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*An edition of the middle English poem: A dispitison
bitwene a God Man and be deuel*

J. H. Craggill

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An edition of the Middle English poem: A Dispitison
Bitwene a God Man and þe Deuel, submitted December
1968 for the degree of Master of Arts by J.H.Craggill.

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Description of the Manuscripts

MS Vernon, Bodleian, Oxford:

The Disputison occupies ff. 288 a3 to 291 a1. The binding is of wooden covered tanned leather with textile ties arranged in six double bands. Pasted inside the cover on a slip are the words: "Bibliothecae Bodleianae Dono dedit Edvardus Vernon Armiger olim ex col. Trin. in hac universitate Superioris ordinis Commensalis in numero bello civili a partibus regis strenue propugnabat Militum tribunus." The binding title is simply "MS Vernon".

The materials are all membrane of splendid quality, notwithstanding a few flaws. Each leaf measures approximately 537mm. in length by 388mm. in width. The foliation has been done in a recent hand, in arabic numerals from folio 399 up to 412; the apparently contemporary foliation in rubrics, (top left verso, roman numerals, capitalized) end at folio 399. The manuscript is not complete: the leaves between cxxvi and clxvii are the biggest single loss. Those quires which are complete have four bifolia in each case. The signatures are visible in the bottom right recto in the first half of each quire. The catchwords are in the same hand, ink, and colour, as the body of the writing and are to be found at the bottom right verso. They are not squared off, or distinguished in any other way.

Where the manuscript is written in prose, this occupies two columns; where the manuscript is written in poetry, this occupies three columns. Each column of verse measures approximately 84mm. in width, and both prose and verse have eighty lines to the column. There is pricking in both margins and each column has a double bounding line, except for the third column, where the subject is poetry. Every line is ruled, always in ink. The size of the frame made by the bounding lines on each leaf is approximately 410mm. in length by 300mm. in width.

The manuscript is written in the same hand throughout and is regular and easily readable; the style of hand would be described as cursiva formata. There is much abbreviation and no punctuation, except for the metrical dots referred to in the section on metre. The book and chapter heads are in rubrics, which may well be in the same hand as the body of the text. Paraffs appear in red, blue, and gold, flourished and illuminated. The borders are frequently illuminated, except that the third border is not decorated with vinets at any point within the text of this poem. The champs and demi-vinets often extend half the length of a column. Although historiated initials are to be

found in other parts of the manuscript, as are miniatures, none are present in that part taken up by the Dispitison.

For a detailed account of the contents of MS Vernon see the article by M.S. Serjeantson in Review of English Studies 1927.

MS Simeon, British Museum Addit. 22283:

The Dispitison occupies ff. ccxliiii b1 to ccxlv b2 and is incomplete in this version, missing thirty eight lines at the beginning.

The manuscript was previously in the possession of Sir John Simeon Bart. and was bought from him on September 13th., 1858, by the British Museum. The binding is of pasteboards covered with tanned leather, and the whole of this binding work dates from the purchase of the manuscript by the British Museum.

The materials are all membrane of high quality, with paper insertions at the points of loss, which are very numerous. Each leaf measures 580mm. in height by 382mm. in width. The modern numbering of the British Museum which is in pencil, recto outer margin, goes up to 172. But the apparently contemporary numbering which is in rubrics, top left margin verso, goes up to 379.

No gathering is complete, the supplies are paper and all of the same date and type, but these supplies are not the same as the end papers at the start of the volume which are water-marked in capitals J. WHATMAN; for the position of these supplies see Catalogue of Western MSS in the British Museum. There appear to be no signatures. The catchwords are located at the bottom right verso, below the last column, in the same hand and ink as the text, sometimes framed by ruling.

The lines are picked out by pricking in the inside margin. Where the manuscript is written in prose, there are two columns; where it is written in verse, there are three columns. Each column has double bounding lines, with a bounding line at the top of each leaf, and each line is ruled, with 90 lines to the column in both verse and prose. The width of the area marked off by the bounding lines is approximately 315mm. and the height 465mm.; each column is approximately 90mm. wide for verse, and about 135mm. wide for prose.

The script is in a regular, neat cursive with much abbreviation and no punctuation, except for the metrical dots. The prose chapter heads and quotations are in rubrics and larger than the ordinary writing, this applies intermittently to the passages of verse. The rubrics appear to be in the same hand. Paraffs are red and blue with gold. There are small initials at the start of the lines. Where there are flourished initials, these occupy from three to nine lines. The borders are illuminated, the champs often extend much of the way round the entire border; demi-vinets and vinets are common.

For a list of the contents, see the Catalogue referred to above.

The Texts

Because the Dispitison is written out in both MSS with the septenary lines written as two lines, as in Vernon ll. 195-6:

Whon j. þenke. on þinges þre
 Boþe niht. and day
 Pruide ne worlde's blisse
 Glade me. ne may

and because of the considerable interest of the metrical dots, which are discussed in the section on the metre of the Dispitison, I have elected to reproduce both MSS in inedited form as well as in the edited versions so as to show clearly the divided septenary lines (which I have regularised in the edited versions) and the metrical dots which would have been obscured by the punctuation had I attempted to incorporate them in the edited versions.

I have also elected to title the edited versions Vernon and Simeon A, respectively, and the inedited versions Vernon and Simeon B, to present the two pairs on facing pages for easy comparison, and to enumerate the lines in all the versions according to Vernon A for ease of cross-reference.

Affiliation of the Manuscripts

The scribe of Vernon also worked on part of the Simeon MS; but the evidence suggests that he was not responsible for the Dispitison in Simeon, although the writing is very similar in most respects.

The Vernon scribe uses two distinct forms of capital a:

a b

The scribe of Simeon uses only the former. Vernon's scribe uses only one form of capital n:

n

Simeon also uses:

m

There is also a tendency in the writing of the Simeon scribe for an n or an m at the end of a line to have a tail. Furthermore, the minims of the Simeon scribe are more sharply cornered than those of the Vernon scribe.

The discrepancies between the two MSS are not generally of much significance, but there are cases where one scribe has an extra word in a line:

- 76 Vernon has of Eue, Simeon just Eue.
- 113 Simeon has an extra and at the start of the line.
- 124 Simeon has an extra so at the start of the line.
- 191 Simeon has wel before understod.
- 256 Simeon has onus before wip.
- 326 Simeon has ful before wo.
- 326-7 Simeon adds one line: pen pow be bi an hundred fold.
- 328 Simeon has penne before pe.
- 330 Simeon has penne before pe.
- 331 Vernon has pat before pe.
- 340 Simeon has hit before is.
- 366 Simeon has hit before him.

- 377 Simeon has wip before knyf.
 383 Vernon has or of miht hei3 where Simeon has and hardy.
 402 Simeon has ful before sore.
 583 Vernon has a before tyme.
 590 Vernon has so before sori.
 601 Vernon has not before for.
 606 Vernon has pat before he.
 607 Simeon has he seide before of.
 630 Vernon has a before day.
 637 Simeon has he may before be.
 711 Vernon has to before sigge.
 755 Simeon has penne before al.
 826-7 Simeon adds one line: perfore is good pat he craue
Godes merci to vndurfonge.

These variations are not likely to have resulted if the two manuscript versions were copied one from the other; and the other variations, although numerous, are matters of spelling from which no deductions can be made, since neither scribe has been consistent in his usage. These latter variations make it reasonably certain that neither manuscript can be a copy of the other; but since they are only matters of spelling, it is quite possible that the two MSS had a common antecedent now lost.

Variations Between MSS Vernon and Simeon.

- | | |
|--|---|
| 39 ferren-ferrene
weyferyng-weifeeryng | 63 pruide-pride
furst-first
oþer-oþur |
| 40 grucchyng-grucching | 64 broþer-broþur |
| 41 churche-chirche | 65 feorþe-ferþe
couetyse-couetise
fyfþe-fifþe |
| 42 vndoynge-vndoinge | 67 spac-spak
lasse-lasse |
| 43 preyþe-preþe | 68 for to-forte |
| 44 nou-now | 70 louen-loue
day-dai
niht-niht |
| 45 lewete-leute | 71 kunrede-kynrede |
| 47 sei-seye
forþi-forþy | 72 skile-skyle |
| 48 spac-spak
foli-foly | 73 rihte-rihte
vchon-vchone
oþur-oþer |
| 51 þauh-þauh
to me haue-haue to me
trist-trust | 74 broþur-broþer |
| 53 jwys-jwis | 82 neihþebor-neihþebur |
| 54 how-hou
come-comen | 83 bote-but
mihtest þou-mihtestou |
| 55 and also more-and more also | 86 myschef-mischef |
| 56 schule-schul | 89 oþer-oþur |
| 57 goodè-gode | 91 side-syde |
| 60 ouþten-ouhten
vre-vr | 92 þou-þow |
| 61 spac-spak
dedli-dedly | 93 hed-heued |
| 62 whose-hose
comen in-come to | |

- | | |
|---|-------------------------------|
| 97 hou-how
mi3test-mihtest | 134 ou3te-oute
ri3t-riht |
| 98 mi3te-mihte | 135 onswerde-onswerede |
| 99 vnderstod-vndurstod | 136 lete-let |
| 101 after-aftur | 137 disputyng-dispuityng |
| 107 þonked-jþonked | 140 hyde-huide |
| 109 bereue-bireue | 141 ri3te-rihte |
| 111 ne wol-J wol | 144 boxumnesse-buxumnesse |
| 115 He haþ-haþ He
jblest-ed-jworschipt | 145 ek-eek |
| 117 in-jn | 146 spek-speek |
| 120 teone-tene
for to-forte | 147 nou3t-not |
| 122 beeten-beten
godes-godus | 149 pruide-pride |
| 123 beþ-beoþ | 150 þerþorw3-þerþorw |
| 125 ou3te-oute
mi3t-mihte | 151 witen-jwiten |
| 126 i3te-ihte | 153 þou-þow |
| 127 furste-firste
is-js
wrou3te-wrouhte | 155 wlou3-wlouh |
| 128 hym-him | 156 inouh-jnouh |
| 131 þridde-þidde
oune-owne | 157 þau3-þauh |
| 132 ileste-jleste | 158 be-beo |
| 133 apli3t-apliht | 160 biforen-bifore |
| | 167 may3t-mai3t
bolde-bold |
| | 169 ouur-ouer |
| | 177 jcounseyled-jcounseiled |

- | | |
|--|---|
| 181 beo-bi | 220 iwis-jwis |
| 182 schalt pou-schaltou
be-beo | 221 jwonet-jwoned
wynne-winne |
| 184 lauhwe-lau3whe | 222 were-weren
dide-dude |
| 189 seo-se | 223 vuel-euel |
| 193 pryde-pruite | 226 peyne-peine
mony-moni
jbrou3t-ibrou3t |
| 197 beo3penke-be3penke | 227 seknes-seknesse |
| 198 how-hou
naked-naket | 228 igreuet-igreued
synne-sinne |
| 199 myn-min
hod-hood | 230 is-nis |
| 202 skyn-skin | 231 begile3-bigile3
fader-fadur |
| 203 seye-seie | 233 ouuergo-ouergo |
| 204 wosch-wosschen
slym-slim | 234 meynt-meint |
| 207 cloutes-cloutus | 238 oper-opur |
| 211 kyndeliche-kuyndeliche
wede-weede | 239 J-I |
| 213 kynde-kuynde
mi3t-miht | 241 whodur-whoder
J-I |
| 214 kynde-kuynde
ri3t-riht | 243 riht-ri3t |
| 215 bute-bote
vnmi3ti-vnmihti | 244 certeinliche-certeynliche |
| 216 be-beo | 246 hedde-had |
| 218 paradys-paradis | 247 3eleu3-3eluh |
| 219 mi3te-mi3ten
haue-ha | 248 dop-doth |
| | 250 white-whyte |

- 251 fingres-fyngres
- 253 striuyng-stryuyng
- 254 puyte-puite
- 255 pulke-pilke
- 256 ponkes-ponkus
her-heore
- 259 weore-were
mi-my
- 260 luite-luyte
dai-day
ni3t-niht
- 261 neuere-neuer
- 263 mi-my
- 264 pride-pruide
- 265 viterde-vitrede
- 266 vile-fyle
pride-pruide
- 267 struye-strie
godes-godus
torne-turne
- 268 mihte-mi3te
sely-seli
- 269 non-no mon
- 270 but-but 3if
- 271 bi his-by hys
- 273 Godus-Godes
- 275 muche-much
mesche-mischef
colde-cold
hers-ers
- 276 mi3te-mi3t
weore-were
genitras-grentras
- 277 and also-also
wymmen-wummen
- 278 hornes-hornus
heore-heor
- 279 maad-mad
luytel-luitel
- 280 scleyres-scleires
- 281 heore-heor
- 283 wonder-wondur
foul-foule
- 285 bodi-body
- 286 heore-heor
wepyng-weping
make-mak
rodi-rody
- 287 pride-pruide
- 288 schortly-schortli
- 290 luytel-luitel
wonder-wondur
pauh-pau3
sike-syke
- 292 synne-sunne
- 293 luytel-luitel

- | | |
|---|--|
| 294 fere-feere | 323 sest-seost |
| 295 ben-be | 324 be-beo
wisor-wysur |
| 298 be-beo-
jliche-iliche
gode-goode | 325 ricchor-richor
be-beo
itold-jtold |
| 299 rist-riht | 326 pau3-pauh |
| 300 hou-how
dist-diht | 327 ofpinke-forpinke |
| 301 clopus-copes | 328 who-ho |
| 302 icloped-jcloped
beþ-beoþ
gode-goode | 329 mist-miht |
| 305 jfer-feere | 330 vuel-euel
like-lyke |
| 306 miste-mihte | 332 þou-þow |
| 307 se3e-sei3e
neyþer-neiþer | 333 vnderstod-vndurstod |
| 308 mist-mi3te | 334 toþur-toþer |
| 309 þenne-þen | 335 aftur-after |
| 310 kynde-kuynde
beþ-beoþ | 336 prest-preost |
| 311 were-weore | 337 good-god |
| 313 us-vs | 340 godes-goodes |
| 314 be-beo | 342 sendeþ-seendeþ |
| 315 onswerde-onswerede | 343 scholde-schulde |
| 318 anoþer-oþur | 346 3iueþ-3ifþ
auhte-au3te
jlykhe-iliche |
| 319 seist-seyst | 347 j3iuen-j3euen
jseyd-seyd |

- 348 paid-payd
 349 oþeres-oþures
 350 mispayeþ-mispayþeþ
 352 envye-envie
 354 hym-him
 361 oþer-oþur
 362 most þou-mostou
 nedes-needes
 363 deþ-deeþ
 364 þou-þow
 365 niht-niht
 366 quit-quyt
 369 þou-þow
 373 hym-him
 baldeliche-boldeli
 374 misseye-mysseye
 schomefulliche-schomefulli
 375 misdeþ-mysdeep
 376 þyn-þi
 hond-fust
 teþ-teep
 378 lei-ley
 379 bet-bete
 380 teþ-teep
 384 ne miht-ne darst
 neiþ-neih
 385 bysyde-bisyde
 386 maiht þou-þou maiht
 hardiloker-baldeloker
 387 sech-seche
 be-bi
 388 stint-stunt
 nouht-not
 þou-þow
 mete-meete
 390 þou-þow
 bryng-bring
 392 oþere-oþure
 394 þou-þow
 396 misseye-missaye
 397 miht-miht
 sker-skeer
 398 þou-þow
 399 vnderstood-vndurstod
 400 counseil-conseil
 402 pees-pes
 hym-him
 404 þynge-þinge
 405 hym-him
 407 vuel-euel

- 409 mengeþ-meengeþ
- 411 dede-deede
torneþ-turneþ
- 414 þei-þey
morwen-morwe
- 415 aftur-after
- 417 tiþinge-tyþinge
- 418 synne-sunne
brynge-bringe
- 419 him-hym
schilde-schylde
- 422 be-beo
amended-amendet
- 423 ri3tful-rihtful
- 425 set-jset
- 428 broþur-broþer
- 429 þen-þenne
- 434 cunne-conne
- 435 þau3-þauh
- 436 connen-cunnen
- 437 bifore-byforen
weren-weore
- 439 þei-þey
- 441 jwriten-jwryten
- 445 neuer-neuere
- 446 miht-mihte
- 447 hou mi3te-how mihte
ey-eny
- 448 be-beo
- 450 wys-wis
- 453 pris-prys
- 454 his-hys
- 460 wynne-winne
- 464 þou-þow
- 466 goodes-godes
- 470 þou-þow
- 471 queyntise-qweyntise
- 472 wynne-winne
- 473 slep-sleep
nou3t-not
- 476 weonlete-weunleete
wey-wei
- 477 in-jn
- 479 lef-leue
- 480 þou3-þauh
- 483 þauh-þau3
- 487 neuere be-neuer fare

- 489 tac-tak
tyþinge-tiþinge
- 491 þou-þow
miþt-miht
- 493 bigonne-bigunne
- 498 3iue-3if
- 500 coueytous-couetous
- 502 awei-away
nouþt-not
brynge-bringe
- 503 wole-wol
- 504 heor-heore
owne-oune
biþete-biþeete
- 506 lete-leete
- 507 neer-nerre
- 509 vnderstod-vndurstod
- 512 on-in
bidþyng-bidþyng
- 513 whose-hose
- 514 treuþe-trouþe
- 515 merchandise-marchaundyse
wynnen-winnen
- 517 mony-moni
- 518 where-wher
- 519 may-mai
- 520 wole-wol
hym-him
- 522 oþer-oþur
- 523 tac-tak
- 526 tyme-tymes
offrynge-offrynge
- 528 hem-him (twice)
- 529 jlent-ilent
- 530 curs-cors
- 532 goodes-godes
- 533 godes-godus
schulen-schullen
away-awei
- 534 mony-moni
haueþ-haþ
- 535 toune-toun
felde-feld
seene-jsene
sikerli-sikerly
- 536 rihtfuli-rihtfully
- 537 eorþe-erþe
- 539 oþer-oþur
for to-forþe
- 540 mony-moni
- 542 away-awei
- 543 for to-forþe
- 544 synne-sinne
- 545 þow-þou
- 546 schalt þou-schaltou

- 547 stryf-strif
- 549 executours-executurs
goodes-godus
- 550 stille-ille
- 551 ibrou3t-brou3t
eten-ete
- 552 schalt pou-schaltou
may3t pou-mai3tou
- 553 Salamon-Salomon
- 554 vche-uche
good-god
mak-make
- 555 drynke-drinke
oþer-oþur
þyng-þing
- 556 nedful-neodful
- 557 nede-neode
- 559 drynk-drink
- 560 syker-siker
better-beter
schalt pou-schaltou
- 561 þerin-þerjn
- 562 drynke-drinke
oþer-oþur
water-watur
- 563 nede-neode
- 564 make-mak
þyn-þi
fuyr-fuir
- 565 esyliche-esiliche
- 567 worldes-worldus
wonderful-wondurful
- 568 se-see
- 569 jn-in
- 571 how-hou (twice)
wol-wolenn
- 574 in-jn
þreo-þre
kynne-kunne
- 575 pou3t-pouht
bynden hym-binden him
- 577 mon moot-men mot
- 578 trauaylen-trauailen
reyn-rein
snowh-snou3
beo-be
weyes-weies
- 579 neer-ner
- 580 mesteer-mester
- 581 see-se
- 583 heore (twice)-her, here
- 584 makeþ vuel-maken euel
chyld-child

- 585 oþer-oþur
dyke-dike
- 586 þreschyng-e-þresschinge
- 587 swynk-swink
beþete-biþete
- 588 euere-euer
afert-aferd
he schal hit-he hit schal
- 590 was he bore-he was jbore
- 591 sorinesse-sorinus
- 592 neuere-neuur
hym-him
- 593 leose-lese
- 594 beoþenk-beþenk
hym-him
Job-Jop
- 595 alle-al
- 596 luytel-luite
- 597 riht-riht
- 598 me is-is me
- 599 hym-him
- 603 nouht-not
þonkede-þonked
- 604 blesset-blessed
his-þin
water-watur
- 607 þou-þow
- 609 false-fals
wordes-wordus
wolt þou-woltou
leeue-leue
gladli-gladly
- 610 sikerli-sikerly
- 611 luytel-luitel
hastou-hast þou
mynde-muynde
- 612 kynde-kuynde
- 613 ordeynd-ordeynt
- 614 begynnyng-bigynnyng
- 615 þow-þou
bringe-bring
- 616 into-jnto
spousyng-spousyng
- 619 whose-hose
- 621 hym-him
- 622 mai-may
- 623 bote-but
mote-mot
- 628 nouht-not
- 635 glad-gladliche
may-mai
- 637 be-beo
- 640 away-awe
- 641 vnderstod-vndurstod

- | | |
|--|--|
| 644 be-beo | 670 may-mai
wynne-winne |
| 646 lyking-lykyng | 671 nul-nil
oþ-oth |
| 648 ou3te-oute | 673 he-heo |
| 649 grettest-gretteste | 674 hym-him
in-jn |
| 650 aren-are
jweddēt-wedded | 675 pyne-peyne |
| 651 flessches-flesches | 676 don-do |
| 652 þau3-þauh
hym-him | 677 be-beo
coome-come |
| 653 mai-may | 679 aren-are
gode-goode
wynne-winne |
| 655 oþer-oþur | 680 gode-goode
half-halue
limes-lymes
synne-sinne |
| 657 wedlac-wedlak | 681 oþer-oþur |
| 658 liue-lyue | 682 þei ne hadde-þey nedde
heor-heore |
| 659 synne-sinne
be-bi | 684 bote-but |
| 660 synnes-sinnes | 685 is-js |
| 661 lymes-limes | 686 synful-sinful
pynyngē-pyninge |
| 663 vuel-euel | 687 lye-ly3e |
| 665 syngest-sungest | 691 heor-heore |
| 666 foli-foly | 695 onswerede-onswerde |
| 667 þou-þow (twice)
becomest-bicomest | |
| 668 be-bi | |
| 669 gynne-ginne | |

- | | |
|--|--|
| 698 synne-sinne | 749 hym-him
spede-speede |
| 702 euer-euere | 753 þau3-þauh
be-beo |
| 703 after-aftur | 754 foode-fode |
| 705 mi3t-miht | 756 heom-hem |
| 708 betokneþ-bitokneþ | 757 nede-neode |
| 711 heore-heor | 758 bede-beode |
| 712 prestes-preostes
holy-holi | 759 brynge-bringe
offrynges-offringes |
| 713 wenest þou-wenestou | 760 chirche-churche
tyþingest-tyþingest |
| 716 maad-mad
hðli-holy
chirche-churche | 762 owne-oune |
| 717 couetise-couetyse | 763 nou3t-not
comynge-comunge |
| 719 offryng-offring | 764 eni-eny |
| 722 matyns-matins | 765 but-ak |
| 723 luite-luyte
comeþ-come | 767 mai3t-mayht |
| 724 hi3e-hy3e | 771 mai3t-may3t
þow-þou |
| 729 canter-cantel | 773 ri3t-riht |
| 732 holy-hali | 775 þei3-þei |
| 740 time-tyme (twice) | 776 beginne-biginne |
| 741 wole-wol | 778 nei3ebors-neihbors |
| 747 brynge-bringe | 779 goode-gode
vnderstod-vndurstod |
| 748 lust-luste | |

- 780 techynge-techyng
- 781 nou3t-nouht
mi3test-mihtest
- 784 brynge-bringe
wenden-weenden
- 785 beþ-beoþ
euere-euer
- 787 þou-þow
- 788 pou-þow
- 789 aftur-after
- 791 slepe-sleepe
- 793 sone-soone
- 794 bote-but
duyrep-duireþ
- 797 dede-deede
- 798 mede-meede
- 801 be-beo
- 802 þeraftur-þerafter
- 803 ned-neod
- 804 seruyse-seruise
- 807 synne-sinne
- 809 wenden-weenden
- 810 schrif-schrift
idone-done
- 814 be-bi
grene-greene
- 817 may-mai
sor-sore
- 818 be-beo (twice)
sone jheled-soone iheled
mor-more
- 819 come-comeþ
- 821 owne-oune
mai-may
- 824 bote-but
be-beo
- 827 lengor-lengore
- 828 fastore-fastor
rote-roote
- 829 þau3þeih
- 830 þat is wonder gret jwis-
forsoþe gret wonder hit is
- 832 who-ho
for to-forþe
arise-rise
- 833 hym-him
- 834 bouhte-bou3te
- 836 nil-nyl
- 837 luytel-luitel
goode-gode
- 841 or-and
feer-fer
- 843 biweopeþ-bjwepeþ
- 844 euere-euer
- 845 ouhte-ou3te

- 846 heere-here
seruyse-seruise
wyse-wise
mihte-mizte
- 848 non-noon
- 849 matyns-matins
- 851 ~~peih~~pei3
flesch-flessch
nouht-nou3t
- 852 þow-þou
beo-be
- 853 matyns-matins
haly-hali
- 854 wynnest-winnest
muchel-muche
- 855 prechyng-~~pre~~chinge
- 856 þyng-þinge
- 857 vnderstonde-vndurstonde
- 859 visyte-visite
- 861 aftur-after
- 864 ganglyng-janglyng
drynkyng-drinkyng
- 865 cumperlyn-cumplin
- 866 þou-þow
- 868 þow-þou
- 871 lyfe-lyf
- 872 sikerly-sykerly
- 873 þow-þou
- 874 encumbrement-cumbrement
- 876 þyn-þin
oþer-oþur
- 877 dedli-dedly
- 878 counseyle-counseile
winne-wynne
- 879 worche-worch
trewli-trewely
- 880 peine-peyne
þou-þow
falsli-falsly
- 881 huyre-huire
- 885 in-jn
euere apayd-euer apayed
- 886 oþer-oþur
jseid-jsayd
- 889 þau3-þauh
- 890 glotenye-gotenye
sinne-synne
- 892 ete-eete
- 893 bote-but
- 894 mai-may
- 896 vuel-euel
- 899 þow wel wite-þou wite wel
- 900 is he-he is
- 902 ride-ryde
- 903 mai duire-may dure
for to-forte

- | | |
|--|---------------------------------------|
| 911 be-beo | 933 drynke-drinke |
| 912 mihte-mi3te | 934 neuere-neuer |
| 913 dronkenesse-drunkenesse | 935 þow-þou |
| 914 oþer-oþur
seknesse-seeknesse | 936 beo-be
bote-but
þow-þou |
| 916 drinke-drynke | 938 mor-more |
| 918 fere-feere | 939 meel-mel |
| 919 et-eet
drink-drinke
euere-euer | 940 be-bi |
| 920 mayht-mai3t
þow-þou
lyue-liue
3eres-3eeres
mony-mony | 941 þy-þi |
| 922 vnderstod-vndurstod
seide-seyde | 944 mor-more
neod-ned |
| 924 resun-resoun
þyng-þing | 946 ouer-ouur
pre-preo |
| 925 beestes-bestes
wiþouten-wiþoute | 948 stynkyng-stinkyng |
| 926 drynkeþ-drinkeþ | 949 seide-seyde |
| 927 kynde-kuynde | 951 stood-stod |
| 928 kynde-kuynde
blynne-blinne | 952 wood-wod |
| 929 suche-such
glotounes-glotons | 955 abascht-abaisch |
| 931 chiden-chyden
fi3ten-fihten | 957 þow-þou |
| 932 heore-heor | 958 mad-maad |
| | 959 vnderstonde-vndurstonde
be-beo |
| | 963 þow-þou |
| | 965 þou-þow |
| | 967 lengure-lengore |

968 bote-but

970 blac-blak

973 crois-croys

974 loud vois-mylde voys

977 for to wenden-forte weenden

985 sende-seende

986 hym-him

987 kep-kepe

Provenance of "A Disputison Bitwene a Good Man and þe Deuel"

ANALYSIS OF THE RHYMES:

1. Phonology:

1) The reflex of OE ǣ rhymes on:

a) the reflex of OE ǣ: war 936: sar; fast 975: gast.

b) the reflex of OF ǣ: was 548: cas.

c) the reflex of ON ǣ: faste 912: caste.

2) The reflex of OE ȳ rhymes on:

a) The position is complicated in the case of offinke 944: stinke, by there being two possibilities for the etymology of stinke: the OED refers to a postulated form *stync; the form stenc, with a slack e, is recorded. If the rendering of the OED is taken here, the rhyme is one inter se; if the recorded form is taken as being the etymon, the y of OE offyncan has evidently undergone the OKt change to ē.

worche 715: chirche; where chirche may be the product of unrounding after palatals at the OE stage.

luste 57: wuste is a rhyme inter se: the rounding of OE wiste took place at the antecedent stage in OE early enough for the rounded vowel to participate in the OKt change y > e.

b) the rhyme wors 486: curs is one inter se. According to Campbell (para. 149), retraction of i to u is found in all non-WS dialects between w and f + consonant, and in instances where the word affected had i originally in the following syllable (as the antecedent form of wors had) it exhibits y in historical OE, due to i-mutation. The rhyme here can only be produced by an antecedent wurs.

3) The reflex of OE ǣ rhymes on:

a) the reflex of OE ǣ in drede 241: mede; strete 387: mete; were 542: here; were 965: feere.

- b) the reflex of OE ēo in slepe 577: depe.
- c) the reflex of OE ēa in euen 414: toreuen.
- 4) The reflex of OE ǣ² rhymes on:
- a) the reflex of OE ǣ in del 496: wel. The vowel could be long here; a spelling wele does occur, and with lengthening of an open root syllable in a disyllabic word could rhyme on a long vowel; but the product of this lengthening would be slack.
- b) the reflex of OF e in jleste 132: feste (OF feste feast).
- c) the reflex of OE ē in ere 293: fere.
- d) the reflex of OE ā in dale 776: tale; hale 356: tale. These rhymes could only be exact if there was lengthening of short vowels in open root syllables in disyllabic words.
- 5) The reflex of OE ā rhymes on:
- a) the reflex of OE ō in so 102: do; also 335, 517, 931; go 756: ido; also 866.
- b) the reflex of OE ō as in more 852: perfore; also 882. If this rhyme is exact, then lengthening of short vowels in open root syllables in disyllabic words has taken place.
- c) the reflex of OE ǣ in sar 935: war; gast 976: fast. If this rhyme is exact it also supposes that lengthening of short vowels in open root syllables in disyllabic words (ware, faste) has taken place.
- 6) The reflex of OE ū rhymes on OF ou in aboute 163: doute; aboute 173: route.
- 7) The reflex of OE ȳ rhymes on:
- a) the reflex of OE ī in pride 272: syde; also 277.
- b) the reflex of OE ē in pruide 139: hyde (OE hedan).

- 8) The reflex of OE ēa rhymes on the reflex of OE æ in toreuen 413: euen.
- 9) The reflex of OE ēo rhymes on the reflex of OE ē in be 36: pe; be 43: me; se 216: we; also other examples of the same three rhymes: 103, 108, 178, 216, 246, 552, 565, 601, 883, 937; ble 310: me.
- 10) There is no diphthongisation of front vowels by preceding palatal consonants: 3eme 13: queme; 3erne 21: werne; be3ete 587: forleete.
- 11) The reflex of OE ǣ + g rhymes on OF ei in day 926: lay.
The reflex of OE ē + g rhymes on OF ai in way 981: pay.
The reflex of OE ī + g rhymes on the reflex of OE eo + g in lye 687: drye.

2. Accidence:

- 12) The plural of nouns ends:
- in -s in genitras 276: has; comaudemens 647: defens.
 - in -en in honden 738: stonden.
 - is endingless in pere 306: jfere; fo 591: wo.
- 13) The 3pr.sg.indic. ends in -(e)þ in dop 148: sop; also 157, 619, 735; gop 181: loþ; misdeþ 375: teþ.

PROVENANCE:

The raising of OE ǣ to ē took place in the West Midlands and Kentish, but ceased to be a distinguishing mark in the West Midlands in the fourteenth century, on the evidence of the Gawain group, and later still in Kentish (since the Ayenbite of Inwit still has e in 1340). This feature does not rule out the West Midlands.

The evidence of point two seems to indicate Northern or East Midland provenance, but the rounded sound characteristic of the West Midlands was unrounded in the fourteenth century, on the evidence of the Gawain group of poems. The evidence against the West Midland area is not conclusive on this point.

The product of WS \bar{ae}^i in ME was a long slack \bar{e} , hence a rhyme of the reflexes of OE \bar{ae}^i on OE \bar{e} (which was tense) indicates an OKt or Anglian form of OE as an antecedent. The evidence of section b) indicates a non-WS antecedent form of OE since the rhyme is on the reflex of OE \bar{eo} , which was tense. But the evidence of section c) is unambiguously in conflict with that of section b), since it indicates a rhyme on a long slack vowel \bar{e} which can only have come about in a form of ME derived from WS.

The evidence of point four a) is ambiguous: if the vowel is the short one, then the rhyme must be taken as evidence of a non-WS type of antecedent OE, since the vowel would be tense; if the vowel is the long one, then it is slack and the rhyme must be taken as evidence of a WS antecedent form of OE. The evidence of sections b) and c) both provide rhymes on a long tense \bar{e} , which cannot have occurred in a type of ME having WS or Anglian as an antecedent form of OE. The evidence of section d) points to an Essex-London form of ME.

The evidence of point five rules out the North as a possible antecedent form of OE. Although the normal development south of the Humber-Ribble line was for OE \bar{a} to become a long slack vowel written \bar{o} , the rhymes here on an OE \bar{o} (therefore a tense vowel) are clear evidence of rounding. The rhyme in section b) may be regarded in the same way, unless lengthening took place, when the vowel would be slack. The evidence of section c) appears to be in flat contradiction of sections a) and b).

Point seven provides conflicting evidence in that a) indicates Northern and East Midland antecedents; but section b) has an example of the OKt change of \bar{y} to \bar{e} .

The evidence of point eight suggests a form of ME having a WS antecedent, since the product of OE \bar{ea} in ME is always a long slack \bar{e} , and the product of OE \bar{ae} can only be a long slack \bar{e} in a form of ME derived from WS. The evidence depends on exact rhyme.

The absence of diphthongisation by preceding palatals also indicates a non-WS form of OE as an antecedent.

The -en ending of the plural of nouns does not occur in the North or East Midlands; and the ending established by rhyme for the 3pr.sg.indic. is that usually found everywhere but in the North.

The evidence of point five is compatible with a part of the East Midlands sufficiently far south to undergo the change

of the unrounding of the reflexes of OE y. The evidence of points one, two and seven against the West Midlands as a likely area of provenance is inconclusive. Moreover, the evidence of point three, section c) and perhaps point four, section a) indicates a WS antecedent form of OE; as does point eight. Yet, the evidence of point ten is clearly against the antecedent form of OE being WS. The balance of probabilities seems to be against the idiolect of the author being that of the West Midlands; and all the rhymes on nede: 212,557,752,757, 771,876 suppose a non-WS antecedent form of that word. The evidence of four d) points to an Essex-London type of ME, and the evidence which suggests an OKt antecedent form of OE is compatible with this, as is that evidence which indicates the East Midland area. The Simeon version of the poem provides no assistance in this matter, for the language does not differ materially from that of Vernon; the most striking difference being the substitution of u for the unstressed vowel normally written e, as in broþur, wormus; but this change is not consistent: it appears in Vernon in cases where Simeon does not have it, and it never appears in a case where its validity is demonstrable in rhyme. The evidence is at once insufficient and mixed in character, but it is nevertheless difficult to imagine that even an occasional Essex-London form can be a coincidence, and it looks as though we are obliged to posit some connection between the poet and an Essex-London type of Middle English, though whether in spoken or written form, it is impossible to say.

The Vocabulary of "A Dispitison Bitwene a Good Man and þe Deuel"

The Dispitison does not contain many rare or problematical words; the number of borrowings from French is quite large, but these do not include any words of restricted distribution or other interest in terms of localisation.

The only case of an OF phrase taken over intact is belamy; and don good nede is evidently a calque on a French phrasal idiom. Unfortunately, the evidence of this sort is not sufficient to enable one to say that the poet must have had personal knowledge of French. Many of the words of French origin used in the Dispitison are connected with the Church and Church doctrine or with fashion:

apparisaunt, auter, baselart, canter, chastite, clokes, comaundement, couetyse, envye, lecherie, lessoun, matins, messe, paradys, paroissen, parsun, pes, precheþ, prechyng, prechur, preyers, preyþe, priuete, purgatorie, repente, robe, sarmoun, saued, sendel, seruyse, solempnite, temptep.

The words of ON origin are more numerous than one would expect in a text the provenance of which is not one of the areas of Norse settlement. There are some words which may be ON in origin: ar if it is derived from ON ar, but there is the possibility that this word may represent an Essex-London development from the OE aer; cart if it is derived from ON kart-r. The following words are of ON origin:

bon, heþen, hulede, ille adv. and n., lawe, lowe, meke, oker, renne, rote, sker, skile, skyn, þei.

There is one word of Latin origin genitras, for which see the Commentary; one borrowing from MLG scleyres.

Date

The date usually given for the composition of the Dispitison is about 1350 (Wells p. 423) and the present editor cannot find any reason for disagreeing with this verdict. Unfortunately, the linguistic evidence in the poem is not sufficient to make more than a vague date of composition likely, and other evidence is lacking. Horstmann has suggested that a particular reference within the poem is to a dateable bad harvest, but this is not a piece of unquestionable evidence and will be found discussed more fully in the Commentary for ll. 536-8.

The most important point is, perhaps, that there seems to be no evidence within the poem which would make the date c.1350 unreasonable.

Metre

The metre of the Dispitison is mainly regular; an examination of the irregularities frequently shows the scribe of the Simeon MS to have taken steps to smoothe out metrical imperfections, particularly where the scribe of Vernon has left lines with only three stresses - where these cannot be part of a septenary, as in line 191 - or in cases where the scribe of Vernon has only five stresses, as in line 113.

In certain cases it has been necessary to elide or suppress a vowel, in accordance with Middle English metrical practice. The types of elision or suppression encountered in the Dispitison are three:

- 1) elision of final e, or e followed by r, when followed by a vowel beginning the next word in beter J l. 53; or of final e when followed by a vowel beginning the next word preceded by h in neode hit l.1.
- 2) final e cannot be established by rhyme as a separate syllable in the Dispitison, but the postulated date of composition given by Wells is early fourteenth century; this would place the poem before the date usually given for the loss of unstressed final e in pronunciation: c. 1400. There are cases where the unstressed final e was not pronounced, as soule l.16, wipoute l.21, chirche l.37. These cases are marked in the discussion by a dot written under the e: as e.
- 3) unstressed e in interior syllables may be suppressed for the purpose of metre; in parisshenes l.12, heuene l.132, mi3test l.83.

The majority of lines are four-stressed, according to the following patterns:

a) / x / x / x / as:

/ x / x / x /
Swi/pe/ muc/he/ neo/de hit/ is l.1

/ x / x / x /
How/ pe/ fend/ temp/te/ a/ mon l.8

also ll. 32,33,51,52,54,96,100,102,136,142,145,147,&c.

b) x / x / x / x / as:

x / x / x / x /
pat/ vc/he/ mon/ be/ war/ and/ wys l.2

x / x / x / x /
J/ wol/ ow/ tel/le/ as/ J/ con l.7

also ll. 53,80,81,85,89,99,101,141,154,156,166,168,&c.

c) x / x / x / x / x as:

x / x / x / x / x
To/ ke/pe him/ from/ þe/ fen/des/ lo/re 1.3

x / x / x // x // x
And/ þat/ we/ mo/wen/ al/le j/wi/ten 1.5

also ll. 6,13,15,26,40,45,46,49,55,56,78,87,&c.

d) / x / x / x / x as:

/ x / x / x / x
For/ he/ fon/deþ/ e/uer/ mo/re 1.4

/ x / x / x / x
Hou/ þei/ schol/den/ God/ wel/ que/me 1.14

also ll. 30,83,84,88,92,144,163,165,167,174,176,&c.

Certain variations do occur: to a) may be added:

/ x // x / as:

/ x / / x /
Wher/ þou/ wolt/ fer/ and/ neer 1.398

/ x / / x /
þat/ þou/ hast/ kep/ hit/ wel 1.495

also ll. 637,755,909.

and // x / x /:

/ / x / x /
þus/ to/ þe/ go/de/ mon 1.444

The following may be grouped with b): x // x x / x // x // as:

x / x x / x / x /
And/ let/ þe/ in/ mûc/he/ mys/chef/ be 1.86

and x / x / / x / as:

x / x / / x /
And/ al/le/ þo/ þat/ so/ spek 1.146

also ll. 635,707,718,951.

Under c): x / x / / x / x as:

x / x / / x / x
þe/ wik/ked/ gost/ was/ ful/ 3a/re 1.77

also ll. 611,716,769,906.

and x / x / x x / x / x as:

x / x / x x / x / x
And/ al/ þi/ bo/di/ for/ ser/we/ qua/keþ 1.94

also ll. 177,363.

Under d): / x / / x / as:

/ x / / x /
For/ þe/ prest/ seide/ not/ so 1.336

and / x / x x / x / x as:

/ x / x x / x / x
Af/ter/ Him/self/ as/ Hym/ best/ þou3/te 1.128

or perhaps: / x x / x / x / x

/ x x / x / x / x
Af/ter/ Him/self/ as/ Hym/ best/ þou3/te

One line ought perhaps to be included under b):

x / / / x / as:

x / / / x /
Wiþ/ swerd/ knyfe/ staf/ or/ ston 1.377

there is a possibility that this line is the result of scribal corruption and that it scanned thus:

x / x / x / x /
Wiþ/ swer/de/ knyfe/ staf/ or/ ston

Rather less of the poem is written in a six stress metre which falls into the following types:

a) x / x / x / x / x / x / as:

x / x / x / x / x / x /
And/ le/re/de his/ pa/ri/schenes/ as/ he/ cou/pe/ wel 1.12

x / x / x / x / x / x /
J/ prey3e/ pe/ gode/ fe/la/we/ 3if/ pi/ wil/le/ be 1.43

also ll. 103,108,115,125,133,202,203,204,234,243,244,245,&c.

b) x / x / x / x / x / x / x (if the unstressed final e is used metrically) as:

x / x / x / x / x / x / x / x / x / x /
pat/ fon/dep/ eue/re i/lic/he/ mon/nus/ soule/ to/ qwel/le 1.16

x / x / x / x / x / x / x / x /
He/ eo/de/-be/ him/o/ne/ wi/poute/ fe/re/ 3er/ne 1.21

also ll. 23,48,71,131,193,207,208,223,&c.

c) / x / x / x / x / x / x as:

/ x / x / x / x / x / x /
pe/ folk/ wen/te/ ham/ward/ as/ ri3t/ was/ pei/ schol/de 1.18

/ x / x / x / x / x / x /
Mest/ he/ spac/ of/ pri/de and/ le/red/ mo/re and/ las/se 1.67

also ll. 68,74,109,118,119,130,212,218,&c.

d) / x / x / x / x / x / as:

/ x / x / x / x / x /
J/ com/ from/ pe/ chirche/ what/ wol/des/tou/ per/bi 1.37

/ x / x / x / x / x /
J/ con/ wel/ j/kno/we/ J/ sei/ pe/ for/pi 1.47

also ll. 106,116,134,201,219,220,233,266,273,274,&c.

Once again, some variations do occur:

under b): x / x / x / x x / x / x / as:

x / x / x / x x / x / x / x / x / x / x
 Jn/to/ þe/ blis/se of/ heu/ne/ þat/ e/uer/ schal/ i/les/te 1.132

also 1.313.

and: / x / x / x x / x / x / x as:

/ x / x / x x / x / x / x / x / x
 Al/le/ wo/ and/ sek/nes/ þat/ e/ny/ mon/ is/ jn/ne 1.227.

A great deal of the poem is written in septenaries, a large proportion of which are deficient in having only three stresses in the first half, or only six stresses altogether in positions where the scribe intended to indicate a septenary by writing the line in two halves. Out of 256 lines written in septenaries, 146 are defective. For this reason, there seems no great point in illustrating the types of perfect septenary; and there is no way to illustrate the defective lines since these do not conform to any type.

This leads into another difficulty: scattered throughout the poem are lines written as whole lines which appear by scansion to be septenaries. This applies to ll. 38, 50, 69, 75, 76, 111, 121, 122, 129, 225, 228, 235, 239, 241, 261, 324, 604. There are also a number of at first sight irregular lines of only three stresses which are always, except in one case, preceded by a line of four stresses. In the other cases the three stress line sometimes rhymes on the four stress line, sometimes on the following line. The two halves of a septenary may rhyme on each other, but it is impossible that the first half of a septenary should rhyme on the preceding line except by accident. The three stress lines in question are ll. 29, 34, 95, 161, 271, 479, 617, 715, 965. There seems to be no way of determining whether a scribe has misunderstood the intentions of the poet, since the accuracy of the rhyme scheme forces one to assume that, if this were the case, the scribe or consecutive scribes have reworked the material in order to make the rhyme scheme perfect. Yet the number of these lines is large to be accidental, and since all the other metres are used in blocks whilst these lines tend to stand alone, it is unlikely that the poet was using a three stress metre - this would moreover be very unusual.

All but a few lines in Vernon and Simeon contain dots looking like full stops. These dots seem to be of two types: those which are used after the letter J or j, and before and

after the abbreviation used in the MS for "and"; and those which fall in the middle of the line and seem to have metrical significance. Some of the dots appear to indicate a pause of the voice: where two elements of equal value in scansion are adjacent they are separated by a metrical dot. This may be seen in an impressive number of cases. Taking the four stress lines first:

x / x / . / x / x as:

x / x / / x / x
 þe/ wik/ked/ gost/. was/ ful/ 3a/re 1.77

also ll. 447,611,716,769,906.

x / x / x.x / x / x as:

x / x / x x / x / x
 And/ al/ þi/ bo/di/.for/ ser/we/ qua/keþ 1.94

also ll. 177,363,753,901.

x / x .x / x / x as:

x / x x / x / x /
 And/ let/ þe/.in/ muc/he/ mys/chef/ be 1.86

in this case þe in may have been elided.

/ x / x.x / x / x as:

/ x / x x / x / x
 Af/ter/ Him/self/.as/ Hym/ best/ þou3/te 1.128

if we adopt this scansion.

x / x / . / x / as:

x / x / / x /
 And/ al/le/ þo/.pat/ so/ spek 1.146

also ll. 635,707,718,951.

/ x / . / x / as:

/ x / / x /
Wher/ þou/ wolt/.fer/ and/ neer 1.398

also 11. 495,637,755,909.

/ . / x / x / as:

/ / x / x /
þus/.to/ þe/ go/de/ mon 1.444

x / . / . / . / x / as:

x / / / / x /
Wip/ swerd/.knyf/.staf/.or/ ston 1.377

Amongst the six stress lines:

x / x / x . / x . x / x / x as:

x / x / x / x x / x / x / x
To/ he/re/ Ma/tins/.Mas/se/. and/ E/ uen/son/ge 1.710

but Mas/se and may have elided.

/ x / x / . / x / x / x as:

/ x / x / / x / x / x
Sei/de me / þe/ prest/.in/ his/ lo/re/ spel/le 1.124.

x / x / x / . / x / x / x as:

x / x / x / / x / x / x / x
þe/ furste/ þing/ of/ þe/ pre/.is/ þat/ He/ me/ wrou3/te 1.127

x / x / x / x . x / x / x / x as:

x / x / x / / x x / x / x / x
Jn/to/ þe/ blis/se of/ heue/ne/. þat/ e/uer/ schal/ i/les/te 1.132.

There is also one type common among the irregular lines:

/ x / x / x / . / x / x / x as:

/ x / x / x / / x / x /
Furst/ a/bo/uen/ al/le/ þing/.wip/ al/ v/re/ miht 1.69

also 11. 114,129,241,260,261,604
(x / x / x / x / x . x / x / x / x).

Other examples among the irregular lines:

x / x /./ x / x / x as:

x / x /./ x / x / x as:
 pou/ spekest/ and/ seist/.pe/ prest/ haþ/ for/bo/de 1.319

also 1.949.

/ x /./ x /./ x / x / x as:

/ x /./ x /./ x / x / x as:
 Ne/ so/ feir/.ne/ so/ strong/.ne/ so/ wys/ of/ lo/re 1.338

x / .x /./ x / x / x as:

x / .x /./ x / x / x as:
 Jn/ bed/de.in/ mete/.beo/ al/ at/ his/ e/se 1.701,

or perhaps

x / x.x / x. / x / x / x :

x / x.x / x. / x / x / x :
 Jn/ bed/de.in/ me/te/.beo/ al/ at/ his/ e/se.

There are very few cases of lines where two similarly stressed elements are adjacent and not separated by a dot; perhaps a dozen or less in the whole poem.

The evidence cannot be conclusive since the problem of these dots is common to a great deal of ME poetry, but the number of cases which reveal a separative use of the dot (listed above) is so great as to appear to be more than coincidence.

Literary Interest

The earliest extant debate poems are to be found in Mediaeval Latin: the Conflictus veris et hiemis and the Certamen Rosae Lilique of Sedulius Scotus. The form is generally supposed to have reached England via France, where it was highly developed not only in religious literature but enjoyed a great vogue in courtly literature. The various versions of the Debat de l'eau et du vin and the Debat de l'ame et du vin and the Debat de l'ame et du corps are probably the earliest French debates and are, of course, religious in character; typical of the secular debate is the type represented by an Anglo-Norman poem (printed in Romania XIII, 512) entitled: Debat entre une mere et sa fille: de deux amants lequel faut-il preferer, celui qui est riche ou celui qui est beau? the title is self-explanatory, suffice it to add that the rich man is greatly lacking in 'courtoisie' and that the handsome one is well equipped in this respect.

The earliest extant English poem of the debate type is the Debate between the Body and the Soul which appears already in OE and in which the Soul exhorts the Body to give up its wordly pleasures for those of the spirit which will lead the Soul to its rightful home in heaven. The great majority of ME debate or dispute poems are religious in character, but from the dramatic style usually employed it is apparent that they were written for a popular audience. The framework generally used is that evident in the Disputison: that one disputant takes the part of wordly pleasures, whilst the other defends the standpoint of Christian morality. Occasionally, this pattern may be varied to concern one personage being enlightened in the Christian faith. Such is Ipotis (printed from several MSS by Horstmann in Altenglische Legenden neue folge) which Horstmann claims in his introductory note to his first text of the Disputison is very similar to our poem; close examination of Ipotis has failed to reveal any similarity to the present editor. In fact, I have been unable to find any likely source for the Disputison, or any worthwhile parallels; I should not care to maintain that no source exists: the search was diligent, it could not be exhaustive because of the amount of time at the present editor's disposal.

It would be easy to underestimate the extent of dispute poetry in ME because it is a field of literature that has never been properly studied. In fact, there are three other short disputes in the Vernon MS: A Disputison bitwene Child Jhesu and Maistres of þe Lawe of Jewus, A Disputison bytwene a Cristenmon and a Jew, and a Disputation between Mary and the Cross. Four examples of a particular form, even in such a large MS book, is a high proportion.

The idea of having the devil appear in disguise seems to be unique in poetry, but it has respectable antecedents in the appearance of the devil in the Garden of Eden and in Chaucer's Friar's Tale. The devil

usually appears in ME religious literature as an abstract figure mentioned in passing, or occasionally in homiletic literature as a ridiculous figure easily recognisable by the attributes that the devil of the Disputison proves to have at the end of the poem: a foul smell and a grisly appearance. The poet's use of the devil is a little unusual here, for he is personified and yet still abstract: the personification lasts only up to the beginning of the debate; after that, the only manifestation of personality is contained in the speeches and the devil says only what he might be expected to say: a counsel quite opposite to that contained in the sermon which the Good Man has just heard. Nonetheless, the dramatic framework of the poem is successful: although the reader (or listener) is aware that the gaily dressed tempter is the devil, the Good Man does not realise this until the end of the debate and the audience is well aware that the Good Man does not know the identity of his interlocutor. The Good Man is at first kindly disposed to the gallant, calling him belamy.

The formal shape of the poem is one of its strongest features: the poet first states the moral of the poem:

þat vche mon be war and wys
To kepe him from þe fendes lore

and then resumes the subject of the sermon which the Good Man has attended, (having made quite clear the fact that the devil is going to tempt this man and having established his characteristic pride: J con more þen þe prest) which was about the seven deadly sins. These are listed and the scheme of the poem has been established: the debate about the sins which occupies the great part of the poem follows precisely the order laid down by the Good Man in his first exposition of the subject of the sermon. The conclusion is inevitable: when the two have discussed each sin in order and the devil has failed to persuade the Good Man to his point of view in any particular the devil has lost and by his foul temper at having lost discloses his identity to the Good Man who takes the recognised action in making the sign of the cross and sending the devil back to hell. Not perhaps a masterpiece of construction, but a very satisfying formal scheme which uses the debate itself to determine the structure and thus achieves great economy. The transference from one subject of argument to another is equally simply achieved: just one or two lines of narrative before the argument is continued by means of a natural seeming reply:

þe goode mon wel vnderstod
þat he seide was not good

or:

þe wikkede gost onswerde þe

The conclusion is likewise a simple development from the dialogue; after the Good Man has finished conjuring the devil back to hell, the poet

intervenes laconically: Ne mihte he no lengure abyde, and goes on to describe the descent of the devil into hell and to add a short prayer for protection from the deadly sins.

The construction of the poem gives the poet one major advantage: the poet can place controversial views in the mouth of the devil and thus have expression without identifying himself with the views being put forward. This is certainly true of the devil's references to the shortcomings of the clergy in the discussion of Sloth. As I have attempted to show in the Commentary, the criticisms voiced here are very like those of the reformer Wyclif who was judged to be an heretic. There is no evidence that the poet personally held the views expressed by the devil, but it is noticeable that the devil's criticisms are not directly answered by the Good Man who rather defends good priests, who would not be behaving like those mentioned by the devil, than the whole priesthood. This technique is typical of the whole poem: the devil's reasoning is never contemptible and his views often seem to be expressed in a more lively style than those of the Good Man.

Perhaps the chief literary interest of the poem lies in the vivid pictures of social life contained within the argument; particularly the description of clothing in ll. 265-82 and the picture of the corrupt priest in ll. 721-64, and shorter references. These things speak for themselves, but where additional material seems necessary it will be found in the Commentary.

The type of the poem seems to be closer to the ME sermon than to any other form of literature. All the parallels that I have produced are from didactic works, except in a few special cases, and in general the outlook of the poem is closer to that of the sermon than to any other form of ME literature. The popular aspect of sermon literature to which I am referring will be found extensively discussed in Owst particularly pp. 375-471. Nowhere else in ME literature are what Owst calls the Domestic Vices treated in the same way as that in which we have them treated here, although the ME preacher was often more outspoken than our poet and is often characterised by an unholy delight in naming the punishments of sinners with disproportionate detail. Similar collocations to those used in the Dispitison are to be found in sermon literature. One or two examples must stand for an exhaustive study of a resemblance that is too evident to need subtle argument. A sermon in MS Harley 2398 fol.9 gives the following description of women's clothing:

Wommen with here hedes yhorned, schort clokes unnethe to the
 huppes, with bendels, chapelletes and frontelles yset above the
 heued ylyche to a wylde beste that hath none resoun. Sche hath
 also fylletes, skleyres.....

and so on. In the same MS (fol.32) is to be found the following familiar description of Gluttony and its effects;

thurgh glotenye, haveth ybe ofte men yperysched. For what is fouler than a dronken man? For eyere he is redy for to fy3te, to chyde.....

And of Sloth from the same MS (fol. 27-27b);

Men and women synnyth in sleuthe when they ne kepyth nou3t come atte churche upon holy dayes, and when they attendeth nat to here bedys-byddyng, in hurynge of masse and matyns, and when they ne entendeth nat to here prechyng and techynge.

One major difference exists between our poem and sermon literature: the Disputison has not the same didactic purpose of a typical sermon.

A very brief summary of the points in the argument is appended.

- 1-8 a statement of the moral of the poem and the word of the poet that this is what he will discuss.
- 9-16 the poet resumes the subject of the sermon.
- 17-56 the meeting between the Good Man and the Devil, when the devil claims that he would like to hear what the priest has said and that he knows more than the priest.
- 57-76 the Good Man says that the priest taught that one must love God and one's neighbour; and that he listed the Seven Deadly Sins.
- 77-98 the devil says that there is no possibility of truly loving God, since He so often allows one's possessions to perish when He could so easily prevent any such mishap.
- 99-134 the Good Man replies that God allows this sort of thing to happen as a warning to men that they must heed his decree and lists three reasons which the priest has given him for loving God:
 - 1) that Jesus wrought him after His own image.
 - 2) that Jesus redeemed him on the Cross.
 - 3) that Jesus invited him to His feast in heaven, which lasts for evermore.
- 135-190 the devil leaves this argument and speaks of pride which, he says, helps men to succeed amongst their fellows where humility only calls down the scorn of the world upon the practiser.

191-314 the Good Man counters this argument by saying that pride does great harm to the soul and that he can never enjoy worldly things when he thinks about three things:

- 1) that one comes into the world naked and bare, in an undignified way without attractive worldly trappings. Indeed, even animals are better equipped to keep out the cold than man.
- 2) that Adam and Eve could have lived indefinitely in bliss had they not sinned.
- 3) that one never knows when one will have to leave all worldly things in death, and that one's soul will be treated according to the deserving of one's deeds; that one's body will decay horribly, that one's goods will be of no use in death, and that one's friends will devour one's estate.

Moreover, all worldly pomp is of little help in death. The Good Man then castigates those who proudly follow fashion in clothing and states that if a poor man and a rich man were to confront each other naked no one could tell the difference; indeed, they could be brothers: therefore, they must love each other.

315-331 the devil leaves the question of pride and says he will discuss wrappe and onde; he only deals with envy at this point, saying that it is only natural that one man should envy another who, no more deserving, has more worldly attributes.

332-52 the Good Man replies that as all worldly goods are granted to man by God, and since He is able to choose the time and the place in which to award them, nobody ought to be dissatisfied with what he has.

353-98 the devil argues that wrappe is not a Sin; and that if one feels oneself to be injured by a man in word or deed, then one must avenge oneself and in such a way that other men will be afraid of one.

399-442 the Good Man replies that when one is angry prayers are meaningless. Wrappe can arouse murderous passions, depriving a man of his wits; and although one expects to hear no more of it when one has had one's revenge, only shrift and the advice of the priest can remedy the sin. God is the ultimate judge, and no man should take His work upon himself. A wise man will let a fool say all the injurious things he may wish to say without any retaliation.

- 443-508 the devil says that God never forbade a man to be rich if he might; but how can one be rich without couetyse? The poor man has no worldes blisse and he is uncomfortable. One must make every effort to make money: give the problem all the thought one can; don't sleep too much at night; and habitually go about looking for opportunities to make money. Don't even care for the priest's curse, but take from all without quarter, even the tithes. Never give away what you have gained unless you get a favourable rate of exchange.
- 509-604 the Good Man replies that one may become rich honestly and use wealth properly without offending; but there is no virtue in attaching great importance to wealth since it cannot accompany one when one dies. Therefore, one should give to the Church and to the poor and not hoard money fruitlessly. pou3t, drede and mucher serwe are the lot of the man who is bounden in couetyse. Consider Job, and do not attach more importance to wealth than it deserves.
- 605-40 the devil now treats of lechery, stating that it is a necessity by the nature of man and that marriage is prolonged suffering.
- 641-94 the Good Man replies that spous-bruche is the worst offence against the Ten Commandments. To use any of one's five wits in sinning is an exchange of God for the devil. The penalty is to be burnt eternally in hell.
- 695-778 the devil says that sloth gives too much comfort to the body to be a sin and says that since one has no idea what awaits one after death, one must take one's ease as often as possible. Why should going to church save one's soul? Priests are guilty of too much concern for outward show when they deliver service. They are corrupt and lazy.
- 779-886 the Good Man acknowledges the devil's concern for the body, but says that the real question is the welfare of the soul. He makes no attempt to counter specifically the devil's remarks about the clergy but advocates much and punctual church-going. For if one leaves one's misdemeanours too long without shrift they may become too heavy to deal with.
- 887-920 the devil says that gluttony is not a sin but a necessity; who can live without eating? and if a man should be sick after eating or drinking it is certainly due to some other sickness.
- 921-50 the Good Man advocates mesure in this respect and states that gluttons are no better than beasts and that drunkenness leads to strife. The penalties for gluttony are particularly unpleasant.

951-84 the devil is discovered because he can find no more answers and the Good Man sends him off to hell using the signs of the cross.

985-8 prayer to Jesus to keep us all safe from the devil.

Other Editions

Strictly speaking there are no other editions of the Dispitison; the text has been printed twice by Horstmann:

Minor Poems of the Vernon MS, EETS 117 1901

Englische Studien viii

In neither of these versions does Horstmann attempt to do more than print the text of the Dispitison with a few emendations which will be found discussed as they occur in the Commentary of this edition. The version which Horstmann produced for EETS has the fuller apparatus, such as it is, except that Horstmann wrote a very brief introduction to his transcription of the poem in Englische Studien. Horstmann also gives a list of variant readings Vernon-Simeon at the end of his transcription for the EETS. This list proved so inaccurate that I did not feel it necessary to discuss it in the section of variant readings in this edition.

In most respects, however, Horstmann's two transcriptions were totally accurate and have not been bettered by the present editor.

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- Key to abbreviations: EETS (es) Early English Text Society
(extra series).
- MAE Medium Aevum.
- MLR Modern Language Review.
- RES Review of English Studies.

A Disputison Betwene a God Man and þe Deuel

f288 a3 Swiþe mucþe neode hit is
þat vche mon be war and wys
To kepe him from þe fendes lore,
For he fondeþ euer more
5 And þat we mowen alle jwiten.
As hit is in þe bok jwriten
J wol ow telle, as J con,
How þe fend tempteþ a mon.
Hit was vppon an halyday jn an hei3 feste of þe 3ere;
10 Mucþe folk was to churche gon Godes word for to here;
þe preost of þe chirche vndude þe gospel
And lerede his parischens, as he couþe wel,
And bad hem openly nyme good 3eme
Hou þei scholden God wel queme,
15 And schenden þe foule fend of helle,
þat fondeþ euere iliche monnus soule to qwelle.
Whon þe prest hedde jspoken and don what he wolde,
þe folk wente hamward, as ri3t was þei scholde
A goodmon þer was, þat hamward gon rake,
20 And þou3te ful 3eorne of þat þe prest spake;
He eode be him one wiþoute fere 3erne,
For no mon of his þenkyng schulde hym werne.
þe wikked fend of helle þerof hedde onde
And hastiliche sende to him his sonde.
25 His messenger redi was forte don his wille,
Him to biswyke queynteliche and stille.
Jn þe wei he hym mette
And feire þenne he hym grette;
Was he no fend ilyche,
30 But as a mon feir and riche;
þe gode mon was not war
Of þe deuel þat com þar.
Quaþ þe wikked counseyler;
"Felawe wel jmet her!
35 Sei me, as nou mote þou þe,
Wher hast þow now jbe?"
"J com from þe chirche, what woldestou þerbi?
What þou art and whi þou askest, tel me nou, belamy."

A Disputison Betwene a God Man and þe Deuel

- f263 b1 "J am a ferrene mon and a weifeeryng,
 40 Spek wiþ me feire, wiþouten grucching:
 Hastou atte chirche jherd eny sarmoun,
 Vndoinge of þe gospel or of lessoun?
 J preþe þe gode felawe, 3if þi wille be,
 Al þat þou herdest, tel hit now to me;
 45 For J con myself, beo my leute,
 Of alle maner lore gret plente.
 J con wel jknowe, J seye þe forþy,
 Wher hit were wisdam þat he spak or elles foly.
 Wys þou schalt fynde me and hende;
 50 For, 3if he out fals haþ seid, J schal hit amende.
 þouh þow haue to me no trust,
 J con more þen þe prest,
 And beter J wot, forsoþe jwis,
 Hou men schulen comen to blis,
 55 And more also J con telle
 Wherefore men schul go to helle."
 þe gode mon bigon his tale, þat oþur 3erne con luste;
 Al couþe he not telle but dude þat he wuste.
 "Ouer alle þing he vs tauhte to loue God, ful of miht,
 60 And siþen vr euencristene as we ouhten, wiþ riht.
 He spak of dedly synnes and seide þer weore seuene,
 And hose dyede þerjnne scholde neuere come to heuene.
 Pride is þe firste, Envye is þat oþur,
 Wrappe is þe þridde þat mon haþ to his broþur,
 65 þe ferþe is Couetise, þe fifþe is Lecherie,
 þe sixte is Sleuþe, þe seueþe is Glotonye.
 Mest he spak of pride, and lered more and lesse
 Forte leue pride and loue buxumnesse
 Furst abouen alle þing wiþ al vre miht;
 70 Worshipen and loue God, boþe dai and niht,
 And louen vre kynrede, as þe lawe wile,
 And alle cristene men, as hit is skylle
 For alle we schulen wiþ rihte louen vchone oþer
 Wiþ al vre miht, as suster doþ þe broþer.
 75 For breþeren we aren and sustren, as we schul al leue:
 Alle þat euere icome ben of Adam and Eue
 þe wikked gost was ful 3are
 And 3af þe gode mon onsware:
 "þow spekest", he seide, "of louyng,
 80 þat mon schulde furst of alle þing;
 þat loue God schal eueri mon,
 And siþen his neihþebur, as he con.
 But hou mihtestou trewelloue
 Haue to Him þat is aboue,
 85 Whon He so ofte wrappeþ þe
 And let þe in mucche mischef be?
 He let þi catel from þe falle,
 Hors in stable and oxen in stalle,
 And oþur þing away let go,

- 90 And suffereþ þe be brou3t in muche wo
 3if þou art sek jn syde and ribbe,
 þat vnneþes mai3t þow libbe,
 Or þin heued sore akeþ
 And al þi bodi for serwe quakeþ,
- 95 þorw Him þe comeþ al þis,
 Loue Him not, J rede, jwis!
 How mihtest þou loue Him wiþ skile
 þat mihte þe helpe and ne wile?"
 þe goode mon wel vndurstod
- 100 þat he seide was not good.
 "After þi red wol J not do,
 For þe prest ne bad not so,
 J wot of alle þing, be hit what so hit be,
 Boþe beter and wors my Lord sendeþ to me.
- 105 þauh J oþurwhile haue jhad wo
 þorw God þat hit sende hit haþ ouergo;
 Hit was for my goode, jþonked be He,
 He wolde þat J scholde bi þat jwar be.
 þauh He me bireue anon to my ribbe,
- 110 þat J haue vnneþe wherwiþ to libbe,
 J wol not be wroþ þerfore, ne no ri3t hit nis;
 For al þat J haue, al hit is of His
 And al þat J haue, He lenep me, jwis,
 He mai taken hit a3eyn, whon His wille is.
- 115 So haþ He don ful ofte, jworschipt mot He be,
 And 3af me wel more þen He birafte me.
 And þau3 He ofpyne me jn seknesse sore,
 Hit is for my gode, J loue Him þe more;
 þerwiþ He me warneþ His comaundement to breke,
- 120 And sent me such tene Him forte wreke.
 J mai þen amende me of þat J haue don ille
 And beten þat J haue agult a3ein Godus wille.
 f263 b2 þreo þinges þer beoþ, as J haue herd telle,
 So seide me þe prest in his lore spelle,
- 125 For whom J oute loue Jhesu ful of mihte,
 And worschipe Him, as J con, as me wel ihte:
 þe firste þing of þe þre, js þat He me wrouhte
 After Himself, as Him best þou3te;
 þat oþur, þat He bou3te me on þe swete rode
- 130 Wiþ His oune flesch and wiþ His oune blode;
 þe þidde, þat He cleped me to his owne feste,
 Jnto þe blisse of heuene, þat euer schal jleste.
 For on of þise J ou3te to louen Him wel apliht,
 Betere J oute for alle, and þat is good riht."
- 135 þe wikkede gost onswerede þo:
 "let we þis tale go,
 Leue we þis dispuityng
 And speke we of oþur þing.
 þow spekest a3eyn pruide
- 140 And þerof takest muche huide.

- A3eyn þe rihte is þat þou says
 And þerfore me mispays.
 þou seist þe prest, þat synges messe,
 Lered þe to buxumnesse;
 145 He was wod, so art þou eek
 And alle þo þat so speak.
 Leef þou not þat hit be soþ,
 Hit nis no mon þat so doþ.
 J sigge þat pride nis no synne,
 150 For þerþorw comeþ worldes wyne.
 þat mai3t þou jwiten, jwis,
 Whon þou wost what hit is.
 3if þow be knowen for wys
 And holden art of mucche prys
 155 And þat þou art riche mon and wlouh
 And of richesse hast jnough:
 þauh þow ly3e as mony mon doþ,
 Men wolleþ wene þat hit beo soþ
 And clepe þe forþ for heore euenyng
 160 Bifore hem þat habbeþ no þing.
 3if þou art proud and modi
 And berest þe bold and hardi,
 Men þat stondeþ þe aboute
 þenne of þe wolen haue gret doute:
 165 Wiþ þe wolen þei comen and speke,
 þi loue to haue and hem to wreke.
 þow mai3t for þi bold beryng
 Be proud and riche in alle þing;
 And ouer al mai3t þou comen and go,
 170 Whon a moppe dasart schal not so.
 As a lord schalt þou be cald,
 þer opure schul stonde behynde vn bald;
 And ouer al þer þou gost aboute
 þe schal folewe ful gret route.
 175 Of þe schal vche mon stonde gret ei3e,
 Wher þou wolt, þou mi3t go pleye.
 Do nou as J haue jcounseiled þe:
 Proud and stout euer þat þou be,
 For 3if þou drawe þe to cumpaigny
 180 Of pore wrecches þat wone þe by,
 Vche a mon þat bi þe wey goþ
 Of hem schaltou beo swiþe loþ,
 And alle wolle þei ful 3are
 Lau3whe þe to bisemare
 185 And sigge: "lo, men mowe wel se
 What mon þat he þenkeþ to be!
 A wrecche sone wol he ben,
 To wrecches he draweþ, as alle men sen;
 Wel men may se alle bi þan
 190 þat neuer more wol he beo man."

- þe gode mon wel vndurstod
 þat þat þe toþur seide was not good.
 "Do wei", he seide, "þi lore, ne spek no more of pruite:
 Hit doþ þe soule muche wo and helpeþ þe bodi luyte.
 195 Whon J þenke on þinges þre, boþe niht and day,
 Pruide ne worldes blisse glade me ne may.
 Furst whon J beþenke me, and am wel jware
 Hou J com into þis world boþe naket and bare,
 Nedde J to min hed houue ne hood,
 200 Ne robe. to my bac, badde ne good,
 But a foul red clout, þat J was boren jn,
 þat tok J of my moder and was a foul skin -
 Al is soþ þat J seie þei3 J speke in rym -
 þei coruen hit of me and wosschen awei mi slim.
 205 Jnto þis world þus com J wrecched and bare
 And so, wot J wel, J schal heþen fare.
 f263 b3 þei wounden me in cloutus, for cold and for schame,
 For J ne scholde forfare, þei hulede mi licame.
 Al maner quik þing þat is þorw Godes miht,
 210 Whon hit comeþ furst forþ, con himself diht;
 Haþ of himself kuyndeliche weede,
 And con himself purchase mete to his nede,
 And haþ þorw kuynde miht for to gon,
 þer kuynde of mon haþ riht mon,=
 215 Bote vnmhti wrecches alle are we,
 Hou scholde J beo proud, whon J þis se?
 þat oþur is, whon J þenke on Adam and Eue,
 Hou þei weren in paradys, wel and wiþ þeue;
 þer wiþouten synne þei mi3ten ha ben in blis,
 220 3if þei nedden agult a3eyn God, jwis;
 þer þei mi3ten han jwoned in murþe and in winne:
 But sone þei weren driuen out, for þei dude sinne.
 And þerfore ha we muche wo, serwe and euel fare,
 And wonen in þis middelert in serwe and in care.
 225 Weilawei and weilawo, þat synne was jwrou3t,
 Jn muche peine for sinne are moni men ibrou3t!
 Alle wo and seknesse þat eny mon is jnne,
 Al is for he haþ jgreued ofte God wiþ sinne.
 þer is in þis world muþe falshede,
 230 þer nis no treuþe wel nei3 in word ne in dede:
 þe sone bigileþ þe fadur, þe dou3tur þe moder,
 þe sibbe þe frende, vche mon oþer.
 Nis no worldes blisse þat nul ouer go,
 Ne nout so murie on eorþe þat nis meint wiþ wo.
 235 But þe blisse of paradys, þat lasteþ euermore;
 Whon J þenke þeron, me longeþ þider sore.
 Hou scholde J þenne beo proud for eny þing,
 Or eny oþur mon þat is in longyng.
 þe þridde þing is þat I þenke þat J schal wende henne,
 240 Out of þis world, but wot J neuer whenæ;
 Ne wot J whoder mi soule schal, þerfore sore I drede,

- For aftur mi werkes are schal hit haue mede:
 Ri3t as J haue deseruet þe weole or þe wo
 Certeynliche schal J haue, J mai not fle þerfro.
 245 Beo! J in my put leid, þer wormus schul eten me,
 Worþe to nou3t schal J þenne, as neuer had J be;
 þe her of myn hed, 3eluh so þe wex,
 Schal dwynen away so doth þe drex,
 Mi feire e3en schulen out renne,
 250 Mi whyte teþ schulen foule grenne,
 Mi feire hondes and fyngres longe
 Schul rote and stynke swiþe stronge.
 Men wol for mi good make stryuyng
 And puite me out of al my þing.
 255 þilke þat weren jwont ofte me to grete,
 þei wol not heore þonkus onus wiþ me meete.
 Alle þe frendes þat J now haue,
 For me gladliche wol þei don al þat J craue;
 Were J in my graue, out of heore siht,
 260 Luyte wolde þei for me do, bi day or bi niht.
 Nedde J neuer so muche good, al hit wolde go!
 Whon mi soule and mi bodi ar parted atwo,
 Mi bodi schal leuen her, my soule faren henne,
 Al þe worldes pruide luitel helpeþ þenne.
 265 Vitrede hodes and clokes also,
 Al þat fyle pruide schal don hem ful wo;
 þei strie Godus good þerwiþ and turne hit to fen,
 þat muche mi3te helpe seli pore men.
 Now is no mon worþ a fart,
 270 But 3if he bere a baselart
 Jhonget by hys syde,
 And a swynes mawe, and al is for pride.
 Godes grame, stirap on his cappe is knit,
 þat an vnche haþ he not on for to sit;
 275 Much mischef and gret cold on his ers he has,
 Men mi3t, 3if his brech were totore, seon his grentras.
 Also þis wummen þat muchel haunteþ pride,
 Wiþ hornus on heor hed, pinned on vche a syde,
 Mad of an old hat and of a luitel tre,
 280 Wiþ selk scleires jset aboue apparisaunt to be;
 Heor reuersede gydes on hem are streyt drawe -
 But al be of þe newe aget hit is not worþ an hawe.
 þei wenen a ben ful feire and wondur foule þei be;
 And a wolden beþenken hem of heore priuete
 285 And hou foule þei are jn soule and in body,
 þei ou3te wiþ heor weþing mak heore chekes rody.
 But þei leue pruide and oþur synnes mo,
 Schortli to telle, to helle schul þei go.
 Whon J þenke her vpon mi care is wel þe more,
 290 Luitel wondur hit is þau3 J syke sore.
 Hou scholde J be proud or elles modi?
 Alle ou3te we to be for sunne sori.

- 3it þou counseildest me a luitel while ere
 þat J scholde not be pore mennes feere;
 295 þou seidest J scholde be holden an vnmon;
 No mon wol sigge so þat eny good con.
 f264 a1 þau3 J and a pore mon, þat beggeþ his fode,
 Beo not iliche riche of þe worldes goode,
 Men mai seo þe soþe and þe skile riht
 300 How we schule bitwene vs vre loue diht:
 3if J do my copes of anon to my liche,
 þat J am jcloped in, þat beoþ goode and riche,
 And a pore beggere, þat haþ mucche wo,
 Wiþ cloutede cloþes dude also,
 305 And we stode naked boþen jfeere;
 Boþe mihte we þenne beon oþures pere.
 Hose vs sei3e and knewe vs neiþer,
 þenne mi3te þei wene þat we were breþer.
 þen most J louen him, and he louen me,
 310 Whon vre kuynde robes beoþ of o ble:
 þo are þe robes we weore wiþ jbore,
 Ar we liggen and rote, ne worþ þei totore.
 Let vs be lyk in sum þing, as wel J wot wē are,
 Alþau3 J beo riche, and he pore and bare."
 315 þe wikked gost onswerede þo
 And bad let þat tale go,
 "Lete we þis dispuytyng
 And speke we of oþur þing.
 þou spekest and seyst þe prest haþ forbode
 320 Wraþþe and onde, þorw bidding of Gode.
 Hit was neuer forbode of no wys mon,
 But of sum folte, þat no good ne con.
 3if þou seost þi broþur, or þi kun, or anoþur,
 þat he beo feiror þen þou be, or wysur þen þou ouþur,
 325 Or richor, or baldor, or beo of beter jtold
 þen þow be bi an hundred fold:
 þauh þin herte beo ful wo
 And forþinke þat hit is so,
 Ho mihte þenne þe blame?
 Wel miht þou þenne þinke schame
 330 And euel may hit þenne þe lyke
 þat he schal be so hei3
 And þow not so riche".
 þe gode mon wel vndurstod
 þat þe toþer seide was not good.
 335 "After þi counseil wol J not do,
 For þe preost seide not so.
 No mon haþ so mucche god þat J wolde he hedde more,
 Ne so feir, ne so strong, ne so wys of lore;
 Hit ofþuncheþ me nouht, ne þerto haue J non onde,
 340 For al þe goodes þat mon haþ hit is of Godes sonde.
 God, þorw whom comeþ alle þing, con ful good skile
 Alle worldes winne He seendeþ, whon He wile.
 Whi schulde J for monnes god haue sorinesse,
 Whon J haue for Him neuer þe lesse?

MS Simeon A

- 345 God deleþ His dole to pore and to riche,
 And 3if þ wit and auþte, but not alle iliche.
 Whon He haþ jþeuen His þing as J haue seyð,
 Vche mon of his del schulde holde him payd.
 No mon schulde grucchen of opures welfare,
 350 And 3if he doþ, forsoþe he mispayþeþ God þare,
 For God wol 3iue to whom his wille is.
 Hose haþ envie þerto forsoþe, he nis not wys."
 þe false schrewe onswerde þore
 And bad him sigge so no more.
- 355 "þow spekest of wrappe in þi tale
 And seist hit is aþeyn soule hale.
 þat is not soþ but falshede.
 Wrappe was neuere synful dede.
 3if eny mon agult aþeynes þe,
 360 Smyteþ, or elles puiteþ þe,
 Opur seiþ þat þe is him loþ:
 Ne mostou þenne needes be wroþ?
 3if mon misseiþ þe, or deep þe schame:
 þei3 þow be wroþ, ho schal þe blame?
- 365 As he doþ bi þe niht and day,
 Quyt hit him wel, 3if þat þou may;
 3if þou mowe worse in eny wyse,
 Loke þow zelde him his seruyse;
 3if þow forberest o bisemare,
 370 He wol 3iue þe two ful þare.
 Aþeyn o word sei þou two
 And mak him wroþ, ar þou go,
 And spek wiþ him boldeli
 And mysseye him schomefulli.
- 375 3if eny mon þe mysdeep,
 Smyt þi fust vnder his teep;
 Wiþ swerd, wiþ knyf, staf, or ston
 Ley on faste, and þat anon,
 And bete him wel wiþ þe beste,
 380 þat his teep al to breste;
 Or on þe hed poune hard,
 þat he go wryþinge þenneward.
- f264 a2 if he is strong and hardy
 þat þou ne darst comen him neih,
 385 Tac þe felawes þe bisyde:
 þe baldeloker þou maiþt abyde,
 And go seche him bi wei and strete,
 Stunt þou not til þow him meete,
 Lei on faste, spare no þing,
 390 To grounde soone þow him bring;
 þat he þerfore grunte and grone,
 And warne al opure bi him one.
 þen may þi wordd springe ariht
 þat þow art hardi mon and wiht;
- 395 Alle men of þe þenne schule be fert

MS Simeon A

þat bifore wolde missaye þe in þi bert,
þenne miht þou go boþe quit and skeer
Wher þow wolt, fer and neer."
þe goode mon wel vndurstod

400 þat his conseil was not good.

"þif J be wroþ and sore agreued wiþ eny mon alyue,
Jch ou3te seche pes of him hastiliche and blyue.
Mi Pater Noster ne my Crede, ne myn Aue Marie biddynge,
Whyle ich am in wrappe avayleþ me no þinge.

405 þif mon be wroþ, him is þe wors and þat on mony syde;
þat schul 3e wite þat hit is soþ þif 3e wolleþ abyde:
Wrappe and euel wordes old sore neweþ,

And makeþ to do þe dede þat eft ful sore rewep.
Wrappe is a wikked þing, hit meengeþ þe herte blod

410 And makeþ mon ofte out of wit, þat he con no good,
He makeþ mon ofte do þe deede þat eft turneþ to grame:
Bete men and ofte sle and do ful muche schame,
Wounde men and berne men robben and toreuen;
And euere are þey in serwe and wo, a morwe and at euen.

415 Whon he is wel awreken, after his wille,
þen he is wel apayed and goþ forþ wel stille,
He weneþ to here þerof no more tyþinge;
Bote þe sunne þerafter schal him to schome bringe,
Ne schal he him no wyse so wel hym schylde,

420 þat he ne schal for þe synne sum schome betyde,
But hit beo þorw schrift and þe prestes rede
þat þe synne beo bet and amendet þe deede.

þe hei3e Kyng of heuene is rihtful justise,
Alle folk schal He deme, boþe foles and wyse;

425 He haþ jset His lawes: no mon scholde hem breke,
þat no mon in his wrappe scholde himself wreke.
3it on oþur wyse ofte mon is wroþ

And seiþ to his broþer þing þat him is loþ.
þe wysore of hem two þenne schal holde him stille

430 And suffre þe more fol siggen al his wille.
For he þat chydeþ alone hit wol sone away fare,
Hit wol not longe lasten wiþouten onsware;
Whon he haþ al seid þat he sigge wile,

He wol ben in pes and conné þe more skile,

435 And for3iuen his wrappe þauh þei duden ille,
And cunnen his felawe more þonk for he heold him stille.

f264 a3 þif eny wikked wordes or dedes byforen weore jwrouht,
þei schul þenne þorw wrappe ben al out jbrouht;
Al þe worste þat þey kunne þenne wol þei speke,

440 And dele grete strokes for to ben awreke.

Herof is jwryten a word þat is coup:

'He kepeþ a feir castel þat kepeþ wel his mouþ.'

þe wikked schrewe onswerde þon

þus to þe gode mon:

445 "Ne forbed He neuere, þat J þe plihthe,

MS Simeon A

- Mon to be riche 3if he mihte.
 How mihte men on eny wyse
 Beo riche wiþouten couetyse?
 þe riche mon, wher he is,
 450 Holden is boþe 3ep and wis,
 Forþ jcald and muchel oftold,
 For he haþ good monyfold;
 He is holden of muche prys,
 And al for good þat is hys.
 455 þe pore mon al þat schal misse;
 Haþ he non such worldes blisse;
 His meeles are ofte lene. -
 Luitel hit helpeþ þau3 he him mene -
 His robes are badde and þinne,
 460 Luitel he haþ of worldes winne.
 Purueye þe wel on vche a syde,
 þat such teone þe ne betyde.
 3if þou ne const, J woll þe teche
 Hou þow schalt good to þe reche,
 465 And riche mon bicome and wlouh
 And haue of alle godes jnouh,
 And wiþouten eny synne
 Geten jnou3 of worldes wyne.
 Beo peny pound bitwene two
 470 þow mai3t gedere mo and mo,
 Al wiþ qweyntise and wiþ ginne
 Mucche good mai3t þou winne.
 Sleep þou not to mucche a niht,
 But win þe good hou þou miht;
 475 Ren aboute bi þe strete,
 Bi wei and bi weunleete;
 3if þou seost jn eny wyse
 Wher eny bi3ete wol aryse,
 Tac sum and leue jnouh:
 480 þauh þou do so hit nis no wouh;
 Haue þou no doute, J rede, of þas,
 No mon wot ho hit was.
 þau3 mon make mucche fare,
 þerof haue þou no care,
 485 Ne dred no þing þe prestes curs -
 þerfore þou schalt neuer fare þe wors.
 Ne spare non, þer þou gest,
 Nouþer þe parsun ne þe prest;
 Tak þe part of heore tiþinge
 490 And bere hit hom to þi wonynge:
 And so þow miht mucche good take
 And be riche monnes make.
 Whon þou hast þus wel bigunne
 And mucche good hast jwonne,
 495 þat þou hast, kep hit wel,

MS Simeon A

- þerof 3if þou neuer a del;
 But men bringe two for on
 3if hem not but let hem gon.
 þer wol come to þin hous
 500 Mony on ful couetous,
 For to haue of þi þinge,
 To bere away, and not to bringe.
 So wol þei don eft sone,
 Let hem gon riht as þei come;
 505 Let hem seche heore oune bi3eete
 As þou dudest, or elles leete;
 Let hem fare nerre and ferre
 And for þe neuer be þe neere."
 þe gode mon wel vndurstod
 510 þat at oþur seide was not good.
 "Couetyse is not good for hit is forbode,
 So seiþ þe prest in his bok þorw biddynge of Gode.
 Men mowe wel be riche hose hit may wynne
 Wiþ rihte and wiþ trouþe, and wiþouten synne.
 515 Wiþ trewe craft and marchaundyse, wel winnen he may,
 f264 b1 But robbe ne toreue nouþer niht ne day.
 Moni on wiþ falsnesse and wiþ oker also,
 Haþ so mucche good þat he not wher hit do
 þat mai ben here his heuene; at his endynge
 520 Jnto þe put of helle sone hit wol Him bringe.
 3if mon haþ eny þing bigete wiþ trewenesse
 Of worldliche good more oþur lesse,
 Tak to his nedfulnesse þerof what he wile,
 And do to Holi Chirche, þat riht wole and skile
 525 Of al þat neweþ him bi 3ere do his tipinge,
 And foure tymes in þe 3ere 3if his offrynge.
 þe pore schal he helpe; also þat haþ nede,
 3if him mete and drinke and cloþe him wiþ wede.
 Hose wol not tiþe þat God him haþ ilent,
 530 His lyf and his soule boþe schul be schent;
 He schal for þe synne haue Godes cors,
 And eke alle his godes schul fare wel þe wors;
 His godus schullen () falle and faste awei go,
 And for þat ilke synne moni on haþ wo.
 535 þat is in toun and feld jsene, sikerly,
 þat fewe aren in londe þat liuen rihtfully;
 þe erþe 3eldep not fruit as hit wont was,
 Of corn of þe feld ne of þe medewe gras,
 Ne non oþur cunne fruit þe folk forte frore;
 540 Jwis, hit is for synne þat moni mon is pore.
 Haue þou neuer so mucche of worldes good here,
 Al schal passen awei as fantum hit were.
 Forte haue þin herte to mucche þerjnne,
 Of þi mok to make þi God hit is dedly sinne.
 545 And 3it, ar þou war be from þe wol hit fare,

- þenne schaltou haue þerfore boþe serwe and care,
 And 3it at þin ende gret strif in cas,
 And puite þe out of al þat þin was;
 þin executurs schul take þi godus at heore wille
 550 And lete þi soule ligge jn pyne ful ille.
 Be þou in þi put brou3t wormus schul ete þe,
 And sone schaltou be for3eten, siker mai3tou be.
 þerfore J rede, as Salomon his sone bad,
 þat uche mon skilfuli of his good make him glad,
 555 Mete and drinke and cloþ, catel and oþur þing
 þat needful is to haue wiþouten wastyng;
 þe pore schal he helpe wher þat is neode,
 Of þat God haþ him sent, don his almes dede;
 3if him mete and drinke and cloþe him wiþ wede -
 560 Jn al þi werkes, be þe siker, þe beter schaltou spede -
 3if him of þi cuppe, of þat is þerjn,
 Watur to drinke, ale oþur wyn,
 And 3if he haþ neode, clepe him þe neer
 And mak him sitte and warme him bi þin hote fuir;
 565 Bedde him esiliche, 3if þat he seek be,
 And serue him wel, for His loue, þat al haþ 3euen þe.
 Worldus wele is wondurful, wel may J seyn,
 Lyk þe see þat floweþ and ebbeþ a3eyn;
 þer nis no sikernesse in þis worldes won,
 570 No mon not whon hit wole awei from him gon,
 Ne hou longe hit wole laste, ne hou luytel while:
 þulke þat hit loueþ most, ofte hit doþ hem gyle.
 He þat loueþ catel wel and bounden is in couetyse,
 He schal ben jbounden jn þre kunne wyse:
 575 þouht and drede are þe two þat schül binden him faste;
 þe þridde is mucche serwe þat euermore schal laste.
 Ofte for his catel men mot wake of slepe,
 Trauailen in rein and in snou3, be þe weies neuer so depe,
 From toune to toune boþe fer and ner,
 580 As chapmen mote don to heore mester;
 Ouer þe salte se ofte þei fare
 For heor marchaundise, in gret peril and care,
 And ofte and moni time, her catel and here lyf,
 And maken euel to fare boþe child and wyf.
 Oþur men dike and delue and gon to þe plouh.
 To cart and to þresschinge and oþur swynk jnouh.
 Whon he wiþ his swink haþ wonne gret bi3ete,
 Euer he is aferd þat he hit schal forleete,
 And 3if he hit leten schal, him is wo þerfore,
 590 And is sori þenne þat euer he was jbore.
 þou3t and drede and sorinus aren monnes fo,
 He ou3te neuur loue þing þat doþ him so wo.
 3if he lese eny þing, and he gret good con,
 595 Beþenk him of Jop þat was a good mon:
 He hedde of al richesses swiþe mucche won
 And in a luite while he nedde riht non;

- þo he hedde ri3t nou3t but al was ago,
 Ne seide he, for his harm enes 'is me wo',
 But louede God wel and þonkede Him þon -
 600 He dude as þe wyse, so schulde eueri mon.
 Nolde he for his los no þing sori be,
 'God', he seide, 'hit me 3af and biraft hit me,'
 Ne grucched he not but þonked Godes sonde
 And seide, 'blessed be þin nome, in watur and in londe.'
 605 þe wikked gost onswerde þon f264 b2 f 264 b2
 And seide he was a folted mon.
 "þow spekest, "he seide, "of lecherie
 And of fewe wordes makest monye;
 Fals wordus woltou leue and here hem gladly,
 610 þou nost what þou menest, J sigge þe sikerly!
 Of luitel wit hast þou muynde:
 Ne mot a mon don his kuynde?
 Hit was ordeynt þorw Godes bidyng
 At þe worldes bigynnyng.
 615 Beo þi tale þou woldest hit bring
 Al to gedere jn to spousyng
 Or elles leue þat game,
 þat me nedde of God blame.
 Hose aftur þi counseil doþ,
 620 Repente him schal, J sei forsop.
 He þat takeþ him to spousyng,
 May not lyuen for no þing,
 But holden he mot to his wyf
 And ben in cuntek and in stryf -
 625 Betere him were dihte and go -
 For weddyng is þe longe wo.
 Whon he haþ a wyf jtake,
 He mai hire not forsake;
 He þat haþ a schrewe to wyue,
 630 Of vche day him þinkeþ fyue;
 Of muche murþe he schal misse
 And euere ha serwe and neuer blisse,
 þer anoþer mai leue and take
 Wher he wole, and eke forsake;
 635 Lihtli(che) and gladli(che) mai he go,
 Whon he þat is bounden schal be ful wō,
 And he may beo liht and jolyf
 More þen on þat haþ a wyf.
 Forþi J rede þat men do so
 640 And lete weddyngge awei go."
 þe gode mon wel vndurstod
 þat his counseil was not good.
 "He is a fol and no þing wys þat foleweþ þi red:
 645 þe mon þat foleweþ his flesches lust, his soule schal beo ded;
 But 3if he do kuyndely and wiþ spoused fere,
 Jn helle he schal abuggen his flesches lykyng here.
 þer beoþ þorw Godes lawen ten comaudemens,

MS Simeon A

- þat vche mon oute kepe, elles he brekeþ his defens;
 Spous bruche, forsoþe, js þe gretteste of alle;
 650 þo þat are wedded, kep hem wel þat þei þerjnne ne falle.
 He þat wol folewen his flesches lust and þe lawe breke,
 Ne þinke him no wonder þenne þauh God on him awreke.
 Mon in Godes lawe may wel haue a make,
 To do wiþ hire his wille, for child berynge sake,
 655 And louen eiþer oþur whon tyme is and leue,
 And holden hem wel togedere, as Adam dude and Eue.
 But hit beo in wedlak jn alle wyse lef þat game
 And lyue in chastite and be wiþouten blame,
 Gret schome hit is and sinne, J swere þe bi heuene,
 660 To spende þi fyue wittes jn eny of þe sinnes seuene,
 þat God þe haþ jþiuen, and þine limes alle,
 For to kepe þe wiþ, jn synne þat þou ne falle.
 A foul change hit is, forsoþe, and a gret euel,
 To change heuene for helle and God for þe deuel;
 665 þat dostou as ofte as þou sungest dedly,
 And brekest Godus comaundemens and dost a gret foly;
 þe deueles þral þow bicomest whon þow dost þi miht
 To foule þi clene soule bi daye or bi niht.
 Niht and day he studieþ and casteþ his ginne
 670 How he mai bi alle weyes a wommons loue winne; f264 b3 3
 Nul he neuer stunten, he swereþ his oth,
 Ar he haue his wille idon, be God neuer so wroþ.
 And heo wol haue him, heo seiþ, euer more to dwelle,
 Raþer þen heo him forgo, ben jn þe put of helle.
 675 But wusten heo what hit were, þe leste peyne þerjnne,
 For al þe good jn eorþe þei nolde do dedly synne!
 For þei nolde not beo war er þei come þare
 Jn pyne schul þei euer be, jn serwe and in care.
 þo þat are goode liuen in muche winne;
 680 þe goode gon a Godes halue, þe deueles lymes to sinne.
 Whon þei comen togedere, eiþer on oþur wynkeþ,
 þat þey nedde heore synne ido longe þerto hem þinkeþ;
 Whon þei seo heore tyme wol þei not longe dwelle,
 But þei do þe dede þat echep þe fuir of helle.
 685 þe fuir þat is in helle is euer brennynge,
 þe sinful wrecche soules þerjnne pyninge;
 þe mo þat are þerjnne, þe hattore is þe lyþe,
 And þe pyne hardore þat þe soules drye.
 Heo beoþ grete foles forsoþe J sigge, jwis,
 690 þat makeþ þe pyne more and hattore þen hit is.
 þulke þat brekeþ Godes word þorw heore dedly synne,
 þei lihten þe fuir þat þei schulen brennen jnne.
 Godes comaundement þei breke al þat doþ lecherie:
 Jn helle fuir schul þei euer be heore peynes to drie."
 695 þe wikked gost onswerde þo
 And seide þat hit was not so.
 "So þou seist as false men do:
 þat sleuþe is sinne and is not so.
 Men mot haue 3if þei may,
 700 Ese and reste niþt and day,

- Jn bedde, in mete, beo al at his ese.
 And mak þe bōdi euere wel at ese.
 Aftur þi deþ wost þou not what,
 What þou schalt haue, þenk wel on þat.
 705 While þou miht, make þe glad and muri:
 Lengor liueþ a glad mon þen a sori.
 Al knowe J wel þi resun
 And what bitokneþ þi lessun:
 For men scholde to chirche gonge,
 710 To here Matins, Masse, and Euensonge,
 Heor Pater Noster sigge, Aue Marie and Crede,
 And ete of preostes holi brede.
 What wenestou for such þing
 þi soule in to heuene bring?
 715 Ho bigon furst to worche,
 And whi was mad, Holy Churche?
 Of prestes couetyse hit was biþouht
 þat Churche was furst jwrouht,
 For he wolde haue offrings
 720 And liue bi oþur mennes þing.
 He wole amorwe belle ryng,
 And þenne wol he Matins synge;
 And 3if þer luyte folk come þerto,
 He wol hyþe faste and haue jdo;
 725 And 3if þer mucche folk come, J sigge þe,
 He wol make gret solempnite:
 Reuesten him þenne wole he wel
 Wiþ riche pal and sendel,
 He wol don on his cantel cope
 730 And gon as he were a pope.
 Siþen he wole wiþ springel stikke
 3iuen hali water abouten þikke,
 And synge loude wiþ schil þrote
 And seiþ hit is þe soule note.
 735 þat þe prest seiþ and doþ, f265 a1
 þe folk weneþ þat hit be soþ.
 Bifore his auter he wol stonden
 And holde vp an heiþ boþe his honden,
 He wol synge mony a þrowe;
 740 Sum tyme heiþe and sum tyme lowe,
 He wol him turne and take good hede
 3if eny mon him bringe mede.
 3if mucche folk come and þryng
 Offringe faste him to bringe,
 745 He wol amende faste his song,
 þat tyme þinkeþ him not long.
 And whon þei wole him no þing bringe,
 Luste him noþing for to synge;
 Faste he hiþeþ him to speede
 750 And 3iueþ hem of his holy brede;
 þat is þe beste of al his dede,
 For hit helpeþ to monnes nede;
 þauh hit beo luytel, hit turneþ to gode
 For hit helpeþ to monnes fode.

- 755 Whon he haþ þenne al jdo,
 He 3iueþ hem leue and let hem go;
 But euer among al oþur neode
 His oune erende wol he beode,
 þat þei bringe heore offringes
- 760 To churche, and heore tiþinges.
 Wel þou wost þat þis is soþ:
 Al for his oune gode he hit doþ;
 Kepeþ he not of heore cumyng
 But 3if þei wole him eny good bringe.
- 765 Ak, 3if þou wolt on eny wyse
 At chirche here þi seruyse,
 Atome þou mayht ful wel abyde
 Til he haue seid þe laste tyde;
 And 3it maiþt þou lengore dwelle
- 770 And come betyme to þe Gospelle;
 Atome mayþt þou do good nede
 And come to þe masse crede;
 And 3if þe luste riht wel slope,
 Cum whon he doþ of his masse cope;
- 775 And þei þou ne come, ne 3if no tale,
 Til he halibred biginne to dale:
 þenne maiþt þou ben al 3are,
 And hom wiþ þi neihþebors fare."
 þe gode mon wel vndurstod
- 780 þat his techyng was not good.
 "Al þat þou spekest hit is nouht, þou mihtest wel be
 stille,
 Al þat þe bodi lykeþ wel js aþeyn þe soule wille.
 Ese and reste and muri lyf, men lykeþ wel and
 wymmenne,
 But þei bringe þe soule in strif aþeyn þei weenden
 henne.
- 785 þe bodi and þe soule beoþ wel neih euer wroþ,
 For þat þe bodi lykeþ wel js to þe soule loþ.
 Muche tale þow makest þe foule bodi to queme,
 But of þe seli soule takest þou no 3eme.
 After þat þe bōdi doþ schal þe soule fynde,
- 790 And in peyne or in joye euere þerof haue mynde.
 3if men loue to sleepe whon þei scholden wake,
 þenne schal þe soule jn stude of joye haue wrake.
 Monnes lyf nis bote schort, soone wol hit go,
 But þe sely soule duireþ euer mo;
- 795 þe soule schal faren his wey, þe bodi schal abyde
 And not nouþt of þe soule, what hit schal betyde.
 But wel J wot, and soþ hit is: after monnes deede,
 Whon he is forþ faren, he schal hauen his meede;
 3if he haue loued God and kept his biddynge,
- 800 þe blisse of heuene schal he haue wiþouten endynge;
 Ouþur in to peyne schal he beo brouþt,
 3if he haue þerafter wrouþt.
 þerfore is need on alle wyse
 Men to go to Godes seruise,

- 805 And wake þe more and slepe þe lasse, f265 a2
 To here Matyns, Euensong and Masse.
 Whon men han aþeyn God jn dedly sinne falle,
 Heo ou3ten for to wepe and merci to God calle,
 And weenden to þe prest hastiliche and sone,
- 810 And tellen him in schrift what synne he haþ done.
 A fool he is þat abydeþ eny gret stounde,
 Til þer come more sor and cleue to þe wounde.
 Also hit fareþ bi synne J wot wiþouten wene,
 As dop bi þe wounde while hit is newe and greene.
- 815 þe leche clanseþ þe wounde clene in þe ground
 And leiþ salue aboue and makeþ hit hol and sound;
 Mon mai for a wounde, or for a luitel sore,
 Bote hit beo soone iheled, beo worse and wel more:
 3if o sor comeþ to anoþer þenne are þer two,
- 820 And 3if he longe abyde þen wol þer be mo;
 His oune bone may hit be longe for to abyde,
 þerfore J rede, sech leche craft soone, what betyde.
 Also hit fareþ bi synne 3if hit jhud is:
 But hit beo to þe prest soone jtold, jwis,
- 825 Hit draweþ hem to helle grounde and byndeþ hem to
 peynes stronge;
 þe hardore peyne schal he haue 3if he þerjnne ligge
 longe.
 þerfore is good þat he craue Godes merci to vndurfonge:
 þe lengore þat men abyde þe latere comeþ bote;
 þei stonde wel þe fastor whon þei haue take roote.
 þeih men fallen in synne gret wonder hit nis;
- 830 But ligge stille þerjnne, forsoþe, gret wonder hit is.
 3if þou liggest in þe fuir and brennest on eny wyse,
 Ho, is forte wyte þiself wolt nouzt rise?
 Mynde haþ he non of God þat him wrouhte
 And on þe Roode tre wiþ His Passion him bou3te.
- 835 Wel hit is jseene þat þei are ful slowe
 þat to þe prest nyl not heore synnes ben aknowe,
 And luitel þonk þei cunne God for His gode seruyse,
 Whon þei wole not for His loue out of synne aryse.
 þinke no mon wonder þauh God wiþ him be wroþ
- 840 And take vengeaunce on hem, beo hem neuer so loþ.
 Schriueþ ow betyme for loue and for fer,
 For God takeþ wrêche heer or elles wher.
 Bjwepeþ 3oure synnes and cri3eþ God merci,
 And to alle His werkes beoþ euer redi.
- 845 Whon hit is Halyday vche mon ou3te wiþ rihte
 To here His seruise in chirche, 3if he on eny wise
 mi3te,
 And not in sleuþe ligge, jn bed atome abyde
 Til þe prest haue jseid þe laste noon tyde.
 3if þou go at morwe and Matins here erliche,
- 850 Hit is þe soule profyt J sigge þe, sikerliche,
 þei3 þi flessch grucche lette nouzt þerfore:
 þe offer þou ouercomest hit þi meede schal be þe more;
 3if þow herest Matins and Masse and takest halibrede,
 To bodi and to soule þow winnest mucche mede.

- 855 After mete loke þou go to þe prechinge,
 3if eny beo in toune lette for no þinge,
 And þat þe prechur precheþ, vndurstond hit wel
 And do as he þe techeþ, J rede þe, vche a del.
 3if þer no prechyng be, go visite þe seke,
- 860 Cumforte hem wiþ þin almes and wiþ þi wordes meke.
 After, whon þei ryng, go to Euensong
 And lette for no cumpaigne þat þow art among;
 3if þow do not, forsoþe, þou dost þe deueles wille,
 Whon þou in janglyng and drinkyng dwellest wiþ hem
 stille.
- 865 Whon Euensong and Cumplin boþe ben ido,
 Hom to þi soper þen wel mai3t þow go.
 J rede þenne, ar þow go fulliche in to þi bed,
 þonke Crist of þat day, þat þou hast wel jsped:
 And 3if þou ou3t hast misdone,
- 870 Aske Him merci, J rede, sone;
 Beteche þi lyf and þi soule to God almihti,
 And þenne mai3t þou slepe wel and sykerly.
 Whon þou risest vp, þonke God jnwardliche wiþ al þi
 miht,
 þat þe haþ saued from cumbrement of þe Fend þat niht;
- 875 Beteche al in Godes hond þi preyers and þi dedes,
 þa wittes and þi willes and al þin oþur nedes.
 Aui3e þe in al þi werkes þow saue þe from dedly syne,
 And do as J counseile þe and heuene schalt þou wyne.
 Jn what werk, mon, þat þou be worch euer trewely,
- 880 Or þou schalt haue peyne þefore 3if þow worche falsly:
 3if þou take here, þi fulle huire and dost not fulliche
 þi werk þefore,
 Jn helle or in purgatorie þi peyne schal be wel þe more.
 Of what condicion so þou art, trewe in alle þing þou be,
 And do so to vche mon as þou woldest he dude to þe;
- 885 And loke jn al þat þou seist and dost þat God be euer
 apayed,
 And lef sleuþe and al oþer synnes as jch haue jsayd."
 þe wikked gost onswerde þon
 And seide: "þou art a mad mon!
 þauh þou woldest now beginne
- 890 And sigge þat gotenye were synne,
 Beter þe were þi janglyng lete.
 Men scholde dye, 3if þei ne eete,
 And but þei drinke wel, also;
 No mon may liue wiþouten hem two.
- 895 To badde counseil art þou euer 3are,
 To fastyng and to euil fare.
 What good comeþ of fastyng?
 Feyntyse, jdelnesse, and non oþur þing.
 þat mai3t þou wite wel be skil:
- 900 Whon þe flesch haþ mete and drinke at wil,
 þen he is redi to fihte and chide
 Wiþ alle þo þat gon and ryde.
 Ho may dure forte swynke,
 But 3if he ete wel and drinke?

- Alþauh hit beo so þat he caste,
 So he mi3te, þauh he faste:
 Hit nis for no drunkenesse,
 But for oþur seeknesse.
 915 Whon he is heled of þat sore,
 He may ete and drynke more
 And make glad and bliþe chere,
 For euere is ale and wyn good feere.
 Eet faste and drinke wel and sleep euer among.
 920 And þenne mai3t þou liue 3eeres mony and long.
 þe gode mon þat in God was stable,
 Vndurstod þat he seyde was fable.
 "Wel J wot þat men mote liue be mete and be drynk,
 As skile is and resoun and mesure in alle þing.
 925 þei þat liuen as bestes, aren wiþoute lay:
 þat erliche eteþ and drinkeþ and holdeþ on al day.
 þe beest doþ his kuynde and þe glotun synne
 Doþ a3eyn his kuynde þat wol neuer blinne.
 Such foule glotons doþ a3eyn þe lawe;
 930 Ar þe wombe be ful beo þei neuer fawe -
 þenne wol þei chyden and fihten also;
 Serwe on heor hedes, but þei wel do.
 Mete and drinke is 3iuen to mon as salue to sore,
 þat needful is to take þerof and neuer a del more.
 935 3if þou to mucche salue leyst to þi sar,
 Hit wol be þi deþ but þou sone be war.
 So wol hit of mete and of drinke be
 þi soule bone, 3if þou take more þen nedep þe.
 Whon mon haþ at mel tyme such as he wile,
 940 Tak þat he haþ neode of bi mesure and bi skile,
 And parte wiþ þe pore of þat is on þi bord
 And not in his wombe make al his hord,
 For þer is foul tresorie and al ful of stinke.
 Al þat þou takest more þen ned is, jn peyne þou
 schalt of þinke.
 945 Jn þe Bok of Priuetes glotons are manased so:
 'A3eyn o drau3t þei drinke ouur mucche, þei schul han
 þreo or two
 Of hot led and walled bras; þei schul beo ful wo
 For stinkyng brumston and for pich þat in heore þrotes
 schal go.'
 þus seyde þe prest, þat God wol take wreche
 950 But 3if þe leue synne and do as J ow teche."
 þe wikkede gost þer he stod,
 Wox for wrappe wel nei3 wod,
 For he was ouercomen and behynde
 For mo onsweres couþe he not fynde.

- 955 þe gode mon þenne was abaisch,
 And lokede on þe wikkede gast
 And seide: "now wot J, þou art non
 Mon maad of flesch and bon;
 J vndurstonde wel beo þi spelle
- 960 þat þou art þe deuel of helle.
 J þe comaunde foule þing.
 Jn þe nome of heuene Kyng,
 þat þou me noþing drecche,
 But bicum now, foule wrecche,
- 965 As foul as þow were
 Jn helle wiþ þi feere."
 Ne mihte he no lengore abyde,
 But bicom þo also tyde
 Foul as helle Sathanas,
- 970 As blak as eny pich he was -
 How foul he was con J not telle,
 But foul he stonk as stunch of helle.
 þe gode mon blessed him wiþ þe Croys
 And criþed on God wiþ mylde voys,
- 975 Bifore, behynde, he blessed him fast
 And comaundede þat sori gast
 Forte weenden, and so he dude þo,
 To þat stude þat he com fro.
 Pouwer hedde he no lengore dwelle,
- 980 But wente doun riht in to helle.
 þe gode mon wente hom his way,
 And serued God wel to pay
 And þonked Him, so ouhte he wel,
 þat him sauede from þe deuel.
- 985 Jhesu Crist such grace vs seende
 Him to serue to vre lyues ende,
 And kepe vs from þe synnes seuene,
 And graunt vs alle þe blisse of heuene!

MS Vernon B

A Dispitison Bitwene a God Man and þe Deuel

- f288 a3 Swiþe mucþe neode hit is
þat vche mon.be war and wys
To kepe him.from þe fendes lore
For he fondeþ.euer more
- 5 And þat we mowen.alle j.witen
As hit is.in þe Bok j.writen
J.wol ow telle.as j.con
How þe fend.tempteþ a Mon
Hit was vppon.an haly day
Jn an hei3 feste.of þe 3ere
- 10 Mucþe folk was.to churche gon
Godes work.for to here
þe preost of þe chirche.vndude þe gospel
And lerede his parischens.as he couþe.wel
And bad hem openly.nyme good 3eme
Hou þei scholden.god wel queme
- 15 And schenden.þe foule fend of helle
þat fondeþ euere iliche.monus soule to qwelle
Whon þe prest hedde j.spoken.and don what he wold
þe folk wente hamward.as ri3t was þei scholde
A good mon þer was.þat hamward gon rake
- 20 And þou3te ful 3eorne.of þat þe prest spake
He eode be him one wīþoute fere 3erne
For no mon of his þenkyng.schulde hym werne
þe wikked fend of helle.þer of hedde onde
And hastiliche sende.to him his sonde
- 25 His Messager redi was.forte don his wille
Him to bi swyke queynteliche and stille
Jn þe wei.he hym mette
And feire þenne he hym grette
Was he no fend i.lyche
- 30 But as a mon feir and riche
þe gode Mon.was not war
Of þe deuel.þat com þar
Quaþ þe wikked Counseyler
Felawe.wel j.met her
- 35 Sei me as nou.mote þou þe
Wher hast þow.now j.be
J.com from þe chirche.what woldestou þerbi
What þou art.and whi þou askest.tel me nou belamy

A Disputison Betwene a God Man and þe Deuel

f263 b1 J.am a ferrene mon.and a wei feeryng
 40 Spek wiþ me feire.wiþ outen grucching
 Hastou atte chirche.j.herd eny sarmoun
 Vndoinge of þe gospel.or of lessoun
 J.preþe þe gode felawe.3if þi wille be
 Al þat þou herdest.tel hit now to me
 45 For j.con my self.beo my leute
 Of alle maner lore.gret plente
 J.con wel j.knowe.j.seye þe forþy
 Wher hit were wisdam þat he spak.or elles foly
 Wys þou schalt fynde me.and hende
 50 For 3if he out fals haþ seid.j.schal hit amende
 þou þow haue to me.no trust
 J.con more.þen þe prest
 And beter j.wot.forsoþe j.wis
 Hou men schulen.comen to blis
 55 And more also.j.con telle
 Wherfore.men schul go to helle
 þe gode Mon.bi gon his tale
 þat oþur 3erne.con luste
 Al couþe he not telle
 But dude.þat he wuste
 Quer alle þing.he vs tauhte
 To loue god.ful of miht
 60 And siþen vr euen cristene
 As we ouhten.wiþ riht
 He spak of dedly synnes
 And seide.þer weore seuene
 And hose dyede þer jnne
 Scholde neuere.come to heuene
 Pride is þe firste.Envye is þat oþur
 Wrapþe is þe þridde.þat mon haþ to his broþur
 65 þe ferþe is Couetise.þe fifþe is lecherie
 þe sixte is sleuþe.þe seueþe is glotonye
 Mest he spak of pride and lered more and.lesse
 Forte leue pride And loue.buxumnesse
 Furst.abouen alle þing.wiþ al vre miht
 70 Worschipen and loue god.boþe dai.and niþt
 And louen vre kynrede.as þe lawe wile
 And alle cristene men.as hit is skyle
 For alle we schulen wiþ rihte.louen vchone oþer
 Wiþ al vre miþte.as suster doþ þe Broþer
 75 For breþeren we aren and sustren.as we schul al leue
 Alle þat euere i come ben.of Adam.and Eue
 þE wikked gost.was ful 3are
 And 3af þe gode mon.onsware

- 80 þow spekest he seide.of louyng.
 þat mon schulde furst.of alle þing
 þat loue god.schal eueri mon
 And siþen his neihþebour.as he con
 But hou mihtestou.trewe loue
 Hauē to him.þat is a boue
 85 Whon he so ofte.wraþþeþ þe
 And let þe.in mucche mischef be
 HE let þi catel.from þe falle
 Hors in stable.and Oxe in stalle
 And oþur þing a wey let go
 90 And suffreþ þe be broust.in mucche wo
 3if þou art sek.jn syde.and Ribbe
 þat vnneþes.maiþt þow libbe
 Or þin heued.sore akeþ
 And al þi bodi.for serwe quakeþ
 95 þorw him.þe comeþ al þis
 Loue him not.j.rede j.wis
 How mihtest þou loue him.wiþ skile
 þat mihte þe helþe.and ne wile.
 þE goode mon.wel vndurstod
 100 þAt he seide.was not good .
 Aftur þi red.wol j.not do
 For þe prest.ne bad not so
 J.wot of alle þing.be hit what so hit be
 Boþe beter and wors.my lord sendeþ to me
 105 þauh j.oþurwhile.haue j.had wo
 þorw god þat hit sende.hit haþ ouer go
 Hit was for my goode.j.þonked be he
 He wolde þat j.scholde.bi þat j.war be
 þAuh he me bireue.anon to my Ribbe
 110 þat j.haue vnneþe.wherwiþ to libbe
 J.wol not be wroþ þerfore.ne no riþt hit nis
 For al þat j.haue.al hit is of his
 And al þat j.haue.he leneþ me j.wis.
 He mai taken hit aþeyn.whon his wille is
 115 So haþ he don ful ofte.j.worschipt mot he be
 And þaf me wel more.þen he birafte me.
 And þauþ he of pyne me.jn seknesse sore
 Hit is for my gode.j.loue him þe more
 þerwiþ he me warneþ.his comaundement to breke
 120 And sent me such tene.him forte wreke
 J.mai þen amende me of þat.j.haue don ille
 And beten þat j.haue agult.aþein godus wille
 f263 b2 þreo þinges þer beoþ.as j.haue herd telle
 So seide me þe prest.in his lore.spelle
 125 For whom j.oute loue.jhesu ful of mihte
 And worschipe him as j.con.as me wel ihte
 þe firste þing of þe þre.js þat he me wrouhte

- After him self.as him best þou3te
 þat oþur.þat he bou3te me on þe swete rode
 130 Wiþ his oune flesch.and wiþ his oune blode
 þe þidde þat he cleped me.to his owne feste
 In to þe blisse of heuene.þat euer schal j.leste
 For on of þise j.ou3te.to louen him wel apkiht
 Betere j.oute for alle.and þat is good riht
 135 þE wikkede gost.onswerede þo
 Let we þis tale go
 Leue we þis dispuityng
 And speke we.of oþur þing
 þow spekest.a3eyn pruide
 140 And þerof takest mucche huide
 A3eyn þe rihte.is þat þou says
 And þerfore.me mispays
 þou seist þe prest.þat synges messe
 Lered þe.to Buxumnesse
 145 He was wod.so art þou eek
 And alle þo.þat so speak
 Leef þou not.þat hit be soþ
 Hit nis no mon.þat so doþ
 Jsigge þat pride.nis no synne
 150 For þerþorw.comeþ.worldes wynne
 þat mai3t þou.j.witen j.wis
 Whon þou wost.what hit is
 3if þow be knowen.for wys
 And holden art.of mucche prys
 155 And þat þou art.riche mon.And wlouh
 And of richesse.hast j.nouh
 þauh þow ly3e.as mony mon doþ
 Men wolleþ wene.þat hit beo soþ
 And clepe þe forþ.for heore euenyng
 160 Bifore hem.þat habbeþ no þing
 3if þou art proud.and modi
 And berest þe bold.and hardi
 Men þat stondeþ.þe aboute
 þenne of þe.wolen haue gret doute
 165 Wiþ þe wolen þei.comen and speke
 þi loue to haue.and hem to wreke
 þow mai3t for þi bolde beryng
 Be proud.and riche.in alle þing
 And ouer al.mai3t þou.comen and go
 170 Whon A Moppe dasart.schal not so
 As a lord.schalt þou be cald
 þer oþure schul stonde.be hynde vn bald
 And ouer al.þer þou gost aboute
 þe schal folewe.ful gret route
 175 Of þe schal vche mon.stonde gret eise
 Wher þow wolt.þou mi3t go pleye

- Do nou as j.haue j.counseiled þe
 Proud.and stout.euer þat þou be
 180 For 3if þou drawe þe.to cumpaigny
 Of pore wrecches.þat wone þe by
 Vche a Mon.þat bi þe wey goþ
 Of hem schaltou.beo swiþe loþ
 And alle.wolle þei ful 3are.
 Lau3whe þe to Bisemare
 185 And sigge lo.Men mowe wel se
 What mon.þat he þenkeþ to be
 A wrecche sone wol he ben
 To wrecches he draweþ.as alle men sen
 Wel Men may se.alle bi þan
 190 þat neuer more.wol he beo man
 þE gode mon.wel vndurstod
 þat.þat þe toþur seide.was not good
 Do wei he seide þi lore
 Ne spek no more of pruite
 Hit doþ þe soule mucche wo
 And helpeþ.þe bodi luyte
 195 Whon j.þenke.on þinges þre
 Boþe.Niht.And day
 Pruide.ne worldes Blisse
 Glade me.ne may
 Furst.whon j.beþenke me
 And am wel.j.ware
 Hou j.com in to þis world
 Boþe.Naket.and.Bare
 Nedde j.to min hed.houue ne hood
 200 Ne Robe to my bac.badde.ne good
 But a foul red clout.þat j.was boren jn
 þat tok j.of my moder.and was a foul skin
 Al is soþ þat j seie.þei3 j.speke in Rym
 þei coruen hit of me.and wosschen awei mi slim
 205 Jn to þis world þus com j.wrecched.and bare
 And so wot j.wel j.schal heþen fare
 f263 b3 þei wunden me in cloutus.for cold and for schame
 For j.ne scholde forfare.þei hulede mi licame
 Al Maner quik þing.þat is þorw godes miht
 210 Whon hit comeþ furst forþ.con himself diht
 Haþ of him self.kuyndeliche weede
 And con himself purchase.mete to his nede
 And haþ þorw kuynde.miht for to gon
 þer kuynde of mon.haþ riht non
 215 Bote vn mihti wrecches.alle are we
 Hou scholde j.beo proud.whon j.þis se
 þat oþur is.whon j.þenke.on Adam.and Eue

- Hou þei weren in paradys.wel and wiþ leue
þer wiþouten synne.þei miþten ha ben in blis
220 3if þei nedden agult.aþeyn god j.wis
þer þei miþten han j.woned.in murþe.and in winne
But sone þei weren driuen out.for þei dude sinne
And þerfore ha we mucche wo.serwe.and.euel fare
And wonen in þis Middelert.in serwe.and.in care
225 Weilawei.and.weilawo.þat synne was j.wrougt
Jn mucche peine for sinne.are moni men ibrougt
Alle wo.and seknesse.þat eny mon is jnne
Al is.for he haþ j.greued.ofte god wiþ sinne
þer is in þis world.mucche falshede
230 þer nis nō treuþe wel neiþ.in.word.nē in dede
þe sone bigileþ þe fadur.þe dougtur.þe Moder
þe sibbe þe frende.vche mon oþer
Nis no worldes blisse.þat nul ouer go
Ne nout so murie on eorþe.þat nis meint.wiþ wo
235 But þe blisse of paradys.þat lasteþ euer more
Whon j.þenke þer on.me longeþ þider sore
Hou scholde j.þenne.beo proud for eny þing
Or eny oþur mon.þat is in lōngyng
þe þridde þing is.þat i þenke.þat j.schal wende henne
240 Out of þis world.but wot j.neuer whenne
Ne wot j.whoder mi soule schal.þerfore sore i drede
For aftur mi werkes are.schal hit haue mede
Riþt as j.haue deseruet.þe weole.or þe wo
Certeynliche schal j.haue.j.mai not fle þerfro
245 Beo j.in my put leid.þer wormus schul eten me
Worþe to nougt schal j.þenne as neuer had.j.be
þe her of myn hed.þeluh so þe wex
Schal dwynen away.so doth þe drex
Mi feire Eþen.schulen out renne
250 Mi whyte teþ.schulen foule grenne
Mi feire hondes.and Fyngres longe
Schul Rote.and stynke.swiþe strong
Men wol for mi good.make stryuyng
And puite me out.of al my þing
255 þilke þat weren j.wont.ofte me to grete
þei wol not heore þonkus.onus wiþ me meete
Alle þe Friendes.þat j.now.haue
For me gladliche wol þei don.al þat j.craue
Were j.in my graue out of heore siht
260 Luyte wolde þei.for me do.bi day.or bi niht
Nedde j.neuer so mucche good.al hit wolde go
Whon mi soule.and mi bodi.ar parted a two
Mi bodi schal leuen her.my soule faren henne
Al þe worldes pruide.luitel helpeþ þenne
265 Vitrede hodes.and Clokes also

MS Simeon B

Al þat fyle pruide.schal don hem ful wo
 þei strie godus good.þerwip.and turne hit to fen
 þat mucche miȝte helpē.seli pore men
 Now is no mon.worþ a fart
 270 But ȝif he bere.A Baselart
 J.honget by hys syde
 And a swynes Mawe.and al is for pride
 Godes grame stirap.on his cappe is knit
 þat an vnche haþ he not.on for to sit
 275 Much mischef.and gret cold.on his ers he has
 Men miȝt ȝif his brech were totore.seon his grentras
 Also þis wummen.þat muchel haunteþ pride
 Wip hornus on heor hed.pinned on vche a syde
 Mad of an old hat.and of a luitel tre
 280 Wip selk scleires j.set aboue.Apparisaunt to be
 Heor reuersede gydes.on hem are streyt drawe
 But al be of þe newe aget.hit is not worþ an hawe
 þei wenen a ben ful feire And wondur foule þei be
 And a wolden beþenken hem.of heore priuete
 285 And hou foule þei are.jn soule.and in body
 þei ouȝte wip heor weping.mak heore chekes rody
 But þei leue pruide.and oþur synnes mo
 Schortly to telle to helle schul þei go
 Whon j.þenke her vpon.mi care is wel þe more
 290 Luitel wondur hit is.þauȝ j.syke sore
 Hou scholde j.be proud.or elles modi
 Alle ouȝte we to be.for sunne sori
 ȝit þou counseildest me.a luitel while ere
 þat j.scholde not be.pore mennes feere
 295 þou seidest j.scholde be.holden an vn mon
 No mon wol sigge so.þat eny good con
 f264 a1 þauȝ j.and a pore mon.þat beggeþ his fode

- Beo not iliche riche.of þe.worldes goode
 Men mai seo þe soþe and þe skile riht
 300 How we schule bitwene vs vre loue diht
 3if j.do my coþes of.a non to my liche
 þat j.am j.cloped in þat beoþ goode and riche
 And a pore Beggere.þat haþ mucþe wo
 Wiþ cloutede cloþes.dude also
 305 And we stode naked.boþen j.feere
 Boþe mihte we þenne beon oþures pere
 Rose vs seiþe.and knewe vs neiþer
 þenne miþte þei wene.þat we were breþer
 þen most j.louen him.and he louen me
 310 Whon vre kuynde Robes.beoþ of o ble
 þo are þe Robes.we weore wiþ j.bore
 Ar we ligger and rote.ne worþ þei to tore
 Let vs be lyk in sum þing.as wel j.wot we are
 Al þauþ j.beo riche.and he pore.and bare
 315 þE wikked gost.onswerede þo
 And bad.let þat tale go
 Lete we þis dispuytyng
 And speke we.of oþur þing
 þou spekest.and seyst.þe prest haþ for bode
 320 Wraþþe.and onde þorw bidding of gode
 Hit was neuer Forbode.of no wys mon
 But of sum folte þat no good ne con
 3if þou seost þi broþur.or þi kun.or an oþur
 þat he beo feiror þen þou be.or wysur þen þou ouþur
 325 Or richor.or baldor.or beo of beter j.told
 þen þow be.bi an hundred fold
 þauh þin herte.beo ful wo
 And for þinke.þat hit is so
 Ho mihte þenne.þe blame
 Wel mihte þou.þenne þinke schame
 330 And euel may hit þenne þe lyke
 þat he schal be so heiþ.And þow not so riche
 þE gode Mon.wel vndurstod
 þat þe toþer seide.was not good
 335 After þi counseil.wol j.not do
 For þe preost.seide not so
 No mon haþ so mucþe god.þat j.wolde he hedde more
 Ne so feir.ne so strong.ne so wys of lore
 Hit of þuncheþ me nouht
 Ne þerto haue j.non onde
 340 For al þe goodes.þat mon haþ
 Hit is of godes sonde
 God þorw whom.comeþ alle þing
 Con ful good skile
 Alle worldes winne
 He seendeþ whon he wile
 Whi schulde j.for monnes god.haue sorinesse

- Whon j.haue for him.neuer þe lesse
 345 God deleþ his dole.to pore.and to riche
 And 3ifþ.wit and au3te.but not alle iliche
 Whon he haþ.j.3euen his þing as j.haue seyð
 Vche mon of his del.schulde holde him payd
 No mon schulde grucchen.of opures welfare
 350 And 3if he doþ forsoþe.he mispay3eþ god þare
 For god wol 3iue.to whom his wille is
 Hose haþ envie þerto.forsoþe he nis not wys
 þE False schrewe.onswerde þore
 And bad him sigge so.no more
 355 þow spekest of wrappe.in þi tale
 And seist hit is.a3eyn soule hale
 þat is not soþ.but falshede
 Wrappe was neuere.synful dede
 3if eny mon agult.a3eynes þe
 360 Smyteþ.or elles puiteþ þe
 Oþur seiþ.þat þe is him loþ
 Ne mostou þenne.needes be wroþ
 3if mon mis seiþ þe.or deep þe schame
 þei3 þow be wroþ.ho schal þe blame
 365 As he doþ bi þe.niht.and day
 Quyt hit him wel.3if þat þou may
 3if þou mowe worse.in eny wyse
 Loke þow 3elde him.his seruyse
 3if þow forberest.o Bisemare
 370 He wol 3iue þe.two ful 3are
 A 3eyn O word.sei þou two
 And mak.him wroþ.ar þou go
 And spek wiþ him.boldeli
 And mys seye him.schomefulli
 375 3if eny mon.þe mys deep
 Smyt þi fust.vnder his teep
 Wiþ Swerd.wiþ knyf.Staf.or ston
 Lēy on faste.and þat a non
 And bete him wel.wiþ þe beste
 380 þat his teep.al to breste
 Or on þe hed poune hard
 þat he go wry3inge.þenneward
 if he is strong.and.hardy
 f264 a2 þat þou ne darst.comen him neih
 385 Tac þe felawes.þe bi syde
 þe balderloker.þou mai3t abyde
 And go seche him.bi wēi.and strete
 Stunt þou not.til þow him meete

- 390 Lei on faste.spare no þing
 To grounde soone.þow him bring
 þat he þerfore.grunte.and grone
 And warne al opure.bi him one
 þen may þi word.springe a riht
 þat þow art hardi mon.and wiht
 395 Alle men of þe þenne.schule be fert
 þat bi fore wolde.mis saye þe in þi bert
 þenne miht þou go.boþe quit and skeer
 Wher þow wolt.fer.and.neer
 þE goode Mon.wel vnderstod
 400 þat his counsell.was not good
 3if j.be wroþ.and sore a greued
 Wiþ eny mon Alyue
 Jch ou3te seche pes of him
 Hastiliche.and blyue
 Mi Pater noster.ne my Crede
 Ne myn Aue Marie.biddynge
 Whyl ich am in wrapþe
 A vayleþ me.no þinge
 405 3if mon be wroþ.him is þe wors
 And þat.on mony syde
 þat schul 3e wite.þat hit is soþ
 3if 3e wolleþ.a byde
 Wrappþe and euel wordes
 Old sore.neweþ
 And makeþ to do þe dede
 þat eft.ful sore reweþ
 Wrappþe.is a wikked þing
 Hit meengeþ þe herte blod
 410 And makeþ mon ofte.out of wit
 þat he con no good
 He makeþ mon ofte.do þe deede
 þat eft.turneþ to grame
 Bete mon.and ofte sle
 And do ful mucche.schame
 Wounde men.and berne men
 Robben.and to Reuen
 And euere are þey.in serwe and wo
 A.Morwe.and at Euen
 415 Whon he is wel a wreken
 After his wille
 þen he is wel apayed
 And goþ forþ.wel stille
 He weneþ to here þer of
 No more tyþinge
 Bote.þe sunne.þer after
 Schal him to schome bringe
 Ne schal he him.no wyse
 So wel hym schylde
 420 þat he ne schal for þe synne
 Sum schome be tyde
 But hit beo þorw schrift
 And þe prestes.rede
 þat þe synne beo bet

And a mendet. þe deede
 þe heiße kyng of heuene
 ʒs Rihtful. justise
 Alle folk. schal he deme
 Boþe Foles. and wyse
 425 He haþ j. set his lawes
 No mon scholde. hem breke
 þat no mon. in his wrappe
 Scholde him self. wreke
 ʒit on oþur wyse
 Ofte. mon is wroþ
 And seiþ to his broþer
 þing. þat him is loþ
 þe wysore. of hem two
 þenne. schal holde him stille
 430 And suffre þe more fol
 Siggen al his wille
 For he þat chydeþ al one
 Hit wol sone. away fare
 Hit wol not longe. lasten
 Wiþ outen onsware
 Whon he haþ. al seid
 þat he sigge wile
 He wol ben in pes
 And conne þe more skile
 435 And forþeuen his wrappe
 þauh þei duden. ille
 And cunnen his felawe more þonk
 For he heold him. stille
 f264 a3 ʒif eny wikked wordes. or dedes
 By foren. weore j. wrouht
 þei schul þenne þorw wrappe
 Ben al out. j. brouht
 Al þe worste. þat þey cunne
 þenne wol þei speke
 440 And dele grete strokes
 For to ben. awreke
 Her of is j. wryten
 A. word. þat is coup
 He kepeþ a feir Castel
 þat kepeþ. wel his mouþ
 þe wikked schrewe. onswerde þon
 þus to þe gode mon
 445 Ne forbed he neuere. þat j. þe. plihte
 Mon to be riche. ʒif he mihte
 How mihte men. on eny wyse
 Beo riche. wiþ outen couetyse
 þe Riche mon. wher he is
 450 Holden is. boþe ʒep and wis
 Forþ j. cald. and muchel of told
 For he haþ good. monyfold
 He is holden. of muche prys
 And al for good. þat is hys
 455 þe pore mon. al þat schal misse
 Haþ he non. such worldes blisse
 His Meeles. are ofte lene

- Luitel hit helpeþ. þau3 he him mene
 His Robes are badde.and þinne
 460 Luitel he hap.of worldes winne
 Purueye þe wel.on vche a syde
 þat such teone.þe ne betyde
 3if þou ne const.j.wol þe teche
 Hou þow schalt good.to þe reche
 465 And riche mon bicome.and wlouh
 And haue.of alle godes.j.nouh
 And wiþ outen.eny synne
 Geten j.nou3.of worldes wynne
 Beo peny pound.bitwene two
 470 þow mai3t gedere.mo.and mo
 Al wiþ qweyntise.and wiþ ginne
 Muche good.mai3t þou winne
 Sleep þou not.to muche a niht
 But win þe good.hou þou miht
 475 Ren aboute.bi þe strete
 Bi wei.and bi weunleete
 3if þou seost.jn eny wyse
 Wher eny bi3ete.wol aryse
 Tac sum.and leue j.nouh
 480 þauh þou do so.hit nis no wouh
 Haue þou no doute.j.rede of þas
 No mon wot.ho.hit was
 þau3 mon make.muche fare
 þerof haue þou.no care
 485 Ne dred no þing.þe prestes curs
 þerfore þou schalt neuer fare þe wors
 Ne spare non.þer þou gest
 Nouþer þe parsun.ne þe prest
 Tak þe part.of heore tiþinge
 490 And bere hit hom.to þi wonyng
 And so þow miht.muche good take
 And be riche.monnes make
 Whon þou hast.þus wel bigunne
 And muche good.hast j.wonne
 495 þat þou hast.kep hit wel
 þer of 3if þou.neuer a del
 But men bringe.two for on
 3if hem not.but let hem gon
 þer wol come.to þin hous
 500 Mony on ful Couetous
 For to haue.of þi þinge
 To bere away.and not to bringe
 So wol þei don.eft sone
 Let hem gon.riht as þei come
 505 Let hem seche.heore oune be3eete
 As þou dudest.or elles leete
 Let hem fare.nerre and ferre
 And for þe.neuer.be þe nerre
 þE gode mon.wel vndurstod
 510 þat.at oþur seide.was not good

Couetyse is not good
 For hit is. forbode
 So seiþ þe prest. in his bok
 þorw biddyng. of gode
 Men mowe wél be riche
 Hose hit may wynne
 Wiþ rihte. and wiþ trouþe
 And wiþouten. synne
 515 Wiþ trewe craft. and marchaundyse
 Wel winnen. hē may
 f264 b1 But Robbe. ne to reue
 Nouþer. niht. ne day
 Moni on. wiþ falsnesse. and wiþ oker also
 Haþ so muche good. þat he not wher hit do
 þat mai ben here his heuene at his endyng
 520 Jn to þe put of helle. sone hit wol him bringe
 3if mon haþ eny þing bigete. wiþ trewenesse
 Of worldliche good. more. oþur lesse
 Tak to his nedfulnesse. þerof what he wile
 And do to holichirche, þat riht wole and skile
 525 Of al þat neweþ him bi 3ere do. his atþinge
 And foure tymes in þe 3ere 3if his offryng
 þe pore schal he helpe. also þat haþ nede
 3if him mete and drinke. and cloþe him wiþ wede
 Hose wol not tiþe. þat god him haþ ilent
 530 His lyf and his soule. boþe schul be schent
 He schal for þe synne. haue godes cors
 And eke alle his godes. schul fare wel þe wors
 His godus schullen () falle. and faste awei go
 And for þat ilke synne. moni on haþ wo
 535 þat is jn toun. and feld. j. sene sikerly
 þat fewe. aren in londe. þat liuen rihtfully
 þe erþe 3eldeþ not fruit. as hit wont was

Of corn of þe feld.ne of þe medewe gras
 Ne non oþur kunne fruite.þe folk forte frore
 540 J.wis hit is for synne þat moni mon is pore
 Haue þou neuer so muche.of worldes good here
 Al schal passen awei.as fantum hit were
 Forte haue þin herte.to muche þer jnne
 Of þi Mok to make þi god.hit is dedly sinne
 545 And 3it ar þou war be.from þe wol hit fare
 þenne schaltou haue þerfore.boþe serwe.and.care
 And 3it at þin ende.gret strif in cas
 And puite þe out.of al þat þin was
 þin Executurs schul take.þi godus at heore wille
 550 And lete þi soule ligge.jn pyne ful ille
 Bé þou in þi put brou3t.wormus schul ete þe
 And sone schaltou be for3eten.siker mai3tou be
 þerfore j rede.as salomon his sons bad
 þat uche mon skilfuli.of his good make him glad
 555 Mete.and drinke and cloþ.catel.and oþur þing
 þat needful is to haue.wiþouten wastyng
 þe pore schal he helpe.wher þat is neode
 Of þat god haþ him sent, don his Almes dede
 3if hãm mete.and drinke.and cloþe him wiþ wede
 560 Jn al þi werkes be þe siker.þe beter schaltou spede
 3if him of þi cuppe.of þat is þer jn
 Watur to drinke.ale.oþur wyn
 And 3if he haþ neode.clepe him þe neer
 And mak him sitte and warme him.bi þin hote fuir
 565 Bedde him esiliche.3if he seek be

Λ e

- And serue him wel for his loue. þat al haþ 3euen þe
 Worldus wele is wondurful. wel may j. seyn
 Lyk þe see þat floweþ. and ebbeþ a3eyn
 þer nis no sikernesse. in þis worldes won
 570 No mon not whon hit wole awei from him gon
 Ne hou longe hit wole laste. ne hou luytel while.
 pulke þat hit loueþ most. ofte hit doþ hem gyle
 He þat loueþ catel wel and bounden is in couetyse
 He schal ben j. bounden. jn þre kunne wyse
 575 pouht. and drede. are þe two þat schul binden him faste
 þe þridde is mucche serwe. þat euermore schal laste
 Ofte for his catel. men mot wake of slepe
 Trauailen in rein. and in snou3. be þe weies neuer so
 depe
 From toune to toune. boþe fer. and ner
 580 As chapmen mote don. to heore mester
 Ouer þe salte se. ofte þei fare
 For heor Marchaundise. in gret peril and care
 And ofte and moni time. her catel. and. here lyf
 And maken euel to fare. boþe child. and wyf
 585 Oþur men dike and delue. and gon to þe plouh
 To cart and to þresschinge. and oþur swynk j. nouh
 Whon he wiþ his swink. haþ wonne gret bi3ete
 Euer he is aferd. þat he hit schal forleete
 And 3if he hit leten schal. him is wo þerfore
 590 And is sori þenne þat euer he was j. bore
 þou3t. and drede. and. sorinus. aren monnes fo
 He ou3te neuur loue. þing þat doþ him so wo
 3if he lese eny þing. and he gret good con

MS Simeon B

- 595 Be þenk him of jop. þat was a good mon
 He hedde of al richesesses. swiþe muþe won
 And in a luite while. he nedde riht non
 þo he hedde ri3te nou3t. but al was ago
 Ne seide he for his harm. enes is me wo
 But louede God wel. and þonkede him þon
 600 He dude as þe wyse. so schulde eueri mon
 Nolde he for his los. no þing sori be
 God he seide. hit me 3af. and. bi raft hit me
 Ne gruced he not. but þonked godes sonde
 And seide blessed be þin nome. in watur. and. in londe
 605 þe wikked gost. onswerde þon b2 f264
 And seide he was. a folted mon
 þow spekest he seide. of lecherie
 And of fewe. wordes. makest monye
 Fals wordus woltou leue. and here hem gladly
 610 þou nost what þou menest. j. sigge þe sikerly
 Of luitel wit. hast þou muynde
 Ne mot a mon. don his kuynde
 Hit was ordeynt. þorw godes biddyng
 At þe worldes bigynnyng
 615 Beo þi tale. þou woldest hit bring
 Al to gedere. jn to spousyng
 Or elles. leue þat game
 þat me nedde. of God blame
 Whose aftur. þi counseil doþ
 620 Repente him schal. j. sei forsopþ
 He þat takeþ him. to spousyng
 May not lyuen. for no þing
 But holden he mot. to his wyf
 And ben in cunttek. and in stryf
 625 Betere him were. dihte and go
 For weddyng. is þe longe wo
 Whon he haþ. a wyf j. take
 He mai hire. not forsake
 He þat haþ. a schrewe to wyue
 630 Of vche day. him þinkeþ fyue
 Of muþe murþe. he schal misse
 And euere ha serwe. and neuer blisse
 þer a noþer. mai leue. and take
 Wher he wole. and eke forsake
 635 Lihtli(che). and gladli(che). mai he go
 Whon he þat is bounden. schal be ful wo
 And he may beo liht. and jolyf
 More þen on. þat haþ a wyf

- 640 For þi j.rede.þat men do so
 And lete weddyng.e.awei go
 þE gode mon.wel vndurstod
 þat his counseil.was not good:
 He is a fol.and no þing wys
 þat foleweþ þi Red
 þe Mon þat foleweþ his flesches lust
 His soule schal beo ded
 645 But 3if he do kuyndely
 And wiþ spoused fere
 Jn helle he schal a buggen
 His Flesches lykyng.here
 þer beoþ þorw godes lawen
 Tne Comaundemens
 þat vche mon oute kepe
 Elles he brekeþ.his defens
 Spous bruche.forsoþe
 Js þe gretteste.of alle
 650 þo þat are wedded.kep hem wel
 þat þei jnne.ne falle
 He þat wol folewen his flesches lust
 And þe lawe breke
 Ne þinke him no wonder þenne
 þauh God on him a wreke
 Mon in Godes lawe
 May wel haue a Make
 To do wiþ hire his wille
 For child berynge sake
 655 And louen eiper oþur
 Whon tyme is and leue
 And holden hem wel to gedere
 As Adam duðe.and Eue
 But hit beo in wedlak
 Jn alle wyse.lef þat game
 And lyue in Chastite
 And be wiþouten blame
 Gret schome hit is.and sinne
 J.swere þe.bi heuene
 660 To spende.þi fyue wittes
 Jn eny of þe sinnes seuene
 þat god þe haþ j.3iuen
 And þine limes alle
 For to kepe þe wiþ
 Jn synne þat þou ne falle
 A Foul chaunge.hit is forsoþe
 And a gret.euel
 To chaunge heuene.for helle
 And God.for þe deuel
 665 þat dostou as ofte.as þou sungest dedly
 And brekest Godus comaundemens.and dost a gret foly
 þe deueles þral.þow bicomest
 Whon þow dost þi miht
 To foule þi clene soule
 Bi daye.or bi niht

- Niht.and day.he studieþ
 And casteþ his ginne
 670 How he mai bi alle weyes
 A wommons loue winne
 Nul he neuer stunten
 He swereþ his oth
 Ar he haue his wille idon
 Be God neuer so wroþ
 And heo wol haue.him heo seip
 Euer more.to dwelle
 Raþer.þen heo him forgo
 Ben in þe put.of helle
 675 But wusten heo.what hit were
 þe leste peyne.þer jnne
 For al þe good jn eorþe
 þei nolde.do dedly synne
 For þei nolde.not beo war
 Er þei come þare
 Jn pyne schul þei euer be
 Jn serwe.and in care
 þO þat are goode
 Liuen.in mucche winne
 680 þe goode.gon a godes halue
 þe deueles lymes.to sinne
 Whon þei comen to gedere
 Eiper.on oþur wynkeþ
 þat þer nedde heore synne i do
 Longe þer to.hem þinkeþ
 Whon þei seo heore tymé
 Wol þei not longe dwelle
 But þei do.þe dede
 þat echeþ þe fuir of helle
 685 þE Fuir þat is in helle
 Js euer brennyng
 þe sinful wrecche soules
 þerjnne.pynge
 þe mo þat are þer jnne
 þe hattore.is þe lyþe
 And þe pyne hardore
 þat þe soules drye
 Heo beoþ grete foles
 Forsoþe.j.sigge j.wis
 690 þat makeþ þe pyne more
 And hattore.þen hit is
 þulke þat brekeþ godes word
 þorw heore dedly synne
 þei lihten þe fuir
 þat þei schulèn.brennen jnne
 Godes Comaundements þei breke
 Al þat doþ lecherie
 Jn helle fuir schul þei euer be
 Heore peynes.to drie

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- 695 þE wikked gost. onswerdē þo
 And seide. þat hit was not so
 So þou seiðt. as false men do
 þat sleuþe is sinne. and is not so
 Men mot haue. 3if þei may
- 700 Ese. and reste. ni3t. and day
 Jn Bedde. in mete. beo al at his ese
 And mak þe bodi euere. wel a tese
 Aftur þi deþ. wost þou not what
 What þou schalt haue. þenk wel on þat
- 705 While þou miht make þe. glad and muri
 Lengor liueþ. a glad mon. þen a sori
 Al knowe j. wel. þi Resun
 And what bi tokneþ. þi lessun
 For men scholde. to chirche gonge
- 710 To here Matins. Masse. and euensonge
 Heor pater noster. sigge. Aue Marie and crede
 And ete of preostes. holi brede
 What wenestou. for such þing
 þi soule. in to heuene bring
- 715 HO bi gon. furst to worche
 And whi was mad holy churche
 Of prestes couetyse. hit was bi þouht
 þat Churche was. furst j. wrouht
 For he wolde. haue offring
- 720 And liue bi oþur mennes þing
 He wole a morwe. Belle ryng
 And þenne wol he. Matins synge
 And 3if þer. luyte folk. come þerto
 He wol hyþe faste. and haue j. do
- 725 And 3if þer mucche folk. come. j. sigge þe
 He wol make. gret solempnite
 Reuesten him þenne. wole he wel
 Wiþ Riche pal. and sendel
 He wol don on his cantel Cope
- 730 And gon. as he were a pope
 Siþen he wole. wiþ springel stikke
 3iuen hali water. abouten þikke
 And syngen loude. wiþ schil þrote
 And seiþ hit is. þe soule note
- 735 þat þe prest seiþ. and dop
 þe folk wenep. þat hit be soþ
 Bifore his Auter. he wol stonden
 And holde vp an heiþ. boþe his honden
 He wol synge. mony a þrowe
- 740 Sum tyme heiþe and sum tyme lowe
 He wol him turne. and take good hede
 3if eny mon. him bringe mede
 3if mucche folk. come and þryng
 Offringe faste. him to bringe
- 745 He wol amende. faste his song
 þat tyme þinkeþ him not long

- And whon þei wole him.no þing bringe
 Luste him noþing.for to synge
 Faste he hiþeþ.hem to speede
 750 And 3iueþ hem.of his holy brede
 þat is þe beste.of al his dede
 For hit helpeþ.to monnes nede
 þauh hit beo luytel.hit turneþ to gode
 For hit helpeþ;to monnes fode
 755 Whon he hæþ þenne.al j.do
 He 3iueþ hem leue.and let hem go
 But euer among.al oþur neode
 His oune erende.wol he beode
 þat þei bringe.heore offringes
 760 To churche.and heore tiþinges
 Wel þou wost.þat þis is soþ
 Al for his oune gode.he hit doþ
 Kepeþ he not.of heore cumyng
 But 3if þei wole.him eny good bringe
 765 Ak 3if þou wolt.on eny wyse
 At chirche.here þi seruyse
 A tome þou mayht ful wel a byde
 Til he haue seid.þe laste tyde
 And 3it maiþt þou.lengore dwelle
 770 And come betyme.to þe gospelle
 A tome mayþt þou.do good nede
 And come to þe Masse crede
 And 3if þe luste.riht wel slope
 Cum whon he doþ of.his Masse cope
 775 And þei þou ne come.ne 3if no tale
 Til he halibred.bi ginne to dale
 þenne maiþt þou ben al 3are
 And hom.wiþ þi neihþebors fare
 þe gode mon wel vndurstod
 780 þat his techyng.was not good
 Al þat þou spekest.hit is nouht
 þou mihtest wel.be stille
 Al þat þe bodi lykeþ wel
 Js aþeyn þe soule.wille
 Ese.and Reste.And Muri lyf
 Men lykeþ wel.and wymmenne
 But þei bringe.þe soule in strif
 Aþeyn þei weenden.henne
 785 þe Bodi.and þe soule beoþ
 Wel neih.euer wroþ
 For þat þe bodi lykeþ wel
 Js to þe soule loþ
 Muche tale þow makest
 þe foule bodi.to queme
 But of þe seli soule
 Takest þou no 3eme
 After þat þe bodi doþ
 Schal þe soule fynde
 790 And in peyne.or in joye
 Euere þerof.haue mynde

- 3if Men loue to sleepe
 Whon þei scholden wake
 þenne schal þe soule
 Jn stude of joye.haue wrake
 Monnes lyf.nis bote schort.
 Soone.wol hit go
 But þe sely soule
 Duiresp euer mo
 795 þe soule schal faren his wey
 þe Bodi.schal a byde
 And not mou3t of þe soule
 What hit schal.be tyde
 But wel j.wot.and soþ hit is
 After Monnes deede
 Whon he is forþ faren
 He schal hauen his meede
 3if he haue loued god
 And kept his biddyng
 800 þe blisse of heuene.schal he haue
 Wiþ ouden.endyng
 Oupur in to peyne.schal he beo brou3t
 3if he haue.þer after wrou3t
 þerfore is neod.on alle wyse
 Men to go.to godes seruise
 805 And wake þe more.and slepe þe lasse
 To here Matyns.Euensong.and Masse
 Whon men han.a3eyn god
 Jn dedly sinne.falle
 Heo ou3ten for to wepe
 And Merci.to god calle
 And weenden to þe prest
 Hastiliche.and sone
 810 And tellen him in schrift
 What synne.he haþ done
 A.Fool he is.þat abydeþ
 Eny gret.stounde
 Til þer come.more sor
 And clæue to þe wounde
 Also hit fareþ bi synne
 J.wot wiþ ouden wene
 As doþ bi þe wounde
 While hit is newe and greene
 815 þe leche clanseþ þe wounde
 Clene in þe ground
 And leiþ salue a boue
 And makeþ hit hol.and sound
 Mon mai for A wounde
 Or for a luitel sore
 Bote hit beo soone iheled
 Beo worse.and wel more
 3if o sor comeþ to anoþer
 þenne are þer two
 820 And 3if he longe abyde
 þen wol þer.be mo

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- His oune bone.may hit be
 Longe for to a byde
 þerfore j.rede sech leche.craft
 Soone.what þe tyde
 Also hit fareþ bi synne
 3if hit j.hud is
 But hit beo.to þe prest
 Soone j.told j.wis
 825 Hit draweþ hem.to helle grounde .
 And byndeþ hem.to peynes stronge
 þe hardore peyne schal he haue .
 3if he þer jne.ligge longe
 þer fore is good.þat he craue
 Godes Merci.to vndurfonge
 þe Lengore þat men a byde
 þe latere comeþ bote
 þei stonde wel þe fastor
 Whon þei haue take roote.
 þeih men fallen in synne
 Gret wonder.hit nis
 830 But ligge stille þer jne
 Forsoþe.gret wonder hit is
 3if þou liggest in þe fuir
 And brennest.on eny wyse
 Ho is forte wyte
 þi self.wolt nou3t rise
 Mynde haþ he non
 Of god.þat him wrouhte
 And on þe Roode tre
 Wiþ his passion him bou3te
 835 Wel hit is.j.seene
 þat þei are.ful slowe
 þat to þe prest.nyl not
 Heore synnes.ben a knowe
 And luitel þonk.þei cunne god
 For his gode seruyse
 Whon þei wole not.for his loue
 Out of synne.aryse
 þinke no mon wonder
 þauh god wiþ him be wroþ .
 840 And take vengeaunce on hem
 Beo hem neuer so loþ
 Schriueþ ow be tyme
 For loue.and for fer
 For god takeþ wreche
 Heer.or elles wher
 Bj.wepeþ 3oure synnes
 And cri3eþ god Merci
 And to alle his werkes
 Beoþ euer redi
 845 Whon hit is halyday
 Vche mon ou3te wiþ rihte
 To here his seruise in chirche
 3if he.on eny wise mi3te

- And not in sleupe ligge
 Jn bed a tome abyde
 Til þe prest.haue j.seid
 þe laste Noon tyde
 3if þou go at morwe
 And Matins here erliche
 850 Hit is þe soule profyt f265 a3
 J.sigge þe sikerliche
 þei3 þi flessch grucche
 Lette nou3t.þerfore
 þe ofter þou ouercomest hit
 þi Meede.schal be þe more
 3if þow herest Matins and Masse
 And takest.hali brede
 To Bodi.and to soule
 þow winnest mucche mede
 855 AftEr mete loke þou go.to þe prechinge
 3if eny beo in toune.lette for no þinge
 And þat þe prechur precheþ
 Vndurstod hit wel
 And do as he þe techeþ
 J.rede þe.vche a del
 3if þer no prechyng be
 Go visite.þe seke
 860 Cumforte hem.wiþ þin almes
 And wiþ þi wordes meke
 AftEr whon þei Rynge
 Go to Euen song
 And lette for no cumpaignye
 þat þow art among
 3if þow do not.forsoþe
 þou dost.þe deueles wille
 Whon þou in janglyng.and drinkyng
 Dwellest.wiþ hem stille
 865 Whon Euensong and Cumplin boþe ben i do
 Hom to þi soper.pen wel mai3t þow go
 J Rede þenne ar þow go
 Fullliche.in to þi bed
 þonke crist.of þat day
 þat þou hast wel j.sped
 And 3if þou.ou3t hast mis done
 870 Aske him merci.j.rede sone
 Be teche þi ly.and þi soule
 To God.Almihti
 And þenne mai3t þou slepe
 Wel.and sykerly
 Whon þou risest vp.þonke god
 Jnwardliche.wiþ al þi miht
 þat þe haþ saued.from cumbrement
 Of þe fend.þat niht
 875 Be teche al in godes hond
 þi preyers.and þi dedes
 þi wittes.and þi wille's
 And al þin oþur nedes

Awise þe.in al þi werkes
 þow saue þe.from dedly synne
 And do as j.counseile þe
 And heuene.schalt þou wyne
 Jn what werk.Mon þat þou be
 Worch euer.trewely

880 Or þou schalt haue peyne þerfore
 3if þow worche.falsly
 3if þou take here.þi fulle huire
 And dost not fullliche þi werk þerfore
 Jn helle.or in purgatorie
 þi peyne schal.be wel þe.more
 OF what condicion.so þou art
 Trewe.in alle þing.þou be
 And do so to vche mon

885 As þou woldest.he dude to þe
 And loke.jn al þat þou seist.and dost
 þat God be euer.a payed
 And lef sleupe.and al oþur synnes
 As jch haue.j.sayd

þE wikked gost.onswerde þon
 And seide.þou art a mad mon
 þauh þou woldest.now be ginne
 890 And sigge þat Gotenye.were synne
 Beter þe were.þi janglyng lete
 Men scholde dye.3if þei ne eete
 And but þei drinke.wel also

No mon may liue.wiþouten hem two
 895 To Badde counseil.art þou euer 3are
 To fastyng.and to euel fare
 What good comeþ.of fastyng
 Feyntyse.jdelnesse.and non oþur þing

þat mai3t þou wite wel.be skil
 900 Whon þe flesch hap.Mete.and drinke.at.wil
 þen he is redi.to fihte.and chide
 Wiþ alle þo.þat gon and ryde
 Ho may dure.forte swynke
 But 3if he ete wel.and drinke

905 Hunger makeþ men.beo bi hynde
 Jn vche a werk.as j.fynde
 Gode drinks.and Metes wel j.diht
 Are wil.j.loued.and þat is riht

f265b1 3if he beo.a stout sweyn
 910 He eteþ til hit come vp a3eyn
 Al þauh hit beo so.þat he caste
 So he mi3te.þauh he faste
 Hit nis for no.drunkenesse
 But for oþur seeknesse

915 Whon he is heled.of þat sore

- He may ete.and drynke more
 And make glad.and blipe chere
 For euere is Ale and wyn good feere
 Eet faste.and drink wel
 And sleep euere among
 920 And þenne mai3t þou liue
 3eeres mony.and long
 þE gode Mon.þat in god was stable
 Vndurstod þat he seyde.was fable
 Wel j.wot.þat men mote liue
 Be Mete.and be drynk
 As skile is.and Resoun
 And Measure.in alle þing
 925 þei þat liuen as bestes
 Aren.wiþoute lay
 þat erliche eteþ.and drinkeþ
 And holdeþ.on al day
 þe Beest doþ his kuynde
 And þe glotun.synne
 Doþ a3eyn his kuynde
 þat wol neuer.blinne
 Suche foule glotons
 doþ a 3eyn þe lawe
 930 Ar þe wombe.beþful
 Beo þei neuer fawe
 þenne wol þei chyden.and fihten.also
 Serwe on heor hedes.but þei wel do
 Mete and drinke.is 3iuen to Mon
 As salue.to sore
 þat needful is.to take þerof
 And neuer a del more
 935 3if þou to mucche salue.leyst to þi sar
 Hit wol be þi deþ.but þou sone be war
 So wol hit of mete.and of drinke be
 þi soule bone.3if þou take.more þen nedeþ þe
 Whon mon haþ at Mel tyme.such as he wile
 940 Tak þat he haþ neode of.bi Measure and bi skile
 And parte wiþ þe pore.of þat is on þi bord
 And not in his wombe.make al his hord
 For þer is foul tresorie
 And al ful of stinke
 Al þat þou takest.more þen ned is
 Jn peyne þou schalt of þinke
 945 JN þe Bok of priuetes
 Glotons.are Manased so
 A3eyn o drau3t.þei drinke ouer mucche

- þei schul han. þreo. or two
 Of hot led. and walled bras
 þei schul beo. ful wo
 For stinkyng brumston. and for pich
 þat in heore þrotes. schal go
 þus seyde þe prest
 þat god wol take wreche
 950 But 3if 3e leue synne
 And do as j. ow teche
 þe wikked gost. þer he stod
 Wox for wraþþe wel nei3. wod
 For he was ouercomen. and be hynde
 For mo onsweres. couþe he not fynde
 955 þe gode Mon þenne. was a Baisch
 And lokede. on þe wikkede gast
 And seide. now wot j. þou art non
 Mon maad. of Flesch and bon
 J. vndurstonde wel. beo þi spelle
 960 þat þou art. þe deuel of helle
 J. þe Comaunde. foule þing
 Jn þe nome. of heuene kyng
 þat þou me. noþing drecche
 But bi cum now. foule wrecche
 965 As foul as þow were
 Jn helle. wiþ þi feere
 Ne mihte he no lengore. abyde
 But bi com þo. also tyde
 Foul as helle Sathanas
 970 As Blak as eny pich. he was
 How foul he was. con j. not telle
 But foul he stonk. as stunch of helle
 þe gode mon blessed him. wiþ þe Croys
 And cri3ed on god. wiþ mylde voys
 975 Bi fore. be hynde. he blessed him fast
 And Comaundede. þat sori gast
 Forte weenden. and so he dude þo.
 To þat stude. þat he com fro
 f265 b2 Pouwer hedde he. no lengore dwelle
 980 But wente doun riht. in to helle
 þe gode mon. wente hom his way
 And serued god. wel to pay
 And þonked him. so ouhte he wel
 þat him sauede. from þe deuel
 985 Jhesu Crist. such grace vs sende
 Him to serue. to vre lyues ende
 And kepe vs from þe synnes seuene
 And graunt vs alle. þe blisse of heuene

COMMENTARY

6 bok perhaps a reference to the poet's source; as in Sir Orfeo
line 1: we redeþ oft and findeþ jwrite.

But it must be admitted that as I have been unable to find any source for this poem, whole or partial, this may be merely the conventional reference to an authority, so that the poet need not be accused of invention. It was commonplace to refer to a source even in cases where the position was complicated by there being many sources: and if a poet was creating a narrative, he might well feel obliged to give it some framework to increase the verisimilitude: the narrative of Pearl is set in a dream.

21 be him one cf. Cursor Mundi 12833 - 12834

He fand his cosine Iohane,
In wildrenes all bi him ane.

21-2 The sense is: "he walked alone, without a companion, eagerly, so that nobody should deny him the opportunity for reflection."

35 as nou mote þou þe; so and as, originally one and the same word (OE swā) retain a number of parallel uses in ME; cf. Cursor Mundi 5150 'sais þou soth?' 'yaa, sa mote I the'

46 alle manere lore; in the ME period apposition is fairly common with the noun manner; cf. Ancren Riwle (Cotton Nero A xiv) p.71: þeos þreo maner men and Ayenbite of Inwit p.70: ten manere zennes. In OE this construction was not a matter of apposition but of a preceding genitive.

55 Vernon reads and also more, and Simeon gives and more also; the difference is insignificant metrically.

58 dude; the sense of lines 57 - 8 may be rendered; "the good man began his account whilst the other man eagerly paid attention; he was not able to recount everything, but he repeated what he could." This use of the verb do to resume an action expressed by another verb is a construction found from the OE period onwards: Cursor Mundi 13950: I haue him knawen and sal do euer.

62 Vernon reads comen in where Simeon has come to; the difference is not metrically significant.

63-6 The list of Deadly Sins which follows is a variant on the list set out by Gregory (the most popular exposition available to the Middle Ages). The latter is set out in Gregory's exegesis on Job xxxix 25 in his Moralia, and is as follows: superbia, ira, invidia, avaritia, acedia, gula, luxuria. The list largely supplanted that of Cassian, who had considered the Sins primarily from the monastic point of view: gastrimargia, fornicatio,

filargyria, ira, tristitia, acedia (quod est ancietas sive taedium cordis), cenodoxia, superbia. Pride was considered by both writers to be the chief of the Sins; Cassian wrote of it in De institutis coenobiorum Book 12, chapter 7:

How great is the evil of pride, that it rightly
has no angel, nor other virtues opposed to it,
but God Himself as its adversary.

The fact that pride is dealt with first in this poem is no surprise. For an extended discussion of the Sins in early Christian literature, see R.W. Bloomfield The Seven Deadly Sins.

In Grosseteste's Chateau d'amour which appears in a ME translation in Vernon fol.CCXVII, the Sins are grouped in a systematic way under the headings of the Devil, the World, and the Flesh. There are many other lists in ME; cf. The Owl and the Nightingale ll. 1395 - 1407 (Cotton MS):

Ne beoþ nowt ones alle sunne,
forþan hi beoþ tweire kunne:
su(m) arist of þe flesches luste,
an sum of þe gostes custe.
þar flesch draheþ men to drunnesse,
an to (wrouehede) and to golnesse,
þe gost misdeþ þurch niþe an onde,
and seoþþe mid murhþe of (monne shonde),
and þeoneþ after more and more,
an lutel rehþ of milce and ore;
an stiþþ on he(h) þur(h) modinesse,
an ouerhoheð þanne lasse.

and Piers Plowman, passus v also the treatments in two manuals: Handlyng Synne and The Ayenbite of Inwit.

- 76 Vernon reads of Eue, Simeon reads Eue; the Vernon reading is metrically smoother, having seven full stresses each separated by one unstressed element, where Simeon has two full stresses next to one another: of/ A/dam/ and/ E/ue x / x / / x
- 77 Horstmann took the MS to read god here and suggested an emendation to gost; but the MS reads gost.
- 80 There are two possibilities of meaning for this difficult passage: (i) schulde may mean owes;
 You were speaking, he said, of loving;
 which one owes first among all things.
 (ii). schulde is used with consuetudinal force as in
 Pecock's Repressor of Over Much Blaming of the Clergy 119:
 thou schalt not fynde expressli in holi scripture
 that the Newe Testament schulde be write in
 Englisch tunge to laye men.
 For more details and examples of this idiom see
 Mustanoja op.cit. p.600.
- 87 falle.....from cf. Cursor Mundi 8992: He fell fra liue and saul hele. and Pecock's Donet p.7:
 Here and þere.....þei (doctors) fallen fro it þat
 myȝt be bettir seid.
- 111 Vernon reads Ne wol J not be wroþ; Simeon J wol not be wroþ.
 Both versions make sense and are metrically smooth.
- 113 Simeon adds and at the beginning of the line, and is metrically smoother with its six full stresses instead of five.

115 Vernon reads he haþ and jblessed: Simeon reads haþ he and iworschipt: neither difference seems significant.

124 Simeon has so at the beginning of the line; this adds one unstressed element to a line which was metrically perfect in the Vernon version, and which is substantially unaltered here.

125 whom: this can only refer to the þreo þinges of line 123: "for the sake of which".

125-6 Horstmann wants to emend mahte and ahte for miþt and iþte. This is unnecessary, since the rhyme can be shown to have been on mahte and ahte. The OE antecedents were Anglian mæ:ht (ǣ being smoothed in Ang. and ǣ + h > ǣ in l.WS and Kt) and āhte: OE ǣ > ME ǣ; and ā of OE > ǣ in ME where followed by groups of two consonants (other than those producing lengthening and those in which both consonants had been transferred to the second syllable). This gives a perfect rhyme on ǣ, and there is no known possibility of having OE ā > ME ī. It may be significant that Simeon has the same corrupt rhyme; although if this is due to copying, there is no way of deciding which MS copied from the other; and there is the possibility of one original from which both were copied.

140 Horstmann wants to emend hyde here to hede; this is unnecessary, since the rhyme or pruide on hyde is demonstrably on

ē. The OE antecedent forms were prȳde and hēde; OE ē > ME ē. If the rhyme is exact then the other form must have been OKt prēde.

153-4 There is a close parallel to these two lines in Handlyng Synne 3039 - 40:

3if þou be prout þat þou art wys
And for þy cunseyl art holde yn prys....

166 Horstmann wishes to emend wreke to reke; although this emendation is plausible, there seems no reason for wishing to emend at all. The lines then run: "they will come to speak with you, to gain your love, and to have themselves avenged."

170 moppe dasart: the word dasart is uncommon: it occurs also in Mankind line 658: but is not recorded anywhere else. There is a possibility that it may be connected with MDu dasaert 'fool'. Moppe is commoner; cf. The Seuen Sages 1401 ff.;

þer was a burgeis in þis toun
þat wolde spouse no nechebours schild,
But wente fram hom as a moppe wild:

The collocation of moppe and dasart is not recorded elsewhere in ME.

171 cald: for a similar use cf. Havelok 745 - 7:

So þat grimesbi calleth alle.....
And so shulen men callen it ay.

178 þat here expresses a command: "look that". The advice given in this passage may be contrasted with that of St. Paul in Romans

xii 16: "Mind not high things, but condescend to men of low estate."

- 184 lauhwe....to bisemare: cf. Ancren Riwe 58: he lauhweþ hire to bisemare. But the idiom is not common in ME; cf. Mod.E. "laugh to scorn".
- 189 bi þan: "by the time that"; cf. Genesis and Exodus 1023: bi þan sal sarra selþe timan.
- 191 Simeon has an additional word in wel (wel vnderstod) which makes the line metrically smoother than it is in Vernon where it has two full stresses falling together: pe/ go/de/ mon/.vnder/stod x / x /./ x / exhibiting the separative metrical use of the dot discussed above.
- 192 þat þat cf. line 100 þat: where the two þats have become one. Cf. also l.510 þat at and cf. Parker MS of the Anglo-Saxon Chronicle for the year 755: þæt taet, and the later stage as in the Ormulum D17: tatt, showing the assimilation of the two dentals.
- 203 The Good Man refers to himself as speaking in rhyme; this need not be taken as an identification of the poet with the Good Man.
- 205-6 This is stock material; cf. Job i 21: "Naked came I out of my mother's womb, and naked shall I return thither."
- 208 for: "so that".

- 218 wel and wip leue: "happily and with faith".
- 225 weilawei and weilawo: according to the NED the form wel is cognate with ON vei. E. Björkman suggests that the OE weg is due to a contamination between wa and eg (Archiv cxiv 1905 p. 164); cf. Ancren Riwe 38: weilawei and wolawo heo seið.
- 230-2 This idea may be an extension of one outlined in a discussion of a homiletic use of eschatological themes by G.V. Smithers in "The Meaning of The Seafarer and The Wanderer" in Medium Aevum. The idea is expressed in one of the Vercelli Homilies (M.Förster, Der Vercelli Codex CXVII 118,22ff.) that at the Day of Judgement no relative will any longer have the power to help another;
- þer se broþer þam oþrum ne mæg gehelpan, ne se fæder þam suna, ne þa neahmagas ne þa maðm-gestreon. Ne þysse worulde æhta ænine man þer gescyldan ne mæg oþrum.
- 233-4 cf. Prick of Conscience l.1412ff:
- For þe world and worldis life togider
Changes and turnes ofte hider and þider,
And in a state duelles ful short while....
- 234 Horstmann took the MS to read no here and wanted to emend to so. This is unnecessary, since the MS reads so.
- 236-8 me longeþ þider sore: cf. The Seafarer 47; ac a hafað longunge se þe on lagu fundað. For an interpretation of this see the articles on "The Meaning of The Seafarer and The Wanderer" by G.V. Smithers in Medium Aevum where longunge is shown to mean "yearning for the heavenly home": cf. Old

English Homilies p.149 where the fundamental text from Hebrews is glossed, and is followed by the text:

Iustus autem cum languet desiderio patrie celestis
quando fudit lacrimas contempacionis.

Which is in turn glossed by a passage which includes: him wile
sone longe þar after and: and þenne him swiðe longeþ þider.

242 cf. Vercelli Homilies ed.cit.: Ac Drihten gyldeþ anra
gehwylcum men æfter his sylfes gewyrhtum.

244 The scribe has written an I here instead of his usual J.
The same anomaly occurs in l. 261.

247 The form zeleuþ is rare and generally restricted to the
North of England; cf. Towneley Second Shepherds Play line 318.

247-52 cf. Pseudo-Wulfstan homily XXX:

him amolsniað and adimmiað þa eagan, þe ær wæron
beorhte and gleawe on gesihðe; and seo tunge awistlað,
þe ær hæfde getinge spræce and gerade.....and
þa handa awindað; þa ðe ær hæfdon ful hwæte fingras;
and þæt feax afealleð; þe ær wæs fæger on hiwe and on
fulre wæstme; and þa teð ageolwiað, þa ðe wæron ær
hwhite on hiwe....

248 drex: a very rare word perhaps the only occurrence and not
recorded in this form in any of the standard dictionaries. I
can find no satisfactory explanation fo this word; the most
plausible suggestion is that it may be connected with the word
dregs from ON dreggjar; certainly, this meaning would not be
inappropriate.

- 249 out renne: there is a recorded compound of this form in English: ut-ryne n "out running" which makes the existence of an OE compound verb *ut-rinnan likely.
- 256 Simeon has an additional word onus before wip. This regularises the metre in the six stress pattern often used in the poem.
- 256 her þonkes: highly idiomatic, a survival of the OE adverbial genitive; cf. Owl and Nightingale 272: þe sulve mose Hire þonkes wolde þe totose. and Mannyng's Chronicle: wyþ hym to fighte levere he wylde þan, his unþankes, to þem 3elde.
- 262-3 In his articles in Medium Aevum, Professor Smithers interprets ll. 68-71 of the Seafarer in the light of precisely this eschatological theme and produces several interesting parallels to this passage; cf. Psuedo-Wulfstan homily XXX:
 þone timan..... þonne se earma lichama and seo werig sawul hi totwæmeð and todæleð.
- 265 viterde glossed by the NED "ragged". In this context it may well refer to the custom of having slashed borders to clothes, cf. Harding's Chronicle, chapter 193:
 Cut work was great both in court and townes,
 Bothe in men's hoodes and also in their gownes.
 The form in Simeon is vitrede. The NED suggests that these form are variant spellings of a word fittered;
 "ragged" cf. Wyclif English Works Many raggid and fittrid

squyeris. and Myrc Festial 1143: Hast þou ben prowde.....of
fytered cloþes as foles done?

- 266 Vernon has vile, Simeon has fyle; fyle must be an inverted spelling of vile. The only other possibility will not stand up to examination, since OE fūl meaning "foul" cannot produce a ME form fyle.
- 269 Vernon reads non, Simeon reads no mon; this difference is significant since the Simeon reading gives a four stressed line. Medieval scribes seem to have been very free with editorial policy; and this sort of alteration would not have been beyond the ingenuity of a scribe. The Vernon reading may represent a scribal error in the first place, when copying from an earlier version, since the greater part of the Vernon version is metrically correct.
- 270 Vernon reads but where Simeon has but 3if; both readings are equally acceptable from a metrical standpoint.
- 270 baselart a detail of high fashion: in Fairholt's Costume in England vol. 1 p.133 there is a reference to the Ploughman's Tale where the ploughman is railing at the clergy and their taste for overly fine clothing:
- They ben so rooted in riches
That Christes povert is foryet.
- and:
- Bucklers brode and swearðes long
Baudrike, with baselardes kene
Suche toles about her neck they hong.

- 272 a swynes mawe; a standard part of the description of pride;
cf. Towneley Judgement 315-6:
 His hede is like to stowke, hurlyd as hoggys,
 A qwil blawen bowke, thise fryggys as froggys.
- 273 Godus grame stirap: this passage is incomprehensible; the
word stirap is not recorded in any other meaning than "stirrup"
until well on in the fifteenth century, and "stirrup" is not a
suitable meaning here. The first element: Godus grame is a
stock collocation meaning "God's wrath".
- 273-4 cappe "cape", cf. F cappe and It cappe both meaning
"cape". On short capes cf. Prologue to the Canterbury Tales
193: Short was his gowne, with sleves longe and wyde.
- 275 Vernon reads and colde, Simeon reads and gret colde; the
difference is not metrically important, although the Simeon
reading avoids two adjacent full stresses.
- 276 Vernon reads genitras, Simeon reads grentras. The
difference is not of metrical importance, but the word does
not appear to be recorded in this form anywhere else, and the
Simeon version seems less likely.
- 277 Vernon reads and also, Simeon reads also; this is one of
the comparatively rare occasions when the reading in Simeon
seems metrically less good.
- 278-81 The detail given here of medieval headwear is difficult
to assess; although it seems specific enough, there is no

324 ouþur meaning "either"; cf. Mannyng Chronicle 94: Ouper
in word or dede has þou greued him.

and Gursor Mundi 14859: Auper to deye or to liue.

323-5 A commonplace in writings dealing with envy; cf. Handlyng
Synne 3927-38

3yf þou euer haddyst sorow oþer kare
Of þy negheburs welfare,
Enuye haþ þe in hys hand
Bounde wýþ þe deuylys band.
3yf þou forpenke a mannys prowē,
þat he haþ hegher state þan þow
In any manere of dygnyte,
þat he may to, auaunssede be;
þough þou come nat to hys state,
But wurst aþeyre hyt and abate,
þat he may nat haue hys bayle,
Dedly synne ys swyche enuye.

325-7 Simeon has one line more than Vernon here: þen þow be bi
an hundred fold.

This line provides a rhyme on itold in l.325 where the
Vernon MS has no rhyme for this line. Line 326 in Vernon has
an internal rhyme on wo:so which is put to good use by the
Simeon scribe, who splits the line into two, thus making the
rhyme scheme regular.

328 The scribe of Simeon has the word þenne between mihte and
þe; this is some improvement metrically over the Vernon reading,
but still has only three stressed elements.

- 330 The scribe of Simeon has penne between hit and pe.
This makes the Simeon reading metrically regular with four stressed elements as against three in Vernon.
- 331-2 These two lines are almost certainly one, rhyming on 330 like : riche but the scribe of Vernon has so severely strained the rhymes of this whole passage from 325 that I have elected to retain the MS version. A glance at MS Simeon B shows how much better the scribe has dealt with the problem.
- 337 Horstmann emends here from wolde to nolde; something of the sort is required, but it seems more plausible that the emendation should be to the word hedde, and that the initial letter should be n: nedde.
- 340-1 "God, from whom comes everything, is altogether discerning; He sends all the joys of the world when He wishes."
- 340 Simeon has hit as an extra word at the beginning of the three stress part of the septenary here. This makes no great difference to the metre, although it does prevent the stressed elements at the end and beginning of the parts of the line being taken next to each other.
- 340 is requires a singular subject but godes is plural. Presumably, godes is seen as being collective and singular.
- 346 Horstmann has misread the MS of Vernon here in one unimportant respect: he gives iilyche for MS ilykhe.

366 Simeon here has an extra word hit after quit and before him; the difference is metrically insignificant.

375 ff. It is interesting that what the devil has to say is so neatly opposed to the advice given in Mannyng Handlyng Synne ll. 3743-46:

Or 3if þou yn any strut,
For Ire wundedyst a man, or hurt,
Yn þys synne ys outrage,
To helle þou makest þy vyage.

376 vnder his tep: the use of vnder in this phrase is highly idiomatic; cf. Havelok the Dane l.1917: With neues under hernes set.

This phrase is discussed by G.V. Smithers in Review of English Studies 1937 p.458

377 Simeon has an extra word here wip between swerd and knyf; this adds an unstressed element between two stressed ones but it does not make the line metrically regular, since knyf and staf are fully stressed and adjacent.

381 poune: Horstmann took the MS to read ponne; he was mistaken, and his reading strains the syntax severely.

383 Here is an occasion when the scribe of Simeon has damaged the metrical flow: Vernon reads: or of miht hei3, Simeon reads and hardy.

384 The variation between Vernon ne miht and Simeon ne darst is not metrically significant; but the Simeon reading is more

emphatic: "dare not" against "cannot".

386

Vernon reads hārdiloker and mai3t þou; Simeon reads baldeloker and þou mai3t. These variations are insignificant.

402

Simeon omits the word ful from between hym and hastiliche; this makes the line metrically rough.

408

makeþ to do þe dede: "causes one to do the deed".

420

he ne schal: Horstmann takes this as an oddity and suggests emendation to him: "He shall not in any way protect himself so effectively that some shame shall not befall him because of his sin". The verb betyde required an impersonal construction in OE, but with the decay of grammatical endings it became personal. cf. Beowulf 784-6

nīwe geneahe: Norō-Denum stōd
atelic egesa, ānra gehwylcūm
þara þe of wealle wop gehyrdon.

and the same construction in ME - Havelock 277 al Engelond of him stod awe; where the historic object has become the subject: "all England stood in awe of him". A similar position applies here; emendation is unnecessary: "he shall not undergo some shame because of his sin".

421

The chief benefits of shrift are explained at great length in many manuals: cf. Ayenbite of Inwit pp. 172-80 beginning significantly:

Nou onderstand wel hier hou me ssel by yssriue
 þerto þet þe sscrifte by worþ to þe helpe of zaule.

also Handlyng Synne 11302-12630

427-36 A commonplace: cf. Proverbs xii 16:

A fool's wrath is presently known:
 But a prudent man covereth shame.'

xiv 29:

He that is slow to wrath is of great understanding:
 But he that is hasty of spirit exalteth folly.

xv 18:

A wrathful man stirreth up strife:
 But he that is slow to anger appeaseth strife.

cf. also Chaucer Parson's Tale 653-75 where Ire is discussed
 together with remedies for it.

435 Horstmann adds an emendation bid between and and forþiuen.

The passage needs some sort of treatment since there is
 apparently a confusion of number between the subject he of
 ll.433 and 434 and þei of 435. Forþiuen may be taken as
 meaning "remit" here and not "forgive".

439 Vernon has þat þei, Simeon has þer þey; the Vernon
 version makes better sense: it is difficult to see what the
 Simeon version could mean.

442 I cannot trace any other use of this striking proverb;
 but the sentiment is a popular one: see above note to ll.427-36
 and cf. Ayenbite of Inwit p.255 bottom:

Huanne þe von þet vi3teþ aye þane castel yef
 hi vyndeþ þe gate oppe: hi guoþ in li3tliche.
 alsuo þe dyeuel þet ui3t wyþ þane castel of þe
 herte huanne he uint þe gate oppe þet is þe mouþ
 he nimp li3tliche þane castel.

The sentiment in the Dispitison is much more compressed than
 this: "the man who guards his tongue is keeping the castle of
 his soul safe since the mouth is the gateway to that castle".

449-60

The benefits due to the rich man are strikingly in contrast
 with the teaching of Ecclesiastes v and vi, especially v 9:

the profit of the earth is for all,
 and if the poor man has little joy, the rich man
 has no greater,

cf. v 11:

when goods increase, they are increased that
 eat them: and what good is there to the owners
 therof?

and v 12:

the abundance of the rich will not suffer him to
 sleep.

450

forþ jcald: "summoned (or perhaps "given advancement") and
 held in great esteem". cf. Cursor Mundi 11083: Sir Zachari
þai did call forth.

of-told: an unusual way of presenting a common idiom: telle
muche of "to be of any great account".

456

worldes blisse: this phrase gives the devil's identity
 away; the standard teaching was that "all earthly things is
 but vanity".

469

beo peny pound: this is a conditional clause without an introductory conjunction, with inverted word-order; the mood is subjunctive. The phrase does not appear to occur elsewhere in precisely this form and the passage is obscure.

479

Presumably the devil is being ironical here.

485-6

Chaucer's Summoner, a thoroughly corrupt individual, would have agreed with the devil: Canterbury Tales 654-6:

He wolde techen him to have noon awe
In swiche caas of the ercedekenes curs,
But if a mannes soule were in his purs.

The devil's remark is very apropos to a controversy over the true use of cursing: God's curse was most certainly to be feared; the cursing of men was to be regarded as the devil would have the Good Man treat the prestes curs. Wyclif in How Men Ought to Obey Prelates cap. 2:

As to cursynge, cristen men seyn trewely
þat þei dreden it so moche þat þei wollen
not wilfully and wityngly disserue goddis
curse, neiþer for good in erþe ne in heuene;
ne mannus curse in as myche as it acordiþ
wiþ þe riȝtful curs of god; but þei wolle
wiþ grete ioie of soule rapere, suffre mannus
wrongful curs þan wityngly and wilfully breke
ony comaundement of god for to wyne þerbi
alle worschipis of þis world, and to kepe
here body in alle likyngis neure so longe.

486

Vernon has neuere be; Simeon has neuer fare: the difference is not metrically important and the sense is not substantially different.

487-90

The orthodox teaching which the devil here specifically denies is well laid out in the Handlyng Synne 8789-94:

3yf þou wyþhelde any þing seþyn
 þat hyt was to holy cherche 3euyn,
 þyn or ouþres, with-oute leue
 Of parsoune, or prest, or cherche reue;
 Hyt ys sacrylage, y þe ply3t,
 To wyþholde þat falleþ to cherche ry3t.

493-8

Usury, which is the first bough of Avarice in the Ayenbite of Inwit pp. 34-7; cf. on ll. 497-8 especially:

þe oþre zene3eþ to begge þe þinges ase
 corn oþer wyn oþer oþerþing lesse be
 þe haluedeþe þanne hit his worþ uor þe
 pans þet he payþ beuore and þanne hit
 zelleþ ham ayen tuyes zuo moche oþer
 þries þe derrer.

512

Vernon has on, Simeon has in; the OE form was on, in is a later development. There is no significant variation in meaning.

518-20

"has so much property that he does not know what he can do with that which can be his heaven on earth, which at his death can bring him into the pit of hell".

522-6

Wyclif in his The Clergy May Not Hold Property ed. EETS 74 cap. ii:

so god assignyd to þe prestis and deknys
 þe first fruytis and tipis and oþer
 certeyn deuocyons of þe peple.

536-8

Horstmann in Englische Studien viii takes this passage to refer to a particularly bad harvest year. This seems

577

Vernon has mon, Simeon has men; the difference to the sense is important for the subject is singular: his catel and mon must be taken as referring to it "one".

581-4

"over the salt sea they journey often, because of their merchandise; they themselves being often in great danger and anxiety and often enough their property and their lives also; which makes it go ill with their wives and children."

Horstmann wished to add leseþ to heore catel and heore lyf in order to clarify the sense, this is not necessary.

590

Vernon has was he bore, Simeon has he was jbore; the sense is identical and there is no metrical difference.

593

This passage refers to the details about Job to be found in Job i 13-20

598

Vernon has me is, Simeon has is me; the latter is clearly unsatisfactory as it could only be a question.

602

cf. Job i 21:

The Lord gave and the Lord hath taken away;
blessed be the name of the Lord.

607

Simeon has he seide between spekest and of; producing a smooth four stress line - it may therefore be the correct version.

- 622 Horstmann emends the MS for to fre; this makes excellent sense, but the passage makes sense as it stands and there can be no reason for emendation.
- 627 Vernon has whon he, Simeon has he þat; once again, the difference is unimportant both metrically and to the sense.
- 637 Simeon has he may between and and be, making the line a four stress one.
- 668 Horstmann is of the opinion that some lines have been omitted by the scribe here. This idea was presumably stimulated by the use of the unidentified pronoun he as the subject of the next sentence. A reference for this pronoun has been provided in the preceding sentence: þe deueles þral. Since the Simeon version runs on in the same way, the most likely solution is that there were no other lines between 11.667 and 668 and that Horstmann is wrong.
- 674 Horstmann omits ben here: raþer þen heo hym forgo in þe put of helle. This does not improve the sense and destroys a certain symmetry; ben in þe put of helle is best taken as following on heo wol haue him, but since the two are separated by two other half lines, the verb has been reinforced.
- 692 Hell fire; cf. The Prick of Conscience ll. 6557-8:
 fire swa hate to reken
 þat na maner of thyng may it sleken.

699

Horstmann suggests an emendation of men to mon; this is not enough, for the pronoun pei occurs in the same line and his in line 70. If men were a scribal error at an early stage, a later scribe might have substituted pei for the original and correct pronoun.

703-4

"after your death you do not know what will happen; consider well your reward." The two whats constitute a rare idiom at the ME stage: the first what is antecedent, the second is relative - "that which"; cf. Ormulum passages ed. J. Hall in his Early Middle English 1.36: Forr o patt halff patt he wass mann.

711

Vernon has to sigge, Simeon has sigge; the metre of Simeon is smoother:

V. Heore/ Pa/ter/ Nos/ter/to/ sig/ge/.A/ue/Ma/rie/and/Cre/de
 x / x / x x / x . / x / x x / x

S. Heore/ Pa/ter/ Nos/ter/ sig/ge/.A/ue/ Ma/rie/and/ Cre/de
 x / x / x / x . / x / x x / x

725-30

Cf. Wyclif How Religious Men Should Kepe Certayne Articles item XIV:

pat þei ben verreyly dede to pompe and pride and
 coueitise of þe world.

and Three Things Destroy this World p. 183:

þei schullen be depe dampnyd for here grete
 ypocrisie, for þei maken it so holy boþe in
 word and signes, as knockynge on here brest,

knelynge and seiynge of matynes and euensong,
and herynge of massis, and many oþere deuocions
to coloure here falsnesse....

Cf. Wyclif The Order of Priesthood cap. 7:

Also þei magnyfien more newe songe founden of
synful men þan þe gospel..... and þis is
merueile, for þis songe distractiþ þe syngere
fro deuocion and lettiþ men fro consceiuyng
of þe sentence; and, as austyn and gregory
techen wel, preiere is betre herd of god bi
compunccion and wepyng and stille devocion....
þan bi gret crynge and ioly chauntynge þat
stireþ men and wommen to daunsynge and lettiþ
men fro þe sentence of holy writt.

740-64

Cf. Wyclif De Officio Pastoralis cap. 24 where are listed
three ways of sinning in preaching. The passage is too long
to be given in full so I abstract:

- 1) the preacher not sowing good seed.
- 2) his mixing the motive of personal gain with the seed.
- 3) symony, which is slander of Christ, and those who
give are equal partners in the sin.

749-54

This contemptuous denial of the efficacy of the Host is
most striking; I have not come across any parallels.

755

Simeon has þenne between haþ and al so that the line
has four stresses in this version.

765-78

This is a stock passage; cf. Ayenbite of Inwit p. 31

huanne þe man is zuo heui þet ne loueþ bote to
ligge and resti and slepe oþerhuil hy byeþ
yno3 awaked to nyedes þet hi hedden leuere
lyese vour messen þanne ane zuot oþer ane slep.

and Handlyng Synne ll. 4247-50:

And also he ys ful of slownes
 þat may; and wyl nat, here hys messe,
 Specyaly on þe Sunday
 He trespasyþ more yn þe lay.

803-86

This passage dealing with penance, shrift, and the like seems oddly placed; although there is no reason for assuming it to be wrongly positioned here. The usual procedure in works of a didactic type dealing with the Sins is to leave treatment of this sort of material until after the Sins have been exhausted; here the Sin of Gluttony is still to come. Cf. the indices to the EETS editions of the Ayenbite of Inwit and Handlyng Synne.

826-7

Simeon has one extra line here and greatly improves the general sense on the Vernon reading.

830

Vernon has þat is wonder gret iwis, Simeon has forsoþe gret wonder hit is. The difference is not important.

839

The MS reads him and Horstmann proposes emendation to hem. This is not necessary.

"when they will not give up sin for the sake of His love, let no man think it amazing though God should be angry with him, and take revenge of them, be they never so reluctant."

865

Vernon has cumperlyn, Simeon has cumplin: no similar form to the Vernon reading is recorded in the dictionaries. It cannot be related directly to the OF. cumplie. The nature of the abbreviation used in MS Vernon at this point, which I

have transcribed as -er-, is not perfectly clear: it is possible that it may represent -us-. Perhaps the error is a meaningless squiggle inadvertently made by the Vernon scribe, but cf. Becket in South English Legendary 1979:

Alle wenden heom to Caunterburie wel are it were eue;
A lmyte bifore compelin to Seint Thomas heo come.

874 Simeon has cumbrement instead of encumbrement; the substitution makes the line metrically smoother.

888-90 As the devil here takes up a point from l. 864-66 the passage ll. 802-85 cannot be out of place: See above note to ll. 802-85.

897-8 The devil seems prepared to admit that Sloth is a Sin, for he here suggests that it is one of the undesirable effects of fasting.

899 Vernon has þow wel wite, Simeon has þou wite wel.

931 When the Good Man takes up this phrase used by the devil in line 901, he gives it the pejorative sense it usually carries; cf. Owl and Nightingale text C ll. 1695-6:

for þu ne darst domes abide,
þu wult nu, wreche, fi3te and chide.

942 Horstmann takes the MS to read þy at this point and emends to his. The MS of both Vernon and Simeon undoubtedly read his.

946 This passage is not in Revelations, and I am unable to

trace it.

- 947 hot led and walled bras: sinners in the Ancrene Wisse have to drink this same potion; ll. 102-4 in Early Middle English;

3ef þe kealche cuppe wallinde bres to drinken
 3eot in his wide þrote þat he swelte inwið
 a3ein an 3ef him twa.

- 948 The association of brimstone and pitch in hell is a commonplace; cf. The Prick of Conscience ll. 6692-3 and St. Paul's Visions of the Pains of Hell ed. Horstmann EETS 98 and 117 l. 134: wellyng pich and Brumston.

- 970 The description of the devil is stock; cf. Prick of Conscience ll. 6567-8:

þe horribel sight
 Of þe devels þat þar er hydusly dight.

- 974 Vernon has loud vois, Simeon has mylde vois: the Vernon reading seems to make much better sense.

The order of words in this Glossary is strictly alphabetical, except that *z* follows *g*, and *þ* follows *t*; initial *v* denoting [u] precedes initial *v* denoting [v]. Abbreviations are used as follows:

absol.	absolute	nom.	nominative
acc.	accusative	num.	numeral
a.	adjective	obj.	object
adv.	adverb	pass.	passive
anal.	analogy	pa.t.	past tense
art.	article	perh.	perhaps
auxil.	auxiliary	pers.	personal
comp.	comparative	phr.	phrase
compd.	compound	pl.	plural
condit.	conditional	poss.	possessive
conj.	conjunction	pp.	past participle
dat.	dative	pr.	present
def.	definite	prep.	preposition
demons.	demonstrative	prob.	probably
gen.	genitive	pron.	pronoun
imper.	imperative	pr.p.	present participle
impers.	impersonal	red.	reduction
indef.	indefinite	refl.	reflexive
inf.	infinitive	sg.	singular
inst.	instrumental	subj.	subjunctive
interj.	interjection	sup.	superlative
intr.	intransitive	tr.	transitive
mod.	modern	v.	verb
n.	noun	vbl.n.	verbal noun
neg.	negative	<	deriving from
		+	hapax legomenon

=	corresponding to	MLG	Middle Low German
*	hypothetical	Nb	Northumbrian
AF	Anglo-Norman	OF	Old French
Da	Danish	OFr	Old Frisian
Gmc	Germanic	OK	Old Kentish
L	Latin	ON	Old Norse
lOE	late Old English	ONF	Old French northern dialects
MDu	Middle Dutch		
MHG	Middle High German	Scand	Scandinavian
		Sw	Swedish

GLOSSARY

- A prep. on, at 414 (OE an)
see ON
- A indef.art. 8, 19, 30, 39, 171, &c.;
an 9, 274, 279, &c.; ~niht by night
473; (OE an)
- A pron. they 284 (OE heo)
- ABASCHT pp. confounded 955 (OF
abaissant)
- ABYDE v. must remain 795; wait
386, 406, 767, 820; 3 pr.sg
abydeþ 811 (OE abīdan)
- ABOUE, ABOUEN adv. above 84; phr. ~
alle þing above all 69 (OE
abufan)
- ABOUTE, ABOUTEN adv. around 163,
475; about 173 (OE abūtan)
- ABUGGEN v. pay for 646 (OE
abyrgan)
- AFERT, FERT pp.a. afraid, 395, 588
(OE fāran)
- AFTER, AFTUR prep. according to 101
242, 335, 415, &c.; in the same
fashion 128, 789 (OE after)
- A3EYN, A3EIN, A3EYNES adv. back 114;
against 122, 139, 141, 220, 356, 359,
&c. (OE ongegn)
- AGETn. fashion 282 (AF aget)
- AGO pp. passed away 597 (OE āgān)
- AGREUED pp. annoyed 401 (OF agreuer)
- AGULT pp. sinned 122, 220, 359, &c.
(OE āgyltan)
- AKEþ 3pr.sg. aches 93 (OE acan)
- AKNOWE phr. ben~ confessed 836
(OE oncnāwan)
- ALE n. ale 562, 918 (OE alu)
- ALYUE a. living 401 (OE on līfe)
- ALLE adv. entirely 5 (OE al)
- ALLE, AL a. all 44, 58, 69, 72, 74,
134, &c.; phr. ~maner all kinds
46, 209; ~we all of us 73;
~þing all 69, 80, (OE eal)
- ALMES n. alms 860 (OE almysse)
- ALMESDEDE n. phr. almsgiving 558
(OE almysse dēd)
- ALMIHTI a. almighty 871 (OE
almeahtig)
- ALONE adv. alone 431 (OE al ān)
- ALSO adv. also 55, 265, 277, 304,
517, &c. (OE alswā)
- ALþAU3, ALþAUH conj. although
314, 911; (OE al þeah)
- AM see BE
- AMENDE v. intr. improve 50, 121,
745; pp. amended 422 (OF amender)
- AMONG prep. among 757, 862 (OE on
gemang)
- AMORWE adv.phr. in the morning
721 (OE on morgen)
- AN see ON
- AND conj. 5, 12, 13, 15, 17, &c. (OE
and)

- ANON adv. at once 378; phr. ~to
even to 109,301,&c. (OE on ān)
- ANOPER, ANOPUR a. another 318,323,633,
819,&c. (OE ān oðer)
- APAYED, APAYD pp.a. satisfied 416,885,
(OF apayer)
- APLIȜT adv.phr. in truth 133 (OE on
pliht)
- APPARISAUNT pp.a. evident 280 (OF
aparissant)
- AR adv. before 312,372,545,672,&c.
(OE ār, ON ār) see ERE
- ARE n. deserving 242 (OE āre)
- ARE, AREN see BE
- ARIHT adv. right well 393 (OE ariht)
- ARYSE, ARISE v. accrue 478; rise up
832,838 (OE arisan)
- ART see BE
- AS conj. as 35,72,75,171,&c.; just as
6,7,18,74,128,&c.; in the way that
12,71,126,&c.; like 30 (OE alswā)
- ASKEST 2pr.sg. ask 38 (OE āxian)
- ATFALLE v. fall away 533 (OE
ætfeallan)
- ATOME adv.phr. at home 767,771,847
(OE æt ham)
- ATTE prep. at 41 (OE æt)
- ATWO adv. phr. in two 262 (OE on twā)
- AUHTE n. possessions 346 (OE āht)
- AUTER n. altar 737 (OF auter)
- AVAYLEȝ 3pr.sg. impers. helps 404
(OF valoir be worth)
- AVISE 3pr.sg. take care 877 (OF
aviser)
- AWEY, AWEI adv. away 89,204,248,
431,502,&c. (OE on weg)
- AWREKEN, AWREKE pp. avenged 440;
3pr. sg. awreke 652 (OE āwrecan)
- BAC n. back 200 (OE bac)
- BAD 3pa.sg. exhorted 13,102,553
requested 316 (OE biddan)
- BADDE a. bad 200,459,895 (OE
bæddel effeminate man)
- BALDELICHE adv. boldly 373 (OE
baldelice)
- BARE a. destitute 198,205,314
(OE bær)
- BASELART n. girdle dagger 270
(OF baselard)
- BE adv. see BI
- BE v. 1pr.sg. am 39,197,302,&c.
2pr.sg. art 38,91,145,154,155,
&c.; 3pr.sg. is, ben 1,6,63,64,
65,76,&c.; pr.pl. are, ar, aren,
beoȝ, 75,215,226,262,281,&c.;
pa.sg. was 9,10,18,19,25,&c.;
pa.pl. weren 218,255,&c.; subj.
beo 469 weore, were 61,259,276,
308,&c.; impers. were 48,891;
pp. jbe 36 (OE beon)
- BEDDE v.tr. put to bed 565 (OE
beddian)
- BEDDE, BED n. bed 701,847,867
(OE bedd)
- BEDE see ERENDE
- BEEST n. animal 927; pl. beestes
925 (OF beste)
- BEEȜTEN v. make good 122; pp. bet,
atoned for 422 (OE betan)

- BEGGERE n. beggar 303 (OF begart)
- BEGGEȝ 3pr.sg. begs 297 (AF begger)
- BEGILEȝ 3pr.sg. cheats 231 (OE bi + OF guiler)
- BEGINNE v. begin 776,889 (OE beginnan)
- BEGYNNYNG vbl.n. beginning 614 (OE beginnan)
- BEHYNDE see BIHYNDE
- BELAMY n. fair friend 38 (OF bel ami)
- BELLE n. bell 721 (OE belle)
- BERE v. carry 502; 3pr.sg. bere 270; imper.sg. bere 490 (OE beran)
- BERYNG vbl.n. deportment 167 (OE beran)
- BERNE v. burn 413 (OE bērnan)
- BERT n. beard 396 (OE beard)
- BEST,BESTE super.a. best 128,379, 751 (OE betst)
- BET,BETE v. beat 378,412 (OE bēatan)
- BETEÇHE phr. ~to commit 879,875 (OE bet^æcan)
- BETYDE v. impers. befall 420,462, 796,822 (OE tīdan)
- BETYME adv. in good time 770,841 (ME bi time)
- BETOKNEȝ 3pr.sg. signifies 708 (OE betacnian)
- BETTER,BETER,BETERE comp.a. better 53,104,134,325,560,&c. (OE betera)
- BEȝENKEN v. consider 284; subj. beo -þenk refl. be mindful 594; pp. biþouht contrived 717 (OE biþencan)
- BI,BEO,BE prep.adv. by 45,108,260; beside 180; along 181; to 365; phr. ~þan by that 189; ~him one alone 21 (OE bi)
- BICOMEST 2pr.sg. become 667; 3pa.sg. bicom 968; imper.sg. bicum 964 (OE becuman)
- BIDDYNG vbl.n. command 320,512, 613,799; prayer 403 (OE biddan)
- BIFORAN,BIFOREN,BIFORE prep. previously 396,437,975; ahead 160; in front of 737 (OE beforan)
- BIGETE pp. gained 521 (OE begetan)
- BIȝETE n. possessions 478,505,587 (OE begetan)
- BIGON,BIGONNE þa.sg.~~pp~~ begun 57, 493,715 (OE beginnan)
- BIHYNDE,BEHYNDE adv. to the rear 172; at a disadvantage 905; worsted 953; behind 975 (OE behindan)
- BYNDEN v. bind; 3pr.sg. byndeȝ 825; pp. bounden, jbunden 573, 574,636 (OE bindan)
- BIREUE,BEREUE v. disposes 109; 3pa.sg. birafte 116,602 (OE bereafian)
- BISEMARE n. scorn 184,369 (OE bismer)
- BISWYKE v. betray 26 (OE bēswician)

- BYSYDE prep. in support of 385 (OE bē sīdan)
 BITWENE prep. between 300, 469, (OE betweonan)
 BIWEOPEþ pl.imper. weep for 843 (OE bewēpan)
 BLAC a. black 970 (OE blæc)
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 BLAME n. blame 618, 658 (OF blāme)
 BLE n.phr. ow the same colour 310 (OE bleo)
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 BLIS, BLISSE n. joy 54, 132, 196, 219, 235, &c. (OE bliss)
 BLIPE a. merry 917 (OE blīpe)
 BLYUE a. quickly 402 (OE* be līfe)
 BLOD, BLODE n. blood 130, 409 (OE blōd)
 BODI n. body 94, 194, 262, 263, 285, &c. (OE bodig)
 BOK n. book 6, 512 (OE bōc)
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 BON n. bone 958 (OE bān)
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 BOTE n. remedy 827 (OE bōt)
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 BOPE, BOPEŃ a. both 70, 104, 195, 305, &c. (ME baðe)
 BOUȚTE, BOUHTE 3pa.sg. redeemed 129, 834 (OE bycgan)
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 BUT conj. rather 30 498; but 58, 215, 240; except 201, 235, 497; (OE pre.adv. būtan, būta weakened > ME būte, būt conj.)
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 CALLE v. call; pp. cald, jcald, 171, 451 invited; phr. forþ 451 (OE ceallian)
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- CARE n. grief 224,289,546; hardship 582,678 (OE caru)
- CART v. carting 586 (OE cræt ON kart-r)
- CAS n. affair 547 (OF cas)
- CASTE v. vomit 911; 3pr.sg. casteþ plans 669 (ON kasta)
- CASTEL n. castle 442 (ONF castel)
- CATEL n. goods 87,555,573,577,582, &c. (ONF catel)
- CERTEINLICHE adv. certainly 244 (OF certain)
- CHAPMEN pl.n. merchants 580 (OE cēapmann)
- CHASTITE n. continence 658 (OF chastete)
- CHAUNGE v. exchange 664 (OF changer)
- CHAUNGE n. exchange 663 (AF chaunge)
- CHEKES n.pl. cheek 286 (OE cēac)
- CHERE n. demeanour 917 (OF chere)
- CHIDE,CHIDEN v. wrangle 901,931; 3pr.sg. chydeþ 431 (OE cīdan)
- CHYLD n. child 584 (OE cild)
- CHILD-BERYNGE vbl.n. procreation 654 (OE cild,beran)
- CHIRCHE,CHURCHE n. church 10,11,37, 41,&c. (OE cīrice)
- CLANSEþ 3pr.sg. cleans 815 (OE clānsian)
- CLENE a. pure 668; clean 815 (OE clāne)
- CLEPE v. call 563; 3pa.sg. cleped 131;phr. forþ~ invite 159 (OE cleopian)
- CLEUE v. join to 812 (OE clīfan)
- CLOCKES n.pl. cloaks 265 (OF cloke)
- CLOþE v. clothe 528,559; pp. jcloped 302 (OE clāðian)
- CLOþ,CLOþUS,CLOþES n.pl. clothes 301,304,555 (OE clāþ)
- CLOUT n. cloth 201;pl. cloutes 207 (OE clūt)
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- COLD,COLDE n. cold 207,275 (OE cald)
- COM,COME,COMEN v.come; 1pr.sg.com 37; 3pr.sg. comeþ 95,150,210, 341,&c.;pa.sg. com 32,198,205, &c.;pp. jcome 76 (OE cuman)
- COMAUNDE 1pr.sg. command 961; pa.sg. comaundede 976 (OF comander)
- COMAUNDEMENT n. orders 119,693; pl. comaundemens 647,666 (OF comandement)
- COMYNGE vbl.n. coming 763 (OE cuman)
- CON v. can,know 45,47,52,55,82, &c.; 2pr.sg. const 463; 3pr.sg. con, connen, cunne 296,322,434, 436,439,&c.; pa.sg. coupe 12, 58,954; phr. ~ful good skile is altogether discerning 341 (OE can, cupe)
- CON v.auxil. + inf. as past tense 57 (ME con < OE can confused with ME gan)
- CONDICION n. estate 883 (OF condicion)
- CORN n. corn 538 (OE corn)
- CORUEN pa.pl. cut 204 (OE ceorfan)

- COUEYTOUS a. eager 500 (OF coveitus)
- COUETISE, COUETISE n. covetousness 65, 448, 511, 574, 717, &c. (OF coveitise)
- COUNSEIL n. advise 334, 400, 619, 642, 895, &c. (OF counseil)
- COUNSEYLE 1pr.sg. advise 878; pa.sg. counseildest 293; pp. jcounseyled 177 (OF conseiller)
- COUNSEYLER n. counsellor 33 (OF conseillere) see WIKKED
- COUP a. evident 441 (OE cūp)
- CRAFT n. skill 515 (OE cræft)
- CRAUE v. ask for 258 (OE craflan demand)
- CRIZEP imper.pl. cry 843; pa.sg. crized 974; phr. ~merci beg forgiveness 843 (OF crier)
- CRISTENE a.phr. ~men Christians 72 (OE cristen)
- CUMFORTE v. comfort 860 (OF conforter)
- CUMPAIGNY, CUMPAIGNYE n. company 179, 862 (OF compaignie)
- CUMPERLYN n. compline 865 (OF cumplie)
- CUNNE n. see KUN
- CUNTEK n. discord 624 (AF contek)
- CUPPE n. cup 561 (OE cuppe)
- CURS n. curse 485, 531 (OE curs)
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- DAY, DAI n. day 70, 195, 260, 365, 516, &c. (OE dæg)
- DEDE, DEEDE n. act 230, 358, 408, 411, 422, &c; pl. dedes 437, 751 (OE ded)
- DEDE n. 797 see DEP
- DEDLI adv. mortally 665 (OE deadlice)
- DEDLI, DEDLY a. deadly; phr. ~synne mortal sin 61, 544, 676, 691, 807 (OE dēadlic)
- DEFENS n. prohibition 648 (OF defense)
- DEI, DOLE n. portion, 345, 348, 496, 858 934 (OE dæil)
- DELE v. mete out 440; distribute 775; 3pr.sg. dēlep 345 (OE dēlan)
- DELUE v. dig 585 (OE delfan)
- DEME v. judge 424 (OE dēman)
- DEPE a. deep 578 (OE dēop)
- DESERUET pp. deserved 243 (OF deservir)
- DEP n. death 703, 797, 936 (OE dēap)
- DEUEL n. devil 32, 664, 960; gen.sg. deueles 667, 680 (OE dēofol)
- DYE v. die 892; pa.sg. subj. dyede 62; pp. ded 644 (ME deghen)
- DIHT, DI3T, DIHTE v. clothe 210; arrange 300, 907; have to do with sexually 625; pp. jdih 907 (OE dihtan)
- DYKE v. dig 585 (OE dīcian)

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248,363,&c.; 2pa.sg. dudest 506;
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imper.sg. do 177; subj. sg. do
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employed 771 (OE dōn)

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DOUTE n. fear 164 (OF doute)

DRAU3T n. draught 946 (early ME
draht, Gmc dragan draw)

DRAWE v. draw 281; 2pr.sg. drawe
refl. betake oneself 179; 3pr.
sg. drawep turns 188; drags 825
(OE dragan)

DRECCHÉ 2pr.sg. trouble 963 (OE
drēccan)

DREDE v. fear 241; imper.sg. dred
485 (OE drædan)

DREDE n. dread 575,591 (OE dred)

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DRYE, DRIE v. trans. suffer 688,694
(OE drēogan)

DRINKE, DRYNKE, DRYNK n. drink 528,555,559
900,916; pl. drinkes 907 (OE drinc)

DRYNKE v. drink 562; 3pr.sg. drinke
904; pr.pl drinke 893 (OE drincan)

DRYNKYNG vbl.n. drinking 864 (OE
drincan)

DRIUEN pp.phr. wout expelled 222
(OE drifan)

DRONKENESSE n. drunkenness 913
(OE drincan)

DUIRE v. last 903; 3pr.sg. duyreb
794 (OF durer)

DWELLE v. abide 673; delay 683,
769,979; 2pr.sg. dwellest 864
(OE dwellan)

DWYNEN v. wither 248 (OE dwīnan)

EBBE3P 3pr.sg. ebbs 568 (OE ebbian)

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ēcan)

EFT adv. afterwards 408,411; phr.
~sone at once 503 (OE eft)

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EI3E dread 175 (OE ē3e)

EI3ER a.phr. ~oper each other 655;
~... oper each ... the other
681 (OE æghwæðer)

EK, EKE adv. also 145,532,634 (OE
ēc)

ELLES adv. else 648,842 (OE elles)

ENCUMBREMENT n. temptation 874 (OF
encombremēt)

ENDE n. death 547; end 986 (OE
ēnde)

ENDYNGE vbl.n. death 519; end 800
(OE endung)

ENES adv. once 598 (OE ānes)

ENY, EY a. any 41,227,237,238,296,
447,&c. (OE ænig)

ENVYE n. malice 63; envy 352 (OF
envie)

- EODE pa.sg. went 21 (OE eode)
- EORPE n. earth 234,537,676 (OE eorpe)
- ERE adv. before 293, (OE ær)
- ERENDE n. business 758 phr. bede petition 758 (OE erende)
- ERLICHE adv. in the morning 849, 926 (OE arlice)
- ESE n. ease 700,701,702,783 (OF eise)
- ESYLICHE adv. comfortably 565 (OF aisié comfortable)
- ETEN,ETE v. eat 245,551,712,916; 3pr.sg. eteþ 910; pr.pl.subj. ete 892 (OE etan)
- EUEN n. evening 414 (OE æfen)
- EUENCRISTENE n. fellow christian 60 (OE efne, cristen)
- EUENYNG n. equal 159 (OE efne)
- EUENSONGE,EUENSONG n. evensong 710,806,861,865 (OE efen, sang)
- EUER,EUERE adv. always 16,76,132, 178,&c.: phr. more always 4, 235,576,673,&c. (OE æfre)
- EUERI a. every 81,600 (OE æfre, ælc)
- EXECUTOURS n.pl. executor 549 (AF executour)
- FABLE n. falsehood 922 (OF fable)
- FADER n. father 231 (OE fæder)
- FALLE v. fall 87,650,662;pr.pl. fallen 829; pp. falle 807 (OE fællan)
- FALS,FALSE a. untrue 50,353,609, 697,&c. (OE fals)
- FALSHEDE n. falsehood 229,357 (OE fals-hede)
- FALSLI adv. falsely 880 (OE fals + lice)
- FALSNESSE n. falseness 517 (OE fals + nesse)
- FANTUM n. illusion 542 (OF fantosme)
- FARE n. fuss 483; phr. vuel discomfort 223,896 (OE fær, faru)
- FARE,FAREN v. go 206,263,431,507, &c.; fare 532; phr. forþ depart 797 (OE faran)
- FART n. breaking of wind 269 (OE* feortan)
- FASTE v. fast 912 (OE fæstan)
- FASTE a. earnestly 378,389,919; quickly 533,724,744,745,749,&c. firmly 575; comp. fastore 828 (OE fæste)
- FASTYNG vbl.n. fasting 896,897 (OE fæstan)
- FAWE adv. satisfied 930 (OE fægen)
- FEER n. fear 841 (OE fær)
- FEYNTISE n. deceit 898 (OF feintise)
- FEIR,FEIRE a. comely 249,251, 283,338,&c.; comp. feiror 324 (OE fæger)
- FEIRE adv. courteously 28,40,&c. (OE fægre)

- FELawe n. comrade 34,43,436;
pl. felawes 385 (late OE
fēolaga <ON felage)
- FELDE, FELD n. country 535;
countryside 538 (OE feld)
- FEN n. filth 267 (OE fen)
- FENDE, FENDES n. devil 3,8,15,
23,29,&c. (OE fēond)
- FEORþE n. fourth 65 (OE fēorða)
- FER, FERRE adv. far 398,507,579
(OE feorr)
- FERE n. companion 21,294,645;
company 918; pl. feer 966
(OE gefēra)
- FERREN adv. from afar 39 (OE
fēoran)
- FERT see AFERT
- FESTE n. religious anniversary
9; feast 131 (OF feste)
- FEWE a. few 536,608 (OE fēawe)
- FYFþE n. fifth 65 (OE fīfta)
- FIHTE, FIſTEN v. fight 901,931
(OE feohtan)
- FYNDE v. find 49,789; 1pr.sg.
fynde 906 (OE findan)
- FINGRES n.pl. fingers 251 (OE
finger)
- FYUE n. five 630,660 (OE fīf)
- FLE v. flee 244 (OE flēon)
- FLESCH n. flesh 130,851,900,
958; gen.sg. flessches 646,
651 (OE flæsc)
- FLOWEþ 3pr.sg. flows 568 (OE
flōwan)
- FO n.pl. foes 591 (OE gefā)
- FODE, FOODE n. food 297,754 (OE
fōda)
- FOL n. fool 430,643; pl. foles
424,689 (OF fol)
- FOLEWE, FOLEWEN v. follow 174,651;
3pr.sg. foleweþ 643 (OE folgian)
- FOLI n. folly 48,666 (OF folie)
- FOLK n. crowd 10, people 18,424;
phr. muchē a crowd 742 (OE
folc)
- FOLTE n. fool 322 (OF folet mad)
- FOLTED a. foolish 606 (ME folte)
- FONDEþ 3pr.sg. tempt 4; attempt
16 (OE fandian)
- FOODE see FODE
- FOOL see FOL
- FOR conj. because 4,50,102,150,&c.
since 22,45,73,125,&c.; because
of 94,133,134,167,207,&c.; for
107,118; against 207; so that
208 (red. of OE for þam þe)
- FOR prep.phr. ~ to in order to 10,
68,120,213,&c. forte in order
to 25 (OE for)
- FORBEREST 2pr.sg. refrain from
369 (OE forberan)
- FORBODE pp. forbidden 319,321,
511; 3pa. sg. forbed 445 (OE
forbēodan)
- FORE see FARE

- FORFARE v. die 208 (OE forfaran)
- FORȜETEN pp. forgotten 552 (OE forȝetan)
- FORȜIUEN v. remit 435 (OE forȝiefan)
- FORGO v. give up 674 (OE forġan)
- FORLEETE v. lose 588 (OE forlætan)
- FORSAKE v. leave 628,633,(OE forsacan)
- FORSOP,FORSOPE adv. truly 53,350, 352,620,653,&c. (OE forsoc)
- FORȝ adv. out 159,210,416,451,&c. see FARE see CALLE (OE forȝ)
- FORȝI conj. therefore 47,639 (OE forȝi)
- FOULE,FOUL a.adv. evil 15; foul 201,202,283,285,663,&c.; foully 250 (OE fūl, fūle)
- FOULE v. trans. defile 668 (OE fūlian intr.)
- FOURE a. four 526 (OE fēower)
- FRENDE n. kinsman 232;pl. frendes 257 (OE frēond)
- FROM,FRO prep. from 3,37,87,874, 978 (OE fram, from & ON frá)
- FRORE n. comfort 539 (OE frōfor)
- FRUIT n. fruit 537,539 (OF fruit)
- FUYR,FUIR n. fire 564,684,685,692, 694,&c. (OE fȳr)
- FUL adv. very 20,115,174,183,&c.; fully 77 (OE fūl)
- FUL a. full 59,125,341,&c. (OE full)
- FULLICHE adv. quite 867; fully 881 (OE fullice)
- FURSTE,FURST a. first 69,80,197, 210,715,&c.; foremost 63,127 (OE fyrst)
- GAME n. sport 617,657 (OE gomen)
- GANGLYNG vbl.n. babbling 864; foolish chatter 891 (OF jangler)
- GAST see GOST
- GEDERE v. collect 470 (OE gæderian)
- GENITRAS n. pl. genitals 276 (L genitatem)
- GYDES n. pl. gowns 281 (OF guite)
- GYLE v. deceive 572 (OF guiler)
- GINNE n. ingenuity 471; cunning device 668 (OF engin)
- GLAD a. glad 554,635,705,706,917 (OE glæd)
- GLADE v. cheer 196 (OE gladian)
- GLADLICHE,GLADLI adv. gladly 258, 609 (OE glædlice)
- GLOTONYE,GLOTENYE n. gluttony 66, 890 (OF glutonie)
- GLOTUN n. glutton 927; pl. glotounes, glotons 929,945 (OF glutun)
- GO,GON,GONGE v. go 56,89,136,169, 176,&c.; 2pr.sg. gost, gest 173, 487; 3pr.sg. gop 181; pp. gon, 10; phr. and ride/walk and ride 902 (OE gan)

- GON v. begin 19 (OE onginnan)
- GOOD, GODE a. good 13, 19, 31, 43, 57, &c. (OE god)
- GOSPEL n. faith 11, 42, &c. (OE godspel)
- GOST, GAST n. spirit 77, 956, 957; nphr. wikked 77, 956 see WIKKED (OE gast)
- GRACE n. favour 985 (OF grace)
- GRAME n. wrath 273, 411 (OE grama)
- GRAS n. grass 538 (OE græs)
- GRAUE n. grave 259 (OE gräf)
- GRAUNT imp.sg. grant 988 (OF graunter)
- GRENE a. fresh 814 (OE grēne)
- GRENNE v. grin 250 (OE grēnnian)
- GRET, GRETE a. great 46, 164, 174, 175, 440, &c.; super. grettest 649 (OE grēat)
- GRETE, GRET v. greet 255, 547; pa. sg. grette 28 (OE gretan)
- GRONE v. groan 391 (OE grānian)
- GROUNDE, GROUND n. ground 390; bottom 815, 825 (OE grund)
- GRUCCHEN v. complain 349; 3pr.sg. grucche 851; pp. grucched 603 (OF groucher)
- GRUCCHYNG vbl.n. complaining 40 (OF groucher)
- GRUNTE v. grunt 391 (OE grunnetan)
- 3ARE a. prepared 77, 777; open 895 (OE gearu)
- 3ARE adv. phr. ful quickly 183, 370 (OE geara)
- 3ELDE v. return 368; 3pr.sg. 3eldep puts forth 537 (OE gēldan)
- 3ELEU3 a. yellow 247 (OE geolu)
- 3EME n. heed 13 (OE gēme)
- 3EP a. prudent 450 (OE gēap)
- 3EORNE, 3ERNE adv. eagerly 20, 21, 57, &c. (OE georn)
- 3ERE n. year 9, 526; pl. 3eres 920; phr. bi each year 525 (OE ger)
- 3IF conj. if 43, 50, 91, 153, 161 &c. (OE gif)
- 3IT adv. yet 293 (OE gēt)
- 3IUE, 3IUE v. 351, 370, 498, &c.; 2pr. sg. 3if 496; 3pr.sg. 3iueþ 346; pa.sg. 3af 78, 116; pp. jgiuen, 3euen 347, 566, 661 (OE gefan)
- 3OURE pers.pron. your 843 (OE eower)
- HALE n. health 356 (OE hāl)
- HALYDAY n. religious festival 9, 845 (OE hāligdæg)
- HAMWARD adv. towards home 18, 19 (OE hāmweard)
- HARD adv. firmly 381; comp. hardore fiercer 688, 826 (OE hearde)

HARDI a. hardily 162; bold 394
(OF hardi)

HARDILOKER comp. adv. more
vigorously 386 (OE hearde)

HARM n. misfortune 598 (OE
hearm)

HASTILICHE adv. hastily 24,402,
809 (OF haste)

HAT n. hat 279 (OE hætt)

HAUE Adv. have 283, 2pr.sg.
hast, have, 36,51,84,105,
110,121 &c.; 3pr.sg., hap,
50,64,106,115,&c.; pr.pl.
habbeþ, ha, han, 160,221,
223,807; pa.sg. hedde 17,
23,&c.; pp. ihad,105; neg.
1pr.sg. nedde 199,262; neg.
pr.pl. nedden 220; phr. jchaue
I have 347; hastou you have 41,
611; ~doute be afraid 164,481;
~mynde be mindful 790,833, (OE
habban)

HAUNTEþ pr.pl. practise habit-
ually 277 (OF hanter)

HAWE n. haw 282 (OE haga)

HE,HEO pron.nom. he 4,12,17,21,
27,&c. acc. him, hym, 3,22,24,
26,27,&c.; gen. his 12,22,24,
25,65,&c.; dat. him 525; phr.
himself 128,210,211,212,426,
&c.; him one himself 392 (OE
hē; gen. his; dat. him)

HED n. head 93,199,247,381,&c.;
pl. hedes 932 (OE heafod)

HEDE see HYDE

HEI3,HEI3E a. principal 9; high
331,738,740; full 383; power-
ful 423 (OE heah)

HELED pp. healed 818,915 (OE
hælan)

HELLE n. hell 56,288,520,664,&c.
(OE hel)

HELPE v. help 98,268; 3pr.sg.
helpeþ 194,264,458,&c. (OE
helpan)

HEM,HEOM dat. acc. pl.pron. them
13,166,266,281,284,&c. (OE heom)

HENDE a. courteous 49 (OE gehende)

HENNE adv. hence 239,263,784 (OE
heonane)

HEORE,HER,HERE pron.nom.pl. their
159,259,281,284,286,&c. (OE heofa)

HER,HEER adv. here 10,34,263,519,
541,646,&c. (OE hēr)

HER n. hair 247 (OE hēr)

HEROF adv. hereof 441 (cf DA
heraf)

HERS n. buttocks 275 (cf OHG,ON,
Da,Sw ars; OFr ers)

HERTE n. heart 326,543; gen.sg.
herte 409 (OE heorte)

HEþEN adv. hence 206 (ON hēðan)

HEUENE n. heaven 62,132,423,714;
bliss 519 (OE heofon)

HYDE,HIDE n. attention 140,741
(OE hēdan)

HI3E v. hasten 724; 3pr.sg. hi3eþ
749 (OE hīgian)

HIRE dat. acc. pron. her 654 (OE
hire)

- HIT pron. it 1,6,9,44,&c.
(OE hit)
- HO pron. who 364,715 (OE hwā)
- HOD n. hood 199; pl. hodes 265
(OE hōd)
- HOL n. healthy 816 (OE hāl)
- HOLDE, HOLDEN v. weep 348,429,
623,738; pr.pl. holdeþ
persist 926; pa.sg. heold
436; pp. holden 154,295,450,
453,656 (OE haldan)
- HOLYBREDE, HALYBREDE, HALIBRED n.
eucharist 712,750,776,853 (OE
hālig bread)
- HOLI CHIRCHE n. Holy Church 716
(OE hālig cīrice)
- HOLY WATER n. holy water 732
(OE hālig wāter)
- HOM n. home 490,778,980 (OE hām)
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- INTO prep. into 132,198,205,520,
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414,546,&c. (OE sorg)
- SET pp. set 280; established
425 (OE settan)
- SEUENE a. seven 61,660,987 (OE
seofon)
- SEUEȝE a. seventh 66 (OE
seofopa)
- SIBBE n. kinsman 232 (OE sibb)
- SYDE n. side 91,271,278,405,&c.
(OE sīde)
- SIGGEN v. tell; 1pr.sg. sei,
sigge, seye 47,149,203; 2pr.
sg. says, seist 141,143,319;
3pr.sg. seiȝ 428,734; pr.pl.
sigge 185; 2pa.sg. seidest
295; 3pa.sg. seide, seid, 61,
79,100,124,&c.; pp. seid 50;
imper.sg. sei 35 (OE secgan)
- SIHT n. sight 259 (OE gesiht)
- SIKE v. sigh 290 (OE sīcan)
- SIKER,SYKER a.adv. certainly
552; certain 560 (OE sicor)
- SIKERLI,SIKERLICHE,SIKERLY adv.
with certainty 535,610,850,
872 (OE sicerlic)
- SIKERNESSE n. certainty 569
(OE sicor + nisse)
- SYNFUL a. sinful 358,686 (OE
synnfull)
- SYNGE,SYNGEN v. sing 722,733,
739,748; 3pr.sg. syngeȝ 143
(OE singan)
- SYNNE,SINNE n. sin 149,219,
225,226,228,&c. pl. synnes 61;
phr. dedli~ see DEDLI (OE
synn)
- SINNE v. sin 222; 2pr.sg. syngest
665; 3pr.sg. synne 927 (OE
syngian)
- SIT,SITTE v. sit 274,564 (OE
sittan)
- SIȝEN adv. next 60,82,731 (OE
sippan)
- SIXTE n. sixth 66 (OE sixta)
- SKER a. pure 397 (ON skærr)
- SKILE n. reason 72,97,299,434,
524,&c.; phr. con good~ see
CON; be~ see WITE (ON skil)
- SKILFULI adv. reasonable 554 (ME
skile <ON skil)
- SKYN n. skin 202 (ON skinn)
- SLE v. slay 412 (OE slēan)
- SLEPE,SLEP,SLOPE v. sleep 473,
773,791,805,872,&c.; (OE slēpan)
- SLEPE n. sleep 577 (OE slāep)
- SLEUȝE n. sloth 66,698,847,886
(OE slāwȝ)
- SLYM n. slime 204 (OE slīm)
- SLOWE a. slow 835 (OE slāw)
- SMYTEȝ 3pr.sg. strikes 360; imper
sg. smyte 376 (OE smitan)
- SNOWH n. snow 578 (OE snaw)
- SO adv. so 85,102,145,170,206,&c.
thus 115,146,148,&c.; as 247,
248 (OE swā)
- SOLEMPNITE n. solemnity 726 (OF
solempnete)
- SONDE n. envoy 24; sending 340,
603 (OE sonde)

- SONE adv. quickly 187,390,520;
soon 222,793 (OF sona)
- SONE n. son 231,553 (OE sunu)
- SONG n. singing 745 (OE sōng)
- SOPER n. supper 866 (OF soper)
- SOR, SORE, SAR n. pain 812,817,
933,935; grief 819 (OE sār)
- SORE adv. sorely 93,241,290,
401,&c. (OE sare)
- SORE a. painful 117 (OE sār)
- SORI a. distressed 292,706;
wretched 976 (OE sarig)
- SORINESSE n. grief 343,591
(OE sarig)
- SOP, SOPE a.n. true 147,158,
203,406,&c.; truth 299,
(OE sōp)
- SOULE n. soul 16,194,241,262,
263,&c. (OE sawol)
- SOUND a. well 816 (OE sūnd)
- SPARE v. spare 389,487 (OE
sparian)
- SPEDE v. intrans. prosper 560;
pp. jsped 868; him to ~ 749
(OE gespedan)
- SPEKE v. speak 165,439; 2pr.sg.
spekest 79,139,781; pr.pl.
spek 146; pa.sg. spake, spac
20,48,67; subj.sg. speke 138,
203,318; pp. jspokēn 17;
imper.sg. spek 40,193 (OE
sprecan)
- SPELLE n. speech 959 (OE spell)
- SPENDE v. use up 660 (OE spendan)
- SPOUS-BRUCHE n. adultery 649 (OF
espus + OE bryce)
- SPOUSED pp. married 645 (OF
espouser)
- SPOUSYNGE, SPOUSYNG vbl.n.
matrimony 616,621 (OF espouser)
- SPRINGE v. extend 393 (OE
springan)
- SPRINGEL-STIKKE n. sprinkler for
holy water 731 (OE sprengan +
sticca)
- STABLE a. steadfast 921 (OF
stable)
- STAF n. staff 377 (OE staf)
- STALLE n. stall 88 (OE steall)
- STILLE a. secretly 26,416; quiet
429,436,550,781,830,&c. (OE
stille)
- STYNKE v. stink 252; pa.sg. stonk
972 (OE stincan)
- STINKE, STUNCH n. stench 943,972
(OE* stync)
- STYNKYNG pres.pp. stinking 948
(OE stincan)
- STIRAP n. stirrup ? 273 (OE
stig-rap)
- STON n. stone 377 (OE stān)
- STONDE, STONDEN v. stand 172,175,
737; pr.pl. stondeþ, stondē
163,828; pa.sg. stood 951; pa.
pl. stode 305 (OE standan)
- STOUNDE n. time 811 (OE stund)
- STOUT a. arrogant 178; stalwart
909 (OF estout)

- STREYT a. tight 281 (OE streht)
- STRETE n. highway 387,475 (OE strāt)
- STRYF,STRIF n. strife 547,624, 784 (OF estریف)
- STRUIYNG vbl.n. strife 253 (OF estriver)
- STROKES n.pl. blows 440 (OE* strac)
- STRONG,STRONGE a. strong 338, 383,825 (OE strang)
- STRONGE adv. strongly 252 (OE strange)
- STRUYE pr.pl. destroy 267 (OF destruire)
- STUDE n. place 978 (OE stede)
- STUDIEȝ 3pr.sg. endeavours 669 (OF estudier)
- STUNCH see STYNKE
- STUNTEN v. cease 671; imper.sg. stint 388 (OE stintān)
- SUCH a.pron. so great 120; such 456,462,713 (OE swylc)
- SUFFRE v. permit 430; 3pr.sg. suffreȝ 90 (OF suffrir)
- SUM a. some 313,322,420,479, 740,&c. (OE sum)
- SUSTER n. sister 74; pl. sustrēn 75 (OE swuster)
- SWEYN n. man of low degree 909 (ON sveinn)
- SWERD n. sword 377 (OE sweord)
- SWERE v. swear 659; 3pr.sg. swereȝ 671 (OE swerian)
- SWETE a. sweet 129 (OE swāte)
- SWYNES gen.sg. n. pig 272 (OE swīn)
- SWYNK n. toil 586,587 (OE swinc)
- SWYNKE v. labour 903 (OE swincan)
- SWIPE adv. very 1,182,252 (OE swīpe)
- TAKEN v. take 114,491,741; 2pr.sg. takest 140; 3pr.sg. takeȝ 621; pa.sg. tok 202; imper.sg. tac 385,479,489,523; phr. ~ muche hyde pay great attention 140; ~ good hede pay great attention 741; ~ 3eme pay attention 788 (OE tacan)
- TALE n. account 57,355,615,775; talk 136,316,787 (OE talū)
- TECHE v. direct 463,950; 3pr.sg. techeȝ teaches 858; pa.sg. tauhte 59 (OE tācan)
- TECHYNGE vbl.n. teaching 780 (OE tācan)
- TELLE,TEL,TELLEN v. relate 7,38, 44,55,58,&c.; pp. telle, itold, itold, 123,325,824; phr. ~ d of spoken of 325; of ~ d talked about 451 (OE tellan)
- TEMPTEȝ 3pr.sg. tempts 8 (OF tempter)
- TEN n. ten 647 (OE ten)
- TEONE n. trouble 120,462 (OE tēona)
- TEȝ n.pl. teeth 250,376,380 (OE tōȝ)

- TYDE n. service recited at each of the canonical hours 768; (OE tīd)
- TYDE phr. also ~ at once 968 (ON tytē)
- TIL prep. until 388,768,812 (ON til)
- TYME, TIME n. occasion 655,746; chance 683; time 939; pl. tyme 526 phr. sum ~ at times 740; see MEEL (OE tīma)
- TIPĒ v. tithe 529 (OE teogoðian)
- TIPINGE n.¹ news 417 (OE teopung)
- TIPINGE, TYPINGE n.² tithe 489, 525; pl. typinges 760 (OE tigeðing)
- TO prep. in order to 3,16,26,&c.; towards 10,24,51,64,84,&c.; to 44,56,59,104,184,&c.; into 54; for 199,200,212,629,&c. (OE tō)
- TO adv. too 935 (OE tō)
- TOBRESTE pr.pl. shatter 380 (OE tōberstan)
- TOGEDERE adv. together 616,656, 681 (OE togadere)
- TOREUEN, TOREUE v. pillage 413, 516 (OE toreafian)
- TURNE v.refl. turn 741; 3pr.sg. torneþ, turneþ 411,753; 3pr.pl. torne 267 (OF tourner)
- TOTORE pp. torn in pieces 276, 312 (OE tōteran)
- TOUNE n. town 535,579,856 (OE tūn)
- TRAUAYLEN v. travel 578 (OF travailler)
- TRE n. stick 279 (OE trēow)
- TRESORIE n. treasury 943 (OF tresorie)
- TREUPE n. truth 230; fidelity 514 (OE trēowþ)
- TREWE a. faithfull 83,883; assiduous 515 (OE trēowe)
- TREWENESSE n. fidelity 521 (OE trēownisse)
- TREWLI adv. honestly 879 (OE trēowlīce)
- TRIST n. condidence 51 (app.OE* trystan rel. ON treysta)
- TWO a. two 370,371,429,497,&c. (OE twā)
- þAI see þEI
- þAR see þER
- þARE adv. in that 350,677; then 353 (OE þær)
- þAS demons. that 483 (OE þas)
- þAT demons. that 151 (OE þæt)
- þAT conj. that 2,127,129,131,&c.; sothat 5,92,100,&c. (OE þæt)
- þAT a. the 57,63,129,&c. (OE þæt)
- þAT rel.pron. who 16,19,32,143,&c.; what 20,58,100,122,141,&c.; which 44,48,64,76,112,&c. (subst of þæt conj. for OE þe)
- þAU3, þAUH, þEI3 conj. though 51,105, 109,203,&c. (OE þeah)

- þE v. phr. mote þou ~
see MOTE (OE þeon)
- þEI pron. they 14, 18, 165,
204, 207, &c. (ON þei-r)
- þEI3 see þAU3
- þEN adv. than 52, 116, 324, &c.
(OE þanne)
- þENKE¹ 1pr.sg. think 236, 239;
3pr.sg. þenkeþ, þinke 186,
630, 652, 746, &c.; pa.sg.
þou3te impers. 128 (OE þynčan)
- þENKE² 1/2 pr.sg. am mindful,
remember 195, 217, 289, 329, &c.
phr. ~ of remember 20; ~ on
imagine 195, 704 (OE þencan)
- þENKYNG vbl.n. opinion 22 (OE
þencan)
- þENNE, þEN adv. then 28, 121, 164,
237, 246, &c. (OE þanne)
- þENNEWARD adv. thence 382 (OE
þanon ward)
- þER adv.rel. where 172, 173, 214,
487, &c.; there 19, 61, 123, 219,
229, &c.; phr. þerof of that 23,
140, 417, 484, 496, &c.; þerbi of
that 37; þerjñne therein 62,
543, 550, 650, 675, &c.; þerfore
for that 111, therefore 142,
223, 241, 391, 486, &c.; þerwiþ with
that 119; þer þorw3 from that
150; þeron of that 236; þerfro
from that 244; þerto of that 339
352, 682, to that 723; þerafter
afterwards 418, after that 802
(OE þær, þer)
- þHYNGE see þING
- þI, þIN a. thy 43, 87, 93, 94, 101, 193,
&c. (OE þine)
- þIDER adv. thither 236 (OE þider)
- þIKKE adv. thickly 732 (OE þicce)
- þINE see þI
- þING n. thing 89, 103, 127, 138, 404,
&c.; pl. þinges 123, 195; phr.
ouer alle ~ see OUER; no ~ not
at all 485 (OE þing)
- þINNE a. of poor quality 459 (OE
þynne)
- þIS a. this 95, 136, 137, 205, 216, &c.;
pl. þis, þise 133, 277 (OE þis)
- þO adv. conj. then 135, 315, 695
(OE þa)
- þO a. those 146, 311 (OE þā)
- þON see þENNE
- þONK v. thank 436, 837; pa.sg.
þonked 983; imper.sg. þonkede,
þonked 107, 599, 603 (OE þancian)
- þONKES n.phr. her ~ of their own
will 256 (OE þanc)
- þORE see þARE
- þORW prep. by means of 95, 106, 209,
213, 320, &c. (OE þurh)
- þOU, þOW pron. thou 35, 36, 38, 44, &c.;
acc. þe þe 3, 85, 86, &c.; dat. þe
43, 47 phr. mote ~ þe see MOTE
(OE þū)
- þOU3T n. thought 575, 591, (OE þōht)
- þOW see þOU
- þRAL n. slave 667 (OE þræl)
- þREO, þRE a. three 123, 127, 195, 574,
946, &c. (OE þreo)

- þRESCHYNGE vbl.n. threshing 586
 (OE þerscan)
- þRINGE v. throng 743 (OE þringan)
- þRIDDE a. third 64,131,239,576,
 &c. (OE þridda)
- þROTE n. throat 733; pl. þrotes
 948 (OE þrote)
- þROWE n.phr. a a time 739 (OE
þrag)
- þULKE dem.a.pron. those 255,572,
 691 (OE þe ilce)
- þUS adv. in this way 205,444,493,
 (OE þus)
- VCHE a. each 2,175,&c.; phr.
~ a del every bit 858;
~ (a) mon everyone 181,232,348,
 554,845; ~ a syde all sides 278,
 461 (OE ylc)
- VCHON pron.phr. ~ oþur one another
 73 (OF ylc)
- VNBALD a. timid 172 (OE bald)
- VCHE n. inch 274 (OE ynce)
- VNDER prep. under 376 (OE under)
- VNDERSTOD pa.sg.trans understood
 99,191,333,399,509,&c. (OE
understandan)
- VNDOYNGE n. interpretation 42 (OE
undon)
- VNDUDE 3pa.sg. explained 11 (OE
undon)
- VNMI3TI a. impotent 215 (OE
unmehtig)
- VNMON n. one below status of man
 295 (OE unmon)
- VNNEþES, VNNEþE adv. scarcely 92,
 110 (OE uneape)
- VP adv. up 738 (OE upp)
- VPPON prep. or 9; phr. her~
 about this 289 (OE uppon)
- VUEL n. evil 663 (OE yfel)
- VUEL a. poor 223; wikked 407
 (OE yfel)
- VUEL adv. foully 330; poorly 584
 (OE yfele)
- VENGEAUNCE n. vengeance 840 (AF
vengeaunce)
- VILE a. base 266 (OF vil, vile)
- VISYTE v. visit 859 (OF visiter)
- VITERDE pp. cut into streamers
 265 (fitter perhaps cogn. with
 MHG vetze rag, ON fit hem)
- VOIS n. voice 974 (AF voiz)
- WAKE v. awake 577,791; be awake
 805 (OE wæcnian)
- WALLED pp. boiling 947 (OE
weallian)
- WAR a. prudent 936; aware 31,545
 677; phr. ~ and wys prudent and
 wise 2 (OE wær)
- WARME v. warm 564 (OE wernan)
- WARNEþ 3pr.sg. forbids 119; 3pr.
 sg. subj. warney warn 393
 (OE wearnian)

- WASTYNG vbl.n. waste 556 (OF waster)
- WATER n. water 562,604 (OE water)
- WE pron.a. we 5,60,75,215,&c.;
poss. vre 60,69,71,74,300,&c.
(OE we)
- WEDDYNG, WEDDYNGE vbl.n. marriage
626,640 (OE weddian)
- WEDE n. garment 211; pl. wede
528,559 (OE wæd)
- WEDLAC n. marriage 657 (OE weddlac)
- WEI, WEY n. road 27,181,387,476;
pl. weyes 578 phr. bi alle~
by any means 670 (OE weg)
- WEYFERYNG pp.a. travelling 39
(OE wegfarende)
- WEILAWEI interj. alas 225 (OE weg la weg)
- WEILAWO interj. alack 225 (OE wā la wā)
- WEL adv. clearly 12; fully 14,99,
197;&c.; well 34,47,126,133,185,
&c.; phr. ~ more much more 116;
~ neih almost 230,785 (OE wel)
- WELFARE n. good fortune 349 (OE
n wel+faru)
- WELNEI3 very nearly 952 (OE wel+
neah)
- WENDE, WENDAN v. 239,784,809,977;
pa-pl. wente 18 (OE wendan)
- WENE v. think 158,308; 2pr.sg.
wenest 713; 3pr.sg. wenep
expects 417; pr.pl. wenen,
wenep 283,736 (OE wenan)
- WENE n. doubt 813 (OE wēn)
- WEOLE n. happiness 243 (OE weola)
- WEONLETE n. place where several
roads meet 476 (partly OE
weggelæte, partly OE wega)
- WEPE v. weep 808 (OE wēpan)
- WEPYNG vbl.n. weeping 286 (OE
wēpan)
- WERK n. deed 879; pl. werkes 242,
560,844,877, (OE werc)
- WERNE v. hinder 22 (OE wiernan)
- WEX n. wax 247 (OE weax)
- WHAT interr.pron. what 17,704;
indef. what 37,38,152,&c.; what
sort 186; phr. ~so whatever 103
(OE hwæt)
- WHER interr.adv. where 36,176,449,
&c.; whether 48 (OE hwær)
- WHEREFORE interr. adv. why 56 (OE
hwær fore)
- WHERWIþ adv. wherewithal 110 (OE
wiþ)
- WHI interr.adv. why 38,343 (OE
hwī)
- WHILE,WHYLE n. while 105,293,404,
571,705,&c.; phr. oþur~ see
OþUR (OE hwil)
- WHITE a. white 250 (OE hwīt)
- WHODUR adv. whither 241 (OE
hwider)
- WHOM pron.whom 125,341,351 (OE
hwam)
- WHON adv. when 17,85,114,170,195,
&c. (OE hwanne)

- WHOSE pron. whoever, 62,307,
352,513,&c. (red. form of OE
swā hwa swā)
- WYF,WYUE n. woman 584; wife 623,
627,629,638 (OE wif)
- WIHT a. valiant 394 (ON vigr)
- WIKKED,WIKKEDE a. wicked 23; phr.
~ counseyler counsellor 33;
~ gost 77,135,956 devil (ME wikke)
- WILE,WOL 1/3 pr.sg. wishes 7,71,
98,101,111,187,&c.; 2pr.sg. wolt,
woldest 176,889; pr.pl. wollep,
wolen, wolle 158,164,165,183 &c.;
pa.sg. wolde 17,108,261,&c.; pa.
pl. wolde, wolden 260,284; neg.
3pr.sg. nul, nil 233,671; pa.sg.
noalde 601; phr. woldestou do you
wish 37 (OE wille, wolde)
- WILLE,WIL n. pleasure 25,43,114,122,
351,&c.; phr. at ~ according to
desire 900 (OE willa)
- WYN n. wine 562,918 (OE wīn)
- WYNKEp 3pr.sg. intr. gives a
significant glance 681 (OE wincian)
- WYNNE n. joy 150,221; phr. worlde ~
see WORLDES (OE wynn)
- WYNNE,WYNNEN,WINNE v. gain 472,
513,515,670,878,&c.; 2pr.sg.
wynnest 854; pp. jwonne, wonne,
won 494,587,595 (OE gewinnan)
- WYS,WYSE a. wise 49,153,321,424,
600;&c.; comp. wysor, wysore
324,429; phr. war and ~ see WAR
(OE wis)
- WYSE n. fashion 367,419,427,447,
477,&c. (OE wise)
- WISDAM n. wise teaching 48 (OE
wīsdōm)
- WIT n. intelligence 346,410,611;
pl. wittes senses 660 (OE gewitt)
- WITEN,WITE,WYTE v. understand 151,
406,832,899; 1pr.sg. wot 103,
206,240,241,313,&c.; 2pr.sg.
wost 152,&c.; 3pasg. wuste 58;
pa.pl. wusten 675; pp. jwiten
5; neg. 2pr.sg. nost, not 610,
796; phr. ~ bi skyle see
clearly 899 (OE witan)
- WIp prep. with 40,60,69,73,74,&c.
(OE wip)
- WIpOUTEN,WIpOUTE adv. without 21,
40,219,432,448,&c. (OE wiputan)
- WLOU3,WLOUH a. opulent 155,465,
(OE gewloh)
- WO n. woe 90,105,194,223,227,&c.
(OE wa)
- WOD a. mad 145,952 (OE wōde)
- WOMBE n. belly 930,942 (OE wāmb)
- WOMMONS gen.sg. woman 670; pl.
wymmenne, wymmen 277,783 (OE
wifmon)
- WONDER adv.n. wonderfully 283;
marvel 290,829,830,839,&c. (OE
wundor)
- WONDERFUL a. wonderful 567 (OE
wunderfull)
- WONE,WONEN pr.pl. live 180,224,
pp. jwonet, jwont 221,
accustomed 255 (OE wunian)
- WONYNGE vbl.n. dwelling place 490
(OE wunung)

WOOD see WOD

WORCHE v. 715; act 879,880;
pa.sg. wrouȝte made 127,833;
pp. jwrouht done 437,718,
(OE wyrcan)

WORD n. reputation 393; state-
ment 441; utterance 10,230,
371; pl. wordes 407,437,860,
(OE word)

WORLD n. world 198,205,229,240,
&c. phr. ~s blisse, ~s wynne
earthly joy 150,196,233,456,
460,468,&c.; ~s won, ~s wele
worldly possessions 567,569
(OE woruld)

WORLDICHE a. worldly 522 (OE
worldlice)

WORMUS n.pl. worms 245,551 (OE
wyrm)

WORS domp.a. worse 104,405,487,
532,&c.; super. worste 439
(OE wyrsa)

WORSCHIPEN v. worship 70; 1pr.
sg. worscipe 126 (OE
weorþscipe)

WORþ a. worth 269,282 (OE weorþe)

WORþE v. become 246; pr.pl. worþ
312 (OE weorþan)

WOSCH pa.sg. washed 204 (OE wascan)

WOUH n. harm 480 (OE wōh)

WOUNDE v. wound 812,814,815,817,
&c. (OE wund)

WOXX pa.sg. became 952 (OE weaxan)

WRAKE n. suffering 792 (OE wracu)

WRAPPE n. violent anger 64,320,
355,358,404,&c. (OE wrāp)

WRAPPEþ 3pr.sg. afflicts 85 (OE
wraþian)

WRECCE n. miserable person 187,
964; pl. wrecches 180,188,215,
&c. (OE wrecca)

WRECCHED,WRECCE a. wretched 205,
686 (OE wrecca)

WRECHE n. revenge 842,949 (OE
wræc)

WREKE v. avenge 120,166,426,&c.
(OE wrecan)

WRYÞINGE vbl.n. reeling 382 (OE
wrigian)

WROþ a. very angry 111,362,364,
372,401,&c. (OE wrāþ).