections, which are concerned strictly with the recluse's moral and spiritual life, a choice has been made which is in full conformity with the matter which succeeds it in the MS. What is not ascertainable, however, is the extent to which the choice is immediately that of the person responsible for producing the preliminary quire. That is to say, did this person have at his disposal a complete version of Inst.Incl., including all three sections, from which he specifically chose to exclude the first, or was the work available to him only in the form in which it now stands? Unfortunately there is no means of knowing which of these is the case, as the only evidence is of a negative and circumstantial nature. It is certain, at least, that the text is not written in the autograph of the translator, as there is ample evidence of more than one

1. On this question, see A.I. Doyle, "The Shaping of the Vernon and Simeon Manuscripts", in a forthcoming Festschrift for Prof. R.H. Robbins (in the press).

layer of transmission;¹ thus we do not have here a case of the scribe hitting on the latter portions of the Latin Inst. Incl. as appropriate to his purpose, translating only those portions and including them in his quire. He had to hand an ME version; but whether that version was a complete one, or only as we have it now must remain a matter of guesswork. All that can be said is that even if the former was the case, both the exigencies of the space available to the scribe (the first section of Inst. Incl. could not possibly have fitted into the one and three-quarter pages left blank) and the nature of the material in the body of the MS. would have influenced him to produce the second and third sections to the exclusion of the first.

The text of Inst. Incl. shows some evidence of corrections in a distinct hand (or hands), but their status is ambiguous. They fall into two fairly clearly definable categories, as follows:

- i) On f. vi r., in a distinctly later hand, are written the following:
 - a) beside seyþ (1.814), seythe.
 - b) beside folwe (1.877), folowe.
 - c) above þouȝ (1.877), though.

These appear to be rather in the nature of explanations than corrections, added by a later owner or reader of the MS. as a sort of personal jotted gloss for his own amusement. Mr. J.A. Herbert of the British Museum dated seythe as c.1500; Dr. A.I. Doyle of Durham University Library conjectures that all the glosses may be by the same hand, and that the second two, at any rate, are probably mid to late fifteenth century.

1. See below, pp.80-86.

ii) This category consists of examples that are more clearly corrections:

- a) l.325 pu, in the hand of the original scribe (see n.).
- b) l.333 heuene XXX(X), probably in the hand of the original scribe (see n.).
- c) l.542 vp [^] hem [^] on, in the hand of the original scribe.
- d) l.588 MS. 3ou3tes corrected to þou3tes; the ink is indistinguishable in colour from that of the rest of the quire, but the þ is not of the usual distinctive form (see above).¹
- e) l.630 to bern here child repeated in MS. and cancelled, by an indeterminate hand.
- f) l.1192 MS. ow corrected to ^how, in an indeterminate hand.
- g) l.1259 MS. euene corrected to ^heuene, in an indeterminate hand.
- h) ll. 1367 and 1429 MS. tofore corrected to before, in noticeably darker ink.
- i) l.1408 MS. ha corrected to he, in noticeably darker ink.
- j) l.1437 MS. ne corrected to no in noticeably darker ink (see n.).
- k) ll. 1457 and 1459 MS. seye corrected to seye, in noticeably darker ink.

Almost certainly none of these, with the exception of a) and c), and possibly b) and e), was the work of the original scribe, but it is not possible to say with any certainty whether the remainder were done by one and the same hand, or by different ones. What is clear is that they do not represent a systematic attempt to correct all the original scribe's mistakes, as a number of blatant errors remain unscathed.

1. On the status of original 3, see below, p. 65.

The later history of the Vernon MS., as far as it can be deduced from the inscription which appears on the inside of the front cover¹ and from the jottings written on a torn leaf at the end of the codex is amply recorded elsewhere,² and throws no specific light on the history and origins of the preliminary quire. The earlier history, however, which is necessarily more speculative, is quite instructive in this connection. Mrs. N.S. Baugh³ has shown that British Museum Add. MS. 37787, copied c. 1400 by John Northwood at Bordesley Abbey, a Cistercian house some six miles east-south-east of Bromsgrove in NE Worcestershire, is a parallel miscellany to MS. Vernon and its companion, the Simeon MS. (B.M. Add. MS. 22283); MSS. Vernon and Add. 37787 have several items in common, and the sum of Mrs. Baugh's conclusions, based on convincing evidence, is that the exemplars of the two MSS. shared a common exemplar. In view of this probable connection, of the linguistic evidence, which suggests a NE Worcestershire - SW Warwickshire provenance,⁴ and of the fact that MS. Vernon, as well as containing this version of Inst. Incl. in its preliminary quire, includes a life of St. Bernard of Clairvaux⁵ and a story of Count Thibaut of Blois, the founder of Clairvaux, it does not seem improbable that the scriptorium that produced MS. Vernon is to be found among the Cistercian houses of (NE) Worcestershire or Warwickshire - the largest of these, and the likeliest candidate, is Bordesley Abbey.⁶ We might

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1. "Bibl. Bodl. d.d. Edwardus Vernon, etc."; see Summary Catalogue, p.792.
 2. See, for example, J. Quinn, "Earlier Owners of the Vernon MS.", Bodleian Library Record, IV (1953), pp.135-7 and The Middle English Translations of Robert Grosseteste's Château d'Amour, ed. K. Sajavaara, Mémoires de la Société Néophilologique de Helsinki XXXII (1967), pp.103-29 and 139-53.
 3. A Worcestershire Miscellany, Philadelphia (1956), pp.37-9.
 4. See below, Section V, Language.
 5. MS. Vernon is the only text of the South English Legendary that contains this item.
 6. See K. Sajavaara, "The Relationship of the Vernon and Simeon MSS.", Neophilologische Mitteilungen, 68 (1967), pp.428-439.

therefore formulate the tentative hypothesis that the main body of MS. Vernon was copied out (though not quite completely) at or near Bordesley Abbey in the last years of the fourteenth century, that it reposed in the library there over a period extending perhaps into years, as yet unbound, after which time some competent person was engaged there to produce a contents-table prior to the completion of the codex, to which he was able to add this version of Inst. Incl.

II. St. Aelred of Rievaulx and the de Institutione Inclusarum.

St. Aelred, one of the leading and most influential figures of early English Cistercianism, was born at Hexham in 1110 and died at Rievaulx Abbey on 12th. January 1167. His life and work are well-documented, a particularly useful source being the biography written not long after his death by Walter Daniel,¹ a monk of Rievaulx and close companion of Aelred in his last years, which, although it is not free from some of the usual exaggerations of the hagiographer, is by and large a reliable work.

Aelred was born into the atmosphere of the Northern church; both his father and his grandfather before him held the living at Hexham. When he was about twelve he was sent to live at the court of King David of Scotland; here the strength of his emotional sensibility first became apparent, as he formed a series of attachments to young companions which caused him much pain in the breaking.²

In 1134 Aelred, in York on an unspecified errand for King David, visited the Cistercian house at Rievaulx and was so impressed by the monastic way of life which he witnessed there that he decided to adopt it himself. In the succeeding years his qualities of compassion and understanding of his fellow-men and his ability to put these into practice in

1. Walter Daniel, The Life of Ailred of Rievaulx, ed. F.M. Powicke, London (1950).

2. Cf. l.1155 n.

the guiding of a monastic community took him to the highest levels of the Cistercian order: in 1142 he became a novice-master at Rievaulx; in 1143 he went to Revesby in Lincolnshire as the first abbot of St. Laurence, a newly founded daughter-house of Rievaulx; and in (probably) 1147 he became abbot of Rievaulx, an office which he retained for the rest of his life.

His high standing in the church, his flair for dealing with people, and moreover his active and acute intellect are shown by the number of times he was called upon to give King Henry II counsel in ecclesiastical affairs, to settle disputes between religious houses,¹ and to be of service to his order and his country in numerous similar ways. These calls on his time, and his visitations to the daughter-houses of Rievaulx involved him in frequent travelling, which he kept up until late in life, by which time he was suffering great and almost continuous pain due to arthritis.

Aelred was a prolific author, and his corpus of writings is the finest literary and philosophical product of early English Cistercianism. His first work, the Speculum Caritatis, was written in 1142 at the instigation of St. Bernard, the abbot of Clairvaux.² His output falls into two main categories: historical works, such as a tract on the battle of the Standard, a life of Edward the Confessor and the Genealogia regum Anglorum; and religious and philosophical works. Of the latter, on which his reputation as a writer is largely based, the most important are the Speculum Caritatis, de Spirituali Amicitia, de Anima and the Inst. Incl.

The Inst. Incl. was probably written between about 1160 and 1162; Walter Daniel places it in a list of Aelred's writings between the de Spirituali Amicitia and the life of Edward the Confessor,³ which strongly

1. See Powicke, op.cit., pp.xci-xciv.

2. ibid., pp.lvi-lvii.

3. ibid., p.41.

suggests the above date, and no evidence has been found to contradict this.¹ Certainly all three works are so alike in form and spirit that it is more than likely that they were being written at about the same period.

The work is written in the form of a letter to his sister, and apparently in response to a request from her for a rule of anchoritic life and a treatise on meditation.² It was quite usual for Aelred at least to affect to need a stimulus of this sort to induce him to write (for example, the de Spirituali Amicitia is a series of conversations whose participants asked him for something to remember them by), but we have no reason to doubt that he really did have a sister, and that this is not merely a literary device; at the beginning of the work he writes: "Ego certe qui tibi et carne et spiritu frater sum ...",³ which is as conclusive a statement as one could hope for.⁴ However, very little more concrete is known of her. It may reasonably be assumed that she was installed in an anchoritic cell, possibly attached to a church, as many were, perhaps in Yorkshire, perhaps nearer her place of birth in Northumbria, although none of this can be proven; certainly neither she nor her cell can be identified with any of those in Miss Clay's fairly exhaustive list of recluses and their cells in Durham, Northumberland and Yorkshire.⁵ But what does at least seem fairly certain is that she had been a recluse for some time, for Aelred admits right at the start of the treatise that many years had passed

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1. Miss H.E. Allen's findings (P.M.L.A., XXIII (1918), pp.529-30 n.), in which, without having had access to Daniel's biography, she concludes that the Inst. Incl. was written late in Aelred's life, tend to confirm this.
 2. Cf. 1.1487.
 3. ll. 9-10.
 4. Aelred's comment that he is her "brother in spirit" has been reasonably taken as showing that "[he] too may have had a feeling of special affinity with his sister's vocation to the life of solitude" (A. Squire, Aelred of Rievaulx, London (1969), p.118).
 5. R.M. Clay, The Hermits and Anchorites of England, London (1914), pp.214-5, 238-41 and 254-61.

since she first asked him to compose such a work for her;¹ this is confirmed by his statement that she had requested it not just for herself, but also for other younger women whom she had encouraged to embrace the anchoritic life and to whom she was acting as counsellor.²

The Inst. Incl. was evidently quite a popular work in the Middle Ages, in common with many other guides to the ascetic life in seclusion. Pointers to this are the facts that the complete text is extant in six MSS., with incomplete versions in a further six³ (which MSS. cover a period from the twelfth to the fifteenth centuries); that it is mentioned in the catalogues of eleven English medieval libraries;⁴ that two distinct translations into Middle English survive; and that it seems to have influenced at least one other writer in the same field.⁵

III. The Doctrinal and Philosophical Content of the Text

No attempt will be made here to give an exhaustive treatment of the doctrinal content of the Inst. Incl.,⁶ as this belongs more properly in a study of Aelred's Latin (where it has already appeared⁷); I have confined myself to an account of the structure of the treatise and a brief survey of the main points of Aelred's religious and philosophical thought which

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1. "Iam pluribus annis exigis a me, soror, ut ... modum uiuendi ..."
(ll. 4-5).
 2. "Haec tibi, soror, gratias Deo dicenda non fuerant, sed quia non solum propter te, sed etiam propter adolescentiores quae similem uitam tuo consilio arripere gestiunt, hanc tibi formulam scribi uoluisti, haec inserenda putauit." (ll. 176-9).
 3. See p. iv above.
 4. See A. Hoste, Bibliotheca Aelrediana, Steenbrugge (1962), p.76.
 5. See pp. 22-9 below.
 6. References here to the Inst. Incl., "the work" etc. apply to the curtailed ME version, not the full Latin text, unless specifically stated.
 7. See La Vie de Recluse, ed. C. Dumont, Paris (1961), pp.7-39.

arise from it, and his treatment of them. Similarly, I have not thought it appropriate to give in detail the background to anchoritism and the anchoritic rule as a genre;¹ for this text, shorn as it is of the important first section of Aelred's work which deals with the external observances proper to the recluse, cannot strictly be classed as of that genre - in this curtailed version it is more in the nature of a general treatise on personal morality and private meditation. That is what makes it so appropriate as a preface to MS. Vernon.² It does, however, display several notable correspondencies to another important work of the same type, the Anorens Riwle, and these are duly noted.

a. The Structure of the Treatise

This work is split into two major divisions, which correspond to the last two sections of Aelred's Latin. The first of these, which comprises chapters 1 to 13 (L. §§14-28), is an ascetic guide - directives on personal morality, the virtues (especially that of chastity) and their preservation. The second, chapters 14 to 19 (L. §§29-33), deals with private prayer and meditation.

The first eight chapters are concerned with the virtue of chastity. A maiden who wishes to live the life of a recluse must, through the grace of God, preserve the treasure of her chastity, which virtue will make her most pleasing in the sight of Christ, her heavenly spouse; but the worth of her virtue must be proved in the fire of temptation (Ch.1.). Aelred

1. On these see L. Gougaud, Ermites et Reclus, Ligugé, Vienne (1928), F.D. Darwin, The English Medieval Recluse, London (1944) and R.M. Clay, op.cit.

2. See p.6 above.

goes on to enumerate some of the ways in which virginity may be lost through temptation to vice both natural and unnatural; to avoid this the maiden must always keep in her thoughts, whether eating, sleeping or speaking, the perfection of virtue to which she aspires (Ch.2). He tells the story of St. Agnes¹ as an example of steadfast single-mindedness in the preservation of chastity (Ch.3). None of this is easy, as Aelred demonstrates by citing his own example;² when he started out on his life of monastic seclusion, his chastity was often severely tested by temptation. He had recourse to almost continual prayer and bodily mortification in order to preserve his purity, but even towards the end of his life "he was vnsyker"³ (Ch.4-5). Many men who have lived a life of debauchery and license still do not desist even in their old age. Therefore, like the dove that sees the approach of the hawk in the mirror of the waters, a maiden should defend herself against the devil's wiles by frequenting the living waters of the scriptures⁴ (Ch.6). One should not shrink from bodily mortification for fear that it cause illness, for certainly the latter is as effective as the former in the struggle to preserve chastity (Ch.7). Aelred gives another example of a man who put temptation behind him by means of bodily privation, and ends with an exhortation always to give the good of the soul precedence over the comfort of the body (Ch.8).

But lest this uncompromising programme of virginal perfection should seem to smack too much of pharisaism, Aelred takes care to stress, in the next few chapters, the importance of humility. He begins by categorizing the sin of pride, which he divides into two sorts: bodily pride and spiritual pride. The former is further subdivided into boasting (iactantia)

1. See 1.112 n.

2. See 1.154 n.

3. 1.187.

4. See 1.207 n.

and vanity. Vanity is characterized by self-conceit and love of ostentation. In order to avoid these one should follow the example of Christ, the type of true humility (Ch.9). One should take pride not in external things, but in inner purity and virtue (Ch.10).

Aelred now launches on an extended simile¹ in which the preparation of flax and the manufacture of linen for the white altar-cloth of the recluse's oratory are compared with the purification of the soul from sin. This elaborate interpretation of the symbolic significance of the altar-linen is to be the recluse's substitute for all decorations in her cell, except only the crucifix. The contemplation of the latter (flanked by images of the Virgin Mary and St. John, archetypes of chastity) should remind the recluse of the humility and all-embracing charity of Christ, and, by inciting her to try and emulate His example, show her the way to spiritual union with Him (Ch.11).

This brings Aelred naturally to the final phase of the first section, in which he treats of charity. He prefaces his discussion with a fine image: charity is the gilded fringe which borders and "finishes" the multicoloured robe of all the virtues. He distinguishes two sorts of charity: the love of God, which he discusses in the second section of the work, and the love of one's fellow-Christians. The latter is divided into two: - innocence,² and beneficence, which is the practical and positive application of Christian charity to one's fellow-man (Ch.12). Anticipating the recluse's doubts as to whether she, cut off from the world and lacking any possessions, can put these into practice, Aelred, equating her status with that of Mary, as against that of Martha, shows how her rightness of will towards all men makes her compassionately sensitive to their needs, and so moves her to pour out her prayers for them (Ch.13).

1. Derived probably from Bede, in Lucae Evangelium Expositio, Lib.VI, P.L. 92, col.623.

2. See l.444 n.

Prayer and the love of God are the starting point for the second section of the work, which deals with private meditation. The discussion which follows is based on a tripartite structure; Aelred treats in turn of meditation by remembrance of things past, meditation through experience of things present and meditation by reflection upon things yet to come. The end of all this prayer and meditation is to increase the love of God in one's heart.

The section on the remembrance of things past is by far the longest, occupying chapters 14 to 17, the central third of the work. It takes the form of a meditation upon incidents from the Gospels, at which the recluse is exhorted to imagine herself present in order to be able to sympathize with the reactions and feelings of the characters. Aelred begins with the Annunciation and Mary's journey to Bethlehem (Ch.14), and then deals successively with the flight into Egypt, the apocryphal story of the Holy Family's meeting with the band of brigands and Jesus' childhood in Nazareth (Ch.15); the young Christ's visit to the temple in Jerusalem, His baptism in the River Jordan, His exile in the wilderness and temptation by the devil, His pardoning of the woman taken in adultery, His anointing by Mary Magdalene and His healing of the man stricken by paralysis (Ch.16); and the Last Supper, Christ's prayer on the Mount of Olives, His arrest, trial and Crucifixion, His interment in the sepulchre and finally the first Resurrection Appearance (Ch.17).

The second section, on meditation upon things present, entails an exploration of the mysterious workings of grace in the human soul. Both Aelred and his sister enjoyed the advantage of being born sound in body, but while she had led a life of unexceptionable propriety, he in his youth had given himself up to all manner of loathsome vice; yet despite

all this God, through his infinite grace and mercy, drew him back to his bosom. One should love God and put one's trust in Him, putting aside all worldly things, and He will be an ever-present source of comfort and support (Ch.18).

So Aelred turns finally to meditation upon that which is to come. In a searching evocation of Last Things, he considers the hidden mysteries of predestination and the perils of the Last Judgement, when the face of Christ will be turned favourably upon the blessed but will look with terrifying wrath upon the damned. But in the assurance of God's all-embracing charity, which has been one of the chief leit-motivs of the treatise, he puts aside all fears, and the work closes with a description of the soul in eternal bliss, enjoying perfect vision, knowledge and love of God (Ch.19).

b. Content and Treatment

The broad central theme which runs through this work is the rebirth of the soul through Christ by means of meditation and bodily asceticism, so it is fitting that Aelred should preface it by reference, in his image of the recluse buried with Christ in the sepulchre,¹ to the Pauline concept of the Christian life as a burial through baptism and a rising again to a new kind of life.

The twin paths to this spiritual rebirth are bodily asceticism and discipline (corporalia) and the spiritual exercises of prayer and meditation (spiritualia). Neither is of any use without the other, and the corporalia are necessary forerunners and concomitants of the spiritualia.

It is therefore with the former that Aelred deals in the first part of his treatise. It will have been noted above that he devotes a large,

1. ll. 6-8.

and perhaps disproportionate amount of space in this connection to the importance of chastity; indeed, at so great a length does he press his point that one writer can characterize the Inst. Incl. as "fundamentally ... an ascetic letter on the preservation of virginity".¹ Probably this must be seen as due in part to the influence of a widely known letter on virginity written by St. Jerome (a writer who profoundly affected Aelred) to Eustochium, the daughter of St. Paula,² but one cannot but see in it too a reflection, deeply felt, of Aelred's own personal experiences, especially those of his youth.³

It is a function, too, of the austere and rigid Celtic asceticism of the old Northern church, of which tradition Aelred was very much a part, and of which this work in particular is redolent. Aelred is firm in his insistence on mortification of the flesh, be it by rubbing oneself with stinging-nettles⁴ or by plunging the body into freezing water,⁵ and, to modern sensibilities, calous in his assertion that it does not matter if it causes illness, as this will be equally efficient as a preserver of chastity.⁶ He is just as zealous in his strictures against unnecessary decoration and luxury in the recluse's cell.⁷ The frame of mind is stern and uncompromising, and one senses a connection with the relentless Augustinian pessimism with which Aelred traces the misdemeanours of his youth.⁸ Certainly the more violent excesses of the old school of Celtic

1. A. Squire; op.cit., p.120 (my italics).

2. Jerome, Epist. 22 (P.L. 22, col. 395 ff.).

3. Cf. l. 67 n.

4. ll. 169-70.

5. l. 167 and n.

6. Ch.7 and esp. ll. 237-8.

7. ll. 308-9, 325-8.

8. See l. 1155 n.

asceticism are tempered by the warmer, gentler piety of St. Benedict's rule which had enjoyed increasing popularity, particularly among the monks of Citeaux, from the eleventh century onwards, but the contradictions inherent in these two approaches are never quite reconciled, perhaps, as Mr. Squire suggests, because of "a feeling of timidity and inexperience in dealing with the problems of women".¹

All the life of the affections which the corporalia of the ascetic rule have dammed up may flow out freely in connection with divine things in the prayer and meditation of the spiritualia. The stream in which it flows is that of affective love. This is the love which is proper to the recluse - a "theoretical" charity, characterized by meditation and contemplation, of which the operative principle is prayer, and which Aelred is careful to distinguish from the practical charity of effective love, the virtuous life of the Christian living among men.² These are the complementary roles of Mary and Martha.

The practice of spiritualia, as described by Aelred, begins with assiduous reading of the Holy Scriptures, accompanied by the process known as meditatio, or learning by heart;³ and for Aelred a particularly important part is played in all this by the imagination - as noted above, the recluse is exhorted to imagine herself present at various incidents in the Gospels, in order to be able to share to the full the feelings and reactions of the participants. The concentrated thinking processes of this meditation enable one ultimately to achieve intimate experience of the truths contemplated. The other central object of meditation is the

1. op. cit., p.127.

2. ll. 576-82.

3. See l. 213 n.

crucifix; the recluse is enjoined to contemplate this image of the passion and compassion of Christ, and ponder on its implications for her.¹ The basic link between these two forms of meditation is that they both incorporate the Augustinian doctrine of memoria Dei, or, as adapted by Aelred, memoria Christi, in which events from the life of Christ are as it were remembered and so made present.² Important too in this connection is Aelred's constant emphasis on the humanity of Christ, which, in the words of St. Bernard, "touches the heart of man".³ Special weight is attached to the Incarnation, and the human as opposed to godly aspect of Christ - he dwells, for instance, on the sufferings of Christ the man at the hands of the Jews and upon the cross.⁴

The ultimate end of this meditation is that finally, in an act of pure contemplation, the soul should be ravished for an instant in mystic union with Christ. The Augustinian, ultimately neo-Platonic doctrine of becoming one spirit with Christ is central to Aelred's mystical thought (he discusses it also in the Speculum Caritatis⁵ and the de Spirituali Amicitia⁶), and here he sums it up as follows:

"þis is þilke on þat is not yfounde bote in oon, at oon and wit oon, in whom is noon vnstabilité ne chaungynge; and þat cleueþ to þylke oon, he is oon in spirit wit Hym, alwey goynge into þilke oon þat is eueremoore oon witouten eny mutacioun....."

(426-9)

1. ll. 401-23.

2. See Dumont, op.cit., pp.19-21.

3. Sermo in Cant., P.L. 183, col. 867 ff.

4. Cf. ll. 923-44 and 956-71 and see l. 864 n.

5. P.L. 195, col. 576D.

6. P.L. 195, col. 672D.

Thus is the recluse to become the spouse of Christ, as was intimated at the beginning of the treatise,¹ and be reborn in Him.

Aelred handles his subject matter with verve and enthusiasm, and the fact that he is writing to his sister, with all the personal asides that this involves, contributes to a directness of style which is part of the charm of the work. But he never forgets for a moment that he is writing in the sight of God, and the smooth didactic flow of the text is constantly being broken up by outbursts of fervour, compunction or gratitude towards God which are typical of monastic, and especially Cistercian authors of the twelfth and thirteenth centuries,² and which act as a unifying factor to the whole work.

He shows a sure touch, original but unaffected, in, for example, his revelation of confidences about his past life, or his vivid immediatising of events from the Gospels. His effects are achieved with a simplicity and sympathy which display a firm grasp of the needs of one who is starting out on the difficult early stages of affective, discursive prayer, and are evidence of his outstanding qualities as a teacher.

c. The Inst. Incl. and the Ancrene Riwe

The Inst. Incl. shows several notable resemblances, from the point of view both of close textual parallels and of general outlook, to the most outstanding of English vernacular rules, the Ancrene Riwe. Of the former, by far the most striking and numerous occur in the sixth section of the Ancrene Riwe, on penance, in which the English author adapts to his own use lengthy portions of Aelred's treatment of bodily mortification and the proper moderation which is to be observed in its use. In the

1. Cf. ll. 37,44 and 57.

2. See A. le Bail, "La Spiritualité Cistercienne", Les Cahiers du Cercle Thomiste Féminin, 7 (1927), p.491.

following examples, in which comparison can be made between the Ancrene Riwe and this translation of the Inst. Incl., it can be seen that the author of the former closely follows the thread of Aelred's argument. It is by no means, however, a slavish adaptation, for he frequently omits passages of Aelred's work which he does not feel are strictly pertinent to his own, and at many points adds to or embellishes his original; and moreover, his standpoint with regard to bodily mortification is noticeably more liberal than Aelred's and he certainly plays down the cruder excesses of the latter's Celtic asceticism:

"Noman glose hymselfe, no man ne woman chape hymself ne bygyle hymself; for trewely, witoute gret contricioun of herte and penaunce bodyly ne may not chasteté be gete ne kept, and namely in jungge, which þat ofte in syke and colde is greuously iperished." (139-42)

"Ne grapi hire nan to softliche hire seoluen to bichearren. Ne schal ha for hire lif witen hir al cleane, ne halden riht hire chastete wið uten twa pinges, as seint Ailred þe abbat wrat to his suster. þe an is pinsunge i flesch wið feasten, wið wecchen, wið disceplines, wið heard werunge, heard leohe, wið uuel, wið muchele swinkes. þe oþer is heorte þeawes, deuotium, reowfulnesse, riht luue, eadmodnesse, & uertuz oþre swucche." (f.99b., 13-21)¹

1. All quotations are from the Ancrene Wisse, ed. J.R.R. Tolkien, London (1962).

Here the author of the Ancrene Riwe omits Aelred's (probably personal) reference to the persistent dangers to which chastity is exposed even in the sick and old, but greatly expands on the two methods he gives for its preservation. From here on the two texts run closely parallel for some distance:

"For alþouȝ casteté be a special
 zift of God, and nobody may be
 continent of his owne merytis, bote
 onlyche of þe liberal zift of þe grace
 of God, naþeles almyty God halt hem
 vnworþy þis zifte þat nulle not
 bysylyche trauayle to come þerto,
 willyngge and wenyngge forto be chast
 among delices, continent among
 delauey festes, to dwellen among nyce
 wommen and nouȝt be tempted, in
 glotonye and drunkeschipe be ful of
 stynkynde humours and nouȝt be
 defoyled, to bere leyt of fuir in
 here bosum and not be brend. Suster,
 þis is ryth hard; whoþer it be
 impossible or noon, avise þe!"
 (143-51)

"Me sire þu ondswerest me,
 suleð godd his grace? Nis grace
 wil zeoue? Mine leoue sustren
 þah cleannesse of chastete ne beo
 nawt bune ed godd, ah beo zeoue
 of grace; vngraciuse stondeð þer
 tozeines, & makied ham unwurde to
 halden se heh þing, þe nulleþ
 swinc þeruore bliðeliche þolien.
 Bitweonen delices, & eise, &
 flesches este, hwa wes eauer
 chaste? Hwa bredde eauer inwið
 hir fur þ ha ne bearnde. Pot þe
 walleð swiðe nule he beon
 ouerleden, oder cald weater
 iwarpe þrin, & brondes wiðdrahene?
 þe wombe pot þe walleð of metes,
 & of drunches, is se neh nebur
 to þ fulitohē lim, þ ha dealed
 þerwið þe brune of hire heate."
 (f.99b., 21-f.100a., 3)

In his treatment of the risks involved in bodily excesses the author of the Ancrene Riwe retains Aelred's (ultimately biblical) image of binding oneself with flames, but adds his own, rather more colourful one about the boiling pot.

At this point in the Inst.Incl. Aelred goes on to discuss at length the difficulties he experienced in preserving his chastity; the Ancrene Riwe omits this section, and takes up the Inst.Incl. again at the beginning of chapter 7:

"Bote þe more sorwe is, þer
beþ manye þat beþ refreyned fro gostly
ocupacioun bi a maner fals drede - þat
is to seyn, þat þey falle not into gret
syknesse for gret wakyngge in Godes
seruise, or for gret abstinence; for
þanne þey dredeþ þat þey scholde be
in charge to oþere men, and hemself in
sorwe.

Bote certes, þis is oure synful
excusacioun; for Lord, how fewe beþ
þer now-aday þat habbeþ þo gret
feruour of holynesse. We haldeþ vs
alle wyse, alle discret, alle auysé;
we smelleþ aver a faynt batayle, and
certes, we dredeþ so muche syknesse
of body þat we dredeþ tocomynge,
þat siknesse of soule þat we feleþ
present we take noon hede of; as þey

"Ah monie, mare harm is,
beoð se fleschwise, & swa
ouerswiðe ofdred leste hare
heued ake, leste hare licome
febli to swiðe, & witeð swa
hare heale, þ̅ te gast unstrenged
& secled i sunne ..."
(f.100a., 3-6)

"Procul odoramus bellum, as
Iob seið. Swa we dredeð flesches
uel ofte ear þen hit cume. þ̅
sawle uel kimeð up, & we þolieð
sawle uel for te edstearten

it were more bettere to suffre
 brennyngge of lecherie þan a litul
 grucchyngge of stomac; as þeyʒ it nere
 not bettere be syknesse of þe body
 eschewe vnclene wildenesse of þe flehs,
 þan be hool in body, and ouercome, as a
 þral, of flehsliche lustes.

Lord, what fors is it whoþer be
 abstinence oþer be syknesse þe proude
 carayne be hald adoun and chasteté be
 kept?

Bote vpan ap þu seist þat a man
 mote be war þat he take not to litel
 hede of his body, anaunter þat after
 chier and delicat kepyngge in
 syknesse which he myʒte falle into of
 to mucche abstinence, he be take wit
 foule lustes.

I answere þat certeynly, ʒif þe
 flesh be mornnyngge, syk and feble,
 ʒif þe stomac be vnsauery and drye,
 alle þe delites þat þu myʒt schewen
 hym beþ rare to heuynesse of hym
 þan to fowl lustes." (222-45)

The contrast in treatment is here at its most apparent. The author of
 the Ancrene Riwe follws Aelred in his condemnation of those who seize
 on some trifling illness as an excuse to abstain from mortification, but

flesches uuel, as þah hit were
 betere to þolien galnesses brume,
 þen heued eche oðer grucchunge
 of a mistohe wombe. Ant hweðer
 is betere i secnesse to beo
 godes freo child, þen i flesches
 heale to beo þreal under sunne?"
 (f. 100b., 3-9)

he cannot agree with Aelred's uncompromising conclusion that it really does not matter whether chastity is preserved by abstinence or by sickness, as both are equally effective. Moreover, the illnesses which he mentions do not appear to be specifically attached to over-abstinence, as are those in Aelred's work.

"Napeles, I say not þis to witseie good discrecioun, whic is moder and nursche of vertus, bote þat we schulde resteyne or elles doon away þe matyres of synne; þat is to seyn, glotonye, slep, to muche reste, to muche comunyngge wit wommen or nyce men of here body; for wel ofte by a fals name of discrecioun we coloureþ to excuse owre foule lustes.

Hit is a noble and a verrey discrecioun to putte þe soule tofore þe body; and þer þat þey beþ boþe in peril, and witoute greuaunce of þat on, þat oþer may not be saued, hit is ful skilful þat for profit of þe soule, þe body be put byhynde." (274-83)

"Ant þis ne segge ich nawt swa, þ wisdom & mecsure ne beon ouer al iloket, þe moder is & nurrice of alle gode þeawes. Ah we cleopied ofte wisdom þ nis nan, for soð wisdom is, don eauer sawle heale biuore flesches heale, & hwen he ne mei nawt ba somet halden, cheose ear licomes hurt, þen þurh to strong fondunge, sawle þrowunge." (f.100b., 10-15)

The author of the Ancrene Riwe here follows Aelred in stressing the wisdom of true discretion and the importance of putting the good of the

soul before that of the body.

Not only do the above passages follow each other closely in the unfolding of their argument, they also display several strikingly close verbal parallels - for example: "... halt hem v̄mworþy þis ȝifte þat nulle not bysylyche trauayle to come þerto ...": "... makieð ham unwurðe to halden se heh þing, þe nulleþ swinc þeruore bliðeliche þolien."; "... þe more sorwe is, þer beþ manye ...": "... monie, mare hearm is, beoð ..."; "... we dredeþ so muche syknesse of body ...": "... we dredeð flesches uuel ..."; "... ouercome, as a þral ...": "... to beo þreal ..."; "... whic is moder and nursche of vertus ..."; "... þe moder is & nurrice of alle gode þeawes." In all probability these are no more than coincidences, due to the close similarity between the Ancrene Riwe and its model, the Latin from which this text was translated, but they do suggest the speculation that the translator of this text may have been familiar with the popular Middle English work, and, consciously or unconsciously, have been influenced by it in his own work here. However, this point should not be pressed too far.

In addition to such close textual parallels as the above, the two texts show notable similarities in several important points of subject matter and their treatment. For example, the central distinction which Aelred draws between the outer discipline of the body and the practice of virtue (effectus operis) and the inner discipline of the spirit and right disposition of heart (affectus mentis) is followed by the author of the Ancrene Riwe in his treatment of penance and love (Sections 6 and 7); the dichotomy is plainly expressed in the transitional passage in Section 6:

"Nu is al þis meast iseid of bitternesse utewið. Of bitternesse inwið segge we nu sumhwæt, for of þes twa bitternesse awakened swetnesse her zet i þis world, nawt ane in heouene." (f.100b., 25-8)

Similar, too, is their stress on the importance of contemplation on the crucifix in inducing a mystical trance; in both treatments much weight is attached to the suffering humanity of Christ on the cross which makes it easier for the recluse to identify herself with Him. The Ancrene Riwe expresses it thus:

"Hwa se ne mei þes ȝimstan habben ne halden i þe nest of hire heorte, lanhure i þe nest of hire ancre hus hadde his iliche, þ is þe crucifix, bihalde ofte þron, & cusse þe wunde studen i swote munegunge of þe soðe wunden þe he o þe soðe rode þuldliche þolede." (f. 37a., 22-6)

Such similarities as these indicate that the Inst. Incl. was a major influence on the author of the Ancrene Riwe in the formulation of "the concept of the anchoritic life which he had in mind".¹

It should be noted that there is in fact very little room for doubt that the Inst. Incl. influenced the Ancrene Riwe rather than the other way round; the author's comment "... as seint Ailred þe abbat wrat to his suster"² is as conclusive a piece of evidence as one could hope for.

Miss H.E. Allen contended that Aelred was the borrower from the Ancrene Riwe,³ and made the point that the reference to Aelred's work in the Ancrene Riwe could possibly be a later scribal addition, which is true enough; but her contention was based on her theory that the Ancrene Riwe

1. Ancrene Wisse, ed. G. Shepherd, London (1959), p. xxxvii.

2. f. 99b., 16.

3. "On the Author of the Ancren Riwe", P.M.L.A. XLIV (1929), pp. 635-80.

was written in the first half of the twelfth century, before the Inst.Incl., whereas modern scholarship is agreed that it cannot have been written much before 1200, and probably as much as twenty years after that.¹

IV. The Translator and his Translation

a. Thomas N.

At the beginning of this text it is stated that it was "translatate de latino in anglicum per Thomam N".² This solitary piece of information is the only scrap of explicit evidence we have as to the identity of the translator, and thus any theory as to who Thomas N. was can but be purely speculative. All that may with reasonable certainty be said about him, on the basis of his penchant for using bookish, "ink-horn" terminology³ and of the Latinisms of translation which are a feature of his prose style,⁴ is that he was an educated man who was perfectly at home with the Latin language as a vehicle of thought and expression, and was accustomed frequently to use it as such.⁵ In this of course he was no different from hundreds of other men of his age who had attended the Schools, and like many of them, he too may well have been a man of the Church; one might, in an attempt to narrow down the field, point to the nature of the text he chose to translate, and speculate that he was a member of an enclosed order - but, as noted above, this text as it stands has a broad general relevance to morality and meditation such as is not strictly applicable, as Aelred's full original is, only to the enclosed life,⁶ and we have no means of knowing whether this broadening of relevance is the work of the

1. See E.J. Dobson, "The Date and Composition of Ancrene Wisse", Proceedings of the British Academy LII (1966), pp.181-208 and G. Shepherd, op.cit., pp. xxi-iv.

2. ll. 2-3. 3. see p.77. 4. see p.38. below. 5. see p.78. below.
6. see p.14.

translator or of the preliminary scribe,¹ so no safe conclusions can be drawn from this.

Similarly, practically nothing can be said with any certainty about when and where Thomas N. made his translation; the fact that this text existed in at least two, possibly three or more previous versions before it was written down by the preliminary scribe² suggests that it was not all that recent a work, but it is impossible to say which of these versions was the original, and thus to pinpoint the area in which the text was written.

It has been strongly urged by Mrs. A. Barrett³ that Thomas N. was in fact Thomas Netter of Walden. Netter was born in Saffron Walden, Essex, in, according to differing authorities, 1377 or 1380 (although the known facts of his life make a slightly earlier date rather more probable). He joined the Carmelite order in London, and went on to Oxford, probably in the earliest years of the last decade of the fourteenth century, where he became a Master and taught sacras literas. He was later to become one of the leading figures of the early fifteenth century, and move in the highest circles of Church and State: for example, in 1409 he was made the Carmelite English provincial; he was Henry IV's confessor, and after the latter's death became one of Henry V's chief advisors; and he was one of the English delegates to the Council of Constance in 1415. He died in 1430.

Mrs. Barrett's identification is based on the following five points:

- i. Netter was a member of the Carmelite order, an order which was originally eremitic.
- ii. He can be shown to have been a patron of holy women; he encouraged women to embrace the anchoritic life as Carmelite tertiaries, and appointed priests to look after their spiritual welfare.

1. See p.6 above.

2. See p.86 below.

3. Forthcoming doctoral thesis of the University of Toronto.

4. For full details of his life and works see DNB.

- iii. His East Anglian background is "significant, as there are clear traces of an Eastern dialect beneath the scribal West Midland forms" of this text.
- iv. It is further significant in view of the translator's "pronounced and gratuitous anti-Semitism". There is certainly some evidence of the latter; in many places where reference is made by Aelred to the Jews, the translator cannot resist adding comments of his own which clearly reveal an antipathy to them. For example, Aelred, describing how the Jews spat in Christ's face, says simply "eius faciem, quam illi sputis illiniunt", which in the ME version becomes "... þe whiche þe cursede Iewes defoylþ wit here foule spatelyngge",¹ and again, when Aelred censures the Pharisee for being envious at Christ's pardoning of the sinner, the translator puts the censure into the mouth of Christ Himself, and adds "Crist Hymself smyt hym [the Pharisee] in þe face",² a comment for which there is no authority either in the Inst.Incl. or the Bible. Such additions as these certainly suggest a certain anti-Semitism on the part of the translator, a characteristic to which "East Anglia was particularly prone".
- v. Finally, and most important, Netter knew the works of Aelred and quoted them in his magnum opus, the Doctrinale Antiquitatum Fidei Catholicae Ecclesiae;³ and moreover, several of the additions the translator made to his original can be paralleled by passages in the Doctrinale. For example, to Aelred's assertion that men of the Church should dispense the gifts they have received to the poor, the translator adds "after þat þey haue itake þrof here nyede",⁴ for which there is no authority in the Latin (cf. "Ministros etiam Sacri altaris pascit Ecclesia, et ab operando manibus eos absoluit"⁵); after Aelred's quotation of Judas' words "Vt quid perdicio hec ..." the translator adds "And þis is þe voys of manye men now-aday"⁶ (not in the Latin) (cf. "Judas traditor, inventor huius

1. ll. 909-10.

2. l. 759

3. ed. F.B. Blanciotti, Venice (1757), repr. London (1967).

4. l. 486. 5. Doctrinale, I, 914E. 6. l. 808.

sacrilegii, secundum Evangelium, finxit causam pauperum; sed hoc, non quia egenis pertinebat ad eum ... sed quia fuerat ... Videte, ne hoc idem in vobis clamet, quamvis rauca conscientia, quidquid aliud fingat lingua"¹); Christ's seamless coat, which is referred to by Aelred simply as tunica, is more fully described by the translator as "His precious cote þat vre lady hadde iwrouzt witoute seem"² - that the coat was made by Mary is "a rare apocryphal detail not found in the obvious sources such as pseudo-Bonaventure" (cf. "vestitum Jesu Christi, qua induit eum benedicta Mater eius, puta tunica inconsutili desuper contexta per totum"³). Mrs. Barrett also notes that the episode of the Good Thief, which the translator here expands slightly on Aelred's original,⁴ figures prominently in Netter's discussions of baptism, and that Aelred's long simile about flax⁵ is cited by the latter.⁶

Mrs. Barrett puts her case with much conviction, and indeed these five points, taken in conjunction with the fact that the name Thomas Netter could match with "Thomas N.", cannot be dismissed lightly; however, I am inclined to doubt whether they will bear as much weight as she wishes to attach to them.

The facts that Netter was a member of an originally eremitic order and that he encouraged women to adopt reclusion are characteristics he shared with countless other men of his time, and are purely circumstantial evidence, as Mrs. Barrett concedes. The same applies to the fact that he came from East Anglia (if Essex may strictly be so described), and therefore

1. ibid., I, 979E-980A.

2. l.954.

3. ibid., III, 210E-211A.

4. See ll.660 and 675 nn.

5. ll. 364-99.

6. ibid., III, 212.

might be especially prone to the sort of anti-Semitism of which the translator of this text occasionally gives evidence. In this latter connection it may also be said, firstly, that Mrs. Barrett nowhere demonstrates, to my knowledge, that Netter himself manifests any such attitude in any of his writings, and secondly, that many of the opprobrious references to Jews in this text reflect a more or less condemnatory tone in Aelred's Latin.¹ It is true that the language of the text displays certain characteristics of the East Midland dialect,² which would probably have been the dialect spoken by an educated man born in Essex and who lived for a time in London at the end of the fourteenth century, but there is no means of knowing whether it is the dialect in which the translation was originally made. The quotations from Aelred in Netter's work, and the parallels between some of the translator's additions to the Inst. Incl. and passages from the Doctrinale, which are the core of Mrs. Barrett's case, are undeniable; but the fact that Netter knew Aelred's work does not, of course, necessarily mean that he translated him, and the parallel passages, whose similarities are anyway not outstandingly striking, do not contain matter so recondite that it could not have been known to and produced by the average well-educated man of the fourteenth century.

A further, chronological difficulty stands in the way of Mrs. Barrett's theory. This text was written down probably in the last decade of the fourteenth century, possibly up to ten or even fifteen years later;³ it existed in at least two, possibly three or more previous versions,⁴ which in all probability pushes the date of composition back over a period extending into several years. Thus on any calculation it appears unlikely that the translation can have been made much after about 1395, probably a

1. E.g. "cursyd compaynye of Iewes" (1.894) (L. "impiorum turba").

2. See p.84 below.

3. See p.5 above.

4. See p.86 below.

good deal earlier. Netter was a student at Oxford in the first half of the 1390s, and could scarcely have been capable of producing a translation such as this, which is the work of an experienced and accomplished writer, before, at the most generous estimate, about 1395. If these calculations are reliable it means that, in point of time, Netter could just, if one stretches the figures to their limit, have been responsible for this translation, but that it is far more likely that he could not.

All the above factors do not make it impossible that Thomas N. may be identified as Thomas Netter, but they do to my mind cast serious doubt on the theory. In the absence of any more concrete evidence it seems safer to say simply that the translator was a certain Thomas whose surname was unknown to the preliminary scribe, for which reason he described him as "Thomam N.", standing for "Thomam nomen".

b. The Translation

This translation, as noted above, is the work of an accomplished writer. It is not necessary to compare it with the noticeably inferior version contained in MS. Bodley 423 in order to realise that it achieves a stature of its own as a literary production, independent of the text from which it was translated.

In general terms, it may be said that the writer's technique is fluid (the fact that he is translating from Latin rather than composing a work of his own rarely becomes obtrusive), and that by and large he shows a sure grasp of and faithfully renders the argument of his original. It is a full translation, the few short omissions not being such as materially to alter the basic sense of the original, and on the whole, while not being free from the occasional blunder, an accurate one. The translator does here and there make small additions to the text for which there is no

authority in Aelred's Latin, but his stance is basically an unobtrusive one, and the hallmark of his work is the consistency with which he reflects the tone of his original, as in, for example, the way he recaptures the vivid immediacy of Aelred's exhortations to his sister to participate in events from the Gospels.¹

It will be useful to examine in more detail some of the ways in which Aelred's original Latin is altered, whether by design or accident, by the translator. Of his own additions to the text, which nearly all consist of a short phrase or sentence, the majority may be classed as explanatory expansions of his original, elucidating or adding more detail where he felt this was necessary or desirable. Some of these, such as his enlargement on the Good Thief episode² and his comment that Christ's tunic was made by Mary³ have been noted above,⁴ to which may be added, for example, his somewhat curious addition to the metaphor of the dove-cote⁵ and his expansion of the episode of the cutting off of Malchus' ear.⁶ As well as such positive additions as these there are others which are more in the nature of personal comments, reflecting the translator's own opinions and attitudes to his theme; among these are, for example, his occasional outbursts against the Jews,⁷ and his stern but rather world-weary observation, after recording Judas' enviously deprecatory comments on Mary's disinterested act of charity, that "pis is þe voys of manye men now-aday".⁸

By contrast, it is not his practice to leave out or otherwise intentionally obscure portions of his original; his translation, while being far from slavishly literal, does closely follow the Latin in letter

1. Ch. 14-17. 2. ll. 660 and 675 nn. 3. l.954. 4. See pp.32-3.

5. See l. 1014 n. 6. See l. 904 n. 7. See p.32 above.

8. l. 808.

as well as in spirit. When omissions do occur (as when, for example, he leaves out Aelred's reference to Pilate's hesitation to pass judgment on Christ,¹ or his advice to the recluse to read through the books of the Prophets²) they do not seriously affect the flow of Aelred's argument, and indeed some may simply represent an attempt on the part of the translator to paraphrase his original (as seems to be the case in the latter example).

From a technical point of view the translation is usually sound, but a few errors do creep in. For example, a reference by Aelred to Christ the virgin spouse is misconstrued as applying to the Virgin Mary;³ the translator misreads L. osculis (as occulis, and the resulting translation makes no sense at all;⁴ he misunderstands L. contraxit and is forced into the desperate expedient of translating it literally as withdrawe;⁵ L. virga equitatis, virga regni tui he appears to mistranslate as be zerd off by ristwisenesse and be sceptre of His kyngdom (although the scribe may bear the responsibility for this);⁶ and he makes nonsense of Aelred's treatment of the Augustinian doctrine of the sinfulness of the act of intercourse (indicating that he may well not have been familiar with it).⁷ To such clear misunderstandings as these may be added other instances in which the translator obscures the sense of his original; for example, his description of the angel's visitation to St. Agnes is not at all clearly expressed,⁸ and he suppresses Aelred's specific reference to the three elements of the sacrament of penance.⁹

However, such occasional blemishes as these should not be allowed to conceal the fact that the translator's grasp of his material is on the whole a sure one. Indeed, in many instances where the certainty of his handling

1. See 1.943 n. 2. See 1. 591 n. 3. See 1. 694 n. 4. See 1.728n.

5. See 1.768 n. 6. See 1. 950 n. 7. See 1.1101 n. 8. See 1.120n.

9. See 1.752 n.

appears to falter the explanation is probably to be found in the comparative inadequacy of Middle English as a vehicle for expressing complicated philosophical arguments which can be comfortably accommodated by Latin. (An outstanding example of this is the description of the mystic union with Christ;¹ the tightly structured, highly idiomatic Latin of Aelred's version, which conveys so sensitively and perceptively the complex relationship between the soul and God, cannot survive translation into Middle English without appearing tortuous and laboured by comparison.) In most cases, however, the translator is resourceful enough to overcome such difficulties as these, and there are few places where the bare bones of Aelred's Latin show awkwardly through his work as they do here. There do admittedly occur numerous examples of what may be called "Latinisms of translation", literal, unidiomatic renderings of Latin phrases or constructions (instances of these include: "what þu?" (l. 962; L. "quid tu?"); "sche had ydoe a good dede in me" (ll. 814-15; L. "bonum enim opus operata est in me"); and the occasional use of "to be seen to" for "to seem to" in imitation of the Latin passive construction (ll. 312 and 1204)), but such calques as these should probably be seen in the same light as the translator's fondness for "ink-horn" terminology,² as evidence of the depth to which his personal idiom is immersed in Latinity.

The overall impression one gets of the translator is of a man whose thorough-going familiarity with the Latin language, and sensitivity to and understanding of the concepts Aelred sets out, enable him to produce a (for the most part) accurate and sympathetic rendering of his original, and one moreover in which both the content and the tone of Aelred's work are faithfully and unobtrusively reproduced; but who, by virtue of these very qualities, and of what one can only call his own skill and perception as a writer, can often illuminate or enliven a passage of his original by

1. ll. 426-30.

2. See p. 77 below.

a stroke of imaginative translation¹ or by the use of a lively and idiomatic image,² or seek to improve Aelred's work where he feels that it falls short in any particular (cf., for example, the way in which he tightens up the structure of Aelred's description of paradise³).

No exhaustive collation of this text with the surviving MSS. of Aelred's Latin has been undertaken, so it is not possible to speculate with any authority on which, if any of them the translator worked from. However, such obvious correspondencies and discrepancies as do occur (for which further reference should be made to the Commentary⁴) do tend to rule out in turn each of the extant MSS. (for example, the variant reading "An oculus tuus nequam est, quia ego bonus sum"⁵ occurs only in D., but L. "contraxit", rendered "withdraw",⁶ occurs only in U., R. and Ha.), so the probability is that the translator's original was a MS. which no longer survives.

c. Style

Inasmuch as the translator can in general be said faithfully to reproduce the tone as well as the content of his original, his style is in effect little more than a mirror-image of Aelred's own, which has been touched on above.⁷

However, it will be useful to examine in more detail some of the rhetorical devices he uses. As has already been observed, the smooth flow of Aelred's Latin is constantly being broken up by outbursts of exhortatory fervour and compunction, in such a way that the intellectual aspect of his argument is all the time tempered, yet reinforced by an appeal to the emotions. The outstanding example of this is of course the way in which

1. Cf., for example, l.243 n.

2. Cf., for example, l.218 n.

3. See l. 1437 n.

4. See ll. 596, 600, 630, 665, 760, 768, 1138 and 1466 nn.

5. l.760.

6. l.768.

7. See p.22.

Aelred again and again in direct statement enjoins his sister to participate in events from the Gospels.¹ It is interesting to note in this connection that in the passage from l. 819 to l. 823 the translator deliberately alters the subject from "Mary" to "I", and in so doing augments the sense of immediacy which Aelred's own personal references lend to the work.²

Among the other rhetorical devices used, the chief are:

- i) Exclamatio: e.g. "A, swete God, what sorwe suffrede þylke wrecche, what turment hadde he" (ll. 182-3).
- ii) Sermocinatio (fictitious comment and dialogue, which frequently has as its starting point a hypothetical objection): e.g. "Bote vpan ap þu seist þat a man not be war þat he take not to litel hede of his body" etc. (ll. 239-42),

often answered in the form of

- iii) Correctio: e.g. "I answere þat certeynly, 3if þe flesh be mornynge, ... alle þe delites þat þu myzt schewen hym beþ rapere to heuynesse of hym þan to fowl lustes" (ll. 243-5).
- iv) Interrogatio (frequently rhetorical): e.g. "Lord, what fors is it whoþer be abstinence oþer be syknesse þe proude carayne be hald adoun and chasteté be kept?" (ll. 237-8); (but often also to be answered immediately): e.g. "... and also forto zeue: what 3yfte? I dar seye baldeliche: Hymself, and al þat euere is His" (ll. 31-3).
- v) Similitudo: e.g. the comparison of the wounds in Christ's side with the holes in a dove-cote in which the doves nest (ll. 1012-18).

It may be noted that in the last case the translator elaborates (albeit in a rather curious way) on his original;³ but by and large all such conventional rhetorical devices as these are Aelred's own, and are

1. Cf., for example, ll. 591-6, 615, 624-32, 686-7, etc., etc.

2. See l. 819 n.

3. See l. 1014 n.

dutifully reproduced by the translator.

It is in less formal areas of style than these that the translator leaves his own mark; but nonetheless, in doing so he reveals the degree to which he is attuned to the feeling and tone of his original. In several places, by the addition of often very small and apparently insignificant details, or by an imaginative or impressionistic rendering, he underlines and augments the passionate and emotive appeal of the work, which is, in crude terms, the sugar with which Aelred coats the pill of the intellectual content of his treatise. A few examples will serve to show what is meant:

- i) "3if þe flesh be mornynge" (1.243); a free and impressionistic piece of translation (see n.).
- ii) "þey trauayled nyȝt and day" (1.566); L. simply "quaerunt".
- iii) "wit alle þe veynes of his herte" (1.670; see n.); absent in L.
- iv) "bryngge forþ gostly bryddes" (1.1016); a curious and lively addition to Aelred's simile of the dove-cote (see 1.1014 n.).
- v) "His blessyd feet" (1.1032); L. simply "pedum".
- vi) "grettest Hym wepynggely and seydest: 'Raby!'" (1.1055); L., less emotively, "reddens vicem salutanti in clamares: Rabi".

Such examples as these indicate that where the translator's own hand is seen, it is seen not obtrusively, but only in so far as it heightens the emotive style that is Aelred's own; which style, if it is to be placed in the wider context of medieval English religious prose, should be classified rather as belonging to the fervent and passionate school characterized by Richard Rolle, in which appeal is made essentially to the emotions, than to the no less deeply felt, but more restrained school characterized by, for example, the Ancrene Riwe, in which appeal is made more specifically to the intellect.

V. The Language.¹a) Phonology

The reflex of:

1) OE a is written:i) a: asse, bytak, cast(e), casteþ, gadere, habbeþ, han, haue, haueþ, icast, laste, lattere, makþ, martirdom, tak, takþ,ii) aa: taak (the long vowel apparently indicated in this graphy is presumably by analogy from the forms with an open syllable (cf. §3)).²2) OE a from ā before consonant groups is written:a: aske, halwed(e), halwen, ischad (by analogy from preterite, OA scādan, scādde), spatelyng(g)e (OE spātlian).3) OE a in open syllable is written:i) a: awakeþ, breedale,³ care (n. & v.), forsake, forsake(n), fursake (p.p.), grauyngge(s), hate, hatede, helle-gates, ymad, itake, lame, mad, made, make, maken, makeþ, naked(e), nakednesse, quake, quakyng(g)e, raþer(e), sake, spare, sparen, take (inf. & p.p.), taken, takeþ, tale, wake, wakest, wakyngge.ii) aa: imaad, maad, maade, saade (v.).iii) al: walkyngge (if a genuine form; but see 1.639 n.).

The normal lengthening presumably took place, as is indicated by the sporadic aa-forms (and cf. §1.ii), and by walkyngge (if genuine).

4) OE a + nasal (unlengthened) is written:i) a: am (OA am), cam, canst, gan, man, manhede, manhoode, many(e), mankende, mankynde, mannes, noman, ran, stant, þan, þank (n), þanke, þankyngge, þanne, þannys, vndernam, wan, wanne, wannesse, whan, whanne.

1. References to all the forms cited in this section may be found in the Glossary, so in order to save space I have not, with the exception of certain special cases, repeated them here.

2. But cf. also §10.ii.

3. But the second syllable of this word is probably weakly stressed.

- ii) o: from, mon, monnes, þonke, vypon.
- iii) (in reduced sentence stress) e: þen, þerne, þens, when.
- 5) OE a + nasal in open syllable is written:
- i) a: aschamed, name, namely, same, schame.
- ii) o: schome.
- 6) OE a + nasal in lengthening combination is written:
- i) before ng: α) o: along, among, long, longe, longeþ, longynge, longstrei(3)t, song, vnderfonge, vndurfongynge, wrong(e).
- β) a: amang, hange(n), hangynge, sprang.
- ii) before nd: α) a: and, (ant), answere (OE andswerian), fand, hand, handys, handes, handle(n), handmayden, standest, standeþ, toforhand, wandryngge.
- β) o: bond(es), hondes, lond, stonde, stondeþ, vnderstonde, vnderstondynge, wipstonderes.
- iii) before mb: o: comb, kombes, lomb, wombe(s).
- 7) OE a (ea) before l + consonant (not d) is written:
- a: al, alf, alle, falle (inf. & p.p.), fallen, falleþ, fals(e), falsnesse, falst, galewes, galle, half (n. & adv.), halle, halt (OA *halt, without umlaut), yfalle, oxe-stalle, salte, salue, stalle, val, wal, walke.
- 8) OE a (ea) before ld is written:
- i) a: baldelich, baldely, behalde, halde, haldeþ.
- ii) o: behold, bold, boldely, cold, hold, holde, itold, old, told.
- iii) eo: behoalde, beoldely, hoold (a.), cold(e).
- 9) OE ā is written:
- i) oo: abood, abrood, anoon, begoon, byhoot, childhood, eueremoor(e), goo, goon, hoo, hool, hoolsum, hoot, lifuoode (see 1.531 n.), maydenhood, manhoode, moor, noo, noon (a., pron. & adv.), oon

(a., pron. & adv.), princehood, soo, stoon, þoo (a., pron. & adv.), wroot.

ii) o: alone, also, anon, boþe, closes, clob, clobep, clobynge, clobys, forþermore, fro (ON), furþer(e)mor, go, goynge, gon, gost, goste, gostly, gop (by analogy from inf., pr.pl.), gowe, ho, hole, holi, holy, holiere, holynesse, holsum, hote, iclobed, izoue (ON), lord, lordschipe, lore, mo, mor, more, most (a. & adv.), no (a., adv. & conj.), nobody, noman, nomore, non, noper, nobyng(e), o, on (a. & pron.), ones, onys (pron. & adv.), only, onlyche, ouermor, smot, so, sory, stones, stony, two, þo (a., pron. & adv.), þo (def. art., if from OE þā; see l.228 n.), yurþermor(e), who, whom, whos, whot, wo, wost, wot, wrop.

iii) a: gawe, napeles, wham.¹

10) OE æ (including æ < ea) is written:

i) a: after, almesse, almȳti, altobarst, alwhat, ap, at, crafty, faste, fastere, fastyde, fastyngge, forzat, glad, gladyngge, gladly, gladnesse, raf, ha (v.), had (pr.ind.3sg. & p.p.), hadde, haddest, happyly, hast, hap, hauyng(g)e, ihad, ilappyd, yrad,² iwhasschen, lappe, lappet, nadde, sad, sadlyche, schadue, schal, schalt, schap, smal, smallere, soopfastnesse, spak, staf, stede-, studefast(e), -ly, -nesse, sumwhat (n. & adv.), tarye (see Glossary), tobarst, þat (a., pron., adv. & conj.), þerafter, þral (ON þræll, shortened before double consonant; see Luick §383.4), war, was, wasschyngge, wat, wax, whasch, whasschen, whash, what.

ii) aa: baad, glaad, haad, saad, saadnesse, saat.

iii) e: heþ

The aa-forms presumably cannot represent lengthening here, even by analogy, so the graphy may be intended to indicate the open quality of the vowel.

1. With the vowel assimilated to that of the nom. masc. and fem. pron.

2. OE p.p. geræd(e)d after lædan.

11) 1 OE æ < æ² before consonant groups and in trisyllabic forms is written:

a: agast, arst (possibly influenced by Nthb. ār, ON ār), blast,¹
clannesse, euer(e)lastyng(g)e, gastyngge, gastly, ilad, ysprad,
ladv, lasse, sprad, swast, vrast, vattere, wrastle, wrabbe.

12) OE æ in open syllable is written:

a: abake, bare, fader, faderles, fadur, fadurles, zaue, hauene,
spake, water, water-veynes.

13) OE æ¹/e is written:

i) e: breþ, dede ("deed"), dedys, drede (n. & v.), dredles,
dredeþ, dredful, dredyngge, euen-sacrifise, grede, gredyly,
herys, ylete, ilete, let ("allow"), lete, mysdedes, nere, rede,
redyng(g)e, schep, slep, slepe, slepþ, ter, þer, þeraboute,
þerafter, þere, þerfor(e), þerin, (þryn), þerof, (þrof), þerto,
þervoppon, þerwit, were (v. & adv.), wher, where (v. & adv.),
wheraboute, wherfore, wherin, wherof, wherto.

ii) ee: deede, scheep, sleep.

There is no means of telling whether any or all of these forms represent /e/ < WS. æ or /e/ < OE e. The shortened vowel of þral represents ON þræll rather than OE þræ1 (see §10.i).

14) OE æ²/e is written:

i) e: byhæste, bynemeþ, clene, clennesse (with length preserved from the uncompounded form; cf. clannesse §11.), clense, dele (v.),
ech, eny, eny-þing, er (prep. & conj.), euer, euere, euere-
durynge, euer(e)lastyng(g)e, euere Moor(e), euere-wellyngge,
euery, flehs, flehsly, flehslich(e), flesche, flesh, geþ,
godhede, hele (n. & v.), hæste, hete, knowlechere, ledyng,
lene, leueþ, manhede, nabeles, neuere, redy, stened, sundel,
techyngge, vnclene, vnclennesse(s) (cf. clennesse).

ii) ee: deel (n.), godheede, heete, see (n.), spreed.

1. But the immediate ME source may be ON blastr rather than OE blæst.

15) OE e is written:

e: altoberste, answerþ, bed, berst, beste, bettere, bepenk(e),
bepenkynge, byþenk, bræk, brend, brenne (ON), brennyngge,
brennyngly, dwellen, dwellenþ, dwellynge, elles, emcristen(e),
helle, helle-þates, help, help(e), helpeþ, hem (n.), hemme(s),
hemself, hereself, hymself, ybrend, ynemned, iset, ywedded,
iweddid, melte, men, menne, mennes, myself, necke, nestes, netlys,
ren, renne (ON), rennyngge, renþ, reste (n.²), reste (v.),
restenþ, restyde, self, set, sete, settenþ, spekþ, stenc(h),
strecche, tel, telle, tellenþ, tempre, toberste, twelf, þe
(def. art.), þenk, þenke, þenkeþ, þenkynde, þenkynge, þyself,
vnderset, vs-self, wedde, weddyng-coote, weddyng-garnement, wel,
where ("whether"), wherre, wherþer, wherþur, wrecche (n. & a.),
wrecched(e), wrecchan, wrecchas, wrecchyd, wrecchid, wrecchidnesse.

For whoþer (x 2) NED compares OFris. hwoder, ON hvaðarr, hvárr;
however, perhaps rounding after w is more appropriate to the case (see
Jordan, §33, Ann.3).

16) 1 OE e from ē before consonant groups is written:

e: blessed(e), blessyd(e), blessid, blessynge, breþryn, fed,
forbled, grette, grettest, yblessed, iblessid/-yd, ikept(e),
ived, kept(e), keþþ, mette, nekst, swettere, wepete, wepetest.

17) OE e in open syllable is written:

i) e: altobreke, altobrekat, answere, answerede, answeredest,
be (prep.), begete, here, berynge, euen, euene, euen-cristene,
euy, æue, heuy, heuynesse, ijeue, yweue, iweue, yveue, mete
(n.), ne, peny, scheryngge, speke, speken, spekeþ, spekynge,
sperre, stedefast(e), stedefastly, stedefastnesse (unless < OE
styde-, K stede-; cf. stedefast, §37.ii), stele, tobreke
toteryþ, wedur.

ii) ee: meete (n.).

The vowel is lengthened to /ē/.

18) OE e in lengthening combination is written:

i) before nd: α) e: altorend, ende, spende, went, wente.
β) ee: eende.

For brend see §15. The form eende (x 1) suggests that ME shortening before nd may not yet have taken place.

ii) before rd: e: zerd, zerdes.

iii) before ng: α) e: lengþe, strencthe, strengþe, strenkþe.
β) (with ME shortening and subsequent raising)

y: hyng(e).

In the α-forms lengthening was prevented by the third consonant. The forms angel(es), angelles are due to French influence, and are not to be associated with OE engel.¹

iv) before ld: e: felde, helde.

19) OE ē (including ē < W. Gmc. ē; the i-mutation of ō (of various origins); the non-WS equivalent of īe (i-mutation of ēa)²) is written:

i) e: akeled, besechynge, betyl, chekes, deme, fedep, felep, felyd, gretynge, ze (pron. & interj.), zer, zeres, he, hede, heraftur, herby, herd(e), here (v.), herfore, herynge, ydemed, kep, kepe, kepynge, me (pron.), mede, metynge, meward, sechyþ, seke, swete (a. & adv.), swetly, swetnesse (with length preserved from the uncompounded form), teþ, þe (pron.), velep, we, wene, wenyngge, wepe, wepen, wepeþ, wepyng(g)e, wepynggely, wery, werynesse, whe, whepyngge.

ii) ee: beheet, feet, heede, heere (v.), meede, meete, queen, teep, weepful.

iii) ie/ye: hied, hier(e) (adv.), hiere (v.), niede, nyede (n. & adv.), nyedful (if < OE nēd-; but these forms could equally represent OE nēod- (cf. neode, neody §47.iv)), vieledest, wyep, wiepful, wyepful.

iv) i: hir, hirvpon.

1. Although cf. Wallenberg's discussion (The Vocabulary of Dan Michel's Aynbite of Inwyt, Uppsala (1923), p.302).

2. For æ¹/ē and æ²/ē see §§13-14.

The e-, ee- and ie-/ye- graphies presumably represent /ē/. The ie- graphy was adopted from AF; it originally represented the AF diphthong /ie/, which was monophthongized to /ē/ from the middle of the twelfth century (cf. E. Schwan and D. Behrens, Grammatik des Altfranzösischen, Leipzig (1919), §243, Anm.2). To be noted in this connection are the forms clier(e) (x 4; cler x 1), clierere, clierly, cliernesse (x 1; clernesse x 1), where OF had no diphthong. The i- graphy (hir x 4, hirvpon x 1) may represent 1 ME raising of /ē/ to /ī/, an isolative change which took place in the fourteenth century chiefly before r (less often before s, v and perhaps k); it appears to have originated in the East and North, but was accepted early into London English (it is evidenced in Chaucer).¹ It may be that this process is represented also by hier(e) (adv.) and hiere (v.); there are no examples in this text of the back-spelling ie for OE /ī/ which would tend to confirm this, but the latter phenomenon is by no means uncommon in ME (cf. Jordan, §52, Anm.1).

20) OE i is written:

- i) i/y: begynnyng(ge), begynþ, bynt, bisschopes, biter(e), biterly, biternesse, bitter, bytwyxe, bryddes, dym, disciple, drynk, drynke (n. & v.), emcristene, euene-cristene, flyntes, gystes, zif (conj.), zifst, zift (v.), zyft(e), zift(e) (n.), zyftes, ziftes, hym, hymself(e), his (a. & pron.), hys, hit, I, i (prep.), icristned, in, ynlyche, into, ynward, inward(e), inwardly, inwardliche, is (v. & a.), it, ywis, iwis, ywys, iwys, ligge, liggyngge, likke, lylye(s), myddul, mysdedes, nis, nys, pryckes, ribbes, schip, schryfte, sykst, sikst, syt, sit, svttynge, sittynge, skilful, skyl(e)ful,² stykke, stille, stynkynde, sw(h)ich(e), swych(e), þerin, þerwit, þylke, þilke, þys, þis, wherin, which(e), whych(e), whyle (v.), whit (n. & prep.), wy3, wil, wyl (n. & v.), wyle, wylful, wilfully, wille, wylle (n. & v.), wyllynge, willyngge, wylne, wilt, wylt, wyste, wit, wyt (n. & prep.), witdrawe, witdrow, wytynne, witinne, wyttesse, witnessede, witnesseþ, witoute(n), witseie, wittes, wiþ, wyþ, wyþdraw, wiþinne, wyþoute(n), wiþseyn, wiþstonderes, wryt.

ii) ii: hiis.

The ii- graphy of hiis (x 1; written hijs in the MS) is presumably just a scribal variant of i; it is never used in this text to represent /ī/.

1. Cf. E.J. Dobson, English Pronunciation 1500-1700, (2nd. Edn.), Oxford (1968), Vol.II, §136; Luick, §481; Jordan, §277.

2. f. ON skil.

21) 1 OE i from ī before consonant groups is written:

- i) i/y: blisful, blisse, blysse, dryfþ, flikt, lynnene (n. & a.),
lysse, rihtwisnesse, ryhtwisnesse, wymman, wymmen, wysdom.
- ii) o: womman, wommen.
- iii) u: wumman, wummen.

The o and u forms of "woman" show the rounding and retraction of i between w and m common in this word.

22) OE i in open syllable is written:

- i) i/y: dryuan, forSITE, forzyten, forzyue, zyue, zyuen, zyuere,
zyuynge, hyder, yzyue, yquyked, ismyte, iwryte(n), liue, lyue,
lyued, lyueþ, lyvynge, siker, syker, pyder, pyse, þise,
vndernyuynge, vnsyker, vnrwytyngge, whydur, whider, wy(c)ked(e),
wicked(e), wickednesse, wyckenesses, wyder, wydue(s),¹ wite,
wryte(n) (p.p.).
- ii) e: cleped, clepede, clepiþ, cleue, cleueþ, cleuynge, yclepyd,
ileued, ysmete, leneþ, wettyngge, whedur.

Lengthening to /ē/ is uncertain, especially in the i/y-forms. The status of the forms cleped &c., cleue &c. and leneþ is ambiguous; it is not possible to say whether the e represents /ē/ < OE /ī/, or whether these forms have undergone back-mutation, giving /ē/ < OE /eo/ (see §45.ii). OE clifian, clipian were liable to back-mutation in all dialects, hlinian in all except WS., but analogical restoration of unmutated i from the parts of the verb without a following back vowel was very frequent (especially in WS.).

23) OE i in lengthening combination is written:

- i) before nd: y: byhynde, bynd(e), byndeþ, fynde, fynden, hyndreþ.
- ii) before ng: α) i/y: brynge, bryngynge, brynkt, fynGRES, þynGES,
nobyng(e), synge, syngyng(g)e, spryng(g)e, sprynkt, styngyng(g)e,
þyng, þynGES, þyngGES, þingGES.
β) (lowering without length) e: brengeþ.
- iii) before ld: i/y: child(e), childhood, childly, children, mylde,
mildenesse, spild, wylde, wildenesse.

1. Wydue may belong rather with §20, if, as seems likely, u represents /w/.

The vowel is long before nd and ld; the vowel in children and hyndreþ did not lengthen because of the third consonant, but childhood, childly, mildnesse and wildnesse presumably have length from the uncompounded form. Early ME shortening of i before ng has presumably taken place here; the form brengeþ tends to confirm this. No lengthening has taken place in brynkt, fynGRES or sprynkt.

24) OE i is written:

i) i/y: abid, abyde, alyue, aryse, aryst, asyde, by, bi, bysyde, blife, drive, idel, ydel, ilyke, yrene, lif, life, lyfe, lifuoode, lykynde, lykyngge, likyngge, liknesse, lynne, liste, lyve, my, myn(e), myself, ofte-time, operwhile, ryche, rychere, ristwyse, schyneþ, schynvng(g)e, syde, side, sizze, sizyde, sizzyngge, syzyngge, sikyngge, sykyngge, smyt(e), smytyngge, summe-tyme, sumtyme, tyme, bi, þy, þyn, þyself, vwys, whi, why, whil(e), whyte (n. & conj.), whyte, whit(h) (a.), whitnesse, wyf, wyn, wype, wyde, wipeþ, wyse, wise (n.), wys(e) (a.), wyth, wryten (v.inf.), wrytyngges.

ii) (in reduced stress) e: me (a.), meself.

The vowels of lifuoode, liknesse and whitnesse, if long, owe their length to the uncompounded form. The trisyllabic rychere presumably has a short vowel. The nn-graphy of lynne suggests that it may have been shortened on analogy with the adjective (see §21.i).

25) OE o is written:

i) o: apostel, body, bodily, borwede, box, cross, droppeþ, folwe, folk, folwe(n), folwyngge, for, forsmoteryd, forsoþe, forto, forþ, God, godhe(e)de, Godward, gospel, hoppvngge, ilost(e), knottes, lost(e), lot, morwe(n), nobody, o (prep.), of, off, offryngge, ofte, ofte-tyme, on (prep.), oxen, oxe-stalle, sorwe, tobollen, þerof, þrof, vpon, wherof.

ii) a: an (prep.), vpan.

iii) u: fur, fursake.

The a- and u-forms represent reduced stress.

26) 1 OE o from ō before consonant groups is written:

o: dost, (?) most (v.), or (reduced form of ōber (obbr, orr)),
softe, softly.

The vowel of most may be long on analogy with the preterite, in which st was transferred to the second syllable and the ō was unshortened.

27) OE o in open syllable is written:

i) o: before, beforn, bore, born, broke, dropes, Godes, Godys, holys,
hope, ybore, lotye, lotynge, open, opene, openede, openly, ouer,
ouercome(n), ouermor, pote (v.), smokede, spoken (on analogy with
Class IV strong verbs), swolewode (on analogy with the p.p.),
tobroke, tofore, toforhand, toform, totorn, perfor(e), wherfore.

ii) oo: byfoore, hoope.

28) OE o in lengthening combination is written:

i) before rd: α) oo: boord.

β) o: word, wordes.

ii) before nd: α) oo: foonde.

β) o: husbonde, husbondrye.

γ) ou: husbounde.¹

iii) before ld: α) o: gold, goldene, nolde, scholde, scholdest,
schost, wolde, woldest.

β) oo: woolde.

The trisyllabic goldene may have a short vowel. The forms schulde, schuldest are new formations from the pr. pl.

iv) before rn: o: thornes, pornes.

29) OE ō is written:

i) o: anoper, behousp, blody, boc, bosum, broper, come (v.pt.),
croked, do, doinge, dom(e), domesman, dop, forsoke, forsope,
forto, god(e), godes, godys, godly, ido, into, lo (but see 1.272
n.), loke, lokede, lokep, lokyngge, martirdom, moder, moderles,

1. Possibly an error.

modur, mot(e), oþer (a., pron. & conj.), oþerwhyle, oþre, oþur (a. & pron.), rote, roted, son(e) (adv.), sop, soply, to, þerto, vndernome, wherto, wysdom.

- ii) oo: bytook, blood, booc, book(e), doe, doom, doon, doop, flood, foot, good (n.), good(e) (a.), goodes, goodis, goodly, goodnesse, hoore-hows, idoo, loo, moot(e), roode, soop, soopfastnesse, sooply, stood, too, took(e), vnderstood, wood-schype.

30) OE u is written:

- i) u: acursed(e), crummes, culverhows, culvren, cumst, cursed(e), curslynges, drunkeschipe, ful (a. & adv.), fulfelde(e), fulfelþ, fulfyll, fulle, fully, fulsumly, fulsumnesse, furþere, furþer(e)mor, ispunne, lust, lustes, purs, runne, suk (see Luick, § 389, Anm.1), sum, sumdel, summe, summe-tyme, sumtyme, sumwhat, sunne (n.⁴), suster, sustren, toburste (on analogy with the pt. pl.), þervvpon, þurste, þursty, þus, vnlusty, vr, vþdon, vurþermor(e).
- ii) o: com, comþ (on analogy with the pr. pl.), forþermore, somme.
- iii) (after initial w) o: wordl(e), wordly, wordliche, world, worldly.

Already in the OE period u had come to have a more open quality, /u^o/; the o-graphy is partly an adoption from AF, where it represented u, and partly an orthographic device to avoid confusion when u is preceded or followed by letters consisting of minims (see Jordan, § 37). On the metathesis of ld in wordle, etc. see § 94.

31) 1 OE u form ū is written:

- i) u/v: but, dust, hure, husbo(u)nde, vre, vs, vs-self.
- ii) o: bot, bote, otterlyche.

Shortening is here due to lack of stress, except in the cases of dust, husbo(u)nde (consonant group) and otterlyche (trisyllabic form).

32) OE u in open syllable is written:

- i) o: aboue, benomen, bycome, bycomynge, bynome, come, comely (see Glossary), comen(e), comest, comþ (on analogy with the pr.pl.), comynge, dore, hony, ycome(n), iloued, loue (n. & v.), loued(e), louen, loues, louest, loueþ, louyere, louynge, monke, ouercome(n), rodye, son(e) (n.), sones, þorou, þor(o)uz, þorow.

For þour see l. 957 n.

- ii) u/v: iput(te), put(te), puttest, puttyngge, schul(le), vpan, vpon.

The u-/v-forms are presumably still short, and this may apply to a number of the o-forms as well.

33) OE u in lengthening combination is written:

- i) before nd: $\alphaou: boundyn, founden, ibounden, yfounde, sound(e), þounder (with lengthening probably after epenthetic d arose, rather than in open syllable), woundes, wound(o)ur.$

$\betau/v: vnder-, vndur, wunder, wundre, wundryþ, wundurful, wundurfully.$

$\gammao: wonder, wondur, wondurful, wondurliche.$

ii) before mb: u: dump.

iii) before ng: $\alphau: dung(e), zung(e), zungge, hunger, hung(o)ur, hungry.$

$\betaou: tounge.$

iv) before rn: $\alphao: mornful, mornynge.$

$\betau: yturned, turnde, turne, turned(e), turnyde.$

v) before ld: u: schuldre.

The ou-forms indicate lengthening.

34) OE ū is written:

- i) ou: aboute, adoun, cloudes, cloute, doun, dounward, douue, foul(e), hou, mouþ, nou, oure, out(e), outerly, outward(ly), proud(e), stoorhous, þeraboute, þousand, wheraboute, witoute(n), wiþoute(n).

- ii) ow: cowde, fowl, fowlnesse, hoore-hows, how, hows, lowde, now, now-aday, ow, owre, owt, owtly, owtward(ly), tresourhows, witowte.
- iii) ou₃: aboutte.
- iv) uu: fuul.
- v) o: poryngge.
- vi) u: pu.

For aboutte cf. the pair doute: douste; the ou₃-graphy is merely a scribal variant of ou. The ou-/ow-graphies arose from Anglo-Norman scribal influence (see Jordan, §17); the etymon of the anomolous form poryngge ("looking intently") is unclear, but the usual ME forms pure, poure, powre suggest an OE *pūrian, in which case it may be noted that "in the North the <o> grapheme was also employed to represent /u:/"
(J. Fisiak, A Short Grammar of Middle English, London (1970)).

35) OE y (OK e) is written:

- i) i/y: byklippeþ, chirche, fulfyllen, grynte, gryntynge (see l. 804 n.), kyndom, kyng(e), kyngdo(o)m, kyng(g)es, kisse, kysse, kissyngge, kyst, kitte, kyttynages, lyft, ryg, synful, synne(s), synneful, synnere (cf. §38.i), smyllynge, tokit.
- ii) u: churche, furst, gulty, hul, ydulled, murpe(s), nulle, nulleþ (see A. Campbell, Old English Grammar, Oxford (1959), §265), put, schuch, such(e) (WS. swylc), sunne (n.²), trust, whuch (WS. hwylc), wurm(es).
- iii) o: wormes.
- iv) e: bykleppe, cleppe, cleppynge, ferst(e), fulfeld(e), fulfelþ, iklept, kleppede, klepte, knet, left, lest (v.), merpe, nel (see Campbell, loc.cit.), schette, sennes, smel, smelleþ, trest.

The 1 OE change of wyr- to wur-, also written wor-, accounts for the o of wormes.

36) OE ȳ shortened through lack of stress is written:

- i) i: ȳit, ȳith.
- ii) e: þe (adv.)

But, n.b., suk may be from an unrecorded OE antecedent *sucian, rather than from OE sucan, and may therefore belong rather in §32 ii.

37) OE y (OK e) in open syllable is written:

- i) i/y: bisy (a.), bysi(e) (v.), bysilyche, bysynesse, ibyrved, myrve, myryli, stire, styre(d), styrve, styrvng(ǵ)e, vndyde.
- ii) u/v: burved, busy, dude, murve, muche, studefast, vuel.
- iii) e: dede, euel (a. & adv.), euole, isteryd, steryngge.

38) OE y (OK e) in lengthening combination is written:

- i) before ng: u: anhungred

The vowel of this form is probably influenced by that of the a. and n. The form synnere belongs rather in §35 (q.v.); the nn-graphy (replacing ng, n3) is due to influence of the n.

- ii) before rd: u: gurdynge.
- iii) before rl: i: ibirled, birlyd.
- iv) before nd: α) y: kynde, mankynde, vnkynde.
β) e: mankende, mende
γ) ie/ye: miende, myende.
δ) oy: mōynde.

For the ie-graphy see §19. For the oy-graphy see l. 1476 n.

39) OE ȳ (OK ē) is written:

- i) ee: breedale.
- ii) i/y: drie, drve, drved, lyta, litel, litul, lytul.

The forms drie, drve(d) are presumably disyllabic, and belong here rather than with iv).

- iii) ui/uy: afuyre, fuir, fuyr, huyden, pruyd(e).
- iv) ie: aviere, vielpe, vielbys, vier.
- v) e: felpe, hedip.
- vi) u: fulpe(s), (y)hud.

The uy-graphy, which represents /ū/, is AF (see Jordan, §17). The forms felpe &c. are probably shortened, although the spellings vielpe, vielbys appear to contradict this.

40) OE ear (+ consonant) is written:

i) ar: arm, armes, art, dar, darst, Egyptewarde, Godward(e), hard(e), hardere, hardeste, harm(e) (n. & v.), harmles, hemward, inward(e), ynward, inwardly, inwardliche, meward, outward(ly), owtward(ly), scharp(e), scharply, smarte, warde (n.).

ii) aar: daar.

For the aa-graphy cf. §§1.ii, 3.ii and 10.ii.

41) OE ēa shortened before consonant groups is written:

i) a: byschad (on analogy with the pt.), ischad.

ii) e: grettere, ilept, pretnede.

iii) i/y: lyfful, vnlifful, vnylfful, vnylffsum.

It is doubtful whether the i-/y-forms are genuine reflexes of OE ēa, which is the antecedent given by the standard etymologies (see l. 163 n.), and they may belong rather in §16.

42) OE ēa is written:

i) e: betyngge, byleue, ded, dedly, dep(e), eke (or < OA, 1 WS. ēc by smoothing), ere, erys, flem (< *flēam), gret(e), gretly, gretliche, heren, ibete, moderles, revyn, sched (if < WS. scēadan; if < OA scādan, this form represents an inf. schēden, formed, with subsequent lengthening in open syllable, on analogy with the pt. schedde, which was in turn formed on analogy with the pt. ledde (with analogical e from the pr. and shortening before consonant groups) (see Jordan, §80, Anm. 2)), sle, sleere (trissyllabic), slen, teres, teris, terys, vnnepe.

ii) ee: chees, deed (n. & a.), deef, deep, greet, heed, heep, reed(e), scheed (see sched above), seem (n.), vorheed.

iii) ie: hiere.

The ie-graphy of hiere (x 1; = "ear") cannot, unless it is an error, have the same status as it has elsewhere in this text; that is to say, it cannot represent /ē/. Probably it is to be explained on the same grounds as the graphies ye, yea, ya in the Ayenbite of Inwyt (see Wallenberg, op. cit., pp. 305-309); that is, it represents /iē/, showing the development (in speech) of a front glide i before slack ē (cf. the spelling yeren

(x 2; = "ears") in the Ayenbite). This glide is especially liable to develop before slack \bar{e} in initial position (and notably when the previous word ends in a front vowel, although that is not the case here); on the unetymological back-spelling of initial \bar{h} see §80. (Cf. also fiewe, §70.ii).

43) OE eo in open syllable is written:

i) e: here (a. & pron.; = "her"), hereself.

ii) eo: heore (a. & pron.).

44) OE eor + consonant is written:

i) er: aver, derke, derknesse, erpe, fer, herte, hertyliche, hertly, sterres, sword, werk (on analogy with the n.).

ii) ier: avier.

iii) ir: irnestly, irpe, irpely, irpene, irpi, wirschipe.

iv) eor: eorpe.

v) or: schorte, schortly.

vi) weor- > wur-, written: a) wur: derewurthe, vwurbynesse, wurschepyng(g)e, wurschipe (n. & v.), wurschiped, wurschipere, wurschiful, wurschippyngge, wurp, wurbynesse.

β) wor: deoreworthe, vworby, vworbyly, worschipe, worschiped, worschipyngge, worthy, worthyly, worby.

The or-graphy of schorte, -ly represents shift of stress to the second element of the diphthong. The ir-graphy is probably to be explained as follows: OE \bar{eo} was simplified to / \bar{o} / and / $\bar{ö}$ /; in most dialects of ME this was unrounded in the twelfth century to / \bar{e} / (represented in the er-graphy), but in the West and South it remained rounded into the thirteenth and fourteenth centuries (probably represented in the eor-graphy (eorpe x 1)). However, before r this / \bar{o} / often developed to / $\bar{ü}$ / (cf., for example, the spellings vrpe (beside erpe), vrpely in Pearl), and this was later (much later than in the East or South-East) unrounded to /i/. It is possible, but apparently less likely, that the i may represent OK \bar{io} (OK iorpe lengthened to iorpe), but this diphthong apparently remained unmonophthongized until well into the fourteenth century (spelt ie, ye; cf., for example, the form yerpe in the Ayenbite). However, this possibility cannot be discounted, and it may also explain the form avier. Other considerations to be borne in mind are as follows: i) Standard ME \bar{e} rthe, \bar{e} rnest should have given \bar{e} rthe, \bar{e} rnest (see Luick, §431); but it is possible that the i-spellings could represent the retention of \bar{e} a) in Northern dialects, where lengthening in open syllables of i to \bar{e} took place, and thus i was a frequent back spelling for \bar{e} (see Luick, §481, Anm.1); or b), and rather less plausibly, in general distribution, with subsequent early raising of \bar{e}

to i by the Great Vowel Shift; ii) as regards wirschipe: generally speaking, 1. OE weor-, wyr- and wur- all fell together in eME wur-, but by contrast, in the East Midlands (and parts of the North before ɜ or o) wyr- became wir- (see Luick, §286).

45) OE eo by back mutation is written:

i) (with short vowel in closed syllables): α) e: ennys, hem (pron.), hemself, hemward, hennys, hensward, melk(e), seluer, sebbe.

β) (with shift of stress)

o: sobbe.

On Southern and South-Eastern melk beside Anglian milk see Luick § 342, Anm.2.

ii) (with lengthened vowel in open syllables): α) e: euen (n.), here (a., "their"), hereself ("themselves"), heuen(e).

The forms cleped &c., cleue &c. and lenep may belong here rather than in § 22.ii (q.v.).

β) ee: heere (a.,

"their").

46) OE ēo before consonant groups is written:

i) e: derlyng, derlyngges.

ii) (with subsequent raising) i/y: siknesse, syknesse.

47) OE ēo is written:

i) e: altocleueþ, be (v.), ben, bete, beþ, bytwene, brast(e), depe, deppeste (with shortening on analogy with the comp.), derewurthe, deuel, fel, fela(u)schip(e), felawes, fle, flen, flep, forbede, frely, frend, frenschipe, fresyngge, rede, lemes, leuere, maister-þef, prestes, prestys, sche, seingge, she, þef, þeues, þre, vre ("free"), vrend.

ii) ee: bee, beep, isee, leem, schee, see, stee (on analogy with OE wreōn), trees.

iii) ie/ye: diere, lieue, nyer, ryed, þyef, þieues, wiep.

iv) eo: deoreworthe, freoly, heo, neode, neody, þeo (on analogy with OE hēo, pron. pl.), þeose (if modelled on the nom. sg. fem.; otherwise on analogy with the dat. pl. þeossun (see Brunner-Johnston §57)).

v) u: ful (v.).

vi) i/y: dire, fil, hy, syk(e) (on analogy with the compounded form (see §46.ii)), vylle.

vii) (with shift of stress) o: ichose.

The e-, ee- and ie- graphies represent unrounded / \bar{e} / (on the status of ie see §19).¹ The eo-graphy indicates Western and Southern absence of unrounding (i.e. it represents / \bar{o} /); in ful, the u may simply be an alternative graphy for / \bar{o} /, but it could represent a genuine change of / \bar{o} / to / \bar{u} / before l (see Jordan, §84, Ann.1). Of the i-/y-forms, dire is South-Western, reflecting earlier diere with i-mutation of Iu to WS Ie (later I); hy is South-Eastern (OK hī(o); cf. Ayenbite hi, hy); and fil, vylle may represent OK fioll (cf. Ayenbite uille), or alternatively could show shortening and raising of / \bar{e} / to / \bar{i} / in closed syllables before l (see Jordan, §34.1)² (a similar change before k may have played a part in the development of syk(e) (see Jordan, §34.3)).

48) OE æ + [j] is written:

i) ai/ay: brayn, day, fayn, fair(e), fayre, fayrere, fayrest, fayrnesse, handmayden, may, mayde, mayden, maydenes, maydenhood, maydenly(ch), maister, maister-bef, nayles, now-aday, say (on analogy with 2 and 3 pr. sg.), sayd, sayde, sayn, saiþ, sayþ.

ii) ay3: say3t.

iii) ei/ey: iseyd, yseyd, sey, seve, seie (on analogy with 2 and 3 pr. sg.), seyd (3 pr.sg. and p.p.), seyde, seydest, seying(g)e, seist, seyst, seyt, seip, seyþ, witseye, wiþseyñ.

49) OE ǣ + [j] is written:

e: neþer.

This form probably represents a weakly stressed variant of ME neyþer, remodelled on ME eyþer < OE ǣgþer, rather than a direct reflex of OE nawþer, nāhwæþer.

1. The possibility that the ie-graphy represents a genuine / $\bar{i}æ$ / diphthong from OK īo cannot be discounted. The Ayenbite has the forms diere/dyere lyeue, nier/nyer, bief/byef and bieues/byeues which show this specific South Eastern development, and in view of the other sporadic South Eastern elements in the language of this text, it may be reflected here. However, the clear use of ie/ye elsewhere for / \bar{e} / < OE ē makes any such assertion somewhat dubious.

2. This phenomenon is recorded over a very wide area, excluding only the South.

50) OE e + [j] is written:

i) ei/ey: a₃eyn, alwey, awey, iseve, yseve(n), ley, leip, longstreit
longstreyt, plevde, pleve, seve, seyn, seyn ("seen"), wey.

ii) ei₃: longstreist.

iii) (in reduced stress) e: a₃en, a₃ens.

51) 1 OE ē + [j] is written:

i) ey: d_eve, d_ev_ep, l_eyt, l_eytynge, t_weve, t_weven.

ii) ey₃: d_ev₃e.

iii) e₃: e₃e, e₃en.

iv) ee: d_eed (v.).

v) y: l_ye.

The form d_eed shows assimilation of the vocalized palatal. The form l_ye developed as follows: OA smoothed l_egan > l_eien > l_eien > l_ien (see Jordan, §98).

52) OE i + [j] is written:

y: l_yst, l_yp.

This represents the normal ME development to ī.

53) OE a + [ɣ] is written:

i) au/aw: d_rawe, d_rawen, d_raw(e)p, d_rawynge, d_rawst, f_elauschip,
f_elawes, g_nawe, g_nawen, i_drawe, l_aw_e, s_aw (OA s_agon, analogically
extended to the sg.), t_rawp, w_awes, w_it_rawe, w_ip_rawe.

ii) (in reduced stress) a: f_elaschipe.

54) OE ā + [ɣ] is written:

ou/ow: owest, owne, owne.

55) OE i + [ɣ] is written:

ey: t_elys.

This form exhibits a development peculiar to districts north of the Humber, whereby OE y + original[ʒ] in open syllable > /iʒ/ > /ēʒ/¹ (see Jordan, §100). If, however, the graphy ey indicates a diphthongal pronunciation, this would present a picture which is at variance with the later development of Northern ē + [ʒ], in which the vowel remained undiphthongized, and would indicate rather the non-Northern development of /ēʒ/ to /ēj/. A more likely explanation is that the y here is simply a diacritic of length (cf. the uy-graphy, §39), and that ey represents /ē/, as elsewhere in this text (see §19.iii).

56) OE ō + [ʒ], [ʒ] is written:

- i) ow: adrow, drow, flowe, ynow, low, slow (v.), witdraw.
- ii) ouȝ: inouȝ.
- iii) (with assimilation) oo: wood (v.p.p.).

The ow-forms reflect OE /ōʒ/, the ouȝ-form possibly OE /ōʒ/.

57) ME ō + [ʒ] is written: ²

- i) ou: ȝouȝe (OE geogub > iugub with shift of stress).
- ii) ow: mowe, mowen (1 OE mugon).

58) OE ā, ǣ + [ʒt] is written:

- i) auȝ: auȝt, itaȝt.
- ii) ouȝ: ouȝte.
- iii) ou/ow: howte, outest.
- iv) (in reduced stress) a: nat.

The forms of the preterite of "owe" (< OE āhte) exhibit analogical influence (presumably in pronunciation as well as spelling) of the present (cf. §54).

59) 1 OE e (< ea by 1 WS smoothing) + [ʒ], [ʒ] + consonant is written:

- i) ey: alȝey, ȝey (conj.) (OE beah shortened to beah > beh > beih).
- ii) eiz/eyȝ: seȝȝ ("saw"), ȝeiz, ȝeyȝ.

1. Not possible in more southerly areas, where this vocalization of [ʒ] took place before lengthening of i in open syllables.

2. But, n.b., these examples are included on the assumption that 1 OE ȝe has been lengthened; that is not necessarily the case, for ȝouȝe could be from a trisyllabic form, and mowe(n) from unstressed ones.

iii) ay: say ("saw").

iv) (before [ʃs] > 1 OE [ks]) e: flex, wexe, wext (on analogy with the inf. and pr.pl.).

The form say does not reflect OA smoothed sæh, which gave ME sauh, but is probably due to analogy with the pr.pl., sægon > sæien > saien (see Jordan, §63, Anm.1).

60) The i-mutation of OE ea + [ʃ] + consonant is written:

e3: lezze.

This form is specifically South-Eastern and Essex-London (cf. Ayenbite lehezze, Kyng Alisaunder leighzen and see Jordan, §64). The forms myzt (n.), myztful and nyzt, which historically belong here, had undergone widespread raising already in the late OE period, and so are included in §63.

61) 1 OE ē (< OE ēo and ēa) + [ʃ] is written:

i) e3: heze, hezere.

ii) eiz/ey3: heiz, hezere, neiz, ney3, ney3ze.

Included here are those inflected forms in which the ē came to stand before [ʃ], where the same diphthongization to ei took place. These spellings give no indication as to whether this /ej/ had undergone raising to /i/ (although cf. lye, §51.v).

62) ~~ex. MS~~ e + [ʃ] + consonant is written:

ek: slekpe (see l. 1286 n.).

63) 1 OE i + [ʃt] is written:

i) i3/y3: adizt, brizt, bryztere, briztnesse, fizte (on analogy with 2 and 3 pr.sg.), fizteþ, knizt, myzt (n.), mizt, myzt (v.), miztest, myztful, mizth, nyzt, rizt, ryzt (a. & adv.), riztful, ryztful, ryztfully, riztwyse, riztwisnesse, ryztwisnesse, sizt(e), vnriztful, wyzt.

ii) i/y: almyti, brit, britnesse, knytes, myte, rytful, rytfully, rith, ryth, vnrytful.

The i/-y-forms suggest lengthening (/i:/ > /i:/). The th-graphy of rith, ryth, may be simply a further indication of this, but it could also be an alternative graphy for zt (see §79).

64) 1 OE \bar{i} (including $\bar{i} < \text{OE } \bar{e}, \text{ WS. } \bar{e}o$) + [λ t] is written:

- i) ik: flikt.
- ii) i₃/y₃: yl₃sted, li₃t (n.; cf. OM liht), li₃t, ly₃t (a.)
- iii) y: ly₃tnyngge.

The vowel had already shortened in OE, as is suggested by the form flikt.

65) OE o + [λ t] is written:

- i) ou: douter, ywrou_t (with metathesis).
- ii) ou₃: ibou₃t, iwrou₃t, þou₃t (n.).

66) OE \bar{o} + [λ t] is written:

- i) ou₃: brou₃t, brou₃te, ibrou₃t, nou₃t (n. & adv.), þou₃t (v.)
- ii) ou: ibrou_t, nou_t.
- iii) (in reduced stress) o: not.

On the th-graphy of nou_t cf. §63.

67) OE u + [λ] is written: ¹⁾

- i) ou/ow: þorou, þorow.
- ii) ou₃: þorou₃.
- iii) u₃: þoru₃.

68) OE a + w is written:

au: hauk (with vocalization of /v/).

69) OE \bar{a} + w is written:

- i) ou/ow: blower_e, iknow_e, know(e), knowen, knowyng(e), knowlecher_e, slow (a.), soule, sowle.
- ii) ow₃: slow₃.

1. The fact that the root-vowel of the word cited in this paragraph was subject to varying stress vitiates any systematic attempt at interpretation of the forms.

70) OE ēa + w is written:

- i) ew: fewe, ischewd, yschewed, schewe, schewede, schewen, schrewes, bewes.
- ii) iew: fiewe.

The iew-graphy of fiewe indicates eu, rather than the eu one would normally expect in this word. General raising of ME eu to eu is not to be thought of at such an early date, so the graphy presumably represents specifically South-Eastern ēaw > eu (> iu) (see Luick, §399, 6).

71) OE eo + w is written:

- i α) ew: grew, knew, trewe, trewely.
- β) yw: trywely.

The yw-graphy represents raising of eu to iu, first evidenced from about 1400 (see Jordan, §109, Anm.1).

- ii) (with shift of stress) α) ou/ow: fourty, zow, trowe, trowest, trowst.
- β) ouz: zouz, zouze.

72) OE e + net is written:

ey: dreynt(e), idreynt, iqueynt.

This phenomenon is widespread in ME, and is absent only from northerly areas. It is not clear whether it indicates a genuine diphthongization, or whether the yn-graphy simply represents a "palatal gefärbtes n" (Luick, §404).¹

73) ON ei is written:

- i) ey: agreyþeþ, areyse, reyse, þey (pron.), weylýngge.
- ii) ay: nay.
- iii) (in reduced stress) e: þe (pron., "they").

74) ON ó + [χ] is written:

- i) ouz: alþouz, þouz.
- ii) ouzt: alþouzt (see 1.572 n.).

1. The associated change of -eš to -eiš occurs in parts of the North, the Midlands and the South, possibly including London (see Luick, §404).

- 75) OE f in initial position is written usually f, but occasionally:
v: avier, aviere, ived, val, vattere, ved, vedde, velep,
vieledest, vielpe, vier, vylle, vor, vorheed, vre ("free"), vrend,
vurþermor(e).

The voicing of initial f is a common phenomenon in the South-East, South-West and South-West Midlands. There is no evidence in this text of a similar voicing of initial s, which was limited to the South-East.

- 76) OE b in final position following m is written:

- i) b: comb, kombes, lomb, wombe(s).
 ii) p: dump.

The mp-graphy for mb has a very widespread distribution in ME, but it is not clear whether it represents a genuine /mp/ sound, or whether it merely indicates assimilation of the b; the only assured examples of an /mp/ sound are from south Lancashire (see Luick, §713.1 and Anm.1).

- 77) OE þ, ð is written usually þ, but occasionally:

- i) th: deoreworthe, derewurthe, forth, strenche, thornes,
worthy, worthyly.
 ii) s: closes (see l.112 n.).
 iii) ʒ: byzenkeste, ʒynges, ʒouʒtes, wyʒ.
 iv) d: deed (n., "death").
 v) t: bete, ter.

The ʒ-graphy for þ probably arose originally due to the difficulty Anglo-Norman scribes had, when copying ME texts, in distinguishing ME [θ] from the ME voiceless palatal fricative [ç], for which ʒ was a common graphy; it is not uncommon to find the reverse of this phenomenon in ME texts, e.g. miþte for miʒte (see J.A.W. Bennett and G.V. Smithers, Early Middle English Verse and Prose, 2nd. edn., Oxford (1968), p.lxi). The form deed is specifically Northern in distribution; the final d may be from ON ð (ON daupr, daube, with þ > ð), but the spirant is as a rule retained in ON loan-words (see Jordan, §200, Anm.4), and Noreen¹ conjectures that it may be a later east Norse borrowing in which ð had already become d. For -(e)d as the pr. ind. 3sg. ending see Accidence, §99. The status of the form ter is extremely dubious (see l. 1371 n.). For -t as the pr. ind. 3sg. ending see Accidence, §99. For bete see Accidence, §100.

1. A. Noreen, in Pauls Grundriss der germanischen Philologie, Strassburg (1900-5), 2, §175.

78) OE d is written usually d, but occasionally:

i) (initially) t: trawþ (see l. 732 n.).

ii) (finally) t: ant

iii) (finally, in p.p. ending) þ: commendeþ, ordeyneþ

The form ant is due to lack of stress; it is quite common in West Midland texts. The -þ-graphy of commendeþ and ordeyneþ probably represents a genuine phonetic change, with d > þ due to assimilation (sandhi) to the following þ.

79) OE t in final position is written usually t, but occasionally:

th: 3ith, m3ith, nouth, rith, ryth, whith, wyth (a.).

The status of this graphy is uncertain. In all examples except 3ith it could indicate a long or lengthened vowel, or original [ʌt], in which case it would be orthographically equivalent to 3t (for apparently parallel examples of "reversed graphemes" see §§85 and 93). Alternatively it could be intended to indicate aspiration, or, improbably, be due to Greek influence (see Jordan, §199 Anm.). The graphy occurs in Paston Letters¹.

80) OE h and h from other sources in initial position is written usually h, but is occasionally unexpressed:

alf, ap, ennys, euene (n.), euy, it, oostes, orrible, orroure,
ostage, our (n.), ow.

In addition, the following back-spellings appear with unetymological h:

ham, heren, hiere (n.), hoold, howte, hure.

It is not clear whether these forms point to a genuine disappearance of initial h in the spoken language, or whether they are merely scribal (Anglo-Norman scribes frequently erred in their treatment of initial h, both omitting and inserting it incorrectly); however, the form lifuoode may possibly point to the former (see l. 531 n.).

1. See Prof. N. Davis, "The Language of the Pastons", Proceedings of the British Academy, XI (1954), pp. 119-44 (and especially pp. 122-30), who says that the th-spellings "show [in the case of the Paston Letters] that the spirant was no longer pronounced"; in support of this he adduces such back-spellings as wryght for "write". Almost certainly they have the same significance here, but they would thus be none the less orthographically equivalent to 3t. In this case 3ith, whith and wyth would have to be explained merely as back-spellings.

81) OE [χs] is written:

- i) x: betwixe, bytwyx(e), flex.
- ii) (before t) ks: nekst, sikst, sykst.

The dissimilation of [χs] to [ks] had taken place already in the late OE period (see Luick, §674.1).

82) OE [χθ] is written:

- i) kt: flikt.
- ii) kþ: slekþe.

When [θ] was retained, the preceding [χ] was dissimilated to [k]; thus slekþe beside ME, NE sleight in which [χθ] > [χt] > [jt] (see Luick, §§674.4 and 718.3). The form flikt is anomalous; the normal development is to flikþ, with analogically retained þ (although see Sievers, §359, n.6), but here evidently þ has subsequently become t in analogy with other t-forms of the pr. ind. 3sg. (see Accidence, § 99).

83) OE ċ, ċc in medial position is written:

- i) ch, cch: chirche, churche, muche, sechyþ, strecche, techyngge, wrecche, wrecchede &c.
- ii) k: seke, þenk(e), þenkþ, þenkynde, werk.

The infinitival k-forms are phonologically regular, arising from the reversion of palatalized /k^j/ to /k/ caused by the following back vowel; the other k-forms are on the analogy of the infinitive and the indicative pl. Sechyþ (pr.ind. 3pl.) presumably exhibits levelling from the pr.ind. 2 and 3sg. forms which were not syncopated in the OE period. (See Luick, §§689 and 690.)

84) OE ċ in final position is written:

- i) ch: stench, such(e), swich(e), which(e), wych(e) &c.
- ii) c: stenc, whic, whyce.

In the absence of rhyme-evidence it is not possible to tell whether the c-graphy represents [tʃ] or [k], but the balance of probability, in view of the basically non-Northern character of the language of the text (see Summary), is in favour of the former. On stenc and whyce see also ll. 588 and 189 n.

85) 1 OE [ʃ] and [ʃ] from other sources is written:

- i) sch, ssch: anguyssche, aschamed, aschaped, ascherche(þ), eschewe(n), eschewep, flesche, fresche, fressche, iperished,

irauesched, vrauyssched, iwhasschen, lassche, nursche, perysche,
raueschid, rauysschede, refreschyngge, warsche, wasschyngge,
whasch, whasschen, and initially throughout, except for she (see ii).

- ii) sh: flesh, she, whash.
 iii) sc: rauesceþ, wysce.
 iv) hs: flehs, flehslly, flehsllich(e), frehs, frehslly.

In the absence of rhyme-evidence no certain conclusions can be drawn from these forms, but in all probability the (s)sch-, sh- and sc- graphies represent [ʃ]. The isolated form schuch for "such" and the pair persyde/persced might be taken as possible indications that [ʃ] > [s]; schuch, however, seems more likely to be a simple mistake rather than a genuine back-spelling, and while the sc-graphy of persced beside persyde must represent [s] (cf. also sceptre), that cannot be taken as proving that the sc-forms of (iii) have [s] too. The possibility that rauesceþ (< OF raviss-) has [s] rather than [ʃ] cannot be excluded, but in fact all the other forms in this text which depend on OF -is(s) (i.e. anguyssche, iperischid, irauesched, vrauyssched, nursche, perysche, raueschid, rauysschede and warsche) have the (s)sch-graphy, strongly suggesting that they represent direct borrowing from the northern OF dialects of Picardy and East Normandy, where the inchoative suffix (< -iscis, -iscit) had developed [isk] > [isʃ] > [isʃ] > [iʃ],¹ and so the balance of probability must be that rauesceþ has [ʃ], in common with the four other forms of the word in this text. If, as this appears to indicate, sc is a possible graphy for [ʃ] in this text, it presumably has that value also in wysce (in which the conditions for non-palatalization of prim. OE sk were not present).

The forms aschaped, ascherche(þ), asschapeþ, eschewe(n) and escheweþ have central OF [ʃ] < [tʃ] for ONF, AF [k].

The hs-graphy of flehs etc., frehs etc. could be a "reversed grapheme" representing [ʃ] (cf. §§79 and 93), but as the words in which it appears were liable to have [s] for [ʃ], that may be what they indicate here. The form /flēs/ arose on analogy with the compound /flēsly/,² in which /sʃ/ (or, more plausibly, /sk/) before a consonant > /s/ (see Jordan, § 183 and Anm., Luick, §692 and Anm.). That an original /sk/ is involved here is far more likely than that /sʃ/ > /s/ (cf. ass ("ask") anal. < ast(e) < askte, but the non-palatalization that would be responsible for this is unexplained. The form frehs etc. (x2) beside fre(s)sche (x3) presumably represents OF freis (masc.) beside fresche (fem.).

1. See Jordan, §260 and J.M. Booker, The French "inchoative" suffix -iss and the French -ir conjugation in Middle English, Heidelberg dissertation (1912).

2. The ratio of forms in this text is as follows: Uncompounded: hs x 15; s(c)h x 2. Compounded: exclusively hs.

86) OE [g] is written usually g, but once:

k: bykynnynge (see l.1282 n.).

87) OE cg is written:

i) g: ryg.

ii) gg: ligge, liggynge.

It is not possible to tell without the evidence of rhymes whether these forms exhibit northerly [g] or southerly [dʒ]. The (g)g-graphy suggests [g] (cf. leg(e) < ON leggr), but there is evidence to show that [g] for [dʒ] had extended into the language of the Midlands in the ME period (see Jordan, §192, Anm, Luick §701), possibly as far south as Worcestershire, Warwickshire and Bedfordshire, so its value as a criterion of provenance is reduced. The forms seye, seyn etc. ("say") are analogical.

88) OE ngþ is written:

i) ngþ: lengþe, strengþe.

ii) nkþ/nctþ: brenkþ, strenkþe, strencthe.

iii) nkt: brynkt, sprynkt.

The development /ŋgθ/ > /ŋkθ/ is a widespread phenomenon in ME; the ng-graphy of lengþe and strengþe is probably due to analogy with the root forms. On brynkt and sprynkt see Accidence, § 99.

89) OE /nk/ is written usually nk, but once:

ng: styngeyn(g)ge.

This form reflects the voicing (in the South-East and contiguous areas) of /nk/ in medial position (chiefly before vowels) (see L. Morsbach, Mittelenglische Grammatik, Halle (1896), §94, Anm.2, Jordan, §178, Anm.2). The development is evidenced by numerous forms in ME texts (e.g. in the Ayenbite: þengþ ("thinks"), dringþ ("drinks");¹ in the Lambeth Homilies: dringen ("drink")), and is suggested by several back-spellings of nc for /ŋg/ in the OK Glosses. Wallenberg (op.cit., pp.247-8) contends that no voicing took place, and explains the ng-graphy as the result of an attempt to distinguish orthographically between velar nk and palatal nk; however, this theory seems overly complex, and makes light of some obvious difficulties (e.g., in the Ayenbite and other ME texts the ng-graphy represents velar nk as well as palatal nk: e.g. þonge ("thank"), drong ("drank")) - and in addition, it fails to take into account the evidence of ME texts other than the Ayenbite. Thus it seems likely that the ng-graphy

1. N.b. the Ayenbite has exclusively stinkinde etc., never styngeynge-.

here represents a genuine phonetic change of /nk/ to /ŋg/. NED notes the occurrence of the forms sting, stynge for "stink" from the fourteenth and fifteenth centuries, but gives no examples.

90) OE w is written usually w, but occasionally:

i) y: yveue.

ii) wh: iwhasschen, whas(c)h, whasschen, whe, whepyngge, where (v.), whyle (v., "will"), whit (n. & prep.), whitoute, whot.

The y-graphy of yveue is almost certainly just a scribal variant of w (cf. drive, with w for y); but see Jordan, §163.¹ On the status of wh for etymological w see §91.

91) OE hw is written usually wh, but occasionally:

i) w: oberwyle, wan, wanne, wat, were (adv.), wych(e), wyder, wyth (a.).

ii) h: ho(o).

The status of the w-graphy, and of the concomitant wh for etymological w, is unclear. Loss of aspiration in weakly stressed words is to be expected early in the South, in all areas by the fifteenth century; this would account for all the w-forms, with the exception of wyth (xl.), which may be a mistake. Probably the wh-forms of §90 are to be regarded as hyper-correct spellings, rather than genuine back-spellings indicating loss of aspiration in fully stressed words. The form ho(o) shows the normal ME development (see Luick, §726).

92) OE s when voiced medially and finally is written usually s, but occasionally:

i) ʒ: dispiteʒ, Elizabeth, Lazar.

ii) z: Nazareth.

93) OE [rʰ] is written:

ʒr: þourʒr.

This form reflects OE unmetathesized þurh, with the "reversed grapheme" ʒr representing [rʰ]. Probably it indicates a still-current pronunciation /θurʰ/, which is evidenced in Chaucer's spellings thurgh,

1. If it does represent a genuine phonetic change, it would point to a Northern provenance.

thorgh (see Jordan, §197; Ann.1). It appears only once in this text, as against fifteen examples from 1 OE disyllabic puruh.

94) OE rld is written:

i) rld: world, worldly.

ii) rdl: wordl, wordle, wordly, wordliche.

The ratio of forms is as follows: rld x 2; rdl x 34. The dl-graphy probably represents a genuine metathesis of ld, which is well attested in the word in the South-East (e.g. in the Ayenbite and the poems of William of Shoreham) and in contiguous areas (e.g. in the Lambeth Homilies) (see Jordan, §168, Ann.1). It arose "probably because wordle was easier to pronounce than *worlde" (Wallenberg, op.cit., p.285).

b) Accidence

The main features of the accidence are as follows:

95) The g. sg. of nouns is usually -(e)s, in both masculine and feminine:

Abrahames, Cristes, kynges, loues, Luciferes, maydenes, Malkes,
Maries, Maryes, Marthes, pharises, Symons, spouses.

The OE endingless genitive is preserved in moder, and is apparently extended by analogy to angel (l. 592).

The separated genitive is exemplified in l.333, þe kynges douter of heuene and l.725, Symons hows þe pharise.

96) The -es pl. ending has been extended to almost all nouns, strong and weak, of any gender or origin. The spelling -(e)s is overwhelmingly the commonest, but -ys and -is are fairly frequent, and -ez occurs once: dispitez (see §92).

The OE weak plural ending is preserved in:

ezen, halwen, heren, lippen, oxen, wrecchen, wrecchyn.

and is extended by analogy to:

brep(e)ryn, children, sustren.

The OE endingless strong plural (including those with mutation of the root vowel) is preserved in:

domesmen, feet, zer, men, te(e)p, þing, wymmen, wommen, wummen.

OF loan-words ending in -ent, -ant form their plural:

i) -ens, -auns: elemens, instrumens, oynemens, sacramens, seruauns.

ii) -entes: ornamentes.

97) The standard g.pl. ending of nouns is -(e)s, -ys:

angeles, mannes (see l.189 n.), mennes, minystres, prestys.

The g.pl. -e ending (OE -a) is exemplified in menne and wydue. The g.pl. children probably reflects an earlier ME analogical childrene.

98) The verbal inf. ending is overwhelmingly -e, but the following -(e)n forms occur, both in native and OF loan words:

abyden, adden, ben, bern, cryen, don, doon, dwellen, eschewen, fynden, flen, folwen, gon, goon, xyuen, han, handlen, hangen, huyden, knowen, louen, maken, ocupien, preyen, sayn, schewen, seyn, slen, sparen, taken, wepen, wipseyen, wryten.

On revyn see §105.

The OE inflected inf. is preserved in to comene, and may be reflected too in to comen, to sayn, to seyn and to speken. On the status of to comynge see l.231 n.

99) The pr.ind. 3sg. ending of verbs is predominantly -(e)p, although sporadic -ip spellings occur.

The syncopated type with assimilation of -p at the OE stage to a final dental of the root is common:

aryst, bynt, cast, halt, put, sit, syt, smyt, stant, wext.

Similarly, assimilation to a final palatal or velar of the root is exemplified in:

brynkt, flikt, sayt, seyt, sprynkt.

With these latter is probably to be classed also altobreket, in which syncopation is to be expected. The -et graphy is probably due to confusion in the scribe's mind with an alternative unsyncopated form.

Assimilation to final p of the root has apparently taken place in kept.

A number of forms occurs in which -(e)p is written -(e)d:

defoyled, haad, had, okepyed, seyed, turned.

The contexts in which these words appear leave little doubt that they are pr., and not pt.; further, the pt.ind. ending is practically always -ede (beside one example, felyd, without final -e, which is 1 sg., and therefore leaves no room for confusion). It is not clear whether this phenomenon, which is not unexampled elsewhere in ME, reflects a genuine change, or whether it is merely scribal. There is some evidence to support the former view: of., for example, i) the forms dan, dedyr, dis of the Paston Letters; ii) archaic NE dem, den, dis in the dialects of

Kent, Sussex etc.; iii) the frequent appearance of -d in the pr. ind. 3sg. of verbs, and also in other words for final -p (e.g. moud "mouth", wyd "with"), in The Sayings of St. Bernard (ed. J.B. Monda, Mediaeval Studies, XXXII (1970), pp.299-307) the language of which is "clearly Southeast Midland", and is localized by Prof. M.L. Samuels in S.W. Essex - although unfortunately there are no rhymes with etymological d in this text which would clarify the matter; and iv) the abundant examples of d for p in the Southern text of Octavian, ed. G. Sarrazin, Heilbronn (1885), which elicit the editor's comment (p.xii) that the confusion between d and p arises from a Southern English dialectal change whereby the spirant [θ] "tönend geworden war, sowie aus dem Umstande, dass inlaut d in spätesten ME eine Neigung hat, zur Spirans zu werden (z.B. fabyr statt fadyr)". Sarrazin probably approaches the heart of the matter here; that is to say, when the change, well evidenced, of late ME medial [d] to [ð] is matched by a more or less contemporary (Southern) voicing of [θ] to [ð] (and this latter phenomenon, which it would perhaps be more appropriate in this context to characterize as a change of consonant quality from fortis to lenis, is especially liable to happen in weakly-stressed syllables (see Prof. B.M.H. Strang, A History of English, London (1970), §38), such as the pr. ind. 3sg. ending -ep), the pattern [θ] > [ð] < [d] tends to be produced. This would naturally open the way (notably in a spelling system which had no distinct symbols for [θ] and [ð]) to a back-spelling d for [ð] < [θ]. Thus the d-graphy is in a sense both scribal, in that it is an erroneous back-spelling, and phonologically significant, in that it suggests that the weakly-stressed pr. ind. 3sg. ending /-eθ/ was voiced to /-eð/.

The identical phenomenon is exemplified in the pr. ind. 3pl. (see next). The only other example of d for p in this text is deed, for which Norse influence is responsible (see §77).

100) The pr. ind. 1 and 3 pl. ending of verbs is predominantly -ep, with occasional -yp spellings, but also:

- i) -(e)n: ben, coueyten, zyuen, han, mowen, seyn.
- ii) -e: mowe, nole, nulle, schulle, spare, take.
- iii) -etp: hizetp.
- iv) -te: bete.
- v) -ed: fayled, trauayled.
- vi) endingless: be, schul, see.

The -ep-forms are Southern, West Midland or South Eastern. The -en-, -e- and endingless forms are (with the exception of the preterite-present verbs) specifically East Midland. For the -ed ending see §99. The form hizetp is more than likely an error; possibly the scribe started off with the intention of writing th for p (see §77), and then changed his mind. The curious bete, which is not recorded as a form of be in the dictionaries of English, is difficult to account for. Final -e is certainly otiose; it is just possible that the t-graphy represents genuine /t/ for /p/ in

reduced sentence stress, but this is unlikely, as the word does not seem to be particularly weakly stressed here (bey alle bete not manye). For both hiseþ and bete must be borne in mind the sporadic ME spelling of t for /p/ due to Anglo-Norman scribal influence (cf., for example, the numerous instances in the Kentish Sermons¹).

101) The pr.p. ending of verbs is predominantly -yngge, with occasional -yng, -yngge spellings, but the following -ynde forms occur:

lykynde, stynkynde, þenkynde,

which are indicative of a Southern, South West Midland or South Eastern provenance.

102) The imp. pl. ending of verbs is:

i) -eþ: comeþ, departeþ, receyueþ.

ii) endingless: do.

103) The pt. ind. 1 and 3 sg., 1-3 pl. ending of weak verbs is overwhelmingly -ede. The normal OE development of verbs with a long vowel, or a short vowel followed by two consonants, with subsequent assimilation of -de to -te, is shown in:

caste, dreynte, grette, klepte (beside kleppede), mette, putte.

Later loss of final -e is sporadically exemplified in verbs of both sorts:

cast, felyd (analogical; historically of the second variety), kyst (beside kyssede).

The -(e)wode ending of halwode and swolewode (analogical; historically strong) reflects the ME development of a parasitic vowel between l and w (cf. galewes), which had become o by the end of the fourteenth century (see Jordan, §146). The Weak Class II pt. ind. ending -ode of OE hālgian cannot have been retained at such a late date.

104) The system of verbal past participial forms in this text presents a heterogeneous picture. In both strong and weak verbs the prefix i-/y- (< OE ge-) frequently appears or does not indiscriminately in the same word, e.g.:

1. Ed. J.A.W. Bennett and G.V. Smithers, op.cit., pp. 213-222, and cf. p.393.

be, ibe; bore, ybore; boundyn, ibounden; do(o), ido(o); dreynt, idreynt; falle, yfalle; gete, ygete; hud, yhud; kept, ikept; knowen, iknowen; left, ileft; lete, ilete; lost, ilost; take, itake; whasschen, iwhasschen; wryte(n), iwryte(n).

In strong verbs, forms with or without the prefix i-/y-, with final -e or -(e)n alternate freely, e.g.:

bore, born, ybore; ycome, ycomen; do(o), doon, ido(o); falle, fallen, yfalle; gete, geten, ygete; gnawe, gnawen; knowe, knowen, iknowen; wryte, wryten, iwryte, iwryten.

Thus it can be seen that dialectal mixing has taken place to such an extent as to render these forms valueless as criteria for provenance. However, the following pairings do occur in which it is possible to distinguish Southern, West Midland and South Eastern forms of strong verb past participles with final -e and (in verbs not otherwise prefixed) the prefix i-/y- from East Midland (and Northern) forms with final -(e)n and no prefix:

ybore, born; bynome, benomen; ido(o), doon; idrawe, drawen; yfalle, fallen; ifounde, founden; forzite, forziten; forsake, forsaken; ygete, geten; yseye, yseven (< OE geseon); ouercome, ouercomen; iwryte, wryten.

The p.p. ending of weak verbs is predominantly -ed (with occasional -yd, -id spellings), and where assimilation has taken place, -t. The form accuseed is probably a scribal error. For the forms commendep and ordeynep see §78. The final -e of ikepte and iloste is probably due to analogy with the past participial forms of strong verbs (but see l. 1179 n.).

105) The -i- of OE Weak Class II verbs is apparently preserved in:

- i) (with short root syllable): lotye, styrye and (by inference) lotynge, styryng(e).
- ii) (with long root syllable): revyn.

It is further evidenced in the noun louyere (f. OE lufian).

106) The adjectival and adverbial ending -ly, which had been generalized throughout all areas by the end of the fourteenth century, is predominant in this text, but the following forms with -lich(e)/-lych(e) (< OE -lic, -lice) occur:

baldeliche, bysilyche, bysylyche, duelyche, flehslich(e), gaylyche, gostliche, gretliche, hertyliche, ynlyche, inwardliche, maydenlych, onlyche, otterlyche, sadlyche, sodeynliche, surliche, wondurliche, wordliche.

107) The pronoun of the 3sg. fem. is:

i) (nom.): α : heo.

β): hy.

γ): sche, schee, she.

ii) (oblique cases and poss. a.): α : heore.

β): here.

The dialectal distribution of the nominative forms is as follows:¹ heo occurs south and west of the line drawn along the Thames from its mouth to Oxford and from there to Stratford, Coventry, Derby, the Peak and Lancaster; hy is specifically South Eastern; sche(e), she is predominantly East Midland, but in the fourteenth century appears in London and the West. Of the oblique forms (with the dat. levelled into the acc.), here is predominantly Western.

108) The pronoun of the 3 pl. is:

i) (nom.): þey, (in reduced stress) þe.

ii) (oblique cases): hem.

iii) (poss. a.): here, heere.

The nom. þey is generalized throughout all areas by the end of the fourteenth century, although it is interesting in the light of Prof. M.L. Samuels' evidence² to note that in this text in the forms of the conj. "though", þey (with variant spellings) predominates over þouȝ. According to Prof. Samuels, only very rarely is þey used for both words. In view of the mixed character of the language of this text, the conj. þey probably represents a redundant form from an earlier stage of the text in which the 3 pl. pron. was still hi or heo; if the phenomenon reflects a genuine mixing in the spoken language, which is unlikely, it would presumably point to a transitional area in which þey had already become the standard form of the 3pl. pron. (which, as Prof. Samuels' distribution map suggests, was in the late fourteenth century probably the West and Southeast Midlands), but in which þouȝ had not yet altogether replaced the conj. þey to remedy the homonymic clash thus caused.

According to Prof. Samuels' map, the distribution of the weakly stressed þe is strictly East Midland and Northern.

The forms hem (with the dat. levelled into the acc.) and he(e)re are not of East Midland or Northern provenance.

1. As given by S. Moore, S.B. Meech and H. Whitehall, "ME Dialect Characteristics and Dialect Boundaries", University of Michigan Publications, Language and Literature XIII, Ann Arbor (1935), p.19.

2. "Some Applications of Middle English Dialectology", English Studies, 44 (1963), pp. 81-3.

c) Vocabulary

Probably the most striking feature of the vocabulary of this text, and one which suggests certain speculations concerning the status of the author of the translation,¹ is the comparative preponderance of what might be termed "ink-horn" words - bookish, learned words belonging strictly to the literary language, borrowed frequently directly from Latin, sometimes indirectly through (Old) French. The following list, though by no means exhaustive, is sufficient to give an appreciation of the scope of this phenomenon:

<u>abstinence</u>	<u>desiderable</u>	<u>mutacioun</u>
<u>adulacioun</u>	<u>destitut</u>	<u>necessarie</u>
<u>affeccioun</u>	<u>detraccioun</u>	<u>necligent</u>
<u>asoylede</u>	<u>dispensacioun</u>	<u>occasions</u>
<u>associe</u>	<u>dissolued</u>	<u>oratorie</u>
<u>beneficience</u>	<u>distract(e)</u>	<u>orisouns</u>
<u>blasphemye</u>	<u>effecte</u>	<u>pertyneþ</u>
<u>capacité</u>	<u>elemens</u>	<u>principle</u>
<u>celures</u>	<u>enclinaunce</u>	<u>priuilegie</u>
<u>clause</u>	<u>entendaunt</u>	<u>purgacioun</u>
<u>cloystre</u>	<u>exclude</u>	<u>purvyvaunce</u>
<u>commende</u>	<u>excusacioun</u>	<u>resteyne</u>
<u>competent</u>	<u>fortunat</u>	<u>salutacioun</u>
<u>concupiscence</u>	<u>fructuous</u>	<u>satisfaccioun</u>
<u>confortacioun</u>	<u>fundement</u>	<u>solytarye</u>
<u>contemptible</u>	<u>incorporat</u>	<u>stole</u>
<u>continent</u>	<u>indignacioun</u>	<u>superfluites</u>
<u>contricioun</u>	<u>material (a.)</u>	<u>suspekt</u>
<u>conuictēþ</u>	<u>mediatour</u>	<u>temperal</u>
<u>cotidian</u>	<u>meditacioun</u>	<u>testament</u>
<u>delectacioun</u>	<u>monasteries</u>	<u>venenous</u>
<u>delicat</u>		

A number of these words are evidenced for the first time in English in this text (see below p. 79).

1. On which see further p. 30 above

It is, of course, not to be wondered at that a work which is a translation from the Latin should have a fairly liberal sprinkling of Latin-based words in its vocabulary, for these would frequently present themselves to the translator as the most convenient, and, more often than not, the most apposite and accurate ways of rendering their counterparts in his original. All the same, the proportion of such words in this text is unusually high; and it should be noted that by no means always do they have an exact literal counterpart in the Latin - quite often the choice of these words is entirely the translator's own, independent of his original.

It seems evident from this that the translator must have been a man to whom such terminology came fairly naturally as a means of expression - at least in literary composition, if not in everyday speech. His idiom, so steeped as it is in Latinity, bespeaks a man of wide learning, and quite probably one whose day to day pursuits entailed continuous contact with the Latin language; almost certainly he was a product of the Schools and a man of the Church, possibly he was a member of an enclosed order.

Apart from this point the vocabulary of Inst. Incl. presents no exceptional features. Very little of the dialectal character of the text can be gathered from it, although it should be noted that the conj. alwhat, what is Southern and overwhelmingly South Eastern in distribution.

Of the adoptions and adaptations from Norse:

agreyþeþ, alþouþ, areyse, bagbyteþ, (?) bagge (see Glossary), bond(es), boþe, brenne, caste, deed (n.), deye, felawes, fro, gete, lefte, leg(e), mek(e), nay, reyse, renne, same, Schereþursday, seme, skylful, slekþe, take, þey (pron.), þouþ, vnsemy, vnþrifty, weylvngge and wrong(e),

the majority are pre-Conquest, and all (with the exception of agreyþeþ, the distribution of which is markedly, though not exclusively, South Eastern) are such as had by now been widely integrated into the language.

A number of words and compounds that appear in this text are not earlier recorded in the dictionaries of English; they are as follows:¹

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1. For the purposes of this investigation I have assigned the text to the last decade of the fourteenth century, as being the most probable period during which this version was written down (see p. 5 above), and have recorded all the words in it which are first cited by NED, and by those sections of MED currently available, from in or after that period.

- acresyd (1398)
adorour (1602)
adulacioun (a.1425)
ascherche (a.1425)
associe (c.1400)
asteynt (a.1425)
beneficience (see 1.444 n.)
benefysed (1395)
capacité (a.1425)
cessynge (n. a.1398; v. a.1330)
charnel (1440)
childly (adv. a.1425; a. a.1150)
competent (a.1398)
conflit (a.1425)
confortacioun (a.1425)
consideracioun (c.1390)
cotidian (a.1393)
coueytously (a.1398)
curslynges (c.1390; see 1.1329 n.)
custummablely (1395)
dedyed (c.1450)
deformed (1402)
delacioun (14..; see 1.1086 n.)
delauey (c.1390)
desolacions (c.1400)
destitut (a.1420)
deveyed (c.1400)
distract(e) (a.1398)
drunkeschipe (a.1393)
duelyche (a.1393)
ent(i)erly (c.1390)
excercise (c.1390)
feruently (a.1398)
gaynesse (c.1400)
hoore-hows (c.1475)¹
irpi (a.1398; see 1.1164 n.)
lifuoode (1440; see 1.531 n.)
monasteries (1432-50)
passauntly (1440)
ray (1399)
raueynous (1412-20)
reste (n.¹/1420)
tenty (c.1555; tentyf 1386)
terrible (1430)
tresourhows (1475)
vnmesurably (1420)
vnstabilité (a.1470)
venenous (1425)
water-veynes (1611; see 1.1051 n.)
weddyng-coote (1857)
weddyng-garnement (1526)

1. NED cites hoore-hows in this text as the first occurrence of this word in English (see 1. 119 n.).

The following hapax legomena occur (for which further reference should be made to the Commentary):

<u>asadedd</u>	<u>hensward</u>
<u>bonyd</u>	<u>longstrei(3)t, -streyt</u>
<u>enclinaunce</u>	<u>paltyk</u>
<u>forsmoteryd</u>	<u>resteyne</u>

Summary

As Horstmann notes in his prefatory remarks,¹ owing to the overlaying of the language by that of the scribe, and to the absence of rhymes one cannot really come to any certain conclusion as to where this translation was made. However, the foregoing analysis does permit the following remarks to be made.

In the light of the linguistic and other considerations linking MS. Vernon as a whole to the South-West Midlands,² and of Miss Serjeantson's findings,³ which locate the language of the table of contents in a very slightly more North-Westerly area,⁴ one would expect the language of this text to exhibit strong (South) West Midland characteristics.

And indeed it does so. The most notable of such features are the absence of unrounding of OE y and eo shown in §§35 ii, 37 ii, 38 ii and iv δ, 39 iii and vi; 44 iv and (possibly) iii and 47 iv and v, which is a Western, although not a specifically West Midland phenomenon, and the sporadic occurrences of o for OE a/o before nasals (except in lengthening combination) shown in §§4 ii and 5 ii, which are specifically West Midland.

1. Loc. cit., p.305.

2. See p.9 above, and cf. K. Sajavaara, Château d'Amour, p.108.

3. Loc. cit., pp.224-7.

4. i.e. the South Shropshire/South Staffordshire border area.

Other West Midland characteristics include unvoicing of final -d in ant (§78 iii), and, possibly, the isolated form heþ (x 1; §10 iii), which may show West Midland e < OM ě (OE ǣ) (although in view of the lack of other corroborating forms in this text, and of the fact that this phenomenon is generally said to have disappeared by the end of the fourteenth century, the balance of probability is that heþ is simply a weakly stressed form). Further to be noted in this connection is the orthographic treatment of secondarily stressed /-ær/: frequent -ur-graphies occur (e.g. aftur, afturward, fadur, fadurles, modur, modurles etc.), which is a West Midland scribal characteristic. An important exception to the above pattern is the lack of any evidence of West Midland a as the product of i-mutation of OE ǣ before l-groups. Finally, in the accidence, the 3sg. fem. pron. here is predominantly Western (§ 107).

From the above it can be seen that there is a strong Western colouring to the language of this text, and that several points indicate that that colouring is West-Midland rather than South-Western; the latter tends to be confirmed by the evidence of the forms for "they" and "though" (§ 108), which suggest a south to central Midland area rather than a Southern area.¹ This being the case, and bearing in mind the history of the MS.,² we may safely assume that this colouring represents the final stage of transmission of the text, being the "layer" contributed by the scribe who wrote it as we now have it. These findings reinforce those of Prof. M.L. Samuels, who, from the evidence of distribution-maps, localizes the language of the preliminary quire of MS. Vernon "half-way between Worcester and Birmingham".³

1. Cf. also in this connection the (g)g-graphy (§ 87), possibly representing Northerly /g/, which had spread to the southern Midlands by c.1400.

2. See p. 9 above.

3. See p. 4 n. 2 above.

However, beneath this top "layer" several other conflicting strata can be discerned; the extent to which this text is dialectally impure can be seen simply by reference to the confused pattern of forms of the past participle of verbs (§ 104), and to the heterogeneous picture presented by the reflexes of OE \underline{y} (§§ 35-9). Yet from the foregoing analysis it is possible to isolate the following strata:

a) Numerous features of the accidence of this text are specifically Southern, South-Eastern or West Midland, which, in the light of the above evidence of West Midland surface characteristics, may somewhat hesitantly be ascribed more specifically to this latter area:

- i) Sporadic examples of the -en plural of nouns (§ 96).
- ii) Fairly frequent examples of the -en verbal infinitive ending (§ 98).
- iii) The predominance of -eþ as the pr. ind. 1 and 3 ending of verbs (§ 100).
- iv) Sporadic examples of the -ynde pr.p. ending of verbs (§ 101).
- v) Fairly frequent verbal past participles of the form y + verb root + e (§ 104).
- vi) Sporadic evidence of the preservation of the -i-suffix of OE Weak Class II verbs (§ 105).
- vii) The 3sg. nom. fem. pron. heo (§ 107 i α).
- viii) The 3pl. pron. (oblique cases) hem and poss. a. he(e)re (§ 108 ii & iii).

b) Some phonological features are specifically Southern (i.e. South-Eastern or South-Western, not Midland or Northern); in view of the evidence of §§c. and d. it seems more than likely that they should be attributed to the Easterly rather than the Westerly area:

- i) The failure of back-mutation of OE i before dentals (§ 45 i α): (h)ennys, melk(e), seluer, sebpe (cf. Ayenbite melk, zeluer, zebpe).
- ii) Smoothing of OE ea before [X], [X] + consonant (§ 59) (cf. Ayenbite ulexe, wexe etc.).
- iii) Voicing of initial f (§ 75).
- c) A number of features are more specifically South-Eastern:
- i) Evidence of OK e for OE y at an earlier stage (§§35 iv, 37 iii, 38 iv β and γ, and 39 i, iv and v).
- ii) The development of a front glide before the reflex of OE ea (§ 42 iii).
- iii) Possible evidence of OK io (§ 47 iii (see n.) and vi (fil, vylle)).
- iv) ex as the reflex of the i-mutation of OE ea + [X] + consonant (§ 60).¹
- v) South-Eastern ēaw > eu (§ 70 ii).
- vi) Voicing of medial /nk/ (§ 89).
- vii) Metathesis of /ld/ (§ 94 ii).
- viii) The 3sg. nom. fem. pron. hy (§ 107 i β).
- ix) The distribution of agreyþe and (al)what (Vocabulary, p. 78).
- d) One isolated form apparently indicates specifically South-Western provenance:
The i-mutation of iu to WS. ie (later i): dire (§ 47 vi).
This form, which occurs only twice, is the only one which, at least orthographically, seems unequivocally South-Western, as against some (§ b.) which could be South-Western or South-Eastern, and many (§ c.) which are specifically South-Eastern; I am therefore inclined to doubt its validity.

1. This development is also Essex-London, but in view of the other South-Eastern forms it is probably to be ascribed to the latter area here.

e) Some features of the phonology and accidence are specifically East Midland or Northern.

- i) Raising of ME \bar{e} to \bar{i} (§ 19 iv).
- ii) Unrounding of OE \bar{y} (§§ 35 i, 37 i, 38 iii and iv α , and 39 ii).
- iii) Unrounding of OE \bar{eo} (§§ 44 i and 47 i, ii and (possibly) iii).
- iv) Possible specific development of eME wyr- to wir- (§ 44 iii (wirschipe)).
- v) Fairly frequent verbal past participles with the -en- ending and lacking the y- prefix (§ 104).
- vi) The 3sg. nom. fem. pron. sche(e), she (§ 107 i γ).
- vii) The weakly stressed 3pl. nom. pron. þe (§ 108 i).

f) The following feature of accidence is more specifically East Midland (non-Northern):

Not infrequent examples of the pr. ind. 1 and 3 pl. of verbs with the -(e)n- or -e- ending, or endingless (§ 100 i, ii and vi).

g) Some features are specifically Southerly (non-Northern), suggesting the possibility that the items in §e. too may be non-Northern, and therefore East Midland (but cf. §h.):

- i) Frequent o for OE a + nasal in lengthening combination (§ 6 ii β and iii).¹
- ii) The overwhelming predominance of (o)o for OE a (§ 9 i and ii).
- iii) The development of OE e + nct to eynt (§ 72).

1. The rather more frequent a-forms (§ 6 ii α), although originating in the North, had a widespread Southerly distribution by this time.

- iv) Assibilation of OE medial c, cc (§ 83 i).
 - v) Assibilation of OE final g (§ 84 i and probably ii).
 - vi) The complete absence of the -(e)s pr. ind. 3sg. verbal ending (§ 99).
 - vii) Possible voicing of the pr. ind. 3sg. and 3pl. verbal endings /-eθ/ to /-eð/ (§ 99).
- h) In contradistinction, several Northern or Northerly features appear. The majority of these are either somewhat dubious in validity or very small in comparative quantity of forms, or both, but taken together their significance cannot be overlooked:
- i) The al-graphy for OE a in open syllable (§ 3 iii).
 - ii) Frequent a for OE a before ld (§ 8 i).
 - iii) Isolated a for OE ā (§ 9 iii (gawe, wham)).
 - iv) Possible Northern o-graphy for /u:/ (§ 34 v).
 - v) Isolated oy for lengthened OE y (§ 38 iv δ) (although this depends on an emendation).
 - vi) Possible Northern i-graphy for retained ME ē (§ 44 iii).
 - vii) Non-diphthongization of OE ȳ + [ʏ] (§ 55).
 - viii) The form alpouzt, "although" (§ 74 ii) (see 1.572 n.).
 - ix) The form deed, "death" (§ 77 iv).
 - x) Possible (but unlikely) non-assibilation of OE final g (§ 84 ii).
 - xi) Possible non-assibilation of OE cg (§ 87 (but see discussion)).
 - xii) Possible (but unlikely) change of initial /w/ to /v/ (§ 90 i).

The above data allow one to form the following hypothesis: before this text was written down in the form in which we now have it, with its overlaying of West Midland characteristics, it existed in versions, the language of which had marked South-Eastern (§§b., c. and g.), East Midland (§§e., f. and g.) and (probably) Northern (§ h.) features. However, on the order in which these various strata came to be added, and thus on the area in which the translation was originally made, it is impossible to speculate with any profit.¹

VI. Editorial Procedure

The spelling of the manuscript is reproduced, with the exception that in cases where the MS. reading appears to be corrupt, I have emended it in an attempt to restore the original reading. Where a letter or letters or a word is altered it is indicated in the text by underlining; where a letter or letters or a word is introduced which does not appear in the MS. it is enclosed in square brackets. In such cases the MS. reading is given in the footnotes. Where the MS. has been "corrected" by a hand more or less contemporary with the scribe's² I have restored the scribe's original form; the alterations are given in the footnotes. The justification for this procedure in particular doubtful instances is given in the Commentary.

The abbreviations and contractions in the MS. are expanded silently. The scribe is somewhat imprecise in his use of abbreviations, as is not uncommon in the later Middle Ages - in vernacular MSS., where the spelling system is often notoriously inexact, abbreviations which in a Latin text

1. It should perhaps be added that the language of this text does not correspond with any of the four main standard types of Middle English listed by Prof. M.L. Samuels in "Some Applications of Middle English Dialectology", English Studies, 44 (1963), pp.81-94.

2. See p.8 above.

would be entirely unambiguous, can frequently be open to more than one interpretation, and may even be completely otiose. This is particularly the case with the loop (f) which conventionally indicates final -es,¹ but which here often appears in positions where -es is grammatically improbable or impossible; in such cases I have expanded without comment to -e, which is probably what the scribe intended to convey.

The position with regard to the stroke through the ascender of final h (h) is somewhat similar; by the beginning of the fifteenth century this had frequently come to be meaningless as an abbreviation, and indeed often appeared merely as a function of the word-final position of the h.² However, in the words in which it occurs in this text final -e is so common (though usually without any systematic grammatical significance) that I have not felt justified in ignoring it; I have therefore expanded it silently to -e.

In his introduction³ Horstmann asserts that "ob -on̄ in deuocion̄ u. ä. durch -oun oder -one aufzulösen ist, ist mir zweifelhaft", and goes on in several instances to expand to -one. This apparent difficulty arises from the close similarity between the scribe's forms for u and n; in fact, -oū is the standard abbreviation for -oun, and in all cases I have expanded accordingly.

In this edition the abbreviation for nasals is indicated by a superscript dash ($\bar{\quad}$) and other final suspensions by an apostrophe (\prime).

The contractions p^t and w^t and the ampersand are expanded silently. The case of p^t is quite straightforward, as pat is the only possible

1. Horstmann expands this mark of abbreviation to -ys, but as -es is rather the commoner in unabbreviated forms here I have preferred to adopt the latter.
2. On this phenomenon in general and its later developments see B. Cusack, "Not wreton with penne and ynke: Problems of selection facing the first English printer", Edinburgh Studies in English and Scots, ed. A.J. Aitken, A. McIntosh and H. Pálsson, London (1971), pp.36-50.
3. Loc.cit., p.305.

expansion, but "with" and "and" in this text have more than one form; however, as wit and and respectively are overwhelmingly the commonest I have felt no useful purpose would be served in preserving the contracted forms.

The contracted forms Ihg, Ihu are expanded to Ihesus, Ihesu. This is in accordance with the common, though mistaken, medieval practice,¹ and is vouched for by a single instance of uncontracted Ihesu (l.915).

The MS. distinction between u and y has been preserved, but not that between i and j, which are merely calligraphic variants; I have transcribed j as i throughout.

The position with regard to the y-prefix of verbal past participles, which the scribe sometimes joins on to the following p.p., sometimes separates, I have normalized, so that all such prefixes are joined (with the exception that for the sake of clarity all forms in which the verb has an initial vowel are hyphenated).²

The only diacritic that has been added to MS. forms is the acute accent, used to mark final -e derived from OF é (e.g. chastité, l.14).

The punctuation of the text has been modernized. I have preserved wherever possible the MS. paragraphs, as indicated by paraffs, but I have not hesitated to amend them silently wherever they are not consonant with good sense.

The MS. foliation is shown in the right-hand margin of the page, and the points of juncture between succeeding folios are indicated by an oblique stroke (✓).

1. See NED, s.v. IHS.

2. A special problem is the treatment of the (as it appears in this text) al-prefix of verbs. There is undoubtedly a strong case for saying that the adverb al should in all cases be treated as a separate word. However, the following points must be considered: in five out of the seven cases in which this question arises in this text, the scribe has

unarguably written alto-, not al to-; moreover, in five out of the seven cases there is a more or less marked word-division between alto-/al to- and the following verb (the line-division obscures the scribe's intentions in the other two cases). Now, bearing the latter point in mind, a case might be made out for hyphenating such forms between alto and the following verb, for it is clear that the frequent use in ME of the adverb al with verbs containing the prefix to- (= "asunder") led in time to alto- being regarded as a single indivisible verbal prefix in its own right, so much so, indeed, that it later came to be used before a whole range of verbs with the generalized sense "wholly, utterly"^{also} (see NED, s.v. all C 14 and 15). However, the fact that the to- prefix is used independently in this text, without preceding al, suggests that the latter tendency had not yet run its full course. I incline, nevertheless, to the view that the scribe, in these cases, had a strong feeling that al was no longer a necessarily independent word, and I have therefore adopted the following procedure: the to- prefix is always joined to its following verb; in the five cases where the scribe has clearly written alto-, this has been joined to its following verb to form a single word, and, for the sake of consistency, one of the two separated forms (al to-, l.1227) has been normalized (giving altorend); the single exception to this rule is al tobollen (l.994) - since al here also qualifies forsmoteryd later in the line, I have not felt justified in treating al tobollen as a single word.

Note on the Latin text

The edition of Aelred's Latin which accompanies this translation is that of C.H. Talbot, Aelredi Rievallensis Opera Omnia, Corpus Christianorum, Continuatio Mediaevalis, Vol.1, Turnholti (1971), pp.637-82. For ease of reference, Talbot's line-numbering is reproduced exactly. No manuscript variant readings have been included, but where appropriate these may be found in the Commentary.

U. Sed iam nunc audiat et intelligat uerba mea quaecum-
 440 que abrenuntians mundo uitam hanc solitariam elegerit
 abscondi desiderans non uideri, et quasi mortua saeculo in
 spelunca Christo consepeliri.

Primum cur solitudinem hominum debeas praeferre consor-
 tio, diligenter attende. Virgo, inquit Apostolus, cogitat quae
 445 sunt Dei, quomodo placeat Deo, ut sit sancta corpore ac spiritu.

Voluntarium hoc sacrificium est, oblatio spontanea, ad quam
 non lex impellit, non necessitas cogit, non urget praeceptum.
 Unde Dominus in Euangelio: Qui potest capere capiat. Quis
 potest? Ille certe cui Dominus hanc inspirauerit uoluntatem,
 450 et praestiterit facultatem.

Informacio Alredi, abbatis monasterii de Rieualle,
ad sororem suam inclusam, translata de latino in anglicum per
Thomam N.

[Capitulum primum.]

Nou let here here and vnderstonde ententyflyche myne
 wordes, what euere heo be þat haþ fursake þis wordle and ychose
 solytarye lyf, desyryngge to ben yhud and not yseye, and wyllingge,
 as a deed body to þis wordle, wyþ Crist to be buryed in a caue.

5

And in þe bygynnyng, why þu schalt preferre solitarye lyf
 beforn lyvyngge in felaschepe of men, bysilyche tak hede.

10

þe apostel seiþ: Virgo prudens cogitat que domini sunt, etc. -
 "A wys mayden studeþ and þenkeþ on þynges þat beþ to Godward, hou
 þat heo may plese God, þat heo be holi in body and in soule."

þys vertu, þat is to seye of maydenhood or chastité, hit is a
 wylful sacryfyse and an offryngge to God vre and liberal, to þe
 whyche no lawe dryfþ, no nyede constreyneþ, non heste bynt: and
 þerfore Crist seiþ in þe gospel: Qui potest capere, capiat - "Who
 þat may take þys vertu", He seiþ, "let hym take." Lord, who may?
 Certayn, he alone to whom [God] haþ inspired schuch a wil and
 yzyue power to performe.

15

20

L.4. Capitulum primum] MS omits L.5. heore] MS heere
 L.19. God] MS omits; cf. L Dominus

Primum igitur, o uirgo, bonum propositum tuum ipsi qui inspirauit cum summa cordis deuotione commenda, intentissima oratione deprecans, ut quod tibi impossibile est per naturam, facile sentiatur per gratiam.

455

Cogita semper quam pretiosum thesaurum in quam fragili portes uasculo, et quam mercedem, quam gloriam, quam coronam, uirginitas seruata ministret; quam insuper poenam, quam confusionem, quam damnationem importet amissa, indesinenter animo reuolue.

460

Quid hoc pretiosius thesauro, quo caelum emitur, angelus delectatur, cuius Christus ipse cupidus est quo illicitur ad amandum et prouocatur ad praestandum. Quid? Audeo dicere: seipsum, et omnia sua. Itaque nardus uirginitatis tuae etiam in caelestibus dans odorem suum, facit ut concupiscat

465

rex decorem tuum et ipse est Dominus Deus tuus. Vide qualem tibi sponsum elegeris, qualem ad te amicum ascueris. Ipse est speciosus forma prae filiis hominum, speciosior etiam sole, et super omnem stellarum pulchritudinem. Spiritus eius super mel dulcis, et haereditas eius super mel et fauum. Longitudo dierum

470

in dextera eius, in sinistra eius, diuitiae et gloria.

Ipse te iam elegit in sponsam, sed non coronabit nisi proba-

þerfore þu, mayde, toforn alle þyng wyþ alle þe deuocioun
of þyn herte comende þy gode purpos to Hym þat hap enspired hit
to þe, wyt most tenty preyere besechyngge þat þat whuche is impossible
to þe be kynde, be maad lyzt to [þe] þorou His grace.

Behenk þe hou precious a tresoor in hou freel a vessel þu 25
berst aboute, and what mede, what blysse, what coroune chastyté,
duelyche ikept, ministreb; and also vurþermore, what peyne, what
confusioun, what dampnacioun hit breknþ zif hit be lost.

And what may be moor precious þanne þis tresoor, wiþ þe 30
whuche heuene is ibouzt, angeles beþ delyted, of þe whuche Crist
is coueytous, and by þe whyche God is idrawe to loue - and also
forto zeue: what zyfte? I dar seye baldeliche: Hymself, and al
þat euere is His.

Wherfore þe swetnesse of þy maydenhood, al vp to heuene 35
smytyngge is swete sauour, makþ þat vre verrey kyng hap coueytise
of þy fayrnesse: and þat is þyn owne Lord, almyti God.

Behold now whuche a spouse þu hast ychose, whyche a vrend
þu hast ygete. Iwys, He is fair in schap before alle þat euere were
born, fayrere þen þe sunne, and passyngge witouten mesure al
fayrnesse of þe sterres. His breþ is swettere þan eny hony, and 40
His heritage is aboue hony and al swetnesse. Longitudo dierum in
dextera eius, et in sinistra eius diuicie et gloria = Lengþe of
euerelastyngge dayes in His ryzt hand, and in His left hand al
rychesse and blisse. He hap ichose þe to His wyf, but He nel not
coroune þe er þu be asaid. 45

tam. Et dicit Scriptura: Qui non est tentatus, non est probatus.

475 Virginitas aurum est, cella fornax, conflator diabolus, ignis
tentatio. Caro uirginis, uas luteum est, in quo aurum recon-
ditur, ut probetur. Quod si igne uehementiori crepuerit, au-
rum effunditur, nec uas ulterius a quolibet artifice reparatur.

15. Haec uirgo iugiter cogitans pretiosissimum uirginitatis
thesaurum, qui tam utiliter possidetur, tam irrecuperabiliter
amittitur, summa diligentia, summo cum timore custodiat.

480 Cogitet sine intermissione ad cuius ornatur thalamum, ad
sequi habet quocumque ierit. Contempletur beatissimam
Mariam cum uirginitatis tympano choros uirginum praecedentem
et praecinentem dulce illud canticum, quod nemo potest

485 canere nisi utriusque sexus uirgines, de quibus scriptum est:
Hi sunt qui cum mulieribus non sunt coinquinati, uirgines enim
sunt. Nec sic hoc dictum aestimes, quasi non uir sine muliere,
aut mulier sine uiro possit foedari, cum detestandum illud
scelus quo uir in uirum, uel femina furit in feminam, omnibus

þe boc seȝþ: Qui non est temptatus, non est probatus - He
 þat is not itempted, he nys not asaid. Now maydenhood is gold, þy
 celle is a furnays, þe blowere to melte þys gold is þe deuel, fuyr
 is temptacioun; a maydenes flesche is as hit where a vessel off irþe,
 wherin gold is iput to ben asayd; wherfore, ȝif þis vessel toberste 50
 þorou gret fuyr of temptacioun, þe gold is ischad out, and schal
 neuere þis vessel of no crafty man be maad aȝeyn as hit was.

Capitulum secundum

þyse beþenkyngge, an holy womman loke hy kepe wit al diligence
 and drede þilke precious tresour of maydenhood, which so profitable 55
 is ihad, and ilost witoute recouerer.

Beþenke heo heore continuely to whos chaumbre heo is imaad gay,
 to whos cleppynge heo is agreȝþed; pote heo toforn heore eȝen þe Lomb,
 þat heo scholde folwen whydur euere He walke - þat is Crist.

Loke þat sche behoolde blessedde Marie wit þe tympane of chasteté, 60
 ledyng as hit were þe daunce of holy virgynys, and syngyngge þat swete
 song þat noon may synge bote clene maydenes, as wel men as wymmen: off
 whom hit is iwryte: Hii sunt qui cum mulieribus non sunt coinquinati,
et secuntur agnum quocumque ierit - þise hit beþ þat beþ not defoyled
 wit wymmen; þyse beþ clene maydenes. 65

Bote I say not þis þat þu schuldest wene þat a man may not be
 defoyled witowte a wymman, ne a wumman witoute a man; vor in oþer wyse,
 moor cursed and abhominable, which schal not be sayd now ne ynemmed, boþe
 in man and womman ofte chasteté is lost.

490 flagitiis damnabilius iudicetur. Sed et absque alienae carnis
 consortio uirginitas plerumque corrumpitur, castitas uiolatur,
 si uehementior aestus carnem concutiens, uoluntatem sibi
 subdiderit, et rapuerit membra.

Cogitet semper uirgo omnia sua membra sanctificata Deo,
 495 incorporata Christo, Spiritui sancto dedicata. Indignum iudi-
 cet quod Christi est tradere Satanae, et uirginea eius membra
 erubescat uel simplici motu maculari. Ita proinde in uirginita-
 tis suae custodiam totum animum tendat, cogitationes ex-
 pendat, ut uirtutis huius perfectionem esuriens, famem deli-
 500 cias putet, diuitias paupertatem. In cibo, in potu, in somno,
 in sermone, semper timeat dispendium castitatis, ne si plus
 debito carni reddiderit, uires praebet aduersario, et occultum
 nutriat hostem.

Sedens igitur ad mensam decorem pudicitiae mente reuoluat,
 505 et ad eius perfectionem suspirans cibos fastidiat, potum exhor-
 reat. Et quod sumendum necessitas iudicauerit, aut ratio dic-
 tauerit cum dolore ac pudore aliquando cum lacrymis sumat.

Si ei sermo fuerit cum aliquo, semper metuat aliquid audire,
 quod uel modicum serenitatem castitatis obnubilet; deserren-
 510 dam se a gratia non dubitet, si uel unum uerbum contra
 honestatem proferat.

And ofte witowte flehslich doingge maydenhood is corupt, and 70
 chasteté is defoyled, whan hit so is þat greet bremyngge temptacioun draweþ
 to hym fuul wyl, ant rauesceþ membres to vuel asent.

Wherfore hit behoueþ gretliche þat an holy mayde beþenke heore
 þat alle heore membres beþ halwed to God, incorporat to Crist and
 dedyed to þe holy gost. And ywys, hit is vnsemlý, þat þat is Cristes, 75
 to taken hit to þe deuel; wherfore heo schulde haue greet schame to
 graunte forto defoyle heore maydenlych body in eny maner wyse.

So þerfore let heore strecche al heore herte to saue clenness
 and chasteté, and þeraboute spende al here þouzt, þat sche, as it were 80
 beyngge anhungred aftur þe perfeccioun of þis vertu, take hunger as
 gret delys, and pouerté as most rychesse.

In mete and drynk, in slep, in spekyngge, eueremoor sche moot
 drede apeyrryngge of here chasteté, anaunter þat zif sche zyue moor
 þan is due to heore flehs, sche zyue strengþe to heore aduersarie, and
 nursche here enemy pryuely in here bosum. 85

Syttyngge at þe mete, loke sche turne aboute in here herte
 þe clenness of here chasteté, and inwardliche sizzyngge to þe
 perfeccioun of þat vertu, let here saade here mete, and oþurwhile
 haue scorn of here drynke; ant þat þat neode dryfþ forto take, loke sche
 take hit now wit sorwe, now wit schame, and oþerwyle wit bitter 90
 terys.

In caas sche schulle speke wit eny man, þat sche be alwey in
 drede to here eny-þing or to speke þat myzte make derke þe brytnesse
 of here clenness. For sche may drede þat here may be benomen special grace,
 zif sche put forþ a word þat be azens clenness and honesteté. 95

16. Prostrata lectulo pudicitiam tuam commenda Deo, et sic signo crucis armata, reuolue animo quomodo die illo uixisti, si uerbo, si opere, si affectu, Domini tui oculos offendisti, si leuior, si otiosior, si negligentior debito fuisti, si pluscu-
 515 lo cibo crudior, si potu dissolutior, metas necessitatis excessisti. Si subreptum tibi aliquid horum deprehenderis, suspira, pectus tunde et hoc sacrificio uespertino, tuo reconciliatam sponso, somnus excipiat.

520 Si uigilanti subito, aut ex quiete soporis aut arte tentatoris calor corporis fuerit excitatus, et in somnium callidus hostis inuexerit, diuersisque cogitationibus quietem pudicitiae infestauerit, proposuerit delicias, uitae durioris horrorem incusserit, ueniant tibi in mentem beatae uirgines, quae in tenera
 525 aetate tam crebro reportarunt de impiissimo hoste triumphum. Cogita Agnetem beatissimam, a qua aurum, argentum uestes pretiosissimae, lapides pretiosi, et tota saecularis gloriae pompa, quasi quaedam stercora sunt reputata. Vocata ad tribunal non abfuit. Elandiebatur iudex, contempsit. Minabatur, irrisit, magis metuens ne parceret, quam ne puniret.
 530 Felix quae lupanar uertit in oratorium quod cum uirgine ingrediens angelus lucem infudit tenebris, et insectatorem pudicitiae morte multauit. Si igitur et tu oraueris et contra libidinis incentorem lacrymarum tuarum arma leuaueris,

Whan þu lyst down in þy bed, commende and bytak þy clemesse to þy God, and þamme, y-armed wit þe signe of þe cros, beþenk þe hertyliche how þu hast ileued þat day.

And zif in word or dede or þouzt þu hast offended þe sizte of þy God, cry mercy, sizze and smyt þy brest. 100

Zif þu hast be moor idel, mor necligent þan þu schuldest be, zif also in mete or drynke þu hast ipassed þe boundes of due neode: zif þu art gulty in eny of þis, þu most preye mercy of þy God; and soo wit þis euen-sacrifise let slep fynde þe reconsiled to þy spouse. 105
And in caas þat whan þu wakest sodeynliche, wheþur it be of to muche slep, or elles of queyntyse of þe temptour, þe hete of þy flehs be styred, and þyn cruel enemy wolde drawe þe into nyce fantacye, to asayle þe reste of þy chasteté and clenness; zif he styre þe to delites, and wolde make þe agast of hardere lyf: anon let come into 110
þy þouzt þe blessedde vyrgines þat sumtyme where.

þenk how þilke blessedde Agnete gold and seluer, precious closes and vertuous stoness, and al þe pompe off wordliche blisse despysede as styngyngge dunge.

Whan sche was cleped to doom, sche voydede not; þe tyraunt 115
glosede here, sche defyede hit; he þretne here, sche low hym to skorn, more dredyngge þat he wolde sparen here, þan þat he wolde slen here for here loues sake.

A blessed mayden, þat turnde an hoore-hows into an oratorie, wit wham an angel, entryngge into prysoun, turnede derknesse into 120
lizt, and slow wit sodeyn deþ here pursuour of here maydenhood.

And þerfore, and þu wyl preye and lefte vp þe armes of bitere

535 non certe angelus tuo casto deerit cubiculo, qui prostibulo
non defuit. Merito beatam Agnetem ignis iste materialis nequi-
uit adurere, cui carnis flamma tepuerat, quam ignis succen-
derat caritatis.

540 Quotiescumque tibi uehementior incubuerit aestus, quoties
nequam spiritus illicita quaeque suggesserit, illum qui scruta-
tur corda et renes scito esse praesentem, et sub eius esse
oculis quidquid agis uel cogitas. Habe proinde reuerentiam
angelo quem tibi assistere non dubites, et tentatori responde:
Angelum Dei habeo amatorem, qui nimio zelo custodit corpus
545 meum.

Adiuuet conatum tuum in tali necessitate districtior absti-
nentia, quia ubi multa carnis afflictio, aut nulla aut parua
potest esse delectatio.

17. Nemo se palpet, nemo blandiatur sibi, nemo se fallat:
550 nunquam ab adolescentibus, sine magna cordis contritione et
carnis afflictione castitas conquiritur uel seruatur, quae ple-
rumque in aegris uel senibus periclitatur.

Nam licet continentia donum Dei sit, et nemo possit esse
continens nisi Deus det, nec ullis nostris meritis donum hoc,
555 sed eius gratuitae sit gratiae ascribendum, illos tamen tanto
dono indignos iudicat, qui aliquid laboris pro eo subire de-
trectant, uolentes inter delicias casti esse, inter epulas conti-
nentes, inter puellas conuersari et non tentari, in commessatio-
nibus et ebrietatibus foedis distendi humoribus et non inqui-

terys azens þe temptour of lecherie, witowte doute holy angeles
 nole nouzt be fer fro þy chaste bed, which þat entrede wit Agnete
 into an hoore-hows. And forsoþe, it was ful skylful þat material
 fuir myzte not brenne þis holy mayde, in wham þe leem of lecherie
 was iqueynt, and þe fuir of charité hadde iset afuyre.

125

As ofte as eny brennyngge temptacioun comeþ vpon þe, as ofte
 as þe wyckede spyryt put to þe vnlifful lustes, wite it wel þat He is
 present þat aschercheþ entrayles of þyn herte, and what so euere þu do or
 þenke, hit is open biforn His ezen.

Haue also reuerence of þe gode angel, whic þu schalt not doute
 þat is iput to þe, and to þy temptour answere in þis wyse: "I haue to
 my louyere þe angel of God, þat wit gret ielousté kept my body."
 And ȝif such temptacioun dure, let helpe þy partye streytere abstinence;
 for þer þat is mucche abstinence idoo to þe flehs, noon or lyte may be
 flehsliche delectacioun.

135

Capitulum quartum

Noman glose hymselfe, no man ne womman chape hymself ne bygyle
 hymself: for trewely, witoute gret contricioun of herte and penaunce
 bodily ne may not chasteté be gete ne kept, and namely in ȝungge,
 which þat ofte in syke and oolde is greuously iperished.

140

For alþouȝ casteté be a special ȝift of God, and nobody may
 be continent of his owne merytis, bote onlyche of þe liberal ȝyft
 of þe grace of God, naþeles almyty God halt hem vnworþy þis ȝifte
 þat nulle not bysylyche trauayle to come þerto, willyngge and
 wenyngge forto be chast among delices, continent among delauy festes,
 to dwellen among nyce women and nouzt be tempted, in glotonye and
 drunkeschipe be ful of stynkynde humours and nouzt be defoyled, to

145

560 nari, ligare in sinu suo flammam et non exuri. Difficile hoc,
utrum autem impossibile, tu uideris.

18. Noui ego monachum, qui cum in initio suae conuersio-
nis, tum naturalibus incentiuis, tum uolentia uitiosae con-
suetudinis, tum suggestionem callidi tentatoris, pudicitiam su-
565 am periclitari timeret, erexit se contra se, et aduersus carnem
suam immanissimum concipiens odium, nihil magis quam
quod eam affligeret expetebat. Itaque inedia macerabat cor-
pus, et quae ei de iure debebantur subtrahens, etiam motus
eius simplices comprimebat. Sed cum iterum nimia debilitas
570 sibi plus indulgere compelleret, ecce caro rursus caput erigens,
acquisitam, ut putabatur, infestabat quietem. Flerumque uero
se frigidis aquis iniciens, tremens aliquandiu psallebat et
orabat. Saepe etiam illicitos sentiens motus, urticis fricabat

bere leyt of fuir in here bosum and nouzt be brend. Suster,
 þis is ryth hard; whoþer it be inpossibile or noon, avise þe!

150

[Capitulum quintum.]

Narracio valde deuota contra te[m]ptacionem

I knew sumtyme a monke, whic in þe bygymnyngge of his conuersioun,
 what þorouȝ steryngge of naturel complexioun, what for violence of
 vicious vs and custum, what also þorouȝ suggestioun of þe wyckede
 temptour, he, dredyngge his clennesses be persced and spild, areysede
 hymself azens hymself, and, con[c]eynyngge a wondur gret hate azens
 his owne flehs, he coueytede noþyng more þan þat þat myzte do his
 body turment and disese.

155

160

And þerfore wit mysese he made his body lene, in so muche þat
 forto refreyne vnlyffful mociouns of / flehs, swyche þynges as were
 ryztful and lyffful to þe body, oþerwyle he withdrow hem.

f.iv.r.

But afterward, whan gret febleness compellede hym to take more hede
 of his body, anon þe flehs gan wexe proud, and gan to fizte azens
 þe reste þat he hadde had a whyle in clannesse.

165

And what dude he þanne bote sumtyme caste hymself in cold
 fresyngge water, and so cheueryngge he cryde and preyde azens his
 temptaciouns; and oþerwyle he frotede his nakede body wit brymme brennyngge
 netlys, for þat he wolde wit on maner brennyngge haue ouercome

170

L.152 Capitulum quintum] MS omits L.153. temptacionem] MS teptacionem
 L.158 conceyuyngge] MS coueytyngge; cf. L concipiens

corpus, et nudae carni apponens incendium incendio super-
 575 abat.

Et cum haec omnia non sufficerent, et nihilominus eum
 spiritus fornicationis urgeret, tunc, quod solum superfuit,
 prostratus ante pedes Iesu orat, plorat, suspirat rogat,
 adiurat, obtestatur, ut aut occidat, aut sanet. Clamat crebro:

580 Non abibo, non quiesco, nec te dimittam nisi benedixeris mihi.

Praestatur ad horam refrigerium, sed negatur securitas.

Quiescentibus enim paululum carnis stimulis, affectiones illi-
 citae pectus inuadunt. Deus meus quas cruces, quae tormenta
 tunc pertulit miser ille, donec tanta ei infusa est delectatio
 585 castitatis, ut omnes quae sentiri possunt uel cogitari carnis
 uinceret uoluptates. Et tunc quoque recessit ab eo, sed usque
 ad tempus. Et nunc senectuti morbus accessit, nec sic tamen
 sibi de securitate blanditur.

19. Vnde non parum pudet quorundam impudentiae, qui

590 cum in sordibus senuerint, nec sic suspectarum personarum
 uolunt carere consortio. Cum quibus quod dictu nefas est
 eodem lectulo cubantes, inter amplexus et oscula de sua

þe brennyngge off flehslich mocioun to vnclemesse.

But whan al þis no suffiscede not, and neuere þe lattere þe spirit of lecherie asaylede hym - certes, þo cowde he noon oþur refut, bote ful doun longstreizt byfore þe feet of Ihesu Crist, preyingge, wepyngge, syzzyngge, coniuryngge, besechyngge þat He wolde hele hym, or elles slen hym. 175

Pitously and ofte he cryde, as þe booc seyð: Non te dimittam nisi benedixeris michi - "I nel neuere go hennys, I nel neuere haue reste, I nel neuere lete þe er þu haue izue me þy b[1]essyngge."

And þanne oþerwyle as for a tyme he hadde lysse; bote soerté was deveyed hym. 180

A, swete God, what sorwe suffrede þylke wrecche, what turment hadde he, alwhat þer was igranted hym so gret delytyngge in chasteté þat alle þe lustes þat mowe be þouzt or spoken ne scholde not haue moved hym. 185

Bote zit whanne þys wrecche hadde so gret temptacioun, he was boþe syk and hoold; and napeles he was vnsyker.

Capitulum sextum

þerfore hit is gret schame of manye mannes woodschype, whyce þat whanne þey haue lyued al here lyf in sty[n]kynde fulþe, zit in here oolde age þey nulleþ not withdrawe hem fro þe companye of suspekt persones, bote seyn þat þey ben siker ynow of hemself, for þat þey veleþ 190

L.179 blesyngge] MS bessyngge L.189 whyce] MS whyte; cf. L qui
L. 190 stynkynde] MS stykynde; cf. L sordibus

castitate se dicunt esse securos, quod frigescente corpore ad
 scelus perficiendum tepescentia membra deficient. Infelices
 595 isti et prae cunctis mortalibus miseri, quibus cum desit sceleris
 perpetrandi facultas, adhuc manet in ipsa foeditate voluntas,
 nec quiescit turpe desiderium, quamuis eâ frigiditas neget
 effectum. Videat tamen utrum uerum dicat an mentiatur
 iniquitas sibi, et dum nititur uelare unum, duplex in se
 600 prodat flagitium, cum et fere decrepitos nocturnum aliquando
 phantasma deludat, et emortuam senectutem intestinum hoc
 malum saepius inquietet.

20. Te, soror, nunquam uolo esse securam, sed timere
 semper, tuamque fragilitatem habere suspectam, et instar
 605 pauidae columbae frequentare riuos aquarum, et quasi in
 speculo accipitris cernere superuolantis effigiem, et cauere.
 Riui aquarum sententiae sunt Scripturarum, qui de limpidis-
 simo sapientiae fonte profluentes, diabolicarum suggestionum
 produnt imaginem, et sensum quo caueantur elucidant. Nihil
 610 enim magis cogitationes excludit inutiles, uel compescit
 lasciuas quam meditatio uerbi Dei, cui sic animum suum uirgo
 debet assuescere, ut aliud uolens, non possit aliud meditari.
 Cogitanti de Scripturis somnus obrepat, euigilanti primum
 aliquid de Scripturis occurrat, dormientis somnia haerens

here body sumdel akeled; ant þerfore þey spare not to taken hem
nyzt and day to occasiones of sunne.

Bote among alle resonable creatures þise beþ foles and acursed 195
wrecches, in þe whyche, alþouȝ þat myzt lacke, ȝit wyl and lust
dureþ in hem of stench of synne; and so fowl desir ne restep not in hem,
þey feblenesse of age denye power of dede, as þey seyn. Bote auyse
hem, what so þey euere be, whether þey seye soop, or elles here
falsnesse lye openly in here face. 200

For trywely oþerwyle, þo þat beþ ycome into here laste age, in
so muche þat here bodyes beþ half ded and half alyue, ȝit swiche men
sumtyme beþ yskorned in here slep of þe deuel by fantasies of fowl
lust, and bodyly disesed.

And þerfore, suster, I nel neuere be no wey þat þu be to siker 205
of þyself, bote euere be in drede, and hold þy freelté suspekt, and
as a dredful douve haunte ryueres of cler water, wher þu miȝt isee
þe ymage of þe raueynous hauke þat flikt aboute þe, and be war. Þyse
ryueres beþ holy scriptures, þat welleþ out fro þe welle of wysdom,
þat is Crist, þe whyche wyl schewe þe þe schadue of þe deueles 210
suggestiouns, and wyt and conseyl to eschewen hem.

For þer is nobyng þat so put away wyckede and vnclene þouȝtes as
doop good ocupacioun in holy scripture, to þe whyche a good womman,
and specially a mayde, schulde so vse al here herte and wit þat, þeiȝ
sche wolde, sche mowe not þenke bote on Godes lawe. 215

Let slep fynden here þenkynde on holi scripture; whan sche
awakeþ of here slep, let renne to here mende sum clause of holy techyngge;
and whil þe slep is on here, let cleue to here ribbes sum sentence of holy

615 memoriae aliqua de Scripturis sententia condat.

21. Sed quidam a salutaribus exercitiis quodam retrahuntur timore, ne uidelicet propter nimiam abstinentiam uel uigilias immoderatas incidant in languorem, et ita efficiantur aliis oneri, sibi autem dolori.

620 Haec excusatio nostra in peccatis nostris. Quam pauci quam pauci sunt hodie, quos talis feruor igniuit. Omnes sapientes sumus, omnes prouidi, omnes discreti. Procul odora-
mus bellum, et sic morbum corporis antequam sentiatur fer-
midamus, ut languorem animae quem praesentem sentimus,

625 territi negligamus, quasi tolerabilius sit flammam libidinis quam uentris tolerare rugitum, aut non multo melius sit continuo languore carnis uitare lasciuam, quam sanum et incolumen in eius redigi seruitutem. Quid enim interest utrum abstinentia an languore caro superbiens comprimatur, castitas conseruetur? Sed remissio, inquit, cauenda est, ne forte oc-

630 casione infirmitatis, incurramus illecebras uoluptatis. Certe si languet, si aegrotat, si torquentur uiscera, si arescit sto-

wrytyngges, þat mowe moor surliche kepe here menbrys, and also
boþe body and soule in here slep.

220

Capitulum VII

Bote þe more sorwe is, þer beþ manye þat beþ refreynd fro
gostly ocupacioun bi a maner fals drede - þat is to seyn, þat
þey falle not into gret syknesse for gret wakyngge in Godes seruise,
or for gret abstinence; for þanne þey dredeþ þat þey scholde be in
charge to oþere men, and hemself in sorwe.

225

Bote certes, þis is oure synful excusacioun; for Lord, how fewe
beþ þer now-aday þat habbeþ þo gret feruour of holynesse. We haldeþ
vs alle wyse, alle discret, alle auysé; we smelleþ aver a faynt
batayle, and certes, we dredeþ so muche syknesse of body þat we
dredeþ tocomyngge, þat siknesse of soule þat we feleþ present we
take noon hede of; as þey it were more bettere to suffre brennyngge
of lecherie þan a litul grucchyngge of stomac; as þeyz it nere not
bettere be syknesse of þe body eschewe vnclene wildenesse of þe
flehs, þan be hool in body, and ouercome, as a þral, of flehsliche
lustes.

230

235

Lord, what fors is it whoþer be abstinence oþer be syknesse þe proude
carayne be halde adoun and chasteté be kept?

Bote vpan ap þu seist þat a man mot be war þat he take not to
litel hede of his body, anaunter þat after chier and delicat kepyngge
in syknesse which he myzte falle into of to muche abstinence, he be
take wit foule lustes.

240

I answeere þat certeynly, zif þe flesh be mornyngge, syk and feble,
zif þe stomac be vnsauery and drye, alle þe delites þat þu myzt

machus, quaelibet deliciae oneri magis erunt quam delectationi.

635. 22. Vidi hominem qui cum in pueritia sua, ut consuetudinis oppressus, continere non posset, tandem in se reuersus supra modum erubuit, et mox concaluit cor eius intra eum, et in meditatione eius exarsit ignis. Deinde salubriter irascens sibi, invectione grauissima irruit in seipsum, et bellum indicens corpori, etiam ei quae necessaria uidebantur ademit. Successit grauitas leuitati, loquacitati silentium. Nemo eum postea uidit iocantem, ridentem nemo conspexit, nemo ex ore eius otiosum sermonem audiuit, temporales consolationes et quidquid carni suauis putabat, ita contempsit et exhorruit, ut nullam sibi requiem, nullam in cibo uel potu consolationem indulgeri pateretur. Cogitationum suarum ita sollicitus et scrupulosus erat, ut in hoc solo nimius uideretur. Ita demisso uultu oculisque deiectis stabat, sedebat, et incedebat, ut tremens et timens diuinis tribunalibus uideretur assistere.
- 640
- 645
- 650 Talibus armis gloriosum retulit de tyranno triumphum. Nam

schewen hym beþ rapere to heuynesse of hym þan to fowl lustes.

245

Capitulum Vlll

Narracio bona

I saw ones a man which þat by euel roted custum ibounden
and ouercomen in his zouþe, myte not conteyne and be chaast;
napeles at þe laste he took hede of his owne perilous stat, and wax
al rebuked and aschamed of hymself, in so muche þat in þenkyngge of
his foule synful lyf, his herte gan brenne wytynne hym as eny fuyr.
And afturward, beyngge ynlyche wroþ wit hymself, he ful on to smyte
most greuous batayl azens his owne body; so greuous þat þe þyng þat
semede necessarie to þe body, he witdrow hem.

250

255

þer þat he hadde be toforhand lyzt and nyce, he wax sad; þer
he hadde ibe blaberyngge and chaterynge, he took hym to silence.

Noman say hym after chape ne lezze, noman saw hym pleye, noman
herde eny ydel or nyce word of his mouþ; of alle wordliche solaces
and delites in sleep, in mete, in drynke, þat myzte seme swete to
þe flehs, he hadde skorn and dispyt. Of þe þouztes of his herte, to
refreyne hem, he was so busy and so curious þat it wolde haue semed to
manye þat he hadde ipassed mesure.

260

Wyþ so euy chiere, wiþ þe ezen icast adoun, he saat, he wente
and stood, þat tremlyngge and quakyngge hit semede þat he stood
tofor his dredful domesman at þe day of dome.

265

And what? Certes, wit swyche armes he gat hym glorious victorie
of his enemys gostliche, and of his wickede tiraunt, his flehs.

grauissimum stomachi incurrens incommodum post diuturnum languorem, cum iam dormitionis eius instaret hora: Sine, inquit, ecce Iesus uenit.

655 23. Nec hoc dico ut discretioni, quae omnium uirtutum et mater et nutrix est, derogem; sed vitiorum materias, gulam, somnum, requiem corporis, feminarum et effeminatorum familiaritatem atque conuictum infra metas necessitatis cohibeamus, qui saepe falso nomine discretionis palliamus negotium uoluptatis. Vera enim discretio est animam carni
660 praeponere, et ubi periclitatur utraque, nec sine huius incommodo illius potest salus consistere, pro illius utilitate istam negligere.

Haec diximus, ut quanta tibi debeat in conseruanda pudicitia esse sollicitudo aduerteres. Quae cum omnium uirtutum flos sit et ornamentum, sine humilitate tamen aret
665 atque marcescit.

24. Hoc est certum ac securum uirtutum omnium fundamentum, extra quod quidquid aedificas ruinae patet. Initium omnis peccati superbia est quae angelum de caelo, hominem

For wittime a while he ful in a gret and greuouse siknesse of his
stomac, and after long siknesse, whan þe houre cam of his laste slep,
þat he schulde be deed, wit gret spirit he sayde þese wordes: "Suffre
a while, suffre; loo wher Ihesus comeþ" - Sine, inquit, ecce Ihesus
venit. 114. 270

Nafeles, I say not þis to witseie good discrecioun, whic is moder
and nursche of vertus, bote þat we schulde resteyne or elles doon away 275
þe matyres of synne; þat is to seyn, glotonye, slep, to mucche reste,
to mucche comunyngge wit wommen or nyce men of here body; for wel
ofte by a fals name of discrecioun we coloureþ to excuse owre foule
lustes.

Hit is a noble and a verrey discrecioun to putte þe soule tofore 280
þe body; and þer þat þey bep boþe in peril, and witoute greuaunce of þat on,
þat oþer may not be saued, hit is ful skilful þat for profit of þe
soule, þe body be put byhynde.

þyse þynges I sey to þe, suster, þat þu schuldest take ententyly
heede how gret bysynesse þu most haue to kepe þe chast and clene; þe 285
whic vertu of chasteté maydenly, alþouȝ it be ornament and flour
of vertues, ȝit witowte meknesse it wext al faad.

Capitulum nonum

þis vertu of meknesse is a sur fundement of alle maner vertues,
whitoute which fundement, what so euere þu wylt gostly reyse vp, 290
hit falleþ doun.

Inicium omnis peccati superbia: Bygynnyngge of alle synne
is proude, which cast owt an angel out of heuene, and man out of
paradys.

670

expulit de paradiso. Huius pessimae radicis cum multi sint rami, omnes tamen in duas species diuiduntur, in carnalem scilicet et spiritualem. Carnalis superbia est de carnalibus, spiritualis de spiritualibus superbire.

675

Carnalis praeterea in duas subdividitur species, iactantiam scilicet et uanitatem. Vanitatis est si ancilla Christi intus in animo suo gloriatur se nobilibus ortam natalibus, si se diuitiis paupertatem praetulisse pro Christo delectetur, si se pauperioribus et ignobilioribus praeferre conetur, si se contempsisse diuitum nuptias quasi magnum aliquid admiretur. Est etiam

680

quaedam species uanitatis in affectata aliqua pulchritudine etiam intra cellulam delectari, parietes uariis picturis uel caelaturis ornare, oratorium pannorum et imaginum uarietate decorare. Haec omnia, quasi professioni tuae contraria caus.

685

Qua enim fronte de diuitiis uel natalibus gloriaris quae illius uis sponsa uideri, qui pauper factus cum esset diues, pauperem matrem, pauperem familiam, domum etiam pauperulam, et praesepti uilitatem elegit? Ita ne gloriandum tibi est quod Dei Filium hominum filiis praetulisti, quod foeditatem carnis pro uirginitatis decore spreuisti, quod aeternas coeli diuitias atque delicias materiis stercore commutasti?

690

And of þis cursede rote, alþouȝ þer spryngge out manye venenous
 braunches, alle naþeles ben departed into two spices: into gostly,
 and bodyly. Bodyly pruyde is to be proud of bodyly ȝynges; gostly
 pruyde is to be pruyd of gostly ȝyftes. 295

And furþermor, bodyly pruyde is departed in tweyen; þat is to
 sayn, into bost, and vanité. Vanité is as ofte as þe handmayden of 300
 Crist haþ a veyn-glorie in here herte þat sche is ycomen of gret
 blood and noble, and þerwit haþ a flehsly delytyngge þat sche haþ
 forsake richesse of þe wordle and nobleye and take here to pouerté,
 or elles þat sche holde hereself wondurliche holy and to be commendeþ
 þat sche haþ forsake grete and ryche mariages off worþy memmes sones 305
 þat sche myȝte han be maried to - al þis is vanité.

Also hit is a spice of vanité ȝif þu coueyte to mucche bodyly
 fairnesse, or þat þu delite þe to mucche in gaynesse of þy celle, in
 diuerse peyntyngges or celures, or swyche opere tryffles; alle þyse
 iapes þu most flen as contrarie to þy professioun. 310

Whit what vorheed myȝt þu haue veyn-glorie of richesse or of
 noble blood, þat coueytest to be iseye His spouse þat for vs was mad
 ryzt pouere, alþouȝ He were verreyly ryche - þat is Crist. A pore moder, a
 pouere mayde, a pouere hows He chees Hym; þe streytnesse of an oxe-stalle.

And Lord, wheþer it seme a gret woundour to þe, in þe whiche þu 315
 schuldest haue a veyn-glorie, þat þu hast forsake to wedde a mommes
 sone for þe loue þat þu hast to be Cristes spouse? Is hit a gret
 woundour þat þu hast forsake styngyngge / lust of body for þe swete f. iv v.
 sauour of maydenhood? Semep hit a wundur þat þu hast ychaunged matere of
 stench and of corrupcioun for euerlastyngge delices and richesse of heuene? 320
 Schuldest þu haue a veyn-glorie, alþey þu haue idoo þus?

Si gloriaris, in Domino glorieris, seruens ei cum timore. Sed illam te nolim quasi sub specie deuotionis sequi gloriam in picturis uel sculpturis, in pannis auium uel bestiarum, aut diuersorum florum imaginibus uariatis. Sint haec illorum qui
 695 nihil intus in quo gloriantur habentes, exterius sibi comparant in quo delectantur.

25. Omnis enim gloria filiae regis ab intus, in fimbriis aureis circumamicta uarietatibus. Si tu iam filia regis es, utpote Filii Regis sponsa, Patrisque uocem audisti dicentis: Audi, filia, et uide, et inclina aurem tuam. Sit tua omnis gloria ab intus. Vide ut gloria tua sit testimonium conscientiae tuae. Ibi sit pulcherrima uirtutum uarietas, ibi diuersi colores sibi sic conueniant et sic iungantur sibi, ut alterius pulchritudinem alter augeat, et qui in sui natura minus lucet, alterius collatione lucidior appareat. Iungatur castitati humilitas, et nihil erit splendidius. Prudentiae societur simplicitas, et nihil erit lucidius. Copuletur misericordia iustitiae, et nihil erit suauius. Adde fortitudini modestiam, et nihil erit utilius. In hac uarietate tuae mentis
 705

Holy scripture seyt: Si gloriaris, in domino glorieris - Suster,
 3if þu be glad for þise þyngges, loke þy ioye be in God, and serue
 Hym in parfit drede. And vurþermor, I nel not be no wey þat, as it
 where vndur colour of deuocioun and holynesse, þu delite þe in veyne 325
 peyntyngges, kyttyngges and in grauyngges in þy celle, noþer in
 cloþys gaylyche yweue, ne steyned wit bryddes or bestes, or diuerse
 trees or floures, or oþer babounrye. Let hem haue swych aray þat,
 noon or litul ioye hauyngge witymne, sechyþ al here ioye witoute.

Capitulum decimum

330

Omnis gloria filie Regis abintus. As holy wryt seiþ, alle
 þe ioie of a kynges douter schulde be witymne. Þerfore, 3if þu be
 þe kynges douter of heuene, for as mucche as þu hast ywedded His sone
 Criste, loke þu hiere þe voys of þy Fader, which seiþ to þe þat al þy
 ioye schulde be witymne þe. 335

Loke þerfore þat al þy gladnesse come of clene wytnesse of a
 good conscience witymne. Let þer be fair peynture and grauyngge of
 diuerse vertues; let þer fressche coloures of goode þewes wit curious
 knottes be knet togydere, þat þe fayrnesse of o vertu anoþer wel
 icoupled to hym mowe make þe mor brit in schyngge. Let meknesse be 340
 ioyned to chasteté, and noþyng schal be bryztere; let also simplenesse
 be associéd to good inward wysdom, and noþyng schal be clierere; let
 mercy be coupled wit ryztwysnesse, and noþyng is mor swete; and to
 alle þyse þanne put good temprure and good discrecioun, and mor
 profitable peynture schalt þu noon fynde. In swich curiosité occupye 345

L. 325 þu 7 MS þu (see Introd., p. 8)

L.333 heuene 7 MS heuene
 xxx (see Introd., p. 8)

L. 342 associéd 7 MS associod

oculos occupa, hanc in anima tua omni studio forma, cui si
 710 fimbrias aureas addas, uestem polymitam in qua te Sponsus
 cum summa delectatione conspiciat texuisti. Fimbria extrema
 pars, quasi finis est uestimenti. Finis autem praecepti caritas
 est, de corde puro et conscientia bona et fide non ficta.

26. In his gloriaberis, in his delecteris, intus non foris, in ueris
 715 uirtutibus, non in picturis et imaginibus.

Panni linei candidi tuum illud ornet altare, qui castitatem
 suo candore commendent, et simplicitatem praemonstrent.
 Cogita quo labore, quibus tusionibus terrenum in quo creuit
 linum colorem exuerit, et ad talem candorem peruenerit, ut ex
 720 eo ornetur altare, Christi corpus ueletur. Cum terreno colore
 omnes nascimur, quoniam in iniquitatibus conceptus sum, et
 in peccatis concepit me mater mea.

Primum igitur linum aquis immergitur, nos in aquis baptis-

þyn ezen of þyn herte, swich vertuous diuerseté fourme in þy soule
wit al þy wit, and þerwit let enbroude þy spiritual cloþynge.

In fimbriis aureis etc. 3if þu wylt, as þe book seiþ, adden goldene
hemmys, certes, þenne þu hast a garnement wel iweue adoun to þi foot,
in whiche þyn husbounde Crist wil haue gret lykynge to fynde þe 350
icloþed in.

An hemme, as þu wost wel, is þe laste ende of a cloþ; and þe ende
wherto draweþ al þe perfeccioun of Godes lawe is charyté, as þe apostel
seiþ: Finis precepti est caritas.

þis charyté most þu nyede haue, louyngge God and þyn euene- 355
cristene of clene herte, wit good conscience, and wit fey not feyned ne
fayllynge.

Capitulum XI

In swich ray, suster, haue likyngge and gladnesse, witynne, and
not witoute; in verrey vertus and in verrey peyntures put þy lust. 360

Let faire lynnene towayles ligge vppon þyn awter, 3if þu hast eny;
þe whiche for here whitnesse and clennessse mowe signifie and schewe to
þe þe whitnesse of chasteté and simplenesse.

Beþenk þe wit ow mucche trauayl and betyngge lynne or flex is
ibrouzt out of þe irþene colour þat it grew in, er hit were so wyth as 365
hit is whan it makeþ fair þyn awter, and Cristes body is wrapped þerin.

Ferst flex is brouzt forþ wit irþene colour; and so be [we]

725 matis Christo consepelitur. Ibi deletur iniquitas, sed necdum sanatur infirmitas. Aliquid candoris recepimus in peccatorum remissione, sed necdum plene terreno colore exuimur pro naturali, quae restat, corruptione.

730 Post aquas linum siccatur, quia necesse est post aquas baptismatis corpus ut per abstinentiam maceratum illicitis humoribus uacuetur.

Deinde linum malleis tunditur, et caro nostra multis tentationibus fatigatur.

735 Post haec linum ferreis aculeis discerpitur, ut deponat superflua, et nos disciplinae unguis rasi, uix necessaria retinamus.

Adhibetur post haec lino suauiorum stimulorum leuior purgatio, et nos uictis cum magno labore pessimis passionibus a leuioribus et quotidianis peccatis simplici confessione et satisfactione mundamur.

740 Iam tunc a nentibus linum in longum producitur, et nos in anteriora perseuerantiae longanimitate extendimur.

ybrout forþ wit wickednesse and synne: Quoniam ego in iniquitatibus
conceptus sum, et in peccatis concepit me mater mea.

Afterward, whan flex is itake out of þe irþe, hit is icast into 370
water; and ryzt so, whan we ben take out of owre ouner wombe,
we beþ icast into þe water of bapteme, and þer we beþ ibyryed wit Crist.
And þer alþouȝ synne be put away, ȝit syknesse of synne dureþ. Þer we takeþ
sumwhat off whitnesse in þe wasschyngge away of þe vielþe of synne, bote,
certes, al parfytly clene and whith be we not imaad, for þe enclinaunce 375
þat we habbeþ, as longe as we beþ in þis wordle, to synne and to
wrecchednesse.

Vurþermor, flex after water it is dryed; and so we, after þat we
beþ icristned, it behouep þat oure body by abstinence be ymaad drye fro
stynkynde humores of vnclennesse. 380

And ryzt as afterward flex is ibete wit a betyl, to be þe mor suple
to werk; rith so oure flehs is ibete and bonyd wit temptacioun many and
diuers, to be þe more obedient to þe spirit.

ȝit ouermor, þat lynne or flex is ipurged wit grete yrene kombes, to
putte away þe grete superfluités; and so mote we wit þe scharpe ȝerd 385
of discipline putte away alle superfluités, and holde þat is streyt nyede to
vs.

And ryzt as afterward þis is iput to flex: a comb of smallere pryckes,
to clense it more curiously - ryzt so we, whan we haue ouercome, wit gret
trauayle, grete and wickede temptaciouns and passiouns of þe flehs, we 390
schul be aboute to make vs clene of cotidian defautes by meke schryfte and
due satisfaccioun.

Ouermor, after þis flex is ispunne along; and so we by long
perseueraunce mote dure in oure goode purpos. And at þe laste, schortly,

Porro ut ei perfectior accedat pulchritudo, ignis adhibetur et aqua, et nobis transeundum est per ignem tribulationis et aquam compunctionis, ut perueniamus ad refrigerium castita-

745 tis.

Haec tibi oratorii tui ornamenta repraesentent, non oculos tuos ineptis uarietatibus pascant.

Sufficiat tibi in altari tuo Saluatoris in cruce pendentis imago, quae passionem suam tibi repraesentet quam imiteris, expansis brachiis ad suos te inuitet amplexus, in quibus de-

750 lecteris, nudatis uberibus lac tibi suauitatis infundat quo consoleris.

Et si hoc placet, ad commendandam tibi uirginitatis excellentiam, Virgo Mater in sua et uirgo discipulus in sua iuxta crucem cernatur imagine, ut cogites quam grata sit Christo utriusque sexus uirginitas, quam in Matre et prae caeteris sibi dilecto discipulo consecrauit. Vnde eos pendens in cruce tanto foedere copulauit, ut illam discipulo Matrem, illum Matri filium delegaret. O beatissimum hoc testamento Iohannem,

755 cui totius humani generis decus, spes mundi, gloria caeli, miserorum refugium, afflictorum solatium, pauperum consolatio, desperatorum erectio, peccatorum reconciliatio, postremo orbis domina, caeli Regina, testamenti auctoritate committitur.

760

riht as to lynnene, er it be parfytly fair and whit, is iput boþe water 395
 and fuir; riht so we mote þorouȝ vier of tribulacioun and water of scharp
 contricioun, er we come fully to þe refreschyngge of chasteté and clennessé.
 Swyche þynges let bryngge to þyn myende þe ornamentes of þyn oratorye, and
 not fulfyllen þyn ezen wit vnlyfsum iaperyes aⁿd vanites.

De ymaginibus.

400

And as touchyngge holy ymages, haue in þyn awter þe ymage of þe
 crucifix hangyngge on þe cros, which represente to þe þe passioun of
 Crist, which þu schalt folwe.

Altogydere He is ysprad abroad to bykleppe þe in His armes,
 in which þu schalt haue gret delectacioun; and Hys tetys beþ al 405
 naked ischewd to þe to ȝyue þe melk of spiritual delectacioun and
 confortacioun.

And, ȝif it be lykynde to þe, to commende þe grete excellence of
 virginité, let þilke blessedé mayden and moder in o syde, and þilke
 diere deciple Ihon, a mayde also, in þat oþer syde of þe cros be ihad in 410
 here ymages, þat þu mowe þenke herby hou plesaunt to God is
 chasteté boþe of man and womman, which He halewode so preciously in
 His moder and His lieue deciple, seynt Ihon; and þerfore He
 couplede hem so tendrely togydere, hangyngge on þe roode, whan He
 bytook to His moder þe deciple to kepe, and azenward þe maydenly 415
 deciple to haue warde of þe moder and mayde.

And a blessed testament was þis to seynt Ihon, to whom þe
 fayrnesse of alle mankynde, hope of al þe wordle, ioye of heuene,
 refut of wrecchen, solas of þo þat beþ in sorwe, cumfort of pouere,
 and at þe laste, lady of al þe wordle, queen of heuene wit so gret 420

765

Haec tibi incentium praebent caritatis, non spectaculum
 uanitatis. His enim omnibus ad unum necesse est ut conscen-
 das, quoniam unum est necessarium. Illud est unum quod
 non inuenitur nisi in uno, apud unum, cum uno, apud quem
 non est transmutatio, nec uicissitudinis obumbratio. Qui ad-
 haeret ei unus cum eo spiritus efficitur, transiens in illud
 unum quod semper idem est, et cuius anni non deficiunt.
 Adhaesio ista caritas, quasi spiritalis ornatus finis et fimbria.

770

27. Vestis quippe nuptialis ex uirtutum uarietate contexta,
 oportet ut fimbriis aureis, id est caritatis splendoribus am-
 biatur, quae omnes uirtutes contineat, et constringat in
 unum, et suam singulis claritatem impertiens, de multis unum
 faciat, et cum multis uni adhaereat, ut iam omnia non sint
 multa, sed unum.

775

780

Caritas autem in duo diuiditur, in Dei uidelicet dilectionem
 et proximi. Porro, dilectio proximi in duo subdiuiditur, in in-

auctorité was take to kepe.

Suster, let þyse þynges styre þe to feruour of parfit charité,
and to noo spectacle of vanité; for þorou3 þyse alle it is necessarie
þat þu stee vp oon, alone - for þilke on is only necessarie: Porro vnum
est necessarium.

425

þis is þilke on þat is not yfounde bote in oon, at oon and wit
oon, in whom is noon vnstabilité ne chaungyngge; and þat cleueþ to
þylke, oon, he is oon in spirit wit Hym, alwey goynge into þilke oon
þat is eueremoore oon witouten eny mutacioun, and whos 3eres ne tyme
neuere ne fayleþ - Tu semper idem ipse es, et anni non deficient.

430

þis cleuyngge to þis oon is charité, whic, as I seyde, is as
it were a goldene hem, finally to make fair þy weddyng-coote.

Capitulum duodecimum

De caritate.

þis weddyng-garnement, suttlylly yveve wit diuers vertus, it
bihoueþ þat it be begoon aboute wit swiche goldene hemmes, þat is to
seyn wit þe brigtnesse of charité, þe wyche mowen conteyne and bynde
alle vertus in oon and make oon of manye, departyngge to alle here
clernesse, and so cleuyngge to alle vertus þat as it were þey alle
bete not manye, bote oon.

435

440

Diuisio caritatis.

þis charité is departyd in two: into þe loue of God, and
into þe loue of þyn emcristene. And vurþermor, þe loue of þyn

nocentiam et beneficentiam uidelicet, ut nulli noceas, benefacias autem quibus potueris. Scriptum quippe est: Quod tibi non uis fieri, alii ne feceris. Et haec innocentia. Et Dominus in Euangelio: Omnia, inquit, quaecumque uultis ut faciant uobis homines, et uos facite illis. Et haec beneficentia.

785

Quantum ad te duo ista pertineant, diligenter aduerte.

Primum ut nulli noceas, deinde ut nulli uelis nocere.

790

Primum illud facile tibi, cum nec id possis, nisi forte lingua percusseris. Secundum illud, non erit difficile, si propositum attendas tuum, si professam dilexeris nuditatem. Non enim ibi esse poterit erga aliquem malae uoluntatis materia, ubi cupiditas nulla, ubi nihil diligitur quod possit auferri, nihil tollitur quod debeat amari.

Deinde bene uelis omnibus, prosis quibus possis.

795

In quo, inquis, cum mihi non liceat uel modicum quod egentibus tribuam possidere?

800

28. Agnosce conditionem tuam, carissima. Duae sorores erant, Martha et Maria. Laborabat illa, uacabat ista. Illa erogabat, ista petebat. Illa praestabat obsequium, ista nutriebat affectum. Denique non ambulans uel discurrens huc atque illuc, non suscipiendis hospitibus sollicita, non cura rei familiaris distenta, non pauperum clamoribus intenta, sedebat

emcristene is departyd in two: into innocence and beneficience.

þat is to seyn, þat þu greue ne harme noman, bote do good and profyt to as manye as þu myzt - for þis is lawe of kynde. 445

Quod tibi non vis fieri, alii ne feceris - and þis is innocence. And God seyð in þe gospel: Omnia quecumque vultis vt faciant vobis etc. - alle þynges þat ze wolde þat men dede to zouz, do ze to hem azenward: and þis is beneficience. Now tak good heede, suster, how þise two perteyneþ to þe. 450

þe ferste is þat þu schost greue noman; and certayn, þat howte be lizt inouz to þe, for þu myzt greue nobody, þey þe woldest, bote zif þu smyte hym wit þy tounge.

And forsoþe, þe secunde scal be lizt inouz to þe, zif þu take good heede to þi purpos, and loue þe nakede and bare pouerté þat þu hast take þe to. For þer may be no matere of euel wil azens noman wher reigneþ no coueytise, ne noþyng is iloued þat may be doon away. Þerfore wylne wel to alle men, and do good to as manye as þu mizt. 455

Bote hier þu askest of me in what þyng þu mizt do good to eny mon, soþþe þu hast forsake alle wordliche godys, and hast no maner þyng to zyue to þe neody. 460

Capitulum XlIII

Suster, know wel þe condicioun of þy lyf. Þer were two sustren, Marthe and Marye: þat oon trauaylede, þat oþer restyde; þat oon zaf, þat oþer askede and baad; Marthe zaf outward seruise, Marie murschede ynward loue. 465

Marie ne ran not hyder and þyder, bisy to vnderfonge gystes; Marie was not distracte aboute husbondrye; Maria was not entendaunt to

ad pedes Iesu, et audiebat uerbum illius.

805 Haec pars tua, carissima, quae saeculo mortua atque sepul-
ta, surda debes esse ad omnia quae saeculi sunt audiendum
et ad loquendum muta, nec debes distendi sed extendi, im-
pleri non exauriri. Exequatur partem suam Martha, quae
licet non negetur bona, Mariae tamen melior praedicatur.
810 Numquid inuidit Marthae Maria? Illa potius isti. Ita etiam
quae optimae uidentur in saeculo, tuam uitam aemulentur,
non illarum tu.

Ad ipsos spectat eleemosynarum largitio, quorum est
terrena possessio, uel quibus credita est rerum ecclesiastica-
rum dispensatio. Quae enim sacrosanctis ecclesiis a fidelibus
815 collata sunt, episcopi, sacerdotes et clerici dispendanda susci-
piunt, non recondenda, nec possidenda, sed eroganda. Quic-
quid habent pauperum est, uiduarum et orphanorum, et
eorum qui altario deseruiunt, ut de altario uiuant. Sed et ea
quae in usus seruorum Christi monasteriis conferuntur, a certis
820 personis dispensari oportet, ut quod necessitatibus superest
fratrum, non includatur marsupiiis, sed hospitibus, peregrinis
atque pauperibus erogetur. Et hoc illorum interest, quibus

pore mennes cryyngge; bote sche saat meekely at Ihesu feet and
herde deuoutly His word and His lore.

470

My diere sister, þis is þy party: þu þat art deed to þe wordle
and ybyried, þu schalt be deaf to hiere enyþyng of þe wordle, and dump
forto speke it; ne þu schalt not be bysy ne distract aboute wordly
ocupaciouns. Let Marthe alone wit þat partye, whos partye, alþou3 it 475
be nouzt deneyed good, Maries partye nabeles is yseyd þe bettere.

Lord, wheþer Marie hadde eny enuye of Marthe? Nay, dredeles;
bote raþer Marthe hadde enuye as it were of Maryes deel. And in
þe same manere let hem þat beþ beste women i þe wordle, let hem, I
seie, haue a spiritual enuye to folwe þy lyuynge; bote not so þu to 480
hemward.

To hem þat beþ in þe wordle longeþ to 3yuen almesse, wiche þat
haueþ wordliche possessioun, and also to men of holy churche to
whom is itake þe dispensacioun of þe godys of holy churche. / For f.v.r.
þeo þynges þat beþ yziue to holy chirche bysschopes, prestes and clerkes, 485
after þat þey haue itake þrof here nyede þey scholde parte to þe pore;
for here godys beþ pouere menne godys, and wydue godes, and faderles
and moderles children godes, and also minystres of holy churche goodis -
for þey þat ministreþ þe awter, it is skyleful þat þey lyue of þe
awter. To þyse, þoo þat beþ benefysed in holi churche schulde in 490
tyme of nyede dele here godes, and not coueytously close hem vp in
here cofres. And also þoo goodes þat beþ yzyue to holy monasteries into
þe vs of Cristes seruauens, hit is rescoun þat þey [be] ministred by certayn
persones þat beþ y-ordeyned þerto, so þat þat þat is more þan here

pars est Marthae commissa, non qui salutari otio uacant cum
Maria. Itaque claustralibus nulla debet esse pro pauperibus
825 sollicitudo, nulla pro hospitibus suscipiendis distentio, quippe
quibus nulla debet esse de crastino cura, nulla cibi potusue
providentia. Nutriantur potius in croceis, spiritualibus pascan-
tur deliciis. Hi autem qui contemptibiles sunt constituti ad
iudicandum, amplexentur stercorea. Ipsi quippe sunt boues,
830 quorum piger stercoreibus lapidatur. Sunt enim quidam qui
circa spiritalia desides et pigri instar populi peccatoris, super
manna caeleste nauseant, uidentesque alios circa temporalia
occupatos, inuidet, detrahunt, murmurant, et pro stercoreibus
quibus ipsi foedantur, zeli et amaritudinis stimulis feriuntur.
835 De quibus si forte aliquam temporalium dispensationem
fuerint adepti, conuenienter dici potest: qui nutriti erant in
croceis, amplexati sunt stercorea.

breþryn han nyede to, be goodly yziue to gystes, to pilgrymes and 495
 pore men, and not auarously iput vp in here purses. Bote suster, þis
 pertyneþ to hem to whom is itake Marthes office, not to hem þat restep
 hem in holynesse of contemplacioun, as þu art.

For þoo þat bep in cloystre schulde not bysi hem to vnderfonge
 gystes, ne þey schulde not be distract to ministre to þe pouere men: 500
 for þey bep þilke þat schulde make no purvyaunce fro o day to anoþer, ne
 haue no þouzt ne care of mete ne of drynke; certayn, þey schulle be
 okepied in swettere þyngges, and be fulfeld more profitably of
 spiritual delices.

Let hem þat bep more contemptible and rude to spiritualté, let 505
 hem bysie hem wit þe wordle, let hem cleppe to hem carayne and dung;
 for þey bep þilke oxen þat þe book spekeþ of: Quorum piger stercoribus
lapidetur - Among þe whiche he þat is slow schal be stened to deþe
 wit stynkynde dung.

Bote þer bep manye þat bep slow and vnlusty aboute spiritual 510
 þyngges, as were þilke slowz and synneful poeple in desert þat hadde
 skorn and abhominacioun of angeles mete: Anima nostra nauseat super
cibo etc.

For swyche nyce foolys, whan þey bep ydulled in here life, and
 þey see opere y-ocupied in þe wordle aboute temperal godys, anoon 515
 þey haueþ envye, and gruccheþ, and bagbyteþ here breþeryn; and so for
 a lytul stynkynde vielþe, in þe whiche opre bep defoyled in þe wordle,
 þey hemself bep ismyte wit pryckes of emuye and biternesse; of þe
 whiche, in caas þey falle azen to þe wordle, to antermete of wordly
 þyngges, certes, it may be sayd: Qui nutriebantur in croceis, 520
amplexati sunt stercora.

Cum igitur nec illis qui in coenobiis sunt, quibus cum
 Martha non parua communio est, circa plurima occupari
 840 conceditur, quanto minus tibi, quae totam te saeculo exuisti,
 cui non solum non possidere, sed nec uidere, nec audire licet
 quae saeculi sunt? Cum enim nihil tibi quisquam det ad ero-
 gandum, unde habebis quod eroges? Si ex tuo aliquid habes
 labore, da, non tua, sed alterius manu. Si aliunde tibi prouenit
 845 uictus, unde tibi aliena distribuere, cum nihil supra necessa-
 rium tibi liceat usurpare?

Quid igitur beneficii impendes proximo? Nihil ditius bona
 uoluntate, ait quidam sanctus. Hanc praebe. Quid utilius
 oratione? Hanc largire. Quid humanius pietate? Hanc im-
 850 pende. Itaque totum mundum uno dilectionis sinu com-
 plectere, ibi simul omnes qui boni sunt considera et gratu-
 lare, ibi malos intuere et luge. Ibi afflictos conspice et op-
 pressos, et compatere. Ibi occurrant animo miseria pauperum,

And þerfor, suster, seþþe þat þey þat beþ in holy monasteries
 ne schulle not ocupien hem wit þe wordle, bote þilke þat beþ
 assigned þerto, and to whom is itake Marthes bisynesse, muche
 more þu, þat hast forsake þe wordle, neþer schalt haue worldly 525
 goodes in dispensacioun, neþer see ne hiere matires of þe wordle.

þu þat hast al forsake, wherof schuldest þu 3yue almesse?
 Naþeles, 3if þu hast a wyzt of þyn owne trauayle more þan þu
 dispendist þysself, 3if almesse a Godes alf, and 3it not by þyn owne hand, bote b
 sum oþer. 530

Sopþe þy lifuoode comeþ bote of oþere folk, wherto schalt þu
 care to 3yue almesse of oþere menne godes, a namely seþþe þu schalt
 not vsurpe to þe bote þy neode?

What þanne almesse or good schalt þu doo to þyn emcristen,
 as I sayde byforn, whan I spake of beneficience? Suster, an holy 535
 seynt seip: "þer is noþynge rychere þan a good wyl" - þat 3if!

What is more profitable þan deuout preyere? þat 3if! What
 is more ful of manhoode þan pité? þat spreed aboute!

And in þis wise, suster, bynd al þis wordle togydere in þy
 bosum wit o bond of pyté and of loue; and þer byhald alle þeo þat 540
 ben goode, and þanke God þerof and be glaad; behald o þat oþer
 side alle þoo þat ben wickede and in dedly synne, and wyep vpon hem
 and be sory!

þer tak heede of hem þat beþ oppressed þoru3 greet meschyef, and
 haue compassioun of hem; let renne þer in þy myende þe misese of þe 545

L. 541 þanke God þerof and be glaad / MS þanke God þerof and alle
 þoo þat beþ goode and be glaad L. 542 vpon hem / MS vp_Λ hem_Λ on

orphanorum gemitus, uiduarum desolatio, tristium maestitu-
 855 do, necessitates peregrinantium, pericula nauigantium, uota
 uirginum, tentationes monachorum, praelatorum sollicitu-
 do, labor militantium. Omnibus pectus tuae dilectionis
 aperias, his tuas impende lacrymas, pro his tuas preces effun-
 das.

860 Haec eleemosyna Deo gratior, Christo acceptior, tuae
 professioni aptior, his quibus impenditur fructuosior. Huius
 munus beneficii tuum propositum adiuuat, non perturbat;
 dilectionem proximi auget, non minuit; mentis quietem seruat,
 non impedit.

865 Quid his plura dicam, cum sancti ut perfecte possent proxi-
 mos diligere studuerunt in hoc mundo nihil habere, nihil
 appetere, nihil uel sine appetitu possidere? Agnoscis uerba,
 beati Gregorii sunt. Vide quam contra multi sapiunt. Vt enim
 caritatis impleant legem, quaerunt ut habeant quod erogent,
 870 cum eius perfectionem ipsis adscribat, qui nihil habendum,
 nihil appetendum, nihil uel sine appetitu possidendum arbitra-
 antur.

pouere, þe whepyngge of fadurles and modurles children, þe
 desolacions of wydues, þe bitere sizzyngge and weylyngge of þat
 beþ ouercome by greet sorwe, þe niede of pilgrymes, þe periles of
 hem þat beþ in þe see, þe heze vowes of holy virgynes, þe temptacions
 of holy men, þe bysynesse of prelatys, þe trauayle of hem þat beþ 550
 in wherre, oþer in oþer maner ryztful trauayle.

To alle þyse opene þy brest, to þyse zif þyn almesse, to þyse
 departe þy bitere terys, for þyse sched out þy clene preyeres.

Forsophe, suster, þis almesse is more plesaunt to God, more
 acceptyd of Crist, more competent to þy professioun, more fructuous 555
 to hem þat þu zifst hit to, þan eny oþer bodyly zifte.

Swych maner zifte, þat is to seye gostly almesse, spiritual
 beneficience, helpeþ þy purpoos and not hyndreþ it, also hit encreseþ
 þe loue of þyn emcristene and not amemuseþ it. Hit kept þe quité of
 þyn herte, and let hit nouth. 560

And what schal I say more? Certayn, as seynt Gregory sayzt:
 "Summe-tyme holy men, for þe more perfeccioun, for þe loue of God
 and of here emcristene þe wolde noþyng of wordly richesse haue in þe
 wordle, ne noþyng coueyte forte haue."

Bote manye and to manye þer beþ þat doþ euen þe contrarie, for 565
 þey trauayled nyzt and day to haue wordly good; and þey seyn to doo
 charité and almesse, for þey wolde haue what forto zyue. Bote
 certayn, þyse wel ofte fayled of þe heze perfeccioun off charité.

L. 549. heze vowes / MS heze of vowes
 L. 556. zifst / MS zifst'

29. His de proximi dilectione praemissis, de dilectione Dei pauca subiungam.

875 Nam licet utraque soror Deum proximumque dilexerit, specialiter tamen circa obsequium proximorum occupabatur Martha, ex diuinae uero dilectionis fonte hauriebat Maria.

880 Ad Dei uero dilectionem duo pertinent, affectus mentis, et effectus operis. Et opus hoc in uirtutum exercitatione, affectus in spiritualis gustus dulcedine. Exercitatio uirtutum in certo uiuendi modo, in ieiuniis, in uigiliis, in opere, in lectione, in oratione, in silentio in paupertate, et caeteris huiusmodi commendatur, affectus salutari meditatione nutritur. Itaque ut

885 ille dulcis amor Iesu in tuo crescat affectu, triplici meditatione opus habes, de praeteritis scilicet, praesentibus et futuris, id est de praeteritorum recordatione, de experientia praesentium, de consideratione futurorum.

890 Cum igitur mens tua ab omni fuerit cogitationum sorde uirtutum exercitatione purgata, iam oculos defaecatos ad posteriora retorque, ac primum cum beata Maria, ingressa cubiculum, libros quibus Virginis partus et Christi propheta- tur aduentus euolue. Ibi aduentum angeli praestolare ut uideas intrantem, audias salutantem, et sic repleta stupore et

After þat I haue itold sumwhat of þe loue of þyn emcristene, 570
 now schortly I wyl telle þe sum party of þe loue of God. For
 alþouzt þoo sustren þat I haue spoken of louede, boþe hem, God and
 here emcristene, 3it more specially Marthe was okeyped aboute þe seruyse of
 here emcristene þan Marie, which þat halyde to here continually holy
 affeccioun of þe euerlastyngge welle of loue. 575

To þyse loue of God perteyneþ two þyngges: clene affeccioun of
 herte, and effecte of good deede. Þe affeccioun moot be in taste of
 gostly swetnesse, ant þe effecte of good deede moot be in exercise of
 vertus - þe which excercise of vertus is in a certayn god maner of
 lyuyngge, in fastyngge, in wakyngge, in trauayl, in redyngge, in 580
 preyeris, in pouerté, and swych opere. And as to speken of affeccioun
 gostly and bodyly, þu most nursche hit wit holy and hoolsum meditacioun.

De meditacione.

Wherfore, dire suster, þat þe swete affeccioun of loue of swete
 Ihesu mowe waxe in þyn herte, þu most haue þre maner meditacioun: þat 585
 is to seyn of þyngges þat ben apassed, of þyngges þat beþ present, of
 þyngges þat beþ comyngge. And þerfore, suster, when þyn herte is
 iclensed fro al vielþe and stenc of foule zouztes by þe excercise of holy
 vertus, cast þi cliere ezen abake to þyngges þat beþ apassyd, of þe
 whiche is imaad miende in þe trewe gospel. 590

And ferst goo into þy pryué chaumbre wit oure lady Marie, wher
 schee abood þe angel message, and þer, suster, abyd þe angel comyngge,
 þat þu mowe isee whanne he comeþ in, and hou graciously he grette þilke

L.571 God / MS good, cf. L Dei L.588 stenc / MS? stent; cf. L sorde
 L.588 zouztes / corrected in MS to pouztes (see Introd., p. 8)

extasi dulcissimam dominam tuam cum angelo salutante
 895 salutes, clamans et dicens: Aue, gratia plena, Dominus tecum,
benedicta tu in mulieribus. Haec crebrius repetens, quae sit
 haec gratiae plenitudo, de qua totus mundus gratiam mu-
 tuauit quando Verbum caro factum est et habitauit in nobis,
 plenum gratiae et ueritatis, contemplare, et admirare Domi-
 900 num qui terram implet et caelum, intra unius puellae uiscera
 claudi, quam Pater sanctificauit Filius fecundauit, obum-
 brauit Spiritus sanctus.

O dulcis domina, quanta inebriabaris dulcedine, quo amoris
 igne succendebaris, cum sentires in mente et in uentre tantae
 905 maiestatis praesentiam, cum de tua carne sibi carnem assume-
 ret, et membra in quibus corporaliter omnis plenitudo diuini-
 tatis habitaret, de tuis sibi membris aptaret.

Haec omnia propter te, o uirgo, ut Virginem quam imitari
 proposuisti diligenter attendas, et Virginis Filium cui nupsisti.

910 Iam nunc dulcissima domina tua in montana conscen-
 de, et sterilis et uirginis suauem intuere complexum, et saluta-
 tionis officium, in quo seruulus dominum, praeco iudicem, uox
 uerbum, inter anilia uiscera conclusus in Virginis utero clau-

gracious mayde; and soo þu, as it were iraesched of al þy wittes,
 whanne þe angel begynþ is salutacioun to þilke blessedde mayde and 595
 modur, cry þu as lowde as þu myzt grede to þy lady and sey: Aue Maria,
gratia plena, dominus tecum, benedicta tu in mulieribus et benedictus
fructus ventris tui Ihesus, amen. And þis rehersyngge ofte and many
 tyme beþenke þe how muche was þilke fulsumnesse of grace in Marie, of
 whom al þis wordle borwede and beggede grace, whanne Godys sone was 600
 maad man, ful of grace and soopfastnesse.

þanne, suster, wundre gretly in þyn herte how þilke lord,
 þat fulfelþ boþe euene and erþe, was iclosed witynne þe bowelys of a
 smal gentil mayden, whom God þe fader halwede, God þe sone brouzte wit
 childe, God þe holy gost fulfelde of grace. 605

A, swete blessyd lady, wit how muche swetnesse were þu ivisited,
 wit how hoot brennyngge vier of loue were þu iset aviere, whanne þu
 vieddest in þyn herte and in þy wombe þe presence of so greet a maiesté,
 whanne þat Crist took flehs of þy flehs, whanne of þy clene maydenly blood
 He made Hym blood, whanne of þy membres He made Hym membres, in þe whyche 610
 was þe fulle godhede bodyly.

And certayn, suster, al þis for þe, þat art a mayde, because þat
 þu schuldest take good heede of þis mayde þat þu scholdest folwe, and
 of þis maydenes sone Crist, to whom þu art iweddid.

Now after þis stee vp wit þy lady to þe hul wher þat Elizabeth and 615
 blessedde Marye wit sw[e]te kleppynge and kissyngge mette togydere; and
 hir tak heede, suster, of þe maner of gretynge in þe whiche Ihon
 Baptiste in his moder wombe, hoppyngge for ioye, knew and saluede as a

sum agnuit, et indicibili gaudio salutauit. Beati uentres in
 915 quibus totius mundi salus exoritur, pulsisque tristitiae tene-
 bris, sempiterna laetitia prophetatur.

Quid agis, o uirgo? Accurre, quaeso, accurre, et tantis
 gaudiis admiscere, prosternare ad pedes utriusque, et in unius
 uentre tuum Sponsum amplectere, amicum uero eius in alte-
 920 rius utero uenerare.

Hinc euntem in Bethleem cum omni deuotione prose-
 quere, et in hospitium diuertens cum illa, assiste et ob-
 sequere parienti, locatoque in praesepti paruulo, erumpe in
 uocem exultationis, clamans cum Isaia: Paruulus natus est
 925 nobis, filius datus est nobis. Amplectere dulce illud praeseptum,
 uincat uerecundiam amor, timorem depellat affectus, ut sacra-
 tissimis pedibus figas labia, et oscula gemines. Exinde pasto-
 rum excubias mente pertracta, angelorum exercitum admirare,
 caelesti melodiae tuas interpone partes, corde simul et ore
 930 decantans: Gloria in excelsis Deo, et in terra pax hominibus
bonae uoluntatis.

seruaunt his lord, as a criour his verray iustyse, as a knigt is verrey
kyngge. 620

And blessyd were and bep þoo wombes tofore alle opre, of þe
wiche sprang oute hele of alle þe wordle, and was iprofecyed merþe
and ioye, azens derknesse of wo and sorwe þat longe tofore hadde reigned.

What dost þu, suster? I prey þe, ren forth wit alle hast, and
among so mucche ioye antermete þe sumwhat, val adoun byfoore þe feet of 625
þyse blessyd wymmen, and in þat onys wombe honoure þyn husbonde Criste,
and in þat oprys wirschipe His frend, sein Ihon.

And after þis, wayte whan Marie goþ to Bethleem, and ren after wit
meek deuocioun; and whan sche turned into þilke pouere ostage to bern
here child, pote þe forþ and doo what seruise þat þu canst: and whanne 630
þilke faire baby is ilappyd in an oxe-stalle, berst out into a voys
of gladnesse wit Ysaie and sey: Paruulus natus est nobis, filius datus
est nobis.

And þanne wit alle reuerence beklep sum party of þilke swete
stalle þer þy zunge husbonde lyþ in, and after let loue ouercome schame 635
and driwe away drede, and baldely go forþ and þrast þi lippen to þilke
tendre feet of Crist, kissyngge hem wit al þyn herte ofte-tyme er þu
reste.

And whan þis is doon, taak heede enterly in þy sowle þe walkyngge of
þe scheperdys, behold þe oostes of angeles syngyngge and wurschepyngge, 640
and to here melodye auntere þe to pote forþ þi voys and sey: Gloria in
excelsis Deo, et in terra pax hominibus, bone voluntatis.

L. 630. to bern here child 7 repeated in MS, and cancelled
L. 630. canst 7 MS canst'

30. Noli in tua meditatione magorum munera praeterire,
nec fugientem in Aegyptum inomitatum relinque.

Opinare uerum esse quod dicitur, eum a latronibus depre-
935 hensum in uia, et ab adolescentuli cuiusdam beneficio ereptum.
Erat is, ut dicunt, principis latronum filius, qui praeda potitus
cum puerulum in matris gremio conspexisset, tanta ei in eius
speciosissimo uultu splendoris maiestas apparuit, ut eum
supra hominem esse non ambigens, incalescens amore am-
940 plexatus est eum, et: O, inquit, beatissime paruulorum, si
aliquando se tempus obtulerit mihi miserendi, tunc memento
mei, et huius temporis noli obliuisci. Ferunt hunc fuisse
latronem qui ad Christi dexteram crucifixus, cum alterum
blasphemantem corripuisset, dicens: Neque tu times Deum
945 quod in eadem damnatione es, et nos quidem iuste, nam digna
factis recipimus. Hic autem nihil mali fecit. Conuersus
ad Dominum, eum in illa quae in puerulo apparuerat intuens

And in þy meditacioun þu schalt nouzt forzite þe offryngge
of þre kynges; and also whan vre lady for drede of Herowd fleþ into
Egypte wit here child in here lappe, let here not goon alone, bot go
forþ wit here, and haue on opinion þat þis is soþ þat I schal now
talle to þe.

645

Narracio bona. /

Whanne hure lady wente to Egiptewarde, she was [itake] of
þeues. And among hem þe maister-þef hadde a sone, whic sterte to
vre lady and vндыde here lappe, and þer he fand here swete child
liggyngge. And þer come swliche lemes of lizt and britnesse out of
His blessedde fas, þat þis þef wyste wel in his herte þat þis child,
was of grettere magesté þan anopur pur man; and for greet loue he
kleppede Hym in his armes and kyst Hym, seyinge deuoutly in þis
wyse:

f.v.v.

651

655

"O þu most blessedde babe among alle þat euere were; heraftur
whanne þu cumst to þy grete lordschipe, in caas þu see me euere at
eny myscheef, help me and haue myende of þis tyme, for I wyl kepe þe
and þy moder harmles."

660

Suster, it is iseyd þat þis was þilke þef þat hyngge on Cristes
rizt syde, wiche vndernam þat oper þat hyngge on His left syde,
seyingge to hym, as it is iwryten in þe gospel, in þis wyse:

Neque tu times Deum, quod in eadem damnacione es? Et nos
quidem iuste, nam digna factis recepimus: hic vero nichil mali gessit
etc.

665

And þoo wit gret meknesse and contricioun he turnyde hym to
Criste, and seingge þe same schynyngge and briztnesse þat he hadde

maiestate, pacti sui non immemor: Memento, inquit, mei, cum
veneris in regnum tuum. Itaque ad incentium amoris haud
 950 inutile arbitror hac uti opinione, remota omni affirmandi
 temeritate.

Praeterea nihilne tibi suavitatis aestimas accessurum, si
 eum apud Nazareth puerum inter pueros contempleris, si
 obsequentem matri, si operanti nutricio assistentem in-
 955 tuearis?

31. Quid si duodennem cum parentibus Ierosolyman ascen-
 dentem, et, illis redeuntibus et nescientibus in urbe remanen-
 tem, per triduum cum matre quaesieris? O quanta copia fluent
 lacrymae, cum audieris matrem dulci quadam increpatione
 960 filium uerberantem: Fili, quid fecisti nobis sic? Ecce pater tuus
et ego dolentes quaerebamus te?

Si autem Virginem sequi quocumque ierit delectet, altiora

longe byfore iseye in His face in His moder lappe, wit alle þe veynes
of his herte he cryede: Memento mei, Domine, dum veneris in regnum
tuum - þat is to seyn: "Lord, haue myende of me whan þu comest into
þy kyndom!"

And forsoþe, Crist forzat not Is couenaunt, for He answerede anoon
and seyde: Amen dico tibi, hodie mecum eris in paradyso.

675

Suster, to stire þe to more tendrenesse of loue, haue an
opinioun þat þis tale is sop.

And hit schal be non harm to þe alþouȝ þu beþenke þe how þy zunge
husbonde Crist, while He was child, childly and myryli pleyde Hym among
oper children at Nazareth, and operwhyle hou seruisable He was to His
moder, and anoþer tyme how swete and gracious He was to His nursche.

680

Capitulum sextumdecimum

And, suster, wanne after þat He is twelf ȝer old, and goþ to
Ierusalem into þe temple wit His fadur and His moder and, hem
vnwytyngge, leueþ in þe citee þre dayes behynde, as þe gospel seyþ;
zif þu wilt bysyly seke Hym þyse þre dayes, gode suster, what sorwe
schalt þu haue? How manye bitere teres schulle renne out of þyn ezen,
whanne þu byzenkeste of þe sorwe of His moder Marie, whanne sche hadde
iloste so dire a child? And after, whan sche hadde ifounde Hym syttyngge
among þe doctoures in þe temple, how pytously sche smot Hym, as hit were,
wit þis mornful vndernymyngge:

685

Fili, quid fecisti nobis sic? Ecce pater tuus et ego dolentes
querebamus te.

And vu[r]þermore, zif þu folwe þis blessed mayde whider þat euer

eius et secretiora scrutare, ut in Iordane flumine audias in
 uoce Patrem, in carne Filium, in columba uideas Spiritum
 965 sanctum. Ibi tu ad spirituales inuitata nuptias, sponsum
 suscipis datum a Patre, purgationem a Filio, pignus amoris
 a Spiritu sancto.

Exinde solitudinis tibi secreta dicauit, sanctificauit ieiunium,
 ibi subeundum docens cum callido hoste conflictum.
 970 Haec tibi facta, et pro te facta, et quomodo facta sunt medi-
 tare, et imitare quae facta sunt.

Occurrat iam nunc memoriae mulier illa deprehensa in
 adulterio, et Iesus rogatus sententiam quid egerit, quidus
 dixerit recordare. Cum enim scribens in terra, terrenos eos non
 975 caelestes prodidisset: Qui sine peccato est, inquit, uestrum,
primus in illam lapidem mittat. Cum uero omnes sententia
 terruisset, et expulisset e templo, imaginare quam pios oculos
 in illam leuauerit, quam dulci ac suauis uoce sententiam absolu-
 tionis eius protulerit. Puta quod suspirauerit, quod lacrymatus
 980 sit cum diceret: Nemo te condemnauit, mulier? Nec ego te
condemnabo.

Felix, ut ita dicam, hoc adulterio mulier, quae de praeteritis
 absoluitur, secunda efficitur de futuris. Iesu bone, te dicente:

sche gob, þu mi3th ascherche mor heyzere priuitees; and þanne in flem 695
Iordan þu mi3t hiere þe fadur in voys, þe sone in verray flehs, and
see þe holy goste in liknesse of a douve.

And þer, suster, at þylke gostly breedale þu mi3t vnderfonge
þyn husbounde izyue of þe fader, purgacioun of þe sone, and receyue þe
bond of loue of þe holy goste. 700

Aftur þis many day þy spouse Crist gob into desert, 3yuyngge þe ensauple
to fle blast and bost of þe wordle; þer He fastyde fourty dayes, and
was tempted of þe deuel, techyngge vs wrecchen what conflit we mote
haue and batayle azens vre gostly enemy. How þat þyse þyngges were
ido to þe and for þe I prey þe tak good heede, þat þu mowe do þerafter. 705

Let renne also to þy myende þilke wrecchede wymman þat was itake
in avoutrye, as þe gospel telleþ, and beþenk þe entierly what Ihesus
dude and wat He seyde whanne He was prey3id to 3yue þo doom azens here.

Furst He wroot in þe irþe. - and in þat He schewede þat þey where
irþely þat hadde acused heore; and þanne He seyde: Qui sine peccato 710
est vestrum, primus in illam lapidem mittat.

Whan þis sentence hadde agast hem alle, and dryuen hem out of
þe temple, beþenke þe how pytous and how godly ezen Crist cast vpon here,
wit how softe and swete voys He asoyled here. Trowst þu not þat He
si3zyde, trowst þu not þat He wiep wit Is blessedede ezen whan He seyde: 715
Nemo te condemnauit, mulier? Nec ego te condemnabo.

And 3if I schal seye hit, iblessyd was þis wumman þat was þus
founden in swich avoutrye, þe which was asoyled of Crist of semes
þat where apassed, and ymaad syker of tyme tocomyngge.

L. 698. vnderfonge / MS vnderfoude; cf. L. suscipis

L. 706. wymman / MS wymmen; cf. L. mulier

Non condemnabo, quis condemnabit? Deus qui iustificat, quis
 985 est qui condemnet? Audiatur tamen de caetero uox tua:

Vade, et iam amplius noli peccare.

Iam nunc domum ingredi Pharisaei, et recubentem ibi
 Dominum tuum attende, accede cum illa beatissima peccatrice
 ad pedes eius, laua lacrymis, terge capillis, demulce osculis, et
 990 fove unguentis. Nonne iam sacri illius liquoris odore perfunde-
 ris?

Si tibi adhuc suos negat pedes, insta, ora, et grauidos
 lacrymis oculos attolle, imisque suspiriis inenarrabilibusque
 gemitibus extorque quod petis. Luctare cum Deo sicut Iacob,
 995 ut ipse se gaudeat superari. Videbitur tibi aliquando quod
 auertat oculos, quod aures claudat, quod desideratos pedes
 abscondat. Tu nihilominus insta opportune, importune, clama:
Vsquequo auertis faciem tuam a me? Vsquequo clamabo, et non
 exaudies? Redde mihi, Iesu bone, laetitiam salutaris tui, quia
 1000 tibi dixit cor meum: Quaesiui faciem tuam, faciem tuam, Do-
mine, requiram. Certe non negabit pedes suos uirgini, quos
 osculandos praebuit peccatrici.

Gode Ihesu, whanne þu seyst "I nel not dampne", ho is it þat may 720
 dampne? Whan God iustefyep, ho may acuse? Bote napeles, þat noman be to
 bold herfore, let þe voys of Crist be herd, þat comeþ after - what is
 þat? Vade, et iam amplius noli peccare - "Go, and loke þu neuere haue
 wyl to doo no synne."

þanne after þis go forþ into Symons hows þe pharise, and auyse þe 725
 wel how godly Crist syt þer ate mete; and pryuely stele forþ wit þilke
 blessedde synnere, Marie Magdeleyn, and whasch Cristes feet wit hote terys,
 wype hem wit þe herys of þyn heed, ley to softly þyn ezen, and at þe
 laste anoynte hem wit spiritul oynement.

Lord, suster, whoþer þu haue no gostly smel in þy sowle of þis 730
 precious liquour?

Bote in caas for þyn vnwurþynesse þyn husbonde Crist trawþ away His
 feet, and foucheþ not saaf þat þu kysse hem; stand stille, napeles, stedefastly
 and pray mekly, sete þyn ezen on Hym al forsmoteryd wyt terys, and wit
 depe si3zyngges and pytous cryingge cacche of Hym þat þu coueytest. 735
 Wrastle irnestly wit þy God as Iacob dede, for feyþfully He wil be glaad
 þat þu ouercome Hym.

For happily it schal seme þe at sum tyme þat He cast away Is ezen
 fro þe, þat He closeþ Is heren and wil not hiere þe, þat He hedip His
 feet for þu schuldest not kysse hem; bote for al þis loke þu abyde stille, 740
 and gredyly cry to Hym witowte cessaynge:

Vsquequo auertis faciem tuam a me? Vsquequo clamabo, et non exaudies?
Redde michi, bone Ihesu, leticiam salutaris tui, quia tibi dixit cor meum:
Quesiui faciem tuam, faciem tuam, Domine, requiram.

And hardely I dar boldely seyn þat He wyl not denye His feet to þe, 745
 þat art a mayde, wan He grauntede hem to be kyst of a synful womman.

Sed domum illam non praeteribis ubi per tegulas paralyticus ante pedes eius submittitur, ubi pietas et potestas obuiauerunt sibi. Fili, inquit, remittuntur tibi peccata tua. O mira clementia, o indicibilis misericordia. Accepit felix remissionem peccatorum, quam non petebat, quam non praecesserat confessio, non meruerat satisfactio, non exigebat contritio. Corporis salutem petebat, non animae; salutem recepit et corporis et animae.

1005

Vere, Domine, uita in uoluntate tua. Si decreueris saluare me, nemo poterit prohibere. Si aliud decreueris, non est qui audeat dicere: Cur ita facis?

1010

Pharisae, quid murmuras? An oculus tuus nequam est quia ipse bonus est? Certe miseretur cui uoluerit. Floremus et oremus ut uelit. Bonis etiam operibus pinguescat oratio, augeatur deuotio, dilectio excitetur. Leuentur purae manus in oratione, quas non sanguis immunditiae maculauit, tactus illicitus non foedauit, auaritia non coinquinauit. Leuetur et cor sine ira et disceptatione, quod tranquillitas sedauit, pax composuit, puritas conscientiae animauit.

1015

1020

Sed nihil horum paralyticus iste legitur praemisisse, qui

Loke also þat þu forzyte not þilke hows þer þilke man ysmete wit þe palsye was lete adoun þorouz þe teyls tofore þe feet of Ihesu, where pyté and power mette togydere. Fili, inquit, remittuntur tibi peccata. "Sonē", seyþ Crist, "þy synnes beþ forzyue þe." 750

A, Ihesu, þy wundurful pyté, þy mercy þat may not be told! Þis synful wrecche hadde remissioun of his synnes, þe whiche outwardly he ne askede nouzt, ne duely ne hadde not deseruyd; he askede hele of body, and mercyful Criste grauntede hym hele boþe of body and sowle.

Now iwis, good God, lyf a[n]d deþ is in þy hondes: zif þy wil be to saue me, may noman forbede hit; zif þu wilt fynally dampne me, noman may be so bold to aske þe: "Why dost þu so?" 755

Zif þe enuyous pharyse gruccheþ þat Crist is so merciabile to forzyue a synful man his synnes, anon Crist Hymself smyt hym in þe face and seyþ: An oculus tuus nequam est, quia ego bonus sum. For certes, Crist wyl haue mercy of whom þat Is wille is, maugré þe pharises face. 760

And þerfore, þat Cristes wyl be forto save vs and haue mercy vpon vs, let vs wepen, cryen and preyen. And þat oure preyere mowe be þe vattere, let it be vnder set wyþ gode dedys, and in þat wyse let oure deuocioun be acresyd, and brennyngge loue isteryd to Godwarde. 765

In oure preyeres let vs lefte vp vre clene handys, þe wyche no blood of synne haad defoyled, noon vnclene touchyngge haad asteynt, noon auarice haad withdrawe.

Let also vre herte be left vp witoute wrapþe, witoute stryf, þat tranquillité hap put in reste, pees haad imaad fair, clenness of conscience haad yquyked. Bote noon of alle þyse rede we þat þis man hadde þat was in 770

tamen legitur remissionem peccatorum meruisse.

1025 Haec est ineffabilis misericordiae eius uirtus, cui sicut blasphemum est derogare, ita et hoc sibi praesumere stultissimum. Potest cuicumque uult hoc ipsum efficaciter dicere quod dixit paralytico: Dimittuntur tibi peccata tua, sed quicumque sine suo labore, uel contritione, uel confessione, uel etiam oratione, sibi hoc dicendum expectat, nunquam ei remittuntur peccata.

1030 Sed exeundum est hinc et ad Bethaniam ueniendum, ubi sacratissima foedera amicitiae auctoritate Domini consecrantur. Diligebat enim Iesus Martham et Mariam et Lazarum. Quod ob specialis amicitiae priuilegium qua illi familiariori adhaerebant affectu dictum, nemo qui ambigat. Testes sunt lacrymae illae dulces, quibus collacrymatus est lacrymantibus, 1035 quas totus populus amoris interpretabatur indicium, Vide, in-quiens, quomodo amabat eum.

Et ecce faciunt ei coenam ibi, et Martha ministrabat, Lazarus autem unus erat ex discumbentibus, Maria autem sumpsit alabastrum unguenti, et fracto alabastro, effudit 1040 super caput Iesu.

Gaude, quaeso, huic interesse conuiuio; singulorum distingue officia: Martha ministrabat, discumbit Lazarus, ungit Maria. Hoc ultimum tuum est. Frange igitur alabastrum cor-

þe palsye, þat I spak of byfore; and neuere þe lattere he gaat pleyne remissioun of his synnes. And certes, þis is þe wondrousful vertu of þe grete mercy of God; to þe whiche mercy, as it is a bitter blasphemye to wipseyne, so it is a woodschipe to haue to gret [hope] þerof. 775

For it is no doute, God may seye to whom Hym euere lest þe same þat He seyde to þis paltyk man: "Sone, þy synnes beþ forzyue þe." Bote who þat euere abydeþ þat þis be iseyd to hym, witouten his grete trauayle, witoute verrey contricioun, witoute open confessioun and clene preyere - witoute fayle his synnes schulle neuere be forzyue hym. 780

Capitulum XVII

Bote, suster, let vs now gon hennys and gawe to Bethanye, to þilke blessyde feste of Ihesu and Marthe, Marie and Lazar, wher blessyde bondes of loue and frendschipe be þe auctorité of Crist were ysacryd. 785

þe gospel seyþ: Diligebat Ihesus Martham, etc. - Ihesus louede Marthe, Marie and Lazar; and þat þis ne was iseyd for a greet priuilegie of special loue, noman is þat douteþ. For ywis, Ihesu louede hem feruently; þat witnessede wel þilke swete and tendre terys þat He wepte wit hem for Lazar, whanne þat he was deed - þe wyche terys al þe poeple vnderstood wel þat it was a gret signe of gret loue, whanne þey seyde: Ecce quomodo amabat eum, etc. 790

Bote now, forto speke of þis feste þat þyse þre, as þe gospel seiþ, made to Ihesu: Marthe seruyde, Lazar was oon of hem þat saat, Marie Magdeleyne tooke an alabaustre box of precious oynement and altobarst 795

L. 775. hope] MS omits; cf. L. praesumere

L. 779. witoute] MS
witoute witoute

dis tui, et quidquid habes deuotionis, quicquid amoris, quid-
 1045 quid desiderii, quidquid affectionis, totum effunde super Spon-
 si tui caput, adorans in Deo hominem, et in homine Deum.

Si fremit, si murmurat, si inuidet proditor, si perditionem
 uocat deuotionem, non sit tibi curae. Vt quid, ait, perditio
 1050 haec? Posset hoc unguentum uenundari multo, et dari pauperi-
bus. Pharisaeus murmurat, inuidens paenitenti; murmurat
 Iudas, inuidens unguenti. Sed iudex accusationem non recepit,
 accusatam absoluit. Sine, inquit, illam, bonum enim opus
operata est in me. Laboret Martha, ministret, paret hospitium
 peregrino, esurienti cibum, sitiendi potum, uestem argenti.
 1055 Ego solus Mariae, et illa mihi, mihi totum praestet quod habet,
 a me quidquid optat expectet.

Quid enim? Tu ne Mariae consulis relinquendos pedes, quos
 tam dulciter osculatur! Auertendos oculos ab illa speciosissi-
 ma facie quam contemplatur, amouendum auditum ab eius
 suauis sermone quo reficitur?

þe box and helde þe oynement on Ihesu heed.

Suster, be glad wit al þyn herte to be at þis feste, and tak good hied, I preye þe, of euery mannes offys; for Marthe ministreþ, Lazar syt, Marie anoynteþ. Suster, þis laste is þyn offys; and þerfore brek þe alabastre box of þyn herte, and al þat euere þu hast or myzt haue of 800 deuocioun, of loue, off affeccoun, of gostly desir, of eny maner spiritual swetnesse, altogydere scheed hit on þy spouses heed, wurschepynge verrey man in God, and verrey God in man.

And þeyz Iudas þe treytour grynte wit his teþ and alþou3 he grucche, þou3 he be enuyous and skorne þe and seye þat þis oynement of 805 spiritual deuocioun is not bote ilost; haue þu neuere fors - Vt quid, ait Iudas, perdicio hec? Posset hoc vnguentum venumdari multo, et dari pauperibus. And þis is þe voys of manye men now-aday.

Bote what? þe pharyse grucchede, hauynge enuye of Marye, verrey penaunt; Iudas gruccheþ, / hauynge enuye of þe precious oynement; f.vi.: napeles, trewely, He þat was ryztful and mercyful iugge, He acceptede 811 not þis accusacioun; bote here þat was accused, þat was Marie Magdeleyne, He asoylede and excusyde. Sine, inquit illam, opus enim bonum operata est in me - "Suffre here doo", seyþ Crist, "for sche had ydoo a good dede in me". 815

Let Marthe þerfore trauayle owtwardly and mynystre in owtward ocupacioun, let here receyue pilgrymes, 3yue þe hungry meete, þe þursty drynke, clopyngge to þe nakede, and so forþ of oþre; bote let Maryes partye suffice to me, and I wil be entendaunt to here.

Whoper eny man wolde conseyle me forsake þilke feet of Ihesu, 820 þat Marie so swetly kyssede; or þat I schulde turne away myn ezen fro þat blessyde face so fair and frehs, þat Marye so entierly behaldeþ; or elles þat I schulde turne away myn erys fro þylke sauery talkyngge of Criste, of þe whiche so

Sed iam surgentes, eamus hinc. Quo? inquis. Certe ut insidentem asello caeli terraeque Dominum comiteris, tantaque fieri pro te obstupescens, puerorum laudibus tuas inseras, clamans et dicens: Hosanna Filio Dauid, benedictus qui uenit in nomine Domini.

Iam nunc ascende cum eo in coenaculum grande stratim, et salutaris coenae interesse deliciis gratulari. Vincat uerecundiam amor, timorem excludat affectus, ut saltem de micis mensae illius eleemosynam praebet mendicanti. Vel a longesta et quasi pauper intendens in diuitem, ut aliquid accipias extende manum, famem lacrymis prode.

Cum autem surgens a coena, lintei se praecinxerit, posueritque aquam in peluim, cogita quae maiestas hominum pedes abluit et extergit, quae benignitas proditoris uestigia sacris manibus tangit. Specta et expecta, et ultima omnium tuos ei pedes praebe abluendos, quia quem ipse non lauerit non habebit partem cum eo.

Quid modo festinas exire? Sustine paululum. Vides ne? Quisnam ille est, rogo te, qui supra pectus eius recumbit, et in sinu eius caput reclinat? Felix quicumque ille est. O, ecce

fulsumly Marie is ived? I suppose, nay. Bote now, suster, let vs
 aryse and walke ennys. "Whidur?", seyst þu? Certes, þat þu mowe folwe 825
 þy meke husbonde, Hym þat is Lord of heuene and irþe, sittynge so homly
 vp an asse; and beyngge as hit were astonyed of þe grete honour and
 reuerence þat is idoo to Hym in which aray, amang þe worschipyngge of
 þilke deuoute children of Ebru pote forþ þat þu canst doo, and cry:
Osanna filio Daud, benedictus qui venit in nomine Domini. 830

And þanne walke forþ into þat faire large halle frehsly istrowed
 and adizt for Cristes soper a Schereþursday, ant þonke þy God þat þu
 mowe come to swych a feste. Let loue ouercome schome, let stedefast
 affeccion exclude al drede and preye, þat þu mowe, sum almesse of þoo
 crummes þat ben o þat blessyde boord. Or elles, suster, stond avier, and 835
 as a pore wrecche poryngge on a gret lord, pote forþ þyn hand, þat þu
 mowe sumwhat gete, and let biter terys move þilke pytous lord to
 haue pyté of þyn hungur.

And whanne Crist aryst fro þe soper, gurdyngge Hymself aboute wit
 a lynnene cloþ, and put water into a basyn, beþenk how wondrousful was þat 840
 magesté of God, þat wysce and also wypede so ententily synneful memnes feet,
 and how gret a benignyté it was to handlen wit His holy handys þe feet of
 Iudas, His cursede traytour.

Abid hirvpon, suster, and beþenk þe wel, and ate laste of alle pote
 forþ deuoutly þyn oune feet, to be whasschen as oþre ben - for, certes, he 845
 þat is not iwhasschen and ymaad clene of Hym, he schal haue no partye
 wit Hym in blisse.

Suster, hast þu eny haste to hye hensward? Abid a while, I prey
 þe, and taak good kep ho it is þat lenep hym so boldely to Cristes brest
 and slepþ so sauerly in His lappe. Iblessyd is þat man, what euere he 850

video: Ioannes est nomen eius. O Ioannes, quid ibi dulcedinis, quid gratiae et suauitatis, quid luminis et deuotionis ab illo haurias fonte edicito. Ibi certe omnes thesauri sapientiae et scientiae, ibi fons misericordiae, ibi domicilium pietatis, ibi
 1085 fauus aeternae suauitatis. Vnde tibi, o Ioannes, omnia ista? Numquid tu sublimior Petro, Andrea sanctio, ac caeteris omnibus apostolis gratior? Speciale hoc uirginitatis priuilegium, quia uirgo es electus a Domino et ideo inter caeteros magis dilectus.

1090 Iam nunc exulta, uirgo, accede propius, et aliquam tibi huius dulcedinis portionem uendicare non differas. Si ad potiora non potes, dimitte Ioanni pectus, ubi eum uinum laetitiae in diuinitatis cognitione inebriet, tu currens ad ubera humanitatis, lac exprime quo nutriaris.

1095 Inter haec cum sacratissima illa oratione discipulos commendans Patri dixerit: Pater, serua eos in nomine tuo, inclina caput ut et tu merearis audire: Volo ut ubi sum ego, et illi sint mecum.

1100 Bonum tibi est hic esse, sed exeundum est. Praecedit ipse ad montem Oliueti, tu sequere.

Et licet assumpto Petro et duobus filiis Zebedaei ad secretiora secesserit, uel a longe intuere, quomodo in se nostram

bee. A, now I haue aspyed; certayn and witowte doute, Ihon is is name.

Now, goode seynt Ihon, what swetnesse, what grace, what lizt, what deuocion, what goodnesse þu drawst vp of þat euere-wellyngge welle Criste, I prey þe tel me, zif hit be þy wylle. Certayn, þer 855
 þer alle þe tresores off whit and of wysdom, þer is welle of mercy, hows of pyté, hony of euerelestyngge swetnesse. A, a, swete and diere disciple, wher hast þu geten al þis? Art þu hezzere þan Petre; holiere þan Andrew; more accepted þan alle þe apostles?

Trewely, þe grete pryuylegie of þy chasteté hap igete al þis 860
 dignité, for þu were ichose a mayde of God, and þerfore among alle opre þu art most iloued.

Now, suster, þu art clene mayde, be glad and reuerently go nyer and chalange sum partye of alle þis swete wurþynesse. And zif þu darst 865
 auntre þe no furþere, let þilke pryué disciple Ihon slepe stille at Cristes brest, and let hym drynke þe precious wyn of ioye in knowyngge of þe grete godheede; and ren þu, suster, to þe pappys of His manhede, and þerof suk out melke, þat þu mowe gostly be fed in þenkyngge what He dude for vs in vre flehs.

And amang al þis, whan Crist byfore His passioun commendede His 870
 disciples to þe fader in þat holy orisoun, whan He seyþ: Pater, serua eos in nomine tuo; mekely enclyne þyn heed, þat þu mowe hiere þe same oryson yseyd to þe fader for þe.

I trowe hit were ryth myrre for þe to abyde hir stille; bote 875
 certayn, suster, zith þu most forþere. And þerfore, whan Crist gob tofore to þe mount of Olyuet in blody anguyssche, to maken His preyere, folwe after, and þouz He take no mo wit Hym bote Petre, Iames and Ihon, and wit hem gob into a pryué place, zit at þe hardeste behald aver how

transtulerit necessitatem. Vide quomodo ille cuius sunt
 omnia, pauere incipit et taedere: Tristis est, inquam, anima
 1105 mea usque ad mortem. Vnde hoc, Deus meus? Ita compateris
 mihi te exhibens hominem, ut quodammodo uidearis nescire
 quod Deus es. Prostratus in faciem oras, et factus est sudor
 tuus sicut guttae sanguinis decurrentis in terram. Quid stas?
 Accurre, et suavissimas illas guttas adlambe, et puluerem
 1110 pedum illius linge. Noli dormire cum Petro, ne merearis
 audire: Sic non potuisti una hora uigilare mecum?

Sed ecce iam proditorem praeuuntem impiorum turba sub-
 sequitur, et osculum praebente Iuda, manus iniciunt in Domi-
 num tuum. Tenent, ligant, et illas dulces manus uinculis
 1115 stringunt. Quis ferat? Scio, occupat nunc cor tuum pietas,
 omnia viscera tua zelus inflammat. Sine, rogo, patiatur, qui
 pro te patitur. Quid optas gladium? Quid irascaris? Quid in-
 dignaris? Si instar Petri cuiuslibet aurem abscideris, si ferro
 brachium tuleris, si pedem truncaueris, ipse restituet omnia,

goode God took vpon Hym vre wrecchidnesse; tak heede how He þat is Lord
of alle bygynþ, after þe manhoode, to be agast, and seyþ: Tristis est 880
anima mea vsque ad mortem.

My goode lord God, what is þis? Hit semeth þat þu hast so greet
compassioun of me, þat þu louest me so muche, bycomynge man for me,
þat as hit were þu hast forzyte þat þu art verrey God. þu falst adoun
longstreyt in þy face and preyest for me, and also for anguyssche þu swast 885
so greuously þat it semeth dropes of blood renmyngge down on þe irþe.

Wheraboute standest þu, suster? Ren to, for Godys sake, and suk
of þe swete blessyde dropes, þat þey be not spild, and wyþ þy tounge likke
away þe dust of Hiis feet.. 3if þu canst do nomore, loke þu slepe not,
as Petre dede, anaunter þat þu hiere þilke mornful vndernymyngge þat 890
Crist putte to Petre: Sic non potuisti vna hora vigilare mecum?-
"Mi3test þu not wake on houre wit me?", seiþ Crist.

And anon after þis behald how Iudas þe traytour geþ before, and
which a cursyd compaynye of Iewes comeþ after; and þer at þe gylous
cus of þis treccherous traytour tak heede how þey setteþ handes on þy 895
Lord, and how fersly þey toteryþ Hym and drawyþ Hym forþ as a þef, how
cruelly þey streyneþ and byndeþ wit coordes þoo swete tendre handes.
Alas, ho may suffre þis?

Suster, I whot wel þat pyté okepyed now al þyn herte, sorwe and
compassioun haþ set alle þy boweles ariere. Bote napeles, suster, 3it 900
suffre a while, and let Hym deyze for þe, þat þus wyl deye. Draw
neþer staf ne swerd, haue noon vnwys indignacioun,

For alþouz þu woldest, as Petre dede, kitte of eny mannes hiere,
þouz þu smyte of arm or lege, certes, Crist wil restore al þise, as He
dede Malkes ere; 3e, and þouz þu woldest, forto avenge þyn husbonde, 905

1120 qui etiam si quem occideris absque dubio suscitabit.

Sequere potius eum ad atrium principis sacerdotum, et speciosissimam eius faciem, quam illi sputis illiniunt, tu lacrymis laua. Intuere quam piis oculis, quam misericorditer, quam efficaciter tertio negantem respexit Petrum, quando ille
 1125 conuersus, et in se reuersus, fleuit amare. Vtinam, bone Iesu, tuus me dulcis respiciat oculus, qui te totiens ad uocem ancillae procacis, carnis scilicet meae, pessimis operibus affectibusque negaui.

Sed iam mane facto traditur Pilato. Ibi accusatur et tacet,
 1130 quoniam tanquam ouis ad occisionem ducitur, et sicut agnus coram tondente se, non aperuit os suum. Vide, attende quomodo stat ante praesidem, inclinato capite, demissis oculis, uultu placido, sermone raro, paratus ad opprohria et ad uerba promptus.

1135 Scio non potes ulterius sustinere, nec dulcissimum dorsum eius flagellis atteri, nec faciem alapis caedi, nec tremendum illud caput spinis coronari, nec dexteram quae caelum fecit et terram arundine dehonestari, tuis oculis aspicere poteris.

slen eny man, witoute douzte He wil areyse hym fro deþ to lyf.

Let be al þis þerfore, suster, and folwe Hym forþ to þe
 prince of prestys halle þat He was ydemed in; and þat fayrest face þat
 euere was, þe whiche þe cursede Iewes defoyleþ wit here foule
 spatelyngge, þu whash hit wit terys of þyn ezen. 910

Behenk þe wit how pytous ezen and how goodly, how mercyfully He
 lokede vpon Petre whanne he hadde forsake Hym; and anon turnede azen to
 hymself and wepte biterly for his sunne.

Oracio compilatoris.

Gode Ihesu, fowche saaf þat þy swete eze moote ones loke 915
 mercifully on me, þat ofte in a maner haue forsake þe þorouz my
 cursyde þowtys and wickede dedys ate cryingge of þe wickede seruaunt,
 my flehs.

Bote now, suster, forþermore on þe morwe þy spouse Crist is itake
 tretourusly to Pilat. þer He is accuseed, and He halt His pees, and 920
 as a schep þat is ilad to his deþ, or as a lomb þat is on scheryngge,
 rizt so He ne openede not Is mouþ.

Avyse þe inwardly and tak tent how bonerly He stant byfore þe
 iugge, wit Is heed enclined, wit His ezen icast adoun, wit good chiere
 and fiewe wurdes, al redy for þi sake to dispysyngge, al redy to harde 925
 betyngge. I am siker, suster, þu mizt not longe suffre þis, þu mizt
 not suffre His comely ryg be so totorn wit schurges, His gracious face
 to be bonyd wit bofattes, His wurschiful heed to be corouned wit scharpe
 thornes to þe brayn, His rizthand, þat made heuen and irþe, be
 dishonested wit a ryed; I wot wel þu mizt not longe dure to see þis wit 930
 þyn ezen.

Ecce educitur flagellatus, portans spineam coronam et
 1140 purpureum uestimentum. Et dicit Pilatus: Ecce homo. Vere
 homo est. Quis dubitet? Testes sunt plagae uirgarum, liuor
 ulcerum, foeditas sputorum. Iam nunc agnosce, Zabule, quia
 homo est. Vere homo est, inquis. Se quid est quod in tot in-
 iuriis non irascitur ut homo, non suis indignatur tortoribus
 1145 ut homo? Ergo plus est quam homo. Sed quis cognoscit illum?
 Cognoscitur certe homo, impiorum iudicia sustinens; sed
 cognoscetur Deus iudicium faciens.

Sero animaduertisti, Zabule. Quid tibi per mulierem uisum
 est agere, ut dimittatur? Tarde locutus es. Sedet pro tribunali
 1150 iudex, prolata est sententia, iam propriam portans crucem
 ducitur ad mortem. O spectaculum! Videsne? Ecce principatus
super humerum eius. Haec est enim uirga aequitatis, uirga regni
eius.

Datur ei uinum felle mixtum. Exuitur uestimentis suis, et
 1155 inter milites diuiduntur. Tunica non scinditur, sed sorte
 transit ad unum. Dulces manus eius et pedes clauis perforan-
 tur, et extensus in cruce inter latrones suspenditur. Mediator

Bote zit napeles behald, after al þis He is ibrouth out al forbled
and beten, beryngge a coroune of þornes on His heed, and a purple
garnement on His body; and þanne seyt Pilat to þe Iewes: Ecce homo -
"Lo, hir is þe man."

935

Iwis, wrecche, a man He is; who douteþ hit? Þe harde betyngge of zouzre
scharpe zerdes, þe wannesse of þe woundes, þe felþe of zouzre stynkynde
spatelynge witnesseth wel þat He is a man.

Bote par caas þu seist to me: "I am syker He is a man; how may it be,
napeles, þat in alle His iniuries He nis not wroþ as a man, He takþ not
vengauce of His turmentours as a man?" Witoute fayle, He is more þanne a
man; He is iproued now a man, suffryngge fals dom of curside schrewes, bote
whanne He schal come Hymself to zyue riztful dom ate day of dome, þanne He
schal be knowe a verrey myztful God.

940

Now, napeles, þe false iugge Pilat sit sollennely in þe iugge-sege,
Ihesu stant pouerly tofore hym, and þe sentence of deþ is zyue azens Hym;
and so, beryngge pitously His owne galewes, He is ilad to þe deþ.

945

A wundurful spectacle! Sykst þu not? Byhold, suster, wat a signe of
princehood and wurschipe þyn husbounde Crist berþ vp His schuldre - as þe
book seyt: Ecce principatus super humerum eius. And certeyn, þat was þe
zerd off þy riztwisnesse and þe sceptre of His kyngdom, as holy scripture
also spekeþ of: Virga equitatis, virga regni tui.

950

Þey casteþ Hym out of His garnemens, and among knytes þey beh
departyd, saue His precious cote þat vre lady hadde iwrouzt witoute seem -
þat was nouzt tokit, bote by lot it fel to oon al hool. þanne among þieves
He was sprad abroad on þe cros, and His swete handes and feet were þirlyd

955

Dei et hominum inter caelum et terram medius pendens, ima
 superis unit, et caelestibus terrena coniungit. Stupet caelum,
 1160 terra miratur.

Quid tu? Non mirum si sole contristante, tu contristaris,
 si terra tremiscente, tu contremiscis, si scissis saxis, tuum cor
 scinditur, si flentibus iuxta crucem mulieribus, tu collacryma-
 ris.

1165 Verum in his omnibus considera illud dulcissimum pectus,
 quam tranquillitatem seruauerit, quam exhibuerit pietatem.
 Non suam attendit iniuriam, non poenam reputat, non sentit
 contumelias, sed illis potius a quibus patitur, ille compatitur,
 a quibus uulneratur, ille medetur, uitam procurat, a quibus
 1170 occiditur. Cum qua mentis dulcedine, cum qua spiritus deu-
 tione, in qua caritatis plenitudine clamat: Pater ignosce illis.

Ecce ego, Domine, tuae maiestatis adorator, non tui corpo-
 ris interfecto, tuae mortis uenerator, non tuae passionis irri-
 sor, tuae misericordiae contemplator, non infirmitatis con-

þou3r wit nayles; þey profriþ Hym drynke corrupt wyn ymedlyd wit galle,
and manye oþre dispitez doþ Hym.

And so He, þat mediatour bytwyxe God and man, hyng in þe myddul
bytwene heuene and irþe, bryngyngge as hit were heuene and irþe 960
togydere.

Heuene is agast, þe irþe wundryþ - and what þu, suster? Certayn, it is
no wunder 3if þu be sorry, seþþe / þe sunne þat is vnresonable is sorry. f.vi.
3if þe irþe tremble and quake, what wundur þey þu tremble? 3yf harde
flyntes altocleueþ, wat woundur þou3 þyn herte toburste? Seþþe 965
straunge wummen stondeþ bysyde þe cros and wepeþ, what merueyl þey þu
wepe for sorwe of so pytous deþ? Bote among alle þyse þyngges haue good
consideracioun of þilke mylde herte of Crist - what paciencie, what benigneité,
what pyté it kepte alwey in His torment. He takþ non heede of His iniurie,
He makþ no fors of His bitere peynes, He ne chargeþ not þe vilanyes and 970
þe dispyt þat beþ doo to Hym. He takþ no reward of al þis, bote He haþ
pité and compassioun of hem þat doþ Hym to Hys passioun, He agreyþeþ
salue for hem þat 3yuen Hym smarte woundes, and had procured hem lyfe
þat beþ abou3te to revyn Hym þe lyf and putte Hym to þe deþ.

Wit how swetnesse of herte, trowest þu, wyþ wat mildenesse of alle His 975
spirit, wit how gret fulsumnesse of charyte crieþ He to þe fadur and
seiþ: Pater, ignosce illis - "Fader, for3if hem."

Oratio compilatoris

Benigne Ihesu, lo me hir, a symple and deuout wurschipere of þy
maiesté and not sleere of þy body, adorour of þi spytous deþ and not 980
skornere of þy passioun, a stedefast knowelechere of þy grete mercy and
not despisere of þyn infirmité þat þu hast itake of mankynde; and þerfore I

L. 957. þey J MS þer

L. 976. of alle His spirit J MS of alle His of al spirit

1175 temptor. Interpellet itaque pro me tua dulcis humanitas,
 commendet me Patri tuo tua ineffabilis pietas. Dic igitur,
 dulcis Domine: Pater, ignosce illi.

At tu, virgo, cui maior est apud Virginis Filium confidentia
 a mulieribus quae longe stant, cum Matre uirgine et discipulo
 1180 uirgine accede ad crucem, et perfusum pallore uultum cominus
 intuere. Quid ergo? Tu sine lacrymis, amantissimae dominae
 tuae lacrymas uidebis? Tu siccis manes oculis, et eius animam
 pertransit gladius doloris? Tu sine singultu audies dicentem
 Matri: Mulier, ecce filius tuus, et Ioanni: Ecce mater tua, cum
 1185 discipulo matrem committeret, latroni paradisum promitte-
 ret?

Tunc unus ex militibus lancea latus eius aperuit, et exiuit
 sanguis et aqua. Festina, ne tardaueris, comede fauam cum

prey þe þat þy swete blessyd manhoode mote preye for me, and þat þy
wunderful pité mote commende me to þy fader. Swete Ihesu, sey for
me, þat wyþ mek herte wurschipe þy passioun and þy deþ, þat þu seydest 985
for hem þat putte þe to þy deþ. Merciful Lord, sey ones for me to þy
fader: Pater, ignosce illi.

And þu, mayde, þat schuldest haue mor ful trest on þis maydenes
sone Crist, wyþdraw þe fro þoo wummen þat stondeþ aver, as þe gospel
sayþ, and wit Marie, moder and mayde, and seynt Ihon, also a clene 990
mayde, go sadlyche to Cristes cros and byhold avysily how þilke face,
þat angeles haueþ delyt to loke in, is bycome al dym and paal. Cast
also þyn ege asyde to Maries cher, and loke how here fresche maydenly
visage is al tobollen and forsmoteryd wit terys.

Lord, suster, whoþer þu schulle stonde bysyde wit drie ejen, 995
whanne þu sikst so manye salte teris lassche adoun so vnmesurably
ouer here rodye chekes? Mizt þu be witowte sobbyngge and whepyngge,
whanne þu sikst a swerd of so scharp sorwe renne þorouþ here tendre
herte? Mizt þu heere witoute gret pité how straungely Crist [seip]
of seynt Ihon to His moder: "Wumman, lo þer þy sone" - Mulier, ecce 1000
filius tuus; as hoo seynt: "Tak to þe anoþer sone, for I go fro þe"?
And þanne He seyde to seynt Ihon: Ecce mater tua. Was not þis a
mornful þyng to Marie, whan He bitooke so passauntly here þat was
His moder to þe disciple, and beheet a þyef þe blisse of paradys, þat
he schulde be wit Hym þryn þe same day. 1005

After al þis, oon of þe knytes wit a spere persyde His syde
to His tendre herte; and þanne, as þe gospel seyþ, þer cam out blood and
water. Hye þe, suster, hye þe and tarye þe not, foonde forto gete þe

melle tuo, bibe uinum tuum cum lacte tuo. Sanguis tibi in
 1190 uinum uertitur ut inebrieris, in lac aqua mutatur ut nutriaris.
 Facta sunt tibi in petra flumina, in membris eius uulnera, et
 in maceria corporis eius cauerna, in quibus instar columbae
 latitans et deosculans singula ex sanguine eius fiant sicut uitta
 coccinea labia tua, et eloquium tuum dulce.

1195 Sed adhuc expecta donec nobilis iste decurio ueniens,
 extractis clauis manus pedesque dissoluat. Vide quomodo
 felicissimis brachiis dulce illud corpus complectitur, ac suo
 astringit pectori. Tunc dicere potuit uir ille sanctissimus:
Fasciculus myrrhae dilectus meus mihi, inter ubera mea com-
 1200 morabitur. Sequere, tu, preciosissimum illum caeli terraeque
 thesaurum, et uel pedes porta, uel manus brachiaque sustenta,
 uel certe defluentes minutatim preciosissimi sanguinis stillas
 curiosius collige, et pedum illius puluerem linge. Cerne prae-
 terea quam dulciter, quam diligenter beatissimus Nicodemus
 1205 sacratissima eius membra tractat digitis, fouet unguentis, et

sum of þyse precious liquours, for blood is yturned to þe

172.

into wyn, to do þe confort, and water into melke, to nursche þe
gostly.

1010

þer beþ ymaad to þe fayre fressche rennyngge ryueres in a
stoon, and þat beþ Cristes reede woundes in His bodyly menbris;
and ryzt as in culverhows beþ ymaad holys in þe wal forto warsche
þe culvren in, ryzt so in þe wal of Cristes flehs beþ ymaad nestes 1015
al hoot of blood, þat þu schuldest lotye in and bryngge forþ gostly
bryddes.

Of þis blood, suster, þu scholdest þenke and speke so muche
þat þy lippen schulde be as blood reed, as hit were a reed liste,
and þanne schulde þy talkyngge be sauery and swete to euery man þat 1020
spake wit þe, as þe book seyþ: Eloquium tuum dulce.

Bote now abid what þilke noble knyzt come, Ioseph ab-Arimathie,
and vnlaceþ Cristes handes and feet, softly drawyngge out þe nayles.
Byhald hou he byklippeþ wip his blessyde armes þe swete body of Crist,
and hou faste he streyneþ it to is breste. Forsoþe, þo mizte þis 1025
blessid man wel seye þat þat is iwryte in holy wryt: Fasciculus
mirre dilectus meus michi, inter vbera mea commorabitur.

Go forþ after þis holy man, suster, and folewe þilke precious
tresour of heuene and irþe, and ber vp hand, leg or foot, þat þey
hange not down so pitously, or elles gadere togydere wit al suttilté 1030
þilke holsum dropys of blood þat droppeþ doun of His wou[n]des, and
suke þe dust of His blessyd feet.

Behald furþeremor how swetly and diligently þilke holy man
Nichodeme tretip wit his gentil fynGRES þe sacrede membres of Crist

cum sancto Ioseph inuoluit sindone, collocat in sepulchro.

Noli praeterea Magdalenae deserere comitatum, sed paratis
aromatibus cum ea Domini tui sepulchrum uisitare memento.

O si quod illa oculis, tu in spiritu cernere merearis, nunc super

1210

lapidem reuolutum ab ostio angelum residentem, nunc intra
monumentum, unum ad caput, alium ad pedes, resurrectionis
gloriam praedicantes, nunc ipsum Iesum Mariam flentem et

tristem tam dulci reficientem oculo, tam suauis uoce dicen-

tem: Maria, Quid hac uoce dulcius? Quid suauius? Quid

1215

iucundius? Maria: rumpantur ad hanc uocem omnes capitis

cataractae, ab ipsis medullis eliciantur lacrymae, singultus

atque suspiria ab imis trahantur uisceribus. Maria: o beata,

quid tibi mentis fuit, quid animi, cum ad hanc uocem te

prosterneres, et reddens uicem salutanti inclamares: Rabbi.

1220

Quo rogo affectu, quo desiderio, quo mentis ardore, qua

deuotione cordis clamasti: Rabbi. Nam plura dicere lacrymae

prohibent, cum uocem occludat affectus, omnesque animae

corporisque sensus nimius amor absorbeat.

and anoyntē hem wit swete oynemens, and wit holy Ioseph how he
lappē Cristes body in a clene clop and leih hit in þe sepulcre.

1035^{174.}

And after þis, loke þu forsake not þe felaschipe of Marie
Magdeleyn, bote whan sche goþ to Cristes sepulcre wit here swete
smyllyngge baaumes to anoynte Cristes menbrys, loke þu go after.

A Lord, suster, zif þu myztest be wurþy to see wit þy gostly 1040
eze þat Marie sey3 wy3 here bodyly - now þe stoon yturned away fro
þe dore of þat blessyd sepulcre, and þervppon an angel sittynge;
now wipinne þe sepulcre oon angel at þe heed, anoþer ate feet,
syngynge and wurschippyngge þe ioye and blisse of Cristes resurrexioun;
now Ihesu lokynge wit a gladly eze vpon Marye Magdeleyn, þat was 1045
sory and wepyngge for Cristes deþ, and how swete a uoys it was to
Marie Magdeleynewhanne He clepede here wit here name, as þe
gospel seynt, and seyde to here: Maria.

A, what was swettere þan þis voys? What was more ioyeful or mor
blisful? Maria. 1050

Now, Marie, let þy water-veynes of þyn heed altoberste and terys
renne adoun, draw3 vp sobbyngge and sizzyngge fro þe deppeste ende
of þy bowelys, whanne Crist clepip: Maria. O blessyde Marie, what
herte haddest þu, what spirit, what strenkþe, whanne þu vylle adoun
longstreit tofore Crist and grettest Hym wepynggely and seydest: 1055
"Raby!"

I pray þe, wit wat affeccioun, wit what desir, wit what brennyngge
of þyn herte, wit hou gret deuocioun of al þi soule crydest þu whan
þu answerdest þy Lord, and seydest: "Rabi, Maister!" For mor
myztest þu not speke for sobbyngge and for wepyngge; þy grete loue þat
þu haddest to Ihesu hadde raueschid alle þy wittes, boþe of body and
of soule. 1060

Sed o dulcis Iesu, cur a sacratissimis ac desiderantissimis
 1225 pedibus tuis sic arces amantem? Noli, inquit, me tangere.
 O uerbum durum, uerbum intolerabile: Noli me tangere. Vt
 quid, Domine? Quare non tangam? Desiderata illa uestigia
 tua pro me perforata clauis, perfusa sanguine, non tangam,
 non deosculabor? An immitior es solito, quia gloriosior? Ecce
 1230 non dimittam te, non recedam a te, non parcam lacrymis,
 pectus singultibus suspiriisque rumpetur, nisi tangam.

Et ille: Noli timere, non aufertur tibi bonum hoc, sed
 differtur. Vade tantum et nuntia fratribus meis, quia surrexi.

Currit cito, cito uolens redire. Redit, sed cum aliis mulieri-
 1235 bus. Quibus ipse Iesus occurrens blanda salutatione, deiectas
 erigit, tristes consolatur. Aduerte. Tunc est datum, quod fuit
 ante dilatum. Accesserunt enim, et tenuerunt pedes eius.

Bote þu, derewurthe lord, why putttest þu away fro þe sw[h*[i]*]ch
on as louede þe so muche and so brennyngly, þat sche most not come
so ney3 þe to kisse þyn holy and blisful feet?

1065

Noli, inquit, me tangere - "Touche me not, com not nei3 me!",
seiþ Crist. A, an hard word, an vnsuffrable word, a word þat wolde
tobreke þey it were a stony herte: Noli me tangere - "Touche not!"

Why so, blisful lord? Whi schal I not ney33e þe? Why may I not
touche þilke desirable feet þat where iþirled for me wit nayles on 1070
þe cros, þat where al byschad for me wit blood? Why mot I not handle
hem, whi mot I not kysse hem? Gode Ihesu, art þu bycome straunge and
mor enemy, for þi body is mor glorious? Now forsoþe, I nel not lete
þe, I nel not go fro þe, I schal neuere cesse fro wepyngge, my brest
and herte schulle altobreke for sobbyngge and sikyngge, bote I mote 1075:
onys touche þy swete feet. And þanne seyþ merciful Ihesu: Noli timere -
"Ne be þu not agastne disconforte þe nou3t, for þat þat þu askest is not
bynome þe, bote it is iput in delay. Only doo as I say þe: goo and
tel my breþryn þat I ham ryse fro deþ to lyve."

þanne renþ Marie forþ, and certeyn, sche renþ wel þe fastere for 1080
þat sche wolde sone come azeyn. And whanne sche comeþ azen, sche comþ
not alone, bote wyþ oþre wummen, azens þe whyche Ihesus Hymself geh
and wit benigne and glad gretyngge He confortetþ hem, þat where
ouercome wiþ so biter sorwe of His deep.

Suster, I pray þe tak good heede; for þoo it was fully igranted 1085
to Marie Magdeleyn and here felawes þat arst was put in delacioun.
Accesserunt namque et tenuerunt pedes eius. As þe gospel seyþ, þo þey
wente to and klepte Ihesu aboute His feet.

L. 1063. sw[h*[i]*]ch / MS swch

L. 1086. delacioun / MS desolacioun; cf. L fuit dilatum

Hic quamdiu potes, uirgo, morare. Non has delicias tuas somnus interpolet, nullus exterior tumultus impediat.

1240 Verum quia in hac misera uita nihil stabile, nihil aeternum est nec unquam in eodem statu permanet homo, necesse est ut anima nostra, dum uiuimus, quadam uarietate pascatur. Vnde a praeteritorum recordatione ad experientiam praesentium transeamus, ut ex his quoque quantum a nobis sit diligendus Deus intelligere ualeamus.

1245 32. Non paruum aestimo beneficium quod bene utens malo parentum nostrorum creauit nos de carne illorum et inspirauit in nobis spiraculum uitae, discernens nos ab illis qui uel abortiui proiecti sunt ab utero, uel qui inter materna uiscera suffocati, poenae uidentur concepti non uitae. Quid etiam

1250 quod integra nobis et sana membra creauit, ne essemus nostris dolori, opprobrio alienis?

Magnum certe et hoc. Sed quomodo illud quantae bonitatis fuerit aestimabimus, quod eo tempore, et inter tales nos

In þyse and swyche opere, suster, abid, and of þyse haue
 studefast meditacioun; in swyche þyngges haue þy delyt, þe whyche 1090
 no sleep ne smyte of, noon outward boostes ne ocupacioun lette.

Bote for as muche as in þis wrecchede lyf is nobyng stable,
 nobyng certaynly is abydyngge, and a man dwelleþ not ne dureþ noon
 whyle in oon stat; þerfore it is nyedful þat oure soule be ved wit
 a maner diuersyté of chaungyngge. 1095

Wherfore we schulle goo fro þyngges þat beþ apassed, to beþenke
 vs on þyngges þat beþ present, of þe whiche we mowe be steryd þe
 mor parfytly to louen vre God.

Capitulum XVIII

De presencium meditacione.

1100

I ne halde it not a litel zyfte of God zif þu vse wel and
 take good consideracioun of men þat haueþ ibe tofore vs, and hou we
 beþ ikept of manye myscheues þat þey were in; how God made vs of þe
 same matere þat He maade hem, and zit He haþ departid vs fro hem;
 somme þat were ycast out of here moder wombe al deed, and somme þat 1105
 in here moder wombe were astrangled, þe whiche, as it semeþ, were
 raper ybore to peyne þanne to lyf.

And what zif we beþenke vs hou God had ymad vs hole membres and
 sounde, and not ysuffred vs be bore in meselrye or palsye or elles
 croked or lame, or so forþ of opere, þat we schulde haue ibe in 1110
 sorwe to vs-self, and to opere to dispyt and schame.

Bote of hou gret goodnesse of God was it, and is, þat He
 ordeynede so for vs þat we beþ ibore among swyche folk, be þe whiche

1255 nasci uoluit, per quos ad fidem suam et sacramenta peruenire-
 mus? Videamus innumerabilibus millibus hominum hoc
 negatum quod nobis gratulamur esse concessum, cum quibus
 nobiscum una esset eademque conditio, illi derelicti per iusti-
 tiam, nos uocati sumus per gratiam.

1260 Procedamus intuentes munus eius fuisse, quod educati a
 parentibus fuimus, quod nos flamma non laesit, quod non
 absorbit aqua, quod non uexati a daemone, quod non per-
 cussi a bestiis, quod praecipitio non necati, quod usque ad
 congruam aetatem in eius fide et bona uoluntate nutriti.

1265 Hucusque simul cucurrimus, soror, quibus una fuit eadem-
 que conditio, quos idem pater genuit, idem uenter complexus
 est, eadem uiscera profuderunt. Iam nunc in me, soror, ad-
 uerte, quanta fecerit Deus animae tuae. Diuisit enim inter te
 et me quasi inter lucem et tenebras, te sibi conseruans, me
 1270 mihi relinquens. Deus meus, quo abii, quo fugi, quo euasi?
 Eiectus quippe a facie tua sicut Cain, habitauit in terra. Nam
 iui uagus et profugus, et quicumque inuenit me occidit me.

we mowe come to þe knowyngge of God and to vre byleue. For þis
 zifte to many a þousand heb be denyed, which þat rytfully heb
 ydampned for euere; and þis zifte is frely yzeue to vs, þat only
 of His goodnesse heb ichose þorou3 His grace; and zit napeles
 alle we were of on condicioun and of on mankende.

1115

Gowe furþere, and let vs behoolde what a benefys it is of God
 þat we were ynursched, whanne whe cowde no mor good þan a best, of
 oure fader and moder, and ikept so þat whe nere not ybrend in þe fuyr,
 as many anoþer hap ibe, not idreynt in water, not wood and traauyld
 of þe deuel, not ysmyte ne venymed of no foul wurm, not yfalle and broke
 vre necke; þat we heb to couenable age itauzt in hool fey, and in
 sacramens of holy church.

1120

1125

Suster, of þyse let vs beþenke vs ryzt wel, for in alle þis
 benefys we heb parteners ilyke, as we heb of oon condicioun, of oon
 fader begete and oon moder wombe cast out into þis wordle; and þyse
 benefis God hap doo to vs as to þe body. /

Bote auyse þe inwardly what God hap ido to þe graciously
 to þy soule - for in þat partye [He] hap departyd betwixe þe
 and me as muche as is bytwyxe lizt and derknesse; þe hap ikept to Hym
 euere in clenness, bote me hap ilete alone to myself.

f.vii.r.

1131

My merciful God, wher am I bycome? Whider am I went? Whider
 was I aschaped? Wyder was I runne away fro þy face? I was icast out
 fro þy blessedde chiere as Caym was; I made my dwellyngge vppon þe
 irþe, þat is to seyn, caste myn vnclene loue on irþely þyngges; I
 was wandryngge aboute wit Caym acursed: Et quicumque inuenerit me,

1135

Quid enim ageret miserabilis creatura, a suo derelicta Creatore? Quo iret uel ubi lateret ouis erronea, suo destituta
 1275 pastore? O soror, fera pessima deuorauit fratrem tuum. In me igitur cerne quantum tibi contulerit, qui te a tali bestia conseruauit illaesam.

Quam miser ego tunc qui meam pudicitiam perdiidi, tam
 beata tu, cuius uirginitatem gratia diuina protexit. Quotiens
 1280 tentata, quotiens impetita, tua tibi est castitas reseruata, cum ego libens in turpia quaeque progrediens, coaceruau mihi materiam ignis quo comburerer, materiam foetoris quo necarer, materiam uermium a quibus corroderer.

Recole, si placet, illas foeditates meas pro quibus me plange-
 1285 bas et corripiebas saepe puella puerum, femina masculum.
 Sed non fallit Scriptura, quae ait: Nemo potest corrigere quem Deus despexerit. O quantum diligendus est a te qui cum me repelleret, te attraxit, et cum esset aequa utriusque conditio, cum me despiceret, te dilexit.

1290 Recole nunc, ut dixi, corruptiones meas cum exhalaretur nebula libidinis ex limosa concupiscentia carnis et scatebra

occidet me - And who þat euere mete wit me, haad power to sle me.

182.

And no wonder; for what scholde a wrecche creature doo, forsaken of
his creatour? Whedur schulde an erraunt scheep gon, or were scholde
he lotye, whan he is destitut of his scheperde? 1140

A, suster, haue pité of me, for: Fera pessima deuorauit fratrem
tuum - þe most wickede best of alle (þat is þe deuel) hap deuoured þy
broþer. And þerfore, suster, in me behald how muche þy God hap do
for þe, þat hap kept and saued þe fro þat wickede best. 1145

How wrecched was I þoo, whanne I foylede meself and loste my
clennesse! How blessyd were þu, whos clennesse and chasteté only þe
grace of God defendede and kepte! How ofte asayled, itempted and
steryd was þy maydenhood and clennesse kept and saued of God, whan I 1150
wilfully fil into many and greuous synnes, and gadryde to me on an
heep matere of fuyr [in] þe whiche I scholde be brend, matyre of stench
þorouz þe wyche I scholde be deed, matere of wormes of þe wyche I scholde
be gnawen in helle, nere þe mercy of God.

Gode suster, byþenk þe of þe vielþys for þe [[þu] weptest vppon 1155
me sumtyme and vndernome me whan þu were bote a jung mayde; bote
certes, holy wryt fayleþ not þat seyt: Nemo potest corrigere quem
Deus despexit - Noman may amende þat God hap despised - þat is to seye,
witowte gret repentaunce of man and special grace of God.

A, how muche outest þu loue þy gode God, þe wyche, whan He 1160
despisede me, adrow þe to Hym; and azens we were of on fader and moder
ybore, 3it me He hatede and þe Ho louede.

Beþenk þe, as I seyde, of my foule corrupcions, whanne þe cioudes
of vnclennesse smokede vp in me of þe irþi and stynkynde concupiscence

L. 1152 in] MS omits L. 1154 gnawen] MS gwawen

L. 1155 þu] MS omits; cf. L. pro quibus me plangebās

L. 1158 amende] MS amendo L. 1159 repentaunce] MS repentaunce

pubertatis, nec esset qui eriperet et saluum faceret. Verba
 enim iniquorum praeualuerunt super me, qui in suauis poculo
 amoris propinabant mihi uenenum luxuriae, conuenientesque
 1295 in unum affectionis suauitas et cupiditatis impuritas rapiebant
 imbecillem adhuc aetatem meam per abrupta uitiorum atque
 mersabant gurgite flagitiorum. Inualuerat super me ira et
 indignatio tua, Deus, et nesciebam, ibam longius a te et sine-
 bas, iactabar et effundebar, difflebam per immunditias meas,
 1300 et tacebas.

Eia soror, diligenter attende omnia ista turpia et nefanda,
 in quae me meum praecipitauit arbitrium, et scito te in haec
 omnia corruisse, si non te Christi misericordia conseruasset.

Nec haec dico quasi nihil mihi contulerit boni, cum exceptis
 1305 his quae superius diximus utrisque collata, mira patientia
 meas sustinuit iniquitates, cui debeo quod me terra non absor-
 buit, non fulminauit caelum, non flumina submerserunt.
 Quomodo enim sustineret creatura tantam iniuriam Creatoris,
 si non impetum eius cohiberet ipse qui condidit, qui non uult
 1310 mortem peccatoris, sed ut conuertatur et uiuat.

of flehs and of owtrage styrynge of childhood, and noman was to
 defende me ne saue me of suche myscheues. Spekyngge and styryngge
 of wycked companye hadde hard ywrount vppon me, þe wyche in swete
 drynke of flehsly loue 3aue me puyssoun of fowl vnclemnesse; and so
 metyngge togydere biter swetnesse of charnel affecciou and vnclemnesse
 of flehsly concupiscence, þey rauysschede me syke and feble age of 1170
 childhood into manye foule vices, and dreynte my wrecchede soule
 in þe stynkynde flood of synne.

My mercyable God, þyn indignacioun and þy wrappe was fallen
 vppon me and I felyd it nouzt; I was flowe fer away fro þe and al
 þu suffredest; I was cast and possyd into alle maner fulþe, ant þu 1175
 lete me alone.

Lo, suster, lo, diligently I prey þe tak heede; for into alle suche
 fulþes and abhominaciouns þat my cursede wyl caste me in, wite it wel
 þat þu miztest haue falle in þe same, nadde þe mercy of Crist ikept.

Bote I seye nat þis grucchyng azens God, as þey He nadde do me 1180
 no gret goodnesse - for witoute alle þe benefis þat I rehersed
 befor which were izeue to vs in commune, as wel to me as to þe, þe
 pacience and þe benignité of God was wundurfully yschewed to me in
 þat þat, whil I was in dedly synnes, þe eorþe opened not and swolewode
 me in. I am boundy[n] hugely to my God þat þe heuene smot me not adoun 1185
 wit þounder or wit lytryngge, þat I was not dreynt in þe water, or
 deed sodeynly on oþer horrible deep; for ow scholde eny creature suffre
 þe hydouse wrong þat I hadde doon to here creatour, bote He hadde
 refreyned hem þat made hem alle of nouzt, þe wyche whyle ne coueytyþ not
 þe deep or dampnacioun of a synneful wrecche, bote þat he turne hym fro 1190
 his wickednesse and liue in lyf of grace.

L. 1178 abhominaciouns / MS adhominaciouns

L. 1185 boundyn / MS boundy

Ad illud quantae fuit gratiae, quod fugientem prosecutus est, timenti blanditus quod erexit in spem totiens desperatum, quod suis obruit beneficiis ingratum, quod gustu interioris dulcedinis immundis assuetum delectationibus attraxit et illexit, quod indissolubilia malae consuetudinis uincula soluit, et abstractum saeculo benigne suscepit.

Taceo multa et magna misericordiae suae circa me opera, ne aliquid gloriae quae tota illius est, ad me uideatur transire, Ita enim secundum hominum aestimationem sibi cohaerent gratia dantis et felicitas recipientis, ut non solum laudetur, qui solus laudandus esset, ille qui dedit, sed etiam ille qui recipit. Quid enim habet aliquis quod non accepit? Si autem gratis accepit, quare laudatur uelut promeruerit? Tibi igitur laus, Deus meus, tibi gloria, tibi gratiarum actio, mihi autem confusio faciei, qui tot mala feci, et tot bona recepi.

Quid igitur, inquis, me minus accepisti? O soro, quam felicior ille est cuius nauim plenam mercibus et onustam diuitiis flatus mitior integram reuexit in portum, quam qui

And of ow gret grace, mercy and goodnesse of my God was it þat
 wan I ran away fro Hym, He pursuede after to drawe me azen; þer þat
 I was agast of euerelastyng dampnacioun, He confortede me and byheet
 me lyf; whan I was cast adoun into dispeyr, He areysede me vp azen into 1195
 parfyt hoope; whanne I was most vnkynde, He auaunsede me wit His gret
 benefys to styre me to turne azen to Hym: and þer I was custummably
 altogydere y-vsed to vnclennesse, He drow me away þens þorou3 sauour
 and tast of inwarde gostly swetnesse, and tobarst þe harde chaynes and
 bondes of cursede custum. And also after, whan I was drawn out of 1200
 þe wordl, benignely He receyuede me to His grace.

I halde my pees of many wundurful and grete benefys of His
 mercy, anaunter þat eny partye of wurschipe þat is altogydere His,
 I were yseye take to meward. For after mannes estimacioun ful ofte
 þe grace and þe goodnesse of þe zyvere and þe prosperité of þe 1205
 receyuour cleveþ so ney3 togydere, þat He is not only worschiped þat
 only ouzte to be worschiped and preysed, not only to Hym þat zift al
 is izoue blisse and þank, bote to hym þat receyveþ; and þat is wronge.
 What hap eny wrecche of eny goodnesse bote þat þat he hap receyued of God?
 Zif he hap freoly, he hap it of Godes zifte; why þanne scholde he be 1210
 wurschiped as þeiz it were of his owne merytes?

And þerfore, my deoreworthe lord, my blisful lord, to þe alone
 be blisse, to þe be ioye, to þe be worschipe, to þe be þankyngge
 of al oure herte; to me, synful wrecche, noþyng bote confusioun of
 my face, which þat haue idoo wyckenesses, and so manye goodnesse haue 1215
 receyued.

Bote þu askest me, par caas, what I haue lasse þan þu of Godes
 ziftes. A, suster, where is he mor fortunat þat wit esy and softe
 wedur brynkt his schip saaf and sound to þe hauene, ful of marchaundise
 and of richesse, or elles he þat in wylde wawes and in greet tempest 1220

1330 passus naufragium, uix nudus mortem euasit. Tu ergo in his
 1335 quas tibi diuina gratia conseruauit, exultas diuitiis: mihi
 maximus labor incumbit ut fracta redintegrem, amissa recupe-
 rem, scissa resarciam.

1335 Verumtamen et me nolo aemuleris, ualdeque putes erubes-
 cendum, si post tot flagitia, in illa uita tibi fuero inuentus
 1340 aequalis, cum saepe uirginitatis gloriam interuenientia quae-
 dam uitia minuant, et ueteris conuersationis opprobrium
 morum mutatio et succedentes uitiiis uirtutes obliterent.

1340 Sed iam illa in quibus tibi sola conscia es diuinae bonitatis
 inspice munera: quam iucunda facie abrenuntianti saeculo
 1345 Christus occurrit, quibus esurientem deliciis paut, quas
 miserationum suarum diuitias ostendit, quos inspirauit af-
 fectus, quo te caritatis poculo debriauit. Nam si fugitium
 seruum suum et rebellem sola sua miseratione uocatum spirita-
 1345 lium consolationum non reliquit expertem, quid dulcedinis
 crediderim eum uirgini contulisse? Si tentabaris, ille sustenta-
 bat: si periclitabaris, ille erigebat; si tristabaris, ipse conforta-

altobrekēt his vessel, and vnneþe naked and quakyngē asschapeþ to lond
alyve?

Suster, þu myzt be glad and bliþe for þe grete gostly rychesses
þat þe grace of God haþ ikept to þe wyþoute tempest of dedly temptacioun;
bote certes, to me byhoueþ gret bysynesse and eke trauayle forto make 1225
hool þat was tobroke, forto gete azen þat I hadde ilost, forto cloute
azē þat was in tempest of temptacioun altorend.

And nabeles, soþly, suster, wite it wel þat hit ouzte be a
maner schame to þe zif þat I, after so manye abhominable vnclēnnesses,
be yfounde euene wit þe in lyf þat is to comen. And zit wel ofte 1230
hit falleþ so þat manye diuerse vices benemyþ þe meryt and þe blysse of
maydenhood; and on þat oþer syde, þat chaungynge of euele maneres, and
vertues comyngge in after vices, wipeþ away þe vilanows schame of oold
vnclene conuersacioun.

Bote now, suster, behald entierly þe grete zyftes of þe goodnesse of 1235
God, þat þu wost wel þu hast receyued; wiþ how murye chiere He zyde
azens þe, as it were, whanne þu forsoke þe wordl and come to Hym; wit how
delices He vedde þe whanne þu were anhungred aftur Hym; what richesse
of His mercy He profrede, what holy desires He inspirede, of how swete
drynke of charyté He gaf þe drynke. For zif God, only of His gret 1240
mercyful benignité, haþ not ylete me al wyþouten experience of His
wundurful and gostly confortes, wych ne am bote a fugitif and a rebel
wrecche, what swetnesse may [I] trowe þat He zyue to þe þat art and euere
were a clene mayde.

For zif þu hast be in temptacioun, He haþ defended þe; zif þu hast be 124
in peryl, He haþ kept [þe] saaf, zif þu hast be in sorwe, He haþ comforted

bat; si fluctuabas, ille solidabat. Quotiens prae timore arescen-
 ti pius consolator astabat, quotiens aestuanti prae amore ipse
 se tuis uisceribus infundebat, quotiens psallantem uel legen-
 1350 tem spiritalium sensuum lumine illustrabat, quotiens orantem
 in quoddam ineffabile desiderium sui rapiebat, quotiens men-
 tem tuam a terrenis subtractam ad caelestes delicias et para-
 disiacas amoenitates transportabat.

Haec omnia reuolue animo, ut in eum totus tuus resoluatur
 1355 affectus. Vilescat tibi mundus, omnis amor carnalis sordescat.
 Nescias te esse in hoc mundo, quae ad illos qui in caelis sunt
 et Deo uiuunt, tuum transtulisti propositum. Vbi est thesaurus
tuus, ibi sit et cor tuum. Noli cum argenteis simulacris uili
 marsupio tuo tuum includere animum, qui nunquam cum
 1360 nummorum pondere poterit transuolare ad caelum. Puta te
 quotidie morituram, et de crastino non cogitabis; non te futuri
 temporis sterilitas terreat, non futurae famis timor tuam
 mentem deiciat, sed ex ipso tota fiducia tua pendeat, qui aues

þe; ȝif þu were dowtyngge or flechhyngge, He haþ confermed þe in good
 purpos. How ofte, suster, whan þu hast be asadded and dul or wery
 of þy lyfe, haþ He be a pytous confortour to þe; ȝif þu [were]
 longynge in brennyngge loue after Hym, haþ ilept into þyn herte; 1250
 ȝif þu hast yrad or ystotid on holy scripture, haþ ylyzted þy
 soule wit lizt of spiritual vnderstondynge? How ofte, whanne þu hast be in
 þy preyeres, haþ He yrauyssched þe into so heiz desir þat þu canst not
 telle hit? How ofte haþ He withdrawe þyn herte fro wordly þynges to
 delices of heuene and to þe murþes of paradys? 1255

Alle þyse beþenk þe of inwardly in þyn herte, þat al þyn affeccioun
 and al þy loue mowe be turned to Hym alone. Haue bote skorn ef al þe
 wordl, let al flehsly loue seme sty[n]kynde to þe; and þu þat hast
 iset al þy purpos on God and on þoo þat beþ in euene and lyueþ þere
 wit God, þenk as þeiz þu nere not in þe wordle. 1260

Vbi est thesaurus tuus, ibi et cor tuum erit - þer þat is þy tresour,
 let þer beþyn herte. And loke þat þu schette not þy soule in no fowl
 bagge or purs ful of seluer or gold or wordliche rychesse, for trewely
 þy soule may neuere, wiþ þe heuy peys of þe peny, flen vp lizt to þe
 blisse of heuene. 1265

Suppose euery day þat þu scholdest be deed, and certayn, þu schalt
 not care ne bysye þe for þe morwen. Let no wordly aduersité of
 tyme þat is to comene make þe agast; lete no drede of hungour þat is
 to comene disese þyn herte, bote on Hym let al þy trust and al þy
 stedefaste hope hangen, þat fedep þe bryddes on þe eyr and cloþep þe 1270
 lylyes and floures in þe feld fayrere þan euere was Salomon in al his
 blisse.

L.1258 stynkynde 7 MS stykynde; cf. L sordescat L.1259 euene 7 MS^h euene
 (see Introd., p. 8)

L.1249 were 7 MS omits

1365 pascit et lilia uestit. Ipse sit horreum tuum, ipse apotheca,
ipse marsupium, ipse diuitiae tuae, ipse deliciae tuae; solus
sit tibi omnia in omnibus.

Et haec interim de praesentibus satis sint.

33. Qui autem tanta suis praestat in praesenti, quanta
illis seruat in futuro!

1370 Principium futurorum et finis praesentium, mors est. Hanc
cuius natura non horret, cuius non expauescit affectus? Nam
bestiae fuga, latibulis, et aliis mille modis mortem cauent,
uitam tuentur. Iam nunc diligenter attende, quid tua tibi
1375 respondeat conscientia, quid praesumat fides tua, quid spes
promittat, quid expectet affectus.

Si uita tua tibi oneri est, si mundus fastidio, si caro dolori,
profecto desiderio tibi mors est, quae uitae huius onus deponit,
finem ponit fastidio, corporis dolorem absumit. Hoc unum
dico omnibus mundi huius praestare deliciis, honoribus atque

Let Hym be þy stoorhous, let Hym be þy tresourhows, let Hym
 be þy gold purs, let Hym be þy rychesse and al þy delys, let Hym
 be to þe alle þyng in alle maner nyede, qui sit benedictus in
secula seculorum. Amen.

1275

Et hec de meditacione presencium ad presens sufficient.

Capitulum XIX

De meditacione futurorum

He þat graunteþ so gret benefys to His seruauns in wordle þat
 now is, hou grete ziftes kepþ He for hem in lyf þat is to comene.

1280

þe principle and þe bykynnyng of þynges þat beþ to comene, and
 þe final ende of þynges þat now beþ present, þat is deed. Of þe whyche
 deed, wat nature is hit þat hap not horrour þrof? What herte is hit
 þat dredeþ hit nouzt? For bestes and bryddes wit rennyngge and
 lotyngge and many anoþer þousand maner slekþe escheweþ deef and
 defendeþ here lyf.

1285

Bote zit, suster, ententyfly auyse þe in þyn owne herte wat
 þyn owne conscience answerþ to þe in þis matere; what þy feyt is bold
 on, and what þy parfyt hope byhoot þe and þy desyr coueyteþ. For
 certayn, and þy lyf be to heuynesse; and þu be saad and haue despyt
 of þe wordle; and þyn owne flehs be to þe to sorwe - certes, þanne
 coueytest þu deef wit gret desyr. / For deef put away heuynesse
 of þys lyf, and makeþ an ende of saadnesse of þis wordle, and
 deliuereþ þe body out of muche sorwe.

1290

f.vii.v

1295

And feyþfully, I schal sey þe on þyng þat is mor worthy þan alle
 þe delis, al þe rychesse and al þo wurschipe of þis wordle - and þat

1380 diuitiis, si ob conscientiae serenitatem, fidei firmitatem,
 spei certitudinem, mortem non timeas. Quod ille maxime
 poterit experiri, qui aliquo tempore sub hac seruitute suspi-
 rans, in liberioris conscientiae auras euasit. Hae sunt futurae
 1385 naturalem horrorem fides superet, spes temperet, conscientia
 secunda repellat.

Et uide, quomodo mors beatitudinis principium est, labo-
 rum meta, peremptoria uitiorum. Sic enim scriptum est:
Beati mortui, qui in Domino moriuntur. Amodo iam dicit
 1390 Spiritus, ut requiescant a laboribus suis. Vnde Propheta repro-
 borum mortem ab electorum morte discernens: Omnes, inquit,
reges dormierunt in gloria, uir in domo sua, tu autem proiectus
es de sepulchro tuo quasi stirps inutilis, pollutus et obuolutus.
 Dormiunt quippe in gloria quorum mortem bona commendat
 1395 conscientia, quoniam pretiosa est in conspectu Domini mors
sanctorum eius. Dormit sane in gloria, cuius dormitioni
 assistunt angeli, occurrunt sancti, et conciu suo praebentes
 auxilium et impertientes solatium, hostibus se opponunt,

þyng is, zif þat þu for gret clenness of conscience, for parfyt stedefastnesse of feyt and for clier sourtee of verrey hope, ne drede not bodyly deef.

1300

And þis poynt þorow þe ziftes of God he may at sum tyme haue experience of, þat after sykyngge and mornynge for wrecched seruitute of þis wordle, is so ileft vp into heiz clenness of conscience and holy contemplacioun þat he hap in a maner forgyten al þis wordle.

1305

And iwis, suster, þise beþ þe holsum erris and þe ioyeful begynnynnges of euerelastyngge blisse þat is to comene, whanne at þe comynge and at þe asaylyngge of deef, parfyt feyt ouercome his natural horrour, hope tempere hit, and surtee of clene conscience put away al drede.

1310

Loke now, suster, how deef is bygynnynge of reste and of blisse, ende of trauayl, and sleere of vices and of wrecchidnesse; as þe book seyþ: Beati mortui qui in domino moriuntur; amodo iam dicit spiritus ut requiescant a laboribus suis.

Wherfore þe prophete, discryvynge þe deef of Godes derlyngges fro 1315 þe deef of þoo þat beþ acursed and schulle be dampned, seiþ on þis wyse: Omnes reges dormierunt in gloria - "Alle", he seyþ, "glorouse kyngges haueþ be deed in ioye." For þey deyeb in gret ioye and gladnesse, whos deef commendeþ parfyt and clene conscience; þe whiche deef is ful precious i þe sizte of God, as þe book seyþ: Preciosa est in conspectu 1320 domini mors sanctorum eius.

And certes, he is a glorious kyng and deyeb in ioye, what so euere he be, to whos deef beþ angeles present, to whos laste slep holy halwen hizetþ to and, zvyngge help as to here cyteseyn of heuene and mynstryngge hertly confort, fizteþ for hym azens his enemys, casteb 1325

obsistentes repellunt, refellunt accusantes, et sic usque ad
1400 sinum Abrahae sanctam animam comitantes, in loco pacis
collocant et quietis.

Non sic impii non sic, quos de corpore quasi de foetenti
sepulchro, pessimi spiritus, cum instrumentis infernalibus
extrahentes, pollutos libidine, obuolutos cupiditate, iniciunt
1405 ignibus exurendos, tradunt uermibus lacerandos, aeternis
fetoribus deputant suffocandos. Vere expectatio iustorum
laetitia, spes autem impiorum peribit.

Sane qualis sit illa requies, quae pax illa, quae iucunditas
in sinu Abrahae, quae illic quiescentibus promittitur et ex-
1410 spectatur, quia experientia non docuit, stilus explicare non
poterit. Expectant felices donec impleatur numerus fratrum
suorum, ut in die resurrectionis duplicis stolae induti gloria,
corporis pariter et animae perpetua felicitate fruantur.

adoun his wiþstonderes and scharply comuictē his accousours,
 bryngyngge his soule euene to Abrahames bosum and to þe sȳt of God,
 þer þat he schal abyden in reste, pees and lȳt.

Bote non sic impii, non sic - Nōþyng so of Godys curslynges: for
 of ech of hem seiþ þe same prophete in þe same place þat I seyde nekst: 1330
Tu autem proiectus es de sepulcro tuo quasi stirps inutilis pollutus,
etc. - "þu, he seiþ, "art icast out of þy sepulcre - þat is þy foule
 body - þu art icast out, I seye, as a foul and vnþryfty drye stycke
 þat is not wurþ bote to þe fuyr." Fur iwis, Godys curslyngges in
 heere deef beef idrawe of wickede spirites out of here body as out of 1335
 a stynkynde put, al defoyled wit lecherye, al iwrapped aboute wyþ cursede
 coueytise, and so wiþ instrumens of helle þey beþ idrawe to be
 brend in fuyr, itake to be gnawe of wurmes and iput to be astrangled
 of euerlastyngge stench.

Now soþly and trewely it is seyde: Expectacio iustorum leticia, spes 1340
autem impiorum peribit - þe abydyngge and þe hope of rytful men is ioye and
 blisse, þe hope of wickede men schal perysche and fayle.

Bote forsoþe, what reste, what pees, what murþe and lȳt is behoote
 and is abide of þe blessedde spirites þat now restē in Abrahames bosum,
 for experience haþ not ȳt itauzt vs, þerfore noon of vre penne or 1345
 poyntel may owtly wryten it as it is.

Bote þey abideþ in blisse, alwhat þe noumbre of here breþryn
 be fulfeld; and þat schal ben at þe day of þe laste resurrexioun, at
 þe day of dome, whanne þey beþ cloþed in duble stole, þat is to seyn in ioye
 of body and soule togydere in euerelastyng blisse. 1350

Iam nunc diei illius intuere terrorem, quando uirtutes
 1415 caelorum mouebuntur, elementa ignis calore soluentur, pate-
 bunt inferi, occulta omnia nudabuntur. Veniet desuper iudex
 iratus, ardens furor eius, et ut tempestas currus eius, ut reddat
 in ira uindictam, et uastationem in flamma ignis. Beatus qui
 paratus est occurrere illi. Quid tunc miseris animi erit, quos
 1420 nunc luxuria foedat, auaritia dissipat, extollit superbia.
Exibunt angeli, et separabunt malos de medio iustorum, istos
 a dextris, illos a sinistris statuentes.

Cogita nunc, te ante Christi tribunal inter utramque hanc
 societatem assistere, et necdum in partem alteram separatam.
 1425 Deflecte nunc oculos ad sinistram iudicis, et miseram illam
 multitudinem contemplare. Qualis ibi horror, quis foetor, quis
 timor, quis dolor? Stant miseri et infelices stridentes dentibus,
 nudo latere palpitantes, aspectu horribiles, uultu deformes,
 deiecti prae pudore, prae corporis turpitudine et nuditate

Of þis day of dome, suster, I preye þe þat þu byholde þe horrour
and þe drede, whanne þe angelles of heuene schulle ben as it were
astonyed, þe elemens schul ben dissolued for heete of fuyr, helle-gates
schulle ben al open, and al þat is now priué and hud schal ben
openly knowen.

1355

From aboue schal come þe iugge fers and wroþ; His wraþþe schal
brenne as eny fuyr, His chaar schal be terrible as eny tempest forto
take veniaunce in gret ire, and to destruye His enemys in leytyngge
fuyr. Now certes, Beatus qui paratus est occurrere illi - Yblessed
is he þat is redy to meete wit Hym at þat our.

1360

What sorwe schal be þanne to cursede wrecchen whom now lecherye
defoyled, cursede coueytise al disturbeþ, Luciferes pruyde areyseh an
heiz. Angeles schulle gon and departe þe wickede fro þe goode, puttyngge
riztful men on Godes rize syde, and on His left syde þoo þat schulle
be dampned.

1365

Suster, byþenk þe now in þyn owne herte as þey þu were euene
bytwyþ þyse tweye companyes tofore þe iugge-sege of God, and not
iputte outerly to on party no to oþer; cast þanne þyn eȝen asyde to
þe left syde of þis rizeful iugge Crist, and byhald þat cursed,
wrecchid and weepful companye.

1370

A, suster, wat stench is ter þer, what horrour, what drede, what
sorwe! Acursede coniones standeþ þer gryntyngge wit teep, al naked to
here bare brest, horrible in sizt, deformed in face, al irebuked in
confusio~~n~~and schame for nakednesse and fowlnesse of here body. þey

L.1357 schal] MS þat

L.1367 tofore] MS tofore corrected to before (see Introd., p 8)

L. 1371 ter] MS tir

1430 confusi. Latere uolunt et non datur, fugere tentant, nec
 permittuntur. Si leuant oculos, desuper iudicis imminet furor.
 Si deponunt, infernalis putei eis ingeritur horror. Non suppetit
 criminum excusatio, nec de iniquo iudicio aliqua poterit esse
 causatio, cum quidquid decretum fuerit, iustum esse ipsam
 1435 eorum conscientiam non latebit.

Cerne nunc quam amandus tibi sit qui te ab hac damnata
 societate praedestinando discreuit, uocando separauit, iusti-
 ficando purgauit.

Retorque nunc ad dexteram oculos et quibus te glorificando
 1440 sit inserturus aduerte. Quis ibi decor, quis honor, quae felicitas,
 quae securitas? Alii iudiciaria sede sublimes, alii martyrii
 corona splendentes, alii uirginitatis flore candidi, alii eleemo-
 synarum largitione fecundi, alii doctrina et eruditione praecla-
 ri, uno caritatis foedere copulantur. Lucet eis uultus Iesu, non
 1445 terribilis, sed amabilis, non amarus, sed dulcis, non terrenus, sed
 blandiens.

Sta nunc quasi in medio, nesciens quibus te iudicis sententia

wolde fayn lotye and huyden hem, bote þey schul not mowe; þey 1375
 wolde renne away, bote þey schulle not be suffred. 3if þey lyfte
 vp here ezen, þe wrapþe of here domesman is above here heed; 3if
 þey lokeþ downward, þe orroure of þe put of helle is azens here face.

þey schulle fynde noon excusacioun of here synne, ne þey schulle
 not apele fro eny vnrytful dom; for what euere schal þanne be demyd, 1380
 here owne conscience schal knowen it and deme it soþ.

Beþenk þe now, suster, how muche þu owest to louen Hym of al
 þy myzt, þat haþ departyd þe fro þilke grete vnsauery multitude þat
 schal be dampned, and yclepyd þe to His grace and ipurgyd þe and
 iustefyed þe to His blisse. 1385

And þerfore cast þyn ezen to þe ryzt syde, and byhold to how
 blisful a cumpanye [He] haþ coupled þe. A, Ihesu, what fayrnesse
 is in hem, what honour, what felicité, what ioye, what surtee!
 Summe beþ put an heiz to be domesmen wit Crist, summe beþ al brizt
 schynyngge wit coroune of martirdom, summe beþ whyt as þe lylie of 1390
 virginité, summe ben fructuous þorou3 3yuyngge of almesse, summe ben
 clier and excellent þorou3 holsum doctrine of Godes lawe; and alle
 þyse beþ knet and coupled togydere in o bond of blisful loue and
 euerelastyngge charyté.

þe swete face of Ihesu schyneþ to hem, not terrible and gastly as 1395
 it doþ to Cristes curslynges, but ful amyable and blisful, not biter
 bote ful swete, not gastyngge bote gladyngge and confortyngge.

Now, suster, 3if þu woldest stonde in þe myddul of þyse two
 companies, not wetyngge as it were to wyche partye þe sentence of

deputabit. O dura expectatio! Timor et tremor uenerunt super me, et contexerunt me tenebrae. Si me sinistris sociauerit, non
 1450 causabor iniustum; si dextris adscripserit, gratiae eius hoc, non meis meritis imputandum.

Vere, Domine, uita in uoluntate tua. Vides ergo quantum in eius amore tuus extendi debeat animus, qui cum iuste posset in impios prolatam in te quoque retorquere sententiam, iustis
 1455 te maluit ac saluandis inserere.

Iam te puta sanctae illi societati coniunctam, uocis illius audire decretum: Venite, benedicti Patris mei, percipite regnum quod uobis paratum est ab origine mundi, miseris audientibus uerbum durum, plenum irae et furoris: Discedite a me, maledicti, in ignem aeternum. Tunc ibunt hi, inquit, in supplicium aeternum, iusti autem in uitam aeternam. O dura separatio, o miserabilis conditio.

þe domesman wyle put þe too, lord, how hard schulde þis abydyng be to þe! þanne forsoþe myztest þu wel say: Timor et tremor venerunt super me et contexerunt me tenebre. 1400

For 3yf He putte þe on þe lyft syde, þu schalt not mowe seye þat He is vnryztful; 3if He ha ordeyneþ þe o þe ryzt syde, it is only of His grace, and not to be put to þyn owne merytes. Now iwis, lord God, lif and deep is in þy wyl and in þy power alone. 1405

Sykst þu now, suster, how muche al þyn herte and þy soule schulde be set only in His loue, þe wyche, alþou3 Ha myzte ryztfully turne þe same sentence of deep to þe þat He smyt on hem þat schulle be dampned, 3it of His goodnesse haþ leuere to putte þe on His ryzt syde and associe þe to His blisful derlyng. 1410

And þerfore now a Godes half ymagyne as þey þu were ioyned to þat ioyful and holy felauschip, heryngge þilke precious decree of His swete voys: Venite benedicti patris mei, percipite regnum quod vobis paratum est ab origine mundi - "Comeþ 3e, iblessid of my fadur, receyueþ þe kyngdoom þat was agreyþed to 3ow er þe bygynnyngge of þe world." 1415

And þanne schulle þilke wyepful wrecchyn heere þilke harde and vnsuffrable word ful of wrapþe, ful of sorwe, ful of indignacioun: Discedite a me, maledicti, in ignem eternum - "Departþ fro me, 3e curslyngges, into euerlastyngge fuyr." And þanne schul þe goon into perpetuel turment, and ryztwyse men into blisse wiþouten eende. A, a, an hard departyngge, a wrecchyd and wiepful condicioun to þilke acursede caytyfs! 1420

L. 1409 Ha / MS Ha, corrected to He (see Introd., p.8)

L.1410 3it / MS 3if

L.1422 wiþouten / MS wiþoutem

Sublatis uero impiis ne uideant gloriam Dei, iustis quoque
 1465 singulis secundum gradum suum et meritum angelicis ordini-
 bus insertis, fiet illa gloriosa processio, Christo praecedente
 capite nostro, omnibus suis membris sequentibus, et tradetur
 regnum Deo et Patri ut ipse regnet in ipsis, et ipsi regnent
 cum ipso, illud percipientes regnum quod paratum est illis ab
origine mundi.

1470 Cuius regni status nec cogitari quidem potest a nobis, multo
 minus dici uel scribi. Hoc scio quod omnino nihil aberit quod
 uelis adesse, nec quidquam aderit quod uelis abesse. Nullus
 1475 igitur ibi luctus, fletus nullus, non dolor, non timor, non
 tristitia, non discordia, non inuidia, non tribulatio, non tenta-
 tio, non aeris mutatio uel corruptio, non suspicio, non ambitio,
 non adulatio, non detractio, non aegritudo, non senectus,
 non mors, non paupertas, neque tenebrae, non edendi, non
 bibendi uel dormiendi ulla necessitas, fatigatio nulla, nulla
 defectio.

1480 Quid ergo boni ibi est? Vbi neque luctus neque fletus
 neque dolor est neque tristitia, quid potest esse nisi perfecta
 laetitia? Vbi nulla tribulatio uel tentatio, nulla temporum
 mutatio uel aeris corruptio, nec aestus uehementior nec hiems
 asperior, quid potest esse nisi summa quaedam rerum tempe-
 1485 ries et mentis et carnis uera ac summa tranquillitas? Vbi
 nihil est quod timeas, quid potest esse nisi summa securitas?
 Vbi nulla discordia, nulla inuidia, nulla suspicio nec ulla am-
 bitio, nulla adulatio nec ulla detractio, quid potest esse nisi
 summa et uera dilectio? Vbi nulla paupertas nec ulla cupidi-
 1490 tas, quid potest esse nisi bonorum omnium plenitudo? Vbi
 nulla deformitas, quid potest esse nisi uera pulchritudo? Vbi
 nullus labor uel defectio, quid erit nisi summa requies et
 fortitudo? Vbi nihil est quod grauet uel oneret, quid est nisi
 summa facilitas? Vbi nec senectus expectatur, nec morbus
 1495 timetur, quid potest esse nisi uera sanitas? Vbi neque nox
 neque tenebrae, quid erit nisi lux perfecta? Vbi mors et
 mortalitas omnis absorpta est, quid erit nisi uita aeterna?

Quid est ultra quod quaeramus? Certe quod his omnibus

And whan þey bep itake away and departid otterlyche fro þe
 blisse of God, and rijtwyse men after heere degree and heere meryt
 bep iput in among þe ordres of holy angeles; þanne þannys let þilke
 gloriouse processiou go forþ into þe heze Ierusalem, þe cité euerlastyngge
 of heuene, Crist Hymself as oure verrey heed goynge tofore, and alle
 His blisful membres folwyngge after. 1425 1430

þanne schal þilke glorious kyng regne in hem, and þey in Hym,
 vndurfonggyngge to here heritage þilke real kyngdom of blisse þat was
 ordeyned for hem er þe wordle were.

þe staat of þat realme may not hieere be fully þouzt, and mucche
 more noþer seyð ne wryten in boock. Bote þis wot I wel, and daar 1435
 booldely sayn, þat þu schalt lakke noþyngge þat þu woldest haue, ne þu
 schalt haue noþyng þat þu woldest lacke. þer schal be no wepyngge ne
 weylýngge, no sorwe, no drede, no discord, noon envye, no tribulacioun
 ne temptacioun, no chaungyngge of þe eyr, no corrupcioun ne wicked
 suspecioun, non ambicioun, non adulacioun, no detraccioun, no 1440
 siknesse of old age, no deþ, no pouerté, no derknesse, noon hungur ne
 þurste, no nyede ne werynesse ne no maner faylyngge.

þer þat noon of alle þyse þynges bep, what may þer be bote
 parfyt ioye, parfit murþe, parfit tranquillité, parfit surtee, most
 parfit loue and charité, parfit rychesse, parfit fayrnesse, parfit reste, 1445
 parfit strencthe, parfit hele, and parfit sizt of þe face of God; and
 in þyse, euerelastyngge, abydyngge and euere-duryngge lyf.

L.1429 tofore] MS tofore, corrected to before (see Introd., p.8)

L.1437 ne] MS ne, corrected to no (see Introd., p.8) L.1440 non] MS non

L.1440 non] MS non

excellit, id est uisio, cognitio, dilectio Creatoris. Videbitur in
 1500 se, uidebitur in omnibus creaturis suis, regens omnia sine
 sollicitudine, sustinens omnia sine labore, impertiens se et
 quodammodo dispertiens singulis pro sua capacitate, sine sui
 diminutione uel diuisione. Videbitur ille uultus amabilis et
 desiderabilis, in quem desiderant angeli prospicere. De cuius
 1505 pulchritudine, de cuius lumine, de cuius suauitate, quis dicet?
 Videbitur Pater in Filio, Filius in Patre, Spiritus sanctus in
 utroque. Videbitur non per speculum in aenigmate, sed facie
ad faciem. Videbitur enim sicuti est, impleta illa promissione
 qua dicit: Qui diligit me, diligetur a Patre meo, et ego diligam
 1510 eum, et manifestabo ei meipsum. Ex hac uisione illa procedet
 cognitio, de qua ipse ait: Haec est uita aeterna ut cognoscant te
unum Deum, et quem misisti Iesum Christum.

Ex his tanta nascitur dilectio, tantus ardor pii amoris,
 tanta dulcedo caritatis, tanta fruendi copia, tanta desiderii
 1515 uehementia, ut nec satietas desiderium minuat nec desiderium
 satietatem impediat. Quid est hoc? Certe quod oculus non
uidit, nec auris audiuit, nec in cor hominis ascendit, quae prae-

What wolde ze more, whanne oure creatour God schal be clierly yseyen, iknowen and iloued? He schal be seyen in Hymself blisful, He schal be seyen in His creatures, gouernynge alle þyng witoute trauayl 1450 or bisynesse, susteynyngge alle þyng witouten eny werynesse, 3yuyngge Hymself to alle creatures after here capacité witoute eny laskyngge or diuisioun of His Godhede.

þanne schal be seyn þilke swete, amyable and desiderable face of God þat angeles coueyten to loke in; of whos fayrnasse, of whos cliernesse, of whos swetnesse hoo may auzt seyn worthyly? 1455

þer schal be seye þanne þe fader in þe sone, þe sone in þe fader, and þe holy gost in hem boþe. þer God vre creatour schal be seye not in a myroure or in derknesse, bote face to face, as þe / gospel seyb. þer God schal be seye as He is, whanne þat byheste 1461 schal be fulfeld þat Hymself saib in þe gospel; Qui diligit me, diligetur a patre meo, et ego diligam eum, et manifestabo ei meipsum - "Who þat loueþ me", seib Crist, "he schal be loued of my fader, and I schal louen hym and schewen hym myn owne self." f.viii.r.

Of þis cliere sizt comeþ þat blisful knowynge þat Crist Hymself 1465 spekb of in þe gospel; Hec est vita eterna vt cognoscant te vnum et verum Deum, et quem misisti Ihesum Cristum. Of þyse sprynkt out so muche loue, is igendred so greet feruour of blisful desir, so muche plentevousnesse of lykyngge, so muche swetnesse of charité þat noþer fulsumnesse of blisse bynemeþ þe blisful desir and appetit, noþer 1470 þat blisful desir fayleþ of parfit and plentevous fulsumnesse.

And wat is al þis, forto seyn hit in fiewe wordes? Certes, suster: Quod oculus non vidit, nec auris audiuit, que preparauit Deus

L. 1448 schal / MS þat
 L. 1457 seye / MS seye, corrected to seye (see Introd., p. 8)
 L. 1459 seye / MS seye, corrected to seye (see Introd., p. 8)
 L. 1469 noþer / MS non oþer

parauit Deus diligentibus se.

1520 Haec tibi, soror, de praeteritorum beneficiorum Christi
 memoria, de praesentium experientia, de expectatione futuro-
 rum quaedam meditationum spiritualium semina praesemi-
 nare curauit, ex quibus diuini amoris fructus uberius oriatur et
 crescat, ut meditatio affectum excitet, affectus desiderium
 pariat, lacrymas desiderium excitet, ut sint tibi lacrymae tuae
 1525 panes dies ac nocte, donec appareas in conspectu eius, et
 suscipiaris ab amplexibus eius, dicasque illud quod in Canticis
 scriptum est: Dilectus meus mihi et ego illi.

Habes nunc sicut petisti

1530 corporales institutiones, quibus inclusa exterioris hominis
 mores componas;

habes formam praescriptam qua interiorem hominem uel
 purges a uitiis, uel uirtutibus ornes;

habes in triplici meditatione quomodo in te Dei dilectionem
 excites, nutrias et accendas.

1535 Si qua igitur in huius libelli lectione profecerit, hanc labori
 meo uel studio uicem impendat, ut apud Saluatorem meum
 quem expecto, apud Iudicem meum quem timeo, pro peccatis
 meis intercedat.

diligentibus se.

Recapitulacio.

1475

Now, suster, I haue wrytē to þe in schorte wordes of þe moynde of Cristes benefices þat ben apassed, of þe experience of þo þat beþ present, and of þe abydyngge hope of þe þat beþ to comene - of þe whiche mor plentevous fruyt of þe loue of God mowe sprynge out of þyn herte - so þat þis þre maner meditacioun mowe styrye þy gostly affeccioun, 1480 and þyn affeccioun mowe gendre brennyngge desir, and þy desir mowe brynge þe into mornyngge and eke into wepyngge after þe loue of þi husbounde Crist, alwhat þu be brouzt into His owne sizt and be iklept in His blessedde armes; so þat þu mowe seye to þy singuler loue, þat þu hast ichose byfore alle opre, þat þat is iwryte in þe book of loue in holy wryt. 1485

Dilectus meus michi et ego illi.

And now hast þu, suster, þat þu coueytist and þat þu askedist; for þu hast bodyly informaciouns, after þe whiche þu schalt rule and gouerne þe owtward man; and also I haue itake þe a maner forme by þe whiche þu mizt purge þe inward man fro vices, and maken hym fayr in 1490 vertu. þu hast in þre maner of meditacioun how þu schalt nursche þe, and feruently excite þe into þe loue of God.

And in caas þat eny deuout creature profite in þe redyngge of þis litul booke in eny gostly profit, I preye hym þat he wyl 3yue me þis to my meede: þat to my savyour þat I abide, and to my domesman þat I 1495 drede, he wylle deuoutly preye for my mysdedes, þat he and I mowe come to þat blisse þat I vnworþyly haue spoken of. Quod nobis misericorditer concedat, qui uiuit et regnat in secula seculorum. Amen.

L. 1476. moynde / MS mopnde; cf. L. memoria

L. 1478. þo / MS þe

COMMENTARY

In the Commentary, the abbreviation H. stands for Horstmann, with reference to his edition of this text in Englische Studien, VII (1884), and L. stands for Aélred's original Latin in the edition of C.H. Talbot (see Introd., p. 1). All Biblical quotations are from the Authorized Version unless otherwise stated.

1.5. let heore here. The emendation from MS. heere to heore restores the oblique form of the third person feminine personal pronoun, which is confined (with the exception of the example in 1.710) to the first two chapters of the text. The form heere, while not impossible (it is recorded by NED from the fifteenth century), is unlikely in this text, where it does not appear again. This is not a case where e and o are written so similarly as to be easily confused (see Introd., p. 4), as the MS. indisputably and clearly reads e, but it may be that such a confusion in his exemplar misled the scribe. However, it is also possible that the whole phrase let heore here was misunderstood by our or an earlier scribe. L. reads iam nunc audiat ... verba mea quaecumque ... elegerit ...; this, and especially the feminine relative pronoun, shows that the ME original must certainly have meant "let her hear". MS. let heere here, however, suggests that at some stage in the transmission of the text this phrase may have been apprehended as "let hear here" (which construction would have been perfectly idiomatic in ME); certainly, heere occurs in this text with the meaning "to hear" (cf. ll. 999 and 1418), and although "here" is always written hir, hier(e) here, here is by no means an impossible spelling.

1.11. Virgo prudens cogitat que domini sunt etc. Cf. I Corinthians 7,34.

1.17. Qui potest capere, capiat. Matthew 19, 12.

1.21. alle byng. Cf. ll. 1275, 1450 and 1451. The use of alle in (quasi-) plural constructions with singular sense (= "every") is unknown in OE. It appears to have arisen from this collocation, alle ping, which, because the singular and plural of ping were formally identical, passed from being apprehended as plural to being apprehended as collective and finally as a simple singular.

1.26. blysse. Here and frequently elsewhere (see Glossary) blysse renders L. gloria, with the sense "glory" (cf. NED, s.v. bliss sb., 3).

1.34. Wherfore þe swetnesse of þy maydenhood, al vp to heuene smytyngge is swete sauour etc. Cf. Song of Solomon 1, 12: "While the king sitteth at his table, my spikenard sendeth forth the smell thereof". The sense of

smytyngge here, which appears to be "sending, causing to penetrate into", is not evidenced elsewhere, but it is probably to be connected with the various well-attested figurative sense of smite, "to affect or infect with a disease", "to impress, imbue with some sentiment". An instructive parallel sense-development is seen in "strike in, into, through, up" (cf. NED, s.v. strike v., 51-53) which are first recorded from the sixteenth century, and may have usurped the place of "smite" in this sense-area. Cf. smyte of, l. 1091.

1.35. makþ þat vre verrey kyng haþ coueytise of þy fayrnesse etc. Cf. Psalm 45, 11: "So shall the king greatly desire thy beauty; for he is thy Lord".

1.38. He is fair in schap before alle þat eure were born. Cf. Psalm 45, 2: "Thou art fairer than the children of men".

1.39. fayrere þen þe sunne, etc. Cf. Wisdom of Solomon 7, 29: "For she is more beautiful than the sun, and above all the order of stars".

1.40. His breþ is swettere þan eny hony, etc. Cf. Ecclesiasticus (Vulgate) 24, 27: "Spiritus enim meus super mel dulcis, et hereditas mea super mel et favum".

1.41. Longitudo dierum in dextera eius, et in sinistra eius diuicie et gloria. Proverbs 3, 16.

1.45. coroune. The MS. reads coroune, indicating an otiose second n. The spelling coroune is not unacceptable; but the erroneous placing of the abbreviation for the nasal above u, perhaps in anticipation of omitting the n, is a mistake a scribe could easily make, so I have preferred to emend to coroune.

1.46. Qui non est temptatus, non est probatus. Cf. Ecclesiasticus (Vulgate) 34, 9.

1.56. witoute recouerer. The MS. here reads recouer^s, and H. suggests emending to recouere. However, recouerer is a perfectly acceptable form, from the AF infinitive recoverer, and the phrase witoute recouerer is quite a common ME idiom meaning "irrecoverably" (cf. "þai sal þat day for ever be tynt Fra God, with-outen any recoverere" (The Pricke of Conscience, ed. R. Morris, Philological Society Transactions (1863), l. 6095)).

1.58. þe Lomb þat heo scholde folwen whydur eure He walke. Cf. Revelation 14, 4.

1.60. blessede Marie ... ledyng ... þe daunce of holy virgynys. The reference here is to the Virgin Mary, of whom Miriam, Moses' sister, was the figure (cf. Exodus 15,20: "And Miriam the prophetess, the sister of Aaron, took a timbrel in her hand; and all the women went out after her with timbrels and with dances.") Cf. St. Ambrose, De virginibus, II, ii, 17; P.L., 16, 211B.

1.63. Hii sunt qui cum mulieribus non sunt coinquinati, et secuntur agnum quocumque ierit. Cf. Revelation 14, 4.

1.64. defoyled. On the complex pedigree of the ME verb defoilen, and of foylede (l. 1147) see Miss. A. Bowman, Aspects of Semantic Change as Exemplified in some Representative Plays of Shakespeare, unpublished M.A. Thesis of the University of Durham (1969), pp.76-80.

1.67. vor in oþer wyse, moor cursed and abhominable, etc. This is clearly an echo of Aelred's own personal experiences in his youth, when, while he was living at the court of King David of Scotland, the homosexual leanings, against which he was later to struggle with such intensity, first began to show themselves (see Introd., p.10 and l. 1155 n.).

1.68. abhominable. The spelling abhominable, which is fairly common in ME and eNE, arises from the popular but mistaken derivation of the word from L ab homine, quasi "away from man, inhuman, beastly" (see NED, s.v. abominable).

1.72. menbres. This is the full form of the word used by the scribe, so whenever it is abbreviated, I have expanded accordingly (the ratio of forms is: full x 6; abbreviated x 4). It is hard to account for the n in place of etymological m, which is not recorded from elsewhere in the dictionaries of English; certainly it is not to be explained on phonological grounds, as the change of [m] to [n] before [b] is the very reverse of what one would expect. I can only suggest that the scribe, slavishly following his exemplar, automatically inserted an n without thinking when he came to the abbreviation for the nasal.

1.76. haue. H.notes: "MS. hane (so öfter)"; however, the uncertainty of the scribe's treatment of u and n does not allow of so categorical a statement as this. In all dubious cases the balance of probability is that u is intended.

1.86. loke sche turne aboute in here herte. This is evidently a direct translation of L. mente revolvat. "To direct, set", with reference to "thoughts", is a well-attested ME sense of turn (see NED, s.v. turn v., V 26), but NED does not record any ME examples of the phrase turn about (in the mind) with the sense "weigh up, ponder".

1.112. blessede Agnete. St. Agnes has always been looked upon in the Church as a special patroness of bodily purity, and was frequently cited from earliest times as a type of the pious virgin (cf., for example, St. Ambrose, De virginibus, P.L., vol.xvi, cols. 200-202). Agnes, the thirteen year old daughter of a wealthy Roman family (ll. 112-3) who lived at the turn of the third century A.D., was courted by many for her beauty and riches; she refused all her suitors, however, saying that she had consecrated her virginity to Christ, her heavenly husband. One suitor, angered at her obduracy, accused her to the governor as a Christian, and she was brought to trial (1.115). The judge (the tyraunt) at first tried to win her over with the mildest of blandishments and seductive promises, but Agnes paid no regard, always insisting that she would have no other spouse but Christ (ll. 115-7). Insensed at these tactics, the judge then threatened her with tortures and death, but Agnes was undismayed, and seemed to welcome the prospect of death (ll. 116-8). When these measures had proved ineffectual, the governor decided to send her to a house of prostitution, where what she prized most highly would be sacrificed in the most degrading manner (1. 119). Her purity remained unstained, however; most of the men who tried to assault her were seized with awe at the sight of the saint and fell back, but one who persisted in his attempt was struck blind by a flash of light from Heaven and fell trembling to the ground (cf. ll. 120-1) (Agnes later restored his sight). Agnes was executed shortly afterwards. For details of her apocryphal life and martyrdom and the legend that grew up around her see Butler's Lives of the Saints, ed. H. Thurston and D. Attwater, London (1956), Vol.1, pp. 133-137.

1.112. clozes. This interesting form of the plural, meaning "clothes", evidently arose as follows: with the reduction of the ME dissyllabic form clopes to one syllable, by change of /-ez/ to /-z/, the /ð/ began to disappear by assimilation to the final /z/ (the spelling of the plural as close, cloes is abundantly recorded in NED from the fourteenth century onwards, and the orthoepist R. Brown records the pronunciation [klo:z] in 1700 (see E.J. Dobson, English Pronunciation 1500-1700 (2nd. edn.), Oxford (1968), Vol.II, §401c.); and indeed, this pronunciation remains common in careless speech to this day); the resulting plural close was evidently liable to be apprehended as a singular form, and thus the analogical plural clozes came to be coined (cf. dice, dices). This analogical plural is not recorded in the dictionaries of English.

1.113. despysede as styngynge dunge. Cf. Philippians 3,8: "For whom [Christ] I have suffered the loss of all things, and do count them but dung."

1.114. stynngynge. On the form stynngynge, "stinking", beside stynkynde, see Introd., p. 69

1.119. hoore-hows. NED cites this as the first example of the collocation "whore-house" recorded in English. Cf. OS hōrhūs (MLG hoerhuus, Du. hoerhuis) and OHG, MHG huorhūs (G hurenhaus). It is not recorded again until 1475 (cf. "Hoc lupaner, Hec fornix, Hoc prostibulum, a horehowse", T. Wright and R.P. Wulcker, Anglo-Saxon and Old English Vocabularies, London and Marburg, (1884), 804/10).

1.120. Horstmann expresses surprise at the phrase entryngge into prysoun; certainly there is no literal authority in L. for the word prysoun, but we may assume that for Agnes the brothel was more than equivalent to a prison. The sense of the whole passage, which is not very clearly expressed by the translator, is that the angel enters into the prison with Agnes, turns darkness into light and strikes down the man who tries to assault the virgin. The reference is clearly to the striking blind of this man by the flash of light from Heaven (cf. 1.112 n.).

1.129. He is present þat aschercheþ entrayles of þyn herte. Cf. Psalm 7,9: "for the righteous God trieth the hearts and reins."

1.132. angel. H. prints angele, and adds in a footnote "MS. angelis". These are both improbable readings, since elsewhere in the text the singular of "angel" is always spelt angel, never angele, and of course the sense of the passage precludes a plural here. In fact, H. is at fault in supposing that there is an abbreviation here: in the MS. the l is written ℓ, and on comparison with the other l's in the MS. it can be seen that the loop attached to the ascender is not a mark of abbreviation, but merely the very characteristic boldly-curved loop with which the scribe completes his l's (see Introd., p. 4), and which in this case has slipped a bit.

1.143. casteté. The spelling casteté for chasteté is presumably due to the influence of L. castitas

1.148. in glotonye and drunkeschipe be ful of stynkynde humours. Cf. Romans 13,13: "not in rioting and drunkenness, not in chambering and wantonness".

1.149. to bere leyt of fuir in here bosom and nouyt be brend. Cf. Proverbs 6,27: "Can a man take fire in his bosom, and his clothes not be burned." The usual sense of leyt in ME and eNE is "lightning", but it can occasionally have the transferred sense "flame, flash of fire" (cf. "Lhapp þet smep efter þe leyt", Ayenbite of Inwyt, ed. R. Morris, London (1866), p.66, where leyt renders F. flambe). Cf. leytyngge, l. 1358.

1.158. conceyuyngge. The MS. reading, coueytyngge, can scarcely be said to make sense here, and H. is clearly right in suggesting an emendation to conceyuyngge, mirroring the sense of L. concipiens. It is easy to see how the error occurred, for coueytyngge and conceyuyngge are formally quite similar, and the scribe was probably influenced by coueytede (1.159), to which his eye had probably strayed in his exemplar.

1.163. lyffful. Cf. vnlyffful 1.129, vnlyffful 1.162 and vnlyfsum 1.399. Only two other occurrences of an i-graphy are recorded for these words in the dictionaries of English. Both NED and MED agree that they were based ultimately on ME lēf, lēve n., "permission", < OE lēaf. However, the i/y-graphies are scarcely consistent with a development from ē; the frequent ff-graphy suggests that the i may have arisen through shortening and partial raising of an antecedent ē. If this is the case, it may be thought preferable to reject NED's and MED's etymology in favour of one which traces the adjectives back to the OA verb lēfan (WS lȳfan), "to allow, permit" (see NED, s.v. leve v.1), which would also account for some of the other recorded forms of these words, such as lief(f)ul, leif(f)ul.

1.167. caste hymself in cold fresyngge water. It is a well-documented fact that Aelred at one period adopted the old Celtic ascetic practice of immersion in cold water. Daniel tells us that the saint had built a small chamber of brick under the floor of the novice-house at Rievaulx, like a little tank, into which water flowed from a spring: "In quam Alredus machina intrans, si quando secretum silencium reperisset, et aqua frigidissima totum corpus humectans calorem in sese omnium extinxit uiciorum" (W. Daniel, The Life of Ailred of Rievaulx, ed. F.M. Powicke, London (1950), p.25). On the background and history of the ascetic practice of immersion, see L. Gougaud, Devotional and Ascetic Practices in the Middle Ages, London (1927), pp.159 ff.

1.174. longstreizt. Cf. longstreyt 1.885, longstreit 1.1055. This word is not recorded in the dictionaries of English, but it is evident from the contexts in which it appears ([he] ful down longstreizt; þu falst adoun longstreyt in þy face; þu vylle adoun longstreit) that it must mean "at full length, prostrate". The second element represents the p.p. of ME strecche (< OE streccan), "to stretch", which in adjectival usage commonly had the sense "extended at full length"; the first element is intensifying, emphasizing the notion of "at full length".

1.177. Non te dimittam nisi benedixeris michi. Cf. Genesis 32,26.

1.180. And þanne oberwyle as for a tyme he hadde lysse. Cf. Luke 4,13:
"And when the devil had ended all the temptation, he departed from him for a season."

1.180. soerté was deveyed hym. Cf. L. negatur securitas. H. suggests emending to deneyed, but this is unnecessary. The verb deuaye (of which deveye is an acceptable variant) is recorded twice in ME:

"'Do way', quop þat derf mon, 'my dere, þat speche
For þat durst I not do, lest I deuayed were;"

(Sir Gawain and the Green Knight, ed. J.R.R. Tolkien and E.V. Gordon, 2nd. edn., rev. N. Davis, Oxford (1968), ll.1492-3)

and

"'3e ar stif innoghe to constrayne wyth strenkþe, 3if yow lykez,
3if any were so vilanous þat yow devaye wolde."

(ibid., ll.1496-7),

where the sense is clearly "to deny, refuse". It is derived from OF deve(i)er, "to refuse, fail to grant a request".

1.189. manye mannes woodschype. Cf. 1.1204 after mannes estimacioun. Both the context and the original Latin demand the genitive plural of "man" here, which elsewhere in this text is menne (< OE manna, with analogical substitution of the root vowel) and the analogical re-formation mennes. Mannes may possibly represent OE strong g.pl. manna with analogical -es, but it seems more likely to be from the OE weak noun manna, with analogical plural.

1.189. whyce. The MS. reading here may fairly confidently be said to be whyte, for the scribe is always careful to distinguish t from c (when not conjoint); the cross-bar of the t always extends well beyond the main body of the letter (τ), whereas in the c it stops abruptly where it joins the bow (Ϸ) (but cf. stenc, 1.588 n.). Whyte, however, is unsatisfactory here; the use of "white" as applied to "rage" is not recorded by NED before 1841, and anyway, although woodschype can mean "rage", here it has the sense rather "folly". L. Unde non parum pudet quorundam impudentiae, qui cum in sordibus senuerint ... suggests an emendation to whyce, in which case whyce þat renders L. qui. This gives a less ambiguous reading, and one which is closer to L., for as the text stands, the relative þat could refer either to manye mannes or to schame, whereas L. makes it clear that man should be the referent; whyce þat leaves this in no doubt. In this text c is a fairly well attested spelling for final [tʃ] (cf. whic, ll. 132,154,274,286,431,651; stenc, 1.588 n.).

1.199. here falsnesse lye openly in here face. It is not clear whether lye here means "tell lies" or "repose, be situated (for all to see)". The formal correspondance to L. mentiatur suggests the former, but the notion of "falsehood" is already conveyed by falsnesse, and it may be thought that a

smoother reading is obtained by taking lye in the latter sense. This usage of "lie" (< OE licgan) pertaining to immaterial things is amply recorded in ME (see NED, s.v. lie, v.1, 12). However, it is possible that some connection may be traced with the NE idiomatic phrase, "to lie in one's teeth". Earlier apparent variants of this phrase include "to lie in one's head" ("Nou þou lyeſt in þin hed" (The Piſtill of Susan (c.1400), ed. Scottish Text Society (1897), 1.317)), and it may be that "to lie in one's face" was another member of this series (on the alternation of "head", "face", "teeth" etc. in metaphorical application to the outward "front" one presents to the world see 1.761 n.).

1.204. bodyly diſeſed. The ſenſe appears to be "affected by bodily infirmity", perhaps even paſſing into "phyſically ill". There is no direct authority for this phrase in L., but the context ſeems to demand ſomething more concrete and poſitive than "troubled, diſcomforted", the conventional ſenſe of ME diſeſed. MED cites "Somtyme þe heed iſ diſeſed [L patitur] wiþ an inward cauſe" (J. de Treviſa, de Proprietatibus Rerum (a. 1398), 38b/b) as the firſt occurrence in ME of the phrase þen diſeſed with the ſenſe "be affected by an infirmity, be ill" etc. (thus here þep ... diſeſed).

1.207. as a dredful douve, etc. The metaphorical application of the dove at the waters ſeeing the reflected image of the hawk to the Chriſtian ſoul who may perceive the Devil's wiles by looking into the mirror of the ſcriptures iſ a commonplace of the mediæval beſtiary (cf. "Columba ... Iuxta fluentia ſedet, ut viſo accipitre ſe demergat et ſic evadat. Similiter iuxta ſanctas ſcripturas predicatores habitant ut viſo impetu et temptatione diaboli in illiſ ſcripturiſ demergatur", C.U.L. MS. II 4. 26, f.41 r.).

1.213. good ocupacioun in holy ſcripture. This ſignifies the practice of meditatio, which Aelred goes on to deſcribe. The term meditatio, in the ancient monaſtic tradition, meant much more than ſimply "meditation"; it waſ the proceſſ of reading and re-reading a text from the Holy ſcriptures and learning it by heart, in the full'eſt ſenſe of the term - that iſ, with one's whole being. Thereby one arrived at a true and complete underſtanding of the text, and iſ ſenſe waſ woven into the fabric of one's mind by conſtant reading and thought. This unceaſing "ruminatiō" on the ſcriptures, as the anonymous author of the Formula honeſtae vitae called it (P.L., 184, 1170 C) iſ one of the moſt marked characteristics of monaſtic ſpirituality. See La Vie de Recluse, ed. C. Dumont, Paris 1961, p.92, n.3.

1.218. let cleue to here ribbes. This phrase renders L. haerens memoriae (in all MSS.), and iſ, if not an error, probably an example of an ME idiomatic phrase not recorded elſewhere. The neareſt approach to it ſeems to be the following, from a much later date, 1795: "We require ſome food that will ſtick to the ribs", E. Burke, Two Letters ... on the Propoſals for Peace with the Regicide Directory of France iv, Select Works, ed. E.J. Payne, Oxford (1892), p.265. It might be conjectured that there waſ an ME phrase meaning "to ſtick to the ribs", with reference to food,

having the sense "satisfying, long-lasting in its effect of allaying hunger" (represented in the 1795 quotation), which could be used metaphorically with the general sense "having a long-lasting effect", here "that will remain effective in the memory for a long time".

1.227. Bote certes, þis is oure synful excusacioun. Cf. Psalm 140 (Vulgate), 4: "Non declines cor meum in verba malitiae, ad excusandas excusationes in peccatis."

1.228. þat habbeþ þo gret feruour. H. suggests reading to for þo. Were an emendation needed here, a more appropriate suggestion might be so; but in fact the MS. reading is defensible, and is backed up by two other occurrences of þo for the definite article, viz.: to 3yue þo doom (1.708) and al þo wurschipe (1.1297). Now ME þo (<OE þā) is a relatively common form both of the definite article plural, and of the definite article feminine accusative (and, by analogical extension, nominative) singular; but none of the examples in this text is plural, and neither doom nor wurschipe was originally feminine. However, there is some evidence that in the twelfth and thirteenth centuries þa, and in the thirteenth to fifteenth centuries þo had been analogically levelled into the definite article masculine nominative singular (see NED, s.v. the def. article, A I 1 a β, which, however, cites no examples); though this phenomenon would perhaps be better characterized as a levelling under a general uninflected form, after the functions of case, gender and number had become obscured (NED, loc.cit., A III 9 cites þo under this category from the thirteenth to the fifteenth centuries, but again gives no examples). There is therefore no difficulty in accepting þo here as a genuine form.

1.229. we smelleþ aver a faynt batayle. Cf. L. procul odoramus bellum. The most appropriate meaning of faynt would appear to be "scarcely perceptible, as yet only dimly perceived", echoing and extending the sense of aver, L. procul. The difficulty is that this meaning of faint is not recorded before 1660 (once, with reference to "colour", in 1552). It is possible, therefore, that faynt could here have its original sense (as the past participle of OF feindre, "to feign") of "deceptive, misleading in appearance", in that the anticipated bodily sickness that Aelred speaks of is viewed as insignificant and of no consequence in comparison to the very real presence of spiritual sickness.

1.231. to comynge. Cf. to comynge (1.719). The construction to ... -yng(e) occurs sporadically in texts of the South and S. Midlands between the thirteenth and fifteenth centuries, and no satisfactory explanation has been offered for the phenomenon as a whole. The pattern is an ancient one, for the construction to ... -ende occurs in 1 OE; this appears to be a corrupt form of the inflected infinitive to ... -enne (<to ... -anne), arising from confusion with the present participle ending -ende, and it is often used, in translations from the Latin, to render ad + the gerund, to denote purpose or necessity. However, in the Lindisfarne Gospels it is extensively used to render the Latin future participles uenturus and futurus, and seems to be the present participle with to added to denote futurity.

It is not clear whether the to ... -yng(e) form derived from the to ... -ende form, as a result of the general decline of the -ende

ending before the -yng(e) ending, or whether, as G. von Langenhove suggests (On the Origin of the Gerund in English, Gand (1925)), it is a direct phonological development of the inflected infinitive -enne; or indeed whether it is the gerund. It seems possible, in view of the variety of its usage, that it may be all of these, i.e. that it had a different origin in different uses. (For a full discussion of all aspects of the problem see Langenhove, op.cit., and Mrs. A.S. Irvine, "The To Comyng(e) Construction in Wyclif", P.M.L.A. 45, pp.468-500.)

In so far as Mrs. Irvine's comments bear on the present case, she suggests that to comyngge is the present participle of the verb tocomen used in locutions denoting futurity; she bases this on abundant evidence from Wyclif's translation of the New Testament, where this form is consistently used to render the Latin future participles venturus and futurus. This accords fairly well with the second of our two examples, where secura efficitur de futuris is rendered ymaad siker of tyme tocomyngge; here tocomyngge is undeniably used appositively to denote futurity (cf. Chaucer's Boethius II, Pr. 7, 105: in tyme tocomyngge rendering futuri temporis). It is noteworthy that in parallel constructions in this text where the locution is predicative rather than appositive, the translator uses a form that is undeniably the inflected infinitive (e.g. tyme þat is to comene, hungour þat is to comene (l. 1268); cf. ll. 1281, 1282, 1307 and 1478); it is arguable from this clear-cut differentiation that tocomyngge (l. 719) is not infinitival (or gerundial), but rather the present participle of tocomen, used to denote futurity.

The other example is less straightforward. Here, L. sic morbum corporis antequam sentiatur, formidamus is rendered by we dreded so muche syknesse of body þat we dreded to comyngge. The notion of futurity is present here also, as to comyngge echoes the sense of antequam, but nevertheless, one would expect the translator, in a quasi-predicative construction such as this, to use the inflected infinitive to comene, which he has to hand. This in turn throws doubt on tocomyngge (l. 719) as being the present participle of tocomen, unless one posits a.) that the two forms are grammatically distinct, or b.) that to comyngge (l. 231) is being used appositively to syknesse, which is syntactically nonsense. It seems best to adopt the former alternative; there are three roughly parallel constructions in Wyclif, where to ... -yng(e) seems to be used as a predicative accusative, with the verb be understood after to:

Acts 23,12: seyngge hem nether to etinge nether to drynkinge

Acts 23,14: we han avowid vs to nothing tastinge

Acts 25,4: Festus answeride ... him sothly to goynge forth more rypeli.

Thus, to comyngge (l. 231) seems to be a corrupt form of the inflected infinitive (for the phonological/morphological processes involved in this "corruption" see Langenhove, op.cit., Mrs. Irvine, loc.cit. and Mustanoja, op.cit., pp. 513 and 569-70), and there seem good grounds for supposing, on the basis of Mrs. Irvine's evidence, that tocomyngge (l. 719) is the present participle of the verb tocomen.

It should be noted that in neither case is this form spelt as one word in the MS, but the inconsistency of the scribe's practice in this respect does not allow one to draw any firm conclusions from this.

1.240. chier. For the sense "careful" see NED, s.v. chere a., 2.

1.243. ȝif þe flesh be mornynge, syk and feble, &c. It is not clear whether the translator is rendering L. viscera literally as "entrails, stomach" and incorporating L. si torquentur viscera, si arescit stomachus in the one phrase ȝif þe stomac be vnsauery and drye, or whether he is translating it metaphorically as flesh. As there is no other authority in L. for the word flesh, the latter seems rather more likely. Whichever is the case, the phrase ȝif þe flesh be mornynge is a free and impressionistic piece of translation; L. si languet has a personal (unexpressed) subject, and the replacement of this with flesh is rather awkwardly accomplished. The meaning of mornynge in relation to flesh seems to be "grieving" in a figurative sense, thus "drooping, listless"; this sense of "mourn" is not recorded in NED before the end of the eighteenth century, and then only in relation to flowers, plants, but the development is a fairly natural one - further, influence of ON morna, "pine away", may have played a part.

1.248. I saw ones a man, etc. Aelred is probably referring here to the friend of whom he speaks in the de Spirituali Amicitia (P.L. 195, coll. 688B and 698B - 700B), who is almost certainly to be identified as Geoffrey of Dinant (cf. Powicke, op.cit., p.lxvii). This friend, whom Aelred brought back with him on his return from Rome, shortly before he became novice-master at Rievaulx, he describes as the "staff of his old age". On his succession to the abbacy he gradually made the young man his confidant, and finally, with the consent of the brethren, sub-prior. He died shortly before the de Spirituali Amicitia was written.

1.248. ibounden. The MS reads iboundem; dittography of the final minim in a letter composed of more than one minim is a mistake not uncommonly perpetrated by scribes, and there are two other examples of it in this text (see ll. 1422 and 1451).

1.252. his herte gan brenne wytynne hym as eny fuyr. Cf. Psalm 39, 3: "My heart was hot within me, while I was musing the fire burned".

1.253. ynlyche. The sense of ynlyche can apparently only be "heartily, extremely", or just possibly "in the heart, in regard to the inner feelings" all of which are rather weak renderings of L. salubriter, which here means "advantageously, in such a way as to be beneficial to his spiritual well-being".

1.272. loo. The grammatical status of lo(o) as represented in this text is somewhat ambiguous. As is well known, the NE interjection lo is to be traced back to two distinct sources, namely i) OE lā, an exclamation the usage of which roughly parallels that of NE oh!, ah! in indicating surprise, grief or joy, and also in being used with vocatives; and ii) the ME v.imp. sg. lōke (<OE lōca), of which it is a shortened form (cf. ME and NE dialectal ta, ma for take, make). These would give, respectively, ME lō

and lō (the latter with the alternative spellings lo and loo). For further discussion of the verbal origins of lo see NED, s.v. lo.

In this text, the translator uses lo(o) to render two distinct Latin constructions: i) ecce ... (ll. 272, 935, 979 and 1000); and ii) eia (with voc.) (l. 1177). Clearly, the latter of these (lo, suster, lo rendering L. eia, soror) reflects the OE usage of lā with a vocative signifying ah! Equally clearly, the verbal nature of lo in ll. 979 (lo me hir) and (perhaps less unequivocal) 1000 (lo þer þy sone) cannot be doubted, in that, formally at least, lo represents a transitive imp.sg., with me and þy sone as its objects. The other two instances (loo wher Ihesus comeþ (l.272) and lo. hir is þe man (l.935)) offer certain instructive parallels. In the first place, the form loo strongly indicates a pronunciation /lō/, and points to the above-mentioned derivation from lōke. Secondly, the translator is evidently using lo(o) together with an adverb of place (hir/þer, wher) as a rendering of ecce (cf. "Pilat said, 'los her yur king!'" (Cursor Mundi, ed. R. Morris, London (1874-92), l.16367)). The construction is ambiguous in that lo(o) may be used either (quasi-)transitively (as in ll.979 and 1000, and in l.272, where the object is the clause introduced by wher), or intransitively (as in l.935, where the main force of ecce is rendered by the phrase hir is, and the verbal nature of lo is partially suppressed, so that its function is primarily interjectional).

It is clear, then, that in this text we have usages of lo(o) which represent, more or less, those of both its distinct antecedents, OE lā and ME lōke. However, it is impossible to say with certainty how far this distinction was clear in the mind of the translator; it is possible that lo hir/her was an idiomatic phrase in which the verbal character of lo had all but disappeared in the minds of its users, and which was therefore an appropriate rendering of the Latin interjection ecce; furthermore, it is by no means impossible that in l.1177 the translator may not be rendering L. eia literally, but may be using lo as an injunction, "see, pay close attention", reinforcing the following clause I prey þe tak heede. I have therefore thought it best to gloss all occurrences of lo(o) together

l.275. we schulde resteyne or elles doon away. Cf. L. cohibeamus. H. suggests reading refreyne for resteyne, but this course is not necessary. The dictionaries of English do not record a verb resteyne, but OF has resteindre, used both intransitively with the sense "to be extinguished" (e.g. "au seint soller ... , Oū lui ardant comunement Restaignent tuit et jor et nuit" (Les Miracles de la Sainte Vierge, traduits et mis en vers par Gautier de Coinci, pub. by A.E. Poquet, Paris (1857), 155,27)), and transitively with the sense "to extinguish, quell, blot out" (e.g. "Elle restaint les empris [read espris] Et as mors la vie rent" (J. Brakelmann, "Die altfranzösische Liederhandschrift Nr. 389 der Stadtbibliothek zu Bern", in Herrig's Archiv für das Studium der neueren Sprachen und Literaturen, XLIII (1867-8), 2,3)). The (figurative) sense "quench, quell, do away with" is self-evidently appropriate to the present context, and the form resteyne, from the OF present stem resteign-, is in accord with other ME verbs derived from the present stem of OF -eindre verbs.

l.292. Inicium omnis peccati superbia. Ecclesiasticus 10,13.

1.293. prowde. The spelling prowde (or proude) for the abstract noun "pride" (as opposed to its concrete sense, "a proud person") is recorded only twice elsewhere in English: i

"ich shal swo stronge ferde lede
pat ower proude [J prude] schal aualle"

(The Owl and the Nightingale (MS. Cotton Caligula A ix), ed. J.W.H. Atkins, Cambridge (1922), ll. 1684-5);

Atkins, noting that ou is a very rare spelling for u at such an early date, suggests that the MS. Caligula form is a scribal error, and Miss Mabel Day (quoted in The Owl and the Nightingale, ed. G.F.H. Sykes and J.H.G. Grattan, London (1916), E.E.T.S. (E.S.) 119) conjectures that the Caligula scribe took ower prude (presumably with an ambiguous wynn in ower) in his exemplar to mean "other proud people", and thus wrote proude; and: ii

"Alle pat is in þe wordle oper it is fals couetise of
flesch, or fals couetise of yen, or prowde of lif."

(Gesta Romanorum, ed. S.J. Herrtage, London (1879),
E.E.T.S. (E.S.) 33, i, 4).

Possibly in the present text prowde is a back-spelling from prude, which was a fairly common form of Southern ME /prūde/.

More puzzling is the adjectival form pruyd (1.298). In this text the graphy uy consistently represents the reflex of OE y (see Introd., p. 55), but there are no grounds at all for supposing that the vowel /ū/ could be present in the adjective proud. The most likely explanation is that the scribe was influenced by the nominal form pruyde, which occurs in both the preceding and the succeeding line in the MS.

1.297. zynges. On the z graphy for þ see Introd., p. 65.

1.304. commendeþ. On the p.p. ending -eþ see Introd., p. 66.

1.310. iapes. Formed from the verb jape (cf. chape (ll. 139 and 258), where ch is an alternative graphy to i for /dʒ/), which C.T. Onions conjectures is a combination of the form of OF japer (mod. F. japper), "to yelp, yap", with the sense of OF gaber, "to mock, deride" (cf. NE gab). MED notes the fifteenth century sense of japer, "to chatter, gossip", and also compares OF jabeir, a variant form of gaber.

1.311. Whit what vorheed. Cf. L. Qua enim fronte, of which this phrase is a literal translation, with the sense "with what audacity". MED records several examples of the use of "forehead", with various qualifying adjectives in the figurative sense "outward appearance, face presented to the world" (e.g. cler ~, plain ~ = "guileless demeanour"; cf. Lydgate's Troy Book, ed. H. Bergen, London (1910), E.E.T.A. (E.S.) 106, 1.2003: "3if Fortune be to hym fauorable And blaundischinge with a forhede clere"), but the direct, unqualified loan-translation as exemplified here is not recorded elsewhere before 1560.

- 1.312. pat for vs was mad rist pouere, etc. Cf. II Corinthians 8,9: "Yet for your sakes he became poor, that ye through his poverty might be rich".
- 1.322. Si gloriaris, in domino glorieris. Cf. I Corinthians 1,31.
- 1.323. serue Hym in parfit drede. Cf. Psalm 2,11.
- 1.325. pu. This form, as written in the MS, appears as pu, and it is evident that the scribe initially made a mistake in writing the second letter, made an only partially successful attempt to expunge it by scraping, and then wrote u on top of it. A thorough examination of the MS, with the help of an ultra-violet lamp, has failed to reveal what the original letter was, but it seems quite likely to have been an e.
- 1.331. Omnis gloria filie regis abintus. Psalm 45,13.
- 1.333. þe kynge's douter of heuene. On the "split genitive" construction see E. Ekwall, Studies on the Genitive of Groups in English, Bulletin de la Société Royale des Lettres de Lund 1942-3, 1, Lund (1943) and Mustanoja, op.cit., pp. 78-9, and cf. 1.725, Symons hows þe pharise. ~~For an example in this text of the more modern usage see 1.908, þe prince of prestys halfe~~
- 1.333. heuene. In the MS, heuene completes one line, and at the beginning of the next, immediately above a hole in the membrane, are written what appear to be three, or possibly four, x's. No writing is visible beneath these marks, and indeed there is scarcely any room between the top of the hole and the line above to write in. It may be that the scribe tried to do so, found the result unsatisfactory and cancelled it; or that x's may be a direction to someone to sew up or otherwise repair the hole, which was never carried out.
- 1.336. Loke þerfore þat al þy gladnesse come of clene wytnesse of a good conscience witynne. Cf. Psalm 45,13 and II Corinthians 1,12: "For our rejoicing is this, the testimony of our conscience."
- 1.337. of diuerse vertues. That is, "of (i.e. depicting) various high moral qualities": or possibly "having various different qualities, efficacies" (see NED, s.v. virtue sb., II 11); L. pulcherrima virtutum varietas allows of either interpretation.
- 1.348. In fimbriis aureis etc. Psalms 45,13: in fimbriis aureis circumamicta varietatibus - "her clothing is of wrought gold".
- 1.354. Finis precepti est caritas. Cf. I Timothy 1,5: "Now the end of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned".
- 1.368. Quoniam ego in iniquitatibus conceptus sum, et in peccatis concepit me mater mea. Cf. Psalm 51,5.

1.372. we beþ icast into þe water of bapteme, and þer we beþ ibyryed wit Crist. Cf. Romans 6,3-4: "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death. Therefore we are buried with him by baptism into death".

1.382. bonyd. Cf. 1.928. From the contexts in which it appears (ibete and bonyd, 1.382; bonyd wit bofattes, 1.928), and from the words it renders in L. (fatigatur, 1.382; caedi, 1.928) it is clear that bonyd must mean "beaten"; but there is no record in the dictionaries of English of a word of this form with this sense. It is tempting to connect it with the series "bounce", "bunch", "bonk", all of which have the sense "knock, strike, beat". "To beat" is the earliest recorded sense of "bounce", in the thirteenth century ("þer 3e schulen iseon bunsen ham mit tes deofles bettes", Ancrene Riwe (ed. Camden Soc., 1853), 188; cf. also "þis Pypinus gat Charles that heet Tutidis of tundere, þat is 'bete and bounce'", J. de Trevisa, Polychronicon Ranulphi Higden (Rolls Series, 1865-86), I, 281). The etymology of "bounce" is unexplained; the similarity in form and meaning of the earliest recorded example, bunsen, to LG bunsen "beat, thwack" and Du. bons "thump" has led to the speculation that it may be of L Du. origin, but neither of these forms is recorded early, and the consensus of opinion is that it is of independent imitative origin. "Bunch" is first recorded from the fourteenth century, with the meaning "strike, thump" ("He bonched [v.r. bunched] hem with his breuet", Piers Plowman, ed. W.W. Skeat, Oxford (1869), Prol., 1.74; "Bunchyn: tundo", Promptorium Parvulorum, ed. A.L. Mayhew, London (1908), col. 67; "To bounche or pusshe one; he buncheth me and beateth me, il me pousse", J. Palsgrave, Lesclarissement de la langue francoyse, London (1530)) and somewhat later with the specific sense "to bruise flax, etc., by beating it" ("I will reele and bunch hemp", Sir W. Cornwallis, Discourses upon Seneca the tragedian, London (1601), p.74; "In other days, lads and lasses who had misbehaved were sent, not to the treadmill, but to Bridewell [a prison] to bunch hemp for a destined term", EDD, s.v. bunch v.). The etymology of "bunch" is obscure; Du. bonken "beat, thrash" has been compared, but "relationship between it and the English word is very doubtful" (NED, s.v. bunch v.1), and, as in the case of "bounce", imitative origin seems more likely. "Bonk" is not recorded in any of the dictionaries of English, but it is fairly widespread in NE, primarily in the area of affective speech, with the sense "to strike, thump (lightly, playfully)"; due to the lack of any documentation of its history it is impossible to say whether it is connected with Du. bonken, or whether it is of independent imitative origin.

Clearly, bonyd is identical in sense to the above, but an explanation of the divergent form is required. The various spellings of the vowel are probably not critical, since in ME o and u are frequently variant graphies for the same sound, but the lack of a final consonant, variously [s], [tʃ] or [k], still has to be accounted for. Now, it is a well-attested fact that the final [k] of the verbs "lurk", "stalk", "talk" and "walk" is a suffix of diminutive or frequentative force added to the roots, respectively, lur- (> "lour"), *stal-, *stel- (> "steal"), *tal- (> "tale", "tell"), *wal-. This does not help us in the case of "bounce", and, for the reasons stated above, it is unsafe to posit a connection with "bonk". However, it should be noted that an early (fifteenth-century) variant of "lurk" is "lurch", indicating an apparent palatalization of final [k]; the reasons for this change are entirely obscure, and it is just possible that analogy with the noun "lurch" (< F lourche; a game similar to backgammon,

first recorded, by implication, in 1350 (see NED, s.v. lurching, vbl.sb.2)) has operated here, but the possibility of a genuine phonetic change must be born in mind. One might therefore be justified in forming the hypothesis that bonyd is the past participle of a verb formed on the root *bon-, *bun-, which, with the addition of the diminutive or frequentative suffix -k, gave ME bonchen, bunchen. This would give us the probable ME form *bonen, with the sense "beat, thump"; and in view of the evidence cited above for "bunch", it could quite possibly have had the additional, specific sense "bruise flax, etc., by beating it" - this would be especially appropriate in the case of bonyd, 1.382, where the metaphorical beating of the flesh with temptations is being compared with the bruising, beating of flax with a mallet. The etymology of the roots themselves, *bon- and *bun-, remains obscure; probably they are simply of ideophonic origin, but it may be more than a coincidence that the OE word for "a hollow stem, kex", later referring specifically to "the stalk or stalky part of flax, hemp", is būne. The striking formal similarity of this word to the roots *bon-, *bun-, and the fact that a verb possibly derived from them may have the meaning "to bruise flax, etc., by beating it", suggest that the noun is connected with the verb; but even if this is the case, the balance of probability is that it is the noun that was derived from the verb, rather than the other way round, so one would be no closer to the ultimate etymology of *bon-, *bun-. The dictionaries are silent on the etymology of OE būne, but cf. Norw., I. buna "tibia".

As stated above, there is no record elsewhere of a verb corresponding to bonyd with the sense "beat", but EDD cites from Yorkshire and Cheshire the transitive verb "to bone" (also phr. " ~ on (sb.)"), meaning "to annoy by repeated dunning, constant solicitation". It is instructive in this connection that L. fatigare, a form of which is rendered by ibete and bonyd (1.382), means literally "to harass, weary", and it is not at all unlikely that a verb meaning "hit, beat physically" should come to have the transferred sense "annoy, harass by metaphorical blows". Indeed, it may be thought that bonyd 1.382 (and even, at a pinch, bonyd 1.928) carry overtones of this latter sense. It therefore seems quite probable that the dialectal NE "bone" is formally identical with the ME verb of which bonyd is the past participle.

EDD records from 1878 the noun "boner", which was Winchester College slang for "a blow on the back", but it would be very hazardous to posit a connection between it and bonyd.

1.382. temptacioun many and diuers. The sense of this phrase is clearly plural (cf. L. multis tentationibus), but its construction is apparently singular. However, it may be noted that the MS. here reads temptaciou; that is to say, the horizontal bar which usually indicates omission of a nasal is abnormally lengthened. It is the last word in a line, and there is an unusually large blank space between it and the end of the ruled line, so the bar may be merely an ornamental device to fill in the space; but the possibility must be borne in mind that it may be intended as an abbreviation for the plural. However, it is not, of course, one of the standard abbreviations for the plural, and certainly it is not used as such elsewhere in this text; and furthermore, the plurality of the phrase is fully conveyed by many and diuers, the use of which with a singular noun is quite idiomatic in ME (cf. "The floures, of many dyvers hewe", Lydgate, The Complaint of the Black Knight (ed. W.W. Skeat, Oxford (1897)), v): so the safest course is to assume that temptaciou is intended to be singular.

1.393. is ispunne. The translator has rendered L. a nentibus ... producitur freely. No noun *nens is recorded in the dictionaries of either classical or medieval Latin, but the context here makes it clear that the word must be derived from L. nēre (2nd. conjugation "to spin" and must mean "spinner".

1.396. we mote þorouȝ vier of tribulacioun and water of scharp contricioun. Cf. Psalm 66,12: "We went through fire and through water; but thou broughtest us out into a wealthy place". Cf. also ȝith þu most forþere (1.875); on the non-expression of the verb of motion see Mustanoja, op.cit., p.543.

1.399. vnlyfsum. On the origin and sense of this form see 1.163 n.

1.399. and. The MS. reads ad; the scribe has omitted n rather than the abbreviation for the nasal; for his standard abbreviation of and is the ampersand. He does the same thing in 1.755.

1.414. whan He bytook to His moder þe deciple to kepe, etc. Cf. John 19, 26-27.

1.424. Porro vnum est necessarium. Cf. Luke 10,42.

1.427. and þat cleueþ to þylke oon, he is oon in spirit wit Hym. Cf. I Corinthians 6,17: "But he that is joined unto the Lord is one spirit". Cf. also þe ... weylýngge of þat beþ ouercome (1.547). The ellipsis of the antecedent of the relative pronoun is a fairly common ME phenomenon (cf., for example, "That [= whoever] shedeth blood, he or she ..."; Noah's Flood, 1.342 (Everyman and Medieval Miracle Plays, ed. A.C. Cawley, London (1956)), particularly in the case of inanimate objects, but often also with reference to persons (see Mustanoja, op.cit., p.190).

1.430. Tu semper idem ipse es, et anni non deficient. Psalm 102, 27.

1.437 þe wyche mowen conteyne. H. suggests reading mowe for mowen (clearly a pl. form), but I do not think this course is necessary: either (i) the translator, rendering freely, may have chosen to make hemmes, rather than charité, the subject of the clause; or (ii) he may have been working from an exemplar which (erroneously, uirtutes having been taken as the subject) had the pl. contineant (written contineāt) for the sg. contineat (but none of the extant MSS. has this error). A emendation is not called for.

1.444. innocence. The term innocentia here refers to that state in which the operative influence of the love of God in man, inducing him to the proper love of self and to the love of his fellow-men, causes him to treat both himself and his neighbour without harm. "It is the love of God that gives every other love its impulse. Now the proper love of ourselves and the love of our fellow men give us back our innocence, and innocence consists of two things. First of all it means that we do ourselves no harm, and secondly that we do no harm to our neighbour". (Speculum Caritatis, III, 5; trans. G. Webb and A. Walker, The Mirror of Charity, London (1962), p.88).

1.444. beneficence. Cf. 11.450,535,558. NED records this word as an erroneous form of beneficence, "found passim as [a] misprint in various books or editions"; but gives no examples; it is not recorded at all in MED.

However, against the theory put forward in NED must be noted the following points: MED records only one example of the "correct" form beneficence < L beneficentia ("pat he zeueþ wormes to bite me, is of goddis beneficence; and alle þese ben his benefetis to me" (R. Pecock, The Folewer to the Donet (c.1454), ed. E.V. Hitchcock, E.E.T.S. 164, p.201, l.5), and NED records none before 1531; against which must be set the four clear examples of beneficence in this text, which antedates Pecock by at least fifty years, as against none of beneficence. Clearly it is possible that beneficence may be an earlier and valid form, which was subsequently ousted in "correct" usage by beneficence because the latter was apprehended to be in closer conformity with L. beneficentia (and F bénéficence). Almost certainly beneficence was a ME coinage (it does not occur in OF), and the intrusive i infix is probably to be accounted for on the grounds of analogical association with L beneficium n. (> ME benefice), OF beneficier v., etc.

1.447. Quod tibi non vis fieri, alii ne feceris. Regula St. Benedicti, IV, LXI, LXX. Cf. Tobit (Vulgate) 4,16: "Quod ab alio oderis fieri tibi, vide ne tu aliquando alteri facias"; Luke 6,31: "And as ye would that men should do to you, do ye also to them likewise"; and Matthew 7,12 (see 1.448 n.).

1.448. Omnia quecumque vultis vt faciant vobis etc. Matthew 7,12: "Therefore all things whatsoever ye would than men should do to you, do ye even so to them".

1.453. þey þe woldest. þe is a well-attested variant of ME þu in reduced stress.

1.464. þer were two sustren, Marthe and Marye. Cf. Luke 10, 38-42.

1.479. hem þat bep beste wommen i þe wordle. Cf. L. ita etiam quae optimaee videntur in saeculo. The sense appears to be "women who are are of the highest social standing, who enjoy all the advantages of worldly prosperity"; beste is a rather weak rendering of this, and possibly the translator may not have grasped the full force of his original.

1.487-8. On the genitive plurals menne, wydue and children see Introd., p.72.

1.495. pilgrymes. H. expands MS. pilgr²mes to pilgrimes here, but as the scribe's full forms are both pilgrymes (ll. 548,817), I have expanded thus in this instance.

1.499. þoo þat bep in-cloystre. This phrase renders L. claustralibus; these were the ordinary monks of the monastic community, as distinct from the oboedientiales, who were charged with special "obediences" or spiritual duties within the monastery, and the praelati, the Prelates or Superiors. "Alium locum habent monachi claustrales, alium oboedientiales, alium praelati

.... Locus claustralium regularis est observantia Locus oboedientialium est caritas, misericordia, cura hospitem et pauperum, et caetera huiusmodi Locus praelatorum est iudicium et disciplina". (Aelred's Sermo XV, in die SS. Petri et Pauli (P.L. 195, 295 B-D)).

1.501. þat schulde make no purvyauce fro o day to anoper. Cf. Matthew 6,34: "Take therefore no thought for the morrow".

1.511. in desert. Cf. 1.701, into desert. This phrase is a calque on the OF en desers, desert (cf. "ne seoit pas en desers [le cité], Mais en boine terre et mout chiere" (Li Chevaliers as deus espees, ed. W. Foerster, Halle (1877), 1.5280)). It is quite widespread in ME (cf. "Alisaunder, þat cite apert, þat he made in desert" (Kyng Alisaunder (MS. Auchinleck), ed. G.V. Smithers, London (1947-53), 441/388); "þer while þo kniȝtes ... Were ywent in to desert" (Arthour and Merlin, ed. E. Kölbing, Heilbronn (1890), 1.3500)).

1.512. angeles meete. This phrase (along with angeles bred, ~ fode) is a common ME term for "manna" (cf. "He hadde noresched ... wiþ manna of heuene, þat is aungeles mete" (Vices and Virtues, ed. W.N. Francis, London (1942), E.E.T.S. 217, p.65, 1.8)).

1.512. Anima nostra nauseat super cibo etc. Numbers 21,5.

1.520. Qui nutriebantur in croceis, amplexati sunt stercora. Cf. Lamentations 4,5.

1.531. lifuoode. This form is to be identified with ME and eNE lifhood, livelihood, formed, presumably on analogy with livelihod, from lif + the suffix -hod(e) < OE -hād, which is sporadically recorded between 1440 and 1664, (cf. "Lyvehode, or lyvlode: Victus" (Promptorium Parvulorum, ed. A.L. Mayhew, London (1908), E.E.T.S. (E.S.) 102, col.267)). The medial consonant is probably /v/ here, the intrusive f-graphy being a hypercorrect etymological spelling. This form tends to support the view that the other examples with unexpressed h in this text (e.g. alf, euy, orroure etc.) reflect genuine loss of h rather than the vagaries of scribal practice (see Introd., p.66). However, another possibility to be born in mind is that the MS. in a previous stage of the transmission of the text read lifliood; in some hands a badly written li could quite easily have been misread as u.

1.532. a namely. The MS. reading is somewhat ambiguous; before namely appears the symbol ſ, which resembles but is not identical to the scribe's capital A and his ampersand. It is the opinion of Mr. J.E. Fagg, of the Department of Palaeography and Diplomatic in the University of Durham, that on balance it probably represents the former. This reading is linguistically quite acceptable, since a is a well-attested ME variant of and in reduced stress. The collocation with namely tends to confirm this explanation, for once weakly-stressed and had lost its final -d, the way

was open to assimilation to the initial n- of the following word. Corroboration of this theory may be found in, for example, J. de Trevisa's translation of Bartholomaeus' de Rerum Proprietatibus; of a random sample of nine examples from the BM MS. Add. 27944 version of this text where nameliche is immediately preceded by and, the BM MS. Harley 614 version of the same text reads anamely in at least five cases (for this information I am indebted to Mr. V.E. Watts).

1.536. þe is nobynge ryche þan a good wyl. "Nihil quippe offertur Deo ditius voluntate bona" (St. Gregory the Great, Homilia V in Evangelia, 3 (P.L., 76, 1094 B)).

1.549. þe heze vowes of holy virgynes. The MS reads þe heze of vowes of ..., which is clearly an error; probably the scribe has anticipated the second of. Vowes is a direct translation of L. vota, with the sense "supplications"; this meaning is not recorded elsewhere before 1563 (see NED, s.v. vow sb., 4).

1.562. summe-tyme holy men, etc. Cf. "Sancti ut perfecte possent proximos diligere studuerint in hoc mundo nihil amare, nihil appetare, nihil vel sine appetitū possidere" (St. Gregory the Great, ibid, 4 (P.L., 76, 1094 C)). Here "haus" renders L. habere, with which Aelred replaces Gregory's amare.

1.563. þe wolde. Cf. þanne schul þe goon, 1.1421. On þe as a weakly-stressed variant of þey see Introd., p. 76.

1.571. God. The MS here reads good, but the reference is clearly to "God" (cf. L. de dilectione Dei). Admittedly good is a recorded ME spelling of God, but it does not appaear elsewhere in this text, and it seems better to regard good as a mistake on the part of this or an earlier scribe, and to emend accordingly.

1.572. alþoust. The form (al)þoust, with unexplained final -t, is strictly Northern and Scottish in distribution (cf. "Y wile nat leue for here to werche þoght men rong noun at þe cherche", R. Mannyng, Handlyng Synne, ed. F.J. Furnivall, London (1901), E.E.T.S. 119, 1.969).

1.572. þoþe hem. i.e. both Mary and Martha. H. emends to þoþe [of] hem, but this is unnecessary; it is perfectly idiomatic ME usage that both should precede the pronoun in attributive relation (cf. "Baithe thai gan his wai to lette" English Metrical Homilies, ed. J. Small, Edinburgh (1862), p. 55; also "Then would yt ... make bothe themè the better to love one another", J. Payne, Royal Exchange, London (1597), p. 43).

1.583. De meditacione. Here begins Aelred's lengthy treatment of meditation on things past, in which special emphasis is placed on the importance of the recluse's imagining herself present at scenes from the

Gospels, in order to be able to sympathize to the full with the emotions and actions of the participants (on which see *Introd.*, pp.17 and 20). An interesting parallel is quoted by R.W. Southern (*The Making of the Middle Ages*, London (1953, repr. 1967), p.51), which demonstrates that this notion of identifying oneself emotively with episodes from the life of Christ is by no means original to Aelred, but rather is a function of the new wave of "sentimental devotion" which swept over Christendom from the eleventh century onwards; a virtually contemporary account (printed in *Monumenta Germaniae Historica*, *Scriptores*, XI, 288-9) describes how the Abbot of St. Vanne went on a pilgrimage to Jerusalem in 1026-7, and was so overwhelmed on witnessing the scenes of Christ's passion and remembering the events leading up to His crucifixion that he broke down and wept most bitterly.

1.588. stenc. The MS reading appears to be stent; the bow of the final letter does not extend above the crossbar, but the crossbar itself is continued much further to the left than is usual in this scribe's c, thus: τ. This is probably more a slip of the pen than a genuine error, and I have emended to c. The use of c as a graphy for [tʃ] is exemplified in whic (ll.132,274,286 etc.) and whyce (although this depends on an emendation; see l. 189 n.).

1.588. zourtes. On the ʒ graphy for p see *Introd.*, p. 65.

11.591-2. goo into by pryue chaumbre wit oure lady Marie, &c. Cf. Luke 1,28. The translator apparently omits L. libros quibus Virginis partus et Christi prophetatur adventus evolve (which is in all MSS. of L.). It may be, however, that he has paraphrased this as "wher schee abood the angel message", for which there is no other authority in L. The usual sense of abood would be "awaited", but it could mean here "waited until the end of, heard through" (cf. "And the Kyng alle his tales wel abod, & ful wel hem likede", Lovelich's *History of the Holy Grail*, ed. F.J. Furnivall, London (1874-5), xciii, 5), in which case it would paraphrase L. evolve, "read through". The change of reference from Isaiah's prophecy of the Virgin Birth and the Incarnation to the Annunciation, which is not a very drastic one, seems to be a conscious choice on the part of the translator.

On the endless genitive angel in angel message, angel comynage see *Introd.*, p. 71.

1.596. Aue Maria, gracia plena, dominus tecum, benedicta tu in mulieribus et benedictus fructus ventris tui Ihesus, Amen. Cf. Luke 1,28: "Hail, thou that art highly favoured, the Lord is with thee: blessed art thou among women". This reading differs from those in the MSS. of the L. version of *Inst. Incl.*; the phrase et benedictus fructus ventris tui Ihesus, Amen, is an addition which does not appear in any of them, and Maria appears only in D, M and V.

1.600. whanne Godys sone was maad man, ful of grace and soopfastnesse. Cf. John 1,14: "And the Word was made flesh, ... full of grace and truth". Here "soopfastnesse" renders L. veritatis, which is in accordance with the *Vulgate* reading, and which occurs in all MSS. of L. with the exception of N and M, which have caritatis.

1.603. þat fulfelþ boþe euene and erþe. Cf. Jeremiah 23,24: "Do I not fill heaven and earth? saith the Lord".

1.605. God þe holy gost fulfelde of grace. The phrase fulfelde of grace is a very free, possibly even mistaken rendering of L. obumbravit, which refers to the covering of the Virgin Mary by the shadow of the Holy Spirit, the "immaculate conception" (cf. Luke 1,35: "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee").

1.610. in þe whyche was þe fulle godhede bodyly. Cf. Colossians 2,9.

1.615. stee vp wit þy lady to þe hul, etc. Cf. Luke 1,39 f.

1.617. þon Baptiste in his moder wombe hoppynge for ioye, etc. Cf. Luke 1, 41: "And it came to pass that, when Elisabeth heard the salutation of Mary, the babe leaped in her womb". To "hop for joy" is a common ME idiom (cf. "Þanne Lanfrank hopped for joye" (J. de Trevisa, Polychronicon Ranulphi Higden (Rolls Series, 1865-86), VII, 285) and "O! my harte hoppis for joië" (York Mysteries, ed. L.T. Smith, Oxford (1885), XXXI, 164)) which later gave place to NE "jump for joy" (first recorded in 1775).

1.630. and whanne þilke faire baby in ilappyd in an oxe-stalle. Cf. Luke 2,7: "And she brought forth her first-born, and wrapped him in swaddling clothes, and laid him in a manger". Here, ilappyd ostensibly renders L. locato, meaning simply "placed", but it may represent a variant presepto, here "protectively laid in a crib, manger", reflected in the reading of U and V, presepe (imp.sg.). This would accord better with the sense of ilappyd, which is in any case being used here in rather an unusual way. Unless the oxe-stalle is that in which the baby is being ilappyd, which seems unlikely, the verb "lap" here has an absolute force, with no reference being made to that in which the object of the verb is "lapped"; I can find no evidence of any parallel usage in ME. The sense of ilappyd thus seems to be, by implication, "protectively, caressingly enfolded in cradle-wrappings".

1.632. Paruulus natus est nobis, filius datus est nobis. Isaiah 9,6.

1.635. let loue overcome schame and driwe away drede. Cf. let loue overcome schome, let stedefastaffeccioun excludre al drede, 1.833. In driwe, w is merely a scribal variation of u, y; the reverse of this phenomenon is seen in yveue, "woven", 1.435.

1.639. þe walkyngge of þe scheperdys. Cf. L. Exinde pastorum excubias mente pertracta. Clearly walkyngge must be a form of the verb "wake, keep vigil", and doubts must arise as to its validity; these doubts are increased by the fact that the line division, a not uncommon place for a scribe to make an error, here occurs after wal - - and the first stroke of this scribe's k is identical to his l. However, it should be noted

that NED records walk as a fairly common northern and Scottish form of wake from the fourteenth to the eighteenth century (cf., for example, "Than ly I walkand for wa, and walteris about", J. Dunbar, The tua mariit wemen and the wedo, l. 213), where l is in effect a diacritic indicating the extreme back quality of the vowel (lengthened OE a) in northern and Scottish dialects; and in view of the other traces of a northerly dialect in this text (see Introd., p.85), it seems best to accept walkynge as a genuine form.

1.641. Gloria in excelsis deo et in terra pax hominibus bone voluntatis.
Luke 2,14.

Cf. 1.676 haue an opinion

1.647. haue on opinion. / On formal grounds these phrases could be construed either as "have an opinion" or "have on opinion", since in this text an appears as a variant of on (prep.) in reduced stress, and there is one other example (l. 1187) of on (a) used in a weakened sense, merging into the indefinite article. I can find no support either in ME or in (O)F for either idiom, and in the absence of any evidence to the contrary it seems safest to assume that on, an here represent the indefinite article.

1.650. [itake] Clearly an emendation is necessary here to complete the sense of the text, and equally clearly H's suggestion, [take], is on the right lines; itake is preferred to take here solely on the grounds that it is the commoner form in this text. "Seize, capture" is an abundantly attested sense of ME taken, and accords well with the send of L, deprehensum; and conveniently enough itake 1.706 renders L. deprehensa, with the sense "caught, apprehended". More interesting here is the fact that while L. eum a latronibus deprehensum (in all extant MSS) clearly refers to the Christ-child, in the ME version the sense is altered so that it is Mary who is captured by the thieves. This legend of the capturing by thieves, the son of one of whom was the thief who was crucified with Christ, which is without Biblical authority, is derived from L'Évangile de l'enfance XXIII (see Évangiles apocryphes, trans. P. Peeters (coll. Hemmer and Lejay), II, p.26-27).

1.655. pur. The exact sense of pur here is not clear, and L. eum supra hominem esse non ambigens goes not help. However, it should probably be viewed in the light of the stress Aelred places on the human, as opposed to the divine characteristics of Christ (see Introd., p. 21); thus when He is described as being of grettere magesté þan anopur pur man, the phrase anopur pur man conveys the sense that in one aspect He is like any other man in having no trace of superhuman, non-mortal characteristics, although in His divine aspect He is of grettere magesté.

It is formally possible that pur could mean "poor" - pur is quite a common Scottish and Northern spelling for ME pouere in the fourteenth to sixteenth centuries, and in view of the other traces of a Northern dialect in this text, this possibility cannot be discounted - but the sense "poor" has no authority in L., and there does not seem to be any justification for preferring it to "pure".

1.665. Neque tu times deum, quod in eadem dampnacione es. Et nos quidem iuste: nam digna factis recepimus: hic vero nichil mali gessit etc.

Luke 23, 40-41: "Dost not thou fear God, seeing thou art in the same condemnation? And we indeed justly; for we receive the due reward of our deeds; but this man hath done nothing amiss". The phrase hic vero nichil mali gessit differs from all MSS. of L., which read hic autem nihil mali fecit.

1.670. wit alle þe veynes of his herte. This phrase, for which there is no authority in L., is a clear example of the translator's occasional exuberance of expression and his grasp of Aelred's emotive style. Vein is frequently used in various figurative sense in ME (see NED, s.v. vein sb., I, 2), but the phrase with all the veins of one's heart, meaning "from the bottom of one's heart, fervently", is not recorded elsewhere before 1587 ("Let him with all the veines of his heart beseech God" (R. Stanyhurst, The Historie of Irelande ... continued, in Holinshed's Chronicle, London (1587), p.34, l.2)).

1.671. Memento mei, domine, dum veneris in regnum tuum. Luke 23,42: "Lord, remember me when thou comest into thy kingdom". All MSS. of L. read cum veneris ...

1.675. Amen dico tibi, hodie mecum eris in paradyso. Luke 23,43: "Verily I say unto thee, today shalt thou be with me in paradise". Christ's reply to the thief, and the introductory statement And forsoþe, Crist forȝat not Is couenaunt, are the translator's own additions, for which there is no authority in L.

1.681. His nursche. That is to say, Joseph; nursche renders L. nutricio. In ME "nurse" refers indifferently to a woman or a man who has charge of the care and upbringing of a child, but here the reference may be specific to the status of Joseph as the foster-father of Christ, the son of God (cf. "Annd till hiss fossterrfaderr [Joseph] ec He [Christ] was buhsumm & milde", Ormulum, ed. R.M. White, rev. R. Holt, Oxford (1878), l.8855, and "The chylde ... beeyng vnder the guydyng of his mother, and his foster-father [Joseph]", N. Udall et al., The first Tome or Volume of the Paraphrase of Erasmus upon the Newe Testament, London (1548), Luke ii 37a). The specific meaning "foster-father" is not recorded elsewhere for ME nursche, but clearly it may be implied from the senses "one of either sex who brings up a child" and "a foster-mother, wet-nurse". Cf. "Defender of Christ's Faith, and Nourish-father [foster-father] of his Church, James", Sir James Sempill, dedication to Sacrilege Sacredly Handled, London (1619).

1.683. wanne after þat He is twelf ȝer old and gob to Ierusalem, etc. Cf. Luke 2,42 f.: "And when he was twelve years old, they went up to Jerusalem after the custom of the feast". Aelred expands on the theme of Christ's visit to Jerusalem as a boy in his work de Iesu Puero Duodenni (ed. A. Hoste and J. Dubois, Quand Jésus eut douze ans, Paris (1958)), written some nine or ten years before Inst. Incl. in 1154.

1.688. byzenkeste. The MS. reading, which H. mistakenly quotes as byzenpest', is byzenkest'. The scribe's somewhat cavalier use of abbreviations elsewhere prompts the doubt as to whether this one, which would indicate unetymological -e, should be taken at its face value. It is, however, notable that in the construction "bethink of, on" in this text the verb "bethink" is always reflexive; so the form byzenkeste may well reflect assimilation of the following reflexive pronoun þe (for a similar phenomenon see l. 1179 n.). On the graphy ȝ for ȝ see Introd., p.65.

1.692. Fili, quid fecisti nobis sic? Ecce pater tuus et ego dolentes querebamus te. Luke 2,48.

1.694. ȝif þu folwe þis blessed mayde whider þat euer sche goþ. Cf. Revelation 14,4: "These are they which follow the Lamb whithersoever he goeth". The translator has misunderstood L. Virginem as referring to the Virgin Mary, whereas, as the pronoun eius makes plain and the following passage confirms, Aelred is speaking here of Christ, the virgin spouse, whose bride the pure, chaste maiden will be.

1.697. see þe holy goste in liknesse of a douve. Cf. Luke 3,22: "And the Holy Ghost descended in a bodily shape like a dove upon him". H. prints goste and adds the footnote: MS. gostis; the MS. reads gostf, and here again, clearly if the abbreviation stands for anything at all, it must be for -e (see Introd., p.87).

1.698. vnderfonge. The MS. here reads vnderfoūde, which is clearly an error. It could only be the past participle of "underfind", but a past participle would be grammatically inappropriate here, and in any case the verb "underfind" is recorded in ME only with the sense "perceive, understand", which is not quite what is required. L. suscipis suggests that the appropriate verb here would be vnderfonge, "receive", and it seems likely that the scribe was influenced by husbounde (1.699), which follows in the same line in the MS., to finish his word -oūde instead of -onge.

1.701. Aftur þis many day þy spouse Crist goþ into desert, etc. Cf. Luke 4, 1 ff.: "And Jesus being full of the Holy Ghost returned from Jordan, and was led by the Spirit into the wilderness, being forty days tempted of the devil, etc." The sense of the passage is "After this, (for) many days". The use of many distributively with a singular noun is a widespread ME idiom (cf. "Itt wass forr maniz dazȝ, Ær cwidedd þurhh prophetess", Ormulum, ed. cit., l.3076). On the phrase into desert see l. 511 n.

1.702. blast. The sense "boasting", which is suggested by the collocation blast and bost (of which there is no counterpart in L), is exemplified in "To kele somewhat theyr hyghe corage, or to oppresse in partye theyr brutisshe blastis", R. Fabyan, The Newe Cronycles of Englande and of Fraunce, London (1516), v, cxi, 127. NED compares the phrase "To blow one's own trumpet".

1.706. Pilke wrecchede wymman bat was itake in avoutrye. Cf. John 8, 3 ff.: "And the scribes and Pharisees brought unto him a woman taken in adultery, etc." Elsewhere in the text the scribe always differentiates clearly between wym-, wom-, wumman sg. and -men pl., and the emendation brings the aberrant MS. wymmen, which clearly should be singular, into conformity with the rest.

1.710. Qui sine peccato est vestrum, primus in illam lapidem mittat. John 8,7.

1.716. Nemo te condempnauit, mulier, nec ego te condempnabo? Cf. John 8, 10-11.

1.719. On the form toceomyngge see l. 231 n.

1.720. Gode Ihesu, whanne þu seyst: "I nel not dampne", ho is it bat may dampne? Whan God iustefyep, ho may acuse? Cf. Romans 8, 33-34: "Who shall lay any thing to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who also maketh intercession for us".

1.723. Vade, et iam amplius noli peccare. John 8,11.

1.725. go forþ into Symons hows þe pharise, etc. Cf. Luke 7, 36: "And one of the Pharisees desired him that he would eat with him. And he went into the Pharisee's house, and sat down to meat."

1.728. ley to softly þyn ezen. Something is evidently wrong here, as this makes no sense at all. The translator apparently misread L. osculis, "kisses", as occulis, and translated accordingly; the mistake might be traced further back, to an error in the Latin from which he translated, but all extant MSS. of L. have the correct reading, osculis.

1.732. frawþ. There are no other examples of devoicing of initial [d] in this text, and indeed there is no evidence in ME for any widespread process of this nature, so the probability is that this is an isolated example of assimilation to the preceding final [t].

1.734. forsmoteryd. Cf. 1.994. This word is not recorded in the dictionaries of English. However, the obviously related form bismotered occurs in the Prologue to The Canterbury Tales:

"Of fustian he wered a gypon
Al bismotered with his habergeon,
For he was late ycome from his viage"

(C.T., A 75-7),

and Chaucer also has the adjective smoterlich:

"And eek, for she was somdel smoterlich,
She was as digne as water in a dich,
And ful of hoker and of bisemare."

(C.T., A 3963-5)

Both of these words convey the notion of "staining, making dirty"; in the specialised sense of "spattering, staining with small spots of dirt", and this meaning is appropriate to forsmoteryd, which in both cases here is used in the phrase ~ wit terys, and thus has the sense "stained, bespattered".

The etymology of the word is to be explained as follows. There is ample evidence that the primary senses of OE smītan were "to pollute, blemish" and "to smear (a substance) on something" (see 1.1091 n.). The pt.pl. root of this verb was smīt- and it was on the pt.pl. root of verbs that the processes of ideophonic word-formation (as set out by G.V. Smithers in "Some English Ideophones", Archivum Linguisticum VI, (1954), pp.73-111) operated. The evolutionary stages on the road to forsmoteryd must therefore have been these (no sequentiality is necessarily implied in what follows): (i) the final -t of smīt- was geminated, giving smītt- (conveniently recorded in OE smittian, "to defile, stain"); (ii) the process of apophonic variation operated, giving the series smītt-/smätt-/smütt-, smött- (the ä-variety is preserved in the verb smatter, first recorded in the fourteenth century); (iii) the iterative suffix -r- was added (whence (besides *smütter(n) and *smötter(n)) smätter(n)); and finally, (iv), the intensive or completive prefix for- (< OE fōr-) was added, giving forsmo(t)ter(n). The continuity of sense, in the general area "stain, spot, blemish" is apparent throughout the stages set out above. Chaucer's bismoterred clearly shares the foregoing explanation in all its essentials.

1.736. Wrastle irnestly wit by God, as Iacob dede. Cf. Genesis 32, 24 ff. The story of Jacob's encounter with the mysterious divine antagonist, who is clearly intended to be God, is used by Aelred as a metaphor for the earnest "struggle" of man with God in prayer, a device which he uses again in his Sermo XIV de Oneribus (P.L. 195, 418 B).

1.740. loke þu abyde stille. Cf. II Timothy 4, 2: "Be instant in season, out of season".

1.742. Vsquequo auertis faciem tuam a me? Psalm 13, 1.

1.742. Vsquequo clamabo et non exaudies? Cf. Psalm 22, 2.

1.743. Redde michi, bone Ihesu, leticiam salutaris tui. Psalm 51, 12.

1.743. Quia tibi dixit cor meum: quesui faciem tuam, faciem tuam domine, requiram. Psalm 27, 8.

1.747. pilke man ysmete wit þe palsye, etc. Cf. Luke 5, 18 ff.; Mark 2,3.

1.749. Fili, inquit, remittuntur tibi peccata. Cf. Mark 2,5.

1.752. remissioun of his synnes þe whiche outwardly he ne askede nouzt, ne duely ne hadde not deseruyd. Cf. L. quam non petebat, quam non praecesserat confessio, non meruerat satisfactio, non exigebat contritio. The translator here obscures Aelred's explicit reference to the three elements of the sacrament of penance, confesio, satisfactio and contritio, upon which Christ did not insist when forgiving the man suffering from palsy his sins. Aelred treats of these three elements of penance in his Sermo XV de Oneribus (P.L.195, 420 D).

1.755. lyf and dep is in þy hondes. Cf. Psalm 30, 5: "In his favour is life". On the emendation of MS. ad to and, see l. 399 n.

1.760. An oculus tuus nequam est, quia ego bonus sum. This alternative version of the Vulgate text An oculus tuus nequam est, quia ipse bonus est (Matthew 20, 15: "Is thine eye evil, because I am good") is found among the Latin versions of Inst. Incl. only in D.

1.760. Crist wyl haue mercy of whom þat is wille is. Cf. Romans 9, 18.

1.761. maugré þe pharises face. That is, "In spite of the Pharisee's opposition, notwithstanding all he can do". Although NED records the existence of the phrase maugré (a person's) face in ME, it does not cite any examples of it; however, it is clearly parallel to the phrases maugré (a person's) head, teeth, beard, cheeks, nose, visage, will etc., which are quite widespread in ME and eNE (cf. "He ... maugré the teeth of hem alle, Sette his rigge to the walle" (Kyng Alisaunder, ed. G.V. Smithers, London (1947-53), l.5831); "and whan I herde hir complayne that she was with hym magré hir hede" (The Works of Sir Thomas Malory, ed. E. Vinaver, Oxford (1967), p.115, l.19)). These phrases are evidently an adaptation of the ME idiom maugré + the independent possessive pronoun (cf. "and God wot that is malgré myn" (Gower, Confessio Amantis, ed. G.C. Macaulay, Oxford (1900-1), iv 59)) meaning "in spite of me (you, him etc.)", which was in turn a calque on OF malgré mien (tien, sien, etc.) (cf. Mustanoja, op.cit., pp. 165 and 392). It appears that either this latter construction was never properly assimilated into the spoken idiom of ME, or the function of the independent possessive pronoun gradually came to be misunderstood; either way, the sense of the phrase was evidently felt to be uncomfortably incomplete, so a noun was added to complete its sense and restore it to a recognizable grammatical pattern. The large and somewhat bizarre array of nouns thus employed calls for some explanation. Phrases such maugré (a person's) will present no difficulty, but those employing parts of the head, or more specifically of the face, are less straightforward; probably they are to be connected with such phrases as "in the face of", "in the teeth of", current in ME, in which the face and its parts are metaphors for the outward "front" presented, in defiance, to the world.

1.768. noon avarice haad withdrawe. This makes no sense at all. The translator has obviously totally failed to grasp the meaning of his original, but in so doing has opened up the way to some speculation as to which particular original he was working from.

It is self-evident that he is unlikely to have failed to recognize the straightforward form coinquavit ("has sullied"), which is that of Talbot's edited text, or indeed the variant readings corruptit (T) and exasperavit (D, V and M); there is however, one further variant reading, contraxit, which occurs in U, R and Ha, and it seems certain that the translator must have been working from a MS. which contained this form, and that, being entirely unfamiliar with and nonplussed by it, he was forced into the desperate expedient of translating it literally as haad withdrawe.

He might be forgiven for being unfamiliar with this construction, for certainly I can find no exact parallel to it elsewhere. It should be noted, however, that a primary sense of L contrahere is "to draw together, draw in, contract, especially the body and various parts of it", and that it is often used in various figurative senses (e.g. frontem contrahere, "to frown, scowl"). There appear to be no other recorded examples where, as here (manus quas ... avaritia non [contraxit]), specific reference is made to the hands, but a very instructive parallel is to be found in the adjectival use of the p.p. contractus with the sense "parsimonious, sparing" (cf., for example, "parcissimum ... hominem vocamus pusilli animi et contracti", Seneca, de Beneficiis, ed. K. Hosius, Bibliotheca Teubneriana (1914), 2.34.4); the inference to be drawn from this is that there existed a colloquial Latin phrase manus contrahere, meaning "to draw together, contract the hands", and thus "to be mean, avaricious, parsimonious" (cf. NE "tight-fisted"), of which the p.p.a. contractus later came to be used independently, of people or their dispositions, as "mean, sparing" &c. (cf. NE slang "tight" with this sense). The sense of L. here is thus "... which no avarice has drawn together, caused to be tight-fisted". (It may be pertinent to add that Aelred seems to have been familiar with the above work of Seneca's, since he quotes from it in his de Anima (ed. C.H. Talbot, Mediaeval and Renaissance Studies, London (1952), p.100, l.6).)

The translator's lapse is instructive in that, as noted above, contraxit occurs only in MSS. U, R and Ha. Unfortunately, it is not permissible to deduce from this that he worked from one of U, R or Ha, as there are other considerations which tend to rule this out (see Introd. p. 39), but it does at least seem likely that these three MSS. formed part of a distinct sub-group of MSS. to which the translator's original also belonged.

1.769. Let also vre herte be left vp witoute wrappe, witoute stryf.
Cf. I Timothy 2, 8: "I will therefore that men pray everywhere, lifting up holy hands, without wrath and doubting".

1.777. palyk. This word, meaning "palsied, suffering from paralysis", is not recorded in the dictionaries of English, but clearly it completes the equation formed by paralysis: paralytic; palsy: ~. It seems likely that it may be traced back to an AF *parletike (= OF paralitike > ME paralitike; cf. AF parlesie, OF paralisie), which is probably represented

in the form parlatyk (Cleanness, ed. Sir I. Gollancz, Oxford (1921), 1.1095). The subsequent development of parlatyk to palyk is parallel to that of ME parlesie, -asie to palsie.

1.777. Sone, þy synnes beþ forzyue þe. Mark 2,5.

1.786. Diligebat Ihesus Martham etc. John 11, 5.

1.788. special loue. Cf. L. speciale amicitiae. The adjective special may be an echo of the terminology of the Courtly Love convention, where it has the sense "particularly intimate" (cf. "For o knyght he send, That was most speciall with the lady kend" (Lancelot of the Laik, ed. W.W. Skeat, London (1865), E.E.T.S. 6, 1.906)).

1.792. Ecce quomodo amabat eum etc. John 11, 36. All MSS. of L. read Vide quomodo ...

1.793. þis feste þat þyse þre ... made to Ihesu: Marthe seruyde. Lazar was oon of hem þat saat. Cf. John 12,2: "There they made him a supper; and Martha served: but Lazarus was one of them that sat at the table with him".

1.794. Marie Magdeleyne tooke an alabaustre box, etc. Cf. Mark 14,3: "There came a woman having an alabaster box of ointment of spikenard very precious; and she brake the box, and poured it on his head".

1.804. grynte wit his teþ. Cf. 1.1372, gryntyngge wit teep. The vowel of grynt- presumably represents eME ǣ, raised to i before n + consonant. The pair grent-, grint-, which are amply recorded in ME, are phonetic variants of grunt-, "to grunt, roar" (<OE grunnetan); the vowel-pattern ü/e/i suggests an earlier stage of OE [ü], OK [e], giving eME *grünten, grenten, which in turn suggests a blending of OE grunnetan and grymettan (also meaning "to grunt, roar") (alternatively *grünten, grenten could be directly from grymettan). The earliest recorded sense of grunt, grent and grint is "to grunt", but all three are cited, from the fourteenth century onwards, with the sense "to grind, gnash", always with reference to the teeth (construed, more or less equally, with "teeth" as the direct object, and intransitively with the phrase "with the teeth"); this sense development is presumably due to the influence of grind, assisted perhaps by the fact that grynt was a common form of the pr.ind.3sg. of this verb in ME, and that gront is recorded for the pt., suggesting a possible *grunt on the analogy of the plural. On this whole question see Kyng Alisaunder, ed. cit., Vol.II, pp.134-5.

1.806. Vt quid, ait Iudas, perdicio hec; posset hoc vnguentum venundari multo et dari pauperibus. Cf. Mark 14, 4-5: "Why was this waste of the ointment made? For it might have been sold for more than three hundred pence, and have been given to the poor". The explicit ascription of this speech to Judas is not made in any of the MSS. of L., and has no biblical authority.

1.813. Sine, inquit, illam, opus enim bonum operata est in me. Cf. Mark 14, 6.

1.819. I will be entendaunt to here. The sense appears to be "I will follow, serve her in order to be attentive to her needs, be of service to her". The translator is rendering L. a me quicquid optat expectet - that is, "everything that Mary desires, let her expect it from me"; he has altered the subject from "Mary" to "I" (as he does also in the immediately succeeding sentence), and in so doing augments the sense of immediacy with which Aelred portrays events from the Gospels (see *Introd.*, p. 40).

1.824. Bote now, suster, let vs aryse and walke ennys. Cf. John 14, 31.

1.828. in which aray. I take this striking construction (which H. suggests should be emended to in swich aray) to be an example of what Jespersen (A Modern English Grammar on Historical Principles, Heidelberg and London (1922-49), Vol. III, §6.53) characterizes as the adjunctive use of which in a loosely appositional clause, where there is no word to which the apposition can be strictly referred (Jespersen quotes this example from Defoe: "They were Neopolitans, or Milanese, or Flemish, or Burgundians, all which countries were formerly subjects of the King of Spain" (The Complete Gentleman, ed. Bülbring, London (1890), p. 34)). Thus here, in which aray refers to Christ's sitting humbly on an ass (1.826), and is to be translated "presenting that appearance, an appearance like that".

1.829. children of Ebru. The sense is evidently, despite L. puerorum, "children of Israel, Jews of Biblical times" (there is no Biblical authority for supposing that "children", in the literal sense, are being referred to (see Matthew 21, 9)). "Members of a certain tribe or race" is of course a well-attested sense of ME children, but the phrase children of Ebru is not recorded elsewhere in English. Several parallel constructions occur, however, which exemplify the use of the noun Ebru with the sense "the Hebrew nation, race (in relation to its members)" (cf., for example, "Bede, folowenge the trawthe and the trewe acompte of men of Hebrewe [L sequens Hebraicum]", Higden's Polychronicon, 2. 339).

1.830. Osanna filio David, benedictus qui venit in nomine domini. Matthew 21, 9.

1.831. þat faire large halle frhesly istrowed and adizt for Cristes soper. Cf. Mark 14, 15: "And he will shew you a large upper room furnished and prepared". The MS. reading frhesly must certainly be an error; hs is a standard graphy in this text for [ʃ], whereas s is never used for this sound, and palaeographically the mistaken reversal of e and h is quite likely. On the status of the hs graphy see *Introd.*, p. 68.

1.832. Scherebursday. It is fairly certainly established that this epithet for the Thursday in Holy Week, which is much earlier in currency than the collocation Maundy Thursday, meant originally "pure, purified Thursday" (cf. Shrove Tuesday, F jeudi absolu, also Du witte Donderdag (13th century), G weisser Donnerstag, "white Thursday"). Schere corresponds to ON skærr "bright, clean, pure", which was possibly adopted into ME in the 12th century, with the initial [sk] being modified to [ʃ] under the influence of a native adjective, OE (?) *scære. The etymology is clinched by the forms Skeyr Thurisday (Accounts of the Lord High Treasurer of Scotland 1498, I, 384) and Skyre thuresday (The Life of St. Cuthbert (c.1450) ed. Surtees Soc. 1891, 1.2277) which latter may be traced immediately to ON Skíri-Þórsdagr (ON skírr, clear, pure). The epithet appears to have been applied to Maundy Thursday with allusion to the purification of the soul by confession, and possibly also to the practice of washing the altars on that day; the notion that it "was so named from the ceremonial shaving of the tonsure before Good Friday" (as quoted by M.C. Seymour, Mandeville's Travels, Oxford 1967, p.233) probably has its basis in folk-etymology.

1.834. preye þat þu mowe sum almesse of þoo crummes þat ben o þat blessyde boord. Cf. Matthew 15, 27: "And she said, Truth, Lord: yet the dogs eat of the crumbs which fall from their masters' table". The sense of the phrase þat þu mowe, of which there is no counterpart in L., is somewhat ambiguous, but it seems best to take it as being "to the extent that you are able" - that is to say, understanding þat as a relative adverb meaning "to the extent that, as far as" (a usage current in ME: see NED, s.v. that relative pron., B II, 6b) and preye as a transitive verb governing the object sum almesse. The likeliest alternative, that of taking þat as a demonstrative pronoun and interpreting the phrase as "you may, can do that", while possible, gives a less smooth reading.

1.839. And whanne Crist aryst fro þe soper, etc. Cf. John 13, 4-5: "He riseth from supper, and laid aside his garments; and took a towel, and girded himself. After that he poureth water into a bason, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded".

1.845. he þat is not iwhasschen ... of Hym, etc. Cf. John 13,8: "Jesus answered him, If I wash thee not, thou hast no part with me".

1.849. ho it is þat lenep hym so boldely to Cristes brest, etc. Cf. John 13,23: "Now there was leaning on Jesus' bosom one of his disciples, whom Jesus loved". The disciple in question is traditionally interpreted as being John (cf. 1.851 and n., and see Peake's Commentary on the Bible, ed. M. Black and H.H. Rowley, London 1962, §§ 735 a-c and 751c).

1.851. Ihon is is name. Luke 1,63.

1.855. þer beþ alle þe tresores off whit and of wysdom. Cf. Colossians 2,3.

1.858. Art þu hezgere þan Petre? On the preeminence of Peter see Aelred's sermon In sollemnitate apostolorum Petri et Pauli de tribus portis et tribus templis (Sermones inediti, ed. cit., p.123).

1.864. And xif þu darst aunte þe no furbere, etc. The idea contained in this passage is that of the approach to the true knowledge and love of God (the knowynge of þe grete godheede) by way of devotion to the humanity of Christ (His manhede); these are what Dumont characterizes as the "deux degrés dans la connaissance du Christ" (op.cit., p.132 n.7). The notion of the contemplation of Christ's humanity leading the soul to the love of God is a leading theme of Cistercian spirituality; St. Bernard said that "the principal motive of the Incarnation was God's plan to touch the hearts of men by the humanity of Christ" (Sermo XX in Cantica, P.L. 183, 867 ff.). Imitation of Christ's humanity is the sure path to knowledge and love of His divinity; this is the path the recluse must follow, in the footsteps of John, who has already attained his goal.

1.871. Pater; serua eos in nomine tuo. Cf. John 17,11.

1.874. hit were ryth myrre for þe to abyde hir stille. Cf. Matthew 17, 4: "Then answered Peter, and said unto Jesus, Lord, it is good for us to be here".

1.877. þouz He take no mo wit Hym bote Petre, Iames and Ihon, etc. Cf. Matthew 26, 37.

1.878. at þe hardeste. This phrase means "at least, at the very worst", which sense is confirmed by "Atte the hardest, for a while, thou wilt not goo ferre" (The Book of the Knight of La Tour-Landry, ed. T. Wright, London (1868), p.81, l.28), where atte the hardest renders F. au moins.

1.880. Tristis est anima mea vsque ad mortem. Matthew 26, 38.

1.884. þu falst adoun longstreyt in þy face and prevest for me, etc. Cf. Luke 22,44: "And being in an agony he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground". On longstreyt see 1.174 n.

1.891. Sic non potuisti vna hora vigilare mecum. Matthew 26,40.

1.893. behald how Iudas þe traytour geþ before, etc. Cf. Matthew 26, 47 ff.

1.903. alpouz þu woldest, as Petre dede, kittle of eny mannes hiere. Cf. Matthew 26, 51 (see 1. 904 n.).

1.904. as He dede Malkes ere. Cf. John, 18, 10: "Then Simon Peter having a sword drew it, and smote the high priest's servant, and cut off his right ear. The servant's name was Malchus". The translator expands his original, which does not refer to Malchus by name, in an engaging way, adding colour, and information, to its bare detail.

1.910. þu whash hit. On the expression of the subject pronoun in the
 1.908 þe prince of prestys halle. Mustanoja describes as a phenomenon restricted to
 the period of early ME and later. Mustanoja cites only one example: "þou kepe his
 byddyngs ten" (R. Rolle, Thy Love of Jesus, 1.17 (ed. H.E. Allen, English Writings of Richard Rolle, Oxford (1931), p.53)).

1.912. anon turnede agen to hymself. That is, Peter became pensive, introspective (cf. L. Intuere quam piis oculis ... respexit Petrum, quando ille conversus, et in se reversus, flevit amare, and Luke 22, 62 "And Peter went out, and wept bitterly"). The non-expression of the subject pronoun in the second of two co-ordinate clauses is a common phenomenon in ME (see Mustanoja, op.cit., pp. 138-144).

The MS. here reads anon; the otiose mark of abbreviation for n,m is exemplified also in coroune (1.45) and two cases of non (1.1440).

1.920. þer He is accuseed, etc. Cf. Isaiah 53, 7.

1.921. lomb. The emendation from MS. bomb is a straightforward procedure; lomb is clearly demanded by the context, and palaeographically the miswriting of b for l is not hard to explain, demanding only the addition of one pen-stroke to the ascender of the l. Possibly the scribe was anticipating the final b.

1.926. betynge. H. adds the footnote "1. betynngis?"; this is an outstanding example of the difficulty of interpreting the scribe's abbreviation ʔ (see Introd., p. 87). The formal correspondence to L. verbera tends to support H's suggestion; however, the plural verbera is frequently used collectively, with the sense "a thrashing, whipping", so I have preferred to adopt the singular form betynge, which has the advantage of corresponding formally with dispysynge (1.925).

1.930. dishonested. The MS. here reads dishonestly, and it may be thought more likely, on purely formal grounds, that a past participle has dropped out here, than that the ending -ly was mistakenly written instead of the past participle ending. Exactly what that past participle may have been, however, is not recoverable with any certainty, and on all other grounds an emendation to dishonested is preferable. The ME phrase þe ~ wit a ryed renders L. arundine dehonestari, which refers to John 27, 29: "And when they had platted a crown of thorns, they put it upon his head, and a reed

in his right hand"; the implication is clearly that the majesty of Christ is being ridiculed and disgraced by His being made to carry a reed as if it were a sceptre. Whatever the ME verbal phrase is, it must translate the L. passive infinitive dehonestari, and in the absence of any evidence to the contrary, it is safer to assume that it was simply be + past participle, rather than be + past participle + adverb. There is a well-attested ME verb dishonesten < OF deshonester, with the primary sense "to bring dishonour, disgrace or discredit upon (sb.)", which is first recorded in Wyclif, Proverbs 25,8: "Whan thou has dishonestid [Vulgate dehonestaveris] thi frend". The emendation to dishonested is preferred to H's suggestion of dishonestyd simply on the grounds that -ed is far commoner than -yd as the past participle ending in this text.

1.933. purpre. In ME, "purple" was commonly applied to colours that would now be characterized as "deep crimson or scarlet" (cf. "Purpre that we calle red representeth the fire ..., the moost noble of alle iiii elementes" (W. Caxton, The Book of Fayttes of Armes and of Chyualrye, ed. A.T.P. Byles, London (1932), E.E.T.S. 189, p.290, ll. 2-4)). The garment that Christ wore before His crucifixion was generally referred to as being of this colour (cf. "So Jesus ... baar a crowne of þornes, and cloiþ of purpur" (Wyclif, Sermons, in Selected English Works, ed. T. Arnold, Oxford (1869-71), II, 125)).

1.934. Ecce homo. John 19,5.

1.943. whanne He schal come Hymself to ryue ritzful dom banne He schal be knowe a verrey myztful God. Cf. Psalm 9,16: "The Lord is known by the judgment which he executeth". The three sentences which follow here in L. (Sero animadvertisti, Zabule, Quid tibi per mulierem visum est agere, ut dimittatur? Tarde locutus est.) are omitted in this text. It is not clear whether this is a conscious choice of the translator, or whether they were left out by accident by a later copyist. It may be thought that the napeles of the next sentence makes the former appear more likely; the sense of the missing passage is that though Pilate may hesitate to pass judgment on Christ, due to the intervention of his wife, it is too late for this, and the word "nevertheless" would seem rather inappropriate following on from this, whereas in the text as it stands, napeles points the contrast between Christ's present situation, standing before His judge, and the time to come, when He will be seen to be the one true judge at the day of doom. It is hard to see why the translator left out such a comparatively large and pertinent portion, since it is not his normal practice; the passage in question is present in all MSS. of L.

1.950. Ecce principatus super humerum eius. Isaiah 9,6.

1.952. Virga equitatis, virga regni tui. Cf. Psalm 45, 6. This passage is rendered in the text "þe zerd off þy ritzwisnesse and þe sceptre of His kyngdom", which is evidently a mistake, whether by scribe or translator. The continuous sense of the English here seems to demand His in both cases, and probably the translator or scribe was influenced by L. tui to write þy instead of the first His.

1.953. Þey castþ Hym out of His garnemens, etc. Cf. John 19, 23-24: "Then the soldiers, when they had crucified Jesus, took his garments, and made four parts, to every soldier a part; and also his coat: now the coat was without seam ... They said therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be".

1.957. þouyr. On the significance of the -yr graphy see *Introd.*, p.70.

1.959. þat mediatour bytwyxe God and man. Cf. I Timothy 2,5: "For there is ... one mediator between God and men, the man Christ Jesus".

1.962. what þu? This phrase is a direct translation of L. quid tu, and conforms to no discoverable pattern of idiomatic ME. Calques of this sort are characteristic of the translator's method (see *Introd.*, p. 38).

1.975. Wit how swetnesse. Cf. wit how delices, 1.1237. H. emends how in the first instance to how gret, in the second to how grete. This is probably the wisest course to adopt, but the fact that this phenomenon occurs twice raises the question whether it can reflect a genuine usage - that is, whether how could be used quasi-adjectivally in ME with the sense "what (like) a ...". There is no direct evidence for this, but the following points should be noted: i) the conversion of adverbs into adjectival usage is a well-documented ME phenomenon (see Mustanoja, *op.cit.*, p.649), although admittedly there is no evidence that interrogative adverbs participated in this development; ii) how is sporadically recorded in OE and ME as an interrogative pronoun with the sense "what ... like" (e.g. "wheþer a god be or no, and if he be, what and how he is in hymself" (R. Pecoock, *The Reule of Crysten Religioun*, ed. W.C. Greet, London (1927), *E.E.T.S.* 171, 14)); iii) the interrogative pronoun which is frequently used in ME in an exclamatory, quasi-adjectival role, often without separative a, in the sense "of what kind" (e.g. "and whiche eyen my lady hadde" (Chaucer, *The Book of the Duchess*, 1.859)). The links between these three factors are somewhat tenuous, but bearing in mind the widespread operation of conversion, the facts that how could be used as an interrogative pronoun, and that another interrogative pronoun, which, could be used (in exclamatory situations, as is the case in the passages here under consideration) quasi-adjectivally, do perhaps suggest that the MS. readings may be valid and should be retained.

1.977. Pater, ignosce illis. Luke 23,24.

1.980. adorour. This word is not recorded elsewhere in English before 1602. It is evidently a neologism, formed on the ME verb adoren (<(O)F adourer, a refashioning, after L adŏrāre, of OF ao(u)rer (whence earlier ME aouren)), for it does not occur at all in OF. The standard OF noun is aourour (aoreor, acraor, aoureux etc.), which itself is not found in ME, and its refashioned form, adrateur, is based directly on L adŏrātor.

1.989. þoo wummen þat stondeþ aver, as þe gospel sayþ. Cf. Mark 15, 40-1: "There were also women looking on afar off: among whom was Mary Magdalene, and Mary the mother of James the less and of Joses, and Salome; (who also, when he was in Galilee, followed him, and ministered unto him;) and many other women which came up with him unto Jerusalem"; cf. also Luke 23, 49. This passage, which is interpreted by modern scholars as referring to these women's greater loyalty than the disciples', who were not present at the crucifixion, is taken in a derogatory sense by Aelred (perhaps influenced by Psalm 38,11) as meaning that the women were dissociating themselves from the proceedings. In fact it was these women who later went to the sepulchre to anoint Christ's body.

1.998. a swerd of so scharp sorwe, etc. Cf. Luke 2,35: "Yea, a sword shall pierce through thy own soul also".

1.1000. Mulier, ecce filius tuus. John 19,26.

1.1002. Ecce mater tua. John 19,27.

1.1003. passauntly. The sense of this word, for which there is no authority in L., appears to be "cursorily"; the translator is commenting on the contrast between Christ's peremptory and unfeeling committal of His mother to St. John and His pledge to the thief that he will partake of the bliss of heaven with Him (although he seems to be taking unwarranted liberties with the sense of his original in so doing; and indeed, in this whole passage (ll. 997-1005) his attitude towards Christ's treatment of the Virgin is markedly more condemnatory than Aelred's (cf. how straungely (1.999), another of his own additions)). The sense "cursorily, cursory, in passing" is recorded neither for passantly nor for the adjective passant before the second half of the seventeenth century, but the only recorded ME sense of the adverb, "exceedingly, very greatly", is quite inappropriate here. It is possible that passauntly could mean "temporarily, for a time", for the adjective has the recorded ME sense "passing, transitory", but the preceding qualifier so would in this case be unidiomatic.

1.1004. beheet a þyef þe blisse of paradys, þat he schulde be wit Hym þryn þe same day. Cf. 1.675 and n., and Luke 23,43: "And Jesus said unto him, Verily I say unto thee, Today shalt thou be with me in paradise". þryn is quite a common ME spelling of þerin in reduced stress.

1.1006. After al þis oon of þe knytes wit a spere persyde His syde, etc. Cf. John 19,34.

1.1008. foonde forto gete þe sum of þyse precious liquours. Here the translator obscures the sense of L. comede factum cum melle tuo, bibe vinum tuum cum lacte tuo, which is a reference to Song of Solomon 5, 1: "I have eaten my honeycomb with my honey; I have drunk my wine with my milk".

1.1012. per beb ymaad ... fayre fressche rennyngge ryueres in a stoon, etc. Cf. Psalm 78, 16: "He brought streams also out of the rock, and caused waters to run down like rivers".

1.1014. riht as in culverhows beb ymaad holys in þe wal, etc. The comparison of the wounds in Christ's sides (the wal of Cristes flehs) in which metaphorically the soul finds comfort and safety, with the holes in the dove-cote in which the doves are kept safe, to which I can find no parallel in ME literature, seems to have been suggested to Aelred by Song of Solomon 2,14: "O my dove, that art in the clefts of the rock". The curious phrase and bryngge forþ gostly bryddes has no parallel in L.; it can scarcely render latitans, which means "lying hid, being concealed" and is adequately translated as lotye, other than in the unlikely eventuality that the translator, taking a considerable liberty, interpreted it as meaning "lying on, incubating an egg"; and certainly it cannot translate deosculans, which means "kissing fervently, often" and is omitted by the translator. All MSS. of L. have deosculans singula here, and it appears that either the translator was using an original with a variant reading here, or, more likely, the phrase is his own addition.

1.1019. þy lippen schulde be as blood reed, as hit were a reed liste, etc. Cf. Song of Solomon 4,3: "Thy lips are like a thread of scarlet, and thy speech is comely". The word liste, which is first recorded in OE with the sense "border, hem, bordering strip (of a cloth)" later came to have the transferred meaning "ribbon, strip of cloth" (first recorded c.1300; cf. "And bond him wiþ a liste", Birth of Jesus, 587, ed. C. Horstmann, Altenglische Legenden, Heilbronn (1875), 91).

1.1021. Eloquium tuum dulce. Cf. Song of Solomon 4,3.

1.1022. þilke noble knyzt ... Ioseph ab-Arimathie, etc. Cf. Mark 15,43: "Joseph of Arimathaea, an honourable counsellor ..., came, and went in boldly unto Pilate, and craved the body of Jesus". The word knyzt renders L. decurio "leader, captain", which presumably refers to Joseph's eminent position among the Sanhedrin. The MS. reading here is abarimathie, and while it is true that in this text monosyllabic words of one or two letters (a, an, no etc.) are frequently joined on to the word that follows them in a mechanical way, it seems possible that this combination may represent more than a mere Latinism, and may rather indicate that the L. phrase ab Arimathaea had passed into an ME idiom abarimathie, an epithet of Joseph in which the element ab was no longer isolable and recognizable in the speaker's mind. It is certainly a fact that Ioseph ab Arimathie, as opposed to ~ of Arimathie, is not infrequently found in ME texts. I have therefore, rather than separate off ab, preferred to punctuate ab-Arimathie.

1.1026. Fasciculus mirre dilectus meus michi, inter vbera mea commorabitur. Song of Solomon 1, 13.

1.1033. þilke holy man Nichodeme, etc. Cf. John 19, 39-42.

1.1038. whan sche gob to Cristes sepulcre wit here swete smyllynge baaumes, etc. Cf. Luke 24, 1. ff.

1.1048 f. Maria ... Rabi. Cf. John 20, 16: "Jesus saith unto her, Mary. She turned herself, and saith unto him, Rabboni; which is to say, Master".

1.1051. let by water-veynes of byn heed altoberste, etc. Cf. L. rumpantur ... omnes capitis cataractae. The sense of the collocation water-veynes is not entirely unambiguous. It renders L. cataractae, so the primary meaning is clearly "flows or trickles of water (though a channel)" (for this obsolete sense of veyne (first recorded in 1290) see NED, s.v. vein sb., II 6), thus, figuratively, "streams of tears". However, the use of the verb altoberste (L. rumpantur) suggests that veynes is being employed in its more familiar sense, "vessels which convey bodily fluids", and that water-veynes means "lachrymal canals", thus, figuratively, "flood-gates of tears". Almost certainly this ambiguity is intentional (it is partially implied in L.), for water-veynes is a bold and original piece of translation, and conveys both the translator's sensitivity to the sense of L., and the imaginative flair and vividness of his treatment of it.

The collocation water-vein occurs in only one other place in English, where clearly the sense is simply "stream, channel of water": "As a man that finds a water vaine" (G. Chapman, Iliad, XXI, 241).

1.1066. Noli, inquit, me tangere. John 20, 17.

1.1073. I nel not lete þe. Cf. Genesis 32, 26: "I will not let thee go, except thou bless me", and also ll. 177-9 above.

1.1076. Noli timere. This is Aelred's phrase, and not a direct quotation from the Bible.

1.1079. fro dep to lyve. The phrase to lyve preserves the OE dative līfe of the noun līf (as fossilized in NE alive). Cf. "From dep to liue" Speculum Guidonis de Warwyk, ed. G.L. Morrill, London 1898, 1.253.

1.1086. delacioun. The MS. reading here, þat arst was put in desolacioun, makes only very strained sense in this context (i.e. if it is taken to refer to Marie Magdeleyn and here felawes, in which case the concord of the verb is faulty), and does not accord with L. quod ante fuit dilatam. H. suggests emending to put in delay, which certainly restores the sense, and has the virtue of being an amply attested ME phrase meaning "put off temporarily, withheld for a time" (cf. 1.1078); however, on palaeographic grounds the safer course must be to emend to delacioun, which presumes only the intrusion of an otiose -so-. Delacioun is an acceptable variant, which does occur elsewhere (cf. "without ... longe delacyon" Chronicles of Troy, III, XXV), of ME dilacioun, "delay, procrastination, postponement" < OF dilacion, ad. L. dilatationem, n. of action from differre, dilat-, "to defer, put off". There are no other examples of the phrase put in delacioun recorded in the dictionaries of English, but it is safe to assume that it could easily have been formed on analogy with the phrase put in delay, with identical meaning.

1.1087. Accesserunt namque et tenuerunt pedes eius. Matthew 28,9.

1.1091. no sleep ne smyte of, noon outward boostes ... lette. Cf. L. non has delicias tuas somnus interpolet, nullus exterior tumultus impediāt. The syntax of this passage is somewhat ambiguous. There is no record of an ME phrasal verb *smyten of, nor of a possible OE precursor *ofsmītan, and the possibility must be entertained that smyte may be a noun, and that the passage should therefore be construed smyte of noon outward boostes. An ME noun smyte is recorded with the sense "a very small piece or portion, a little bit" (see NED, s.v. smit, sb.2), but this sense, although it would not be inappropriate here, has no authority in L., and on balance it seems best to construe no sleep ne smyte of.

The sense of the verb smyte of is still in doubt. A common meaning of L. interpolare, however, is "to spoil, corrupt, falsify", and it is interesting to note in this connection: i) that a ME verb smitten (< OE smittian, f. the weak grade of smītan) is recorded with the sense "to contaminate, pollute"; and ii) that EDD records the verb smit with the sense "to infect by contamination; to stain, pollute, contaminate", the distribution of which extends from the North Midlands northwards. The striking correspondence of senses suggests that the ME strong verb < OE smītan could also have the sense "to spoil, contaminate" (cf. the ME senses: "of diseases, distempers, etc.: to attack, affect suddenly or grievously" and "to infect, imbue, impress, strike suddenly or strongly" (NED, s.v. smite v, B II, 8 and 9), and the OE senses: "to pollute, blemish" and "to smear (a substance) on something" (NED, loc.cit., B I, 1 and 2), all of which retain, to a greater or lesser extent, the sense of the Germ. etymon * smit; "stain, spoil (with small spots of dirt)" (cf. 1.734 n.)), and that the phrasal verb smyte of, with originally prefixional of denoting removal or destruction, could thus mean "to spoil, interfere with, take away".

1.1093. a man dwelleþ not ne dureþ noon whyle in oon stat. Cf. Job 14,2: "He cometh forth like a flower, and is cut down; he fleeth also as a shadow, and continueth not".

1.1094. it is nyedful þat oure soule be ved wit a maner diuersyté of chaungynge. Aelred had pointed out in the first section of his treatise the necessity of alternating and varying the tasks to which the recluse applied her mind or body, in order to avoid the sin of acedia: "Sed quia mens nostra quae in hac uita subdita est uanitati, nunquam in eodem statu permanet, otiositas exercitiorum uarietate fuganda est, et quies nostra quadam operum uicissitudine fulcienda" (Inst. Incl., ed. C.H. Talbot, II. 262-5). This theme is quite frequent amongst early monastic authors (cf. "Si autem uidemus nos superari a cogitationibus et iam non delectamur in oratione iacere, surgendum est; deinde aut legendum aut psallendum aut operandum est", Hildemar, Expositio Regulae, quoted in Dictionnaire de Spiritualité, ed. M. Viller, Paris (1932-), II, col.1937).

1.1101. I ne halde it not a litel xifte of God xif þu vse wel, etc. The translator has clearly misconstrued his original here, and consequently the text makes only poor sense. L. reads quod bene utens malo parentum nostrorum, meaning "in that [God], turning to good account the sin of our

parents" - this refers to the Augustinian doctrine according to which inordinate lust, concupiscence is always concomitant with the act of intercourse. This sin is turned to good account by God in that it is made the occasion of the generation of offspring. It seems more than likely that the translator had no knowledge of these implications, for he uses þu as the subject of vse wel instead of God, takes parentum nostrum to mean simply "those who have lived before us", and what is more, is forced into the desperate expedient of treating this as the object of vse wel - "turn to good account" makes little sense in this context, so he hedges his bet by reinforcing it with take good consideracioun of; having thus misconstrued L., he has to invent a new phrase (hou we beþ ikept of manye myscheues þat þey were in), for which there is no authority in L., in order to explain the reference to malo.

1.1123. wurm. The phrase not ysmyte ne venymed of no foul wurm renders L. non percussi a bestiis, and carries the implication that wurm does not refer (specifically) to a serpent or snake, but to some generalized conception of a harmful, noxious animal. NED (s.v. worm sb., 2b) does in fact record the sense "applied (like vermin) to four-footed animals considered as noxious or objectionable", and cites in support "Lions and Libardes and other laithe wormes" (The Destruction of Troy, ed. D. Donaldson and G.A. Panton, London (1869-74), 1.1573) and "Alas me growleth of thyse fowle nyckers [sc. demons, devils] ... I sawe neuer fowler wormes" (W. Caxton, The History of Reynard the Fox, ed. N.F. Blake, London (1970), 94/25). Blake, however, in his edition of Reynard, referring to the sense of Mdu wormen which Caxton translated as wormes (see J. Verdam and E. Verwijs, Middelnederlandsch Woordenboek, s.v. worm, 3), contends that "the meaning in Caxton would seem to be a little stronger and more definite than" that given by NED, and glosses wormes as "monsters". He further notes, à propos of this word, that it is not recorded in J.F. Bense's A Dictionary of the Low-Dutch Element in the English Vocabulary (London (1926-39)); and that it is retained in Caxton's second edition of Reynard and Richard Pynson's version of 1494, after which the passage was rewritten.

Some such meaning as "harmful, noxious animal", or even "monster" might be thought appropriate here; but on the other hand, it may simply be that the translator is rendering his original freely, and intends by wurm merely "snake" - the verb venymed might be said to support this view.

1.1126. in alle þis benefys. There is no authority for this phrase in L., but the construction appears to be plural. The ambiguity arises from the fact that ME had an anomalous plural benefis (alternating with the more normal plural benefices (cf. 1.1477)) which was formally identical with the singular benefis. In construing the forms in this text I have followed the indications of the syntax of the ME (or, where applicable, that of L); thus what a benefys (1.1119) is clearly singular, but alle þis benefys (1.1126), þyse benefis (1.1128), alle þe benefis (1.1181), His gret benefys (1.1196), many ... grete benefys (1.1202) and so gret benefys (1.1280) are probably all plural. On the use of the singular form þis as a plural see Brumer-Johnston, § 57.

1.1130. auyse þe ... what God hap ido to þe graciously to þy soule.
Cf. Psalm 66,16: "Come and hear, all ye that fear God, and I will declare what he hath done for my soul".

1.1131. He hap departyd betwixe þe and me as much as is bytwyxe list and derknesse. Cf. Genesis 1, 18: "and to divide the light from the darkness". The MS. here reads in þat partye hap departyd, and H. suggests that He has dropped out before hap. The MS. reading might be defended on two grounds: a) The subject of the verb, God, is expressed earlier in the sentence, and non-repetition of the subject in pronominal form is a fairly common ME idiom, even as late as the end of the fourteenth century (see Mustanoja, op.cit., pp.138-145) - indeed, it is exemplified later in this sentence in þe hap ikept to Hym. This may be the appropriate explanation here, but it must be noted that the syntactic boundary at for, which marks off what is virtually a fresh syntactic structure and might be signaled by starting a new sentence here, is rather stronger than those in any of the examples cited by Mustanoja (loc.cit.), too strong perhaps to allow the subject pronoun to remain unexpressed; b) It is just possible that He may have been assimilated into the preceding partye. It is evident that in the language of this text initial h was not pronounced, so the weakly stressed he was probably pronounced /ə/; this could have been assimilated to the final e of partye, and might even be represented by that e (though that is present in the majority of occurrences of the word, whatever follows it). Assimilation of a similar general sort, though not identical in detail, may be represented in (i)kept(e) (see 11.688 and 1179 nn.). However, neither of these explanations seems entirely convincing, and the best course seems to be to adopt H.'s suggestion, and insert He; partye comes at the end of a line in the MS, and the scribe may have passed over he in the transition to the next line.

1.1138. Et quicumque inuenerit me, occidet me. Cf. Genesis 5,14: "And it shall come to pass that every one that findeth me shall slay me". All MSS. of L. read ... inuenit me, occidit me.

1.1141. whedur schulde an erraunt scheep gon, &c. Cf. I Peter 2,25.

1.1143. Fera pessima deuorauit fratrem tuum. Cf. Genesis 37,20.

1.1154. gnawen. The MS. reads gwawen, which is obviously an error. No ME verb gwawe exists; and the context clearly demands a form of gnawe (cf. L. corroderer). I have therefore emended to gnawen. H. fails to note the aberrant form.

1.1155. byþenk þe of þe vielþys for þe þu weptest vpon me sumtyme, etc. The MS. here reads vielþys for þe weptest, but L. recole ... illas foeditates meas pro quibus me plangebās indicates that the sense of the passage should be "for which you wept, etc.", so the MS. is probably corrupt here. Little can be made of it as it stands; certainly þe is a possible graphy for þu in reduced stress (cf. 1.453), and so, taking for to mean "because, since", one might suggest that the sense the scribe

wished to convey was "because you wept, etc.", but not only does this not translate L., it also makes only very forced sense in this context. It seems more likely that pe is the relative pronoun (< OE pe "which"), which is used in ME chiefly with animate antecedents, but can also be used with inanimate antecedents in the plural (see Mustanoja, op.cit., pp.188-190). There are differing opinions as to when this usage died out; Mustanoja (loc.cit.) states that it was no longer current after the thirteenth century, but NED cites examples from as late as the mid-fifteenth century. Certainly, if it was all but obsolete by the end of the fourteenth century, that might explain why the scribe made an error over it, as a result of his being unable to understand his exemplar. If this explanation is correct, then for pe means "for which", and clearly the pronoun pu is needed to complete the sense; it may be noted that Mustanoja (p.141,4) quotes examples of the non-expression of the pronoun when it has been expressed in a previous oblique case, but in none of these examples is the latter the reflexive pronoun, as it would be here, and in view of this, and of the fact that the line division, which is a not unusual place for a scribe to miss out a word, here occurs at pe/weptest, it seems the best policy to insert pu.

The long passage which follows here, dealing with Aelred's sinfulness in his youth, is inspired directly by St. Augustine (Confessions, II, 1-2), and indeed the tenor of this whole section, De presencium meditacione, is that of Augustine's Confessions; M. P. Courcèlle has shown how Aelred, "profondément nourri des Confessions d'Augustin, peut revivre avec lui les épisodes de sa propre existence et les présenter en conformité avec les chapitres augustiniens, ne fût-ce que par un sentiment intime de leur portée largement humaine" ("Aelred de Rievaulx à l'école des Confessions", Revue des Études Augustiniennes, VIII (1957), p.174), and thus, evoking for his sister "le temps de leur adolescence, il décrit ses propres passions à l'aide des deux premiers chapitres du second livre des Confessions" (ibid., p.164). The times that Aelred is recording here are doubtless those of his stay at the court of King David of Scotland while an adolescent. He was a man of strong emotional sensibility, and he was at this time grappling with the onset of an adult passion which, as emerges clearly from beneath scarcely veiled references, was of a homosexual nature (cf. ll. 67-69 and n.). In the Speculum Caritatis he describes how he was held, during these years, by a friendship which was at once "dearer to me than all the delights of this life", and yet a source of torment. "For some offence was always to be feared, and a parting ... was a certainty" (see Squire, op.cit., pp.14-15). That Aelred's conduct at this time was not entirely blameless is unwittingly revealed by his biographer, Walter; the latter recounts that Aelred "in tantum enim feruebat spiritu in regali triclinio positus ut magis monachus putaretur" (Powicke, op.cit., p.4), but this enthusiastic reference to Aelred's monklike purity so aroused the reprehension of two critical prelates that Walter was forced to explain it away as a figure of speech (see Powicke, op.cit., Epistola ad Mauricium, p.76).

1.1157. Nemo potest corrigere quem deus despexit. Cf. Ecclesiastes 7,13.

1.1163. pe cloudes of vnclennesse smokede vp in me, etc. Cf. L. corruptiones meas cum exhalaretur nebula libidinis ex limosa concupiscentia carnis et scatebra pubertatis. The verb smokede is presumably being used in its literal sense (the metaphorical sense "rise, move like smoke" is not

recorded before 1595 (W. Shakespeare, King John, Act V, Scene iv, 1.34)), and may reflect the medieval theory of digestion according to which over-eating causes an excess of vapours ("smoke") to rise from the stomach to the brain, producing headaches, disturbance of reason etc. (cf. "Also smoke þat is resolued and cometh of mete & of drynke by strenkþe of hete cometh vp to þe brayne, and stoppith þe senewys of felynge, and bredith sleep & byndith þe vttir wittis of felynge and so gadreþ kynde hete inward and comfortith and helpith þe vertue in þe inner parties. And zif þe smoke is malencolik, opir to scharp & bytynge, opir venemous and resolued, & cometh of mete opir of drynke opir of noyful medicyne, hit passith vp to þe brayne and greueþ þe vertue of felynge, and bredith drede & fere as it fareþ [in] malencolyk men, and wakneþ francesie and woodnesse as it fareþ in he þat hauen litargye, slepyng euel", etc. (J. de Trevisa's translation of Bartholomaeus' de Rerum Proprietatibus, Ch.6, "De fumo", BM MS.Add. 27944, f.132 v.a., ll.5-19)). Here it is the cloudes of vnclennesse that smokede vp, and it is interesting that sexual excesses are often associated, in the above medieval theory, with over-indulgence in food and drink. Notable examples of this occur in The Pardoner's Tale, where, amongst others, the case of Lot and his daughters is quoted:

"Lo, how that dronken Looth, unkyndely,
Lay by his doghtres two, unwityngly;
So dronke he was, he nyste what he wroughte."

(VI (C), 485-7).

Chaucer comments (in the mouth of the Pardoner):

"Thise cookes, how they stampe, and streyne, and grynde,
And turnen substaunce into accident,
To fulfille al thy likerous talent."

(VI (C), 538-40).

1.1164. irþi. This word is recorded only in one other author before the mid-sixteenth century, namely in J. de Trevisa's translation of the de Rerum Proprietatibus, where it is consistently (although not exclusively) used with reference to the earth as one of the four elements; Wynkyn de Worde's printed version of 1495 frequently substitutes erthly (for this information I am indebted to Mr. V.E. Watts). The word here renders L. limosa, meaning "muddy" (fig.), thus "filthy, gross"; but it is possible, too, in the light of the above, that for the translator irþi may have had overtones of "having the properties of the 'element' earth" (fig.), thus "grossly material, coarse", although there is no explicit authority for this in L.

1.1165. noman was to defende me ne saue me of suche myscheues. Cf. Psalms 7,2: "Lest he tear my soul like a lion, rending it in in pieces, while there is none to deliver", and 71, 11: "Saying, God hath forsaken him; persecute and take him; for there is none to deliver him".

1.1166. spekyngge and styryngge of wycked companye hadde hard ywrount vpon me. Cf. Psalm 64,2: "Hide me from the secret counsel of the wicked" (Vulgate 64, 4: "Verba iniquorum praevaluerunt super nos").

1.1170. þey rauysschede me syke and feble age of childhood. H. suggests emending here to feble in age ..., but comparison with L. rapiebant imbecillem adhuc aetatem meam at this point (which was not available to H.) shows that age must be the object of rauyschede, and that me must therefore represent not the first person accusative singular pronoun, as H. thought, but the possessive adjective my in a spelling indicating reduced stress. This is a common enough spelling in ME (cf. "And þe wile, for me sake, Cristendome at þe take", Sir Bevis of Hamton, ed. E. Kölbing, London (1885-94), 1.2583), and is represented again in this text in the collocation meself (1.1147).

1.1178. abhominaciouns. The MS. reads adhominaciouns; the emendation to abhominaciouns is a straightforward one. (For the -bh- graphy see 1.68 n.).

1.1179. nadde þe mercy of Crist ikepte. H. emends to ... ikepte þe, thus remedying the apparent omission of the object of ikepte and bringing the passage into closer conformity with L. si non te Christi misericordia conservasset. However, this procedure is unnecessary. It is in the first place not uncommon for the object pronoun to be unexpressed in ME (see Mustanoja, op.cit., pp.144-5); but the more likely explanation here (and one, moreover, which accounts for the appearance of the unetymological final -e of the past participle) is that þe has been assimilated to ikept. For a similar phenomenon see byzenkeste, 1.688 n. (although this depends on the acceptance of a dubious mark of abbreviation), and cf. 1.1131 n.

1.1185. boundyn. H's suggested emendation of MS. boundy to boundyn is reasonable. However, it is hard to see how the MS. form could have arisen. Admittedly y is an alternative graphy to e for weakly stressed /ə/ in final syllables - but only for covered /ə/, not for final /ə/; and even if one supposed that the scribe omitted the abbreviation for the nasal (a fairly common error), it must be noted that -yn does not occur elsewhere in this text as the strong p.p. ending.

1.1189. þe wyche whyle ne coueytyþ not þe deep. etc. That is, "who does not wish, desire, or covet, etc."; on the graphy wh for etymological /w/ see Introd., p. 70. Cf. Ezekiel 33,11: "Say unto them, As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live".

1.1209. What haþ eny wrecche of eny goodnesse. etc. Cf. I Corinthians 4,7: "What hast thou that thou didst not receive? Now if thou didst receive it, why dost thou glory, as if thou hadst not received it?"

1.1218 ff. where is he mor fortunat ... or elles he þat etc. The sense and syntax of the passage clearly demand for where the meaning "whether" rather than "where", and wher(e) is a well-attested ME and eNE contracted form of whether (see NED, s.v. whether pron. &c., A e). For the now obsolete use of "whether" as an interrogative particle introducing a disjunctive direct question, expressing a doubt between alternatives, see NED, loc.cit., B II 1.

1.1242. a fugitif and a rebel wrecche. The syntax of this phrase is unclear. Fugitif could be an adjective or a noun; rebel could be a noun or an adjective qualifying wrecche; wrecche could be a noun or an adjective qualifying rebel. In the absence of any other evidence it is safest to assume that the phrase is modelled directly on L. fugitivum servum suum et rebellem, and that fugitif and rebel are adjectives, and wrecche is a noun.

1.1248. asadded. Neither this verb nor a presumptive OE antecedent *asadian is recorded in the dictionaries of English. Clearly it is formed on OE sadian (cf. saade, 1.88), "to weary of", with the intensive prefix a-.

1.1249. zif þu were longynge. The MS. reading, zif þu longynge in ... loue after Hym. hap ilept, etc., is clearly defective in a finite verb. It is grammatically and logically impossible that longynge ... after Hym should be a separate subordinate clause. H. suggests emending to longyvd; but in view of the durative aspect present in the other constructions in this paragraph (e.g. zif þu hast be ... (11.1245-6), zif þu were dowtyngge ... (1.1247), whan(ne) þu hast be ... (11. 1248 and 1252), etc.), it seems better to bring this clause into line with them, on the modal of zif þu were dowtyngge, and emend to zif þu were longynge. It should be noted that L. here has quotiens aestuanti prae amore ipse se tuis visceribus infundebat, and it may possibly be that the translator was unconsciously following the Latin construction, where the omission of a finite verb is grammatically permissible.

1.1251. zif þu hast yrad or ystotid on holy scripture. Cf. L. quotiens psallantem vel legentem. The form ystotid is extremely puzzling. It corresponds formally to psallantem, "singing psalms", but there any correspondence appears to end. It might be taken to be the past participle of "study"; its use in the phrase yrad or ~ could be said to support this view, since the linking of two words with similar meanings is a common ME rhetorical device. However, one is at a loss to explain the spelling ystotid in this case. A rather more plausible theory is that it is the past participle of the verb stote "to stand still, halt, stop", hence "to stammer, stutter". The first record of the word in the latter sense is in the Gloss. W. de Bibbesworth (c.1325) in T. Wright's Volume of Vocabularies, London (1857), p.173: "Jo vy cy vener mester Hughe, Ke reyn ne parle syl ne bue [glossed bote he stote]" (see J. Koch, "Der Anglonormannische Traktat des Walter von Bibbesworth in seiner Bedeutung für die Anglistik", Anglia LVIII (1934), s.v. stote, p.73). The etymology of the word is not clear, but NED compares ME stutten (whence, with the addition of the frequentative suffix, NE stutter) and ME stotayen (a possible adaptation of OF estoutoier, estoteier), both of which convey the notion "stumble, falter(verbally)", and both of which may be traced back to Germ. *stat-, *staut-. Clearly the sense "faltered, stammered", although it has no direct authority in L., is quite appropriate here, since Aelred goes on to describe how God intervenes in the recluse's reading aloud of the Scriptures and illuminates for her their full spiritual meaning (the inference being that she has previously had some difficulty in grasping this, and faltered over her reading).

1.1261. Vbi est thesaurus tuus, ibi et cor tuum erit. Matthew 6,21.

1.1270. þat fedep þe bryddes on þe eyr, etc. Cf. Matthew 6, 26 ff.

1.1271. in þe feld. Or possibly in þe fold ("on the earth"); the scribe is here even less conscientious than usual in his distinguishing between e and o. The phrase is the translator's own, so there is no authority for it in L. Both in þe feld and in (þe) fold are fairly common ME idioms, but in view of the collocation with floures and of the Vulgate phrase lilia agri (Matthew 6,28) which evidently inspired the translator's addition it seems better to adopt the reading feld.

1.1274. be. MS. by is, of course, perfectly acceptable on purely philological grounds, as bi/by is a well-attested graphy of be in reduced stress. However, by is not written for be elsewhere in this text, and it seems more than likely that the scribe was influenced by the series of five þy's, all in very close proximity to it. It is therefore preferable to emend to be.

1.1274. let Hym be to þe alle þyng in alle maner nyede. Cf. Ephesians 1, 23 and Colossians 3,11.

1.1282. þykynnyng. This isolated example of devoicing of medial [g] may simply be an error, but it is just possible that it is a reflection of the process whereby the preterite bigan, due to the weakening and ultimate loss of the prefix, developed through /b gan/ to /kan, kon/, with devoicing of the now exposed initial [g]. This phenomenon is characteristic of the West Midlands, and occurs also in Northern ME poetic texts (see Jordan, p.167). This is not the case here, of course, as the loss of prefix and consequent devoicing of [g] did not occur in any parts of the verb except the preterite, but it is possible that þykynnyng may be an analogical or hyper-correct form (although, n.b., this text has exclusively gan, never can).

1.1283. On the form deed, "death", see *Introd.*, p.65.

1.1286. On the form slekþe see *Introd.*, p.67.

1.1289. what þy feyt is bold on. Cf. L. quid praesumat fides tua. The sense of the phrase is bold on is evidently "bases its assurance, confidence in" (for the obsolete sense "confident" see *NED*, s.v. bold a., 6), but although bold of (sthg.) is frequently recorded with the sense "confident in (sthg.)", there is no record elsewhere of the phrase bold on (sthg.) with this sense. On the gradual encroachment during the ME period of the preposition of into ground formerly held by on (perhaps promoted by French influence) see Mustanoja, *op.cit.*, pp.350-1.

1.1306. erris. This word is derived from OF erres, the plural of erre, "earnest(-money), a pledge, security, guarantee". Historically, as can be seen, it is plural, but the singular form is not recorded in English, and the plural was evidently often construed as a singular noun (cf., for example "Des werzinge nis bute erres of ðare laczste" (Vices and Virtues, Part I, ed. F. Holthausen, London (1888), E.E.T.S. 89, p.19, l.28)); although here the construction suggests that the noun was apprehended as plural. The primary sense in English is clearly that of the OF noun, "earnest-money, downpayment" (e.g. in figurative usage, "To bye his chaffare þe child payed erres, dropes rede as ripe cherrees" (Legends of the Holy Rood, ed. R. Morris, London (1871), E.E.T.S. 46, 217)), but a secondary sense developed, "a foretaste, sample", which apparently does not occur in OF (cf. "þese ðu hauest iziuen me to earres of ðare eche blisse" (Vices and Virtues, ed. cit., p.31, l.28)); this latter is the sense of erris here. (The three examples cited are the only other recorded occurrences of the noun in English). For a parallel sense-development in a word of ultimately identical origin see NED, s.v. arles.

1.1313. Beati mortui qui in domino moriuntur; amodo iam dicit spiritus ut requiescant a laboribus suis. Revelation 14,13.

1.1315. discryvynge þe deop of Godes derlyngges, etc. Cf. L. reproborum mortem ab electorum morte discernens. The sense "to distinguish, make a distinction between (things)" of the verb descriven (< OF descrivre) is first recorded in R. Fitzralph's sermon Defensio Curatorum (a. 1402), ed. A.J. Perry, London (1925); E.E.T.S. 167, p.70, l.3: "Oon of þat ordre prechide ... & discreuede foure degrees of pouert". A construction parallel to that in this text is evidenced in "Noon may discryue þise twoo parties verrilli iche from opir" (Wyclif, The Lanterne of Liȝt, ed. L.M. Swinburn, London (1917), E.E.T.S. 151, p.48, l.3).

1.1317. Omnes reges dormierunt in gloria. Isaiah 14, 18.

1.1320. Preciosa est in conspectu domini mors sanctorum eius. Psalm 116,15.

1.1329. Non sic impii, non sic. Psalm 1,4.

1.1329. nobyng so of ... Cf. L. non sic ..., of which this phrase is a direct translation. On the use of nothing in secondary modification with the sense of NE not (at all) see Prof. B.M.H. Strang, A History of English, London (1970), §86.

1.1329. curslynges. The only other record of this word in ME is in A Talkyng of þe Loue of God (ed. M.S. Westra, The Hague (1950), p.14, l.19): "þees is þe foule corselyng þat hap vr aller makere ... so schomeliche offendet". Sister Westra glosses it simply as "curseling" (and she does not comment on it either in her treatment of the vocabulary of the text or in the Commentary), but MED gives its sense as "one who indulges in blasphemy, blasphemer". That meaning does not, however, quite meet the case here. Where it has a direct counterpart in L. it renders once impii

(1.1329) and once maledicti (1.1421); and in three of its four occurrences (Godys curslyng(g)es, ll. 1329 and 1334; Cristes curslynges 1.1396) its collocation with the genitives Godys, Cristes suggests an operative influence exercised by God or Christ upon these people in reducing them to the status of curslynges. A more appropriate sense here might therefore be "those cursed by (cf. maledicti), excommunicated from God", thus "godless people" (cf. impi).

It may be more than mere coincidence that both texts in which this word occurs are contained in MS. Vernon; possibly curslyng had a greater currency in the West Midlands than elsewhere. However, this point should not be pressed.

1.1330. pat I seyde nekst. The sense of this passage (for which there is no authority in L.) seems inescapably to be "that I mentioned before, in the immediately preceding passage", although in fact NED does not record the sense "last, on the last occasion" for next after 1205 (see NED, s.v. next, B 1). If one construes pat as the relative pronoun, with non-expression of the antecedent (= "that which"), the passage could be taken to mean "that which I mentioned in the immediately succeeding passage" (referring to the quotation which follows), but in this case it is hard to see what the preterite seyde is doing here.

1.1331. Tu autem proiectus es de sepulcro tuo quasi stirps inutilis, pollutus etc. Isaiah 14, 19.

1.1334. fur. H. suggests that this is a mistake for for, but although fur does not occur elsewhere in the text, there is no reason to suppose that it is not a genuine form, the u representing the weakly stressed vowel. Cf. fursake, 1.6.

1.1340. Expectacio iustorum leticia, spes autem impiorum peribit. Proverbs 10, 28.

1.1344. Abrahames bosum. Cf. Luke 16, 22: "And it came to pass, that the beggar [Lazarus] died, and was carried by the angels into Abraham's bosom".

1.1345. noon of vre penne or poyntel. The sense of noon of here is clearly not partitive; it is simply an emphatic not. Jespersen (op.cit., Vol.II, §16.682) quotes numerous examples of this usage, including the two following from Ben Jonson: "It was none of his word" (Every Man in His Humour, Act I, Sc.iv (Mermaid Edn., Vol.I, p.25)) and "It was none of his plot" (The Silent Woman, Act IV, Sc.i (ed.cit., Vol.III, p.212)) (the earliest example recorded by NED (s.v. none, A 3 c) is from 1571, but the (apparent) interval of nearly two hundred years without supportive material is probably not critical). It is probably to be explained as follows: none of is frequently used emphatically in constructions where the partitive sense is still more or less clear (see Jespersen, op.cit., Vol.II, §16.681); this latter usage should probably be viewed as a halfway stage between the purely partitive construction and the adoption of none of, purely with emphatic force, as an adverbial phrase equivalent to not.

1.1347. Bote þey abideþ in blisse, &c. Cf. Revelations 6,11. The "duble stole" (1.1349) represents the white robe of Revelations 6,11, which probably symbolizes the glorified resurrection body (cf. I Enoch 62, 108; II Enoch 22). The notion of the double robe stands for both corporeal and spiritual bliss in Heaven.

1.1352. þe angelles of heuene schulle ben ... astonyed. Cf. Mark 13, 25.

1.1354. al þat is now priué and hud schal ben openly knowen. Cf. I Corinthians 14,25.

1.1357. His chaar schal be terrible. Cf. God schal be clierly yseyen (1.1448). In both instances for schal be the MS. reads þat be, but in neither is it possible to make out a convincing case for the presence of a subordinate clause. It is difficult to account for the occurrence of these anomalous constructions; one can only suggest that the scribe must have suffered a lapse of concentration. The emendation of þat to schal gives a smooth and acceptable reading in both cases, and brings the clauses into conformity with neighbouring constructions (i.e. His wrapþe schal brenne (1.1356) and He schal be seyen (ll. 1449 and 1450)). It may be noted in connection with the second of the two phrases that L. quod his omnibus excellit does not appear in the ME version, and it may be that at some stage in the transmission of the text a line translating this phrase had been left out, which might have completed the sense and syntax of the sentence.

1.1359. Beatus qui paratus est occurrere illi. This is Aelred's own phrase, and not a direct biblical quotation.

1.1362. defoyled. On the pr.ind. 3sg. ending -ed see Introd., p.72.

1.1363. Angeles schulle gon and departe þe wickede fro þe goode &c. Cf. Matthew 13, 49; 25, 33.

1.1370. weepful. The only previous record of this adjective, which occurs three times in this text, is in Wyclif's Bible, Wisdom xviii, 10: "And wepful weiling [L. flebilis planctus] of bewepte þunge childer was herd". According to NED, the only other occurrences are in various nineteenth-century dictionaries.

1.1371. ter. The MS. reading is tir, and the suggested emendation to ter is something of a desperate remedy for a desperate case; so desperate, indeed, that H. suggests leaving out tir altogether. Tir is, as far as can be discerned, entirely meaningless as it stands, but it is very difficult to reconstruct the original form that it represents (and indeed, it must be admitted that a very smooth reading, and one which is in no way at variance with L. Qualis ibi horror, quis timor, quis fostor ..., is to be had by omitting it). There is little point in examining all its various

possible explanations at length; the chief ones may be succinctly summarised as follows: (i) tir may represent ME þeir(e), þair(e) "their", which is occasionally found in absolute usage, with the sense "theirs"; (ii) what appears in the MS. as is tir might reflect what was at an earlier stage a form of the OE verb gestyrian, with the unrecorded intransitive sense "to stir, be about"; (iii) tir may represent a corrupt form of the past participle of the ME verb tire, "to prepare, make ready"; or (iv), and in my view by far the most likely, it may represent a weakly stressed form of þer, giving the sense "What an evil smell is there there". Ter(e) is a well attested spelling of the weakly stressed form, and while it may also be urged that the i could legitimately be intended to represent the weakly stressed vowel (i/y is frequently so used in this text), I am inclined rather to view tir as a mistake, and to emend it to ter.

1.1401. Timor et tremor venerunt super me et contexerunt me tenebre.
Psalm 55, 5.

1.1404. zif He ha ordeyneþ þe. The verb ha is a fairly frequent ME development of the pr.ind.3sg. hap in weakly stressed positions (although its use here, indicating an uncomfortable hiatus before ordeyneþ, is unconvincing). On the p.p. ending -eþ of ordeyneþ see *Introd.*, p.66.

1.1406. lif and deeb is in þy wyl and in þy power alone. Cf. Psalm 30,5.

1.1408. Ha. The original MS. form ha has been corrected to he in noticeably darker ink. No other examples of ha for he occur in this text, but as it is a well-attested (chiefly South-Eastern) form of the 3sg. masculine personal pronoun as developed in weakly stressed positions (see MED, s.v. he pron.1) I have preferred to retain the original MS. reading.

1.1414. Venite benedicti patris mei, percipite regnum quod vobis paratum est ab origine mundi. Matthew 25, 34.

1.1420. Discedite a me maledicti in ignem eternum. Matthew 25, 41.

1.1421. þanne schul þe goon into perpetuel turment &c. Cf. Matthew 25, 46. On the status of þe (pron. 3pl. nom.) see 1.563 n.

1.1422. wipouten. MS. wipoutem. See 1.248 n.

1.1437. no wepyngge ne weylyngge, no sorwe. Cf. Revelations 21,4. The original MS. ne was altered by a later hand to no (see Introd., p.8), but it seems likely that the translator's intention was to connect "weeping" and "wailing" as a couplet of two words with closely related sense (cf. 1.1441 noon hungur ne þurste), so I have retained original ne.

The description of paradise which follows here is of the conventional medieval sort, consisting of a list of the place's qualities. The first section, as far as no maner faylyngge (1.1442), uses the common device of concentrating on what is not rather than what is in paradise, which is found in most medieval descriptions of Heaven (cf., for example, the one in The Art of Dieing (ed. N.F. Blake, Middle English Religious Prose, London (1972), p.137)). The convention is an ancient one (cf., for example, Lucretius, de Rerum Natura, ed. C. Bailey, Oxford (1947), III, 1.18 ff.:

"Apparet divom numen sedesque quietae;
 quas neque concutiunt venti nec nubila nimbeis
 aspergunt, neque nix acri concreta pruina
 cana cadens violat; semper sirie nubibus aether
 integer, et large diffuso lumine ridet."

which is ultimately of Homeric origin). The second section, beginning parfyt ioye (1.1444), employs a development of the topos of the locus amoenus (the basic element of which was a description of a particular type of landscape, including trees, meadows, springtime etc. (see E.R. Curtius, European Literature and the Latin Middle Ages, London (1953), Ch.10)), describing all those things which are to be found in paradise. Neither device usually carries much conviction (as is the case here), in that they are very seldom so vividly realized as the descriptions of hell (there is no extended example of the latter in this text, but cf. ll.1334-9 and 1371-2). On paradise see N.F. Blake, The Phoenix, Manchester (1964), pp.13-16, and H.R. Patch, The Other World, Cambridge, Mass. (1950), Ch.5.

The translator has here conflated Aelred's original, and tightened up its structure. The first section follows Aelred exactly, but in the second section Aelred repeats the components of the first section in turn, comparing and contrasting the absence of some negative, evil quality with the presence of the opposite, positive, good quality; the translator simply gives a list of the good qualities, relying for the effect of contrast only on the preceding section. Admittedly Aelred's method is more verbose, but the translator would probably have done better to omit his first section, rather than the elements of the first section repeated in the second, if he wished to be more concise; in this way the full sense would still have been preserved, and the sharp sense of contrast Aelred's method achieves would not have been sacrificed.

- 1.1439. no chaungynge of þe eyr. For the ME sense "weather, climate (fig.)" of eyr see MED, s.v. air n.1, 3a.
- 1.1448. God schal be clierly yseyen. On the emendation from MS. God þat be clierly yseyen see 1.1357 n.
- 1.1451. witouten. MS. witoutem. See 1.248 n.
- 1.1455. þat angeles coueyten to loke in. Cf. I Peter 1,12.
- 1.1457. seye. Here and in 1.1459 MS. seye has been altered by a later hand to seye (see Introd., p. 8), indicating that the anonymous redactor thought the past participle of "see" should be seyne, or possibly seyen. However, loss of final -n in the past participles of strong verbs is a widespread phenomenon in southerly dialects of ME, and is amply exemplified in this text (see Introd., p. 75). Moreover, of the six past participles of "see" in this text, three are with and three without final -n; and of the three past participles of the verb derived from OE gesēon in this text, one is with and two are without final -n (see Glossary, s.v. isee). I have therefore retained the original MS. reading here.
- 1.1458. God ... schal be seye not in a myroure or in derknesse, bote face to face. Cf. I Corinthians 13,12. On MS seye altered to seye see 1.1457 n.
- 1.1460. God schal be seye as He is. Cf. I John 3, 2.
- 1.1461. Qui diligit me, diligetur a patre meo, et ego diligam eum, et manifestabo ei meipsum. John 14, 21.
- 1.1466. Hec est vita eterna, vt cognoscant te vnum et verum deum, et quem misisti Ihesum Christum. John 17,3: "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent". The reading vnum et verum does not appear in the MSS. of L., all of which have simply unum, apart from T, M and R, which have simply uerum.
- 1.1473. Quod oculus non vidit nec auris audiuit, que preparauit deus diligentibus se. Cf. I Corinthians 2, 9.

1.1476. moynde. The MS. reading here, which H. gives as moynde, is clearly moþnde (on the careful distinguishing between þ and y in this text see Introd., p. 4), which is nonsense as it stands. The word renders L. memoria, which elsewhere in this text is translated mende, miende, in various senses connoting "mind, as the faculty of memory". Here memoria means "a record (of sthg.), that which is remembered (of sthg.)", which is a well-attested sense of "mind" in ME (see NED, s.v. mind sb.1, 4), so it seems highly likely that what appears as moþnde was originally a form of "mind".

The standard forms of the word in this text are mende, miende, representing OK (ge-)mend > mēnd(e), but from the linguistic evidence (see Introd., p. 55) one would expect the reflex of the standard OE form (ge-)mynd to be written muynde here (and muynde is in fact a fairly common form of the word in ME). Thus an emendation of moþnde to muynde would bring the word into line with the spelling system of the text as a whole.

However, it is hard to see how an original muynde could have come to be mistakenly written moþnde. The scribe is quite at home with the uy-graphy elsewhere, and y is unlikely to be mistaken for o. In attempting to restore the original reading the most promising course is to emend moþnde to moynde; the graphy oi, oy was commonly used in northerly dialects for /ū/, for there ō had become ū, so the symbols o and u were interchangeable (and in these dialects i and y were regularly used as diacritics of length) (cf., for example, the form moyles, "mules", in Sir Launfal, and the editor's discussion (Sir Launfal, ed. A.J. Bliss, London (1960), 1.886 and n.)). In view of the other faint traces of a northerly dialect in this text (see Introd., p. 85) an emendation of this nature is quite permissible; and further, from the palaeographic point of view it may be said that y was eminently mistakeable in some hands for þ, and once this error had been made, and the word rendered totally incomprehensible, the best efforts of a scribe to restore some sense to it, such as taking the n as a u and adding a mark of abbreviation, could hardly be successful. I have therefore restored what seems likely to have been the original MS. reading, moynde.

1.1481. þy desir mowe brynge þe into mornynge and eke into wepyngge &c.
Cf. Psalm 42, 3.

1.1486. Dilectus meus michi, et ego illi. Song of Solomon 2,16.

1.1497. Quod nobis misericorditer concedat, qui viuit et regnat in secula seculorum. There is no authority for this in any of the MSS. of L. Probably it is merely a conventional prayer, or perhaps one made up for the occasion.

Appendix

I have thought it useful to append here a list of those instances in which the version of the text as given by Horstmann is at variance with the manuscript:

6	<u>be</u> (H.2 <u>beo</u>)	412	<u>and</u> (H.313 <u>&</u>)
21	<u>mayde</u> (H.13 <u>mayden</u>)	450	<u>heede</u> (H.342 <u>hede</u>)
29	<u>tresoor</u> (H.20 <u>tresour</u>)	468	<u>gystes</u> (H.355 <u>gyftes</u>)
90	<u>oþerwyle</u> (H.68 <u>oþerwhyle</u>)	469	<u>Maria</u> (H.356 <u>Marie</u>)
100	<u>offended</u> (H.75 <u>offendid</u>)	484	<u>dispensacioun</u> (H.367 <u>dispensacione</u>)
103	<u>drynk'</u> (H.77 <u>drynk</u>)	495,500	<u>gystes</u> (H.377, 381 <u>gyftes</u>)
108	<u>fantacye</u> (H.82 <u>fantasye</u>)	562	<u>perfeccioun</u> (H.429 <u>perfectioun</u>)
*132	<u>angel</u> (H.100 <u>angele</u>) ¹	+588	<u>zoustes</u> (H.450 <u>houstes</u>) ³
172	<u>suffiscede</u> (H.130 <u>suffisede</u>)	607	<u>brennyngge</u> (H.465 <u>brennynge</u>)
*179	<u>bessynge</u> (H.136 <u>blessynge</u>)	622	<u>wiche</u> (H.477 <u>whiche</u>)
212	<u>þat</u> (H.160 <u>þat</u>) ²	650	<u>she</u> (H.499 <u>sche</u>)
216	<u>holi</u> (H.164 <u>holy</u>)	683	<u>wanne</u> (H.523 <u>whanne</u>)
293	<u>owt</u> (H.220 <u>owte</u>)	*688	<u>byzenkest'</u> (H.527 <u>byzenþeste</u>)
299	<u>furþermor</u> (H.224 <u>forþermor</u>)	689	<u>syttynge among þe doctoures in þe temple</u> (H. omits) ⁴
319	<u>semelþ</u> (H.241 <u>demelþ</u>)	700	<u>gost'</u> (H.536 <u>gost</u>)
*325	<u>þu</u> (H.246 <u>þu</u>)	779	<u>witoute witoute</u> (H.602 <u>witoute</u>)
337	<u>grauynge</u> (H.256 <u>grauynge</u>)	837	<u>move</u> (H.650 <u>mowe</u>)
351	<u>icloped</u> (H.267 <u>icloped</u>)	851	<u>first is</u> (H.662 <u>it</u>)
374	<u>bote</u> (H.285 <u>bot</u>)	856	<u>off</u> (H.665 <u>of</u>)
398	<u>brynge</u> (H.303 <u>bynge</u>)	856	<u>first of</u> (H. omits)

1. For cases marked with an asterisk, further reference should be made to the Commentary.

2. Signifying MS. β^t , whereas in fact the MS. form is unabbreviated.

3. For cases marked with a dagger, further reference should be made to the Introduction, p. 8.

4. This phrase constitutes a single line of script in the MS.

- 870 passioun (H.676 passione) *1235 zyft' (H.971 zyft)
894 cursyd (H.696 cursed) 1274 by (H.1003 be)
917 cryngge (H.715 crvinge) 1284 wat (H.1009 what)
973 lyf' (H.761 lyf) 1326 accousours (H.1041 accusours)
974 aboutste (H.761 aboute) 1334 fuyr (H.1048 fuir)
1000 ber (H.783 her) +1367 tofore (H.1074 before)
1030 or (H.806 os) 1368 no (H.1074 ne)
1063 swhch (H.831 swych) *1422 wipoutem (H.1117 wipouten)
1078 doe (H.844 do) +1429 tofore (H.1123 before)
1113 be (H.870 by) *1451 witoutem (H.1140 witouten)
1127 ilyk' (H.881 ilyk) +1457 seve (H.1145 seve)
1130 bote (H.883 bot) +1459 seve (H.1146 seve)
1154 gwawen (H.904 gnawen) *1476 mobnde (H.1160 movnde)

GLOSSARY

The Glossary attempts to record every form and sense of every word that appears in this text, although in the case of very common forms or senses references are given only for the first six occurrences. The form of each particular word that occurs first in the text is generally used as the headword (cross-references are given as fully as possible for ease of reference); this practice is departed from i) in the case of words subject to inflection: nouns are given under the singular if it is recorded, pronouns under the nominative form; verbs are given under the infinitive if it is recorded, followed by the present tense, indicative, in order of person in the singular, then the plural, the subjunctive, the present participle, the imperative, the preterite indicative and subjunctive and the past participle; and ii), where the form of the word which occurs first is overwhelmingly outnumbered by subsequent forms (e.g. for (conj.) and now). In cases involving a complex arrangement of forms and senses (e.g. in certain verbs and some prepositions) the various senses are numbered, and, to save space, only the numbers are repeated under each subsequent form. The sign ~ represents the headword or its immediately preceding form. Hapax legomena are indicated by a double dagger [‡].

Etymologies. Wherever possible, the etymon of each native word is given in the dialectal form or forms which best account for the form or forms in the text. Stable long vowels are indicated by the usual macron (e.g. abīdan), and those which were, or might have been, shortened in the Old English period by the macron surmounted by a breve (e.g. bī). An asterisk denotes a theoretically reconstructed form. The sign + indicates that a compound or derivative is first recorded in Middle English. Words in capitals refer to entries in this Glossary. The abbreviation f.

N.b. A verbal form is glossed under, and only under, that part of the verbal conjugation to which it belongs; thus, all the examples of any one particular phrasal combination of a verb will not be found grouped together (unless they all happen coincidentally to belong to the same

("from") is used when the word glossed either has suffixes, etc., not present in the etymon, or is derived from it by a change of function; cf. denotes uncertain or indirect relation.

Order. z has a separate place after g and p a separate place after t (th is included under the latter). i and y when representing a vowel are treated as the same letter, and take the order of i; when i represents a consonant it has a separate place after i/y representing a vowel. Initial y representing a vowel precedes initial y representing a consonant; initial u representing a consonant is included under the latter. Medial u representing a vowel precedes medial u representing a consonant.

ABBREVIATIONS

a.	adjective	cond.	conditional
absol.	absolute	conf.	confused
acc.	accusative	conj.	conjunction
adv.	adverb, -ial	cons.	consonant
alt.	alteration	constr.	construction, <u>or</u>
app.	apparently		construed with
appl.	applied	correl.	correlative
art.	article	corresp.	corresponding
attrib.	attributive	cp.	compare
auxil.	auxiliary	dat.	dative
cf.	<u>confer</u> (see above)	def.	definite
comb.	combination	demons.	demonstrative
comp.	comparative	deriv.	derivative
compd.	compound	dial.	dialect
con.	connotatively	exc.	except

f.	from (see above)	n. (<u>in conjunction with a line reference</u>)	note
fem.	feminine		
fig.	figurative, -ly	neg.	negative
frequ.	frequently	neut.	neuter
frequent.	frequentative	nom.	nominative
fut.	future	obj.	object
g.	genitive	obl.	oblique
gen.	generally	orig.	originally
i.e.	<u>id est</u>	pass.	passive
imit.	imitative	perf.	perfect
imp.	imperative	periph.	periphrastic
impers.	impersonal	pers.	personal
ind.	indicative	phr.	phrase
ind.	indirect	pl.	plural
indecl.	indeclinable	plup.	pluperfect
indef.	indefinite	pop.	popular
inf.	infinitive	pos.	positive
infl.	influence, -d	poss.	possessive
infl. inf.	inflected infinitive	poss.	possibly
instrum.	instrumental	p.p.	past participle
intens.	intensifying	pr.	present
interj.	interjection	prec.	preceding (word)
interrog.	interrogative	pred.	predicative
intrans.	intransitive	pref.	prefix
introd.	introducing	prep.	preposition
lit.	literal, -ly	prepl.	prepositional
masc.	masculine	prob.	probably
n.	noun	pron.	pronoun

pr.p.	present participle	str.	strong
pt.	preterite	sub.	subjunctive
quot.	<i>quotation</i>	subj.	subject
q.v.	<u>quod vide</u>	suff.	suffix
rec.	recorded	sup.	superlative
redupl.	reduplicated	s.v.	<u>sub voce</u>
ref.	reference	trans.	transitive
refl.	reflexive	ult.	ultimately
rel.	relative, related	v.	verb
sb.	somebody	var.	variant
sep.	separated	vbl. n.	verbal noun
sg.	singular	voc.	vocative
sp.	spelling	wk.	weak
spec.	specifically		
sthg.	something		

< (deriving) from > became

Languages and dialects

A	Anglian dialects of Old English	Germ.	Germanic
AF	Anglo-French (Anglo-Norman)	Heb.	Hebrew
Du.	Dutch	K	Kentish dialect of Old English
eccl. L	Ecclesiastical Latin	L	Latin
e ME	Early Middle English	L Du.	Low Dutch
E Norw.	East Norwegian	Lith.	Lithuanian
e OF	Early Old French	l L	Late Latin
F	French	l OE	Late Old English
G	Greek	l OF	Late Old French

l WS	Late West Saxon	(O)F	Old and modern French
M Du.	Middle Dutch	O Fris.	Old Frisian
ME	Middle English	OHG	Old High German
med. L	Medieval Latin	OI	Old Icelandic
MHG	Middle High German	OK	<u>as K</u>
M Sw	Middle Swedish	ori	Old Norse
Nb	Northumbrian	ON	Old Norse
NE	Modern English	ONF	Northern dialects of Old French
Ne OF	Northeast Old French	O Sw	Old Swedish
n WS	non-West Saxon	Sw	Swedish
OA	<u>as A</u>	vulg. L	Vulgar Latin
OE	Old English	WFriss.	West Frisian
OF	Old French	wGmc.	West Germanic
		WS	West Saxon

A indef. art. a (as in modern usage) 8,8,12,14,19,25 &; AN (before vowels) an 15,119,120,293,314,631 &; (before h) a 54,73,119,125,352,535 &. [variant of on, partly reduced; see O a.] See ANOPER.

A interj. ah 182,606,751,851,857,857 &. [OF a]

A prep. phr. ~ godes (h)alf 529,1412 (see ALF.); (of time) on (the occasion of) 832; AN (before h) phr. ~ hei3 1362,1389 (see HE3E). [weakened form of on (q.v.)] See next, and ABROOD, AFUYRE, ALYUE, ANAUNTER, AVER, AWAY, NOW-ADAY.

A (conj.) See AND

ABAKE adv. back, away from the present scene of action (fig.) 589 [prec. + OE bæc n.]

ABHOMINABLE a. disgusting, loathsome 68,1229. [OF abominable; see 1.68 n.]

ABHOMINACIOUN n. abhorrence, detestation 512; pl. ABHOMINACIOUNS odious, degrading vices 1178 (see n.). [OF abomination]

ABYDE v.intrans. remain 874; ABYDEN dwell (fig.), remain continually in some state 1328; pr.ind. 3sg. ABYDEȝ remains in expectation, anticipates 778; 3 pl. ABIDEȝ dwell, remain 1347; pr. sub. 2sg. ABYDE stand your ground, continue (in some course of action) 740; pr.p. as a. ABYDYNCGE permanent 1093; eternal 1447; enduring 1478; imp. sg. ABID wait 844,848,1022; linger, keep one's attention fixed (on sthg.) 1089; v.trans. pr. ind.1sg. ABIDE await submissively 1495; imp.sg. ABYD await 592; pt. ind. 3sg. ABOOD awaited 592 (but see n.); p.p. ABIDE phr. ~ of (sb.) (confidently) awaited, expected by (sb.) 1344. [OE abidan]

ABYDYNCE n. expectation 1341; ABYDYN waiting 1400 [f. prec.]

ABOUTE adv. to and fro, from one place to another 26; over, round (fig.) 86 (see TURNE); phr. ~ to engaged in, concerned to 391; around the outside 436; far and wide, in every direction 538,1138; all around 839; ABOU3TE phr. beȝ ~to intend, scheme to, are busy about 974. [OE abūtan]

ABOUTE prep. with regard to, in the matter of (denoting a practical connection) 469,474,510,515,573; around 1088. [as prec.]

- ABOUE prep. (fig.) superior to 41; (lit.) over, vertically up from 208;
ABOVE 1377. [OE abufan]
- ABOUE adv. phr. from ~ (fig.) from heaven 1356. [as prec.]
- ABROOD adv. with the limbs wide spread 404,956. [a (q.v.) + OE brād a.]
- ABSTINENCE n. self-denial, forbearance from indulgence 135,136; (spec.)
 fasting 225,237,241,379. [F abstinence]
- ACCEPTEDE v.pt.ind.3sg. phr. ~ not rejected, refused to entertain 811;
 p.p. as a. ACCEPTYD acceptable, welcome 555; ACCEPTED worthy of
 approval 859. [F accepter, L acceptare]
- ACCOUSOURS n.pl. denouncers, those who charge (sb.) with faults 1326
 [AF accusour]
- ACCUSACIOUN n. charge, declaration of finding fault with sb. 812.
 [F accusation]
- ACCUSE(E)D See ACUSE
- ACRESYD v.p.p. increased 765. [OF accreis(s)-, stem of accreistre]
- ACURSED p.p.a. doomed to perdition, misery 195,1138,1316; ACURSEDE
 1372,1424. [p.p. of OE acursian]
- ACUSE v. bring an accusation, make an assertion of guilt 721; p.p.
ACUSED charged with a fault, censured 710; ACCUSED 812; ACCUSEED
 indicted 920. [OF acuser]
- ADDEN v. add, join on 348. [L addere]
- ADI3T v.p.p. decked out, furnished 832. [1OE adihtan]
- ADOROUR n. worshipper, one who venerates 980 (see n.) [f. v., ME adoren
 < (O)F adourer (a refashioning, after L adorare, of OF ao(u)rer)]
- ADOUN adv. down (fig.) 238 (see HOLDE); downwards 264,924; phr. ~ to
 down as far as 349; down (of motion) 625,748 (see LETE), 884,996,
 1052. [OE of dūne]
- ADROW v.pt.ind. 3sg. drew (forth); caused to come 1161. [OE adragan]
- ADULACIOUN n. servile, hypocritical flattery 1440. [OF adulacion]
- ADUERSARIE n. enemy, (spec.) the Devil 84. [L adversarius]

ADUERSITÉ n. adverse fortunes, hardship 1267. [F adversité]

AFFECCIOUN n. inner, spiritual love 575,576,577,581,584,834,&c; love, loving attachment 801; leanings, disposition 1169. [F affection]

AFTER adv. i (of time) subsequently 258,689,1200; then, next 635; ii (of place, order) behind 628,877; phr. comeþ ~ 722,894 (see COME); in pursuit 1193. [OE æfter]

AFTER conj. phr. ~ þat after 378,486,570,683. [as prec.; elliptically f. prep. (see AFTUR)]

AFTERWARD adv. i (of time) afterwards, subsequently 164; ii (of order) then, next 370,381,388; AFTURWARD i 253. [OE æfterweard]

AFTUR prep. i (of desire, denoting an aim, object) = for 80,1238; ii (of order, in time) following, subsequent to 701; AFTER i 1250,1482; ii 378,393,615,628,725; iii in consequence of 240; iv (of time) after, following 270; v (of manner) after the nature of, in a manner answering to 880 (see MANHOODE); according to, in accordance with 1204,1426,1452,1488. [OE æfter]

AFUYRE adv. phr. iset ~ set on fire, inflamed (fig.) 127; AVIERE 607,900. [a (q.v.) + fuyre &c. (see FUYR)]

AGAST v.p.p. terrified, made afraid 712; as a. fearful, apprehensive 110, 880,1077,1194,1268; horror-struck, amazed 962. [a (pref. intens.) + OE gæstan]

AGE n. (and in phr. (o)old(e)~) the latter part of life 191; (hence) senility 198,1441; period, stage of life 201,1124,1170. [OF éage, aage]

AGREYþEþ v.pr.ind.3sg. prepares 972; p.p. AGREYþED made ready, dressed (up) 58; prepared 1416. [a. (as prec.) + ON greiþa]

A3EYN adv. i anew, once more as before 52; ii back, back again 1081; A3EN i 1195,1227; ii 519,912,1081,1193,1197,1226. [OE onægn, -gēn]

A3ENS prep. contrary to, not in conformity with 95; in hostility to 123,158,158,165,168,254 &c.; with respect to 457; in contrast to 623; towards, to meet 1082,1237; facing 1378 (see FACE); conj. even though 1161. [as prec. + adv. -s]

A3ENWARD adv. on the other hand, vice versa 415; back, in return 450.
[as prec. + OE weard]

AKELD v.p.p. cooled off (fig.) diminished in ardour 193. [OE ācēlan]

AL n. everything, all 32,1207,1354; ALLE all men 38,880; all (of them), each one 296,438,439,658,844; phr. of ~ (intensifying sup.) 1144.
[OE eal(1), A al(1)]

AL (a.) See ALLE

AL adv. all the way, right 34; altogether, quite, completely 251,287, 375,405,925,925 &c.; (emphasizing the particle combined with a v.) 754; 994 (see also ALTOBERSTE, -BREKE, -CLEUEP, -REND). [OE (e)all]
See ALONE, ALSO, ALTOGYDERE, ALPEY, ALPOU3, ALWHAT.

ALABAUSTRE n. (in attrib. usage) made of alabaster 795; ALABASTRE 800.
[OF alabastre]

ALAS interj. alas! 898. [OF (h)a las]

ALF. n. phr. a Godes ~ in the name of, on behalf of God 529; HALF. phr. a Godes ~ (emphasizing) for God's sake 1412. [OE healf, A half]

ALWUE a. alive 202; ALYVE 1222. [OE on life]

ALLE (n.) See AL (n.)

ALLE a. i (with sg. sense, in (quasi-) pl. constr.) = every 21 (1st.) (see n.), 1275,1450,1451; phr. ~maner 289,1275 (see MANER); ii (with n.sg.) all, the whole of 21,292,331,418,622,864 &c.; the greatest possible 624,634; iii (with n.pl.) all, the entire number of 74,184, 195,244,259,309 &c.; (with pers. and demon. pron.) 229,229,229,423, 540,552, &c.; AL ii the whole of, complete extent of 39,41,43,78, 79,113 &c.; the greatest possible 54; (with demon.pron.) 172,306, 612,740; iii all 594; (with demon.pron.) 904. [OE (e)all]

ALMSESE n. alms, charitable gifts (constr. "give") 482,527,529,532; (fig.) 552,554,557; charitable works (constr. "do") 534,567.
[OE almesse]

ALMYTI a omnipotent (appl. to God) 36; ALMYTY 145. [OE almihtig]

ALONE adv. only, exclusively 19,1257,1406; phr. oon.~ all alone, quite by oneself 424; phr. (i)let(e)~ 475,1133, 1176 (see LETE); alone, unaccompanied 646,1082. [al adv. (q.v.) + OE āna (see OON adv.)]

ALONG adv. out, lengthwise (i.e. into threads) 393 [OE andlang]

ALSO adv. further, in addition, as well 27,31,103,132,156,219 &c.;
likewise, similarly 307,341,410,492,645,769 &c. [OA al swā]

ALTOBERSTE v.intrans. burst assunder 1051; v.trans. pt.ind.3sg. ALTOBARST
shattered, dashed in pieces 795. [al adv. (q.v.) + toberste (q.v.)]

ALTOBREKE v.intrans. break utterly (fig.) 1075; v.trans.pr.ind.3sg.
ALTOBREKET wrecks, causes to be smashed in pieces 1221. [al +
tobreke (q.v.)]

ALTOCLEUEȝ v.intrans.pr.ind.3pl. split assunder 965. [al + OE tooleofan]

ALTOGYDERE adv. entirely 404,1203; wholly, without reserve 802; completely,
utterly 1198. [al + togydere (q.v.)]

ALTOREND v.p.p. torn in pieces 1227. [al + OE torendan]

ALȝEY conj. (in weakened sense) if, that 321. [al + ȝey conj. (q.v.)]

ALȝOUȝ conj. even though, although 143,286,295,313,475,804 &c.; phr.
~ ȝat even if 196; even if 373; (in weakened sense) if 678; ALȝOUȝT
572 (see n.). [al + ȝouȝ (q.v.)]

ALWEY adv. all the time, perpetually 92,428,969. [OE alne weg]

ALWHAT conj. until 183,1347,1483. [al + what conj. (q.v.)]

AM See BE (v.)

AMANG See AMONG

AMBICIOUN n. inordinate desire for preferment &c. 1440. [F ambition]

AMENDE v. correct, set right 1158. [OF amender]

AMENUSEȝ v.trans.pr.ind.3sg. diminishes 559. [AF amenuser]

AMYABLE a. lovable, worthy to be loved 1396,1454. [OF amiable, conf. with
OF amable]

AMONG prep. in the midst of 147,147,625; in company with 148,679,690;
(from) among the number of 195,508,651,658; AMANG as part of 828;
in the course of 870. [OE on(ge)mong, -mang.]

AN (indef.pron.) See A (indef.pron.)

AN (prep.) See A (prep.)

ANAUNTER conj. phr. ~ ȝat lest 83,240,890,1203. [an (see A prep.) +
aunter (pop. form of OF aventure)]

AND conj. and 5,6,7,7,9,12 &c.; if 122,1291,1291,1292; ANT 72,89,193,578, 832,1175; A 532 (see n.). [OE and, and]

ANGEL n. angel, divine messenger 120,595,1042,1043; guardian spirit 132 (see n.), 134; rebellious spirit, fallen angel 293; g. ANGEL 592,592 (see 1.591 n.); pl. ANGELES attendants of the Deity, members of the heavenly host 30,640,992,1363,1427,1455; guardian spirits 123,1323; ANGELLES 1352; g. ANGELES phr. ~mete 512 (see METE). [OF angele; cf. OE engel]

ANGUYSSCHE n. harrowing mental suffering 876,885. [OF anguisse]

ANHUNGRED p.p.a. hungry (fig.), yearning 80,1238. [eME ahungred, < OE ofhyngrōd]

ANOYNTE v. apply, pour on an unguent, ointment (to sthg.) 1039; pr.ind.3sg. ANOYNTEþ 799 (in absol. usage); 1035; imp.sg. ANOYNTE 729. [f. OF enoint, p.p. (a) of enoindre]

ANON adv. straightaway 110,912; ANOON 165,515,674,759,893. [OE on an]

ANOþER pron. a further, different one 339,1043,1122; in phr. fro o day to ~ = the next 501. [an (see A indef.art.) + oþer (q.v.)]

ANOþUR a. any other, a second in likeness of attributes 655; ANOþER a further, different 681,1001,1286. [as prec.]

ANSWERE v.prind.1sg. answer, make the reply 243; 3sg. ANSWERþ says as if in reply (fig.), suggests 1289; imp.sg. ANSWERE reply, retort 133; pt.ind.2sg. ANSWEREDEST (with indirect obj.) replied to (sb.) 1059; 3sg. ANSWEREDE replied 674. [OE andswarian; vowel from OE swerian]

ANT See AND

ANTERMETE v. phr. ~of have to do with, occupy oneself with 519; imp.sg. ANTERMETE (refl.) phr. ~þe take part, join in 625. [AF auntremetre]

AP n. phr. vpan ~ perhaps 239. [ON happ; cf. OE gehæp]

APASSED v.p.p. gone by in time: thus (as quasi-predic. a. after þe) (in the) past 586,719,1096,1477; APASSYD 589. [OF apasser]

APEYRRYNGGE n. impairment, loss 83. [f. v., OF ampeirer]

APELE v. appeal (against a judgment) 1380. [OF apeler]

- APOSTEL n. apostle (spec. St. Paul) 11,353; pl. APOSTLES the twelve followers of Christ 859. [OE apostol, OF apostle]
- APPETIT n. desire, inclination 1470. [OF apetit, L appetitus]
- ARAY n. display, outward show 328; phr. in which ~ ~~presenting that appearance;~~ an appearance like that 828 (see n.). [AF arai]
- AREYSE v.trans. raise from the dead 906; pr.ind.3sg. AREYSEþ lifts up (fig.), exalts 1362; pt.ind.3sg. AREYSEDE (refl.) phr. ~ hymself azens hymself roused, incited himself to take action against his person 157; lifted up (fig.) 1195. [a pref. + reyse (q.v.)]
- ARYSE v.intrans. stand up 825; pr.ind.3sg. ARYST gets up 839. [OE arisan]
- ARM n. arm (the limb) 904; pl. ARMES 404,656,1024,1484. [OE earn]
- ARMES n.pl. weapons (fig.) 122,267. [F armes]
- ARST adv.sup. at first 1086. [OE ærest, sup. of ær] Cf. ER, conj. and prep.
- ART See BE (v.)
- AS conj. as, like 8,52,80,81,113,177 &c.; phr. ~ it w(h)ere 49,79,324,431, 439,478 &c. (see BE); phr. ~...~, so ~... as ... as 62,128,128, 300,333,365 &c. (see LONGE, MANYE, MUCHE, WEL); (as quasi-rel.pron.) = that, who 162,1064; (prefixed to preps., restricting ref.) = so far as 180,401,1129,1324; phr. ~ þey(3), þei3 232,233,1180,1211,1260, 1366 &c. (see þEY conj.); as being 310; phr. rist, ryzt ~ 381,388, 395,1014 (see RYTH); (introductory, prefixed to inf. clause) phr. ~ to speken of = speaking of 581; just as 774; in the capacity of 1429. [reduction of OA al swa]
- ‡ ASADED p.p.a. bored, weary 1248 (see n.). [OE * asadod]
- ASAID v.p.p. made trial of, tested as to the degree of purity (fig., of a person) 45,47; ASAYD (lit., of a metal) 50. [OF asaier]
- ASAYLE v. attack with temptations 109; pt.ind.3sg. ASAYLEDE 173; p.p. ASAYLED 1149. [OF asailir]
- ASAYLYNGGE n. hostile onslaught (fig.) 1308. [f. prec.]
- ASCHAMED p.p.a. ashamed 251. [OE ascamod]
- ASCHAPED See ASSCHAPEþ

- ASCHERCHE v. examine, investigate 695; pr.ind.3sg. ASCHERCHE thoroughly scrutinizes, looks into 130. [Central OF aschezer]
- ASENT n. illicit compliance 72. [OF asent]
- ASYDE adv. sideways, to one side 993,1368. [a (see A prep.) + syde (q.v.)]
- ASKE v. inquire of (sb.) 757; pr.ind.2sg. ASKEST inquire of 460,1217; ask for, request 1077; pt.ind.2sg. ASKEDIST requested 1487; 3sg. ASKEDE (absol.) made requests (opposed to "being active in giving") 466; asked for, requested 753,753. [OE ascian]
- ASOYLEDE v.pt.ind.3sg. absolved 714,813; p.p. ASOYLED 718. [AF asoilier, -ir]
- ASFYED v.p.p. discerned, discovered by looking 851. [AF * aspier; cf. OF espier]
- ASSCHAPE v.pr.ind.3sg. gets safely away, escapes 1221; p.p. ASCHAPED fled, run away 1135. [prob. comb. of AF ascaper and Central OF eschaper]
- ASSE n. ass 827. [OE assa]
- ASSIGNED v.p.p. specifically appointed 524. [OF assigner]
- ASSOCIE v.trans. unite, bring (sb.) together in fellowship (with another) 1410; p.p. ASSOCIED phr. ~te combined with 342. [OF associer]
- ASTEYNT v.p.p. defiled, corrupted 767. [a + steynt (cf. STEYNED)]
- ASTONYED p.p.p.a. amazed, extremely surprised 827; shaken, filled with consternation 1353. [p.p. of ME astonie, of uncertain origin; prob. < OF estoner: ending poss. due to p.p. estone]
- ASTRANGLED v.p.p. suffocated 1106,1338. [OF estrangler]
- AT prep. i (of action) phr. ~be mete 86 (see METE); engaged in 659; ii (of order in time) phr. ~laste 250,394,420,728 (see LASTE); iii (of time) on the occasion of 266; phr. ~sum tyme 738 (see TYME); iv (of state) in close (spiritual) connection with 426; v (of position) = by the side of 470,1043; vi (of place) at, in 680,698; ATE (= at be) i phr. ~mete 726 (see METE); ii phr. ~laste of alle 844 (see LASTE); iii on the occasion of 943; v 1043; vii at the instigation of 917. [OE æt]

- AUCTORITÉ n. formal conferred entitlement (fig.) 421; authorization, vested power 785. [L auctoritas]
- AUZT n. anything 1456. [OE āwiht]
- AUNTRE v.refl. venture 865; imp.sg. AUNTRE 641. [OF aventurer (cf. ANAUNTER)]
- AUARICE n. avarice, cupidity 768. [OF avarice]
- AUAROUSLY adv. avariciously, with selfish greed 496. [f.a., OF averus; sp. due to conf. with prec. and/or F avare]
- AUAUNSEDE v.trans.pt.ind.3sg. advantaged, raised by preferment to an advantageous state 1196. [OF avancer]
- AVENGE v.trans. take vengeance on behalf of (sb.) 905. [OF avengier]
- AVER adv. far away, in the distance 229; from a distance 878; at a distance 989; AVIER a little way away; back 835. [e ME of feor, ME on ferr]
- AUYSE v.refl.pr.sub.3pl. (hortatory, quasi-imp.) phr. ~ hem let them consider, reflect 198; imp.sg. AVISE bethink yourself, consider 151; AUYSE reflect, ponder 725,1130,1288; AVYSE 923. [OF aviser]
- AUYSE p.p.a. prudent, foreseeing 229. [OF avisé]
- AVYSILY adv. attentively, with calm consideration 991. [f. prec.]
- AVOUTRYE n. adultery 707,718. [OF avout(e)rie]
- AWAKE v.intrans.pr.ind.3sg. wakes up 217. [OE awacian]
- AWAY adv. away: i (expressing removal, elimination) 212,275,373,374,385, 386 &c. (see DO, DRIWE, LIKKE, PUTTE, WASSCHYNGGE); ii (of motion in place) = back 732 (see DRAWE); iii (of direction) = in the other direction 738 (see CASTE). [OE on weg]
- AWTER n. altar 361,366,401,489,490. [OF auter]
- BAAD v.pt.ind.3sg. prayed 466. [OE biddan, bæd]
- BAAUMES n.pl. aromatic preparations for embalming the dead 1039 [OF baume]

BABE n. baby 658. [prob. deriv. of redupl. form *baba (cf. ME bab, baban)]

BABY n. baby 631. [as prec., or poss. derived directly f. prec.]

BABOUNRYE n. grotesque extravagant ornamentation 328. [OF babouinnerie]

BAGBYTE v.pr.ind.3pl. slander, speak ill of 516. [eME bacbite-, < MSw bakbita]

BAGGE n. money-bag, purse 1263. [eME bagge, prob. < ON baggi; but cf. OF bague "baggage", med. L. baga "sack, chest"]

BALDELICHE adv. confidently, without hesitation 32; BALDELY 636; BOLDELY 745; without fear 849; BOOLDELY confidently 1436. [f.a.; see BOLD]

BAPTEME n. baptism 372. [OF bapteme]

BAPTISTE n. one who baptizes: spec. as epithet of St. John 618. [OF baptiste] See IHON².

BARE a. characterized by indigence 456; unclothed, naked 1373. [OE bær]

BASYN n. basin 840. [OF basin]

BATAYLE n. battle (fig.), fight against ill-health 230; spiritual struggle 704; BATAYL hostile action (directed against one's own person) 254. [OF bataille]

BE v. be i (auxil., forming pass.) 8,52,66,68,94,141 &c.; ii (with a., n., as simple copula) 29,102,136,144,147,149 &c.; phr. ~ war 208,239 (see WAR); iii (with adv. of place) = be situated 124,332,335; iv (special uses of dat.inf., phr. to ~): a.) (with inf.pass.) = fit, proper to be 304; b.) (with a.) = in order to be 381,383; v (in absol.usage) exist 457; phr. let ~ 907 (see LETE); BEN i 7,1353; ii 1352,1354,1354; iv (with inf.pass.) = in order to be 50; v take place 1348; pr.ind.lsg. AM ii 926,939,1185,1242; vi (auxil., forming perf. of intrans. vs.) 1134,1134; HAM vi 1079; 2sg. ART i 1332,1333; ii 104,472,612,614,746,858 &c.; v phr. as þu ~ as is the case with you 498; vi 1072; 3sg. IS i 30,31,47,50,51,56 &c.; ii 14,23,31,33,38,40 &c.; iii = resides (fig.) 579,755; v phr. whan hit so ~ when it is the case 71; exists 212,427,536,776,788; (quasi-emphatic) 222,452; (periphr.) phr. ho ~ it þat = who 720; phr. is wille ~ 761 (see WIL); vi 301,992; vii (various senses expressing signification)

phr. bat ~ to seve, -n 14,223,276,299,436,445 &c. (see SEVE); (con.) 36,59,306,313,431,447 &c.; = signifies 47,48,48,49,49,210 &c.; = consists in, is characterized by 297,298,300; lp1. BE i 367,375; BEN i 371; BEp i 372,372,379,1103,1113; iii = remain (in existence), live 376; 3pl. BEp i 30,64,74,203,222,405 &c.; ii 12,65,195,202,281,419 &c.; iii = live 482; phr. ~in = belong to (some institution) 499, 522; = habitually resort to 549; = are engaged in 550; v exist 222,228, 510,565; vi 201,589; vii (con.) 64,479,501,507; = signify 209; = conduce 245; BEN i 296; ii 192,541,542,1390,1390; iii = are situated 835; v (repeating the sense of another y.) 845; vi 586,1477; BETE vii (con.) 440; BEEp i 1335; pr.sub.2sg. BE i 45; ii 205,206,323,332, 1291; 3sg. BE i 24,28,107,157,238,238, &c.; ii 13,92,95,106,143,151 &c.; (fig.) 286; iii = be placed, reside (fig.) 323; v. phr. 3if, bat (sb.'s)wil ~ 755,762,855 (see WIL); vii (con.) 6; = conduce 1291, 1292; BEe vii (con.) 851; 3pl. BE i 493,888; vii (con.) 199; pr.p. BEYNGGE ii 80,253,827; imp.sg. BE ii 541,543,797,863,1077; pt.ind. 1sg. WAS i 1135,1175; ii 1147,1184; viii (auxil., forming plup. of intrans. vs.) 1135,1135,1174; ix (auxil., forming compound past tense) 1138; 2sg. WERE i 606,607,861; ii 1148,1154,1238,1244; ix 1247,1249; 3sg. WAS i 115,127,181,183,312,421 &c.; ii 125,186,187, 262,417,469 &c.; iii = resided (fig.) 611; v used to be 52; vii (con.) 662,679; viii 1173; lp1. WERE i 1120,1161; ii 1118; 3pl. WERE i 38, 704,785; ii 162,621; v = lived 464,658; phr. as ~ = as was the case with 511; WHERE i 1070,1071,1083; ii 709; v = lived 111; viii 719; pt.sub.1sg. WERE i 1204; 2sg. WERE i 1412; iii = were situated 1366; 3sg. WHERE x phr. as (h)it ~if one might so put it, as if it were so 49,325; WERE ii 232,313,365,874; v existed 1433; x 61,79,432,439, 478,594 &c.; p.p. BE i 306,1115; ii 102,256,1245,1245,1246,1318; IBE ii 1110; v = lived 1102 $\frac{1}{2}$ (repeating the sense of the another y.) 1122; ix 257. [OE beon, biþ; (e)am, (e)art, is; wæs, wæron (A weron)] See NYS

BE prep. by: i (denoting accordance, conformity (with)) 24 (see KYNDE), 785; ii (denoting instrumentality) phr. ~ no wey 205,324 (see WEY); = by means of 234,237,237; BY ii = by means of 31,203,248,278,379, 391 &c.; (introducing the principal agent) 493; BI ii = by means of 223. [OE be, bi] See next.

BECAUSE adv. phr. ~ þat for the reason that 612. [prec. + F cause]

BED n. bed 97,124. [OE bedd]

BEE, BEEȝ See BE (v.)

BEFORE, BEFORN (adv.) See BYFORN (adv.)

BEFORN prep. i (of rank) in preference to 10; BEFORE i in precedence of, superior to 38; BIFORN ii (of position) in front of 131; BYFORE i in preference to 1485; ii 174,923; iii (of time) previous to 870; BYFOORE ii 625. [OE beforan]

BEGETE v.p.p. begotten, procreated 1128. [OA begetan, "acquire"; cf. ON geta, "procreate"]

BEGGEDE v.trans.pt.ind.3sg. obtained by means of humble entreaties 600. [obscure; prob. < OE bedecian]

BEGYNNYNG n. phr. in þe ~ first, in the first place 9; BYGYNNYNGGE start, earliest stage 154; starting point, source 1311; (spec.) = creation 1416; BEGYNNYNGGE source, origin 292; BYKYNNYNG 1282 (see n.); pl. BEGYNNYNGGES earliest stages, first fruits 1307. [f. as next]

BEGYNȝ v.trans.pr.ind.3sg. commences 595; intrans. BYGYNȝ phr. ~ to be becomes suddenly 880. [OE beginnan] See GAN

BEGOON v.p.p. surrounded, bordered (as an adornment) 436. [OE began]

BEHEET See BYHOOT

BEHYNDE See BYHYNDE

BEHOOLDE v.intrans. consider 1119; imp.sg. BEHOLD have regard to, consider 37; BEHALD see 878,893,1033; phr. ~ in me perceive from my example 1145; BYHOLD see 948,991,1386; BYHALD 1024; v.trans.pr.ind.3sg. BEHALDEȝ looks at 822; pr.sub.2sg. BYHOLDE consider 1351; 3sg. BEHOOLDE contemplate 60; imp.sg. BYHALD contemplate, observe 540; look at 1369; BEHALD observe 541; (absol.) look 932; consider 1235; BEHOLD watch 640. [OA behaldan]

BEHOOTE See BYHOOT

BEHOUEþ v.pr.ind.3sg. phr. (h)it ~ it is necessary 73,379; BIHOUEþ 436; BYHOUEþ phr. (sthg.)~ to me I must needs have (sthg.) 1225. [OE behofian]

BEYNGGE See BE (v.)

BEKLEP See BYKLEPPE

BEN See BE (v.)

BENEFICIENCE n. active kindness towards others 444 (see n.), 535,558; BENEFICIENCE 450. [corrupt form of beneficence, <L beneficentia]

BENEFYS n. gracious favour 1119; pl. BENEFYS divine, gracious favours 1127,1197,1202,1280; BENEFIS 1129,1181; BENEFICES 1477. [OF benefice; see 1.1127n.]

BENEFYSED v.p.p. endowed with, holding a church living 490. [f.prec.; cf. OF beneficier]

BENEMEþ See BYNEMEþ

BENIFICIENCE See BENEFICIENCE

BENIGNE a. gracious, kindly 979,1083. [OF benigne]

BENIGNELY adv. kindly, in a benign manner 1201. [f.prec.]

BENIGNYTE n. (an act of) kindness, graciousness 842; BENIGNITE gentleness, kindness of disposition 968,1183,1241. [OF benignité]

BENOMEN See BYNEMEþ

BERE v. carry 150; BERN give birth to 629; pr.ind.2sg. BERST carry (fig.) 26; 3sg. HERþ carries, supports the weight of 949; pr.p. BERYNGGE wearing 933; carrying 947; imp.sg. BER phr. ~ vp hold up, support 1029; p.p. BORN born, given birth to 39; YBORE 1107,1162; BORE 1109; IBORE 1113. [OE beran; boren]

BERST v.imp.sg. phr. ~ out into a voys ... make a sudden utterance 631. [OE berstan] See (AL)TOBERSTE.

BESECHYNGGE v.pr.p. entreating 23,175. [OE besēcan; see SEKE]

BEST n. animal (in fig. uses): i as type of unreasonable, unsophisticated creature 1120; ii (spec.) the Devil 1144,1146; pl. BESTES animals (opposed to "birds") 327,1285. [OF beste]

BESTE See BETTERE

BETE See BE (v.)

BETEN See IBETE

BETYL n. mall, implement for "breaking" flax 381. [OE bīetel, A bētel]

BETYNGGE. n. pounding, repeated blows 364; blows 926 (see n.), 939.

[f.v.; see IBETE]

BETTERE a.comp. phr. it were/nere ... ~ it were (not) preferable, more advantageous 232,234; (absol.) that which is of greater (spiritual) excellence 476; sup. BESTE highest in social standing 479 (see n.).

[OE betera, betsta] See GOD.

BETWIXE See BYTWYXE

BEȝ See BE (v.)

BEȝENKE v.refl. phr. ~ ... on, of reflect on, consider 1096,1126; pr.ind. 2sg. BYȝENKESTE (with assimilation of refl. pron.) phr. ~ of call to mind, ponder on 688 (see n.); pr.sub.2sg. BEȝENKE reflect, consider 678; 3sg. BEȝENKE (hortative, quasi-imp.) phr. ~ heo heore let her take thought 57; bear in mind 73; 1pl. BEȝENKE reflect 1108; imp.sg. BEȝENK consider, reflect 25,98,364,707,844,911 BEȝENKE 599,713; BYȝENK 1155,1366; v.intrans.imp.sg. BEȝENK think, reflect 840; v.trans.pr.p. BEȝENKYNGGE bearing in mind 54. [OE beȝencan; see ȝENKE]

BI, BY See BE (prep.)

BYCOMYNGGE v.pr.p. becoming: (spec.) phr. ~ man being incarnated 883; p.p. BYCOME come to be, turned 992,1072; come, fled 1134. [OE becuman; see COME]

BYFO(O)RE, BIFOEN (prep.) See BEFORN (prep.)

BYFORN adv. earlier, "above" 535; BYFORE phr. longe ~ long ago, heretofore 670; "above" 772; BEFORE in front 893; BEFORN "above" 1182. [OE beforan]

BYGYLE v.pr.sub.3sg. delude, deceive (oneself) 139. [be-, by- pref. + OF guiler]

BYGYNNYNGGE See BEGYNNYNG

BYGYNþ See BEGYNþ

BY3ENKESTE See BEþENKE

BYHALD See BEHOOLDE

BYHESTE n. promise 1460. [OE behæsa]

BYHYNDE adv. phr. put ~ 283 (see PUTTE); BEHYNDE behind, in a place which others have left 685. [OE behindan]

BYHOLD(E) See BEHOOLDE

BYHOOT v.pr.ind.3sg. promises, holds out hope of 1290; pt.ind.3sg. BEHEET promised 1004; BYHEET 1194; p.p. BEHOOTE 1343. [OE behatan]

BIHOUEþ, BYHOUEþ See BEHOUEþ

BYKYNNYNG See BEGYNNYNG

BYKLEPPE v. embrace 404; pr.ind.3sg. BYKLIPPEþ embraces 1024; imp.sg. BEKLEP hug close to oneself 634. [OE beclyppan; see CLEPPE]

BYLEUE n. belief, religious faith 1114. [eME bileafe; cf. OE geleafa]

BYNDE v. bind, unite together 437; pr.ind.3sg. BYNT constrains, lays under obligation 16; 3pl. BYNDEþ tie up 897; imp.sg. BYND hold fast, embrace (fig.) 539; p.p. IBOUNDEN phr. ~ by (sthg.) held fast by, in the grip of (sthg.) 248 (see n.); BOUNDYN obliged 1185 (see n.) [OE bindan; bunden]

BYNEMEþ v.pr.ind.3sg. takes away 1470; 3pl. BENEMYþ spoil, remove 1231; p.p. BENOMEN (with ind. obj.) deprived of 94; BYNOME taken away from 1078. [conflation of OE beniman and benæman]

BYNT See BYNDE

BYSCHAD v.p.p. perfused, wetted 1071. [OE besceadan]

BISY, BYSY (a.) See BUSY

BYSI v.refl. be assiduously engaged in, concerned with 499; BYSIE 506; BYSYE 1267. [OE bisgian]

BYSYDE prep. beside 966. [OE be sidan]

BYSYDE adv. near by 995. [as prec.]

BYSILYCHE adv. with careful attention 10; BYSYLYCHE assiduously 146;
BYSYLY 686. [f.a.; see BUSY]

BYSYNESSE n. care, diligence 285; distress 550; industry, hard work 1225;
BISYNESSE function 524; disturbance of the Divine equanimity 1451.
[as prec.]

BYSSCHOPES n.pl. bishops 485. [OE biscop]

BYTAK v.imp.sg. entrust 97; pt.ind.3sg. BYTOOK entrusted, handed over 415;
BITOOKE 1003. [ME bitaken; cf. OE betæcan, and see TAKE]

BITER(Ē) See BITTER

BITERLY adv. with great grief 913. [OE biterlice]

BITERNESSE n. animosity, ill-feeling 518. [OE biternys]

BYTOOK, BITOOKE See BYTAK

BITTER a. (as epithet of "tears") expressing great grief 90; BITERE
expressing great grief 122,547,553,687; harsh, grievous 970; BITER
grievous, severe 774,1084; expressing great grief 837; in phr.
~ swetnesse alloyed with grief, pain 1169; bitter (opposed to "sweet",
fig.), indicating animosity 1396. [OE biter]

BYTWENE prep. (of position) between 960. [OE betweonan]

BYTWYXE prep. between: i of relation 959; ii of separation 1132; BETWIXE
ii 1131; BYTWYX iii of position 1367. [OE betwix, betweoxn]

BYVENK See HEVENKE

BLABERYNGE v.pr.p. chattering 257. [imit., < Germ. base * blab-; cf. ON
blabbra, OHG blabbizon.]

BLASPHEMYE n. an instance of impious irreverence 774. [L blasphēmia]

BLAST n. boasting 702 (see n.) [OE blæst]

BLESSEDE p.p.a. i that is the object of adoring reverence, worthy to be
blessed by men 60,409,595,616,654,658 &c.; ii enjoying the bliss of
heaven, beatified 111,112,727,1344; BLESSED i 119,694; iii bringing
happiness, joyful 417; BLESSYD i 606,621,983,1032,1042; ii 626;
iv enjoying supreme felicity, fortunate 1148; IBLESSYD iv 717,850;
BLESSYDE i 821,888,1024,1053; iii 784; v holy, consecrated 784,835;
BLESSID ii 1026; YBLESSID iv 1359; IBLESSID ii 1415. [OE blētsode;
infl. by blissian]

- BLESSYNGE** n. bestowal of divine favour 179. [f.v., OE blētsian; see prec.]
- BLISFUL** a. joyful 1050,1393,1396,1465,1468,1470; sacred, holy 1065, 1069, 1212; blessed, partaking of heavenly bliss 1387,1411,1430,1449. [f. next]
- BLYSSE** n. glory 26 (see n.), 1231; **BLISSE** glory 44,113,1044,1208,1213, 1272 &c.; the perfect joy of heaven 847,1004,1265,1307,1311,1342 &c. [OE blīps, 1 OE bliss]
- BLIPE** a. happy 1223. [OE blīpe]
- BLODY** a. involving the spilling of blood 876. [OE blōdig]
- BLOOD** n. lineage, descent 302,312; blood 609,610,767,886,1007,1009 &c. [OE blōd]
- BLOWERE** n. bellows (fig.) 48. [f.v., OE blāwan]
- BOC** n. book: spec. be ~ the Bible 46; **BOOC** 177; **BOOK** 348,507,950,1021, 1312,1320; a book 1435; phr. be ~ of loue 1485 (see **LOUE**); **BOOKE** book, treatise 1494. [OE bōc]
- BODY** n. (human) body (frequ. contrasted with "soul") 13,77,134,160,161, 163 &c.; spec., phr. deed ~ corpse 8; phr. Cristes ~ the sacramental bread of the Communion 366; pl. **BODYES** 202. [OE bodig] See **NOBODY**
- BODILY** a. physical, pertaining to the body (frequ. contrasted with "spiritual") 141; **BODYLY** 297,297,297,299,307,556 &c. [f. prec.]
- BODYLY** adv. physically 204; in human form, incarnate 611. [as prec.]
- BOFATTES** n.pl. blows 928 [OF buffet]
- BOLD** a. over-confident 722; presumptuous 757; phr. is ~ on (sthg.) bases its assurance, confidence on (sthg.) 1289 (see n.) [OE bold]
- BOLDELY** See **BALDELICHE**
- BOND** n. uniting, binding tie 540,1393; pledge, covenant 700; pl. **BONDES** 785; shackles (fig.), trammels 1200. [ON band]
- BONERLY** adv. meekly, humbly 923. [f.a., OF bonnaire]
- ‡ **BONYD** v.p.p. beaten 382,928. [obscure; see l. 382 n.]
- BOOC**, **BOOK(E)** See **BOC**

BOOLDELY See BALDELICHE

BOORD n. table 835. [OE bord]

BOOSTES See BOST

BORE, BORN See BERE

BORWEDE v.pt.ind.3sg. borrowed 600. [OE borgian]

BOST n. bragging, boasting 300; ostentation, vain-glory 702; pl. BOOSTES loud noises, clamour 1091. [AF host, of unknown origin]

BOSUM n. bosom (fig.), the inner self as seat of emotions 85,150,540; phr. Abrahames ~ the abode of the blessed dead 1327,1344. [OE bōsm]

BOT(E) (conj.) See BUT

BOȚE prep. except, save 62,533,877,1209,1214,1443; in quasi-adv. usage only, merely 531,806,1156,1242,1257,1334. [OE būtan, būte]

BOȚE adv., conj. phr. ~ ... and ... both... and ... 68,187,220,281,395, 412 &c. [as next]

BOȚE a. phr. ~ hem both of them 572 (see n.); phr. hem ~ 1458. [ON bápir and poss.: OE bā þa]

BOUNDES n.pl. limits 103. [AF bounde, OF bonde < eOF bodne]

BOUNDYN See BYNDE

BOWELYS n.pl. womb 603; one's interior as seat of compassion, pity 1053; BOWELES 900. [OF boue1]

BOX n. small receptacle for ointments 795,796,800. [1 OE box, prob. adopted from *buxem, for LL buxidem, acc. of buxis, var. of L pyxis "box of boxwood"]

BRAYN n. brain 929. [OE brægen]

BRAUNCHES n.pl. branches (fig.), subdivisions 296. [F branche]

BREEDALE n. wedding (fig.) 698. [OE bryd-ealo, "wedding ale, -conviviality"]

BREK v.imp.sg. break 799; p.p. BROKE broken, dislocated the bones of 1123. [OE brecan; brocen] See ALTOBREKE, TOBREKE.

BRENKȝ See BRYNGE

BRENNE v. trans. burn (lit.) 126; p. p. BREND burned 150; tortured in the fire of hell 1152, 1338; YBREND burned (to death) 1121; v. intrans. BRENNE burn (fig.) 252, 1357; pr. p. a. BRENNYNGGE ardent, raging 71, 128, 607, 765, 1250, 1481; burning (fig.), stinging 169. [ON brenna]

BRENNYNGGE n. burning (fig.), infliction of stinging pain 170; ardour, vehemence 171, 232, 1057. [f. prec.]

BRENNYNGLY adv. ardently, passionately 1064. [f. as prec.]

BREST n. chest 101, 849, 1373; breast, in various fig. senses: i as source of generosity and love 552; ii as source of spiritual nourishment 866; iii as seat of emotions, "heart" 1074; BRESTE chest 1025. [OE breost]

BREȝ n. breath 40. [OE bræȝ, brēȝ]

BREȝ(E)RYN See BROȝER

BRYDDES n. pl. birds 327, 1017, 1270, 1285. [OE brid]

BRIȝT adv. brightly 1389. [OE beorhte]

BRYȝTERE See BRIT

BRIȝTNESSE See BRYTNESSE

BRYMME a. fierce, harsh 169. [of uncertain origin; prob. connected with OE bryme, brēme "famous"]

BRYNGE v. cause to come 398; incite, induce 1481; BRYNGGE phr. ~ forȝ rear, incubate (fig.) 1016 (see n.); pr. ind. 3sg. BRENKȝ causes 28; BRYNKȝ causes to arrive 1219; pr. p. BRYNGYNGGE causing to come 960, 1327; pt. ind. 3sg. BROUȝTE phr. ~ wit childe 604 (see CHILDE); p. p. IBROUȝT phr. ~ out of (sthg.) removed from, ridded of (sthg.) 365; BROUȝT phr. is ~ forȝ is born (fig., of a plant), grows 367; lead, caused to come 1483; YBROUȝT phr. ~ forȝ born (lit.) 368; IBROUȝT lead 932. [OE bringan; brōhte]

BRIT a. bright (fig.), spiritually resplendent 340; comp. BRYȝTERE brighter (fig.) 341. [OE beorht]

BRYTNESSE *n.* spiritual clearness, splendour 93; BRI3TNESSE 437,669;
BRITNESSE 653. [OE beorhtnes]

BROKE See BREK

BROþER *n.* brother 1145; *pl.* BREþRYN fellow members of a monastic
community 495; Christ's disciples 1079; fellow souls in heaven 1347;
BREþERYN fellow-men 516. [OE broþor]

BROU3T(E) See BRYNGE

BURYED *v.p.p.* entombed 8; IBURYED submerged, buried (fig.) 372 (see *n.*);
YBYRIED buried (fig.), cut off from society 473 (cf. DEED).
[OE byrgan]

BUSY *a.* anxious, preoccupied 262; BISY *phr.* ~ to preoccupied about,
sollicitous in 468; BYSY 474. [OE bisig, 1 OE bysig]

BUT *conj.i* (contrasting or opposing two sentence elements) but, and yet
44; but rather, on the contrary 1396; *ii* (introductory) however, but,
yet 164,172; BOTE *i* but, and yet 180,374,480; but rather, on the
contrary 192,206,275,440,445,470 &c.; *ii* 66,186,195,198,222,227 &c.;
iii except, other than 144,167,174,215,426; *iv* unless 1075,1188;
phr. ~ 3if unless 453; BOT *i* but rather, on the contrary 646.
[OE būtan, būte] See BOTE prep.

CAAS *n.* *phr.* in~(þat)if, in the event that 92,106,519,659,732,1493;
phr. par ~ perhaps 939,1217. [OF cas]

CACCHE *v.imp.sg.* seize, wrest (from sb.) 735. [ONF eachier (= OF chacier)]

CAYTYFS *n.pl.* wretches 1424 [ONF caitif]

CAM See COME

CANST *v.pr.ind.2sg.* are able to 630,829,889,1253; *pt.ind.3sg.* COWDE
knew 173; *lpl.* COWDE *phr.* ~ no good 1120 (see GOOD). [OE cunnan;
cūbe]

CAPACITÉ *n.* relative ability to receive, assimilate 1452 [F capacité]

CARAYNE *n.* the flesh 238; corrupt matter, filth 506. [ult. f. ONF caroine]

CARE *n.* heed, regard 502. [OE c(e)aru]

CARE *v.* trouble oneself (to do sthg.) 532; be anxious (about) 1267. [OE carian]

CASTE *v.* fling (oneself) 167; *pr.ind.3sg.* CAST *phr.* ~ away averts 738; *3pl.* CASTE *phr.* ~... out of his garnemens undress (roughly) 953; *phr.* ~ adoun defeat, overthrow 1325; *imp.sg.* CAST turn 589,992,1368,1386 (see E3E); *pt.ind.1sg.* CASTE (of love) bestowed 1137; *3sg.* CAST *phr.* ~ out drove out, expelled 293; turned 713 (see E3E); CASTE caused to fall (into) (fig.) 1178; *p.p.* IGAST *phr.* ~ adoun averted, downcast 264,924; thrown 370,372; *phr.* ~ out driven away, expelled 1135,1332,1333; YCAST *phr.* ~ out of (be) wombe al deed stillborn 1105; CAST *phr.* ~ out born 1128; made to fall (into) (fig.) 1175; *phr.* ~ adoun cast down (fig.), dejected 1195. [ON kasta]

CAUE *n.* cave 8. [F cave]

CELLE *n.* single chamber inhabited by the anchoress 48,308,326. [OF celle]

CELURES *n.pl.* tapestries, ornamental coverings for walls and ceilings 309. [OF * celure < L celātūra]

CERTAYN *adv.* assuredly, without doubt 19,452,502,561,568,612 &c. [see next]

CERTAYN *a.* particular 493; unspecified (but particular) 579. [OF certain]

CERTEYNLY *adv.* beyond doubt 243; CERTAYNLY in a way that may be depended upon 1093. [f. prec.]

CERTES *adv.* assuredly, truly 173,227,230,267,349,375 &c. [OF certes]

CESSE *v. phr.* ~ fro stop, desist 1074. [F cesser]

CESSYNGGE *n.* stopping 741. [f. prec.]

CHAAR *n.* chariot 1357. [OF char]

CHAYNES *n.pl.* chains, fetters (fig.) 1199. [OF chaaine]

CHALANGE *v. imp.sg.* assert one's title to 864. [OF chalanger]

CHAPE v. trans. refl. deceive oneself 139; v. intrans. jest, make sport 258. [obscure; see IAPES]

CHARGE n. phr. be in ~ to be a burden to 226. [OF charge]

CHARGE v. pr. ind. 3sg. phr. ~ not attaches no weight to, does not care about 970. [OF charger]

CHARITÉ n. love (of God and of one's fellow men) 127, 422, 431, 437, 442, 1445 &c.; that which is given in charity, alms 567; the practical manifestation of Christian love 568; CHARYTÉ love 353, 355, 976, 1240, 1394. [OF charité]

CHARNEL a. fleshly, sensual 1169. [OF charnel]

CHASTE a. undefiled (fig.) 124; CHAST pure, virtuous 147, 285; CHAAST 249. [OF chaste]

CHASTITÉ n. virginity 14; CHASTYTÉ 26; CHASTETÉ 60, 69, 71, 87, 238, 286 &c.; (sexual) purity 79, 83, 109, 141, 183, 341 &c.; CASTETÉ 143 (see n.) [OF chasteté]

CHATERYNGE v. pr. p. talking incessantly 257. [imit.]

CHAUMBRE n. bridal-chamber (fig.) 57; (private) room, bed-chamber 591. [F chambre]

CHAUNGYNGGE n. change, variation 427, 1095; CHAUNGYNGE 1439; alteration 1232. [f. v. change; see YCHAUNGED]

CHEES v. pt. ind. 3sg. chose 314; p. p. YCHOSE chosen 6, 37; ICHOSE 44, 861, 1117, 1484. [OE cēosan; pt. sg. cēas]

CHEKES n. pl. cheeks 997. [OE cēoce]

CHER See CHIERE

CHUERYNGGE v. pr. p. shivering 168. [ME cheveren, poss. an alteration by substitution of -er of ME chavele, chefle "wag the jaws, chatter", and chevele, chivele "shiver", f. OE ceaf1 "jaw, jowl"]

CHIER a. careful 240 (see n.). [OF chier]

CHIERE n. expression, countenance 264; disposition, frame of mind 924, 1236; face (fig.), presence 1136; CHER face 993. [OF ch(i)ere]

CHILDE n. phr. brousté wit ~ caused to conceive 605; CHILD baby 630,646, 652,654; young boy 679,689; pl. CHILDREN children 546,680; members of a tribe or race 829 (see n.); g. CHILDREN children's 488.

[OE cild; pl. cildru]

CHILDHOOD n. childhood 1165,1171. [OE cildhād]

CHILDLY adv. in a manner appropriate to a child 679. [OE * cildlice, f. OE cildlic]

CHURCHE n. phr. holy, -i ~ the Church Catholic 483,484,488,490,1125;

CHIRCHE phr. holy ~ (attrib.) of the Church 485. [OE cyr(i)ce]

CITEE n. city 685; CITÉ 1428. [OF cité]

CYTESEYN n. citizen, inhabitant of the Heavenly City 1324. [AF citeseyn]

CLANNESSE See CLENNESSE

CLAUSE n. passage 217. [OF clause]

CLENE a. pure, chaste 62,65,285,356,375,553 &c.; untainted 336,766; phr. make ~ purify 391,846; clean, not dirty 1036. [OE clǣne]

CLENNESSE n. chastity 78,94,95,109,157,397 &c.; purity 87,362,770,1298, 1303; CLANNESSE 166. [f. prec.]

CLENSE v. remove impurities from 389; p.p. ICLENSED purified 588.

[OE clǣnsian]

CLEPIȝ v.pr.ind.3sg. says, calls out 1053; pt.ind.3sg. CLEPEDE called 1047; p.p. CLEPED summoned 115; YCLEPYD 1384. [OE clipian or cleopian (see Introd., Section V, § 22)]

CLEPPE v. phr. ~ to draw into (one's) embrace (fig.) 506; pt.ind.3sg. KLEPPEDE embraced 656; 3pl. KLEPTE held, grasped 1088; p.p. IKLEPT embraced 1483. [OE clýppan, K cleppan]

CLEPPYNGGE n. embrace 58; KLEPPYNGGE embraces 616. [f. prec.]

CLER a. (of water) clear, limpid 207; CLIERE (of eyes) keen 589; plain, unimpaired 1465; CLIER absolute, certain 1299; glorious, illustrious 1392; comp. CLIERERE more readily understood 342. [OF cler]

CLERKES n.pl. churchmen, clerics 485. [OE clere & OF clere, L clēricus]

CLERNESSE n. splendour, brightness 439; CLIERNESSE splendour combined with beauty 1456. [f. cl(i)er a., q.v.]

CLEUE v. adhere 218; pr.ind.3sg. CLEUEþ 427; 3pl. CLEVEþ phr. ~ so neyz togydere are so inextricably linked 1206; pr.p. CLEUYNGGE adhering, becoming part (of) 439. [OE clifian or cleofian (see Introd., Section V, §22)]

CLEUYNGGE n. adherence, attachment 431. [f. prec.]

CLIER(E)(RE) See CLER

CLIERLY adv. distinctly, with complete understanding 1448. [f. clier a., q.v.]

CLIERNESSE See CLERNESSE

CLOYSTRE n. place of religious seclusion, monastery 499. [OF cloistre]

CLOSE v.trans. shut (up), put away 491; pr.ind.3sg. CLOSEþ (of ears) stops up 739; p.p. ICLOSED enclosed 603. [OF clos-, pr. stem of cloure; cf. OE clýsan]

CLOSES n.pl. clothes 112; CLOþYS 327. [OE clāpas, pl. of next; see l. 112 n.]

CLOþ n. a garment 352; a (piece of) cloth 840, 1036. [OE clāþ]

CLOþEþ v.pr.ind.3sg. clothes, arrays (fig.) 1270; p.p. ICLOþED clothed 351; CLOþED 1349. [OE clāþian]

CLOþYNGE n. clothes, vesture (fig.) 347; CLOþYNGGE clothes (lit.) 818. [f. prec.]

CLOþYS See CLOSES

CLOUDES n.pl. clouds (fig.) 1163. [OE clūd]

CLOUTE v. patch up, mend (fig.) 1226. [OE clūtian]

COFRES n.pl. strong boxes, treasury 492. [OF cofre]

COLD a. cold 167. [OA cald]

COLOUR n. phr. vndur ~ of under the pretext, pretence of 325; colour, hue 365, 367; pl. COLOURES 338. [OF colur, later cōlour]

COLOUREþ v.pr.ind.1pl. make a pretext 278. [OF colourer]

COMB n. comb, spec. card 388; pl. KOMBES 384. [OE camb]

COME v. phr. ~ into enter (fig.) 110; phr. ~ (per-)to achieve (this) 146, 1496; phr. ~ to attend, be present at 833; come 943, 1356; approach 1064; phr. ~ azevn return 1081; phr. ~ to attain, get possession of in due course 1114; infl. inf. TO COMEN to come, in the future 1230; TO COMENE 1268, 1269, 1281, 1282, 1307, 1478; (?) TO COMYNGGE approaching 231 (see n. and TOCOMYNGGE); pr. ind. 2sg. CUMST phr. ~ to succeed in due course to 659; COMEST phr. ~ into enter, take possession of 672; 3sg. COMEP phr. ~ vpon assails 128; comes 272; phr. ~ of comes, is derived from 531; phr. ~ in enters 593; phr. ~ after follows 722, 894; phr. ~ azen returns 1081; COMp comes 1081; pr. sub. 3sg. COME phr. ~ of be derived from 336; arrive 1022; pl. COME phr. ~ to attain to 397; pr. p. COMYNGGE coming, in the future 587; phr. ~ in after taking the place of 1233; imp. sg. COM phr. ~ nei3 approach 1066; pl. COMEP come 1415; pt. ind. 2sg. COME came 1237; 3sg. CAM arrived 270; phr. ~ out issued 1007; 3pl. COME phr. ~ out of emanated from 653; p. p. YCOMEN phr. ~ into arrived at, entered 201; YCOMEN phr. ~ of descended from 301. [OE cuman; cōm, * cam; cōmon; cumen]

COMELY a. fair, beautiful 927. [OE cymlic; vowel altered after BYCOME]

COMYNGGE n. coming, arrival 592; drawing near, advent 1308. [f. COME]

COMMENDE v. direct to (sb.'s) attention 408; present as worthy of acceptance 984; pr. ind. 3sg. COMMENDEp presents in a favourable light 1319; imp. sg. COMENDE commit, entrust 22; COMMENDE 97; pt. ind. 3sg. COMMENDEDE presented as worthy of acceptance 870; p. p. COMMENDEp praised 304 (see n.) [L commendare]

COMMUNE n. phr. in ~ to be enjoyed equally by everyone 1182. [OF comun]

COMMUNYNGGE n. association, (sexual) intercourse 277. [f. v., OF comuner]

COMPANYE n. the society (of), association (with) 191; fellowship, society 1167; host, gathering 1370; COMPAYNYE band 894; CUMPANYE 1387; pl. COMPANYES bands, hosts 1367, 1399. [AF compaynie]

COMPELLEDE v. pt. ind. 3sg. forced 164. [OF compeller]

COMPETENT a. appropriate, proper 555. [L competentem]

COMPLEXIOUN n. temperament (as constituted by the natural "humours") 155.
[OF complexion]

CONCEYUYNNGE v.pr.p. becoming possessed with 158 (see n.). [OF conceiv-,
tonic stem of concevoir]

CONCUPISCENCE n. lust, sexual desire 1164, 1170. [L concupiscentia]

CONDICIOUN n. station, proper position 464; state, circumstance 1118,
1127, 1423. [OF condicion]

CONFESSIOUN n. confession 779. [OF confession]

CONFERMED v.p.p. strengthened 1247. [OF confermer]

CONFLIT n. struggle 703. [OF conflit]

CONFORT(ES) See CUMFORT

CONFORTACIOUN n. solace 407. [OF confortacion]

CONFORTEp v.pr.ind.3sg. heartens 1083; pr.p. CONFORTYNGGE gladdening,
cheering 1397; pt.ind.3sg. CONFORTEDE heartened 1194; p.p. CONFORTED
cheered up 1246. [OF conforter]

CONFORTOUR n. consoler; one who alleviates mental distress 1249.
[AF confortour]

CONFUSIOUN n. discomfiture 28; mental discomfiture, putting to shame
1214, 1374. [OF confusion]

CONIONES n.pl. fools (term of abuse) 1372. [AF cangion, corresp. to OF
changon; "changeling, imbecile"]

CONIURYNGGE v.pr.p. adjuring, entreating 175. [OF conjurere]

COMPASSIOUN n. compassion, pity 545, 883, 900, 972. [(O)F compassion]

CONSAYL n. judgement, wisdom 211. [OF conseil]

CONSCIENCE n. conscience, consciousness of right and wrong 337, 356, 770,
1289, 1304, 1309. [OF conscience]

CONSEYLE v. advise 820. [OF conseiller]

CONSIDERACIOUN n. phr. haue ~ of contemplate, reflect on 968; phr. take ~
of think about, take note of 1102. [(O)F considération]

- CONSTREYNE *v. pr. ind. 3sg.* compels 16. [OF constreign-, pr. stem of constreindre]
- CONTEYNE *v. intrans.* keep oneself chaste 249; *trans.* enclose, include in itself 437. [OF conteign-, tonic stem of (se) contenir]
- CONTEMPLACIOUN *n.* devout meditation 498, 1304. [OF contemplacion]
- CONTEMPTIBLE *a.* unworthy, lowly, contemptible 505. [L contemptibilis]
- CONTINENT *a.* chaste 144; temperate 147. [OF continent]
- CONTINUALLY *adv.* continuously, without interruption 57; CONTINUALLY 574. [f.g., OF continuel]
- CONTRARIE *a. phr.* ~ to conflicting with, antagonistic to 310; *in absol. usage phr.* be ~ the opposite 565. [eOF contrarie]
- CONTRICIOUN *n.* remorse, penitence 140, 397, 668, 779. [OF contricion]
- CONUERSACIOUN *n.* conduct, model of life 1234. [OF conversacion]
- CONUERSIOUN *n.* (entry into) monastic life 154. [OF conversion]
- CONUICTE *v. pr. ind. 3pl.* prove (sb.) guilty of reprehensible error 1326. [L convict-, p.p. stem of convincere]
- COORDES *n. pl.* cords, bonds 897. [(O)F corde]
- COROUNE *n.* sovereignty (fig.) 26; *in phr.* ~ of bornes circlet, wreath 933; crown (fig.), aureola 1390. [AF coroune]
- COROUNE *v.* invest with a crown (fig.) to denote the achievement of a desired state 45 (see n.); p.p. COROUNED *phr.* ~wit thornes having had a wreath of thorns laid on the head 928. [AF corouner]
- CORUPCIOUN *n.* decay, filth 320; CORRUPCIOUN dissolution, falling away 1439; *pl.* CORUPCIIONS depravities 1163. [OF corrupeion]
- CORUPT *p.p.a.* (of chastity) defiled, contaminated 70; CORRUPT foul, adulterated 957. [OF cor(r)upt, L corruptus, p.p. of corrumpere]
- COTE *n.* tunic, (spec.) Christ's seamless coat 954. [OF cote] See WEDDYNG-COOTE.
- COTIDIAN *a.* everyday, ordinary 391. [OF cotidian]

COUPLEDE v.pt.ind.3sg. phr. ~ togydere united 414; p.p. ICOUPLED joined 340; COUPLED 343; phr. ~ to made a member of 1387; linked 1393.

[1: OF coupler]

COUEYTE v. desire strongly 564; pr.ind.2sg. COUEYTEST 312,1293; crave 735; COUEYTIST 1487; 3sg. COUEYTYþ 1189; COUEYTEþ 1290; 3pl. COUEYTEN 1455; pr.sub.2sg. COUEYTE desire sinfully, covet 307; pt.ind.3sg. COUEYTEDE desired 159. [OF coveiter]

COUEYTISE n. great desire 35; avarice 1362; COUEYTYSE inordinate desire 458. [OF coveitise]

COUEYTOUS a. greatly desirous (of sthg.) 31. [OF coveitus]

COUEYTOUSLY adv. avariciously, with cupidity 491. [f. prec.]

COUENABLE a. proper, appropriate 1124. [AF covenable]

COUENAUNT n. pact 674. [OF covenant]

COWDE See CANST

CRAFTY a. skilful 52. [OE cræftig]

CREATOUR n. God the creator 1141,1188,1448,1458. [OF creatour]

CREATURE n. created being 1140,1187; person, individual 1493; pl.

CREATURES people 195,1452; created beings 1450. [(0)F creature]

CRYEN v. lament, wail 763; pr.ind.3sg. CRIEþ cries out, shouts 976; imp.sg. CRY phr. ~ mercy beg for mercy 101; cry out 596,741,829; pt.ind.2sg. CRYDEST cried out 1058; 3sg. CRYDE cried out, recited 168 (L. psallebat); cried out 177; CRYEDE 671. [(0)F crier]

CRYNGGE n. shouting, importunity 470; CRYINGGE shouting in lamentation 735; prompting 917. [f. prec.]

CRIOUR n. crier, officer in a law court who makes announcements &c. 619. [OF crieor]

CROKED a. crippled 1110. [f.n., ME crōk < ON krókr, prob. after ON krókóttr]

CROS n. the Cross of Christ 98,956,966,991,1071; a model representing the same 402,410. [1 OE cross < ON kross]

CRUCIFIX n. figure of Crist upon the Cross 402. [OF crucifix]

CRUEL a. pitiless, evilly-disposed 108. [OF cruel]

CRUELLY adv. severely, savagely 897. [f.prec.]

CRUMMES n.pl. fragments of food 835. [OE cruma]

CULVERHOWS n. dove-cote 1014. [f. next + HOWS q.v.]

CULVREN n.pl. doves 1015. [OE culfre, pl. culfran]

CUMFORT n. source of solace, reassurance 419; CONFORT phr. to do þe ~ to make you feel cheerful 1010 (L. ut inebrieris); encouragement 1325; pl. CONFORTES consolations 1242. [OF cun-, con-fort]

CUMPANYE See COMPANYE

CUMST See COME

CURIOSITÉ n. elaborate workmanship 345. [1 OF curiosité]

CURIOUS a. intent (upon) 262; intricately, skilfully made 338. [OF curios]

CURIOUSLY adv. carefully, closely 389. [f.prec.]

CURSED p.p.a. sinful, evil 68; accursed, 1369; CURSEDE evil, wicked 295, 1178, 1200, 1336, 1362; accursed, godless 843, 909, 1361; CURSYD 894; CURSYDE wicked 917; CURSIDE accursed 942. [p.p. of OE curcian]

CURSLYNGES n.pl. godless people, those excommunicated from God 1329 (see n.), 1396; CURSLYNGGES 1334, 1421. [prob. f. n., OE curis]

CUS n. kiss 895. [f.v. (see KYSSE); cf. OE coiss]

CUSTUM n. habit 156, 248, 1200. [OF custume]

CUSTUMABLELELY adv. habitually 1197. [f.a., OF custumable]

DAAR See DAR

DAY n. day 99, 501, 701, 1266, 1348; phr. ~ of dome 266, 943, 1349, 1351 (see DOOM); phr. nyzt and ~ continuously 194, 566; phr. þe same ~ that very day 1005; pl. DAYES unlimited period of time 43; days 685, 686, 702. [OE dæg, pl. dagas]

DAMPNACIOUN n. condemnation to eternal punishment 28,1190,1194.

[OF dampnacion]

DAMPNE v. pass judgement upon 720,721; condemn to eternal punishment 756; p.p. YDAMPNED 1116; DAMPNED 1316,1365,1384,1409. [OF dampner & med. L dampnare]

DAR v.pr.ind.lsg. phr. I ~ sey-e, -n I venture to say 32,745; DAAR 1435; 2sg. DARST have the courage to 864. [OE durran; pr.ind.lsg. dear, 2sg. dearst]

DAUNCE n. dance 61. [OF dance f.v. dancer]

DECIPLE n. disciple 410,413,415,416. [OF deciple] See DISCIPLE.

DECREE n. divine edict 1413. [OF decré]

DED See DEED (a.)

DEDE n. action 100,198; an act 814; DEEDE phr. good ~ beneficent action 577,578; pl. DEDYS 764,917. [OA dēd]

DEDE (v.) See DO

DEDYED v.p.p. dedicated 75 [OF dédier < L. dēdicāre]

DEDLY a. (of synne(s)) mortal (opposed to venial) 542,1184; fatal, destructive 1224. [OE deadlic]

DEED a. dead 8,271,790,1105; phr. ~ to be wordle indifferent, insensible to one's surroundings 472; phr. be ~ die 1153,1266,1318; DED 202. [OE dēad]

DEED n. death 1283,1284. [var. of OE dēap; see n.] See DEȝ

DEED (v.) See DEYE

DEEDE See DEDE (n.)

DEEF a. deaf 473. [OE dēaf]

DEEL n. share, portion 478. [OE dæ̅l]

DEEȝ See DEȝ

DEFAUTES n.pl. failings 391. [OF defaute]

DEFENDE v. protect 1166; pr.ind.3pl. DEFENDEȝ keep safe from injury 1287; pt.ind.3sg. DEFENDEDE 1149; p.p. DEFENDED 1245. [OF defendre]

- DEFYEDE v.pt.ind.3sg. rejected disdainfully 116. [OF defier]
- DEFOYLE v. violate the chastity of 77; pr.ind.3sg. DEFOYLED defiles, corrupts 1362 (see n.); 3pl. DEFOYLEþ make dirty 909; p.p. DEFOYLED (of chastity) violated 64,67,71; morally corrupted 149,517,1336; stained, made unclean 767. [OF defouler, reformed on analogy of ME series fuil, file, foil n., "thin sheet of metal" (see 1.64 n.)]
- DEFORMED p.p.a. distorted 1373. [OF deformer]
- DEGREE n. phr. after heere ~ according to their station 1426. [OF degré]
- DEYE v. die 901; DEY3E 901; pr.ind.3sg. DEYEþ 1322; 3pl. DEYEþ 1318; pt.ind.1sg. DEED died 1187. [ON deyja or OE * dēgan]
- DELACIOUN n. phr. put in ~ temporarily withheld 1086 (see n.). [OF dilacion]
- DELAY n. phr. (i)put in ~ deferred, put off 1078. [OF delai]
- DELAUEY a. immoderate, dissolute 147. [OF deslavé]
- DELE v. share out, distribute 491. [OE dælan]
- DELECTACIOUN n. enjoyment, delight 137,405,406. [OF delectation]
- DELICAT a. luxurious, over-indulgent 240. [L delicātus]
- DELYS n. source of pleasure, delight 81; a delightful thing, a luxury 1274; DELIS 1297; pl. DELICES sensual pleasures 147; joys 320,504, 1255; (fig.) delicacies 1238. [OF delice]
- DELYT n. phr. have ~ to,in take pleasure in 992,1090; pl. DELITES sexual intercourse 110; delicacies 244; pleasures 260. [OF delit]
- DELITE v.pr.sub.2sg.(refl.) take pleasure (in sthg.) 308,325; p.p. DELYTED phr. beþ ~wiþ take spiritual pleasure in 30. [OF deliter]
- DELYTYNGGE n. joy 183,302. [from prec.]
- DELIUEREþ v.pr.ind.3sg. liberates 1295. [OF delivrer]
- DEME v. consider, hold 1381; p.p. YDEMED judged, condemned 908; DEMYD pronounced as a judgment 1380. [OE dēman]

- DENYE v. withhold 745; pr.sub.3sg. DENYE 198; p.p. DENEYED phr. alþouz it be noust. ~ good though it is admitted to be good 476; DENYED 1115. [OF denier, deneier]
- DEPARTE v.trans. divide, separate 1363; pr.p. DEPARTYNGGE phr. ~ to bestowing upon 438; imp.sg. DEPARTE give (sthg. divided in shares) to recipients 553; p.p. DEPARTED divided 296,299; DEPARTYD 442,444, 1131; shared out 954; severed one's connection (with) 1383; DEPARTID 1104; taken away (from) 1425; v.intrans.imp.pl. DEPARTEþ go away 1420. [OF departir]
- DEPARTYNGGE n. separation 1423. [from prec.]
- DEPE a. deep, intense 735; sup. DEPESTE furthest, most extreme 1052. [OE deop]
- DEREWURTHE a. beloved 1063; DEOREWORTHE 1212. [OE deorwurþe]
- DERKE a. phr. make ~ obscure, darken 93. [OE deorc]
- DERKNESSE n. darkness (fig.) 120,1441; gloom of sorrow 623; darkness (lit.), absence of light 1132; phr. in ~ obscurely, vaguely 1459. [OE deorcnes]
- DERLYNG n. one dearly loved 1411; pl. DERLYNGGES 1315. [OE deorling]
- DESERT n. wilderness 511 (see n.), 701. [OF desert]
- DESERUYD v.p.p. deserved 753. [OF deservir]
- DESIDERABLE a. precious, adorable 1070,1454. [med. L desiderabilis; cf. OF desiderable]
- DESIR n. lust 197; desire, longing 801,1057; passion, longing to be at one with God 1253,1468,1470,1471,1481,1481; DESYR 1290, 1293; pl. DESIREs longings 1239. [OF desir]
- DESYRYNGGE v.pr.p. wishing very strongly 7. [OF desirer]
- DESOLACIONS n.pl. afflictions, miseries 547. [L desolatiōnem & OF desolation]
- DESPYSEDE v.pt.ind.3sg. viewed with contempt 113; DESPISEDE treated with contempt, disregarded 1161; p.p. DESPISED 1158. [OF despis-, stem of despire & despisier] See DISPYSYNGGE.

DESPISERE n. one who looks down upon, scorns (sthg.) 982. [f.v.
despisen; cf. OF despiseor, nom. despisère]

DESPYT See DISPYT

DESTITUT a. phr. ~of deprived of, without 1142. [L dēstitūtus,
p.p. of dēstituere]

DESTRUYE v. exterminate 1358. [OF destruire]

DETRACCIOUN n. disparagement 1440. [OF detractio]

DEþ n. death 121,967,986,1441; phr. lyf and ~ 755; the state of being
dead 906; (of an animal) slaughter 921; phr. sentence of ~ 946; the
taking of life, execution 947; DEþE phr. to ~ 508 (see STENED);
DEEþ death 1084,1187,1190,1286,1293,1293 &c.; Death, quasi-personified
1308; phr. in heere ~ at the moment of their death 1335. [OE deap]

DEVEYED v.p.p. withheld (from) 181 (see n.) [OF deveier to refuse, fail
to grant a request]

DEUEL n. the Devil 48,76,203,703,1123; g.sg. DEUELES 210. [OE dēofol]

DEUOCIOUN n. reverence, devoutness 21,325,629,764,801,806 &c.; DEUOCION
854. [OF devocion]

DEUOURED v.p.p. (fig.) swallowed up 1144. [OF devo(u)rer]

DEUOUT a. pious, devoted 537,979,1493; pl. DEUOUTE 829. [OF devot(e)]

DEUOUTLY adv. reverently, piously 471,656,845,1496. [from prec.]

DIERE a. worthy, honoured 410,858; dear, beloved 472; DIRE 584,689
[OE dēore, WS dīere]

DIGNITÉ n. exalted position 861. [OF digneté; L dignitas]

DILIGENCE n. assiduous attention 54. [OF diligence]

DILIGENTLY adv. with great care 1033,1177 [OF diligent + ly]

DYM a. wan 992. [OE dim(m)]

DIRE See DIERE

DISCIPLE n. disciple 858,865,1004; pl. DISCIPLES 871. [ME, OF deciple,
infl. by L discipulus; cf. OE discipul] See DECIPLE

DISCIPLINE n. chastisement 386. [OF discipline]

DISCONFORTE v. imp. sg. phr. ne ~ be nouzt do not be dismayed 1077.
[OF desconforter]

DISCORD n. dissension, strife 1438. [OF discord]

DISCRECIOUN n. discernment, prudent judgment 274, 278, 280, 344.
[OF discrecion]

DISCRET a. judicious, prudent 229. [OF discret]

DISCRYVINGGE v. pr. p. phr. ... fro ... making a distinction between ...
and ... 1315 (see n.) [OF descrivre]

DISESE n. phr. do (sthg.) ~ molest, do harm to 160. [AF disease]

DISESE v. trouble 1269; p. p. DISESED (?) ill 204 (see n.) [AF * diseaser,
-easer]

DISHONESTED v. p. p. dishonoured, put to shame 930 (see n.) [OF deshonester]

DISPEYR n. hopelessness 1195. [AF * despeir]

DISPENDIST v. pr. ind. 2sg. expend to one's own use 529. [OF despendre]

DISPENSACIOUN n. power to distribute (wealth) 484; phr. haue in ~
possess (with a view to distributing) 526. [OF dispensation
or L dispensatiōnem]

DISPYSYNGGE n. contemptuous taunting 925. [f. v. dispise] See DESPYSEDE

DISPYT n. phr. hadde ~ of despised, looked down upon 261; outrage 971;
phr. (be) to ~ to (sb.) be in a state deserving (somebody's)
contempt, disdain 1111; DESPYT 1291; pl. DISPITE phr. do ~ (to sb.)
humiliate 958. [OF despit]

DISSOLUED v. p. p. melted 1353. [L dissolvēre]

DISTRACTE a. having the attention diverted (by, to) 469; DISTRACT 474,
500. [L distractus, p. p. of distrahere]

DISTURBE v. pr. ind. 3sg. throws into a state of agitation and bewilderment
1362. [OF desturber]

DIUERSE a. of (many) different sorts 309,327,338,1231; DIUERS 435;
 (with singular noun) 383. [OF divers (fem. diverse)]

DIUERSETÉ n. variety, difference 346; DIUERSYTÉ 1095. [OF diverseté, -ité]

DIUISIOUN n. dividing, splitting up 1453. [OF division]

DO v. trans. cause (to befall sb.), inflict 159 (see DISESE, TURMENT);
 phr. ~ good (to sb.) 460; perform, carry out (with obj. understood)
 705; (with obj. expressed) 889; cause to feel, have 1010 (see
CUMFORT); DOON phr. ~ away put an end to, destroy 275; DOO in phr.
~ almesse, good, charité perform, practise (an activity) 534,566;
 commit 724; do 1140; pr.ind.2sg. DOST 624; 3sg. DOOþ representing
 another verb 213; DOþ 1396; 3pl. DOþ perform 565 (see CONTRARIE);
 inflict 958 (see DISPYT); send; consign 972; pr.sub.2sg. DO perform
 130; phr. ~ good and profyt (to sb.) 445; imp.sg. DO phr. ~ good
 459; DOO perform 630; imp.pl. DO 449; pt.ind.3sg. DUDE phr. what
.... ~ how ... acted 167,708,869; DEDE replacing another verb 736,
 890,903,905; pt.sub.3pl. DEDE should have done 449; p.p. IDOO
 inflicted 136; rendered, extended (honour, reverence) 828; committed
 1215; DOON phr. ~ away taken away 458; performed 639; phr. ~ to
 committed against 1188; IDO performed 705,1130; YDOO performed 814;
DOO committed 971; bestowed 1129; DO performed 1145; phr. ~ goodnesse
 1180; v.intrans. DOO take (some) action 814; pr.ind.2sg. DOST act
 757; imp.sg. DOO act 1078; p.p. IDOO acted 321. [OE dōn; dyde,
dede]

DOCTOURES n.pl. learned men 690. [OF doctour]

DOCTRINE n. teaching 1392. [OF doctrine]

DOINGGE n. activity 70. [f. do q.v.]

DOM(E) See DOOM

DOMESMAN n. judge, i.e. God 266,1377,1400,1495; pl. DOMESMEN judges 1389.
 [e. ME domes man; see next]

DOO See DO

DOOM n. judgement 115,708; DOMÉ phr. day of ~ day of the last judgement
 266,943,1349,1351; DOM 942,943,1380. [OE dōm]

DOON, DOOþ See DO

DORE n. door 1042. [OE duru, dor]

DOST, DOþ See DO

DOU3TE See DOUTE (n.)

DOUN adv. down 97,174,291,886,1030,1031. [1 OE dūn(e), aphetic form of adūne] See ADOUN

DOUNWARD adv. downwards, towards what is below 1378. [aphetic form of OE adunweard]

DOUTE n. phr. witowte ~ certainly 123,851; phr. it is no~ it is quite certain 776; DOU3TE 906. [OF doute]

DOUTE v. doubt 132; pr.ind.3sg. DOUTEþ calls (sthg.) into question, disbelieves 788,936; pr.p. DOWTYNGGE hesitant, uncertain 1247. [OF douter]

DOUTER n. daughter 332,333. [OE dohtor]

DOUVE n. dove 207; applied to the Holy Spirit 697. [OE * dufe]

DRAWE v. entice 108; phr. ~ aȝen cause to return 1193; pr.ind.2sg. DRAWST pull (fig.) 854; 3sg. DRAWEþ phr. ~ to attracts to, imposes on 71; (intrans.) tends, inclines 353; TRAWþ moves 732; 3pl. DRAWYþ phr. ~ forþ drag out, forward 896; pr.p. DRAWYNGGE phr. ~ out extracting 1023; imp.sg. DRAW (of weapons) draw 901; DRAW3 phr. ~ vp cause to rise up (fig.) 1052; pt.ind.3sg. DROW induced 1198; p.p. IDRAWE induced 31; phr. ~ out of separated from 1335; pulled, dragged 1337; DRAWEN removed, taken (up) 1200. [OE dragan; drōh; dragen]

DREDE n. concern, anxiety 55; fear 93,206,223,636,645,834, &c.; reverence, awe 324. [f. next]

DREDE v. be apprehensive (of) 83,94; pr.ind.1sg. DREDE hold in awe 1496; 3sg. DREDEþ looks forward to with terror 1285; 1pl. DREDEþ 230,231; 3pl. DREDEþ fear 225; pr.sub.2sg. DREDE be afraid of 1299; pr.p. DREDYNGGE fearing 117; anticipating fearfully 157. [aphetic form of 1 OE adrædan]

DREDELES adv. phr. nav, ~ certainly not 477. [f. DREDE n.]

DREDFUL a. fearful, timorous 207; inspiring awe 266. [as prec.]

DREYNTE v.pt.ind.3pl. drowned (fig.), overwhelmed 1171; p.p. IDREYNT drowned (lit.) 1122; DREYNT 1186. [OE drencan; drencte; drenct]

DRYE a. parched, dehydrated 244; phr. ymaad ~ having had (moisture) extracted 379 (see HUMOURS); dried, withered 1333; DRIE (of esen) free from tears 995. [OE dryge]

DRYED v.p.p. made dry 378. [OE drygan, f. prec.]

DRYF See DRIVE

DRYNK n. drink; phr. mete and ~ 82; DRYNKE drink, as correlative to solid nourishment 89,103,260,502,817; something to drink (fig.) 1168,1240. [OE drinc(a)]

DRYNKE v. drink (fig.) 866,957,1240.(see 3EUE). [OE drincan]

DRYUEN See next

DRIVE v. phr. ~ away, dispel, cause to disappear 636; pr.ind.3sg.

DRYF impels, constrains 16; compels 89; p.p. DRYUEN phr. ~ out of caused to leave 712. [OE drifan; drifen]

DROPES n.pl. drops (of sweat, blood) 886,888; DROPYS 1031. [OE dropa, pl. -an]

DROPPE v.pr.ind.3pl. phr. ~ doun of fall down in drops from 1031. [OE droppian]

DRUNKESCHIPE n. drunkenness 149. [drunke p.p.a + schipe; or shortened from drunkenschipe]

DUBLE a. twofold, existing in a twofold relationship 1349. [OF duble]

DUDE See DO

DUE a. needful, proper to be granted (to) 84; proper, appropriate 103,392. [OF deu]

DUELYCHE adv. fully, as is due 27; DUELY by rights 753. [f.prec.]

DUL a. depressed, fed up 1248. [OE * dy1]

DUMP a. dumb 473. [OE dumb]

DUNGE n. excrement, filth 114; DUNG 506,509. [OE dung]

DURE v. persist 394; bear (to do sthg.) 930; pr.ind.3sg. DUREþ persists 373; remains 1093; 3pl. DUREþ 197; pr.sub.3sg. DURE 135. [OF durer]

DUST n. dust 889,1032. [OE dust]

DWELLEN v. phr. ~ among frequent, associate with 148; pr.ind.3sg. DWELLEþ continues 1093. [OE dwellan]

DWELLYNGGE n. habitation 1136. [f.prec.]

ECH pron. every one 1330. [OE ælc]

EENDE See ENDE

EFFECTE n. execution 577,578. [L effectus, OF effect]

EGIPTE-WARDE See List of Proper Names

E3E n. eye (as means of observing &c.) 915; (fig.) 1041; phr. cast ... þyn ~ asyde to look round at 993; eye (as expressing an emotion) phr. wit a gladly~ with a joyful expression 1045; pl. E3EN 58,131, 399; phr. cast ~ adoun, at, away &c. look down, at, away &c. 264, 589,713,738,1368,1386; (fig.) phr. þyn ~ of þyn herte spiritual sensitivity 346; eyes (as physical organs) 687,715,728,734, 910; (as expressing an emotion) phr. wit ... þytous~ with a compassionate expression 911; phr. lyfte vp ... ~ look upwards 1377. [OE ē(a)ge, -an]

EYR n. air 1270; weather, climate (fig.) 1439 (see n.) [(0)F air]

EKE conj. also, in addition 1225,1482. [OE ē(a)c]

ELEMENS n.pl. substances out of which all material bodies were assumed to be compounded; thus, the physical universe 1353. [L elementum, OF element]

ELLES adv. phr. or ~ (or) otherwise, conversely 107,176,199,835,1030; in another manner 275,1109; or (else) 304,822,1220. [OE elles]

EMCRISTENE n. fellow-Christian 443,444,559,570,573; EUENECRISTENE 355; EMCRISTEN 534; pl. EMCRISTENE 563,574. [OE efen a. (assimilated to emn; in combinations em-) + cristen]

- ENBROUDE v. embroider 347. [en + broude < OF brouder; cf. OF embrodé p.p.]
- ‡ ENCLINAUNCE n. disposition, tendency 375. [OF enclinance]
- ENCLYNE v. trans.imp.sg. bow 872; p.p. ENCLINED bowed 924. [OF encliner]
- ENCRESEþ v. trans.pr.ind.3sg. increases 558. [AF encres- = OF encreis-, stem of encreistre]
- ENDE n. physical extremity 352, (1st.), 1052; goal 352 (2nd.); termination 1283, 1312; phr. makeþ an ~ of ends 1294; EENDE phr. wipouten~ (with adjectival force) eternal 1422. [OE ende]
- ENEMY n. enemy, (spec.) the Devil 85, 108, 704; (as a.) ill-disposed 1073; pl. ENEMYS enemies 268, 1325, 1358. [OF enemi]
- ENY a. any 40, 77, 92, 128, 252, 259 &c.; (in absol. usage) any 104, 361. [OE ænig]
- ENY-ÞYNG n. anything 93, 473. [eny + þyng]
- ENNYS See HENNYS
- ENSAUMPLE n. precedent, model of conduct to be imitated 701. [AF ensample]
- ENSPIRED See INSPIREDE
- ENTENDAUNT a. attentive 469; phr. be ~ to accompany (in order to do service) 819 (see n.). [OF entendant, pr.p. of entendre to hear, attend to]
- ENTENTYFLY adv. earnestly 1288. [OF ententif + ly]
- ENTENTYLY adv. with close attention 284; ENTENTILY with careful concern 841. [reduced f. prec. or poss. modelled on F ententement]
- ENTERLY adv. earnestly 639; ENTERLY 707, 822, 1235. [OF entier + ly]
- ENTRAYLES n.pl. (fig.) innermost parts 130. [OF entraille]
- ENTRYNGE v. intrans.pr.p. (constr. into) going into 120; pt.ind.3pl. ENTREDE went into 124. [OF entrer]
- ENUYE n. envy 477, 478, 480, 518, 809, 810; ENVYE 516; ill-will 1438. [OF envie]
- ENVYOUS a. full of envy 758; ENVYOUS 805. [AF envious]

EORþE See IRþE

ER conj. before 45,179,365,395,397,637 &c. [OE ær] Cf. ARST

ER prep. before 1416. [as prec.]

ERE, ERYS See HIERE

ERRAUNT a. straying 1141. [OF errant, pr.p. of errer < L errare]

ERRIS n.pl. foretaste, sample 1306 (see n.). [OF erres, pl. of erre]

ERþE See IRþE

ESCHEWEN v. shun, abstain from 211; ESCHEWE 234; pr.ind.3pl. ESCHEWEþ escapes 1286. [OF eschever < common Romanic * skivare, formed on * skivo, of Germ. origin; cf. MHG schiuwen]

ESY a. (of wedur (q.v.)) gentle, calm 1218. [OF aisié]

ESTIMACIOUN n. phr. after mannes ~ in men's eyes 1204. [OF estimacion]

EUEL adv. (with p.p. forming a.phr.) wickedly, wrongly 248. [OE yfele]

EUEL(E) (a.) See VUEL

EUEN adv. (intensive) exactly, just 565; EUENE 1366; fully 1327. [OE efen, efne]

EUENE (n.) See HEUENE

EUENE a. equal in rank 1230. [OF efen]

EUENE-CRISTENE See EMCRISTENE

EUEN-SACRIFISE n. offering up of prayer in the evening 105. [OE æfen + OF sacrifice] See SACRYFYSE

EUERE adv. i. ever (generalizing rel. clauses) 33,38,658,800; ii. always 206,1133,1243 (see EUERE-DURYNGE; EUERELASTYNGE; EUERE-WELLYNGE); phr. for ~ eternally 1116; iii. ever, at any time 659,909,1271; iv. at all (intensifying, added to indef. pronouns and advs.) 59, 130,199,290,776,778 &c. (see WHAT, WHIDUR, WHO); EUER iv. 694. [OE æfre]

EUERE-DURYNGE a. eternal 1447. [euere (adv.) + duryng pr.p.(a) of DURE (q.v.)]

EUERELASTYNGGE a. infinite in future duration 43; eternal, unceasing 857,1394,1447; EUERELASTYNG 1194,1350; EUERELASTYNGE 1307; EUERLASTYNGE constant, perpetual 320,1339,1421; EUERLASTYNGGE inexhaustible 575; eternal 1428. [euere (adv.) + lastyngge (pr.p.) < OE læstan]

EUEREMOOR adv. always, constantly 82; EUEREMOORE 429. [euere (adv.) + moor(e) (adv.)]

EUERE-WELLYNGGE a. constantly flowing (fig.), inexhaustible 854. [euere (adv.) + wellyngge (pr.p.a.) (see WELLE)]

EUERY a. each, every 798,1020,1266. [OE æfre, ælc, * æfre ylc]

EUY a. heavy (fig.), sorrowful 264; HEUY heavy (lit.) 1264. [OE hefig]

EXCELLENCE n. surpassingly virtuous nature 408. [(0)F excellence, L excellencia]

EXCELLENT a. (morally) preëminent 1392. [(0)F excellent, L excellentem]

EXCERCISE n. putting into practice (of virtues) 578,579,588. [OF exercice]

EXCITE v. incite, arouse 1492. [OF exciter]

EXCLUDE v. prevent the occurrence of 834. [L excludere]

EXCUSACIOUN n. ground of excuse 227,1379. [(0)F excusation, L excusationem]

EXCUSE v.trans. seek to remove the blame (of sthg.) 278; pt.ind.3sg. EXCUSYDE absolved 813. [OF excuser]

EXPERIENCE n. knowledge (of sthg.) gained by experience or observation 1241,1302,1345,1477. [(0)F expérience, L experientia]

FAAD a. faded, dull, withered 287. [OF fade]

FACE n. face 200,670,759,822,908,927 &c.; phr. maugré be pharises ~ 761 (see MAUGRE and n.); phr. in by ~ on your face 885; face (fig.), presence 1135; phr. azens here ~ before them, in their sight 1378; phr. ~ to ~ directly, face to face 1459; FAS 654. [OF face]

FADER n. father 1121, 1128, 1161; (spec.) God the Father (of Christ and of man) 334, 604, 699, 977, 987, 1457 &c.; FADUR 684; (spec.) God the Father 696, 976, 1415. [OE fæder]

FADERLES a. fatherless, having no father 487; FADURLES 546. [OE fæderleās]

FADUR See FADER

FAYLE n. phr. witoute ~ for certain 780, 941. [OF fail(l)e]

FAYLE v. fail, come to nothing 1342; pr.ind.3sg. FAYLE ceases, comes to an end 430; is wrong, mistaken 1157; is lacking in 1471; 3pl.

FAYLED fall short, be wanting in 568 (see Introd., p.); pr.p. FAYLLYNCE 357. [OF faillir]

FAYLYNGGE n. flagging of spirit 1442. [f. prec.]

FAYN adv. phr. þey wolde ~ they would like to, would willingly 1375. [OE fægen]

FAYNT a. deceptive, misleading in appearance 229 (see n.) [OF faint, feint, p.p. of feindre < L fingerē]

FAIR a. beautiful, fair 38, 337, 366, 395, 432; good, fine 770; FAIRE beautiful 361, 631, 831; FAYRE 1012; FAYR phr. ~ in vertu morally excellent 1490; comp. FAYRERE 39; sup. FAYREST 908. [OE fæger]

FAYRERE adv.comp. more beautifully 1271. [f. prec.]

FAYRNESSE n. beauty 36, 40, 339, 1387, 1445; virtuous ornament (fig.) 418; FAIRNESSE 308; FAYRNASSE 1455. [OE fægernes]

FALLE v. phr. ~ into ^{lapse into} 241; pr.ind.2sg. FALST phr. ~ adoun fall down 884; 3sg. FALLE falls 291; turns out 1231; pr.sub.3pl. FALLE phr. ~ into succumb to 224; phr. ~ azen to lapse back to 519; imp.sg. VAL 625; pt.ind.1sg. FIL 1151; 2sg. VYLLE 1054; 3sg. FUL 174; phr. ~ on to began, set about 253; phr. ~ in succumbed to 269; FEL fell by lot 955; p.p. YFALLE fallen 1123; FALLEN (fig., of wrappe) descended on, brought to bear on 1173; FALLE 1179.

[OA fallan]

FALS a. groundless, unjustified 223; spurious 278; incorrect 942; FALSE false, deceitful 945. [OE fals < L falsus]

FALSNESSE n. treacherous nature, malice 200. [f. prec.]

FALST See FALLE

FAND See FYNDE

FANTACYE n. illusion, fanciful thought 108; pl. FANTASIES 203. [OF fantasie]

FAS See FACE

FASTE adv. tightly, securely 1025; comp. FASTERE more quickly 1080. [OE fæste]

FASTYDE v.pt.ind.3sg. fasted, went without food 702 [OE fæstan]

FASTYNGGE n. fasting, abstention from eating 580. [f. prec.]

FEBLE a. feeble, weak 243, 1170. [OF feble]

FEBLENESS n. feebleness, weakness 164, 198. [f. prec.]

FEDEþ v.pr.ind.3sg. provides food for 1270; pt.ind.3sg. VEDDE fed 1238; p.p. IVED fed (fig.), nourished spiritually 824; FED 868; VED 1094. [OE fēdan]

FEET See FOOT

FEY n. faith 356, 1124. [OF fei; see FEYT]

FEYNED p.p.a. simulated, pretended 356. [ME fei(g)ne < (O)F feign-, pr. stem. of feindre (cf. FAYNT)]

FEYT n. faith 1289, 1299, 1308. [OF feid, feit (pronounced/feip/) < L fidem; early form of fei, q.v.]

FEYþFULLY adv. truly, in truth 736, 1296. [f. prec.]

FEL See FALLE

FELASCHPE n. phr. þe ~ of condition of being in company with 1037; FELAUSCHIP company of saved souls 1413. [f. next; cf. ON félagskapr]

FELAWES n.pl. companions 1086. [1 OE feolaga < ON félagi]

FELD n. field 1271 (see n.). [OE feld]

FELEþ v.pr.ind.1pl. perceive, apprehend 231; 3pl. VELEþ 192; pt.ind.1sg. FELYD 1174; 2sg. VIELEDEST 608. [OE fēlan]

FELICITÉ n. happiness 1388. [OF felicité]

FELPE See FULPE

FER adv. phr. ~ fro far from 124; phr. ~ away fro far away from 1174.
[OE feorr]

FERS a. ferocious, wild with rage 1356. [AF fers]

FERSLY adv. fiercely, savagely 896. [f.prec.]

FERST adv. first, in the first place 367,591; FURST 709. [f.next]

FERSTE a. first 452. [OE fyrst]

FERUENTLY adv. fervently, ardently 789,1492. [f.a., OF fervent]

FERUOUR n. zeal, enthusiasm 228,422,1468. [OF fervour]

FESTE n. feast, entertainment 784,797,833; phr. made ~ to (sb.)
entertained (sb.) 793; pl. FESTES 147. [OF feste]

FEWE pron. few people 227. [OE feawe]

FLEWE a. few 925,1472. [as prec.]

FI3TE v. fight 165; pr.ind.3pl. FI3TEþ 1325. [OE feohtan; vowel from
2 & 3 pr.sg.ind.]

FIL See FALLE

FINAL a. ultimate, final 1283. [(0)F final, L finalis]

FINALLY adv. for good 432; FYNALLY 756. [f.prec.]

FYNDE v. find, come upon (with inanimate subj.) 105; find, obtain 345,
1379; find, come upon 350; FYNDEN 216; pt.ind.3sg. FAND 652; p.p.
YFOUNDE 426; phr. be ~ be found to be, prove to be 1230; IFOUNDE
689; FOUNDEN 718. [OE findan; fand; funden]

FYNGRES n.pl. fingers 1034. [OE finger]

FLE See FLEN

FLECCHYNGGE v.pr.p. wavering, vacillating 1247. [OF flecchier]

FLEHS See FLESCHE

FLEHSLICH a. carnal, of the body, not spiritual 70,171; FLEHSLICHE
137,235; FLEHSLY 302,1168,1170,1258. [OE flæsclic]

FLEM n. river; phr. ~ Jordan River Jordan 695. [OE * fleam]

FLEN v.trans. flee (fig.), abstain from 310; FLE avoid, run away from 702; intrans. FLEN fly 1264; pr.ind.3sg. FLEȝ flees, escapes 645; p.p. FLOWE fled 1174. [OE fleon, "flee", p.p. flogen; confused with OE fleogan, "fly"]

FLESCHE n. flesh, body 49; FLEHS 84,107,136,159,162,165 &c.; FLESH 243. [OE flæsc]

FLEX n. flax 364,367,370,378,381,384 &c. [OE fleax, 1 OE flex]

FLIET v.pr.ind.3sg. is flying 208. [OE fleogan; flichȝ (see FLEN)]

FLYNTEs n.pl. flints, or gen. any hard stones 965. [OE flint]

FLOOD n. river (fig.); phr. ~ of synne 1172. [OE flōd]

FLOUR n. flower (fig.), choicest one 286; pl. FLOURES flowers, blooms 328,1271. [OF flour]

FLOWE See FLEN

FOYLEDE v.pt.ind.1sg. defiled (fig.) 1147. [ME foilen, aberrant form of foulen, "defile", OE fūlian, "decay" &c.; prob. influenced by ME foul, "dirty" and ME filen, "defile", OE fylan; see 1.64 n.]

FOLES n.pl. fools 195; FOOLYS 514. [OF fol]

FOLK n. people, men 531,1113. [OE folc]

FOLWEN v. follow, pursue 59; FOLWE imitate, follow the example of 403, 480,613; go after 825; pr.sub.2sg. FOLWE 694; pr.p. FOLWYNGE phr. ~ after coming along behind 1430; imp.sg. FOLWE 877; phr. ~... forȝ follow, go after 907; FOLEWE 1028. [OE folgian]

FOOLYS See FOLES

FOONDE v.imp.sg. try 1008. [OE fondian]

FOOT n. foot 349,1029; pl. FEET 174,470,625,637,727,733 &c. [OE fōt; fēt]

FOR conj. i. for, because, since 94,136,140,143,201,212 &c.; phr. ~ bat because 170,192,1080; ii. (followed by neg. constr.) in order that 740; iii. (introductory, in answer to a question) because 1073; VOR i. 67; FUR i. 1334. [OE for b̄æm (be). for b̄y b̄æt]

FOR prep. i. (of cause) because of 155,224,225,317,375,618 &c.; ii. (of benefit) for 282,312,553,562,562,612 &c.; phr. ~... sake 118,887,925 (see SAKE); iii. (of time) phr. ~ a tyme 180 (see TYME); phr. ~ euer for ever, eternally, 1116; iv. (of equivalence) in exchange, return for 318,320; for the sake of 516; v. in respect of 323; vi. phr. ~ as much as 333,1092 (see MUCHE adv.); vii. phr. ~ al þis in spite of all this 740. [OE for] See FORSOÞE

FORBEDE v. forbid 756. [OE forbeodan]

FORBLED p.p.a. covered with blood 932. [ME forbleden, f. OE blēdan]

FORȜITE v. omit to remember, mention 644; pr.sub.2sg. FORȜYTE forget, fail to remember 747; pt.ind.3sg. FORȜAT 674; p.p. FORȜYTE 884; FORȜYTEN caused (sthg.) to pass out of the mind 1304. [OA forgetan; vowel from 2 & 3 pr.sg.ind.]

FORȜYUE v. forgive 758; imp.sg. FORȜIF 977; p.p. FORȜYUE 750,777,780. [OA forgefān; vowel from 2 & 3 pr.sg.ind.]

FORME n. model of life or conduct, example to be imitated 1489. [(0)F forme, L forma]

FORS n. phr. what ~ is it? what difference does it make? 237; phr. haue þu neuere ~ do not worry 806; phr. he makþ no ~ of he is not concerned about, pays no attention to 970. [(0)F force]

FORSAKE v.pr.sub.2sg. renounce, reject 1037; pt.ind.2sg. FORSOKE 1237; p.p. FURSAKE 6; FORSAKE 303,305,316,318,461,525 &c.; abandoned, deserted 912,916; FORSAKEN 1140. [OE forsacan]

‡ FORSMOTERYD p.p.a. bespattered, stained (with tears) 734,994.

[Of ideophonic origin, f. the pt. pl. root of OE smitan (cf. ME bismotered); see 1.734 n.]

FORSOÞE adv. indeed, certainly 125,455,554,674,1025,1073 &c. [OE forsōþ]

FORTH See FORþ

FORTO prep. i. (merely introducing inf.) to 32,77,89,147,474,567 &c.; ii. (with inf.) in order to 162,905,1014,1224,1225,1225; FORTE i. 564. [OE for prep. + to]

FORTUNAT a. lucky, blessed by good fortune 1218. [L fortunātus]

FORȝ adv. forward, forth, out 636,647,725,726,1080; phr. so ~ so on, in like manner 818,1110; in phr., in various idiomatic verbal combinations 95,367,368,630,641,829 &c. (see the verbs); FORTH 624.

[OE forȝ] See FURȝERE

FORȝERE See FURȝERE

FORȝERMORE See VURȝERMORE

FOUCHEȝ v.pr.ind.3sg. phr. ~ not saaf does not permit 733; imp.sg.

FOWCHE phr. ~ saaf grant 915. [OF voucher]

FOULE See FUUL

FOUNDEN See FYNDE

FOURME v.imp.sg. fashion 346. [OF fourmer]

FOURTY a. forty 702. [OE feowertig]

FOWCHE See FOUCHE

FOWL See FUUL

FOWLNESSE n. evilness 1374. [OE fūlnes]

FREL a. fragile 25. [OF frele, fraile]

FRELTE n. (moral) weakness 206. [OF fraileté]

FREHS See FRESSCHE

FREHSLY adv. so as to appear fresh or gay 831 (see n.). [f.a.; see FRESSCHE]

FRELY adv. generously 1116; FREOLY for nothing, gratis 1210. [OE frēolice]

FREND See VREND

FRENDSCHIPE n. friendship 785. [OE frēondscipe]

FRESYNGGE pr.p.a. exceedingly cold 168. [OE frēosan]

FRESSCHE a. bright 338; (of water) fresh, sweet 1012; FREHS (of countenance) fresh 822; FRESCHHE 993. [OF freis, fem. fresche; cf. OE fersc]

FRO prep. i. away from 124,191,739; ii. out of 209; iii. (of exclusion) phr. refreyned ~ held back from 222; iv. (denoting amendment from the effects of) of 379,588; v. (of time) in phr. ~ o day to another from ... 501; vi. on the grounds of 1380. [ON frá]

FROM prep. phr. ~ aboue from above 1356. [OE from]

PROTEDE v. trans. pt. ind. 3sg. rubbed 169. [OF froter]

FRUCTUOUS a. beneficial, producing good results 555; generous 1391.

[OF fructuous < L fructuosus]

FRUYT n. harvest (fig.), results 1479. [OF fruit]

FUGITIF a. fleeing (from divine justice) 1242 (see n.). [OF fugitif]

FUYR n. fire (lit.) 48, 252, 1121, 1353, 1357, 1359; (fig.) 51; the fires of hell 1152, 1338, 1421; phr. not wurp bote to be ~ only worth burning 1334; FUIR fire (lit.) 126, 396; (fig.) 127, 150; VIER fire (fig.) 396, 607. [OE fyr] See AFUYRE

FUL adv. very 125, 282, 1204, 1319, 1396, 1397. [OE full]

FUL a. full (of) 149, 538, 601, 1219, 1263, 1419 &c.; complete 988; FULLE whole 611. [OE full]

FUL (v.) See FALLE ^(fig.)

FULFYLL v. feed, feast 599; pr. ind. 3sg. FULFELP 603; pt. ind. 3sg. FULFELDE 605; p.p. FULFELD spiritually nourished 503; completed 1348; (of a promise) fulfilled 1461. [1 OE fullfyllan, K -fellan]

FULLE See FUL (a)

FULLY adv. completely 397, 1085; comprehensively 1434. [OE fullice]

FULSUMLY adv. abundantly 824. [f.a., full a. + sum]

FULSUMNESSE n. abundance 599, 976; repletion of spiritual satisfaction 1470, 1471. [as prec.]

FULPE n. filth, uncleanness 190, 1175; VIELPE 374, 517, 588; FELPE 937; pl. VIELPYS disgusting vices 1155; FULPES 1178. [OE fylp, K fēlp]

FUNDEMENT n. foundation 289, 290. [(O)F fondement, L fundamentum]

FUR See FOR (conj.)

FURNAYS n. furnace 48. [OF fornais]

FURSAKE See FORSAKE

FURST See FERST

FURÐERE adv.comp. further 865,1119; FORÐERE 875. [OE furþor]

FURÐER(E)MOR See VURÐERMORE

FUUL a. evil, foul 72; FOWL 197,203,245,1168; dirty, filthy 1262; FOULE evil, foul 242,252,278,588,1163,1171 &c.; dirty, disgusting 909; FOUL horrible, evilly disposed 1123; dirty, despicable 1333. [OE ful]

GAAT See GETE

GADERE v.trans.imp.sg. phr. ~ togydere collect together into one 1030; pt.ind.1sg. GADRYDE accumulated 1151. [OE gad(e)rian]

GAY a. phr. imaad ~ adorned, dressed up finely 57. [(0)F gai]

GAYLYCHE adv. brightly, showily 327. [f.prec.]

GAYNESSE n. showiness 308. [as prec.]

GALEWES n. gallows (used as equivalent to "the Cross") 947. [OE galga]

GALLE n. gall, bitter liquid 957. [OE gealla]

GAN v.pt.ind.3sg. began (with plain inf.) 165,252; (with to and inf.) 165. [OE -ginnan, -gann]

GARNEMENT n. garment 349,934; pl. GARNEMENS 953. [OF garnement, pl. garnemens]

GASTYNGGE v.pr.p. terrifying 1397. [OE gāstan] See AGAST

GASTLY a. terrible, inspiring terror 1395. [f. prec.]

GAT See GETE

Gawe See GO

GENDRE v. give rise to 1481; p.p. IGENDRED engendered 1468. [OF gendrer]

GENTIL a. gracious 604; (conventional epithet) noble 1034. [(0)F gentil]

GETE v. receive 837; acquire 1008; phr. ~ azen recover (trans.) 1226; pt.ind.3sg. GAT won (a victory) 267; GAAT was granted 772; p.p. YGETE acquired 38; GETE 141; GETEN obtained, come to have 858; IGETE procured, brought about 860. [ON geta; gat; getinn]

GEþ See GO

GYLOUS a. treacherous, guileful 894. [f.n., OF guile]

GYSTES n.pl. guests 468,495,500. [OE giest; g < ON gestr]

GLAD a. joyful 323,797,863,1223; cheerful, kindly 1083; GLAAD joyful 541; rejoiced 736. [OE glæd]

GLADYNGGE v.pr.p. cheering 1397. [OE gladian]

GLADLY a. joyful 1045. [f.a., OE glæd] See E3E

GLADNESSE n. joy 336,632,1318; rejoicing 359. [OE glæd a. + nesse]

GLORIOUS a. illustrious 267; possessing glory 1073,1322,1431;

GLORIOUSE 1317,1428. [AF glori(o)us]

GLOSE v.pr.sub.3sg. deceive by flattery 139; pt.ind.3sg. GLOSEDE flattered, wheedled 116. [OF gloser]

GLOTONYE n. gluttony 148,276. [OF glotenie]

GNAWEN v.p.p. gnawed 1154 (see n.); GNAWE 1338. [OE gnagan; p.p. gnagen]

GO v. depart 178,1074; phr. ~ forþ advance 1428; GOON journey 646; depart (fig.), pass into 1421; GON depart 783; go, flee 1141; go forth 1363; GOO phr. ~ fro pass from 1096; pr.ind.1sg. GO depart 1001; 3sg. GOþ journies 628,683; goes 695,878; departs 701; phr. ~ tofore goes on ahead 875; GEþ phr. ~ before comes walking in front 893; advances 1082; pr.sub.2sg. GO phr. ~ after follow 1039; lpl. (with pron. we suffixed) GAWE let us go 783; GOWE 1119; pr.p. GOYNGE changing, being transformed (into) 428; phr. ~ tofore walking in front 1429; imp.sg. GOO phr. ~ into enter 591; go 1078; GO phr. ~ forþ advance, proceed 636,646,725,1028; depart 723; phr. ~ nyer approach 863; go, walk 991. [OE gan; gæþ] See 3YDE, WENTE

GOD n. God (frequently with implicit reference to Christ) 13,15,(19), 31,36,98, &c.; spec. God the Father 74,604; spec. God the Son 604; spec. God the Holy Spirit 605; g.sg. GODES God's 215,224,353,1210 (see 3YFTE), 1217,1315, &c.; phr. a ~ (h)alf 529,1412 (see ALF); GODYS 600,887,1329,1334. [OE god]

GODE a. well-intentioned 22; phr. be ~ angel the angel of God 132; conventional epithet of courteous address (frequ. with connotations of moral perfection) (as ~suster, ~Ihesu) 686, 720, 915, 1072; virtuous 764; GOOD virtuous, pure, free from moral taint 212, 213, 274, 337, 344, 344 &c.; in phr. ~ heede, ~ consideracioun careful 450, 456, 613, 705, 798, 967; conventional epithet 755; mild, gentle 924; well-intentioned 1247; GOODE virtuous 338, 541; well-intentioned 394; conventional epithet 853, 879, 882; (as n.) virtuous people 1363; GOD virtuous 579.

[OE gōd] See BETTERE

GODHEDE n. the divine nature 611, 1453; GODHEEDE 867. [OE god + OE *
-hædu]

GODYS, -ES See GOOD

GODLY (adv.) See GOODLY

GODLY a. kindly 713. [OE gōdlic]

GODWARD n. phr. to ~ appertaining to God 12; GODWARDE phr. to ~
towards, in respect of God 765. [OE god + weard]

GOLD n. gold 47, 48, 50, 51; gold as metaphor for great wealth 112, 1263;
(in attrib. usage) money 1274. [OE gold]

GOLDENE a. made of gold 348, 432, 436. [OE gold + en]

GOOD n. phr. do(o) ~ act philanthropically 445, 459, 460, 534; property 566;
phr. cowde no ... ~ were untrained 1120; pl. GODYS property 461, 487,
487, 515; GODES 487, 488, 491, 532; GOODIS 488; GOODES articles of
property 492; possessions 526. [OE gōd]

GOOD(E) (a) See GODE

GOODLY adv. liberally 495; kindly 911; GODLY benignly 726. [f.a. (see
GODE)]

GOODNESSE n. moral excellence, virtue 854, 1209; beneficence 1112, 1117, 1192,
1205, 1235, 1410; phr. do ... ~ act benevolently to someone's advantage
1181; pl. GOODNESSES acts of beneficence 1215. [OE gōdnes]

GOSPEL n. gospel 17, 448, 590, 664, 685, 707 &c. [OE godspel]

GOST n. phr. be holy ~ the Holy Spirit 75, 605, 1458; GOSTE 697, 700.
[OE gast]

GOSTLY a. devout 223; spiritual, of the soul (as opposed to the flesh) 296, 297, 298, 557, 578, 582 &c.; phr. vre ~ enemy the Devil 704; GOSTLICHE of the spirit 268. [OE gastlice]

GOSTLY adv. in a spiritual sense 290, 868, 1011. [OE gastlice]

GOUERNE v. control, regulate the actions of 1489; pr.p. GOUERNYNGGE (of God) ruling over 1450. [OF gouverner]

GOWE See GO

GRACE n. divine favour 24, 94, 145, 853, 1117, 1149 &c.; divine influence operating in man 599, 600, 601, 605; the condition of being under such influence 1191, 1201, 1384; favour, goodwill 1205. [OF grace]

GRACIOUS a. endowed with divine grace 594; courteous 681; graceful, attractive in appearance 927. [OF gracious]

GRACIOUSLY adv. in a becoming manner 593; with gracious kindness 1130. [f. prec.]

GRAUNTE v. phr. ~ forto defoyle allow to be violated 77; pr.ind.3sg. GRAUNTEþ phr. ~ ... to bestows on 1280; pt.ind.3sg. GRAUNTEDE allowed 746; bestowed indulgently 754; p.p. IGRAUNTED bestowed 183; conceded 1085. [AF graunter = OF graanter < creanter, ult. < vulg. L * credentare < L credere]

GRAUYNNGE n. sculpture 337; pl. GRAUYNNGES carvings 326. [f.v., OE grafan]

GREDE v. cry out 596. [OE grædan]

GREDYLY adv. eagerly 741. [OE grædiglice]

GRET a. great (fig.), large in degree or extent 51, 81, 134, 140, 158, 164 &c.; noble, exalted 301, 659; GREET 71, 77, 544, 548, 655, 787 &c.; noble, eminent (of maiesté) 608; GRETE exalted, of great social distinction 305; large in physical size 384, 385; great (fig.) 390, 408, 774, 778, 827, 860 &c.; (of godheede) eminent 867; comp. GRETTERE more exalted 655. [OE great]

GRETYNNGE n. greeting, salutation 617, 1083. [f.v. (see GRETTEST)]

GRETTLICHE adv. very much 73; GRETLY 602. [f.a. (see GRET)]

GRETTEST v.trans.pt.ind.2sg. greeted 1055; 3sg. GRETTE 593. [OE grētan]

GREUAUNCE n. phr. witoute ~ of without inflicting harm on 281. [OF grevance]

GREUE v.trans. do harm to 452,453; pr.sub.2sg. GREUE 445. [OF grever < vulg. L. * grevare < L. gravare]

GREUOUS a. severe 254,254,269; involving a great degree of guilt 1151. [OF grevous]

GREUOUSLY adv. to a distressingly serious degree 142; GREVOUSLY exceedingly 886. [f. prec.]

GREW v.pt.ind.3sg. was in its living state 365. [OE grōwan; pt. grēow]

GRYNTE v.intrans.pr.sub.3sg. phr. ~ wit (his) te(e)þ gnash (the teeth) 804; pr.p. GRYNTYNGGE 1372. [prob. blending of OE grunnetan and OE grymettan, poss. influenced by OE grindan (see l. 804 n.)]

GRUCCHEþ v.pr.ind.3sg. grumbles, complains (enviously) 758,810; 3pl. GRUCCHEþ 516; pr.sub.3sg. GRUCCHE 805; pr.p. GRUCCHYNGE 1180; pt.ind.3sg. GRUCCHEDE 809. [OF gruchier]

GRUCCHYNGE n. grumbling (fig.): phr. ~ of stomach stomach-ache 233. [f.prec.]

GULTY a. guilty 104. [OE gyltig]

GURDYNGGE v.refl.pr.p. encircling the waist 839. [OF gyrdan]

3E pron.2pl. you 449,449,1415,1420,1448; prepl. 3OU3 449; 3OW 1416. [OE gē; ēow]

3E interj. indeed 905. [OE gē]

3ERD n. rod 385,951; pl. 3ERDES rods 937. [OA gerd]

3ERES n.pl. period of existence 429; 3ER years (in reference to age) 683. [OA, l WS ger, pl. ger]

3EUE v. give 32; 3YUE 406,462,527,532,567; pronounce 708,943; grant 1494; 3YUEN give 482; pr.ind.2sg. 3IFST 556; 3sg. 3IFT 1207; 3pl. 3YUEN phr. ~ woundes inflict wounds (on sb.) 973; pr.sub.3sg. 3YUE 83,84,1243; pr.p. 3YUINGGE showing 701; 3YVINGGE giving 1324; 3YUINGE imparting 1451; imp.sg. 3IF give 529,536,537,552; pt.ind.3sg. 3AF gave 465,466; phr. ~ be drynke gave you to drink 1240; 3 pl. 3AUE gave, administered 1168; p.p. Y3YUE granted 20; given 492; I3EUE 179; granted 1182; Y3IUE given 485,495; I3YUE, given (in marriage) 699; 3YUE pronounced 946; Y3EUE given 1116; I3OUE given, accorded 1208. [OE gīfan, OA gefan; p.p. gīfen, gefen]

3YDE v.pt.ind.3sg. phr. ~ agens ... went to meet ... 1236. [OE (ge)eode]

3IF conj. if 28,50,95,100,102,103 &c.; phr. bote ~ unless 454; phr. ~ bat if 1298; 3YF if 83,964,1403. [OE gīf]

3YFTE n. gift 32,1101; 3IFT gift, quality bestowed by God 143; 3YFT 144; 3IFTE 145,556,557,1115,1116; phr. of Godes ~ of God's giving, as God's gift 1210; pl. 3YFTES qualities, faculties 298; gifts, endowment 1235; 3IFTES gifts bestowed by God 1218,1281,1301. [prob. f.v. (see 3EUE), modelled on ON gipt; cf. OE gift, "payment for a wife"]

3YNGES See YNG

3IT i adv. as conj. yet, nevertheless 186,190,196,287,373,573 &c.; yet still 202; ii adv. (emphasizing) yet, but 384; phr. and ~ but 529; phr. not ~ not yet 1345; 3ITH phr. ~ ... forþere still further 875. [OE gīet(a), gīt]

3YVERE n. giver 1205. [f.v; see 3EUE]

3YUINGGE n. distribution 1391. [as prec.]

3OU3RE poss.a. your 936,937. [OE eower]

3OU3TES See YU3T

3OUPE n. youth 249. [OE geogub, 1 OE iugub]

3UNGE a. young 635,678; 3UNG 1156; as n. 3UNGGE young people 141. [OE geong, gung]

HA (v.) See HAUE

HA (pron.) See HE

HAAD, HABBE, HAD(DE(ST)) See HAUE

HALDE() See HOLDE

HALEWODE v.pt.ind.3sg. consecrated, set apart as sacred to God 412;
HALWEDE sanctified 604; p.p. HALWED consecrated 74. [OE hālgian]

HALF (n.) See ALF

HALF adv. (in correlative usage) in phr. ~... and ~... half, partly
202,202. [OE half, healf]

HALYDE v.pt.ind.3sg. drew out, extracted (fig.) 574. [OF haler]

HALLE n. large (upper) room, spec. venue of the Last Supper 831; court,
temple 908. [OE hall, heall]

HALT See HOLDE

HALWED(E) See HALEWODE

HALWEN n.pl. saints 1323. [OE hālga]

HAM See BE (v.)

HAND n. hand 43,43,836,929,1029; phr. by byn owne ~ yourself, by your
own agency 529; pl. HONDES phr. in by ~ in your power, at your
disposal 755; HANDYS hands 766,842; HANDES phr. setteþ ~ on 895
(see SETTEþ); 897,956,1023. [OE hand, hond]

HANDLEN v. touch, stroke (with the hands) 842; HANDLE 1071. [OE handlian]

HANDMAYDEN n. female personal attendant (of Christ) 300. [OE hand +
mægden]

HANGEN v.intrans. rest (in), depend (on) 1270; pr.sub.3pl. HANGE
phr. ~ down droop down, dangle 1030; pr.p. HANGYNGE phr. ~ on
suspended on (the Cross) 402,414; pt.ind.3sg. HYNGE was suspended
662,663; HYNG (fig.) 959. [OE hangian wk. intrans., hōn str.
trans., pt. heng]

HAPPYLY adv. perhaps 738. [f.s.; cf. OE (ge)hæplic]

HARD a. difficult 151; severe, hard to bear 1067, 1400, 1423; HARDE
severe, cruel 925,936; hard,not soft 964; harsh, oppressive 1199;
hard to bear 1418; comp. HARDERE more rigorous,severe 110; sup.
HARDESTE phr. at þe ~ at least 878 (see n.). [OE heard]

HARD adv. harshly, grievously 1167. [OE hearde]

HARDELY adv. assuredly, certainly 745. [f.a., OF hardi]

HARM n. phr. hit schal be non ~ to be it will be profitable, useful to you 678. [OE hearm]

HARME v.pr.sub.2sg. do harm to (sb.) 445. [OE hearmian]

HARMLLES a. free from harm, affliction 661. [f.n.; see HARM]

HAST n. haste, urgency 624; HASTE hurry, eagerness 848. [OF haste]

HAST (v.) See HAUE

HATE n. abhorrence, hatred 158. [f.v. (see next) (under infl. of ME haterede n.) and ON hatr; cf. OE hete]

HATEDE v.pt.ind.3sg. hated (opposed to "loved") 1162. [OE hatian]

HAP See HAUE

HAUK n. hawk 208. [OE hafoc; cf. ON haukr]

HAUNTE v.imp.sg. frequent 207. [F hanter]

HAUE v. i feel, be affected with 76,311,316,321,405,480 &c.; ii hold, entertain in the mind, hence show, exhibit in action 89,350,355,502, 761,762, &c.; iii (auxil.) forming cond. perf. tense 170,184,262, 1110; iv enjoy 178; v exercise, employ 285,585; vi possess 328,525, 563,564,566,567, &c.; vii be entrusted with 416; viii (of conflit, batayle) endure 704; HAN iii 306; pr.ind.1sg. HAUE vi 133,1217; ix (auxil.) forming perf. tense 570,572,916,1215,1215; 2sg. HAST i 317; vi 361,461 (2nd.), 528,800; ix 37,38,99,100,102,103 &c.; 3sg. HAP i 35,301,302 (1st.); vi 1209,1210,1210; ix 6,19,22,44,302 (2nd.), 305 &c.; HAAD vi 1139; ix 767,767,768,770,771; HAD ix 973, 1108; HEp ix 1115; HA ix 1404; 1pl. HABBEp i 376; HAUE ix 389; 3pl. HAUE ix 190,486; HABBEp i 228; HAUEp i 516,992; vi 483; ix 1102,1318; HAN x phr. ~nyede to 495 (see NYEDE); pr.sub.2sg. HAUE i (fig.) 730; ii 723,1291; ix 179,321; pr.p. HAUYNNGE i 329; ii 810; HAUYNGE ii 809; imp.sg. HAUE i 359,545,1090,1257; ii 132,1143; v 967,1089; vi401; xi phr. ~ on, an opinio(u)n 647,676 (see OPINION); xii phr. ~ myende of 660,672 (see MENDE); xiii phr. ~vu neuere fors 806 (see FORS); pt.ind.1sg. HADDE xiv (auxil.) forming plup. tense

1188,1226; 2sg. HADDEST i 1061; ii 1054; 3sg. HADDE i 186; ii 261, 477,478; vi 651,771; xiv 127,166,256,257,623,669 &c.; xv was granted 180,752; xvi suffered (trans.) 183; 3pl. HADDE ii 511; xiv 710; pt.sub.3sg. HADDE xvii (auxil.) forming plup. sub. tense 263,1188; p.p. IHAD vi 56,410; HAD iv 166. [OE habban; hæft̃, hafat̃; hæfde] See NADDE

HAUENE n. harbour 1219. [1 OE hæfen]

HE pron. 3sg.masc. he 18,19,38,44,44,46 &c.; HA 1408 (see n.); acc. HYM him 18,116,164,173,176,176, &c.; prepl. HYM 22,72,245,252,428, 664 &c.; g. HIS his 33,1203; dat. HYM (to, from) him 181,183,245, 754,776,974; ethic dat. HYM 679; refl. HYM himself 257,267,314,668; for himself 610,610. [OE hē; him; his] See HIS, HYMSELF

HEDE n. phr. tak(e), took ~ (of) pay(ed) attention (to) 10,164,232,240, 250; HEEDE phr. ta(a)k(e) ~ (to,of) 285,450,456,705,1085; (with direct obj.) 639; concern oneself about 544; take note of, observe 613,618,895; HIED phr. tak ~ of take note of 798. [f.v., OE hēdan]

HEDIȝ See HUYDEN

HEED n. head 728,796,802,872,924,928 &c.; (fig.) ruler, leader 1429. [OE hēafod]

HEEDE See HEDE

HEEP n. phr. on an ~ all in a mass, together 1152. [OE hēap]

HEERE (v.) See HERE (v.)

HEERE (poss. a) See HERE (poss.a.)

HEETE See HETE

HEȝE a. solemn, exalted 549; great, extreme 568; of exalted station, dignity (with emphasizing force) 1428 (see IERUSALEM); HEIȝ great, extreme 1253,1303; phr. an ~ aloft (fig.) 1363; into an exalted position (in heaven) 1389; comp. HEȝERE more exalted, greater 695; HEȝERE 858. [OE hēh, hēah]

HELDE v.pt.ind.3sg. poured (out) 796. [OE (n WS) heldan]

HELE v. heal, restore (sb.) from some evil condition 176. [OE hēlan]

HELE n. spiritual healing, salvation 622,1446; bodily healing, health 753; both senses combined 754. [OE hælu]

HELLE n. Hell 1154,1337,1378. [OE hell(e)]

HELLE-3ATES n.pl. the gates of, entrance to Hell 1353. [prec. + OE geat, OA gæt, pl. gatu]

HELP n. succour, relief 1324. [OE help]

HELPE v. support 135; pr.ind.3sg. HELPEþ promotes (opposed to "hinder") 558; imp.sg. HELP come to (sb.'s) relief 660. [OE helpan]

HEM (pron.) See þEY (pron.)

HEMME n. edge, border of a piece of cloth 352; HEM fringe, marginal trimming to a garment 432; pl. HEMMYS 349; HEMMES 436. [OE hem]

HEMSELF pron.pl. themselves 192,226,518. [hem (see þEY) + OE self]

HEMWARD pron.phr. phr. to~ in respect of them 481. [hem + OE -weard]

See TO ... WARD

HENNYNS adv. hence, away from here 178,783; ENNYNS 825. [f. ME henne (< OE heonan) + adv. g. suff. -es]

‡ HENSWARD adv. away from here 848. [prec. + OE weard]

HEO pron.3sg.fem. she 6,13,13,57,57,58 &c.; HY 54; acc. HEORE her 5; (see n.), 78,710; HERE 88,116,116,117,118,216 &c.; prepl. HERE her 218,647,708,713,819; herself 574; dat. HERE (away) from her 94; refl. HEORE herself 57,73; HERE 303. [OE hēo, dat. heore] See SCHE, HERESELF

HEORE poss.a. her 58,74,77,78,84,84, &c.; HERE 79,83,85,85,86,87 &c. [OE heore]

HERAFTUR adv. in time to come 658. [OE heræfter]

HERBY adv. from this circumstance, as a result of this 411. [her + by (see BE prep.)]

HERE v. hear 5,93; HIERE 473,526,696,873; listen to, give ear to 740; HEERE hear 999,1418; pr.sub.2sg. HIERE 334,890; pr.p. HERYNGGE hearing 1413; pt.ind.3sg. HERDE heard 259; listened to 471; p.p. HERD heard 722. [OE hīeran, OA hēran]

HERE (pron. & poss.a.) See HEO, HEORE

HERE poss. a. their 190,191,193,199,200,201 &c.; HEERE 1335,1426,1426.

[OE heora] See ÞEY

HEREN See HIERE

HERESELF pron. herself 304. [here(see HEO) + OE self]

HERFORE adv. on this account 722. [her + fore (see FOR)]

HERYS n.pl. hairs 728. [OE hær, OA hēr]

HERITAGE n. inheritance 41,1432. [OF heritage]

HERTE n. heart (fig.), spirit 22,78,130,140,346,356 &c.; mind, understanding 86,214,261,301,560; heart (fig.), as seat of life and emotions 252,671,965,1068,1075,1284; phr. wit al þyn ~ i wholeheartedly, fervently 637; ii sincerely 797; phr. in his ~ inside, inwardly 654; heart (lit.) 1007; courage 1054; phr. of al oure ~ (in adjectival usage) wholehearted 1214. [OE heorte]

HERTYLICHE adv. devoutly, in one's heart 99. [Cp. prec. & OE geheortlice]

HERTLY a. from the heart, devoted 1325. [as prec.]

HESTE n. command, decree 16. [OE hæs with analogical -t]

HETE n. ardour, lust 107; HEETE heat 1353. [OE hætu]

HEUENE n. Heaven 30,34,293,320,333,418 &c.; sky, the heavens 1185; EUENE 603,1259; HEUEN 929. [OE heofon(e)]

HEUY See EUY

HEUYNESSE n. phr. be to ~ (of) be burdensome (to sb.) 245,1291; burdensomeness 1293. [OE hefignes]

HY See HEO

HYDER adv. in phr. ~ and þyder to and fro, this way and that 468. [OE hider]

HYDOUSE a. dreadful, abominable 1188. [AF hidous]

HYE v. hasten 848; pr.ind.3pl. HI3ETþ 1324; imp.sg. HYE (refl.) phr. ~ þe make haste 1008,1008. [OE higian]

HIED See HEDE

HIER adv. here, at this point 460; HIR 617; in this place 874,979;
(in weakened sense) phr. ~is behold here 935; HIERE 1434. [OE hēr]

HIERE n. ear 903; ERE 905; pl. HEREN ears 739; ERYS 823. [OE eāre,
pl. eāran]

HIERE (v.) See HERE (v.)

HIJET See HYE

HIIS See HIS

HYM See HE, HIT

HYMSELF, pron. himself i (refl., as object of v.) 32,139,140,158 (1st.),
167,839 &c.; ii (refl. as obj. of prep.) 158 (2nd.), 251,253,913,
1449; iii (in apposition to nom. n. or pron., emphasizing) 759,943,
1082,1429,1465; iv (in quasi-nominal usage, with n. omitted) 1461;
HYMSELFE i 139. [hym (see HE) + OE self]

HYNDRE v.pr.ind.3sg. hinders, is an impediment to (sthg.) 558.
[OE hindrian]

HYNG(E) See HANGEN

HIR See HIER

HIRVPON adv. upon this point, matter 844. [hir (see HIER) + vpon (see
VPON)]

HIS (pron.) See HE

HIS poss. a. his 24,40,41,43,43,44 &c.; HYS 405,972; IS its 35; his 595,
619,674,715,738,739 &c.; HIIS 889. [OE his] See HE

HIT pron.3sg.neut., nom. & acc. it i (pleonastic, repeating subject or
obj.) 14,22,28,28,52,76 &c.; ii (in phr. as ~were) 49,61,690; iii
(as impers. subject of indef. pass.) 63; iv (with pl. concord) they
64; v (as impers. subject, introducing clause) 71,73,265; vi
(anticipating complement) 75,280,282,307,317,319 &c.; vii (obj. of
indef. reference) 116,717,756; IT i 286,287,365,366,378,389 &c.;
ii 79,324,432,439,478,594 &c.; iii 520,662,664; iv 791; v 106, 262,
379,435,738; vi 125,151,232,233,237,315 &c.; vii 129; viii phr.
~is there is 776; prepl. HYM it 340. [OE hit, him]

HO(O) See WHO

HOLDE v. keep to oneself, retain 386; pr.ind.1sg. HALDE consider, regard (sthg.) as 1101; phr. I ~ my pees 1202 (see PEES); 3sg. HALT considers 145; phr. he ~ his pees 920 (see PEES); 1pl. HALDEþ (refl.) phr. we ~ vs we consider, believe ourselves to be 228; pr.sub.2sg. HOLD regard (sthg.) as being 206; 3sg. HOLDE (refl.) phr. sche ~ hereself she believes herself to be 304; p.p. HALDE phr. ~ adoun restrained, held in check 238. [OA haldan]

HOLI a. devout, pious 13; sacred 216; phr. ~ churche 490 (see CHURCHE); HOLY devout, sinless 54, 73, 126, 304, 574, 582 &c.; specially belonging to or devoted to God 61, 123, 549, 550, 562, 1323; in. phr. ~ gost(e) divine 75, 605, 697, 700, 1458; sacred 209, 213, 217, 218, 322, 331 &c.; phr. ~ churche, chirche 483, 484, 485, 488, 1125 (see CHURCHE); appertaining to God 492, 522; comp. HOLIERE more saintly, devout 859. [OE hālig]

HOLYNESSE n. sanctity, spiritual perfection 228, 325, 498. [OE hālignes]

HOLYS n.pl. cavities 1014. [OE hol]

HOLSUM See HOOLSUM

HOMLY adv. meekly, with humility 826. [f.a., < L humilis]

HONDES See HAND

HONESTETÉ n. virtue, uprightness 95. [OF honesteté]

HONY n. honey 40, 41, 857. [OE hunig]

HONOUR n. expression of high esteem, reverence 827; esteem, dignity 1388. [OF hon(o)ur]

HONOURE v.imp.sg. venerate, do homage to (sb.) 626. [OF honourer]

HOOL a. sound in health 235; undivided, not cut up 955; perfect 1124; phr. make ~ mend, repair, 1226; HOLE healthy 1108. [OE hāl]

HOOLD See COLDE

HOOLSUM a. beneficial, salutary 582; HOLSUM 1031, 1306, 1392. [OE * halsum]

HOOPE See HOPE

HOORE-HOWS n. brothel 119,125. [1 OE hōre + OE hūs]

HOOT a. fervent, intense 607; warm 1016; HOTE (as epithet of tears) ardent 727. [OE hāt]

HOPE n. a person on whom all hope for the future is based 418; expectation combined with desire (775),1270,1290,1299,1309,1341 &c.; HOOPE hopefulness 1196. [1 OE hopa]

HOPPYNGGE v.pr.p. phr. ~ for iove jumping, dancing for joy (fig.) 618. [OE hoppian]

HORROUR n. intense fear 1284,1309,1351,1371; ORROUR horribleness, that which excites fear and repugnance 1378. [OF (h)orroure]

HOTE See HOOT

HOU adv. how i a (in indirect questions, qualifying v.) in what way, by what means 12; ib (with weakened meaning, introducing indirect statement) 1024,1102,1108; ii (qualifying a.) phr. ~... a what a ... 25,25; iii (qualifying a. or adv.) = to what extent, in what degree 411,593,680,1025,1112; HOW ib 99,112,450,602,678,704 &c.; iii 285,599,681,713,713,714 &c.; iv (in direct exclamations) = in what a way, to what an extent 227,606,607,687,690; v ? (in quasi-adjectival usage) what, how great 975 (see n.), 1237; OW iii 364,1192; vi (in direct question) how is it that 1187. [OE hū]

HOURE n. hour (fig.), appointed time 270; phr. on ~ for one hour, short space of time 892; OUR moment, occasion 1360. [AF houre]

HOWS n. house; 314,725,747; (fig.) abode, dwelling-place 857. [OE hūs]

HOWTE See OWEST

HUD See HUYDEN

HUGELY adv. very greatly 1185. [f.a., ME huge, aphetic form of OF ahuge]

HUYDEN v. (refl.) phr. ~ hem conceal themselves 1375; pr.ind.3sg. HEDIþ puts (sthg.) out of sight, covers up 739; p.p. YHUD out of the public gaze 7; HUD concealed, secret 1354. [OE hydan]

HUL n. hill 615. [OE hyll]

HUMOURS n.pl. morbid bodily fluids 149; HUMORES (fig.) 380. [AF humour, F humor]

HUNGER n. hunger 80; HUNGUR 838,1441; HUNGOUR 1268. [OE hungor, -ur]

HUNGRY n,pl. those who are hungry 817. [OE hungrig.]

HURE See VRE (poss. a.)

HUSBONDE See HUSBOUNDE

HUSBONDRYE n. household duties, activities 469. [f. next.]

HUSBOUNDE n. husband (fig., in ref. to spiritual union with Christ)
350,699,949,1482; HUSBONDE 626,635,679,732,826,905. [OE hūsbonda;
cf. ON hūsbóndi]

I pron. I 32,66,133,154,178,178 &c.; acc., prepl., dat. ME me 179,460,
659,660,672,756 &c. [OE ic, mē] See MY, MYSELF

I (prep.) See IN

Y-ARMED v.p.p. phr. ~ wit furnished with as a protection (fig.) 98.
[F armer]

IBE See BE (v.)

IBETE v.p.p. beaten 381,382; BETEN 933. [OE bēaten]

IBYRYED, YBYRIED See BURYED

IBLESSYD, IBLESSID, YBLESSED See BLESSEDE

YBORE, IBORE See HERE

IBOU3T v.p.p. obtained by a (fig.) payment 30. [OE bycgan, geboht]

IBOUNDEN, See BYNDE

YBREND See BRENNE

IBROU3T, Y-/IBROUT See BRYNGE

I-/YCAST See CASTE

YCHAUNGED v.p.p. exchanged 319. [OF changer]

I-/YCHOSE See CHEES

ICLENSED See CLENSE

YCLEPYD See CLEPIȝ

ICLOSED See CLOSE

ICLOPED See CLOPEþ

YCOME(N) See COME

ICOUPLED See COUPLEDE

ICRISTNED v.p.p. christened, baptized 379. [OE crístnian]

YDAMPNED See DAMPNE

IDEL ǵ. slack, otiose 102; YDEL frivolous 259. [OE idel]

YDEMED See DEME

IDO(O), YDOO See DO

IDRAWE See DRAWE

IDREYNT See DREYNTE

YDULLED v.p.p. phr. ~ in grown weary of 514. [f.a.; see DUL]

YFALLE See FALLE

Y-/IFOUNDE See FYNDE

IGENDRED See GENDRE

Y-/IGETE See GETE

IGRAUNTED See GRAUNTE

Y-/I3EUE, Y-/I3YUE, Y3IUE, I3OUE See 3EUE

IHAD See HAUE

YHUD See HUYDEN

IKEPT(E) See KEPE

IKLEPT See CLEPPE

IKNOWEN See KNOWEN

ILAD See LEDYNG

ILAPPYD See LAPPEþ

ILEFT See LEFTE

ILEPT v.p.p. phr. ~ into leapt into (fig.), penetrated suddenly 1250.
[OE hlēapan]

I-/YLETE See LETE

ILEUED See LYUE

YLI3TED v.p.p. illumined (fig.) 1251. [OE lihtan]

ILYKE adv. alike, equally 1127. [OE gelice]

ILOST(E) See LOSTE

ILOUED See LOUE (v.)

I-/YMAAD, YMAD See MAKE

YIMAGE n. reflection 208; artificial representation, sacred effigy 401;
pl. YMAGES 401,411. [F image]

YMAGYNE v.imp.sg. imagine, picture to yourself 1412. [F imager]

YMEDLYD v.p.p. mixed 957. [OF medler]

IN prep. i (of place) in 8,17,25,43,43,85 &c.; at 9; on 409,410 (1st.),
709,759; (with art. omitted) in the 511 (see n.); phr. ~ be see at
sea 549; ii (of condition) in 10,38,92 (2nd.), 166,190,206 &c.;
(expressing a relation, reference to) in the case of, with reference
to 67,69,77,82,82,82 &c.; iii (forming an adv. phr.) in 13,13,100,235,
419,428, &c.; iv phr. ~ caas (bat) 92 (1st.), 106,519,659,732,1493
(see CAAS); v (of time) at, in 154,490 (2nd.); vi phr. ~ so muche bat
161,201,251 (see MUCHE adv.); vii into 167,269,299,438,442,444 &c.;
viii (expressing relation of action of v. to its obj.) 183,308,308,325,
326 (1st.), 326 (3rd.) &c. (see DELITE); ix during, in the course of
203,220,249,374,644,766 &c.; x with 213,517 (1st.), 617; xi occupied
with, engaged in 224,503,551,551; xii phr. ~ charge to 225 (see CHARGE);
xiii (preceding vbl. n.) when, while 251; xiv (of dress) in 350; xv
(in quasi-absol. usage, without direct referent) 351,365,593,635;
xvi phr. ~ dispensacioun 526 (see DISPENSACIOUN); xvii phr. ~ bat
thereby 709 (2nd.); xviii affected with 771; xix on behalf, in the
name of 815; I (preceding the def.art.) in 479,1320. [OE in]

INCORPORAT a. phr. ~ to made one with 74. [L incorporatus]

INDIGNACIOUN n. anger, displeasure 902,1173,1419. [F indignation or L
indignationem]

YNEMMED v.p.p. mentioned by name, given a name 68. [OE nemnan]

INFIRMITÉ n. bodily weakness 982. [OF infirmité]

INFORMACIOUNS n.pl. instructions, advice 1488. [OF informacion]

INIURLE n. hurt, suffering 969; pl. INIURIES 940. [AF injurie]

YNLYCHE adv. extremely, very 253 (see n.). [OE inlice]

INNOCENCE n. 444, 448 (see 1.444 n.). [OF innocence]

YNOW adv. (with intensive force) fully, as much as well could be 192;

INOUC 453, 455. [OE genog]

IMPOSSIBLE a. impossible 23, 151. [F impossible]

INSPIREDE v.pt.ind.3sg. animated (sb.) with (sthg.) 1239; p.p. INSPIRED infused (sthg.) into (sb.) (fig.), by divine influence 19; ENSPiRED 22. [OF in-, enspirer]

INSTRUMENS n.pl. implements, devices 1337. [F instrument]

INTO prep. into: i (fig.) of non-physical motion into that treated as having extent or content 110, 428, 492; ii (lit.) 125, 370, 372, 591, 645, 684 &c.; iii introducing that into which sthg. is turned, changed 120; iv (of time) 201; v (of state, condition) 224, 241; vi introducing that into which sthg. is divided 296, 296, 300, 442, 443, 444 &c.; vii = into possession of 672. [OE in to]

YNURSCHE See NURSCHE (†.)

INWARD a. inner, pertaining to the spirit 342; phr. be ~ man the spiritual part of man 1490; YNWARD 467; INWARDE 1199. [OE inweard] See OUTWARD

INWARDLICHE adv. in one's inmost heart 87; INWARDLY 923, 1130, 1256.

[OE inweardlice]

Y-OCUPIED See OCUPIEN

Y-ORDEYNED See ORDEYNEDE

IPASSED See PASSYNGGE

IPERISCHE See PERYSCHÉ

IPROFECYED v.p.p. foretold, announced prophetically 622. [OF profecier]

IPROUED v.p.p. shown, found by experience to be 942. [OF prover]

IPURGED/-YD See PURGE

IPUT(TE) See PUTTE

IQUEYNT v.p.p. put out, extinguished (fig.) 127. [OE * cwencan]

IQUYKED v.p.p. animated, aroused to (spiritual) life (fig.) 771.
[OE cwician]

YRAD See REDE

IRAUESCHED, YRAUYSCHED See RAUESCEþ

IRE n. wrath 1358. [OF ire]

IREBUKED See REBUKED

YRENE a. made of iron 384. [OF iren]

IRNESTLY adv. determinedly 736. [OE eornostlice]

IRþE n. clay 49; soil, the ground 370,709,886; the world 826,929,960,
962,964,1137; ERþE 603; EORþE (surface of) the ground 1184.
[OE eorþe]

IRþELY a. pertaining to the Earth, not heavenly 710,1137. [f. prec.]

IRþENE a. (of colour) of earth, soil 365,367. [as prec. (or poss OE
* yrþen)]

IRþI a. partaking of the qualities of the earth (in a derogatory sense)
1164. (see n.) [as prec.]

IS (v.) See BE (v.)

IS (a.) See HIS

YSACRYD v.p.p. sanctified 785. [F sacrer]

ISCHAD See SCHED

I-/YSCHEW(E)D See SCHEWE

ISEE v. see 207,593; p.p. YSEYE seen, in the public gaze 7; phr.
(forming pass. subj.) I were ~ I should seem to 1204; ISEYE phr.
to be ~ to seem to be 312; discerned 670; YSEYEN seen 1449.
[OE geseon] See SEE

I-/YSEYD See SEYE

ISET See SETTE?

YSMETE, I-/YSMYTE See SMYTE

YSPRAD See SPREED

ISPUNNE v.p.p. spun, drawn out into threads 393. [OE spinnan]

ISTERYD See STYRE

YSTOTID v.p.p. faltered, stammered 1251 (see n.) [ME stoten, of uncertain origin]

ISTROWED p.p.a. strewn (with rushes) 831. [OE streowian]

IT See HIT

ITAKE See TAKE

ITAU3T See TECHYNGGE (v.)

ITEMPTED v.p.p. made trial of, put to the test 47; enticed, allured to evil 1149; TEMPTED 148,703. [OF tempter]

ITOLD See TELLE

YTURNED See TURNE

IPIRLED See PIRLYD

Y-VSED See VSE

IVED See FEDE?

IVISITED v.p.p. supplied, enriched with (some benefit) 606. [OF visiter]

IWEDDED, IWEDDID See WEDDE

IWEUE v.p.p. woven 327; IWEUE 349; YVEUE 435. [OE wefan]

IWHASSCHEN See WHASCH

IWYS adv. truly, indeed 38; YWYS 75; IWIS 755,936,1306,1334; YWIS 788. [OE gewis]

IWRAPPED See WRAPPED

IWRYTE(N) See WRYTEN

IWROU3T, YWROUT See WERK

IAPERYES n.pl. fripperies 399. [f. next.]

IAPES n.pl. deceptive trifles, fripperies 310. [obscure; see n.] See
CHAPE

IELOUSTÉ n. zealous vigilance 134. [OF type * jalouseté]

IOYE n. felicity, bliss 323, 329, 329, 335, 418, 623 &c.; happiness,
exultation of spirit 618, 625; joyful praise and thanksgiving 1213;
IOIE 332. [OF ioye]

IOYEFUL a. joyous, blissful 1049, 1306; IOYFUL 1413. [f. prec.]

IOYNED v.p.p. phr. ~ to combined with 341; attached to, made a member
of 1412. [OF joign-, stem of joindre]

IUGGE n. Christ, as supreme arbiter of mankind 811, 1356, 1369; judge
924, 945. [OF juge]

IUGGE-SEGE n. judgement-seat 945, 1367. [prec. + OF sege]

IUSTEFYEP v.pr.ind.3sg. absolves, pardons (through divine grace) 721;
p.p. IUSTEFYED declared free from the penalty of sin 1385. [F justifier]

IUSTYSE n. judge 619. [OF justise]

KEP n. phr. taak ... ~ take heed, observe 849. [f. next]

KEPE v. preserve, keep safe 219, 660; (refl.) remain 285; look after,
have charge of 415, 421; pr.ind.3sg. KEPT watches over 134; preserves
559; KEP reserves, holds in store for 1281; pr.sub.3sg. KEPE
preserve 54; pt.ind.3sg. KEPTE retained 969; preserved 1149; p.p.
IKEPT preserved, kept safe 27, 1121; phr. ~ of preserved from 1103;
phr. ~ to reserved, preserved for 1132, 1224; KEPT retained, preserved
141, 238; protected 1146, 1150; phr. ~ ... saaf preserved from harm
1246; IKEPTE saved 1179. [1 OE cēpan]

KEPYNGGE n. sustentation, looking after 240. [f. prec.]

KYNDE n. phr. be~ by natural disposition 24; phr. lawe of ~ 446 (see
LAWE). [OE gēcynde]

KYNDOM n. spiritual sovereignty (of Christ) 673. [OE cynedōm]

KYNG n. king (applied to God, Christ) 35,1431; king (fig.) 1322; KYNGE king, temporal lord 620; g. KYNGES king's 332; (applied to God) 333; pl. KYNGES phr. þre ~ the Magi 645; KYNGGES kings, temporal rulers 1318. [OE cyning]

KYNGDOM n. spiritual sovereignty (of Christ) 951; the spiritual state over which Christ reigns 1432; KYNGDOOM 1416. [OE cyningdōm]

KYSSE v.trans. kiss 740,1072; KISSE 1065; pr.sub.2sg. KYSSE 733; pr.p. KISSYNGGE 637; pt.ind.3sg. KYST kissed 656; KYSSEDE 821; p.p. KYST 746. [OE cyssan]

KISSYNGGE n. kissing, kisses 616. [f. prec.]

KYST See KYSSE

KITTE v. phr. ~ of cut off, sever 903. [OE * cyttan]

KYTTYNGGES n.pl. carvings, sculpture 326. [f. prec.]

KLEPPEDE See CLEPPE

KLEPPYNGGE See CLEPPYNGGE

KLEPTE See CLEPPE

KNET v.p.p. joined, linked together as if by knotting 339,1393.

[OE cnyttan]

KNEW See KNOWEN

KNI3T n. knight, (military) follower of a king 619; (fig.) one holding that rank in relation to Christ 1022; pl. KNYTES soldiers 953,1006.

[OE cnriht]

KNOTTES n.pl. knots (fig.) 339. [OE cnotta]

KNOWEN v. recognise, acknowledge 1381; imp.sg. KNOW 464; pt.ind.1sg.

KNEW knew of, was acquainted with 154; 3sg. KNEW recognized, perceived 618; p.p. KNOWE recognized (as being), acknowledged (to be) 944; KNOWEN known, understood 1355; IKNOWEN (of God) comprehended, perceived in His entirety 1449. [OE cnawan]

KNOWYNGGE n. knowledge, comprehension 866,1114; KNOWYNGE 1465.

[f. prec.]

KNOWLECHERE n. one who witnesses, acknowledges (L. contemplator) 981.

[f.v., OE * cnawlæcan]

KOMBES See COMB

LACKE See LAKKE

LADY n. ruler, queen (fig.) 420; (spec., and in phr. oure, vre, by ~) the Virgin Mary 591, 596, 606, 615, 645, 650 &c. [OE hlæfdige]

LAKKE v.trans. want, go without (sthg.) 1436; LACKE not to have 1437; v.intrans.pr.sub.3sg. LACKE be wanting, deficient in degree 196. [prob.f.n., MDu lac]

LAME a. lame, crippled 1110. [OE lama]

LAPPE n. lap, "bosom" 646, 670, 850; (spec.) flap, fold of a garment forming the receptacle of the "lap" 652. [OE læppa]

LAPPE v.pr.ind.3sg. wraps, swathes 1036; p.p. ILAPPYD (in quasi-absol. usage) protectively, caressingly enfolded in cradle-wrappings 631 (see 1.630 n.). [prob.f. prec.; cf. eME (c.1200) bilappe]

LARGE a. spacious 831. [F large]

LASKYNGGE n. diminution, impairment 1452. [ONF * lasquer]

LASSCHE v.intrans. (of tears) pour, gush 996. [ME la(s)s(c)he, of ideophonic origin]

LASSE a.comp. (in absol. usage) a smaller quantity, number (of sthg.) 1217. [OE læssa]

LASTE a. i phr. ~ age 201 (see AGE); phr. ~ slep 270, 1323 (see SLEP); in phr. ~ ende extreme, very 352; final (pertaining to the end of the world) 1348; ii (in absol. usage) phr. at þe ~ finally 250, 394, 420, 729; phr. þis ~ this last-mentioned thing 799; phr. ate ~ of alle at last, after everyone else 844. [OE latost, sup. of læt]

LATTERE adv.comp. phr. neuere þe ~ 172, 772 (see NEUERE). [OE lator, comp. of late]

LAWE n. i law, injunction to be obeyed 16; ii phr. Godes ~ the Holy Scriptures 215; divine commandments (as embodied in the Scriptures)

- 353,1392; iii phr. ~ of kynde law of nature: i.e., the word of God, implanted in and operating through the human reason 446. [1 OE lagu < ON * lagu]
- LECHERIE n. lechery, sensuality 123,126,173,233; LECHERYE 1336.
[OF lecherie]
- LEDYNG v.trans.pr.p. (of a dance) taking the lead in 61; p.p. ILAD in phr. ~ to ... deþ brought, caused to come 921, 947. [OE lædan]
- LEEM n. flame (fig.) 126; pl. LEMES gleams, rays (of light) 653.
[OE lēoma]
- LEFT a. left (opposed to right) 43,663,1364,1369; LYFT 1403. [OE lyft, K left]
- LEFTE v. phr. ~ vp raise (sthg.) in hostility 122; (of hands) raise (in prayer) 766; pr.sub.3pl. LYFTE phr. ~ vp here eȝen look upwards 1376; p.p. LEFT phr. ~ vp (of the heart) raised up, as if in prayer, supplication 769; ILEFT borne up, elevated 1303. [OSw lyfta; cf. OI lypta]
- LEGE n. leg 904; LEG 1029. [ON leggr]
- LE33E v. laugh 258; pt.ind.3sg. LOW phr. ~ (sb) to skorn derided, laughed scornfully at (sb.) 116. [OE (K and East Saxon) hlehhan]
- LEY See LEIþ
- LEYT n. flame 150 (see n.). [OE lēget]
- LEYTYNGGE pr.p.a. flaming, incandescent 1358. [OE * lēgettan]
- LEIþ v.trans.pr.ind.3sg. places, deposits (in a place of burial) 1036; imp:sg. LEY phr. ~ to apply, bring to bear by applying 728 (but see n.). [OE lecgan]
- LEMES See LEEM
- LENE a. thin, emaciated 161. [OE hlæne]
- LENEþ v.refl.pr.ind.3sg. phr. ~ hym reclines, rests 849. [OE hleonian, hlinian (see Introd., Section V, §22)]
- LENGþE n. length (of duration of time) 42. [OE lengþu]
- LEST v.impers.pr.sub.3sg. phr. hym ... ~ he like, it may please him 776.
[OE lystan, K lestan]

LET v.trans.pr.ind.3sg. stands in the way of, interferes with 560; pr. sub.3sg. LETTE may cause to be distracted from 1091. [OE lettan]

LETE v.trans. let (sb.) go 179,1073; imp.sg. LET i (quasi-) auxil., preceding v. inf.: a) with n. or pron. as obj.: 1) (implying a greater or lesser degree of obligation) = should, ought to 5,18,78,88,328,398 &c.; 2) (expressing a wish on the part of the speaker, implying the desirability of the course of action) = may 105,135,337,338,722,763 &c.; 3α) cause 110,361,409,545,635,706 &c.; β) in phr. ~... and ... = if ..., then ... 340,341,342; 4) allow, permit 646: b) without obj., forming pass. inf.; phr. ~ enbroude cause to be embroidered 347: ii in non-auxil. usage: phr. ~ (sb.) alone wit (sthg.) leave, entrust (sthg.) exclusively to (sb.), abstain from it oneself 475; phr. ~ be (sthg.) have nothing to do with, abstain from (sthg.) 907; pt.ind.2sg. LETE phr. ~ (sb.) alone ignored (sb.), left (sb.) to their own devices 1176; p.p. LETE phr. ~ adoun lowered 748; LETE phr. ~ alone to myself abandoned, left to my own devices 1133; LETE left, allowed to remain (fig.) 1241. [OE lætān]

LETTE See LET

LEUERE See LIEUE

LEUEP v.intrans.pr.ind.3sg. remains 685. [OE lēfan]

LIBERAL a. generous, open-hearted 15,144. [OF liberal]

LYE v.pr.sub.3sg. speak falsely, misleadingly (fig.) 200 (see n.). [OE lēogan, A lēgan]

LIEUE a. dear, beloved 413; comp. LEUERE phr. hap ~ to prefers, chooses rather to 1410. [OE lēof, līof]

LYF n. existence, way of life 7,9,110,252,464,1191 &c.; (period, duration of sb.'s) life 190; life, (animate) existence (frequ. opposed to or contrasted with "death") 755,906,974,1107,1195,1287 &c.; earthly existence 1092; existence after death 1230; LIFE 514; LYFE 973,1249; LYVE 1079 (see n.); LIF 1406. [OE līf]

LYFFUL a. proper, appropriate 163. [ME le(e)f(f)ul, app. f. OA lēfan v. (see n.)]

LYFT See LEFT

LYFTE See LEFTE

LIFUODE n. livelihood, sustenance 531. [lif (see LYF) + ME -hod(e)
OE -hād (see n.)]

LIGGE v.intrans. be placed, spread out 361; pr.ind.2sg. LYST phr. ~ down
lie down, lay yourself to rest 97; 3sg. LYþ lies 635; pr.p.

LIGGYNGE lying 653. [OE licgan; liþ]

LY3T a. easy 24; frivolous, merry 256; LI3T easy 453,455. [OE lēoht,
liht]

LI3T adv. easily (? or poss. lightly, without being weighed down) 1264.
[OE lēohte, lihte]

LI3T n. light (opposed to "darkness") 121,1132; brightness 653; divine
illumination of the soul 853,1252; (spec.) the brightness of Heaven
1328,1343. [OE lē(o)ht, liht]

LYKYNDE pr.p.a. agreeable 408. [OE lician]

LYKYNNGE n. pleasure, delight 350,1469; LIKYNNGE phr. haue ~ in (sthg.)
take pleasure in (sthg.) 359. [f. prec.]

LIKKE v.imp.sg. phr. ~ away (sthg.) remove (sthg.) by licking 888.
[OE liccian]

LIKNESSE n. phr. in ~ of in the form, similitude of 697. [OE (Nb) licnes,
aphetic form of gelīcnes]

LYLYE n. lily (fig., as metaphor for "virginity") 1390; pl. LYLYES lilies
1271. [OE lilie]

LYNNE n. flax 364,384. [OE lin]

LYNNENE a. linen, made from flax 361,840. [OE līnnen]

LYNNENE n. cloth woven from flax 395. [f. prec.]

LIPPEN n.pl. lips 636,1019. [OE lippa, pl. lippan]

LIQUOUR n. liquid 731; pl. LIQUOURS (secreted) liquids, fluids: (spec.)
the blood and water from Christ's wounds 1009. [OF licour, L liquor]

LYSSE n. peace of mind, mitigation of anxiety 180. [OE līss, līps < a. līpe]

LYST See LIGGE

LISTE n. ribbon, strip 1019 (see n.) [OE līste]

LYTE a. small in amount 136. [OE lyt, ON litt]

LITEL See LITUL

LYTNYNGGE n. lightning 1186. [f.v., ME li(3)ten < n. (see LI3T)]

LITUL a. phr. a ~ some (though not much) 233; not very much 329; small, brief (fig.) 1494; LITEL phr. to ~ not enough 240; trifling, insignificant 1101; LYTUL phr. a ~ a small quantity of 517. [OE lytel, ON litill]

LYp See LIGGE

LYVE See LYF

LYUEp v.pr.ind.3pl. dwell 1259; pr.sub.3sg. LIUE pass one's life (in a specified fashion) 1191; 3pl. LYUE phr. ~ of (sthg.) live by, depend for one's living upon (sthg.) 489; p.p. ILEUED lived, conducted oneself 99; LYUED (quasi-trans., with cognate obj.) passed (one's life) in a specified fashion 190. [OE libban, IWS lifian]

LYVINGE n. (the passing of one's) life 10; LYUYNGGE mode of life, conduct 480,580. [f. prec.]

L0 See L00

LOKE v. phr. ~ on (sb.) regard (sb.) (fig., expressing the subj.'s attitude towards the obj.) 915; phr. ~ in (sthg.) look at (sthg.) 992,1455; pr.ind.3pl. LOKEp cast their gaze 1378; pr.sub.3sg. LOKE (in hortatory usage, quasi-imp.) let her take care, be sure (to do sthg.) 54,60,86,89; pr.p. LOKYNGGE looking, gazing 1045; imp.sg. LOKE be sure, take care 323,334,336,723,740,747 &c.; see 993; behold, consider 1311; pt.ind.3sg. LOKEDE phr. ~ vpon (sb.) regarded (sb.) (fig.) 912. [OE lōcian] See L00

LOMB n. lamb (as metaphor for "Christ") 58,921. [OE lomb, lamb]

LOND n. dry land (opposed to "sea") 1221. [OE lond, land]

LONG a. lengthy, extended (of duration in time) 270,393. [OE long, lang]

- LONGE adv. phr. as ~ as during the time that 376; for a long time 623, 926, 930; phr. ~ byfore a long time ago 670. [OE longe, lange]
- LONGE v.pr.ind.3sg. phr. ~ to (sb.) is the concern of, pertains to (sb.) 482. [f.s., eME long, aphetic form of OE gelong]
- LONGYNCE v.pr.p. phr. ~ after (sb.) yearning for (sb.) 1250. [OE langian]
- ‡ LONGSTREI3T adv. full length, prostrate 174 (see n.); LONGSTREYF 885; LONGSTREIT 1055. [see l. 174 n.]
- LOO v.imp.sg. see, behold 272 (see n.); LO 979, 1000; (in interjectional usage) see, behold 935; (?) ah! 1177, 1177. [see l. 272 n.]
- LORD n. lord: (spec.) i God 36; voc. (as interj.) 18, 227, 237, 315, 477, 730; attrib., in phr. ~ God 1406; ii Christ 602, 1059; voc. (as interj.) 672; iii master, secular lord 619. [OE hlaforð]
- LORDSCHIPE n. kingdom (of God) 659. [prec. + OE -scipe]
- LORE n. teaching 471. [OE lār]
- LOSTE v.pt.ind.lsg. (of some (spiritual) attribute) caused to be forfeited (fig.) 1147; p.p. LOST forfeited, perished (fig.) 28, 69; ILOST 56; wasted 806; lost possession of, caused to be forfeited (fig.) 1226; ILOSTE ceased to know the whereabouts of (sb.) 689. [OE losian]
- LOT n. phr. by~ as a result of the drawing of lots 955. [OE hlot]
- LOTYE v. lie concealed, lurk 1016, 1142, 1375. [OE *lotian]
- LOTYNGGE n. concealment, hiding 1286. [f. prec.]
- LOUE v.intrans. love 31 (see n.); v.trans. LOUEN love (frequ. with spec. ref. to God vis à vis his creatures, and vice versa) 1098, 1382, 1464; LOUE 1160; pr.ind.2sg. LOUEST 883; 3sg. LOUEþ 1463; pr.sub.2sg. LOUE hold dear, take pleasure in 456; pr.p. LOUYNGGE 355; pt.ind.3sg. LOUEDE 786, 788, 1064, 1162; 3pl. LOUEDE 572; p.p. ILOUED (wrongfully) held dear, precious 458; loved 862, 1449; LOUED phr. ~ of loved by 1463. [OE lufian]
- LOUE n. strong predilection 317; love (frequ. with spec. ref. to God vis à vis his creatures, and vice versa) 442, 443, 443, 467, 540, 559 &c.; phr. for þe ~ of (sb.) out of love for (sb.) 562; phr. haddest ~ to (sb.) felt love for (sb.) 1060; (wrongful) desires, affections 1137;

loved one, "sweetheart" (fig., with ref. to Christ) 1484; phr. þe book of ~ the Song of Solomon 1485; g. LOUES phr. for here ~ sake on account of, in the name of her lover (i.e. Christ) 118. [OE lufu]

LOUYERE n. lover (fig.) 134. [f.v.; see LOUE]

LOW See LE33E

LOWDE adv. loudly 596. [OE hlūde]

LUST n. (illicit) relish, inclination 196; sinful sensuous desire 204, 318; phr. put þy ~ 360 (see PUTTE); pl. LUSTES sinful sensuous desires 129, 236, 279; illicit delights, pleasures 184, 242, 245. [OE lust]

MAAD(E), MAD(E) See MAKE

MAY See MOWE

MAYDE n. young unmarried girl, virgin 21, 73, 126, 214, 612, 746 &c.; (with spec. reference to the Virgin Mary) 314, 416, 594, 595, 613, 694 &c.; man that has always abstained from sexual intercourse 410, 991.

[shortened f. next]

MAYDEN n. young unmarried girl, virgin 12, 119; (spec. Virgin Mary) 409, 604; g. MAYDENES 49; (spec. Virgin Mary) 614, 988; pl. MAYDENES those (of either sex) who have always abstained from sexual intercourse 62, 65. [OE mægden]

MAYDENHOOD n. virginity, chastity 14, 34, 47, 55, 70, 121 &c. [OE mægdenhād]

MAYDENLYCH a. chaste 77; MAYDENLY pertaining to a virgin, maiden 286, 993; virgin 415; chaste, pure 609. [f.n.; see MAYDEN]

MAISTER n. (as form of address) master (L. Rabbi) 1059. [OF maistre and OE mægester]

MAISTER-ÞEF n. leader of a band of thieves 651. [prec. + þef (q.v.)]

MAIESTÉ n. sovereign power and glory of God 608, 980; MAGESTÉ 655, 841. [F majesté]

MAKE v. i (with a. as complement) render, cause to be, become 93, 110, 340, 391, 432, 1225 &c.; ii construct, fashion 438; iii furnish 501; MAKEN i 1490; iv perform, say 876; pr.ind.3sg. MAKþ v phr. ~ þat (sb.) haþ

causes (sb.) to have 35; vi phr. ~ no fors of 970 (see FORS); MAKE i 366; vii phr. ~ an ende of 1294 (see ENDE); pt.ind.lsg. MADE ii established, set up 1136; 3sg. MADE i 161; ii produced, formed (out of sthg.) 610,610; created 929,1103,1189; MAADE ii created 1104; 3pl. MADE viii phr. ~ feste to (sb.) 794 (see FESTE); p.p. MAAD i 24; ii phr. ~ azevn remade, put back together 52; phr. ~ man incarnated 601; IMAAD i 57,375,770; ix phr. ~ miende 590 (see MENDE); MAD ii created, brought into the world 312; YMAAD i 379,719,846; ii produced, fashioned 1012,1014,1015; YMAD created, formed 1108. [OE macian]

MAN n. man 52,66,67,92,139,239 &c.; (generic, without art., &c.) 69,293, 412,1159; phr. maad ~ 601 (see MAKE); phr. bycomynge 883 (see BYCOMYNGE); phr. þe owtward ~ the material part of a human person 1489; phr. þe inward ~ the spiritual part of a human person 1490; MON 461; g. MONNES 316; MANNES person's 798; man's 903; pl. MEN people (in general) 10,202,226,449,459,496 &c.; men 62,277,483,550,562; g. MANNES people's (in general) 189 (see n.), 1204; MENNES men's 305; people's 470,841; MENNE people's 487,532. [OE man(n), mon(n), pl. men(n); manna, pl. mannan]

MANER n. i (quasi-genitival, with ellipses of of (after syntax of OE cynn); constr. with various a's) sort, kind: phr. eny~ of any sort 77,801; phr. on ~ of one sort 170; phr. a~ of a (certain) sort, a kind of 223,1095,1229,1489; phr. no ~ ... no ... whatsoever 461,1442; phr. swych ~ of this, such a sort 557; ii (sg., with pl. constr.) phr. alle~ of all sorts 289; every 1275; phr. oper~ of other, different sorts 551; phr. þre~ tripartite, of three different sorts 585,1480, 1491; phr. þousand~ 1286 (see ÞOUSAND); iii (constr. of) mode 579, 617; iv (absol.) phr. in a~ to a considerable degree, almost entirely 916,1304; MANERE iv way 479; pl. MANERES iv conduct 1232. [AF manere]

MANHOODE n. humanity, humaneness 538; phr. after þe~ as if He were human 880; the humanity of Christ 983; MANHEDE the human nature in Christ 867. [f. man, q.v.]

MANYE pron.pl. many people 22,263,446,459,510,565 &c.; many (things) 438, 440. [OE manig]

MANYE a. i (constr. pl. n.) many 189,295,808,958,996,1103 &c.; (in weakened sense) phr. how ~ 687; MANY i 1151,1202; ii (constr. sg. n.)

- a.) (without art.) 382 (see n.), 701; phr. ~tyme 598 (see TYME);
 b.) (with art.) phr. ~a(n) ... 1115, 1122, 1286. [as prec.]

MANKYNDE n. the human race 418; the nature of man, human nature 982;

MANKENDE phr. of on ~ sharing in the common nature of man 1118.

[man (q.v.) + kynde (q.v.), OK (ge)cend]

MANNES See MAN

MARCHAUNDISE n. commodities of commerce 1219. [F merchandise]

MARIAGES n.pl. marriages, matrimonial unions 305. [F marriage]

MARIED v.p.p. joined in wedlock (to) 306. [F marier]

MARTIRDOM n. condition of being a martyr 1390. [OE martyrdōm]

MATERE n. i (in vague sense, nearly equivalent to "things", "something") in

phr. ~ of ... things or something of a specified kind; involving or related to a specified thing 319, 1152, 1153; ii cause, ground 457; iii substance 1104; iv phr. in þis ~ on this point 1289; MATYRE i 1152; pl. MATYRES i 276; MATIRES i 526. [OF matere, matiere]

MATERIAL a. actual, physical 125. [l L māterīalis]

MATYRE(S), MATIRES See MATERE

MAUGRÉ prep. in spite of: phr. ~ þe pharises face in spite of the Pharisee, notwithstanding all the Pharisee can do 761 (see n.) [OF maugré]

ME (pron.) See I

ME (a.) See MY

MEDE n. reward, recompense 26; MEEDE 1495. [OE mēd]

MEDIATOUR n. (spec. applied to Christ) He who mediates between, reconciles God and man 959. [F médiateur, l L mediatōrem]

MEDITACIOUN n. meditation (see l. 213 n.) 582, 585, 644, 1090, 1480, 1491.

[F méditation or L meditātīōnem]

MEEDE See MEDE

MEEK See MEKE

MEEKELY adv. in a meek, humble manner 470; MEKLY 734; MEKELY 872.

[f. a.; see MEKE]

MEETE (n.) See METE

MEETE v.intrans. phr. ~ wit come into the presence of 1360; pr.sub.3sg. METE phr. ~ wit may come across, encounter 1139; pr.p. METTINGE phr. ~ togydere becoming joined, mingled 1169; pt.ind.3pl. METTE phr. ~ togydere met, came together 616; (fig.) were joined 749.
[OE mētan]

MEKE a. piously humble and submissive 391,826; MEEK 629; MEK 985.
[eME me(o)c < ON mjúkr, earlier *meukr]

MEK(E)LY See MEEKELY

MEKNESSE n. pious humility 287,289,340,668. [f. prec.]

MELK n. milk (fig.) 406; MELKE 868,1010. [OE meol(o)c]

MELODYE n. sweet angelic singing 641. [OF melodie]

MELTE v.trans. (of a metal) melt 48. [OE meltan (intrans.)]

MEN See MAN

MENBRES n.pl. parts of the body 72,74,610,1034,1108; ((fig.) with ref. to the metaphorical "body" of Christ) 1430; MENBRYIS parts of the body 219,1039; MENBRIS 1013. [(0)F membre]

MENDE n. mind (as faculty of recollection, memory) 217; MYENDE phr. brynge (sthg.) to byn ~ remind you of (sthg.) 398; thoughts 545; phr. haue ~ of (sthg., sb.) remember (sthg., sb.) 660,672; recollection 706; MIENDE phr. imaad ~ of mentioned, recorded 590; MOYNDE that which is remembered (of), record, remembrances (of) 1476 (see n.) [OE gemynd, K -mend]

MENNE(S) See MAN

MERCY n. forbearance and forgiveness (frequ. spec. of God towards his creatures) 101 (see CRYEN), 104,343,751,774,774 &c.; phr. haue ~ of, vppon have mercy on 761,762. [(0)F merci]

MERCIBLE a. merciful, compassionate 758; MERCYABLE 1173. [OF merciabile]

MERCYFUL a. compassionate, having or exercising mercy 754,811,1134,1241; MERCIFUL 986,1076. [f.n.; see MERCY]

MERCYFULLY adv. in a merciful manner, with mercy 911; MERCIFULLY 916.
[f. prec.]

- MERYT *n.* the quality of being entitled to reward from God 1231; due deserts, title to reward from God 1426; *pl.* MERYTIS *phr.* of his owne~ by virtue of his own worthiness, excellence 144; MERYTES 1211; worthiness, excellence 1405. [OF merite]
- MERPE *n.* (religious) joy, happiness 622; MURPE 1343,1444; *pl.* MURPES delights, joys 1255. [OE myr(i)gþ, K mer(i)gþ]
- MERUEYL *n.* *phr.* what ~ þey is it to be wondered at that 966. [OF merveille]
- MESCHYEF *n.* distress, evil plight 544; MYSCHEEF *phr.* at eny~ in any misfortune, distress 660; *pl.* MYSCHUEUES misfortunes, sad plights 1103 (but see l. 1101 *n.*); evil-doings, wickednesses 1166. [OF meschief]
- MESELF See MYSELF
- MESELRYE *n.* leprosy 1109. [OF meselerie]
- MESSAGE *n.* tidings (from God) 592 (see *n.*) [(0)F message]
- MESURE *n.* *phr.* witouten~ beyond measure, immeasurably 39; the bounds of normal, moderate conduct 263. [(0)F mesure]
- METE *n.* *phr.* in~ when eating 82,103; *phr.* at þe, ate~ at table, to eat 86,726; food 88,260,502; *phr.* angeles ~ manna 512 (see *n.*); MEETE food 817. [OE mete]
- METYNGGE, METTE See MEETE (*v.*)
- MEWARD *pron.phr.* *phr.* to~ to myself 1204. [me (see I) + OE -weard]
See TO...WARD
- MY *poss.a.* my (before cons.) 134,134,472,882,912,1074 &c.; MYNE (before cons.) 5; MYN (before vowel) 821,823,1137,1464; ME (before cons.) 1170 (see *n.*). [OE mīn] See I, MYSELF
- MYDDUL *n.* *phr.* in þe ~ bytwene, of half-way between 959,1398. [OE middel]
- MYENDE, MIENDE See MENDE
- MY3T *n.* capacity, ability (to do sthg.) 196; *phr.* of al þy~ as much as you can 1383. [OE miht]
- MI3T(E), MY3T(E); MI3TEST, MY3TEST See MOWE
- MY3TFUL *a.* mighty, omnipotent 944. [f. *prec.*]
- MI3TH See MOWE

MYLDE a. gentle, benign 968. [OE milde]

MILDENESSE n. benignity, gentle compassion 975. [f. prec.]

MYN(E) See MY

MINISTRE v.intrans. phr. ~ to render aid to, attend to the wants of 500; MYNYSTRE be of service 816; pr.ind.3sg. MINISTREþ serves at table 798; v.trans.pr.ind.3sg. MINISTREþ furnishes, imparts 27; 3pl. MINISTREþ phr. ~ þe awter officiate at the altar, administer the sacrament &c. 489; pr.p. MYNYSTRYNGGE administering, giving 1325; p.p. MINISTRED administred, dispensed 493. [OF ministrer]

MINYSTRES n.g.pl. clergymen's, priests' 488. [OF ministre]

MYRYE a. pleasant 874; MURYE bright, cheerful 1236. [OE myr(i)ge]

MYRYLI adv. happily 679. [f. prec.]

MYROUR n. mirror 1459. [OF mirour]

MYSCHIEF, MYSCHIEUES See MESCHYEF

MYSDÉDES n.pl. wrong-doings 1496. [OE misdæd]

MYSELF pron.1sg. myself 1133; MESELF 1147. [my (q.v.) + self (q.v.)]

MYSESE n. discomfort, suffering 161; MISESE distress, affliction 545. [OF mesaise]

MO pron. more (people): phr. no ~ bote ... only 877. [OE mā, adv.]

MOCIOUN n. impulse 171; pl. MOCIOUNS movements, urgings 162. [(0)F motion]

MODER n. mother (fig.), that which gives rise to and nurtures 274; mother (lit., with spec. ref. to the Virgin Mary) 313,409,413,415,416,661 &c.; MODUR 596; g. MODER mother's 371,618,1105,1106,1128; (spec. Virgin Mary's) 670. [OE mōdor]

MODERLES a. having no mother 488; MODURLES 546. [1 OE mōderlēas]

MON See MAN

MON(NES) See MAN

MONASTERIES n.pl. monasteries 492,522. [eccl. L monasterium]

MONKE n. monk 154. [OE munuc]

MOOR a.comp. i (as n.) a greater amount 83; MORE i 494,528; phr. what ~ what further, in addition 561,1448; ii greater 164,222,562,676,941; MOR i anything further 1059; ii greater (in extent) 1120; sup. MOST

ii greatest 81. [OE māre, māst, Nb māst]

MOOR adv.comp. more, to a greater degree 29,68,102,219; MOR 102,340,343,344,381,988 &c.; (pleonastically, before a. comp.) 695; MORE 117,159,383,389,503,505 &c.; (pleonastically, before adv.comp.) 232; phr. muchē ~ þu to a far greater extent in your case 525; sup. MOST very 23,254; (forming sup. of a.) 658,1144; to the greatest degree 862,1196,1444. [adv. use of prec.]

MOOT(E) See MOWE

MOR(E) (a. & adv.) See MOOR (a. & adv.)

MORNFUL a. sorrowful 691,890; grievous, causing sorrow 1003. [f.v.; see MORNYNGGE]

MORNYNGE n. sorrowing 1302; MORNYNGGE 1482. [f. next.]

MORNYNGGE v.pr.p. grieving (fig.), drooping, listless 243 (see n.)
[OE murnan]

MORWE n. phr. on þe ~ the next day 919; MORWEN tomorrow (fig.), the immediate future 1267. [ME morwen (shortened var. morwe) < OE morgen]

MOST (v.) See MOT

MOST (a. & adv.) See MOOR (a. & adv.)

MOT v.auxil.pr.ind.lsg. i (expressing permission, possibility) may 1071,1072; 2sg. MOST ii (expressing necessity, obligation) must 104,285,310,355,582,585; (with ellipsis of v. of motion) 875; 3sg. MOOT ii must, ought to 82,577,578; MOT ii must 239; 1pl. MOTE ii must 385,394,703; (with ellipsis of v. of motion) 396; pr.sub.lsg. MOTE i may 1075; 3sg. MOOTE i may 915; MOTE i may 983,984; pt.ind.3sg. MOST i might, could 1064. [OE mōt, 2sg. mōst; pt. mōste]

MOUNT n. phr. þe ~ of Olyuet 876 (see OLYUET). [OE munt, (O)F mont]

MOUP n. mouth 259,922. [OE mūp]

MOVE v.trans. prompt, influence 837; p.p. MOVED roused, excited the emotions of 185. [AF mover]

MOWE v.auxil. i (with ellipsis of following inf.) be allowed to 1375; ii (with following inf.) justly be able to 1403; pr.ind.lsg. MAY ii am allowed to 1069; can, should 1243; 2sg. MI3T i can 459; ii can 207,

460,997,1490; may, will be able to 696,698; MY3T i can 446; ii can 244, 311,453,596,1223; may possibly 800; MI3TH ii may, will be able to 695; 3sg. MAY i can 18 (2nd.); ii can 13,18, (1st.), 62,66,136,141 &c.; can possibly 29; may possibly 94,94; 1pl. MOWE ii can 1097, 1114; 3pl. MOWE ii can possibly 184; can 362; may be able to 1496; MOWEN ii can, may 437 (see n.); pr.sub.2sg. MOWE i phr. bat þu ~ to the extent that you may be able, as far as possible 834 (see n.); ii may be able to 411,593,705,833,868,1484; should 825; 3sg. MOWE ii may be able to 215, 219,340,585,763,1257 &c.; pt.ind.2sg. MI3TEST ii could 892; MY3TEST ii could 1060; 3sg. MY3TE ii could 126,159,306,1408; MYTE ii could 249; MI3TE ii could 1025; pt.sub.2sg. MY3TEST ii could only 1040; might 1401; MI3TEST ii might (possibly) 1179; 3sg. MY3TE ii might (possibly) 93,241; 3pl. MY3TE ii might 260. [OE magan, *mugan; mæg; miht, meaht; magon, *mugon; mihte]

MUCHE a. i (qualified by advs. how, so, to) relatively great in quantity 106,241,276,277,364,606 &c.; (absol.) 599; ii a great deal, lots of 136, 1295; iii (as n.) a (relatively) great deal 1018,1145. [eME muchē, shortened f. muchel < OE mycel]

MUCHE adv. phr. in so ~ þat to such an extent that, so that 161,202,251; much, greatly 230,307,308,883,1064,1160 &c.; phr. for as ~ as in consideration that, inasmuch as 333,1092; phr. ~more þu 524 (see MOOR adv.); phr. as ~ as to the same degree that 1132. [as prec.]

MULTITUDE n. crowd, throng 1383. [(0)F multitude]

MURYE See MYRYE

MURPE(S) See MERPE

MUTACIOUN n. changing, alteration 429. [L mūtationem]

NADDE v.pt.sub.3sg. (auxil., forming cond. perf.) had not 1179; (supported b another neg.) 1180. [OE nabban, næfde] See NE, HAUE.

NAY adv. no 477,824. (see SUPPOSE). [ON nei]

NAYLES n.pl. nails 957,1023,1070. [OE næg(e)l]

NAKEDE a. unclothed 169; bare, destitute 456; NAKED bare, exposed 406; destitute of clothes 1221; partly-clothed 1372; as n.pl. NAKEDE those who are destitute of clothes 818. [OE nacod]

NAKEDNESSE n. state of being unclothed 1374. [f. prec.]

NAME n. mere appellation 278; name 852,1047. [OE nama]

NAMELY adv. especially 141,532. [f. prec.]

NAT See NOT

NATURAL See NATUREL

NATURE n. character, innate disposition of a person 1284. [F nature]

NATUREL a. pertaining to the physical state (of man) 155; NATURAL consonant with the character, nature of a person 1308. [OF naturel, -al]

NABELES adv. nevertheless, notwithstanding this 145,187,250,274,296,476 &c. [OE nā bē lǣs]

NE i conj. nor 67,68,139,139,141 (2nd.), 258 &c.; (in correl. usage) 327,526, 902,1435 (see NOȒER); ii adv not (reinforced by not, neuere in neg. constr.) 141 (1st.), 184,197,430,468,474 (1st) &c.; (as simple neg.) 787. [OE ne] [See NADDE, NEL and NYS.]

NECESSARIE a. indispensable 255; needful 423,424. [AF *necessarie or L necessarius]

NECKE n. neck 1124. [OE hnecca]

NECLIGENT a. remiss, inattentive to duty 102. [L necligent-]

NEY3 i prep. near 1065; NEI3 1066; ii adv. NEY3 close 1206; comp. NYER (as pos.) in phr. go~ near 863 (see GO); sup. NEKST before, in the immediately preceding passage 1330 (see n.). [OE nē(a)h; nēer; nēhst]

NEY33E v.trans. approach, draw near 1069. [f. prec.]

NEKST See NEY3

NEL v.pr.ind.lsg. (auxil., implying intention) shall not 178,178,179,720, 1073,1074; do not wish (pat) 205,324; 3sg. NEL (auxil., forming fut. tense) will not 44; 3pl. NOLE 124; NULLE refuse to, show no willingness to 146; NULLEþ 191. [OE nyllan, K nellan] See NE, WYL.

NEODE See NYEDE (n.)

NEODY a. as n.pl. the poor, those in need 462. [f.n.; see NYEDE]

NERE See NYS

NESTES n.pl. nests (fig.), safe retreats 1015. [OE nest]

NETLYS n.pl. nettles 170. [OE netle]

NEPER See NOPER

NEUERE adv. never 52,178,178,179,430,723 &c.; not at all 205,806; phr. ~ þe lattere still, notwithstanding this 172,772 (see þE (adv.) and LATTERE, and cf. NAÞELES). [OE næfre]

NYCE a. lascivious 108,148; idle, not serious 256,259; effeminate 277; foolish, stupid 514. [OF nice]

NYEDE n. necessity 16,1275; (in. pred. usage) necessary, needful 386; requirements 486; phr. tyme of ~ period of want, straitened conditions 491; phr. han ~ to require 495; lack, want of that which is necessary 1442; NEODE necessity 89,103; requirements 533; NIEDE wants 548. [OE nēd, non WS var. of WS nīed; and OE nēad, without mutation (gradation var. nēod)]

NYEDE adv. needs, of necessity 355. [f. prec.]

NYEDFUL a. necessary 1094. [as prec.]

NY3T n. night; phr. ~ and day 194,566 (see DAY). [OE niht]

NYS v.pr.ind.3sg. (supported by another neg.) is not 47; NIS 940; pt.sub.2sg. NERE were not 1260; 3sg. NERE 233; (absol.) were it not for, were there not present 1154; 1 pl. NERE (forming pass.) 1121. [OE nis, nære(n)] See NE, BE v.

NO a. i no, not any 16,16,139,457,458,461 &c.; ii (with another neg.) = any 52,205,324,724; iii (without another neg.) any 730; NOO i 423; (preceding vowel or h) NON i 16,678,969,1440,1440; NOON i 173,232,329,427,767,768 &c.; ii (and preceding wh) 1093; iv (in pred. usage) none at all, non-existent 136. [OE nān] See NOBODY, NOMAN, NOON, NOÞYNG.

NO (adv.) See NOON (adv.)

NO conj. nor 1368. [OE nō, nā]

NOBLE a. admirable 280; (of blood (q.v.)) elevated, illustrious in rank 302,312; illustrious in character 1022. [F noble]

NOBLEYE n. splendour, pomp 303. [F nobleye]

NOBODY n. nobody 143,453. [no (a.) q.v. + body q.v.]

NOLE See NEL

NOMAN n. no one 139,258,258,258,445,452 &c.; phr. ~ is þat there is no one who 788. [NO + MAN]

NOMORE n. nothing else 889. [next + more (see MOOR)]

NON, NOO, NOON (a.) See NO (a.)

NOON adv. not 151; NO (reinforcing not) 172; (with comp.) not any ... 865,877. [OE nō, nā; NOON prob. adv. use of next] See prec. and NAÞELES.

NOON pron. none (of persons), no one 62; none (of things) 345,771,1345, 1443. [OE nān; see NO a.]

NOT adv. i not, not at all 7,47 (1st.), 64,66,66,68 &c.; ii (reinforcing ne, ne1, nys &c.) 44,47 (2nd.), 141,146,172,184 &c.; NOU3T i 148,149,150, 476,644,955, &c.; ii 124,753; NOUTH i 560; NAT i 1180. [OE nō- (wi)ht, nā- (wi)ht; see WY3T] See NOU3T n.

NOÞER adv. phr. ~ ... ne neither ... nor 326,1435; phr. ~ ... neither ... nor 1469,1470; NEÞER phr. ~ ... ~ neither ... nor 525,526; phr. ~ ... ne 902. [OE *nōþer < nāhwæþer; NEÞER formed on analogy with e(i)þer < OE æghwæþer]

NOÞYNG n. nothing 159,212,341,342,343,458 &c.; phr. ~ so of... (in adv. usage) not at all so in the case of ... 1329; NOÞYNGE 536,1436. [OE nān þing, 1 OE nāþing]

NOU3T n. nothing 1189. [OE nō-(wi)ht; see NOT]

NOU3T (adv.) See NOT

NOUMBRE n. full total 1347. [AF nombre, OF nombre]

NOUTH See NOT

NOW adv. now, at this time 37,68,571,647,783,1361; (used to introduce a series of statements, with temporal sense effaced) 47; phr. ~ ..., ~ ... (used to introduce antithetical phr.) 90,90; (used to introduce a command or request, with temporal sense effaced) 450,615,853,863; (in elliptical usage, introducing phr.) 755,1359; NOU 5. [OE nū]
See next.

NOW-ADAY adv. in these times 228,808. [prec. + OE on dæge; see ON]

NULLE(b) See NEL

NURSCHE n. nourisher (fig.), that which promotes the development of (sthg.) 275; one who cares for, and looks after the upbringing of a child, (?) a foster-father 681 (see n.) [reduced form of ME nurische, var. of nurice < OF nurice]

NURSCHE v. nourish (fig.), promote the (spiritual) development of (sthg. or sb.) 582,1010; (refl.) 1491; pr.sub.3sg. NURSCHE nurture (fig.), cause to flourish 85; pt.ind.3sg. NURSCHEDE fostered, cherished (a feeling) in the heart 466; p.p. YNURSCHEDE brought up, reared 1120. [OF nuriss-, lengthened stem of nurir (see prec.)]

O (prep.) See ON (prep.)

O (a.) See ON (a.)

O interj. oh 658,1053. [prob. from L.; not OE]

OBEDIENT a. submissive, subject 383. [OF obédient]

OCCASIONES n.pl. opportunities, pretexts 194. [(0)F occasion or L. occasiō(n-)]

OCUPACIOUN n. the being occupied with, giving the mind over to (sthg.) 213,223; activity 816,1091; pl. OCUPACIOUNS activities 475. [AF ocupacioun]

OCUPIEN v. phr. ~ hem wit busy themselves with, be concerned about 523; pr.ind.3sg. OKEPYED fills, takes possession of (fig.) 899; imp.sg. OCUPYE employ, fill (fig.) 345; p.p. OKEPIED employed 503; Y-OCUPIED busy, employed 515; OKEPYED 573. [AF *occupier, for (0)F occuper]

OF prep. of: i (in functions of genitive) 10,22,34,40,42,80 &c.; (periph.) phr. ~ hym = his 245; (in sep. genitive) 333 (see n.); (partitive) 771,794,1006,1144; ii (defining, specifying) 14,51,55,60,61,122 &c.; in respect of 277; iii (dependent on a.) 30,110,149,192,206,251 (1st) &c.; from 391; iv (dependent on n.) 36,89,132,165,250,259 (2nd) &c.; (absol., at end of clause) 232; v (of agent) by 52,203,555,650,699, 699 &c.; vi (of origin, source) of, from 106,259 (1st), 295,301,336

(1st), 438 &c.; (with adv.) phr. out ~ 293, 293, 365, 370, 371, 653 &c.
 (see OUT); vii (of cause) because of 106, 107 (1st), 241, 1410; by 235;
 due to 1211; viii (of means) through, by means of 144, 144; with 356,
 503, 1382; ix (of change of state) from 217; x (of concern) about 251
 (2nd), 473, 518 (2nd), 526, 535, 581 &c.; (absol., at end of clause) 507,
 572, 772; with, concerning 519; = on 586, 586, 586; xi (dependent on
v.phr.) = over 268, 268; xii (of substance) made of 388; xiii (dependent
 on v.) 568, 605, 718 (2nd); xiv (of separation) of 594; xv (of quality)
 = having 655; OFF i 113, 171, 374, 568; (partitive) 801; ii 856, 951; x
 62; xii 49; xvi (of association) = to 305; adv. OF off 903, 904, 1091.
 [OE of] See PROF, WHEREOF.

OFF See prec.

OFFENDED v.p.p. been displeasing to 100. [OF offendre]

OFFICE n. duty attaching to one, function 497; OFFYS 798, 799. [AF, OF office]

OFFRYNGGE n. (devotional) offering, oblation 15, 644. [OE offrung, vbl. n. from OE offrian]

OFTE adv. often 69, 70, 128, 128, 142, 177 &c. [OE oft, extended after advs. in -e]

OFTE-TYME adv. many times, often 637. [prec. + tyme (q.v.), replacing ofte-sibe < OE *oftsiþon]

OYNEMENT n. ointment, unguent for anointing 729, 795, 796, 805, 810; pl. OYNEMENTS 1035. [eME oignement, < OF oignement]

OKEPYED, OKEPIED See OCUPIEN

OLD See OLDE

ON prep. i (of concern) about 12, 215, 216; ii (of state, condition) phr. slep is ~ here she is asleep 218; iii (of position) on 402, 414, 662, 663, 734; on to 796, 802; in 1270; iv (preceding a vbl.n., denoting an action) 921; v (indicating physical arrangement) in phr. ~ an heep in 1151 (see HEEP); Q iii on 541, 835; = to 1404; adv. ON phr. ful ~ to 253 (see FALLE). [OE on] See A prep., VPON.

ON a. one 170, 892, 1118, 1118, 1161, 1296; (in weakened sense, merging into indef.art.) an 647, 1187; (opposed to "other") one 1368; Q one (opposed

to "other") 339,409,501; one 540,1393; OON phr. is ~ wit (sb.) is united with (sb.) (fig.) 428; one in continuity, uniformly and indivisibly the same 429; one (opposed to "other") 1043; one 1094, 1127,1127,1128. [OE ān] See A indef.art.

ON pron. phr. pat~ the one (opposed to "the other") 281; one single thing 424,426; phr. swich~ such a person, someone 1064; OON one, particular being (spec., the unity of God) 426,426,427,428,428,431; a unity 438, 438,440; phr. pat ~ the one (opposed to "the other") 465,465; one (person) 794,1006; g. ONYS phr. pat~ the one's (opposed to "the other's" 626. [as prec.]

ONES adv. at one time in the past 248; at any one time, only, at least 915,986; ONYS 1076. [OE ānes, adv. g.]

ONLYCHE adv. only, solely 144; ONLY 424,1116,1148,1206,1207,1207 &c.; simply, just 1078. [partly alt. of OE ānlīce after a., OE ānlīc, partly developed from pred. uses of a.]

OOLDE a. (in absol. usage) old people 142; phr. ~ age 191 (see AGE); HOOLD old, advanced in years 187; OLD of (a specified number of years of) age 683; phr. ~ age 1441 (see AGE); OOLD former 1233. [OA ald]

OON (a. & pron.) See ON (a. & pron.)

OON adv. alone 424. [OE āna]

OOSTES n.pl. (of "angels") hosts, multitudes 640. [OF (o)ost]

OPEN a. exposed to view 131; frank, candid 779; open, not closed 1354. [OE open]

OPENE v.trans.imp.sg. open (fig.), lay bare 552; pt.ind.3sg. OPENEDE phr. ~ not Is mouþ remained silent 922; v.intrans.pt.ind.3sg. OPENEDE opened up 1184. [OE openian]

OPENLY adv. plainly 200; commonly, publicly 1355. [f.a.; see OPEN]

OPINION n. phr. haue on~ believe, be firmly convinced (that) 647 (see n.); OPINIOUN phr. haue an~ 677 (see 1.647 n.). [F opinion]

OPPRESSED v.p.p. burdened, troubled 544. [OF oppresser]

OR conj. or 14,93,100,100,103,130 &c.; phr. ~elles 107,176,199,275,304, 822 &c. (see ELLES); (connecting two words denoting the same thing) 364,384. [reduced f. OPER conj.]

ORATORIE *n.* chapel, place of worship 119; ORATORYE recluse's small private chapel 398. [L ōrātorium]

ORDEYNEDE *v.pt.ind.3sg.* decreed, predestined 1113; *p.p.* Y-ORDEYNED appointed, assigned 494; ORDEYNEþ assigned, allotted 1404 (see *n.*); ORDEYNED 1433. [AF ordeiner]

ORDRES *n.pl.* ranks (*spec.*, the nine orders of angels) 1427. [OF ordre]

ORISOUN *n.* prayer 871; ORYSON 873. [OF orison]

ORNAMENT *n.* that which specially adorns, confers excellence 286; *pl.* ORNAMENTES furnishings, accessories (of a specifically ecclesiastical nature) 398. [OF ornement]

ORRIBLE *a.* horrible, hideous 1187,1373. [OF (h)orrible]

ORROUR See HORROUR

OSTAGE *n.* hostelry, inn 629. [OF (h)ostage < med.L hostagium]

OTTERLYCHE See OUTERLY

OPER *a.* *phr.* in ~wyse 67 (see WYSE); of another, different sort 328,551 (2nd),556; *phr.* þat~ the other (of two) 410,541,1232; *phr.* on~ another, different 1187 (see ON a.); OPUR other, different 173; *pl.* OPERE other, different 226,309,531,532; OPER 680; OPRE 958,1082. [OE ōper] See ANOPUR, OPURWHILE

OPER *pron.* *phr.* þat~ the other (thing) 282; the other (person) 465,466, 663; other, different (one) 530; another 1368; *g.* OPRYS *phr.* þat~ the other (person's) 627; *pl.* OPERE other people 515; other things 581, 1089; OPRE other people 517,818,862,1111,1485; others 621; other things 1110; *g.* OPRE other people's 845. [as *prec.*] See ANOPER.

OPER *conj.* or 237,551 (1st). [prob. modification of OE oppe, infl. by ōhwæþer, ā(w)þer &c.] See OR

OPUR See OPER (a.)

OPURWHILE *adv.* at times, sometimes 89; OPERWYLE 90,163,169,180,201; OPERWHYLE 680. [oper *a.* (q.v.) + w(h)ile (see WHYLE)]

OU3TE See OWEST

OUNE See OWNE

OUR See HOURE

OURE See VRE

OUT adv. out 51,295,553,631; phr. ~fro out of 209; phr. ~of from, out of 293,293,365,370,371,653 &c.; OWT 293; OUTE 622. [OE ūt, ūte]

OUTERLY adv. entirely, absolutely 1368; OTTERLYCHE completely 1425. [f. comp. of prec., OE ūter(r)a, ūtra]

OUTEST See OWEST

OUTWARD a. external, pertaining to things not of the spirit 466; extraneous, from outside 1091; OWTWARD 816,1489. [OE ūtweard]
See INWARD.

OUTWARDLY adv. openly, explicitly 752; OWTWARDLY in external action, pertaining to things not of the spirit 816. [f. prec.]

OUER prep. over the surface of 997. [OE ofer]

OUERCOME v. conquer, prevail over (fig.) 635,833; pr.sub.2sg. OUERCOME 737; 3sg. OUERCOME 1308; p.p. OUERCOME 170,389; overwhelmed 235; affected, influenced excessively by some emotion 548,1084; OUERCOMEN phr. ~by entirely under the influence of 249. [OE ofercuman]

OUERMOR adv. furthermore, in addition 384,393. [ouer adv. < OE ofer (cf. OUER) + mor (see MOOR adv.)]

OW See HOU

OWEST v.pr.ind.2sg. have an obligation (to) 1382; pt.ind.2sg. OUTEST ought to, should 1160; 3sg. HOWTE ought to 452; OU3TE should by rights 1207; ought to 1228. [OE āgan, āhte]

OWNE a. (after poss.a., emphasizing possessive meaning) own 36,144,159, 250,254,529 &c.; phr. myn ~ self 1464 (see SELF); OUNE 371,845. [OE āgen]

OWRE See VRE

OWT See OUT

OWTLY adv. completely, in every detail 1346. [f. out (q.v.)] Cf. OUTERLY

OWTRAGE a. inordinate, intemperate 1165. [app.f.n., ME (o)utrage, outrage < OF (o)ultrage, outrage; not so used in OF]

OWTWARD, OWTWARDLY See OUTWARD, OUTWARDLY

OXEN n.pl. oxen 507. [OE oxa; -an]

OXE-STALLE n. stall, stable for oxen 314,631. [prec. + OE steall]

PAAL a. pallid 992. [OF pale]

PACIENCE n. longsuffering, calm endurance 968; forbearance 1183.

[OF pacience]

PALSIE n. paralysis 748,772,1109. [OF paralysis]

‡ PALTYK a. palsied, suffering from paralysis 777 (see n.). [AF *parletike]

PAPPYS n.pl. nipples (fig.) 867. [? of ideophonic origin: ME pappe; cf. Sw. and E Norw. dial. pappe, Lith. papas]

PAR prep. phr. ~ caas 939,1217 (see CAAS). [OF par]

PARADYS n. the Garden of Eden 294; Heaven 1004,1255. [OF paradis]

PARFIT a. complete, having all essential characteristics 324,422,1444, 1444,1444,1445 &c.; unimpaired 1446 (3rd); PARFYT 1196,1290,1298,1308, 1444; clear, pure 1319. [OF parfit]

PARFYTLY adv. completely 375,395; to the fullest measure 1098. [f.prec.]

PARTE v.trans. phr. ~ to share out amongst 486. [OF partir]

PARTENERS n.pl. partakers 1127. [AF parcener, altered under infl. of part n.]

PARTYE n. office, duty 135; portion (fig.), allotted role 475,475,476,818; share 846,864,1203; phr. in bat~ in that respect 1131; body of persons side 1399; PARTY portion (fig.) 472; part 571,634; body of persons 1368. [OF partie "a parting or division"; parti "that which is divided, shared"]

PASSAUNTLY adv. (?) cursorily 1003 (see n.). [f.a.; OF passant, pr.p. of passer]

PASSYNGGE v.pr.p. surpassing 39; p.p. IPASSED exceeded 103,263.

[OF passer]

PASSIOUN n. sufferings (of Christ on the Cross) 402,870,972,981,985;

- pl. PASSIIONS violent, excessive emotions 390. [OF passion]
- PEES n. tranquillity, freedom from spiritual conflict 770,1328,1343;
phr. halt/halde (one's) ~ remain(s) silent 920,1202. [AF pes]
- PEYNE n. suffering (as punishment) 27; suffering 1107; pl. PEYNES 970.
 [OF peine]
- PEYNTYNGGES n.pl. paintings 309,326. [f.v.; OF peint, p.p. of peindre]
- PEYNTURE n. painting 337,345; pl. PEYNTURES paintings 360. [OF peinture]
- PEYS n. weight 1264. [eOF, ONF & AF peis]
- PENAUNCE n. penitential self-mortification 140. [OF penance]
- PENAUNT n. penitent person, one doing penance 810. [OF penant]
- PENY n. penny (L. nummus) 1264. [OE penig]
- PENNE n. pen 1345. [OF penne]
- PERFECCIOUN n. complete, perfect state 80,88,568; fulfilling, fulness 353;
 moral perfection, holiness 562. [OF perfeccion]
- PERFORME v. (in absol. usage) carry (sthg.) out 20. [OF performer]
- PERIL n. phr. in ~ in danger, at risk 281; PERYL 1246; pl. PERILES
 dangers 548. [OF péril]
- PERILOUS a. parlous, attended by great dangers 250. [AF perillous]
- PERYSCHÉ v. come to an end 1342; p.p. IPERISCHED lost, ruined (fig.) 142.
 [OF periss-, lengthened stem of perir]
- PERPETUEL a. everlasting 1422. [OF perpetuel]
- PERSCED See PERSYDE
- PERSEUERAUNCE n. steadfast persistence of purpose 394. [OF persevérançe]
- PERSYDE v.pt.ind.3sg. stabbed, ran through 1006; p.p. PERSCED punctured
 (fig.), broken 157. [OF percer, ONF perchier]
- PERSONES n.pl. people 192,494. [OF persone]
- PERTYNEP v.pr.ind.3sg. belongs, is appropriate (to) 497; 3pl. PERTEYNEP
phr. ~ to concern 451; belong (to) as an attribute 576.
 [OF partaign-, tonic stem of partenir; cf. L pertinere]

PHARYSE *n.* pharisee 758,809; *g.sg.* PHARISES 761; *sep. appositive g.*

PHARISE 725. [OF pharise < L pharisæus]

PILGRYMES *n.pl.* pilgrims 495,548,817. [Provençal pelegrin]

PITÉ *n.* compassion, mercy 538,972,984; sympathy, concern for another's distress 999,1143; PYTE compassion 540,749,751,838,857,899 &c.

[OF pité < L pietas]

PYTOUS *a.* compassionate, merciful 713,837,911,1249; prompted by feelings of pity 735; pitiful, exciting compassion 967. [AF pitous]

PITOUSLY *adv.* in a manner that excites pity 177,947,1030; PYTOUSLY mildly, kindly 690. [f.prec.]

PLACE *n.* place, locality 878; passage, particular point (in a text) 1330.

[OF place]

PLEYE *v.* sport, frolic, amuse oneself 258; *pt.ind.3sg.* PLEYDE 679.

[OF plegan, -ian]

PLEYN *a.* complete 772. [OF plein]

PLENTEVOUS *a.* plentiful, abundant 1471,1479. [OF plentevous]

PLENTEVOUSNESSE *n.* abundance 1469. [f.prec.]

PLESAUNT *a.* agreeable, giving pleasure (to) 411,554. [OF plaisant]

PLESE *v.* be agreeable to, satisfy 13. [OF plaisir]

PEOPLE *n.* people 511,790. [AF people]

POYNT *n.* matter, particular item (of a discourse) 1301. [OF point]

POYNTEL *n.* pointed writing instrument, stylus 1346. [OF pointel]

POMPE *n.* vain splendour 113. [OF pompe]

PORE See POUERE

PORNGGE *v.pr.p.* phr. ~on gazing intently at 836. [eME pūren < OE *pūrian]

POSSESIOUN *n.* property, wealth 483. [OF possession]

POSSYD *v.p.p.* pushed, thrust forcibly 1175. [poss. < AF *pusser, (0)F

pousser (see NED, s.v. poss, v.)]

POTE See PUTE

POUERE *a.* poor, lacking possessions 313,314 (1st),487,500; mean, characterized by poverty 314 (2nd),629; (as *n.*) poor people 419,546;

PORE poor 313,470,496; (as n.) 486; miserable, hapless 836.

[OF povere, poure]

POUERLY adv. humbly 946. [f.prec.]

POVERTÉ n. lack of wealth 81,1441; renunciation of material possessions 303,456,581. [OF poverté]

POWER n. capability, capacity 20,198,1139; authority, dominion 749; phr. in py ~ in your control, jurisdiction 1406. [AF poer, po(u)air]

PRAY See PREYE

PRECIOUS a. of great (spiritual) value 25,29,55,731,795,810 &c.; costly 112. [OF precios]

PRECIOUSLY adv. as a thing of great spiritual value 412. [f. prec.]

PREFERRE v. prefer, choose rather 9. [OF préférer]

PREYE v.trans. ask (sthg.) earnestly in prayer 104; pr.ind.1sg. PREY earnestly entreat (with personal obj.) 624,705,848,855,983,1177; PREYE 798,1351,1494; PRAY 1057,1085; imp.sg. PREYE beg for 834; p.p. PREY3ID entreated 708; v.intrans.inf. PREYE engage in, offer prayer 122; phr. ~ for pray on behalf of 983; phr. ~ for pray for the forgiveness of 1496; PREYEN 763; pr.ind.2sg. PREYEST 885; PREYINGGE 175; imp.sg. PRAY 734; pt.ind.3sg. PREYDE phr. ~ azens prayed against, for the removal of 168. [OF preier]

PREYERE n. prayer, supplication 23,537,763,780,876; pl. PREYERES 553, 766; phr. be in ~ been praying 1253; PREYERIS 581. [OF preiere]

PREYSED v.p.p. extolled, glorified 1207. [OF preisier]

PRELATYS n.pl. high dignitaries of the Church 550. [OF prélat]

PRESENCE n. the fact of being present 608. [OF presence]

PRESENT a. present, close by (in space) 130; actually existing, present (in time) 231,586,1097,1283,1478; phr. ~to present, in attendance at 1323. [OF present]

PRESTES n.pl. priests, clergymen 485; g. PRESTYS high priests' (of the Jews) 908. [OE prēost]

PRYCKES n.pl. prongs (of a comb) 388; tormentings 518. [OF pric(c)a]

PRINCE n. phr. ~ of prestys chief priest 908 (see PRESTES). [OF prince]

- PRINCEHOOD n. princely power, sovereignty 949. [f.prec.]
- PRINCIPLE n. origin, beginning 1282. [F principe (< L principium)
 > *principle]
- PRYSOUN n. place of spiritual confinement and deprivation 120 (see n.).
 [OF prisun]
- PRYUÉ a. private, one's own 591 (see CHAUMBRE); intimate, specially close
 865; secluded, unfrequented 878; kept secret 1354. [OF privé]
- PRYUELY adv. secretly 85; stealthily 726. [f.prec.]
- PRIUILLEGIE n. divine dispensation 787; PRYUYLEGIE special (God-given)
 advantage or benefit 860. [L privilegium]
- PRIUITEES n.pl. secret matters, mysteries 695. [OF privité]
- PROCESSION n. procession 1428. [OF procession]
- PROCURED v.p.p. (with dat.) obtained (for sb.) 973. [F procurer]
- PROFESSION n. religious calling, the fact of being professed in a
 religious order 310,555. [F profession]
- PROFIT n. advantage, benefit 282,1494; PROFYT phr. do ~ to do good to,
 act to (sb's) advantage 446. [OF profit]
- PROFITABLE adv. to (sb's) spiritual advantage 55. [F. next]
- PROFITABLE a. spiritually beneficial 345,537. [F profitable]
- PROFITABLY adv. beneficially, to (sb's) spiritual advantage 503. [f.prec.]
- PROFITE v.pr.sub.3sg. derive spiritual benefit (from) 1493. [F profiter]
- PROFRIÐ v.pr.ind.3pl. (constr. with dat. and simple inf.) offer, present
 957; pt.ind.3sg. PROFREDE brought before (sb.) for acceptance 1239.
 [prob. F proférer; cf. AF proffrir, -er (see NED, s.v. profer v.1)]
- PROPHETE n. phr. þe ... ~ one of the Old Testament prophetic writers
 (here, Isaiah)1315,1330. [F prophete]
- PROSPERITÉ n. well-being, good fortune 1205. [F prospérité]
- PROUD a. arrogant, "above itself" 165; phr. ~ of sinfully over-satisfied
 with 297; PROUDE 237; PRUYD phr. ~ of 298. [1 OE prūd < OF prūd,
prōd <1 L *prōdis]

- PROUDE n. pride (as the foremost of the Seven Deadly Sins) 293 (see n.);
PRUYDE 297, 298, 299, 1362. [1 OE prȳde, f. prec. a.; for proude see l. 293 n.]
- PRUYD(E) (a. & n.) See PROUD, PROUDE
- PUYSOUN n. poison (fig.) 1168. [OF puison]
- PUR a. in phr. ~ man having no trace of superhuman, non-mortal characteristics 655. (see n.). [OF pur]
- PURGACIOUN n. purification of sin 699. [OF purgacion]
- PURGE v. purify, rid of sin 1490; p.p. IPURGED cleansed of physical impurities 384; IPURGYD purified of sin 1384. [OF purg(i)er]
- PURPOS n. intention, resolution 22, 394, 456, 1248; phr. iset al by ~ on set before yourself, as an object towards which to strive determinedly 1259; PURPOOS 558. [AF purpos]
- PURPRE a. crimson 933 (see n.). [OF purpre; cf. OE purpure, -an]
- PURS n. purse, small bag for money 1263; phr. gold ~ purse for carrying gold 1274 (see GOLD); pl. PURSES 496. [OE purs, app. < 1 L bursa, with p after OE pung "purse", pusa "wallet"]
- PURSUEDE v. intrans. pt. ind. 3sg. phr. ~ after followed in pursuit (fig.) 1193. [AF pursuer]
- PURSUOUR n. persecutor, one who seeks to assail (sthg.) 121. [f. prec.]
- PURVYAUNCE n. provision 501. [OF purveaunce]
- PUT n. pit 1336, 1378. [OE pytt]
- PUTTE v. phr. ~(sthg.) tofore (sthg.) give precedence to (sthg.) 280; phr. ~ away get rid of, remove 385, 386; consign, commit 974; place 1410; POTE phr. ~forþ þi voys make utterance 641; PUT subject 1400; pr. ind. 2sg. PUTTEST phr. ~ away send away, dismiss 1063; 3sg. PUT phr. ~ away dispells, gets rid of 212, 1293; (of water) pours 840; pr. sub. 3sg. POTE phr. ~ heo toforþ heore e3en let her visualize 58; PUT phr. ~ forþ utter 95; ~~PUT~~ PUTTE suggest to, incite to indulge in 129; ~ away shall dispel 1309; pr. p. PUTTYNGGE placing 1363; imp. sg. PUT join, add 344; phr. ~ by lust take delight 360; POTE phr. ~ þe forþ come forward, offer yourself 630; phr. ~forþ þat þu canst doo cry

out as loud as possible 829; phr. ~ forþ stretch out 836,844; pt.ind.3sg. PUTTE phr. ~ to (sb.) challenged (sb.) with 891; 3pl. PUTTE phr. ~ to deþ killed 986; p.p. IPUT placed 50,1427; granted, "detailed" (to sb.) as protector 133; applied 388,395; phr. ~ vp put away, deposited 496; phr. ~ in delay 1078 (see DELAY); consigned 1338; PUT phr. ~ byhynde rejected, left behind (fig.) 283; phr. ~ away got rid of 373; committed, set 770; phr. ~ in delacioun 1086 (see DELACIOUN); placed, set 1389; attributed, imputed 1405; IPUTTE assigned 1368. [1 OE putian, potian]

QUAKE v.pr.sub.3sg. tremble, shake 964; pr.p. QUAKYNGGE trembling (with fear) 265; QUAKYNCE shivering 1221. [OE cwacian]

QUEEN n. queen (of heaven); i.e. the Virgin Mary 420. [OE cwēn]

QUEYNTYSE n. cunning 107. [OF queintise]

QUITE n. serenity, undistressed condition 559. [L quiet-, stem of quies; AF *quiete]

RABY n. (as form of address) Master 1056; RABI 1059. [OF rabi; L rabbi, G ῥαββί < Heb. רַבִּי, rabbi]

RAY n. clothing 359. [aphetic form of ar(r)ay, < AF ar(r)ai; or poss. < ONF *rei, cf. OF roi] See ARAY

RAN See RENNE

RAÞERE adv. more truly, more properly speaking 245; RAÞER 478,1107. [OE hraþor]

RAUEYNOUS a. rapacious, predatory 208. [OF ravinous]

RAUESCEþ v.pr.ind.3sg. draws forcibly (into some action) 72; pt.ind.3pl. RAUYSSCHEDE 1170; p.p. IRAUESCHED phr. ~ of deprived of 594; RAUESCHID taken away 1061; YRAUYSSCHED drawn forcibly (into some condition) 1253. [OF raviss-, lengthened stem of ravir]

REAL a. royal 1432. [OF real < L rēgālem]

REALME n. kingdom (of heaven) 1434. [OF realme < pop. L rēgālimen]

REBEL a. refractory, disobedient to God 1242 (see n.). [OF rebelle]

REBUKED v.p.p. ashamed, put to shame 251; IREBUKED downcast, abject, abased 1373. [AF rebuker (OF rebuchier)]

RECEYUE v. receive, be granted 699; take in, give hospitality to 817; pr.ind.3sg. RECEYVEþ receives 1208; imp.pl. RECEYUEþ assume, take possession of 1416; pt.ind.3sg. RECEYUEDE admitted 1201; p.p. RECEYUED been granted 1209,1216,1236. [ONF receyvre]

RECEYUOUR n. one who receives 1206. [AF receyvour]

RECONSILED v.p.p. phr. ~to re-established in the favour of (sb.) 105. [OF reconcilier]

RECOUERER n. phr. witoute ~ irrecoverably 56 (see n.). [AF recoverer v.]

REDE v.pr.ind.lpl. read 771; p.p. YRAD read 1251. [OE rædan]

REDY a. willing (to undergo sthg.) 925,925; in a state of preparation 1360. [eME redi, app. formed on analogy of other a's by addition of -i to OE ræde]

REDYNGGE n. the action of reading 580; REDYNGE a single act of reading 1493. [f.v.; see REDE]

REEDE a. red, bloody 1013; REED red 1019,1019. [OE rēad]

REFREYNE v.trans. repress 162,262; p.p. REFREYNED held back 222; restrained, stayed 1189. [OF refrener]

REFRESCHYNGGE n. coolness (fig.), invigorating influence 397. [f.v., OF refrescher]

REFUT n. refuge 174,419. [OF refuite]

REGNE v. reign 1431; pr.ind.3sg. REIGNEþ holds sway 458; p.p. REYGNED held sway 623. [OF regner]

REHERSYNGGE v.pr.p. repeating 598; pt.ind.lsg. REHERSEDE mentioned, recounted in order 1181. [OF rehercer]

REYGNED, REIGNEþ See REGNE

REYSE v. phr. ~vp build, construct (fig.) 290. [ON reisa]

REMISSIOUN n. pardon 752,773. [OF remission]

RENNE v. phr. ~ to ... m(y)ende occur to, come (suddenly) into the mind; thoughts 217,706; phr. ~ in by myende pass through your mind 545; (of tears) run, flow 687,1052; phr. ~ porous pierce 998; phr. ~ away run away 1376; pr.ind.3sg. RENp runs 1080,1080; pr.p. RENNYNGGE flowing 886; as a. flowing 1012; imp.sg. REN run 624,628,867; phr. ~ to approach hurriedly 887; pt.ind.1sg. RAN phr. ~ away ran away 1193; 3sg. RAN ran, hurried about 468; p.p. RUNNE phr. ~ away 1135. [ON renna, OE rinnan]

RENNYNGGE n. running 1285. [f.prec.]

REPENTAUNCE n. contrition for past conduct 1159. [OF repentance]

REPRESENTIE v.pr.sub.3sg. should serve as a symbol for, make present before the mind's eye 402. [OF représenter]

REASONABLE a. endowed with reason 195. [OF reasonable]

RESOUN n. phr. hit is~ it is (only) reasonable 493. [OF reson; cp.phr. il est ~]

RESTE n.¹ remainder 109. [F reste]

RESTE n.² tranquillity, freedom from care 166,770; cessation of activity 179; repose, sleep 276; freedom from toil (in the future life) 1311, 1328,1343,1445. [OE rest]

‡ RESTEYNE v. quell, do away with 275 (see n.). [OF resteign-, stem of resteindre]

RESTEP v.pr.ind.3sg. ceases, is inactive 197; 3pl. RESTEP (refl.) phr. ~ hem in ... have the leisure to attend to 497; repose, lie in peace 1344; pr.sub.2sg. RESTE stop 638; pt.ind.3sg. RESTYDE refrained from activity 465. [OE restan]

RESTORE v. return (sthg.) to its original (healthy) state 904. [OF restorer]

RESURREXIOUN n. rising again (i) of Christ after His death 1044; (ii) of men at the Last Day 1348. [(O)F résurrection]

REUERENCE n. deep respect, veneration 132,634; phr. ~ is idoo veneration is shown 828. [OF reverence]

REUERENTLY adv. respectfully, with reverence 863. [f.a. OF reverent]

REVYN v. wrest away from, forcibly deprive of (with dat. of pers.) 974.

[OE reafian]

REWARD n. phr. takþ no ~ of pays no heed to 971. [ONF reward = OF reg(u)ard]

RIBBES n.pl. ribs 218. [OE ribb]

RYCHE a. noble, associated with great wealth 305; rich (fig.) 313; comp.

RYCHERE of greater worth 536. [OE rice, reinforced by (O)F riche]

RYCHESSE n. wealth 44, 81, 311, 320, 1263, 1274 &c.; RICHESSSE 303, 563, 1238; valuable goods 1220; pl. RYCHESSES riches (fig.) 1223. [OF richesse]

RYED n. reed, cane 930. [OE hreed]

RYG n. back 927. [OE hrycg]

RY3T a. right (opposed to left) 43, 1386; RI3T 663, 929, 1364, 1404, 1410.

[OE riht]

RI3T, RY3T (adv.) See RYTH

RY3TFUL a. proper, fitting 163; legitimate 551; fair, just 811; RI3TFUL just 943, 1369; upright, sinless 1364; RYTFUL 1341. [1 OE rihtful]

RY3TFULLY See RYTFULLY

RI3TWISE a. righteous, sinless 1422, 1426. [OE rihtwis]

RY3TWISESSE n. justice 343; RI3TWISESSE 951. [f.prec.]

RYSE v.p.p. risen, returned to life 1079. [OE risan]

RYTFUL See RY3TFUL

RYTFULLY adv. in justice 1115; RY3TFULLY 1408. [f.a.; see RY3TFUL]

RYTH adv. very 151, 874; RI3T 313; phr. ~as just as 381, 395, 1014; phr. ~so in just the same way 396, 922; RY3T phr. ~so 371, 389, 1015; phr. ~as 388; very 1126; RITH phr. ~so 382. [OE rihte]

RYUERES n.pl. rivers 207, 209; streams of water 1012. [OF rivere]

RODYE a. ruddy, fresh-complexioned 997. [OE rudig]

ROODE n. the Cross of Christ 414. [OE rod]

ROTE n. root (fig.), source 295. [1 OE rot]

ROTED p.p.a. implanted, established 248. [f.prec.]

RUDE a. phr. ~to unaccustomed to, ignorant of 505. [OF rude]

RULE v. regulate, restrain 1488. [OF ruler]

RUNNE See RENNE

SAAD See SAD

SAADE v.trans. weary of 88. [OE sadian]

SAADNESSE n. onerous sorrowfulness 1294. [f.a.; see SAD]

SAAF a. in comb. fouch-~ 733,915 (see FOUCHEP); in phr. ~ and sound (with quasi-adv. force) unharmed 1219; preserved from (moral) danger 1246. [OF sauf]

SAAT See SYT

SACRAMENS n.pl. solemn ceremonies of the Church (i.e. Baptism, Confirmation etc.) 1125. [F sacrament]

SACREDE a. holy, entitled to veneration 1034. [orig. p.p. of ME secre OF sacrer; see YSACRYD]

SACRYFYSE n. offering 15. [F sacrifice]

SAD a. serious, mournful 256; SAAD world-weary 1291. [OE sæd]

SADLYCHE adv. gravely, sorrowfully 991. [f.prec.]

SAY. See SEE.

SAY, SAYD(E), SAY3T, SAYN, SAYP See SEYE

SAKE n. phr. for ... ~ on account of ... 118; out of consideration for, on behalf of ... 925; phr. for Godys ~ (exclamatory adjuration) in God's name 887. [OE sacu; cf. ON fyrir sakir (with g.) "because of"]

SALTE a. (as epithet of tears) "salty" 996. [OE sealt]

SALUEDE v.pt.ind.3sg. greeted, hailed in recognition (fig.) 618.
[F saluer]

SALUTACIOUN n. greeting (spec. the Ave Maria) 595. [OF salutacion]

SALUE n. healing ointment (fig.), remedy 973. [OE sealf]

SAME a. same, identical 479,669,873,1005 (see DAY), 1104,1330(2nd) &c.; aforesaid 1330 (1st); as pron. the same (thing) 776; pl. the aforesaid (things) 1179. [ON same; cf. OE same adv.]

SATISFACCIOUN n. performance of deeds of penance 392. [F satisfacion]

SAUE v. preserve, keep intact 78; deliver (sb.) from eternal damnation 756; protect 1166; SAVE 762; p.p. SAUED delivered 282; protected 1146; preserved 1150. [OF sauver]

SAUE prep. except 954. [OF sauf (a. used quasi-prepositionally)]

SAUERY a. pleasing to the taste (fig.), pleasant 823,1020. [eME savure, app. < OF savouré]

SAUERLY adv. agreeably, with enjoyment 850. [f. next]

SAUOUR n. odour, perfume 35; attractive quality, merit 319; taste (fig.) 1198. [OF savour]

SAVOUR n. Christ, the Saviour 1495. [OF saueour]

SAW See SEE

SCEPTRE n. rod as symbol of authority 951. [OF sceptre]

SCHADUE n. foreshadowed image, obscure indication 210. [OE sceadu, obl. scead(u)we]

SCHAL v.auxil.pr.ind.lsg. i (forming fut.) shall 561,717,1069,1074; ii (of intention) am going to 647,1296; 2sg. SCHALT i will 345,687; will (be able to) 534; iii (of obligation) ought to, must 9,132,403, 405,473,474 &c.; 3sg. SCHAL i will 51,341,342,508,678,738 &c.; phr. whanne he ~ come when he comes 943; iii ought to 68; 1pl. SCHUL iii ought to 391; SCHULLE ii phr. we ~ goo we intend, are going to pass, let us pass 1096; 3pl. SCHULLE i will 687,780,1075,1316,1352,1354 &c.; iii ought to 502,523; SCHUL i will 1353,1375,1421; pr.sub.2sg. SCHULLE iii ought to 995; 3sg. SCHULLE iv (forming cond.sub.) phr. in caas sche ~ speke if she speak 92; pt.ind.lsg. SCHULDE iii ought to 821,822; SCHOLDE v (forming cond.) should 1152,1153,1153; 2sg. SCHULDEST iii ought to 102,316,321,613,988; vi (forming sub.) should, ought to 66,284,527,740,1016; SCHOST iii ought to 452; SCHOLDEST iii ought to 613,1018; vi should, were to 1266; 3sg. SCHOLDE iii ought to 59,1210; vi should, were to 1140,1141,1187; SCHULDE iii ought to 76,214,332,335; vi should, were to, ought to 271,1005, 1020, 1141,1400; 1pl. SCHULDE iii ought to 275; vi should 1110; 3pl. SCHOLDE iii ought to 486; vi should, would 184; were to 225; SCHULDE iii ought to 490,499,500,501; vi should, would 1019. [OE sceal; scealt; sculon; scolde]

SCHAME n. phr. haue ... ~ be ashamed 76; confusion, guilty feelings 90, 1374; disgraceful conduct, matter for severe reproach 189; modesty 635; phr. (be) to ~ to (sb.) be an object of shame, revulsion to (sb.) 1111; disgrace 1229,1233; SCHOME modesty 833. [OE sc(e)amu, sc(e)omu]

SCHAP n. form, appearance 38. [OE gesceap]

SCHARPE a. stinging, causing pain 385,937; having a sharp point 928;

SCHARP harsh, strict 396; acute, intense 998. [OE scearp]

SCHARPLY adv. severely, sternly 1326. [f.prec.]

SCHE pron. she 60,79,82,83,84,86 &c.; SCHEE 592; SHE 650. [OE hēo, hīo (or acc. hie); see Vachek, Brno Studies in English, iv (1964), 21-29] See HEO (and for obl. cases).

SCHEDE v. imp. sg. phr. ~ out (of prayers) pour out (fig.) 553; SCHEED pour out, spill (fig.) 802; p.p. ISCHAD phr. ~ out spilt 51. [OE sc(e)ādan]

SCHEP n. sheep 921; SCHKEEP sheep (as figure of the soul needing the guidance of the Good Shepherd (see next)) 1141. [OE scāp, A scēp]

SCHEPERDE n. shepherd (fig.), Christ the Good Shepherd 1142; pl.

SCHEPERDYS shepherds 640. [OE scēphirde]

SCHEREÞURSDAY n. the day before Christ's crucifixion, i.e. Maundy Thursday 832 (see n.). [ON skærr pure + OE þunresdæg]

SCHERYNGGE n. phr. on ~ (of a lamb) being shorn (of its wool) 921.

[OE sceran]

SCHETTE v. pr. sub. 2sg. enclose, confine 1262. [OE scyttan, K scettan]

SCHEWE v. be the means of giving an intimation of 210; indicate, display 362; SCHEWEN offer 245; reveal, manifest to 1464; pt. ind. 3sg.

SCHEWEDE proved, demonstrated 709; p.p. ISCHEWD offered 406;

YSCHewed revealed, demonstrated 1183. [OE sceawian]

SCHYNEÞ v. pr. ind. 3sg. phr. ~ on hem shines on them (fig.) 1395; pr.p.

SCHYNYNGE radiant 1390. [OE scīnan]

SCHYNYNGGE n. spiritual radiance 340,669. [f.prec.]

SCHIP n. ship 1219. [OE scip]

SCHOLDE(ST) See SCHAL

SCHORTE a. phr. in ~ wordes briefly, concisely 1476. [OE sc(e)ort]

SCHORTLY adv. "to speak briefly" 394; concisely, in few words 571.

[f.prec.]

SCHOST See SCHAL

SCHREWES n.pl. villains, evil people 942. [app. OE screawa, shrew]

SCHRYFTE n. confession 391. [OE scrift]

SCHUCH See SUCH

SCHUL, SCHULDE(ST) See SCHAL

SCHULDRE n. shoulder 949. [OE sculdor]

SCHULLE See SCHAL

SCHURGES n.pl. whips 927. [AF escurge]

SCORN n. phr. haue ~ of despise, be repelled by, contemn 89; SKORN phr. low hym to ~ 117 (see LE33E); phr. hadde, haue ~ of 261,512,1257.

[eME skarn, aphetic form of OF escarn; -o- unexplained] See SKORNE, SKORNERE.

SCRIPTURE n. phr. holy ~ the Bible, Holy Writ 213,216,322,951,1251; pl.

SCRIPTURES passages from the Bible 209. [L scriptura]

SECHYp See SEKE

SECUNDE n. the second (one), the other 455. [F second, L secundus]

SEE v. see 526,697; look at, behold 930,1040; pr.ind.2sg. SYKST see 948; perceive, understand 1407; SIKST see 996,998; 3pl. SEE 515; SEE pr.sub.2sg. SEE observe, "catch" (sb.) in some reprehensible action 659; pr.p. SEINGGE perceiving, apprehending 669; pt.ind.lsg. SAW saw (fig.), knew of 248; 3sg. SAY observed 258; SAW 258; SEY3 saw 1041; p.p. SEYEN seen, perceived 1449,1450; SEYN 1454; SEYE 1457,1459,1460. [OE seon, sihp, se(a)h, p.p. segen] See ISEE.

SEE n. sea 549. [OE sæ]

SEEM n. seam 954. [OE seam]

SEYE v. phr. pat is to ~ that is, namely 14,557,1158; say 32,717,776, 1026; assert, claim 1403; SAY say 561,1401; SEYN assert 745; SEY tell 1296; SAYN assert 1436; infl.inf. TO SEYN phr. pat is ~

223,276,437,445,586,672 &c.; TO SAYN phr. þat is ~ 300; pr.ind.lsg. SAY say 66,274; tell 1078; SEY 284; SEIE phr. I ~ (introducing a repeated phr. in a new context) 480; SEYE say 1180; phr. I ~ 1333; 2sg. SEIST suggest, make the point (that) 239,939; SEYST say 720; ask 825; 3sg. SEIþ says (introducing direct speech) 11,17,18,348,354, 536 &c.; (introducing indirect speech) 334; SEYþ (direct) 46,685,750, 759,786,880 &c.; reports, tells 1007; SEYD 177,448 (see Introd., p. SEYT (direct) 322,934,950,1157; phr. as hoo ~ as if to say 1001; reports 1048; SAY3T (direct) 561; SAYþ reports 990; SAIþ (of a promise) gives, utters 1461; 3pl. SEYN claim 192,198,566; pr.sub.3sg. SEYE say (indirect) 805; 3pl. SEYE phr. ~ soop tell the truth 199; pr.p. SEYINGE saying 656; SEYINGGE 664; imp.sg. SEY say (introducing direct speech) 596,632,641,986; (with direct obj.) 984; pt.ind.lsg. SEYDE mentioned, said above 431,1163,1330; SAYDE 535; 2sg. SEYDEST said (with direct obj.) 985; (direct speech) 1055,1059; 3sg. SAYDE spoke 271; SEYDE said (direct speech) 675,710,715,1002; (direct obj.) 708,777; 3pl. SEYDE (direct speech) 791; p.p. SAYD mentioned 68; phr. it may be ~ it is appropriate to say (direct speech) 520; YSEYD held (to be) 476; (of orison) said, pronounced 873; ISEYD phr. it is ~ þat it is the generally held opinion that 662; said (direct obj.) 778,787; SEYD phr. it is ~ (introducing direct quot.) 1340; spoken, voiced openly 1435.

[OE secgan; sægde]

SEYEN, SEY3, SEYN See SEIE

SEYNT a. saint (in quasi-nominal usage, prefixed to the name of a canonized person): spec. ~Ihon 413,417,853,990,1000,1002; ~Gregory 561; SEIN 627. [OF seint]

SEYNT n. saint, canonized person 536. [f.prec.]

SEIST, SEYST, SEYT, SEIþ, SEYþ See SEYE

SEKE v. search for 686; pr.ind.3pl. SECHYþ try to find 329. [OE secan]

SELF n. phr. myn owne ~ (pronominal notion expressed nominally) myself, in person 1464. [OE self] See HEMSELF, HERESELF, HYMSELF, MYSELF, þYSELF, VS-SELF.

SELUER n. silver (as valuable possession, coin) 112,1263. [OE seolfor]

SEME v. appear (falsely) to be 260; appear (to be) 738,1258; pr.ind.3sg. SEMEþ appears 319,882,886,1106; pr.sub.3sg. SEME 315; pt.ind.3sg.

SEMEDE appeared 265; 3pl. SEMEDE 255; p.p. SEMED 262. [ON sóma "befit", pt.sub. sómdi, influenced by sóma "honour"]

SENNES See SUNNE (n.²)

SENTENCE n. passage (from the Scriptures) 218; quoted saying, apophthegm 712; judgement 946,1399,1409. [F sentence]

SEPULCRE n. the cave in which Christ was buried 1036,1038,1042,1043; tomb (as figure of the human body) 1332. [OF sepulcre]

SERUAUNT n. servant (opposed to master) 619; servant (fig.) 917; pl.

SERUAUNS those who act in the service of God 493,1280. [F servant]

SERUE v.imp.sg. render obedient service to (God), worship 323; pt.ind.3sg.

SERUYDE waited (at table) 794. [OF servir]

SERUISABLE a. helpful, ready to do service 680. [OF servisable]

SERUISE n. phr. in Godes ~ performing the duties appropriate to the service of God 224; the act of serving, helping 466; phr. doe ... ~ help 630; SERUYSE 573. [OF servise]

SERVITUTE n. thralldom, lack of spiritual freedom 1303. [OF servitute]

SETTEP v.pr.ind.3pl. phr. ~ handes on seize violently 895; imp.sg. SETE phr. ~ byn egen on look at 734; p.p. ISET phr. ~ afuyre, aviere 127, 607 (see AFUYRE); fixed 1259; SET phr. ~ aviere 900; caused to be centred on 1408. [OE settan]

SEPPE See SOPPE

SHE See SCHE

SYDE n. side 409,410,663,663,1364,1364 &c.; side of the body, flank 1006; phr. on þat oþer ~ on the other hand, conversely 1232; SIDE 542.

[OE side]

SIGNE n. in phr. ~ of þe cros mark, device 98; token, indication 791,948.

[F signe]

SIGNEFIE v. symbolize, represent 362. [F signifier]

SI33YNGGE v.pr.p. phr. ~ to sighing for (fig.), aspiring to 87;

SY33YNGGE sighing 175; imp.sg. SI33E sigh 101; pt.ind.3sg. SI33YDE sighed 715. (n.b. the notion of "with grief" is implied in all instances except l.87.) [ME sizen, back-formation on sizte, pt. of sichen, siken; see SIKYNGGE]

SI33YNGGE n. sighing, grief 547,1052; pl. SI33YNGGES sighs 735. [f.prec.]

SI3TE n. vision, eyes 100; phr. i þe ~ of God in God's eyes 1320; SI3T phr. to þe ~of within the vision of, to the presence of 1327; phr. in ~ to look upon 1373; vision, view 1446,1465; phr. into his ... ~ into his presence 1483. [OE ge-siht]

SYK a. ill 187; in an unhealthy condition 243; SYKE mentally weak, unsophisticated 1170; pl. (in absol. usage) SYKE those suffering from illness 142. [OE sēoc]

SIKER a. confident, feeling secure 192,205; certain 926; SYKER phr. ymaad ~ reassured, given a sense of security 719; certain 939. [OE sicor]

SIKYNGGE n. sighing (for grief) 1075; SYKYNGGE 1302. [OE sīcan v.]

SYKNESSE n. illness, ill-health 224,230,234,237,241; (fig.) spiritual disease 373; SIKNESSE (fig.) spiritual illness 231; malady, disease 269; ill-health 270,1441. [f.a.; see SYK]

SIKST, SYKST. See SEE

SILENCE n. abstinence from speech 257. [OF silence]

SYMPLE a. humble 979. [OF simple]

SIMPLENESSE n. innocence 341,363. [f.prec.]

SYNFUL a. involving sin 227; wicked, corrupt 252,746,752,759,1214; SYNNEFUL 511,841,1190. [f.n.; see SUNNE]

SYNGE v. sing 62; pr.p. SYNGYNGGE singing 61,1044; SYNGYNGE 640. [OE singan]

SINGULER a. one's own personal, special 1484. [OF singular]

SYNNE(S) See SUNNE (n.²)

SYNNEFUL See SYNFUL

SYNNERE n. sinner 727. [f.v., ME sinnen, < OE syngian]

SISTER. See SUSTER.

SYT v.pr.ind.3sg. sits, is seated 726,798; SIT occupies (the seat)(as judge) 945; pr.p. SYTTYNGGE being seated 86; seated 689; SITTYNGGE seated, mounted (on) 826; seated 1042; pt.ind.3sg. SAAT sat 264,470; 3pl. SAAT were seated 794. [OE sittan]

SKYLFUL a. just, proper 125; SKILFUL appropriate, reasonable 282;
SKYLEFUL proper 489. [f.n., ON skil]

SKORN See SCORN

SKORNE v.pr.sub.3sg. mock 805; p.p. YSKORNED taunted 203. [eME scarne,
 aphetic form of OF escarnir; see SCORN]

SKORNERE n. one who scoffs at, contemns 981. [f.prec.]

SLE See SLEN

SLEEP See SLEP

SLEERE n. killer 980; that which destroys, puts an end to 1312.
 [f.v.; see SLEN]

SLEKþE n. ruse, cunning stratagem 1286 (see n.). [eME slēþ, < ON slóǫð]

SLEN v. kill 117,176,906; SLE 1139; pt.ind.3sg. SLOW struck down 121.
 [OE slēan]

SLEP n. sleep 82,107,203,217,218,220 &c.; (quasi-personified) 105,216; phr.
laste ~ death 270,1323; sloth, sluggishness 276; SLEEP 260,1091.
 [OE slæp, slēp]

SLEPE v. rest, repose 865; pr.ind.3sg. SLEPP 850; pr.sub.2sg. SLEPE
sleep 889. [OE slæpan, slēpan]

SLOW (v.) See SLEN

SLOW a. lazy, dilatory (in spiritual matters) 508,510; SLOW3 511.
 [OE slaw]

SMAL a. slender 604; comp. SMALLERE of lesser dimensions 388. [OE smæl]

SMARTE a. painful, severe 973. [OE smeart]

SMEL n. perfume, odour 730. [f.next.]

SMELLEþ v.pr.ind.1pl. perceive as if by smell, suspect, have an inkling of
 229; pr.p. SMYLLYNGGE giving out a perfume 1039. (see SWETE adv.).
 [OE *smiellan, *smyllan]

SMYTE v. phr. ~ batayl aȝens fight, engage in a struggle against 253;
pr.ind.3sg. SMYT strikes 759; delivers, imposes 1409; pr.sub.2sg.
SMYTE lash (fig.) 454; phr. ~of cut, strike off 904; 3sg. SMYTE phr.
~of spoil, interfere with 1091 (see n.); pr.p. SMYTYNGGE sending,
 causing to penetrate into 35 (see n.); imp.sg. SMYT beat 101; pt.ind.

3sg. SMOT beat, struck (fig.) 690; phr. ~ adoun struck down, destroyed 1185; p.p. ISMYTE struck, pierced (fig.) 518; YSMETE (of a disease) stricken, affected (with) 747; YSMYTE belaboured, assaulted 1123.
[OE smītan]

SMOKEDE v.pt.ind.3pl. phr. ~ vp billowed up like smoke (fig.) 1164 (see n.)
[OE smocian]

SMOT See SMYTE

SO adv., conj. so 55,183,186,230,254,262 &c.; phr. whan it ~ is þat when it is the case that 71; therefore 78,197,516; phr. in ~ muche þat 161, 202,251 (see MUCHE adv.); thus 168,367,757 (2nd); to such an extent 212; in such a way 214,439,1113; such a 264; phr. rith, ry/ist~ 371,382,389,396 (see RYTH); in the same way 378,385,393,775; phr. not ~ þu not in your case 480; phr. ~ þat (i) to the end that 494; (ii) with the result that 1121; phr. ~ forþ 818,1110 (see FORÞ); SOO thus 105; therefore 594. [OE swā]

SOBBYNGGE n. sobbing, sobs 997,1052,1060,1075. [f.v., ME sobben, poss. of L Du. origin (cf. W Fris. sobje, Du. dial. sabben "to suck")]

SODEYN a. speedy, immediate 121. [AF sodein]

SODEYNLICHE adv. all of a sudden 106; SODEYNLY without warning 1187.
[f.prec.]

SOERTE n. assurance, relief from anxiety 180; SOURTEE certitude 1299; SURTEE 1309; peace of mind 1388,1444. [OF s(e)urte]

SOFTE a. (of voys) gentle, not harsh 714; (of wedur) mild, free from storms 1218. [OE sōft(e)]

SOFTLY adv. tenderly, gently 728,1023. [f.prec.]

SOLAS n. consolation 419; pl. SOLACES pleasures 259. [OF solas]

SOLYTARYE a. pertaining to, proper to a recluse 7; SOLITARYE 9.
[L sōlitārius]

SOLLENNELY adv. solemnly 945. [f.a., ME solen(ne) < OF solenne, adaptation of L sōl-, sollennis, var. of sollemnis (whence NE solemn)]

SOMME See SUM (pron.)

SONE n. son 317,333,614,651,989,1000 &c.; phr. Godys ~ Christ 600; spec. the second person of the Trinity 604,696,699,1457,1457; as term of

affectionate address 749,777; pl. SONES 305. [OE sunu]

SONE adv. without delay 1081. [OE sōna]

SONG n. song 62. [OE sang]

SOO See SO

SOOP n. the truth 199 (see SEYE). [OE sōp] See also FORSOPE.

SOOPFASTNESSE n. truth 601. [f.a., OE sōpfæst]

SOOPLY adv. indeed, assuredly 1228; SOPLY with truth 1340. [f.a.; see SOP]

SOPER n. supper: spec. the Last Supper 832,839. [OF soper]

SORY a. sad, distressed 543,963,963,1046. [OE sarig]

SORWE n. grief, sadness 90,182,226,419,548,623 &c.; phr. be more ~ is it is yet more distressing (that) 222; phr. be to ~ to (sb.) be a source of grief to (sb.) 1292. [OE sorg]

SOP a. true 647,677,1381. [OE sōp]

SOPLY See SOOPLY

SOPPE conj. seeing that, since 461,531; SEPPE 522,532,963,965.
[reduced form of OE seoppan]

SOULE n. soul, spirit 13,220,231,280,283,346 &c.; SOWLE 639,730,754.
[OE sāwol]

SOUNDE a. healthy 1109; SOUND in phr. saaf and~ (with quasi-adv, force) undamaged 1219. [eME sūnd < OE gesund]

SOURTEE See SOERTE

SPAK(E) See SPEKE

SPAREN v. allow to live 117; pr.ind.3pl. SPARE phr. ~to forbear, abstain from 193. [OE sparian]

SPATELYNGGE n. spittle 910; SPATELYNGE 938. [f.v., OE spātlian]

SPECIAL a. affecting one particular person 94,1159; exceeding in character what is common, usual 143; marked off from others, having a distinct, spec. intimate character 788 (see n.) [OF especial]

SPECIALLY adv. particularly 214; expressly 573. [f.prec.]

SPECTACLE n. display 423; sight, thing presented to the public gaze as object of admiration 948. [OF spectacle]

SPEKE v.intrans. phr. ~ wit converse with 92; phr. forto ~ of to mention 793; talk 1018,1060; infl.inf. TO SPEKEN phr. as ~ of mentioning, on the subject of 581; pr.ind.3sg. SPEKEþ phr. ~ of mentions 507,952; SPEKþ 1466; pt.ind.3sg. SPAKE phr. ~ of mentioned 535; SPAK 772; pt.sub.3sg. SPAKE might speak 1021; p.p. SPOKEN phr. ~ of mentioned 572,1497; v.trans.inf. SPEKE utter 93,474; p.p. SPOKEN uttered 184.
[OE sp(r)ecan, sp(r)æc, sp(r)ecen]

SPEKYNGGE n. speech, conversation 82,1166. [f.prec.]

SPENDE v. occupy, employ 79. [OE -spendan]

SPERE n. spear 1006. [OE spere]

SPICE n. sort, kind 307; pl. SPICES 296. [OF espice]

SPILD v.p.p. lost, destroyed 157; allowed to fall to the earth 888.
[OE spillan]

SPYRYT n. phr. þe wyckede ~ the Devil 129; SPIRIT in phr. þe ~ of lecherie demon, evil supernatural force 173; courage 271; soul, incorporeal being (opposed to flehs) 383; phr. in ~ spiritually 428; heart (fig.), seat of emotions 976; ardour 1054; pl. SPIRITES demons 1335; souls 1344. [AF (e)spirit]

SPIRITUAL a. of, pertaining to the soul 347,406,480,504,510,557 &c.
[OF spirituel]

SPIRITUALTÉ n. condition of being spiritual, (attachment to) the things of the spirit 505. [OF (e)spiritualté]

SPYTOUS a. cruel, bitter 980. [aphetic form of OF despitous]

SPOKEN See SPEKE

SPOUSE n. husband (fig.), Christ in relation to a woman of religion 37, 105,701,919; wife (fig.) 312,317; s.sg. SPOUSES 802. [OF sp(o)use]

SPRANG See SPRYNGE

SPREED v.imp.sg. phr. ~ aboute distribute, lay out 538; p.p. YSPRAD phr. ~ abrood having the arms stretched out 404; SPRAD phr. ~ abrood stretched out 956. [OE -sprædan]

SPRYNGE v. phr. ~ out of grow from (fig.) 1479; pr.ind.3sg. SPRYNKT phr. ~ out of has its origins in 1467; pr.sub.3pl. SPRYNGGE 295; pt.ind.3sg. SPRANG phr. ~ out was born (fig.) 622. [OE springan]

STAAT See STAT

STABLE a. permanent, unchanging 1092. [OF (e)stable]

STAF n. staff (as weapon), club 902. [OE stæf]

STALLE n. manger 635. [OE steall]

STAND, STANDEST, STANDEþ, STANT See STONDE

STAT n. condition 250,1094; STAAT (exalted) nature 1434. [OF estat]

STEDFAST a. unshakeable, resolute 833,981; STUDEFAST 1090; STEDFASTE 1270. [OE stede-, stydefæst]

STEDFASTLY adv. with firm resolve 733. [f.prec.]

STEDFASTNESSE n. constancy 1299. [as.prec.]

STEE v.pr.sub.2sg. phr. ~vp ascend 424; imp.sg. STEE phr. ~vp climb up, ascend 615. [OE stīgan, reformed after OE wreōn]

STEYNED v.p.p. ornamented (with coloured designs, &c.) 327. [aphetic form of OF desteign-, stem of desteindre]

STELE v.imp.sg. phr. ~forþ advance surreptitiously 726. [OE stelan]

STENCH n. foul smell (fig.) 197; evil-smelling properties 320,1152; foul smell (lit) 1339,1371; STENC 588 (see n.). [OE stenc]

STENED v.p.p. put to death by pelting with stones (fig.) 508. [OE stænan]

STERYNGE n. incitement, instigation 155; STYRYNGE 1165; STYRYNGGE 1166. [f.v.; see STYRE]

STERRES n.pl. stars 40. [OE steorra]

STERTE v.pt.ind.3sg. rushed, hastened 651. [OE *steortian, *styrtan]

STYCKE n. stick 1333. [OE sticca]

STILLE adv. in phr. stand ~ motionless, without changing place 733; (implying continuation) now as before, yet 740,865,874. [OE stille]

STYNGYNGE pr.p.a. foul-smelling 114; STYNGYNGGE foul-smelling (fig.), disgusting 318. [OE stincan; see l. 114 n.] See next.

STYNKYNDE pr.p.a. fou(-smelling), disgusting 149,190,380,517,937,1164 &c.; foul-smelling 509. [as prec.]

STYRE v. incite, stimulate, induce 422,1197; STIRE 676; STYRYE stimulate, prompt 1480; pr.sub.3sg. STYRE incite 109; p.p. STYRED stimulated, excited 108; ISTERYD 765; STERYD 1097; aroused, incited to evil 1150. [OE styrian, K sterian]

STYRYNG(G)E See STERYNGGE

STOLE n. long robe (fig.) 1349. [L stola]

STOMAC n. stomach 233,244,270. [OF (e)stomac]

STONDE v. stand 995; pr.ind.2sg. STANDEST remain motionless 887; 3sg. STANT stands 923,946; 3pl. STONDEþ stand 966,989; STANDEþ 1372; imp.sg. STAND phr. ~ stille remain motionless (fig.), persist (in some course of action) 733; STOND stand 835; STONDE 1398; pt.ind.3sg. STOOD remained motionless (opposed to "paced about") 265; stood, was standing 265. [OE stondan, standan; stōd]

STONES See STOON

STONY a. hard (fig.), unfeeling 1068. [OE stanig]

STOOD See STONDE

STOON n. large rock, boulder 1013,1041; pl. STONES gems 113. [OE stan]

STOORHOUS n. storehouse (fig.), abundant source 1273. [eME stor, aphetic form of astor(e) < OF estor + OE hūs]

STRAUNGE a. adventitious, not intimately concerned with what is going on 966; distant, cold in demeanour 1072. [OF estrange]

STRAUNGELY adv. in an odd manner, such as to excite surprise 999. [f.prec.]

STRECCH v. exert to the utmost 78. [OE streccan]

STREYNEþ v.pr.ind.3sg. presses, clasps tightly 1025; 3pl. STREYNEþ constrict, bind 897. [OF estrein-, stem of estreindre]

STREYT a. strict, not exceeding what is prescribed 386; comp. STREYTERE stricter, more rigorous 135. [OF estreit]

STREYTNESSE n. poverty, privation, straitened condition 314. [f.prec.]

STRENGþE n. power of action 84; STRENKþE moral fortitude 1054; STRENCþE 1446. [OE strengþu]

STRYF n. contention, discord 769. [OF estریف]

STUDEFAST See STEDEFAST

STUDEP v.pr.ind.3sg. phr. ~... on meditates on, applies the mind to 12.
[aphetic form of OF estudier]

SUCH a. such, of the type referred to 135; SCHUCH phr. ~ a of the appropriate type 19; SWYCH 328; phr. ~ maner 557 (see MANER); phr. ~a (emphasizing) so great, eminent a 833; SWICH 345,346,359; SWICH 718; phr. ~... as the ... who 1063; pl. SWICHE phr. ~... as those ... which 162; of the type referred to 267,309,398,514,1089,1090; SWICHE 202; phr. ~... bat (intensive) so great, resplendent ..., that 653; SWICHE 436; SWYCH 581; SUCHE 1166,1177. [OE swilc, WS. swylc]

SUFFISE v. phr. ~ to be enough for, satisfy 818; pt.ind.3sg. SUFFISCED was enough 172. [OF suffis-, pr. stem of suffire]

SUFFRE v. endure, undergo 232; endure, tolerate 898,926,1187; allow 927; pr.p. SUFFRYNGGE undergoing, submitting to 942; imp.sg. SUFFRE submit patiently, hold out 271,272; allow 814; endure 901; pt.ind.2sg. SUFFREDEST underwent 1175; 3sg. SUFFREDE 182; p.p. YSUFFRED allowed 1109; SUFFRED 1376. [AF suffrer]

SUGGESTIOUN n. tempting, incitement to evil 156; pl. SUGGESTIOUNS temptings 211. [OF suggestioun]

SUK v.imp.sg. suck 868,887; SUKE lick 1032. [OE sūcan, *suc(i)an]

SUM a. (denoting unspecificity) one or other 217,218,530; phr. ~ party(e) a certain (unspecified) portion 571,634,864; phr. at ~ tyme 738,1301 (see TYME). [OE sum]

SUM pron. a certain portion 1009; pl. SOMME unspecified number of persons 1105,1105; SUMME 1389,1389,1390,1391,1391. [as prec.]

SUMDEL adv. slightly, to some extent 193. [OE sum + dǣl; cf. OE sume dǣle]

SUMTYME adv. in former times 111; once 154; phr. ~... oþerwyle now ... now 167; at times, sometimes 203,1156; SUMME-TYME in former times 562. [OE sum + tīma]

SUMWHAT n. a certain (unspecified) amount 374,570,837. [OE sum + hwæt pron.]

SUMWHAT adv. to a certain extent, a little 625. [as prec.]

SUNNE n.¹ sun 39,963. [OE sunne]

SUNNE n.² sin 194,913; SYNNE 197,276,292,368,373,373 &c.; phr. in~ in a sinful condition 542; pl. SENNES sins 718; SYNNES 750,752,759,773,777,780 &c. [OE synn]

SUPERFLUITES n.pl. things that are in excess of what is necessary, dispensable particles 385; (fig.) 386. [OF superfluite]

SUFLE a. pliable, yielding 381. [OF sup(p)le]

SUPPOSE v.pr.ind.lsg. phr. I ~, may I should imagine, not 824; imp.sg.

SUPPOSE assume (for the purpose of tracing the consequences) 1266.

[OF supposer]

SUR a. certain, firm 289. [OF sur]

SURLICHE adv. safely, securely 219. [f.prec.]

SURNEE See SOERTE

SUSPECIOUN n. suspicion, mistrust 1440. [AF suspecioun]

SUSPEKT a. deserving suspicion, distrust 191; phr. hold (sthg.) ~ do not place your trust in (sthg.) 206. [L suspectus]

SUSTEYNNYNGGE v.pr.p. preserving, supporting 1451. [AF sustein-, pr.stem of sustenir]

SUSTER n. sister (vec., as form of address) 150,205,284,322,359,422 &c.;

SISTER 472; pl. SUSTREN sisters 464,572. [OE sweostor, swustor;

ON systir]

SUTTYLLY adv. cleverly, ingeniously 435. [f.a., OF sutil]

SUTTILTE n. skilful assiduity 1030. [OF sutilté]

SWAST v.pr.ind.2sg. sweat 885. [OE swætan]

SWERD n. sword 902; (fig.) 998. [OE sweord]

SWETE a. having a pleasing smell, fragrant 35,1035; (fig.) 318; pleasing to the ear, melodious 61,714,1020; dear, beloved 182,584 (2nd),606,634,652,864 &c.; pleasing, agreeable 260,343,616; dear, precious,

prized 584 (1st), 789,888; pleasant to the taste (fig.) 1167; pleasing to the senses, esp. to the sight 1397; comp. SWETTERE sweeter to the taste, smell 40; more agreeable to the spirit 503; more pleasing to the ear 1049. [OE swēte]

SWETE adv. phr. ≈ smyllyngge having a pleasant, fragrant odour 1038. [as prec.]

SWETLY adv. lovingly 821,1033. [f. as prec.]

SWETNESSE n. (spiritual) fragrance (fig.) 34; that which is sweet to the taste 41; that which is spiritually pleasing, appetizing 578,802, 857,1469; grace, graciousness 606,853,975,1243; delight 1169; pleasing savour (fig.) 1199. [OE swētnes]

SWICH(E), SWHYCH(E), SWYCH(E), SWICH(E) See SUCH

SWOLEWODE v.pt.ind.3sg. phr. ≈ in swallowed up 1184. [OE swelgan]

TAKE v. take to oneself, assume 18,18; take to eat, consume 90; phr. ≈ he(e)de 164,284,613 (see HEDE); arrogate, assume 1204; (of "vengeance" exact 1358; TAKEN hand over, give up 76; (refl.) betake oneself, apply oneself 193; pr.ind.3sg. TAKÞ exacts 940; phr. ≈ heede 969 (see HEDE); phr. ≈ no reward of 971 (see REWARD); 1pl. TAKE phr. ≈ hede 232 (see HEDE); TAKEÞ acquire 373; pr.sub.2sg. TAKE phr. ≈ heede 456 (see HEDE); phr. ≈ consideracioun 1102 (see CONSIDERACIOUN); 3sg. TAKE regard, reckon 80; take to eat, consume 90; phr. ≈ hede 239 (see HEDE); cause to go 877; imp.sg. TAK phr. ≈ he(e)de, hied 10,450, 544,617,705,797 &c. (see HEDE); phr. ≈ tent 923 (see TENT); take to oneself, adopt (fig.) 1001; TAAK phr. ≈ heede 639 (see HEDE); phr. ≈ ... kep 849 (see KEP); pt.ind.3sg. TOOK phr. ≈ hede 250 (see HEDE); (refl.) phr. ≈ hym to gave himself over habitually to, adopted as a habit 257; obtained, received 609; phr. ≈ vpon Hym assumed, made His own 879; TOOKE took up (for a specific purpose) 795; p.p. TAKE phr. ≈ wit seized by, fallen prey to (fig.) 242; (refl.) adopted as a way of life 303,457; phr. ≈ out of removed from 371; entrusted 421; ITAKE phr. ≈ out of removed, dug up from 370; entrusted 484,497; removed, subtracted 486; assigned 524; seized, captured (650) (see n.); caught, apprehended 706; brought, caused to go 919; adopted, taken over to oneself 982; brought, caused to be 1338; phr. ≈ away taken

away, removed 1425; phr. to be given, entrusted to you 1489.

[1 OE tacan; tōc < ON taka]

TALE n. phr. pis ~ the above narrative 677. [OE talū]

TALKYNGGE n. discourse, speaking 823,1020. [f.v., ME talk(i)en, deriv. with k-suffix of base *tal-; cf. "tale", "tell"]

TARVE v.refl.imp.sg. delay, hang back 1008. [obscure; poss. < OE tergan, *tærgan, "vex, harass"]

TASTE n. taste, savour (fig.) 577; TAST 1199. [OF tast]

TECHYNGGE v.pr.p. showing, demonstrating 703; p.p. ITAU3T instructed 1124; taught, shown (by experience) 1345. [OE tæcan]

TECHYNGGE n. phr. holy ~ the Scriptures 217. [f.prec.]

TEEP See TEP

TEYLYS n.pl. tiles, i.e. the roof 748. [OE tigele]

TELLE v. tell, recount 571,648; describe 1254; pr.ind.3sg. TELLEþ reports 707; imp.sg. TEL tell 855; inform 1079; p.p. ITOLD recounted, informed 570; TOLD fitly described 751. [OE tellan]

TEMPERAL a. worldly, not spiritual 515. [L temporalis]

TEMPEST n. violent storm at sea 1220; tempest (fig.), violent assault 1224,1227; furious storm (fig.) 1357. [OF tempeste]

TEMPLE n. spec. the synagogue at Jerusalem 684,690,713. [OE temp(e)l < L templum; F temple]

TEMPRE v.pr.sub.3sg. allay, mitigate 1309. [OE temprian < L temperare; OF temprer]

TEMPRURE n. temperance, moderation 344. [OF tempreure]

TEMPTACIOUN n. temptation (fig.), a testing, trial 49,51; enticement, allurement to evil 71,128,135,186,382,1224 &c.; pl. TEMPTACIOUNS 169,390; TEMPTACIONS 549. [OF temptaciun]

TEMPTED See ITEMPTED

TEMPTOUR n. spec., phr. be, by ~ the Devil 107,123,133,157. [OF *tempteor]

TENDRE a. sweet, dearly-beloved, precious 637,789,897,998,1007.

[F tendre]

TENDRELY adv. lovingly, with tender feeling 414. [f.prec.]

TENDRENESSE n. tenderness, sensitiveness 676. [as prec.]

TENT n. phr. tak ~ notice, pay attention 923. [aphetic form of OF atente]

TENTY a. earnest, assiduous 23. [aphetic form of OF en-, intentif]

TER See PER

TERYS n.pl. tears 91,123,553,727,734,789 &c.; TERES 687; TERIS 996.

[OE tēar]

TERRIBLE a. terrifying, awe-inspiring 1357,1395. [F terrible]

TESTAMENT n. legacy, willing of property after death (fig.) 417.

[L testamentum]

TETYS n.pl. teats 405. [OF tete; cf. OE titt]

TEP n.pl. teeth 804; TEEP 1372. [OE tōþ; pl. tēþ]

THORNES n.pl. thorns 929; þORNES 933 (see COROUNE n.). [OE þorn]

TYME n. phr. for a ~ for a little while 180; period of existence 429; period 491; phr. many ~ frequently 599; moment, occasion 660,681; phr. ~ tocomynge, þat is to comene the future 719,1268; phr. at sum ~ occasionally 738,1301. [OE tīma] See SUMTYME

TYMPANE n. timbrel, sort of tambourine 60. [OF tympan, L tympanum]

TYRAUNT n. oppressive, despotic judge 115 (see 1.112 n.); TIRAUNT (fig.) that which exercises an oppressive power over one 268.

[OF tyrant]

TO prep. (frequ. a lit. translation of L ad); various verbal constructions:

- a) following verbs of desiring, willing &c. 7,8 (2nd), 87,312,1455;
- b) phr. to ... ward(e) 12,480 (2nd), 650,765,1204 (see TO...WARD);
- c) introducing inf. (frequ. with sense "in order to") 14,20,48,50, 76 (1st), 76 (3rd) &c.; d) supplying the place of the dat., the referent being in the role of recipient of some thing or action 15 (1st), 23,76 (2nd), 84 (2nd), 98,133 (2nd) &c.; e) following verbs denoting a greater or lesser degree of compulsion, constraint 15 (2nd), 19,23,31,72 (2nd) 109 &c.; f) (of direction) as far as 34,349,589 (fig.); to (fig.) 217,397,398,519 (1st),659,706 &c.; to (lit.) 615, 628,683,783,783; towards, in the direction of 651,668; g) (of persons, indicating relation, status) as, to be 44,133 (3rd); h) following

various trans. verbs, introducing indirect obj. 74,74,75,115,129,133 (1st), &c.; absol., at end of clause 306,556 (2nd); j) constructions in which the sense of d. is blended with that of f. 194,257,303,415 (1st), 483 (2nd), 1004 &c.; absol., at end of clause 457; k) various miscellaneous sense: for 57,58; with 105; phr. low hym ~ skorn 116 (see LE33E); conducive to 245,245,1291,1292 (2nd); (expressing result) phr. ~ deye 508; (of motion) against, into contact with 636; phr. be ~ (sthg.) be a source of 1111 (3rd); (of time) as far as, until 1124; l) (in adverbial usage) expressing application 728; ii various absolute and adjectival constructions: a) (of relation) as regards, as far as ... is concerned 8 (1st),24,24,213,395,453 &c.; phr. as ~ 1129 (see AS); as 1495 (1st); b) following various predicative adjectives, denoting the relationship to their referent 84 (1st),163,255,310,383 (2nd),411 &c.; c) phr. abou(3)te ~ 391,974 (see ABOUTE); iii various nominal constructions: a) following nouns of inclination 171,350,376,376,480 (1st), 724 &c.; b) following various other nouns 93,93,226,431, 495 (1st), 678 &c.; c) (of time) to, until 501; TOO i h) absol., at end of clause 1400. [OE tō] See FORTO, INTO, PERTO, WHERTO.

TO adv. too, excessively 106,205,239,241,276,277 &c. [as prec.]

TOBERSTE v.intrans.pr.sub.3sg. shatter 50; TOBURSTE break (fig.) 965;
v.trans.pt.ind.3sg. TOBARST shattered, burst assunder (fig.) 1199.
[OE toberstan] See (ALTO)BERSTE.

TOBOLLEN v.p.p. exceedingly swollen up (with weeping) 994. [ME tobellen;
-bollen, prob. < OE belgan]

TOBREKE v.trans. utterly break (fig.) 1068; p.p. TOBROKE 1226.
[OE tobrecan] See ALTOBREKE, BREK.

TOBURSTE See TOBERSTE

TOCOMYNGGE pr.p.a. future, yet to come 719 (see n.). [f.v., eME tocumen]

TOFORE (prep.) See TOFORN

TOFORE adv. phr. longe ~ long ago, heretofore 623; on ahead 876; in front 1429. [OE tōforan]

TOFORHAND adv. previously 256. [next + hand]

TOFORN prep. i in precedence, preference to 21; ii in front of 58,266;
TOFORE i 280,621; ii 748,946,1055,1367; iii previously in time to 1102. [OE tōforan]

TOGYDERE adv. together, so as to be combined 339,414,749,1030,1169,1393; into a condition of unity 539; into a condition of proximity, companionship 616,961; at once, simultaneously 1350. [OE tōgædere] See ALTOGYDERE.

TOKIT v.p.p. cut up in pieces 955. [OE *toctytan]

TOLD See TELLE

TOO See TO (prep.)

TOOK(E) See TAKE

TORMENT See TURMENT

TOTERYþ v.pr.ind.3pl. lacerate, rend at 896; p.p. TOTORN 927.

[OE toteran]

TOUCHE v. touch, handle 1070,1076; imp.sg. TOUCHE 1066,1068.

[OF tuchier]

TOUCHYNGGE pr.p.prep. phr. as - regarding, on the subject of 401.

[f. prec.]

TOUCHYNGGE n. the act of touching 767. [as prec.]

TOUNGE n. tongue (fig.): phr. wit by ~ verbally 454; tongue (lit.) 888.

[OE tunge]

TOWAYLES n.pl. altar-cloths, communion-cloths 361. [OF toaille]

TO ... WARD prep.sep. towards 12,480,1204; TO...WARDE 650,765 (for senses see EGIPTEWARDE, GODWARD, HEMWARD, MEWARD). [OE tō weard]

TRAYTOUR See TREYTOUR

TRANQUILLITÉ n. serenity (of mind) 770,1444. [F tranquillité]

TRAUAYL n. (hard) work, exertion, toil 364,580,1312,1450; TRAUAYLE 390, 528,550,551,779,1225. [OF travail]

TRAUAYLE v. make the effort 146; work (hard) 816; pr.ind.3pl. TRAUAYLED labour 566; pt.ind.3sg. TRAUAYLEDE worked (hard) 465; p.p.

TRAUAYLED tormented, harassed 1122. [OF travail(i)er]

TRAWþ See DRAWE

TRECCHEROUS a. treacherous, perfidious 895. [OF trecherus]

TREES n.pl. trees 328. [OE trēo(w)]

TREYTOUR n. betrayer: spec. applied to Judas Iscariot 804; TRAYTOUR 843, 893, 895. [OF traitor, -ur, acc. of traitre]

TREMBLE v.pr.sub.2sg. quiver, shake with fear 964; 3sg. TREMBLE quake, shudder 964; pr.p. TREMLYNGGE shaking with fear 265. [F trembler; cf. pop. and med. L tremulāre]

TRESOOR n. treasure (fig.), that which is spiritually precious 25, 29; TRESOUR 55, 1261; one who is specially loved, held dear 1029; pl. TRESORES 856. [OF tesor]

TRESOURHOWS n. (fig.) that in which is reposed all one holds dear 1273. [prec. + OE hūs]

TREST n. confidence, trust 988; TRUST 1269. [prob. OE *tryst, K *trest]

TRETIȝ v.pr.ind.3sg. handles (lit.) 1034. [OF tretier]

TRETOURUSLY adv. treacherously 920. [f.a., OF traitreus]

TREWE a. in phr. þe ~ gospel the one true, truthful 590. [OE trēowe]

TREWELY adv. (emphasizing) indeed, truly 140, 811, 860, 1263; correctly, in accordance with the facts 1340; TRYWELY indeed 201. [OE trēowlice]

TRIBULACIOUN n. affliction, misery 396, 1438. [OF tribulacion]

TRYFLES n.pl. trivialities 309. [eME truf(f)le < OF truf(f)le]

TRYWELY See TREWELY

TROWE v. believe, suppose 1243; pr.ind.1sg. TROWE am sure 874; 2sg. TROWST suppose 714, 715; TROWEST 975. [OE trēow(i)an]

TRUST See TREST

TURMENT n. physical suffering, pain 160; mental suffering, anguish 182; the tortures of hell 1422; TORMENT pain, sufferings on the Cross 969. [OF torment, ONF turment]

TURMENTOURS n.pl. those who inflict torture, pain 941. [AF tormentour]

TURNE v.trans. phr. ~ away avert 821, 823; phr. ~ (sthg.) to(sb.) direct against, bring to bear upon 1408; pr.sub.3sg. TURNE phr. ~ aboute weigh up, ponder on 86 (see n.); (refl.) phr. ~ fro turn one's back on (fig.), give up 1190; pt.ind.3sg. TURNDE transformed 119; TURNDE 120; TURNYDE (refl.) phr. ~ to turned to face, directed the attention to 668; p.p. YTURNED transformed 1009; phr. ~ away fro removed, pulled

back from 1041; TURNED directed 1257; v.intrans. TURNE phr. ~ aȝen return (fig.) 1197; pr.ind.3sg. TURNED phr. ~ into turns aside and goes into 629; pt.ind.3sg. TURNEDDE phr. ~ aȝen to hymself turned in upon himself (fig.), became pensive 912. [OE tyrnan, turnian < L tornāre; cf. OF turner]

TWEYEN a. (absol.) phr. in ~ into two (parts) 299; TWEYE two 1367.

[OE twēgen masc.] See TWO.

TWELF a. twelve 683. [OE twelf]

TWO a. two 296,464,576,1398; (absol.) phr. in ~ into two (parts) 442,444; as n. two things, pair 451. [OE twā, fem. and neut. of twēgen] See TWEYEN.

PAN conj. than 40,84,102,117,159,233 &c.; PANNE 29; PEN 39. [OE panne, pænne]

PANK n. thanks, gratitude 1208. [OE panc]

PANKE v.imp.sg. give thanks to (sb.) 541; PONKE 832. [OE pancian, poncian]

PANKYNGGE n. thanksgiving, gratitude 1213. [f.prec.]

PANNE adv. thereupon, subsequently 98,167,180,602,634,695 &c.; in that case 225,534,1292; next, in addition 344; PENNE 349. [OE panne, pænne]

PANNE (conj.) See PAN

PANNYS See PENS

PAT pron.rel.indecl. i who 6,22,38,47,64,111 &c.; ii that, which 12,14,33,59,62,75 &c.; iii phr. w(h)ich(e) ~ which 124,142,482; (sep.) whic ... ~ which 133; who 248,574; iv whom 306,507,556,572,613,772 &c.; v phr. who ~ ... 18,778,1139 (see WHO); vi (with non-expression of antecedent) = he who, whoever 427; = those who 547.

[OE pæt, pron. demons., replacing pe]

PAT conj. that: i (forming compd.conjs.with conjs. or advs.) 13,83,106,136,196,240 &c. (see ALPOU3, ANAUNTER, BECAUSE, CAAS, 3IF, PEN, WHAN, WHER); (sep.) in phr. 3if or ~ if 308; ii (with clause of result) so that, in order that, in such a way that 13 (2nd), 35,66 (1st),79,239 (2nd),275 &c.; (spec.) after so, swiche 71,161,184,202,214,231

- (1st) &c.; iii (introd. subject or object clause) 23,60,66 (2nd),73, 74,94 &c.; iv (in absol. usage, introd. command) 92; v (forming compd. conjs. with preps.) for because 170,192 (see FOR); after ~ 378,486,570,683; vi when 271; vii phr. whider ~ euer 694 (cf. i, and see WHIDUR). [OE þæt]
- PAT pron.demons. i that 23,36,59 (2nd), 75 (1st), 89 (1st), 159 (1st) &c.; ii (with ellipsis of following rel.) that which 386,735,1086; pl. þo those 201,419,1477,1478; þoo 490,499,542,1259,1316,1364; þeo 540. [OE þæt, þā]
- PAT a.demons. i that 61,88,99,384,475,764 &c.; ii (in definitive usage, before on, ofer (q.v.)) the 281,282,410,465,465,465 &c.; pl. þeo those 485; þoo 492,572,621,834,897,989. [as prec.] See next.
- PAT adv.rel. to the extent that 834 (see n.). [adverbial use of þæt, rel. pron. (q.v.)]
- PE def.art.indecl. the 9,11,17,21,34,39 &c.; (placed before rel. pron. and a., which) 15,29,30,31,285,362 &c.; þo 228 (see n.), 708,1297. [1 OE þe, replacing se, sēo, þæt; see prec. (for þo see 1.228 n.)]
- PE adv.demon. (by) so much, on that account, the 340,381,383,763,1080, 1097. [OE þē, þȳ, inst. of þæt]
- PE pron.rel. which 1155 (see n.). [OE þe]
- PE (pron.2sg.) See þU
- PE (pron.3pl.) See þEY (pron.)
- PEF n. thief 654,662,896; þYEF 1004; pl. þEUES 651; þIEVES 955. [OE þīof, þeof]
- PEY pron.3pl. they 190,191,192,192,193,198 &c.; þE 563,1421; acc., prepl., dat. HEM 145,163,197,197,211,255 &c.; refl. HEM themselves 191,193, 199,498,499,506 &c. [ON þeir, OE him, heom] See HEMSELF, HEMWARD
- PEY conj. (with subj.) though 198; phr. as ~ as (would be the case) if 232,1180,1366,1412; even if 453; if 964,966; (in subordinate clause) phr. ~ it were a ... even a ... 1068; þEI3 even if 214; phr. as ~ 1211,1260; þEY3 phr. as ~ 233; though 804. [OE þē(a)h] See ALþEY, þOU3.
- þEN See þAN

PENKE v. phr. ~on. of (sthg.) occupy the mind with, meditate on (sthg.) 215,1018; consider, contemplate 411; pr.ind.3sg. ÞENKEÞ phr. ~on 12; pr.sub.2sg. ÞENKE think, have (sthg.) in the mind 131; pr.p. ÞENKYNDE phr. ~on 216; imp.sg. ÞENK consider 112; phr. ~as þeiȝ hold (yourself) to be, form a concept in the mind that 1260; p.p. ÞOUȝT conceived of 184,1434. [OE þencan, (ge-) þōht]

PENKYNGGE n. phr. in ~ (of) while, by meditating on 251,868. [f.prec.]

ÞENNE See ÞANNE

ÞENS adv. therefrom, out of that condition 1198; ÞANNYS from there 1427. [f. ME þenne, þanne + adv. g. suff. -es]

ÞEO (pron. & a.demons.) See ÞAT (pron. & a.demons.)

ÞEOSE See ÞIS (a.)

ÞER i adv. phr. (forming conj.) ~þat where 136,256,281,1261,1328; (unemphatic and introductory, preceding be &c.) 183,212,222,337,338,464 &c.; (inverted) 228; (preceding other ys.) 295,457,653; there, in that place 372,592,652,698,702,726 &c.; (in weakened sense, referring to what follows) in that case, respect 373,373; then 540,544,545; ÞERE in that place 1259; ii conj. where 256,635,747; TER i (unemphatic, inverted) there 1371 (see n.). [OE þær]

ÞERABOUTE adv. on, concerning that (matter) 79. [prec. + aboute prep. (q.v.); cf. OE þær abutan]

ÞERAFTER adv. accordingly, conformably thereto 705. [as prec. + after prep. (q.v.); cf. OE þær æfter]

ÞERE See ÞER

ÞERFORE adv. in consequence of that, for that reason 17,21,78,122,161,189 &c.; ÞERFOR 522. [as prec. + for(e), OE fore]

ÞERIN adv. in it 366; ÞRYN in that place 1005. [OE þærin]

ÞEROF See ÞROF

ÞERTO adv. to it 146; (denoting pertinence) to that matter 494,524. [OE þærtō]

ÞERVPPON adv. (of position) upon it 1042. [þer (q.v.) + vppon (see VPON)]

ÞERWIT adv. in addition to that 302; with it 347. [OE þærwip]

ÞEUES See ÞEF

ÞEWES n.pl. phr. goode ~ virtues 338. [OE þēaw]

ÞY poss.a.2sg. your:i (before cons.) 22,34,36,47,97,97 &c.; ii (before h) 755; þYN i (before vowels and h) 22,36,130,346,346,350 &c.; ii (before cons.) 108,398; ÞI i (before cons.) 349,456,589,636,641, 925 &c.; ii (before h) 1482. [OE þīn, reduced to eme þī before cons. exc. h] See ÞU; ÞYSELF

ÞYDER adv. phr. hyder and ~ 468 (see HYDER). [OE þider]

ÞYEF, ÞIEVES See ÞEF

ÞILKE a.demons. that, those (same), the 55,112,409,409,424,426 &c.; as pron.pl. the (very) ones 501,523; ÞYLKE 182,428,698,823. [þe + OE ilce]

ÞYNG n. thing, matter 460,1003,1296,1298; ÞYNGE 462; pl. ÞYNGES 12,162, 284,398,422,449 &c.; ÞYNG 21,254,1275,1450,1451; ÞYNGES 297 (see n.); ÞYNGGES 323,503,511,520,576,586 &c.; ÞYNGGES 586. [OE þing, sg. and pl.]

ÞIRLYD v.p.p. pierced 956; ÞIRLED 1070. [OE þyrlian]

ÞIS a.demons. this 6,8,29,50,52,80 &c.; (with referent in a preceding context) = that 771,777; ÞYS 14,18,48,186; ÞYSE 576; pl. ÞYSE these 208,284,309,422,626,704 &c.; in phr. ~ þre dayes over the period of (these) ... 686; ÞEOSE 271; ÞISE 323,451; ÞIS 1126 (see n.). [OE þis (neut.); for pl. see l.1126 n.]

ÞIS pron.demons. this (referring to a matter or statement mentioned or implied in the preceding context) 66,151,172,227,274,306 &c.; (referring to a thing or statement mentioned in the following context) 388,647; phr. after. -ur ~ after this (time), next, now 393,615,628,701,725; this person 662; phr. for al~ 740 (see FOR); pl. ÞYSE these things 54,344,423,771; these people 65,490,552,552, 552,553 &c.; ÞISE these people 64,195; these things 904,1306. [as prec.]

ÞYSELF pron.2sg. yourself 206,529. [þy (q.v.) + self (q.v.)]

ÞO adv.demons. then 173,1025,1087; ÞOO 668,1085,1147. [OE þā]

ÞO (def.art.) See ÞE (def.art.)

ÞO(O) (pron. & a.demons.) See ÞAT (pron. & a.demons.)

ÞONKE See ÞANKE

ÞORNES See THORNES

ÞOROU i prep. by means of 24; owing to 51; ÞOROUȝ owing to 155,156,916; (of motion) through (with ellipsis of v.) 396 (see MOT); (with v. expressed) 423,748; because, by virtue of 1117,1391,1392; by means of 1198; ÞORUȝ by 544; ÞOROW by means of 1301; ii adv. ÞOUȝR through, so as to penetrate 957 (see n.); ÞOROUȝ 998. (see RENNE).

[OE þurh, 1OE þuruh]

ÞOUȝ conj. (with subj.) though 805,877; even if 904,905; if 965.

[ON *þóh; cf. OE þē(a)h] See ALÞOUȝ, ÞEY conj.

ÞOUȝR See ÞOROU

ÞOUȝT n. thinking, mind 79,111; (opposed to "word", "deed") 100; heed, care 502; pl. ȝOUȝTES thoughts 588 (see n.); [OE þoht]

ÞOUȝT (v.) See ÞENKE

ÞOUNDER n. thunder 1186. [OE þunor (with epenthetic ð)]

ÞOUSAND n. a thousand people (used hyperbolically for a large number) 1115; (in quasi-a. usage) phr. ~ maner of a great many varieties 1286.

[OE þūsend]

ÞRAL n. slave, one in (spiritual) bondage 235. [1 OE þræll < ON þrǣll; cf. OE þrǣl]

ÞRAST v.imp.sg. press 636. [OE þrǣstan]

ÞRE a. three 585,645,685,686,1480,1491; (as n.) = three persons 793.

[OE þrēo]

ÞRETNEDE v.pt.ind.ȝsg. tried to influence (sb.) by menaces 116.

[OE þrēatnian]

ÞRYN See ÞERIN

ÞROF adv. (away) from them 486; of, at it 1284; ÞEROF for it 541; of it 775; out of them 868. [OE þær of]

ÞU pron.2sg. thou, you 9,21,25,37,38,45 &c.; þE 453 (see n.); acc.. prepl. þE thee, you 23,24,(24),44,45,105 &c.; refl. þE thyself, yourself 25,98,151,285,308,325 &c.; dat. þE to, of thee, you 210,406 (2nd),571 624,705,738 &c. [OE þū, þē] See þY, þYSELF

PURSTE n. thirst 1442. [OE þurst]

PURSTY a. as n.pl. thirsty people, those in need of drink 817.

[OE þurstig]

PUS adv. like this, as just mentioned, indicated 321,717; in the way described below 901. [OE þus]

VNCLENE a. (morally) impure 212,234,767,1137,1234. [OE unclæne]

VNCLENNESSE n. (moral) impurity, turpitude 171,380,1164,1168,1169,1198;
pl. VNCLENNESSES impure, vile doings 1229. [f.prec.]

VNDERFONGE v. take in, entertain 468,499; receive 698 (see n.); pr.p.

VNDURFONGGYNGGE receiving, taking (to oneself) 1432. [OE underfōn,
p.p. -fangen]

VNDERNAM See VNDERNOME

VNDERNYMYNGGE n. reproof 691,890. [f.next.]

VNDERNOME v.pt.ind.2sg. reprov'd, rebuked 1156; 3sg. VNDERNAM 663.

[OE underniman, pt. -nam, -nōmon]

VNDERSET v.p.p. strengthened, supported 764. [OE under + OE settan]

VNDERSTONDE v. understand, grasp the meaning of (sthg.) 5; pt.ind.3pl.

VNDERSTOOD apprehended, perceived 791. [OE understandan]

VNDERSTONDYNGE n. power to comprehend 1252. [f.prec.]

VNDERSTOOD See VNDERSTONDE

VNDYDE v.pt.ind.3sg. unfastened, drew aside 652. [OE undōn]

VNDUR prep. under (of inclusion, denoting that a thing is presented in a certain (specious) aspect) 325 (see COLOUR). [OE under]

VNDURFONGGYNGGE See VNDERFONGE

VNKYNDE a. ungrateful 1196. [OE uncynde]

VNLACEþ v.pr.ind.3sg unfastens, sets free 1023. [un- + OE lacier]

VNLIFFFUL a. illicit, reprehensible 129; VNLYFFFUL 162. [un + liffful;
see LYFFFUL]

VNLYFSUM a. ridiculous, unpleasingly inappropriate 399 (see n.).

[un + lyfsum, app. f. OA lēfan v.]

- VNLUSTY a. lazy, remiss, unenthusiastic 510. [un-lusty < OE lust]
- VNMESURABLY adv. unrestrainedly 996. [un- + mesurably, f.a., OF mesurable]
- VNNEPE adv. (only) with difficulty, barely 1221. [OE uneape]
- VNRESONABLE a. lacking the faculty of reasoning 963. [un- + resonable (q.v.)]
- VNRYTFUL a. unjust 1380; VNRI3TFUL 1404. [un- + ry/i(3)tful; see RY3TFUL]
- VNSAUERY a. out of sorts, giving an unpleasant sensation 244; offensive, repugnant 1383. [un- + sauery (q.v.)]
- VNSEMLY a. unfitting, improper 75. [un- + ON s^omilig]
- VNSYKER a. insecure, not safe 187. [un- + syker; see SIKER]
- VNSTABILITE n. unfixity of state, mutability 427. [un- + F stabilité]
- VNSUFFRABLE a. unbearable, very distressing 1067, 1419. [un- + OF suffrable]
- VNPRYFTY a. not thriving or flourishing, withered 1333. [un- + prifty, f.n., ON prift]
- VNWYS a. foolish, injudicious 902. [OE unwis]
- VNWYTYNGGE pr.p.a. phr. hem~ unbeknown to them 685. [OE unwitende]
- VNWORPY a. (with ellipsis of of) undeserving of, not meriting (sthg.) 145. [un- + worpy; see WURPY]
- VNWORPYLY adv. unfitly, without sufficient ability 1497. [f.prec.]
- VNWURPYNESSE n. lack of merit 732. [as prec.]
- VP adv. (of direction) up(wards) 34, 122, 290, 424, 615, 766 &c.; (fig.) away, into a receptacle 491, 496. [OE up]
- VP (prep.) See VPPON
- VPAN See next
- VPON prep. phr. comep~ 128 (see COME); for, over 542; (of direction of vision) towards, in the direction of 713; at 912, 1045; phr. took ~ hym 879 (see TAKE); VPAN phr. ~ ap 239 (see AP). [prec. + on, an (q.v.), after ON upp á]
- VPPON prep. i (of position) on, upon 361, 1136; ii (fig.uses) on, upon 762, 1167, 1174; for, over 1155; VP (of position) upon 827, 949. [OE uppan (with loss of ending > up; poss. infl. by VP adv.)]

VRE poss.a.lpl. our 35,645,652,704,766,769 &c.; OURE 227,379,382,394, 591,763 &c.; OWRE 278,371; HURE 650. [OE ūre] See WE, VS-SELF.

VS n. usage, habit 156; use, disposal 493. [OF us]

VS (pron.) See WE

VSE v.trans. employ, make use of 214; pr.sub.2sg. VSE phr. ~ wel turn to good account 1101 (but see n.); v.intrans.p.p. Y-VSED phr. ~ to (sthg.) accustomed to, in the habit of indulging in (sthg.) 1198. [OF user]

VS-SELF pron.lpl. ourselves 1111. [vs (see WE) + self (q.v.)]

VSURPE v. appropriate wrongfully (to oneself) 533. [OF usurper]

VUEL a. wicked, evil 72; EUEL 457; EUELE 1232. [OE yfel]

VAL See FALLE

VANITÉ n. vainness, self-conceit 300,300,306,307; vain, worthless show 423; pl. VANITÉS worthless objects, fripperies 399. [OF vanite]

VATTERE a.comp. more fruitful, yielding more abundant returns (fig.) 763. [OE fættra]

VED, VEDDE See FEDEP

VEYNE a. trivial, worthless 325. [OF veyn] See VEYN-GLORIE

VEYNES n.pl. veins (fig.): phr. wit alle be ~ of his herte fervently, from the bottom of his heart 670. [OF veine] See WATER-VEYNES

VEYN-GLORIE n. undue, unwarranted pride 301,311,316,321. [veyn (see VEYNE) + OF glorie, after med. L vāna glōria]

VELEP See FELEP

VENENOUS a. pernicious, harmful 295. [1 L venēnōsus]

VENGAUNCE n. revenge, retribution 941; VENIAUNCE 1358. [AF vengeance, veniaunce] See TAKE

VENYMED v.p.p. injured by means of venom 1123. [OF venimer]

VERREY a. (the one) true, properly so named 35,619,884,944,1429; real, true 280,360,360,779,1299; (emphatic) possessing all the essential qualities of that which is specified 803,803,809; VERRAY 619; (intensive) 696. [AF verrey, verray]

VERREYLY adv. in point of fact 313. [f.prec.]

VERTU n. a particular moral excellence 14,18,80,88,286,289 &c.; operative influence, power(of God) 773; moral excellence in general 1491; pl.

VERTUS high moral qualities 275,360,435,438,439,579 &c.; VERTUES 287,289,338 (but see n.), 1233. [OF vertu]

VERTUOUS a. precious, of great worth 113; possessing great moral influence 346. [OF vertuous]

VESSEL n. receptacle, pot 25,49,50,52; ship 1221. [OF vessel]

VICES n.pl. depravities, evil practices 1171,1231,1233,1312,1490.
[OF vice]

VICIOUS a. depraved, immoral 156. [OF vicious]

VICTORIE n. phr. ~ of (sb.) victory over (sb.) 267. [AF victorie]

VIELEDEST See FELEP

VIELPE See FULPE

VIER See FUYR

VILANYES n.pl. insults, degrading treatment 970. [OF vilanie]

VILANOWS a. vile, degrading 1233. [f.n., OF vila(i)n]

VYLLE See FALLE

VIOLENCE n. great intensity (of some influence) 155. [OF violence]

VIRGYNYS n.pl. virgins, chaste beings (prob.spec. women) 61; VYRGINES (with spec. ref. to the martyrs of the early church) 111; VIRGYNES 549. [OF virgine]

VIRGINITÉ n. (the state of) chastity 409,1391. [OF virginite]

VISAGE n. face 994. [OF visage]

VOYDEDE v.pt.ind.3sg. absconded, absented herself (from sthg.) 115.
[OF voider]

VOYS n. voice 334,641,696,714,722,1049 &c.; utterance, expression of feeling 631; expressed opinion 808; UOYS 1046. [OF vois, voiz]

VOR See FOR (conj.)

VORHEED n. impudence, audacity 311 (see n.). [OE for(e)hēafod]

VOWES n.pl. supplications 549 (see n.) [OF vou]

VRE a. spontaneous, given out of generosity 15. [OE frēo]

VREND n. companion 37; FREND friend, comrade 627. [OE frēond]

VURÐERMORE adv. moreover, besides, also 27,694; FURÐERMOR 299;

VURÐERMOR 324,443; next, subsequently 378; FORÐERMORE moreover 919;

FURÐERMOR also 1033. [vurþer (see FURÐERE adv.) + more (see MOOR adv.)]

WAYTE v.imp.sg. observe carefully 628. [ONF waitier]

WAKE v. stay awake, keep vigil 892; pr.ind.2sg. WAKEST wake up 106.

[OE wacian]

WAKYNGGE n. keeping vigil as an act of devotion 224,580; WALKYNGGE

watch, vigil 639. (see n.). [f.prec.]

WAL n. wall 1014; (fig.) 1015. [OA wall]

WALKE v. go, walk 825; pr.sub.3sg. WALKE 59; imp.sg. WALKE 831.

[OA walcan roll]

WALKYNGGE See WAKYNGGE

WAN See WHAN

WANDRYNGGE v.pr.p. wandering, roaming aimlessly 1138. [OE wandrian]

WANNE See WHAN

WANNESSE n. lividity 937. [f.a., OE wan(n)]

WAR a. phr. be ~ be on one's guard, cautious in avoiding 208; take care 239

[OE wær]

WARDE n. phr. have ~of have in safe-keeping, watch over 416. [OE weard]

WARSCHE v. keep, protect 1014. [OF wariss-, pr. stem of warir, g(u)arir]

WASSCHYNGGE n. phr. ~away removal by (fig.) washing 374. [f.v.;

see WHASCH]

WAT See WHAT (a. & pron.)

WATER n. water 168,207,371,372,378,395 &c.; (fig.) 396; one of the liquids proceeding from Christ's wounds 1008,1010; that in which one is drowned 1122,1186. [OE wæter]

WATER-VEYNES n.pl. "flood-gates" (fig.), streams of tears 1051 (see n.).

[prec. + veynes; see VEYNES]

WAWES n.pl. waves 1220. [eME waze, rel. to OE wagian v.]

WAX See WEXE

WE pron.lpl. we 228,229,230,230,231,231 &c.; WHE 1120,1121; acc., prepl., dat. VS us 312,387,762,762,763,766 &c.; refl. VS ourselves 229,391, 1097,1108,1126; (in restricted use, with defining term added) us 703. [OE wē, ūs] See VRE, VS-SELF.

WEDDE v.trans. marry 316; p.p. YWEDDED married (fig.) 333; IWEDDID 614. [OE weddian]

WEDDING-COOTE n. wedding-dress (fig.) 432. [weddyng (f.prec.) + coote; see COTE]

WEDDING-GARNEMENT n. wedding-dress (fig.) 435. [as prec. + garnement; see GARNEMENT]

WEDUR n. weather 1219. [OE weder]

WEEPFUL a. mournful, miserable 1370 (see n.); WYEPFUL 1418; WIEPFUL 1423. [f.n. weep, wiep, f.v.; see WEPEN]

WEY n. phr. be no ~ by no means, not at all 205,324. [OE weg]

WEYLYNGGE n. sorrowful crying, lamentation 547,1438. [f.v., ON *weila (rec. form væla); cf. veilan wailing]

WEL adv. i phr. as ~ ... as ~ just as much ... as ... 62,1182; ii various intensive uses: (with verbs of knowing) certainly, without any doubt 129,352,464,654; (with adverbs) very 277,568,1230; very much 1080; (strengthening the idea contained in the v.) frequ. = in a fitting, appropriate manner 339,349,726,789,791,1126; iii (with verbs of intention) kindly, charitably 459. [OE wēl]

WELLE n. well (fig.), source 209,575,855,856. [OA well(a)]

WELLEÞ v.pr.ind.3pl. spring, emanate 209. [OE weallan] See EUERE
WELLYNGGE

WENE v. think, suppose 66; pr.p. WENYNGGE expecting, counting on 147. [OE wēnan]

WENTE v.pt.ind.3sg. walked about 264; journeyed 650; 3pl. WENTE phr. ~to approached 1088; p.p. WENT gone, bent one's steps 1134. [OE wendan] See GO, ZYDE.

WEPEN v. weep 763; pr.ind.3pl. WEPEP 966; pr.sub.2sg. WEPE 967; pr.p. WEPYNGGE weeping 175,1046; imp.sg. WYEP phr. ~vpon (sb.) weep for (sb.) 542; pt.ind.2sg. WEPTTEST wept 1155; 3sg.(str.) WIEP wept 715; (wk.) WEPTTE 789,913. [OE wēpan]

WEPYNG(G)E See WHEPYNGGE

WEPYNGGELY adv. tearfully, with much weeping 1055. [f.prec.]

WERE (v.) See BE (v.)

WERE (conj.) See WHER

WERY a. phr. ~of fed up with, sick and tired of 1248. [OE wērig]

WERYNESSE n. fatigue 1442,1451. [f.prec.]

WERK v.trans. manipulate, handle 382; p.p. IWROU3T made 954; YWROUT phr. ~vppon (sb.) been brought to bear against, influenced (sb.) 1167. [OE wyrcañ, wircan (app. influenced by the vowel of the n., OE we(o)rc); geworht]

WETTYNGGE See WHOT

WEXE v. become 165; grow, increase 585; pr.ind.3sg. WEXT gradually becomes 287; pt.ind.3sg. WAX became 250,256. [OE weaxan; wēox, earlier weax]

WHAM See WHO

WHAN adv. i (as simple relative) at which time, and then 71; ii (as compound relative) indef. whenever, frequ. passing into if 97,106, 514; def. at the time that 115,164,216,270,366,370 &c.; iii (passing into connective, causal senses) it being the case that, seeing that 172; if 721; WHANNE ii indef. 688 (1st); def. 186,595,600,607,609, 610 &c.; phr. ~pat 609,790; iii it being the case that, seeing that 190,688,791,1448; if 720; iv (interrog., in a dependent clause) when, at what time 593; WHEN ii def. as soon as 587; WANNE ii def. 683; WAN ii def. 1193; iii seeing that 746. [OE hwanne, hwænne]

WHASCH v.imp.sg. wash (fig.), wet copiously with tears 727; WHASH 910 (see n.); pt.ind.3sg. WYSCE 841; p.p. WHASSCHEN washed 845; IWHASSCHEN washed (fig.), spiritually cleansed 846. [OE wæscan]

WHAT a. i (exclamatory and allied uses) what,, of what nature 26,26,26, 27,27,28 &c.; what sort of 703; ii (interrog.) what 32,311,460,

534,686,964 &c.; phr. ~ fors 237 (see FORS); (in dependent clause) phr. ~ a 1119; iii (rel.) such ... as, whatever 630; WAT i 975,1057, 1371; ii (in dependent clause) phr. ~ a 948; phr. ~ woundur 965 (see WOUNDOUR); what, which 1284. [f.next.]

WHAT pron. i (interrog.) a.) what (thing) 29,167,537,537,561,624 &c.; (in dependent clause) 707; b.) (various elliptical uses) phr. and ~? what then? what was the result of all this? 267; phr. ~ þu? what about you? 962 (see n.); phr. ~ 3if we ... suppose we, let us... 1108; ii (indef.) something 567; WAT i 1288,1472; (in dependent clause) 708. [OE hwæt]

WHAT adv. (introducing adv. phr. formed with prep.) = in consequence of: phr. ~ þorous 155,156; phr. ~ for 155. [f.prec.]

WHAT conj. until 1022. [as prec.] See ALWHAT

WHE See WE

WHEÐUR See WHYÐUR

WHEN See WHAN

WHEFYNGGE n. weeping, lamentation 546,997; WEPYNGGE 1060,1074,1482; WEPYNGE 1437. [f.y.; see WEPEN]

WHER i conj. where 207,272,458,591,784; phr. ~ þat 615; ii adv.interrog. where (from) 858; where 1134; WHERE i 748; WERE ii where 1141. [OE hwær]

WHERABOUTE adv.interrog. for what reason, why 887. [prec. + aboute; see ABOUTE prep.]

WHERE (v.) See BE (v.)

WHERE (adv.) See WHER

WHERE (conj.) See WHEÐUR

WHEREFORE adv.rel. in consequence of which, and therefore 34,50,73,76, 584,1096 &c. [as prec. + for; see FOR prep.]

WHEREIN adv.rel. into which 50. [as prec. + in; see IN prep.]

WHEREOF adv.interrog. whence, from what source 527. [as prec. + of; see OF prep.]

WHERERE n. phr. in ~ at, engaged in war 551. [1 OE werre < Ne OF werre = OF guerre]

WHERTO adv. i (rel.) to which 353; ii (interrog.) to what end, for what reason 531. [wher + to; see TO prep.]

WHEPUR adv.rel. phr. ~ ... or, oþer whether ... or 106; WHOPEP 151,237; conj. i introducing a simple direct question 730,995; ii introducing a disjunctive direct question, expressing a doubt between alternatives; with correl. or 820; WHEPEP adv. 199; conj.i 315,477; WHERE conj. ii (with inversion of subj. and v.) 1218 (see n.). [OE hweþer; cf. OFris. hwoder, ON hvaðarr, hvárr]

WHY adv.interrog. why: i (in dependent clause) 9; ii (in direct questions) 757,1063,1069,1071,1210; phr. ~ so 1069; WHI ii 1069,1072. [OE hwȳ, hwī]

WHYCHE a. i (interrog.) phr. ~ a of what kind, quality 37; ii (rel.) phr. þe ~ which 1283; WHUCHE i phr. ~ a 37; WHIC ii phr. þe ~ 286; WHICH i phr. ~ a 894; ii 290; phr. þe ~ 579; iii (adjunctive) which 828 (see n.); WHICHE ii phr. þe ~ 774,909,1319; WYCHE i which (of two alternatives) 1399; ii phr. þe ~ 790. [OE hwilc, WS. hwylc]

WHYCHE pron.rel. phr. þe ~ which (thing(s), matter(s)) 16,31,210,213,610, 1082 &c.; = whom 196; WHUCHE which 23; phr. þe ~ 30,30; WHICH 55,68, 142,241,293,334 &c.; = who 124,248,574; phr. þe ~ = who 718; WHIC = who 132,154,651; which 274,431; WHYCE phr. ~ þat = who 189 (see n.); WHICHE phr. þe ~ 315,362,508,517,590,617 &c.; = who, whom 519,1106; which 350,1182; WYCHE phr. þe ~ 437,766,1153,1153,1167; = who 1160, 1189,1408; WICHE = who 482,663; phr. þe ~ 622; WYCH = who 1242. [as prec.]

WHYDUR adv. i (rel.) phr. ~ euer to whatever place 59; WHIDER i phr. ~ þat euer 694; ii (interrog., in direct questions) to what place 1134,1134; WHIDUR ii 825; WYDER ii 1135; WHEDUR ii 1141. [OE hwider]

WHIL conj. while, during the time that 218; at the time that 1184; WHILE 679. [OE þā hwīle þe, f.next]

WHYLE n. i (in adv. phr.) a ~ for a short time 166; noon ~ never 1094; WHILE i a ~ 272,848,901; ii (in n.phr.) a ~ a short time 269. [OE hwīl] See OPERWHILE

WHYLE (v.) See WYL

WHIT (n.) See WYT

WHIT (prep.) See WYȝ

WHIT(H), WHYT (a.) See WYTH

WHITNESSE n. whiteness, cleanness 362; (fig.) purity 363, 374.
[f.a.; see WYTH]

WHITOUTE See WITOUTEN

WHO pron. i (rel.) phr. ~ ȝat (euere) whoever, anyone who 17, 778, 1139;
ii (interrog.) who 18, 936; HO ii 720, 721, 898; (in dependent clause)
849; HOO i phr. as ~ seyt as if to say 1001; ii 1456; acc., prepl.

WHOM i whom 19, 63, 417, 427, 484, 497 &c.; phr. ~ ȝat, ... euere
whomsoever 761, 776; WHAM i 120, 126; g. WHOS i whose 429, 475, 1148, 1319, 1323
1323 &c.; ii (in dependent clause) whose 57, 58. [OE hwā, hwām,
hwæs]

WHOT v.pr.ind.1sg. know, am aware 899; WOT 930, 1435; 2sg. WOST 352, 1236;
pr.p. WETTYNGGE 1399; imp.sg. WITE 129, 1178, 1228; pt.ind.3sg. WYSTE
knew, realized 654. [OE witan; wāt; wiste]

WHOȝER See WHEȝUR

WHUCHE See WHYCHE (a. & pron.)

WYCH(E), WICHE See WHYCHE (a. & pron.)

WYCKED(E), WICKED(E) See WYKEDE

WICKEDNESSE n. the quality of being wicked, sinful 368; wicked, sinful
conduct 1191. [f.a.; see WYKEDE]

WYCKENESSES n.pl. wicked, sinful deeds 1215. [f.a., eME wicci, wicke,
app. <OE wicca wizard]

WYDER See WHYDUR

WYDUES n.pl. widows 547; g. WYDUE widows' 487. (see n.). [OE widewe]

WYEP, WIEP See WEPEN

WYEPFUL, WIEPFUL See WEEPFUL

WYF n. wife (fig.) 44. [OE wīf] Cf. HUSBOUNDE

WYȝ See WYȝ

WYȝT n. phr. a ~ a whit, the least amount 528. [OE wiht]

WYKEDE a. wicked: spec., in metaphors for the Devil 129,156 (see SPYRYT, TEMPTOUR); WYCKEDE wicked, sinful 212; WICKEDE 268,390,542,917,917, 1342; spec., in metaphor for the Devil 1144,1146; evil 1335; as n. sinful people 1363; WYCKED 1167; WICKED 1439. [eME wicke (see WYCKENESSES) + a. suff. -ed]

WIL n. desire, inclination 19,755; intent 457; WYL desire, lust 72,196, 1178; intentions 536; inclination 724; intention, determination 762; power of willing, disposing 1406; WILLE phr. whom þat is ~ is whomsoever he likes 761; WYLLE phr. ʒif hit be þy ~ if you are disposed to do so 855. [OE willa]

WYL v.pr.ind.1sg. i (auxil.) intend to 571; ii (auxil., denoting futurity) shall 660; WIL ii 819; 2sg. WYLT ii 348; iii (auxil., denoting inclination, disposition) wish, feel inclined to 290; WILT i 756; ii 686; 3sg. WYL i 901; ii 210,745,760,1494; WIL ii 350,736,904,906; iii phr. ~ not refuses to 739; WHYLE iv (trans.) wishes, desires 1189; WYLE ii 1400; WYLLE ii 1496; pr.sub.2sg. WYL ii 122; pr.p. WYLLYNGGE iii desiring 7; WILLYNGGE iii 146; pt.ind.3pl. WOLDE iii desired, wished to 563; pt.sub.2sg. WOLDEST iii would wish to 1436, 1437; v (intrans.) would like to 453,1398; vi (auxil., forming cond.) would choose, like to 903,905; 3sg. WOLDE iii would like to 1081; v 215; vi should, were to 108,110; would 117,117,176,1067; vii (auxil., forming cond. perf.) would 262; WOOLDE vi would choose, see fit to 820; 2pl. WOOLDE v would wish 449; WOLDE iv phr. what ~ ʒe more what more would you want 1448; 3pl. WOLDE iii would like, wish to 567, 1375,1376. [OE willan; wolde] See NEL

WYLDE a. rough, tempestuous 1220. [OE wilde]

WILDENESSE n. licentiousness 234. [f.prec.]

WYLFUL a. voluntary 15. [OE *wilfull; cf. next]

WILFULLY adv. willingly, without reluctance 1151. [OE wilfullice]

WILLE, WYLLE (n.) See WIL

WYLLE (v.) See WYL

WILLYNGGE, WYLLYNGGE See WYL

WYLNNE v.imp.sg. wish, desire 459. [OE wilnian]

WYLT, WILT See WYL

WYMMAN, -MEN See WOMMAN

WYN n. wine (fig.) 866; wine (lit.) 957,1010. [OE wīn]

WIPEȝ v.pr.ind.3pl. phr. ~ away completely remove, obliterate 1233;
imp.sg. WYPE dry by wiping 728; pt.ind.3sg. WYPEDE dried by wiping
841. [OE wīpian]

WIRSCHIPE See WURSCIPE (v.)

WYS a. wise, prudent 12; WYSE 229. [OE wīs]

WYSCE See WHASCH

WYSDOM n. wisdom, as enshrined in Christian teachings 209; prudence 342;
wisdom, knowledge 856. [OE wisdom]

WYSE n. with demons. or indef. a. (phr.): i in oper ~ in another way 67
(cf. OE on oþre wisan); ii in eny maner ~ in any way at all 77; iii
in þis, þat ~ in this, that way, manner 133,657,664,764; iv on þis ~
as follows 1317; WISE iii 539. [OE wise]

WYSE (a.) See WYS

WYSTE See WHOT

WYT n. mental capacity 211; WIT 214,347; WHIT understanding, faculty of
thinking 856; pl. WITTES reason, senses 594, 1061. [OE wit]

WIT, WYT (prep.) See WYȝ

WITDRAWES v. (refl.) remove oneself, abstain 191; imp.sg. WYȝDRAW (refl.)
depart, go away 989; pt.ind.3sg. WITDROW removed, put away 163,255;
p.p. WITDRAWES (?) 768 (see n.); drawn back, diverted 1254.
[OE wiȝ- + OE dragan]

WITE See WHOT

WYTH a. white 365; WHITH white (fig.), pure 375; WHIT 395; WHYT 1390.
[OE hwīt] See WHITNESSE.

WYTYNNE prep. inside (fig.), in the inner being, heart of 252,335;
WITINNE (of time) after not more than 269; WITYNNE inside (lit.) 603;
WIPINNE 1043. [as next]

WITYNNE adv. inside (fig.), in one's heart 329,332,337,359. [OE wiþinnan]

WYTNESSE n. inward testimony of the conscience 336. [OE witnes(se)]

WYTNESSEþ v.pr.ind.3pl. testify, bear witness to 938; pt.ind.3pl.

WYTNESSEDE 789. [f.prec.]

WITOUTE adv. outside the inward being, in external things 329,360.

[OE wiþutan]

WITOUTEN prep. beyond 39 (see MESURE); free from, not being acted upon by 429,1451; with absence of 778; WITOUTE phr. ~ recouerer 56 (see RECOUERER); with absence of 67,281,769,769,779,779 &c.; with no use of 140; phr. ~ douste 906 (see DOUTE); phr. ~ fayle 780,941 (see FAYLE); free from, lacking 954; free from, not being acted upon by 999; WITOWTE with absence of 67,70,287,1159; phr. ~ doute 123,851 (see DOUTE); (with vbl.n.) = not 741,997; WHITOUTE lacking 290; WYþOUTE with absence of 1224; WYþOUTEN lacking, destitute of 1241; WITþOUTEN lacking 1422 (see n.). [as prec.]

WITSELE v. speak against, derogate 274; WITþSEYN 775. [OE (rare Nb)

wiþsæcga]

WITTES See WYT

WYþ prep. i (of association) in company with 8,1082; having 264,985; accompanied by (fig.) 975; ii (of instrumentality) using 21,888; by 764; by means of 1336; WYT ii using 23; by 734; WITþ i having 264, 1236; having in one's possession 1264; ii by means of 29,1024; by 1084,1337; WIT i having 60,90,90,90,134,271 &c.; to 92,343; = by having 98; in company with, along with 120,124,277,372,426,428 &c.; in respect of 253,506,523; phr. ~ childe 604 (see CHILDE); accompanied by (fig.) 616; ii using 54; by having association with 65; by means of 105,161,169,170,267,338 &c.; by 242,518,606,607, 747; (of adornment, addition, filling) 327,399,436,437; = out of 435; due to 734; iii (of result) with 121; iv (of opposition) against 736; WHIT i having 311; WYþ ii by means of 1041.

[OE wiþ; sense blended with that of OE mid]

WYþDRAWE See WITDRAWE

WITþINNE See WYTYNNE

WITþOUTEN, WYþOUTE(N) See WITOUTEN

WITþSEYN See WITSELE

WIPSTONDERES n.pl. opponents, those who resist (sb.) 1326. [f.v., OE wipstandan]

WO n. sorrow, misery 623. [OE wā]

WOLDE(ST) See WYL

WOMBE n. womb (lit.) 371,608,618,626,1105,1106 &c.; pl. WOMBES 621
[OE wamb, womb]

WOMMAN n. woman 54,139,213,746; (generic) 69,412; WYMMAN 67,706; WUMMAN 67,717,1000; pl. WYMMEN women 62,65,626; WOMMEN 148,277,479; WUMMEN 966,989,1082. [OE wifmann, wimman, pl. -men(n)]

WONDER See WOUNDOUR

WONDUR adv. remarkably, exceedingly 158. [f.n. (see WOUNDOUR), orig. in compounds]

WONDURFUL See WUNDURFUL

WONDURLICHE adv. wonderfully, exceedingly 304. [OE wunderlice]

WOOD v.p.p. importuned, enticed 1122. [OE wōgian]

WOODSCHYFE n. extravagant folly, shamelessness 189; WOODSCHIPE folly, madness 775. [OE wōdscipe]

WOOLDE See WYL

WORD n. word, something said 95,259,1067,1067,1067,1419; speech 100; speaking, things said 471; pl. WORDES discourse 6; words 271,1472; phr. in schorte~ 1476 (see SCHORTE); WURDES 925. [OE word]

WORDLE n. the earthly state of human existence (frequ. opposed to the spiritual life), this present life 6,8,303,376,472,473 &c.; the earth and its inhabitants 418,420,479,539,600,622 &c.; external human society 482,515; worldly, mundane affairs 506,519,523; WORDL 1237; WORLD the earth 1417. [OE wuruld]

WORDLICHE a. earthly, temporal, not spiritual 113,259,461,483,1263; WORDLY 474,519,563,566,1254,1267; WORLDLY 525. [OE wuruldlic]

WORLD, WORLDLY See WORDLE, WORDLICHE

WORMES See WURM

WORSCHIPE See WURSCHIPE (n.)

WORSCHIPED See WURSCHIPE (v.)

WORSCHIPYNGGE n. worship, expressions of veneration 828. [f.v.; see
WURSCHIPE]

WORTHY See WORþY

WORTHILY adv. fittingly, as is deserving 1456. [f.next]

WORþY a. prominent, high-ranking 305; WURþY deserving, of sufficient merit
to 1040; WORTHY valuable (fig.), having worth 1296. [f.n., OE
weorþ, wurþ; replacing OE wyrpe, weorpe]

WOST, WOT See WHAT

WOUNDES n.pl. wounds: spec., those inflicted on Christ 937, 973, 1013, 1031.
[OE wund]

WOUNDUR n. object of (self-satisfied) admiration 315, 318; WUNDUR 319;
phr. what ~ it is not surprising that 964; WUNDER phr. it is no ~
it is not surprising 963; WOUNDUR phr. wat ~ 965; WONDER phr. no ~
that is not surprising 1140. [OE wundor]

WRAPPED v.p.p. enfolded (in a cloth) 366; IWRAPPED enveloped (fig.), beset
1336. [ME wrappe, of unknown origin]

WRATTLE v.imp.sg. strive earnestly, contend (fig., in prayer) 736.
[OE *wræstlian, frequent. of wræstan]

WRAPPE n. anger 769; spec., the righteous indignation of God 1173; the
retributory punishment, vengeance of God 1356, 1377, 1419.
[OE wræppu]

WRECCE n. miserable, hapless person 182, 186, 752, 836, 1190, 1209 &c.;
(as term of abuse) 936; pl. WRECCHES despicable people 196; WRECCHEN
hapless people 419; sorry, contemptible creatures 703; despicable
people 1361; WRECCHYN 1418. [OE wrecca]

WRECCE a. hapless, miserable 1140. [as prec.]

WRECCEDE a. hapless 706, 1171; miserable, distressful 1092; WRECCHED
hapless 1147; distressful 1302; WRECCHID sorry 1370; WRECCHYD 1423.
[prec. + a. suff. -ed]

WRECCHEDNESSE n. baseness 377; WRECCHIDNESSE misery, distress 879;
baseness, wickedness 1312. [f.prec.]

WRECCHYN See WRECCE (n.)

WRYT n. phr. holy ~ the holy Scriptures 331,1026,1157,1485. [OE writ]

WRYTEN v. describe, set down in writing 1346; pt.ind.3sg. WROOT drew, traced (letters) 709; p.p. IWRYTE related in writing 63; set down 1026,1485; IWRYTEN set down, recorded 664; WRYTEN described in writing 1435; WRYTE drawn up in writing and communicated 1476. [OE writan; wrat]

WRYTYNGGES n.pl. holy ~ the holy Scriptures 219. [f.prec.]

WRONG n. unjust, injurious action 1188. [f.next]

WRONGE a. unjust 1208. [1 OE wrang < ON *wrangr, OI rangr]

WROOT See WRYTEN

WROþ a. angry, annoyed 253,940; (of God) full of vengeful wrath 1356. [OE wraþ]

WUMMAN, -MEN See WOMMAN

WUNDER, WUNDERFUL See WOUNDOUR, WUNDURFUL

WUNDRYþ v.pr.ind.3sg. marvels, is amazed (fig.) 962; imp.sg. WUNDRE marvel 602. [OE wundrian]

WUNDUR See WOUNDOUR

WUNDURFUL a. marvellous, that excites wonder 751,1202,1242; amazing, affecting 948; WONDURFUL marvellous 773,840; WUNDERFUL 984. [1 OE wunderfull]

WUNDURFULLY adv. marvellously, to an exceedingly great extent 1183. [f.prec.]

WURM n. noxious, harmful animal (? spec., snake) 1123 (see n.); pl. WORMES worms, maggots (fig.), as one of the pains of hell 1153; WURMES 1338. [OE wyrm, wurm]

WURSCHEPYNG(G)E See WURSCHIPE (v.)

WURSCHIPE n. rank, dignity 949; reverence, veneration 1203; honour, esteem 1297; WORSCHIPE reverence 1213. [OE wurþscipe]

WURSCHIPE v.pr.ind.1sg. honour, venerate 985; pr.p. WURSCHEPYNGE praising, engaging in devotions 640; WURSCHEPYNGGE honouring, venerating 802; WURSCHIPPYNGGE 1044; imp.sg. WIRSCHIPE 627; p.p. WORSCHIPED honoured, venerated 1206,1207; WURSCHIPED 1211. [eME wurþscipien, f. prec.]

WURSHIPERE n. one who worships, honours 979. [f.prec.]

WURSHIPFUL a. imposing, majestic 928. [f.n.; see WURSHIFE]

WURþ a. phr. not ~ bote to fit only for 1334. [OE wurþ]

WURþY See WORþY

WURþYNESSE n. excellence, that which is of great (spiritual) value 864.

[f.a.; see WORþY]

LIST OF PROPER NAMES

AB-ARIMATHIE, IOSEPH Joseph of Arimathaea 1022 (see n.).

ABRAHAMES g. Abraham's 1327,1344.

AGNETE St. Agnes 112,124 (see l. 112n.). [med. L Agnes, -etis, f.G
αἴνος, "pure, chaste"]

ANDREW St. Andrew, the Apostle 859.

BETHANYE Bethany 783.

BETHLEEM Bethlehem 628.

CAYM Cain 1136,1138.

CRIST Christ 8,17,30,59,74,174 &c.; CRISTE 334,626,669,754; g. CRISTES
75,317,366,493,662,727 &c.

EBRU phr. children of ~ Jews of Biblical times 829 (see n.).
[OF Ebreu < med. L Ebreus for L Hebræus]

EGYPTE Egypt 646.

EGIPTE-WARDE phr. to ~ towards, into Egypt 650. [OE -ward]

ELIZABETH St. Elizabeth, mother of John the Baptist 615.

GREGORY Gregory the Great 561.

HEROWD Herod 645.

YSAIE Isaiah 632.

IACOB Jacob (son of Isaac) 736.

IAMES St. James the Greater 877.

IERUSALEM Jerusalem 684; phr. heze ~ the Heavenly City 1428.

IEWES n, pl. Jews 894, 909, 934. [AF Ieu]

IHESUS nom. Jesus 272, 707, 786; nom. & voc. IHESU 720, 751, 788, 946, 979, 1045; obl. cases IHESU 174, 585, 748, 784, 1088; g. IHESU Jesus' 470, 796.

IHON St. John, the Apostle 410, 851, 877; phr. seynt ~ 413, 417, 853, 990, 1000, 1002.

IHON St. John the Baptist: phr. ~ Baptiste 617; phr. sein ~ 627.

IORDAN phr. flem ~ River Jordan 696.

IOSEPH Joseph of Arimathaea 1022, 1035 (see AB-ARIMATHIE).

IUDAS Judas (Iscaiot) 804, 810, 843, 893.

LAZAR Lazarus 784, 787, 790, 794, 798.

LUCIFERES g. Lucifer's, Satan's 1362.

MAGDELEYN phr. Marie, -ye ~ Mary Magdalene 727, 1038, 1045, 1086;

MAGDELEYNE 795, 812, 1047.

MALKES g. Malchus' 905 (see n.).

MARIE Mary (the Blessed Virgin) 60, 591, 599, 628, 688, 990 &c.; Mary Magdalene, sister of Martha 466, 468, 469, 477, 574, 784 &c.; phr. ~ Magdeleyn(e) 727, 794, 812, 1037, 1047, 1086; MARYE Mary Magdalene 465, 809, 822; the Blessed Virgin 616; phr. ~ Magdeleyn 1045; MARIA 469; g. MARIES 476, 993; MARYES 478, 818.

MARTHE Martha, sister of Mary Magdalene 465, 466, 475, 477, 478, 573 &c.; g.

MARTHES 497, 524.

NAZARETH 680.

NICHODEME Nicodemus 1034.

OLYUET phr. be mount of ~ the Mount of Olives 876. [L olivētum]

PETRE St. Peter, the Apostle 859,877,890,891,903,912.

PILAT Pilate 920,934,945.

SALOMON Solomon 1271.

SYMONS g. of Simon, the Pharisee 725.