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

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Abstract of the Thesis

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

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

(b) The text, which is accompanied by C. H. Talbot's authoritative edition of Aelred's Latin.
(c) A commentary, in which Biblical references are explained, various phonological, grammatical and lexical points of interest are discussed, account is given of textual emendations, and various matters arising out of the content of the treatise are commented on in more detail than in the Introduction.

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

(e) A glossary (together with a list of proper names), which, while not being an Index Verborum, does attempt to list and explain all the forms and senses of all the words occurring in the text.
An edition (with a commentary, a full glossary and an introduction on the language and the literary interest of the text) of the Middle English version of Aelred of Rievaulx's *de Institutione Inclusarum* in the Vernon MS.

ACNOWLEDGMENTS

In addition to the debt I owe to the many authors whose names appear in the following pages, my thanks are due to my two supervisors in the preparation of this edition, Prof. G.V. Smithers and Mr. V.E. Watts (to the latter not least for having generously made available to me material from his own researches) and to Dr. A.I. Doyle of Durham University Library and Mr. J.E. Fagg and Dr. J.D. Thomas of the Department of Palaeography and Diplomatic in the University of Durham for their unfailing help and advice in matters relating to manuscripts and palaeography. I would like to express my gratitude also to Mrs. D. Armstrong and Mrs. C. Kitching, who have born the onerous task of setting this work down on paper.
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i) de Institutione Inclusarum

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D Oxford, MS. Digby 218 (13th. to 14th. century).
H Hereford, MS. Cath. P.l. KVII (12th to 13th century).
N British Museum, MS. Cotton Nero A III (13th century).
R British Museum, MS. Royal 8 D III (13th century).
U Paris, MS. Université 790 (14th century).
V Utrecht, MS. Rijksuniversiteit 104 (14th century).

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G. Dumont, *La Vie de Recluses*, "Sources chrétiennes* No. 76 (Textes Monastiques d'Ocident, VI), Paris (1961). (Very useful introduction, and accompanying translation into modern French.)


ii) *Translations into Middle English*


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

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(A brief notice of the existence of this translation.)


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E. Schwan and D. Behrens, Grammatik des Altfranzösischen,
Leipzig (1919).
Miss. M.S. Serjeantsen, loc. cit.


dictionaries


Glossarium Mediae et Infimae Latinitatis, ed. D. du Cange, Niort (1883-7).


MED Middle-English Dictionary, ed. H. Kurath, Ann Arbor, Michigan (1954-).
ix) Periodicals and other publications

M.L.R. Modern Language Review.

ADDENDA & CORRIGENDA

p.110, l.231  tocomyngge: read to comyngge

p.231, after 1.647  have on opinion add: Cf. 1.676, have an opinion.


p.269, after OK as K add: OM Old Mercian.
  after W Fris. West Frisian add: W Gmc. West Germanic

p.351, after MODERLES add: MOYNDE. See MENGDE

p.364, after PLESSE add: POEPLE n. people 511, 790. [AF poeple]
INTRODUCTION

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

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

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

1. Hereafter abbreviated as *Inst. Incl.*
2. The other extant version, which is contained in MS. Bodley 423 (Summary Catalogue no.2322) ff. 178r. - 192r., is the fuller, in that it is a translation of the whole of Aelred's treatise, from the beginning, but it is by no means such an accomplished work - in many places the translator is content merely to paraphrase his original, or even to omit quite large portions of it, and his style and presentation are noticeably inferior to, more workaday than those of the translator of this text.
5. See Appendix.
I. The Manuscript

MS. Vernon (MS. Eng. Poet. a 1 of the Bodleian Library, Summary Catalogue no. 3938-42): membrane, 350 ff., 1 o. 21" by 15½", weighing 48 lb., bound in 19th. century Russia. The contents of the MS. are poems and prose works in English, Anglo-Norman and Latin, largely of a religious and devotional character (the contemporary title given to the MS. at the head of the contents table is salus anime, sowleshele), in addition to two verse romances, the A-Text of Piers Plowman and some short topical pieces. For a full list of the contents and a description of the main body of the MS. see Summary Catalogue, pp. 789-92 and M.S. Serjeantson, "The Index of the Vernon MS.", M.L.R. XXXII (1937), pp. 222-61.

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

1. The figure of 350 includes the 342 leaves of the main body of the MS. plus the preliminary quire (see below). The usually quoted figure of 413 leaves follows the original foliation, but 71 of these leaves have now been lost.

2. The figure of 22½" quoted by M.S. Serjeantson (loc.cit.) refers not to the length of the leaves, but to that of the outside cover.

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

The ruled frame of the preliminary quire measures 16⅛" by 11¼". The text is contained in three columns of writing, each nearly 3½" wide and comprising eighty lines. The lines have been ruled in ink. There is clear evidence of pricking on the inside of the leaves, and also on the top and bottom; no holes appear on the outside, however, and they must have been cut off (in contrast to the main body of the MS., where pricked holes occur also on the outside of the leaves throughout).

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

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

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

2. For this information I am indebted to Dr. A.I. Doyle. It is interesting that Prof. A. McIntosh assigns the language of MSS. Holkham Hall and Trinity College, Oxford to the Lichfield area, whereas that of the preliminary quire of MS. Vernon is placed by Prof. M.L. Samuels "half-way between Worcester and Birmingham" (see below, Section V, Language; this information is contained in private communications to Dr. A.I. Doyle). They have found other cases of the same scribe copying faithfully different spelling-systems, and it would be interesting to speculate as to which, if either, system was habitual to this scribe; but certainly these findings suggest very strongly that the language of the text may not represent, even partially, the scribe's idiolect.
The Vernon MS. itself is dated between 1382 and c.1400, since it contains a poem on the earthquake of 1381. It seems fairly certain that f. 1r. must have remained exposed for some considerable time, as its outside edge is so badly frayed as to require a repair almost two inches across at its widest. Unless the MS. was extraordinarily ill-used, this would seem to indicate that f. 1 remained the outside leaf for a period possibly extending into years. The preliminary quire was certainly produced quite specifically with the intention of adding it to the main body of Vernon. The unusual dimensions alone indicate that. Thus it was in this sense an afterthought; but there are indications that it was in fact added before the rest of the MS. was in its completed form as we have it now. The two salient points are: i) The hand of the preliminary scribe supplies rubrics on ff. 167-243, 288 ff. and 307 ff. of Vernon; this is not conclusive, as it could, of course, have been done long after the completion of the texts; ii) The table of contents does not include all the main items: it omits some at the end of one physical sub-division of the MS. (ff. 314-8), and there are blank spaces under the numbers of ff. 403-7 (i.e. at the very end of the volume), while the original foliator by error missed out the folio numbers 311-18, and thus finished his numbering at 401; this indicates that the extent, but not the precise contents of the MS. was known to the preliminary scribe. All this would seem to indicate that when the preliminary quire was produced, the rest of the MS. had not quite been completed, and that the quires had not all been gathered together, numbered and listed (though all had been allowed for); in view of

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

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

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

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

1) On f. vi r., in a distinctly later hand, are written the following:

a) beside seyð (1.814), seythe.
b) beside folwe (1.877), folowe.
c) above houz (1.877), though.

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

1. See below, pp. 80-86.
ii) This category consists of examples that are more clearly corrections:

a) 1.325 by, in the hand of the original scribe (see n.).
b) 1.333 heuene XXX(X), probably in the hand of the original scribe (see n.).
c) 1.542 vp hem on, in the hand of the original scribe.
d) 1.588 MS. jouxte corrected to bouxte; the ink is indistinguishable in colour from that of the rest of the quire, but the P is not of the usual distinctive form (see above). 1

e) 1.630 to bar hère child repeated in MS. and cancelled, by an indeterminate hand.
f) 1.1192 MS. ow corrected to h ow, in an indeterminate hand.
g) 1.1259 MS. euene corrected to heuene, in an indeterminate hand.

h) 11. 1367 and 1429 MS. tefore corrected to before, in noticeably darker ink.
i) 1.1408 MS. ha corrected to he, in noticeably darker ink.
j) 1.1437 MS. ne corrected to no in noticeably darker ink (see n.).
k) 11. 1457 and 1459 MS. seye corrected to seve, in noticeably darker ink.

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

1. On the status of original 3, see below, p. 65.
The later history of the Vernon MS., as far as it can be deduced from the inscription which appears on the inside of the front cover and from the jottings written on a torn leaf at the end of the codex is amply recorded elsewhere, and throws no specific light on the history and origins of the preliminary quire. The earlier history, however, which is necessarily more speculative, is quite instructive in this connection. Mrs. N.S. Baugh has shown that British Museum Add. MS. 37787, copied c. 1400 by John Northwood at Bordesley Abbey, a Cistercian house some six miles east-south-east of Bromsgrove in NE Worcestershire, is a parallel miscellany to MS. Vernon and its companion, the Simeon MS. (B.M. Add. MS. 22283); MSS. Vernon and Add. 37787 have several items in common, and the sum of Mrs. Baugh's conclusions, based on convincing evidence, is that the exemplars of the two MSS. shared a common exemplar. In view of this probable connection, of the linguistic evidence, which suggests a NE Worcestershire - SW Warwickshire provenance, and of the fact that MS. Vernon, as well as containing this version of Inst.Incl. in its preliminary quire, includes a life of St. Bernard of Clairvaux and a story of Count Thibaut of Blois, the founder of Clairvaux, it does not seem improbable that the scriptorium that produced MS. Vernon is to be found among the Cistercian houses of (NE) Worcestershire or Warwickshire - the largest of these, and the likeliest candidate, is Bordesley Abbey. We might

2. See, for example, J. Quinn, "Earlier Owners of the Vernon MS.", Bodleian Library Record, IV (1953), pp.135-7 and The Middle English Translations of Robert Grosseteste's Château d'Amour, ed. X. Sajavaara, Mémoires de la Société Néophilologique de Helsinki XXXII (1967), pp.103-29 and 139-53.
4. See below, Section V, Language.
5. MS. Vernon is the only text of the South English Legendary that contains this item.
therefore formulate the tentative hypothesis that the main body of MS. Vernon was copied out (though not quite completely) at or near Bordesley Abbey in the last years of the fourteenth century, that it reposed in the library there over a period extending perhaps into years, as yet unbound, after which time some competent person was engaged there to produce a contents-table prior to the completion of the codex, to which he was able to add this version of Inst.Incl.

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

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

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

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

2. Cf. l.1155 n.
the guiding of a monastic community took him to the highest levels of the Cistercian order: in 1142 he became a novice-master at Rievaulx; in 1143 he went to Revesby in Lincolnshire as the first abbot of St. Laurence, a newly founded daughter-house of Rievaulx; and in (probably) 1147 he became abbot of Rievaulx, an office which he retained for the rest of his life.

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

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

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

2. ibid., pp.lvi-lvii.
3. ibid., p.43.
suggests the above date, and no evidence has been found to contradict this.\(^1\) Certainly all three works are so alike in form and spirit that it is more than likely that they were being written at about the same period.

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

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1. Miss H.E. Allen’s findings (*P.M.L.A.* XXIII (1918), pp.529-30 n.), in which, without having had access to Daniel’s biography, she concludes that the *Inst.* *Incol.* was written late in Aelred’s life, tend to confirm this.
2. Cf. 1.1487.
3. Il. 9-10.
4. Aelred’s comment that he is her “brother in spirit” has been reasonably taken as showing that “[he] too may have had a feeling of special affinity with his sister’s vocation to the life of solitude” (A. Squire, *Aelred of Rievaulx*, London (1969), p.118).
since she first asked him to compose such a work for her; this is confirmed by his statement that she had requested it not just for herself, but also for other younger women whom she had encouraged to embrace the anchoritic life and to whom she was acting as counsellor.

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

III. The Doctrinal and Philosophical Content of the Text

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

1. "Iam pluribus annis exigis a me, soror, ut ... modum uiuendi ..." (I. 4-5).
2. "Haec tibi, soror, gratias Deo dicenda non fuerant, sed quia non solum propter te, sed etiam propter adolescentiores quae similem uitam tuo consilio arripere gestiunt, hanc tibi formulam scribi uoluisti, haec inserenda putaui." (I. 176-9).
3. See p.iv above.
5. See pp. 22-9 below.
6. References here to the Inst.Incl., "the work" etc. apply to the curtailed MS version, not the full Latin text, unless specifically stated.
arise from it, and his treatment of them. Similarly, I have not thought it appropriate to give in detail the background to anchoritism and the anchoritic rule as a genre;\footnote{On these see L. Gougaud, *Ermites et Reclus*, Ligugé, Vienne (1928), F.D. Darwin, *The English Medieval Recluse*, London (1944) and R.M. Clay, op. cit.} for this text, shorn as it is of the important first section of Aelred's work which deals with the external observances proper to the recluse, cannot strictly be classed as of that genre - in this curtailed version it is more in the nature of a general treatise on personal morality and private meditation. That is what makes it so appropriate as a preface to MS. Vernon.\footnote{See p. 6 above.} It does, however, display several notable correspondencies to another important work of the same type, the *Ancrene Riwle*, and these are duly noted.

### a. The Structure of the Treatise

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

The first eight chapters are concerned with the virtue of chastity. A maiden who wishes to live the life of a recluse must, through the grace of God, preserve the treasure of her chastity, which virtue will make her most pleasing in the sight of Christ, her heavenly spouse; but the worth of her virtue must be proved in the fire of temptation (Ch.1.).
goes on to enumerate some of the ways in which virginity may be lost through temptation to vice both natural and unnatural; to avoid this the maiden must always keep in her thoughts, whether eating, sleeping or speaking, the perfection of virtue to which she aspires (Ch.2). He tells the story of St. Agnes as an example of steadfast single-mindedness in the preservation of chastity (Ch.3). None of this is easy, as Aelred demonstrates by citing his own example; when he started out on his life of monastic seclusion, his chastity was often severely tested by temptation. He had recourse to almost continual prayer and bodily mortification in order to preserve his purity, but even towards the end of his life "he was vnsyker" (Ch.4-5). Many men who have lived a life of debauchery and license still do not desist even in their old age. Therefore, like the dove that sees the approach of the hawk in the mirror of the waters, a maiden should defend herself against the devil's wiles by frequenting the living waters of the scriptures (Ch.6). One should not shrink from bodily mortification for fear that it cause illness, for certainly the latter is as effective as the former in the struggle to preserve chastity (Ch.7). Aelred gives another example of a man who put temptation behind him by means of bodily privation, and ends with an exhortation always to give the good of the soul precedence over the comfort of the body (Ch.8).

But lest this uncompromising programme of virginal perfection should seem to smack too much of Pharisaism, Aelred takes care to stress, in the next few chapters, the importance of humility. He begins by categorizing the sin of pride, which he divides into two sorts: bodily pride and spiritual pride. The former is further subdivided into boasting (iaotantia)
and vanity. Vanity is characterized by self-conceit and love of ostentation. In order to avoid these one should follow the example of Christ, the type of true humility (Ch.9). One should take pride not in external things, but in inner purity and virtue (Ch.10).

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

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

2. See 1.444 n.
Prayer and the love of God are the starting point for the second section of the work, which deals with private meditation. The discussion which follows is based on a tripartite structure; Aelred treats in turn of meditation by remembrance of things past, meditation through experience of things present and meditation by reflection upon things yet to come. The end of all this prayer and meditation is to increase the love of God in one's heart.

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

The second section, on meditation upon things present, entails an exploration of the mysterious workings of grace in the human soul. Both Aelred and his sister enjoyed the advantage of being born sound in body, but while she had led a life of unexceptionable propriety, he in his youth had given himself up to all manner of loathsome vice; yet despite
all this God, through his infinite grace and mercy, drew him back to his bosom. One should love God and put one's trust in Him, putting aside all worldly things, and He will be an ever-present source of comfort and support (Ch.18).

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

b. Content and Treatment

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

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

It is therefore with the former that Aelred deals in the first part of his treatise. It will have been noted above that he devotes a large, ¹ ill. 6-8.
and perhaps disproportionate amount of space in this connection to the
importance of chastity; indeed, at so great a length does he press his
point that one writer can characterize the *Inst.Incl.* as "fundamentally...
an ascetic letter on the preservation of virginity".\(^1\) Probably this
must be seen as due in part to the influence of a widely known letter on
virginity written by St. Jerome (a writer who profoundly affected Aelred)
to Eustochium, the daughter of St. Paula,\(^2\) but one cannot but see in it
too a reflection, deeply felt, of Aelred's own personal experiences,
especially those of his youth.\(^3\)

It is a function, too, of the austere and rigid Celtic asceticism of
the old Northern church, of which tradition Aelred was very much a part,
and of which this work in particular is redolent. Aelred is firm in his
insistence on mortification of the flesh, be it by rubbing oneself with
stinging-nettles\(^4\) or by plunging the body into freezing water,\(^5\) and, to
modern sensibilities, callous in his assertion that it does not matter if it
causes illness, as this will be equally efficient as a preserver of
chastity.\(^6\) He is just as zealous in his strictures against unnecessary
decoration and luxury in the recluse's cell.\(^7\) The frame of mind is stern
and uncompromising, and one senses a connection with the relentless
Augustinian pessimism with which Aelred traces the misdemeanours of his
youth.\(^8\) Certainly the more violent excesses of the old school of Celtic

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1. A. Squire; *op. cit.*, p.120 (my italics).
3. Cf. 1. 67 n.
4. 11. 169-70.
5. 1. 167 and n.
6. Ch.7 and esp. 11. 237-8.
7. 11. 308-9, 325-8.
8. See 1. 1155 n.
asceticism are tempered by the warmer, gentler piety of St. Benedict's rule which had enjoyed increasing popularity, particularly among the monks of Citeaux, from the eleventh century onwards, but the contradictions inherent in these two approaches are never quite reconciled, perhaps, as Mr. Squire suggests, because of "a feeling of timidity and inexperience in dealing with the problems of women". ¹

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

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

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¹ op. cit., p. 127.
² 11. 576-82.
³ See l. 213 n.
crucifix; the recluse is enjoined to contemplate this image of the passion and compassion of Christ, and ponder on its implications for her. The basic link between these two forms of meditation is that they both incorporate the Augustinian doctrine of memoria Dei, or, as adapted by Aelred, memoria Christi, in which events from the life of Christ are as it were remembered and so made present. Important too in this connection is Aelred's constant emphasis on the humanity of Christ, which, in the words of St. Bernard, "touches the heart of man". Special weight is attached to the Incarnation, and the human as opposed to godly aspect of Christ—he dwells, for instance, on the sufferings of Christ the man at the hands of the Jews and upon the cross.

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

"This is this one, that is not found save in one, at one and with one, in whom is none unstability nor changynge; and this cleuep to this one, he is one in spirit with hym, alway goynge into this one, that is evermore one without any mutation...."

(426-9)

1. 11. 401-23.
4. Cf. 11. 923-44 and 956-71 and see 1. 864 n.
5. P.L. 195, col. 576D.
6. P.L. 195, col. 672D.
Thus is the recluse to become the spouse of Christ, as was intimated at the beginning of the treatise,¹ and be reborn in Him.

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

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

c. The Inst. Incl. and the Ancrene Riwle

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

¹. Cf. ll. 37, 44 and 57.
following examples, in which comparison can be made between the Ancrene Riwle and this translation of the Inst.Incl., it can be seen that the author of the former closely follows the thread of Aelred's argument. It is by no means, however, a slavish adaptation, for he frequently omits passages of Aelred's work which he does not feel are strictly pertinent to his own, and at many points adds to or embellishes his original; and moreover, his standpoint with regard to bodily mortification is noticeably more liberal than Aelred's and he certainly plays down the cruder excesses of the latter's Celtic asceticism:

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

"Ne grapi hire nan to softliche hire secluen to bichearren. Ne schal ha for hire lif witen hir al cleane, ne holden riht hire chastete wið uten twa pinges, as seint Ailred be abbat wrat to his suster. Pet an is pinsunge i flesch wið feasten, wið wechsen, wið disciplines, wið heard warunge, heard leche, wið uwel, wið muchele swinkes. Pet oher is heorte ðesawes, deuotion, reowfulnesse, riht luwe, sadmednesse, & uertuz oþre swuuche." (f.99b., 13-21)¹

¹ All quotations are from the Ancrene Wisse, ed. J.R.R. Tolkien, London (1962).
Here the author of the Ancrene Riwle omits Aelred's (probably personal) reference to the persistent dangers to which chastity is exposed even in the sick and old, but greatly expands on the two methods he gives for its preservation. From here on the two texts run closely parallel for some distance:

"For alþou3 casteté be a special gift of God, and nobody may be continent of his owne merytis, bote onlyche of þe liberal ȝyft of þe grace of God, nãþels almyty God halt hem unworþy þis zifte þat nulle not bysylyche trauayle to come þerto, willyngge and wenynge forto be chast among delices, continent among delauey festes, to dwellen among nyce wommen and nouȝt be tempted, in glotonye and drunkeshipe be ful of stynkynde humours and nouȝt be defoyled, to bere leyt of fuir in here bosum and not be brend. Suster, þis is ryth hard; whoþer it be impossible or noon, avise þis!" (143-51)

"Me sire þu ondwerest me, suleð godd his grace? Nis grace wil þeoue? Mine leoue sustren þah cleanmesse of chastete ne beo nawt bune ða godd, ah beo þeoue of grace; vngraciuse stondeþ þer toyeines, & makieð ham unwurðe to halden se heh þing, þe nulleþ swinc þeweore bliðeliche þolien. Bitweonen delices, & sise, & flesches este, hwa wes eauer chaste? Hwa bredde eauer inwið hir fur þa ne bearnde. Pot þe waļele swiðe nule he beon ouerladen, ðoder cold weater iarwaþ þrin, ða brones wiðdraheþe? þe wombe pot þe waļele of metes, ð of drunches, is se neh neþbur to þ fulitohe lim, þa deales þerwið þe brune of hire heate." (f.99b., 21-f.100a., 3)
In his treatment of the risks involved in bodily excesses the author of the *Anorene Riwle* retains Aelred's (ultimately biblical) image of binding oneself with flames, but adds his own, rather more colourful one about the boiling pot.

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

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

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

"Ah monie, mare hearm is,
beoc se fleschwise, & swa
ouerswiþe ofdred lesthe hare
heased ake, lesthe hare licome
fæli to swiþe, & witeþ swa
hare heale, þ te gast unstrengeo
& secleþ i sume ..."

(f.100a., 3-6)

"Procul odoramus bellum, as
Iob seid. Swa we dredeþ fleschses
uuel ofte ear þen hit cume. þ
sawle uuel kimeþ up, & we polisþ
sawle uuel for te edstearten
it were more bettere to suffre brennyngge of lecherie pan a litul grucchyngge of stomac; as pay3 it nere not bettere be syknesse of pe body eschewa vnclene wildenesse of pe flehs, pan be hool in body, and ouercome, as a pral, of flehsliche lustes.

Lord, what for is it whooper be abstinence ower be syknesse pe proude carayne be hald adjoun and chasteté be kept?

Bote vpan ap pu seist pat a man mote be war pat he take not to litel hede of his body, anaunter pat after chier and delicat kepynge in syknesse which he myyte falle into of to muche abstinence, he be take wit foule lustes.

I answere pat certeynly, 3if pe flesh be morningge, syk and feble, 3if pe stomac be unsauery and drye, alle pe delites pat pu myyt schewen hym be fare to heavynesse of hym pan to fowi lustes." (222-45)

The contrast in treatment is here at its most apparent. The author of the Ancrene Riwle follws Aelred in his condemnation of those who seize on some trifling illness as an excuse to abstain from mortification, but
The author of the *Anorene Riule* here follows Aelred in stressing the wisdom of true discretion and the importance of putting the good of the
soul before that of the body.

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

In addition to such close textual parallels as the above, the two texts show notable similarities in several important points of subject matter and their treatment. For example, the central distinction which Aelred draws between the outer discipline of the body and the practice of virtue (effectus operis) and the inner discipline of the spirit and right disposition of heart (effectus mentis) is followed by the author of the Ancrene Riwle in his treatment of penance and love (Sections 6 and 7); the dichotomy is plainly expressed in the transitional passage in Section 6:
"Nu is al þis meast issid of bitternesse utewið. Of bitternesse inwið segge we nu sumhwewte, for of þes twa bitternesses awakenswetnesse her þet i þis world, nawt ane in beowene." (f.100b., 25-8)

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

"Hwa se ne mei þes jimstan habben ne halden i þe nest of hire heorte, lanhure i þe nest of hire anore hus habbe his iliche, þis þe crucifix, bihalde ofte þron, & oussse þe wunde studen i swote munegunge of þe söxe wunden þe he o þe söxe rode þuldeliche þolede." (f. 37a., 22-6)

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

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

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

2. f. 99b., 16.
was written in the first half of the twelfth century, before the Inst. Incl., whereas modern scholarship is agreed that it cannot have been written much before 1200, and probably as much as twenty years after that.¹

IV. The Translator and his Translation

a. Thomas N.

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

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² 11. 2-3. ³ see p.77. ⁴ see p.38. below. ⁵ see p.78. below. ⁶ see p.14.
translator or of the preliminary scribe, so no safe conclusions can be drawn from this.

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

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

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

i. Netter was a member of the Carmelite order, an order which was originally eremitic.

ii. He can be shown to have been a patron of holy women; he encouraged women to embrace the anchoritic life as Carmelite tertiaries, and appointed priests to look after their spiritual welfare.

1. See p.6 above.
2. See p.86 below.
3. Forthcoming doctoral thesis of the University of Toronto.
4. For full details of his life and works see DNB.
iii. His East Anglian background is "significant, as there are clear traces of an Eastern dialect beneath the scribal West Midland forms" of this text.

iv. It is further significant in view of the translator's "pronounced and gratuitous anti-Semitism". There is certainly some evidence of the latter; in many places where reference is made by Aelred to the Jews, the translator cannot resist adding comments of his own which clearly reveal an antipathy to them. For example, Aelred, describing how the Jews spat in Christ's face, says simply "eius faciem, quam illi sputis illiniunt", which in the ME version becomes "... be whiche be cursede Iewes defoylep wit here foule spatelyngge",¹ and again, when Aelred censures the Pharisee for being envious at Christ's pardoning of the sinner, the translator puts the censure into the mouth of Christ Himself, and adds "Crist Hymself smyt hym [the Pharisee] in pe face",² a comment for which there is no authority either in the Inst.Incl. or the Bible. Such additions as these certainly suggest a certain anti-Semitism on the part of the translator, a characteristic to which "East Anglia was particularly prone".

v. Finally, and most important, Netter knew the works of Aelred and quoted them in his magnum opus, the Doctrinale Antiquitatum Fidei Catholicae Ecclesiae;³ and moreover, several of the additions the translator made to his original can be paralleled by passages in the Doctrinale. For example, to Aelred's assertion that men of the Church should dispense the gifts they have received to the poor, the translator adds "after bat bey haue itake prof here nyeds",⁴ for which there is no authority in the Latin (cf. "Ministros etiam Sacri altaris pascit Ecclesia, et ab operando manibus eos absolvit"⁵); after Aelred's quotation of Judas' words "Vt quid perdicio hec ..." the translator adds "And pis is pe voys of manye men now-aday"⁶ (not in the Latin) (cf. "Judas traditor, inventor huius

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1. 1. 909-10.
2. 1. 759
4. 1. 486. 5. Doctrinale, I, 914E. 6. 1. 808.
sacrilegii, secundum Evangelium, finxit causam pauperum; sed hoc, non quia egenis pertinesbat ad eum ... sed quia fuerat ... Videte, ne hoc idem in vobis clamet, quamvis rauca conscientia, quidquid aliud fingat lingua")

Christ's seamless coat, which is referred to by Aelred simply as *tunica*, is more fully described by the translator as "His precious cote Pat vre lady hadde iwroug it witoute seem" — that the coat was made by Mary is "a rare apocryphal detail not found in the obvious sources such as pseudo-Bonaventure" (cf. "vestitum Jesu Christi, qua induit eum benedicta Mater eius, puta tunica inoensutili desuper contexta per totum"). Mrs. Barrett also notes that the episode of the Good Thief, which the translator here expands slightly on Aelred's original, figures prominently in Netter's discussions of baptism, and that Aelred's long simile about flax is cited by the latter.

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

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

1. *ibid.*, I, 979E-980A.
2. 1.954.
3. *ibid.*, III, 210E-211A.
4. See 11.660 and 675 nn.
5. 11. 364-99.
might be especially prone to the sort of anti-Semitism of which the translator of this text occasionally gives evidence. In this latter connection it may also be said, firstly, that Mrs. Barrett nowhere demonstrates, to my knowledge, that Netter himself manifests any such attitude in any of his writings, and secondly, that many of the opprobrious references to Jews in this text reflect a more or less condemnatory tone in Aelred's Latin.\(^1\) It is true that the language of the text displays certain characteristics of the East Midland dialect,\(^2\) which would probably have been the dialect spoken by an educated man born in Essex and who lived for a time in London at the end of the fourteenth century, but there is no means of knowing whether it is the dialect in which the translation was originally made. The quotations from Aelred in Netter's work, and the parallels between some of the translator's additions to the Inst.Incl. and passages from the Doctrinale, which are the core of Mrs. Barrett's case, are undeniable; but the fact that Netter knew Aelred's work does not, of course, necessarily mean that he translated him, and the parallel passages, whose similarities are anyway not outstandingly striking, do not contain matter so recondite that it could not have been known to and produced by the average well-educated man of the fourteenth century.

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

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1. E.g. "cursyd compaynye of Iewes" (1.894) (L. "impiorum turba").
2. See p.84 below.
3. See p.5 above.
4. See p.86 below.
good deal earlier. Netter was a student at Oxford in the first half of
the 1390s, and could scarcely have been capable of producing a translation
such as this, which is the work of an experienced and accomplished writer,
before, at the most generous estimate, about 1395. If these calculations
are reliable it means that, in point of time, Netter could just, if one
stretches the figures to their limit, have been responsible for this
translation, but that it is far more likely that he could not.

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

b. The Translation

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

In general terms, it may be said that the writer's technique is fluid
(the fact that he is translating from Latin rather than composing a work
of his own rarely becomes obtrusive), and that by and large he shows a
sure grasp of and faithfully renders the argument of his original. It is
a full translation, the few short omissions not being such as materially
to alter the basic sense of the original, and on the whole, while not
being free from the occasional blunder, an accurate one. The translator
does here and there make small additions to the text for which there is no
authority in Aelred's Latin, but his stance is basically an unobtrusive one, and the hallmark of his work is the consistency with which he reflects the tone of his original, as in, for example, the way he recaptures the vivid immediacy of Aelred's exhortations to his sister to participate in events from the Gospels.¹

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

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

1. Ch. 14-17. 2. 11. 660 and 675 nn. 3. 1.954. 4. See pp.32-3. 5. See l. 1014 n. 6. See l. 904 n. 7. See p.32 above. 8. l. 808.
as well as in spirit. When omissions do occur (as when, for example, he leaves out Aelred's reference to Pilate's hesitation to pass judgment on Christ, \(^1\) or his advice to the recluse to read through the books of the Prophets \(^2\)) they do not seriously affect the flow of Aelred's argument, and indeed some may simply represent an attempt on the part of the translator to paraphrase his original (as seems to be the case in the latter example).

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

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

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1. See 1.943. n. 2. See 1.591 n. 3. See 1.694 n. 4. See 1.728 n. 5. See 1.768 n. 6. See 1.950 n. 7. See 1.1101 n. 8. See 1.120 n. 9. See 1.752 n.
appears to falter the explanation is probably to be found in the comparative inadequacy of Middle English as a vehicle for expressing complicated philosophical arguments which can be comfortably accommodated by Latin. (An outstanding example of this is the description of the mystic union with Christ; the tightly structured, highly idiomatic Latin of Aelred's version, which conveys so sensitively and perceptively the complex relationship between the soul and God, cannot survive translation into Middle English without appearing tortuous and laboured by comparison.)

In most cases, however, the translator is resourceful enough to overcome such difficulties as these, and there are few places where the bare bones of Aelred's Latin show awkwardly through his work as they do here. There do admittedly occur numerous examples of what may be called "Latinisms of translation", literal, unidiomatic renderings of Latin phrases or constructions (instances of these include: "what pu?" (1.962; L. "quid tu?"); "sche had ydoo a good ade in me" (11. 814-15; L. "bonum enim opus operata est in me"); and the occasional use of "to be seen to" for "to seem to" in imitation of the Latin passive construction (11. 312 and 1204)), but such calques as these should probably be seen in the same light as the translator's fondness for "ink-horn" terminology, as evidence of the depth to which his personal idiom is immersed in Latinity.

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

1. 11. 426-30.
2. See p. 77 below.
a stroke of imaginative translation\(^1\) or by the use of a lively and idiomatic image,\(^2\) or seek to improve Aelred's work where he feels that it falls short in any particular (cf., for example, the way in which he tightens up the structure of Aelred's description of paradise\(^3\)).

No exhaustive collation of this text with the surviving MSS. of Aelred's Latin has been undertaken, so it is not possible to speculate with any authority on which, if any of them the translator worked from. However, such obvious correspondencies and discrepancies as do occur (for which further reference should be made to the Commentary\(^4\)) do tend to rule out in turn each of the extant MSS. (for example, the variant reading "An oculus tuus nequam est, quia ego bonus sum"\(^5\) occurs only in D., but L. "contraxit", rendered "withdrawe",\(^6\) occurs only in U., R., and Ha.), so the probability is that the translator's original was a MS. which no longer survives.

c. Style

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

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

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1. Cf., for example, l.243 n.
2. Cf., for example, l.218 n.
3. See l. 1437 n.
4. See l. 596, 600, 630, 665, 760, 768, 1138 and 1466 nn.
5. 1.760. 6. 1.768. 7. See p.22.
Aelred again and again in direct statement enjoins his sister to participate in events from the Gospels. It is interesting to note in this connection that in the passage from l.819 to l.823 the translator deliberately alters the subject from "Mary" to "I", and in so doing augments the sense of immediacy which Aelred's own personal references lend to the work.

Among the other rhetorical devices used, the chief are:

i) **Exclamatio**: e.g. "A, swete God, what sorwe suffrede þylke wrecche, what turment hadde he" (ll. 182-3).

ii) **Sermocinatio** (fictitious comment and dialogue, which frequently has as its starting point a hypothetical objection): e.g. "Bote vpan ap þu seist þat a man mot be war þat he take not to litel reade of his body" etc. (ll.239-42), often answered in the form of

iii) **Correctio**: e.g. "I answere þat certeynly, jif þe flesh be mornynge, ... alle þe delites þat þu myȝt schewen hym bê þære to heuynesse of hym þan to fowl lustes" (ll. 243-5).

iv) **Interrogatio** (frequently rhetorical): e.g. "Lord, what fors is it whopre be abstynence oþer be syknesse þe proude carayne be hald adoun and chastete be keppt?" (ll.237-8); (but often also to be answered immediately): e.g. "... and also forto þeus: what þyfte? I dar seye baldeliche: Hymself, and al þat euere is His" (ll. 31-3).

v) **Similitudo**: e.g. the comparison of the wounds in Christ's side with the holes in a dove-cote in which the doves nest (ll. 1012-18).

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

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1. Cf., for example, ll. 591-6, 615, 624-32, 686-7, etc., etc.
2. See l. 819 n.
3. See l. 1014 n.
It is in less formal areas of style than these that the translator leaves his own mark; but nonetheless, in doing so he reveals the degree to which he is attuned to the feeling and tone of his original. In several places, by the addition of often very small and apparently insignificant details, or by an imaginative or impressionistic rendering, he underlines and augments the passionate and emotive appeal of the work, which is, in crude terms, the sugar with which Aelred coats the pill of the intellectual content of his treatise. A few examples will serve to show what is meant:

i) "jif þe flesh be mornyngge" (1.243); a free and impressionistic piece of translation (see n.).

ii) "þey trauayled nyȝt and day" (1.566); L. simply "quaerunt".

iii) "wit alle þe veynes of his herte" (1.670; see n.); absent in L.

iv) "bryngge forþ gostly bryddes" (1.1016); a curious and lively addition to Aelred's simile of the dove-cote (see 1.1014 n.).

v) "His blessyd feet" (1.1032); L. simply "pedum".

vi) "grettest Hym wepynggely and saydest: 'Raby!'" (1.1055); L., less emotively, "reddens vicem salutanti inclamares: Rabi".

Such examples as these indicate that where the translator's own hand is seen, it is seen not obtrusively, but only in so far as it heightens the emotive style that is Aelred's own; which style, if it is to be placed in the wider context of medieval English religious prose, should be classified rather as belonging to the fervent and passionate school characterized by Richard Rolle, in which appeal is made essentially to the emotions, than to the no less deeply felt, but more restrained school characterized by, for example, the Anorene Riwle, in which appeal is made more specifically to the intellect.
V. The Language. 1

a) Phonology

The reflex of:

1) OE a is written:

   i) a: asse, bytak, cast(e), castep, gader, haberp, han, haue, hausp, icast, laste, lattère, makp, martirdom, tak, takp.

   ii) aa: tak (the long vowel apparently indicated in this graphy is presumably by analogy from the forms with an open syllable (cf. §3)). 2

2) OE a from a before consonant groups is written:

   a: ask, halwe(e), halwen, ischad (by analogy from preterite, OA scaden, scadde), spatelyng(e) (OE spatlian).

3) OE a in open syllable is written:

   i) a: awakep, breedale, 3 care (n. & v.), forsake, forsake(n), fursake (p.p.), gearvngge(s), hate, hate(e), balle-gates, ymad, itake, lame, mad, made, make, maken, makp, naked(e), nakesnesse, quake, quakeyng(g)e, reber(e), sake, spare, sparen, take (inf. & p.p.), taken, takp, tale, wake, wakest, wakynge.

   ii) aa: imaad, mead, maade, saade (v).

   iii) al: walkynge (if a genuine form; but see l,639 n.).

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

4) OE a + nasal (unlengthened) is written:

   i) a: am (OA am), cam, canst, gan, man, manbede, manhoode, many(e), manke, mankynde, mannes, noman, ran, stant, pan, bank (n), Panke, bankynge, panne, pannys, vndernam, wan, wanne, wannesse, whan, whanne.

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

2. But cf. also §10, ii.

3. But the second syllable of this word is probably weakly stressed.
ii) ə: from, mon, monnes, bonke, yapon.

iii) (in reduced sentence stress) e: pen, pemne, pens, when.

5) OE a + nasal in open syllable is written:
   i) a: aschamed, name, namely, same, scheme.
   ii) o: sohome.

6) OE a + nasal in lengthening combination is written:
   i) before ng: ə) ə: along, among, long, longe, longeþ, longynge, longstreid, song, vnderfonge, vndurfongynge, wrong(e).
      β) e: amang, hange(n), hangynge, sprang.
   ii) before nd: ə) e: and, (ant), answere (OE andswerian), fand, hand, handys, handes, handle(n), handmayden, standez, standep, toforhand, wondrynge.
      β) o: bond(es), hondes, lond, stone, stondep, vnderstonde, vnderstondynge, wipstonderes.
   iii) before mb: o: comb, kombes, lomb, wome(s).

7) OE a (ea) before l + consonant (not ã) is written:
   e: al, elf, alle, falle (inf. & p.p.), fallen, fellep, fals(e), falsnesse, fals, galews, galle, half (n. & adv.), halle, halft (OA *halt, without umlaut), yfalle, ore-stalle, salte, salue, stalle, val, val, walke.

8) OE a (ea) before ld is written:
   i) e: baldelich, baldely, behald, halde, haldep.
   ii) o: behold, bold, boldely, cold, hold, holde, itolâ, old, told.
   iii) œ: behoolde, booldely, hoold (a.), oold(e).

9) OE Ð is written:
   i) œ: abood, abrood, anoon, begoon, byhoot, childhood, eueremoor(e), gooe, goon, heo, hool, hoolsum, hoot, lifuode (see l.531 n.), maydenhood, manhood, moor, noo, noon (a., pron. & adv.), oon
(a., pron. & adv.), princehood, soo, stoon, po (a., pron. & adv.), wroot.

ii) o: alone, also, anon, bobe, closes, clob, clobes, clobynge, clobye, forbermore, fro (ON), furber(e)mor, go, soyne, son, gost, goste, gostly, gob (by analogy from inf., pr.pl.), gowe, ho, hole, holli, holy, holieres, holyynesse, holsum, hote, iclosed, isowe (ON), lor3, lordschipe, love, mo, mor, more, most (a. & adv.), no (a., adv. & conj.), nobody, noman, nomore, non, noper, nobyng(e), o, on (a. & pron.), ones, onys (pron. & adv.), only, onlyche, ouermor, smot, so, sory, stones, stony, two, bo (a., pron. & adv.), bo (def. art., if from OE b5; see 1.228 n.), yurbermor(e), who, whom, whos, whot, wo, wost, wot, wrob.

iii) a: gawe, nabeles, wham.1

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

i) a: after, almesse, almyti, altobartst, alwhat, ap, at, crafty, faste, fastere, fastyde, fastyngge, forgat, glad, gladynge, gladly, gladnesse, rat, ha (v.), had (pr.ind.3sg.& p.p.), hadde, haddest, happily, hast, hab, heuynge, ihat, ilappyd, yrad, iwhasschen, lappe, lappeb, nadde, sad, sadlyche, schadue, schal, schalt, schap, smal, smallere, scopfastnesse, spak, star, stede-, studefast(e), -ly, -nesse, sumwhat (n. & adv.), tarve (see Glossary), tobarst, pat (a., pron., adv. & conj.), berafter, bred (ON præll, shortened before double consonant; see Luick §383.4), war, was, wasschyngge, wat, wax, whasch, whasschen, whaeh, what.

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

iii) e: hep

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

1. With the vowel assimilated to that of the nom. masc. and fem. pron.
2. OE p.p. serged(e)d after lēdan.
11) OE æ < æ² before consonant groups and in trisyllabic forms is written:
   a: agast, arst (possibly influenced by Nthb. ar, ON ar), blast,
   clannesse, euer(e)lastynge(e), gastynge, gastyly, ilad, yspread,
   lady, lasse; sprad, swast, brast, vattere, wrastle, wrappe.

12) OE æ in open syllable is written:
   a: abake, bare, fader, faderles, fadur, fadurles, saue, hauene,
   spake, water, water-veynes.

13) OE æ¹/æ is written:
   i) e: breb, deede ("deed"), dedys, drede (n. & v.), dredles,
      dredep, dreful, dredynge, even-sacrifice, grede, gredyly,
      herys, ylete, ilete, let ("allow"), lete, mysdedes, mere, rede,
      redynge(e), gehen, slepe, slepe, ter, ber, heraboute,
      hereafter, bere, berfor(e), berin, (byrn), berof, (prof), pepto,
      hervppon, berwit, were (v. & adv.), wher; where (v. & adv.),
      wheraboute, wherfor(e), wherein, wherof, wherto.
   
   ii) ee: deede, sachen, sleep.

There is no means of telling whether any or all of these forms
represent /e/ < WS, æ or /e/ < OE æ. The shortened vowel of bral represents
ON bræll rather than OE bræl (see §10.1).

14) OE æ² /e/ is written:
   i) e: byheste, bynemep, clemes, clennesse (with length preserved from
      the uncompounded form; cf. clennesse §§1.), clense, dele (v.),
      ech, eny, envy-ing, er (prep. & conj.), suer, suere, suere-
      durynge, suer(e)lastynge(e), suaremoor(e), suere-wellyngse,
      suery, flesh, flealsy, flealsich(e), fleasche, flesh, gek,
      godhede, hele (n. & v.), beste, heto, knowlechere, ledynge,
      lene, leesp, manhede, nabeles, neuere, redy, stened, sundel,
      techynge, vnclene, vnclennesse(s) (cf. clennesse).
   
   ii) ee: deel (n.), godheeda, heete, see (n.), spread.

1. But the immediate ME source may be ON blastr rather than OE blast.
15) OE e is written:

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<tr>
<th>OE e</th>
<th>ME e</th>
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<tbody>
<tr>
<td>e: altoberste, answerb, bed, berat, beate, betere, bebenk(e), bebenkyngge, bybenk, brefk, brefnd, brene (ON), breumnge, brenynge, dwellen, dwelleb, dwellyngge, elles, emoristen(e), belle, belle-gates, helb, help(e), helpekt, hem (n.), hemm(e)s, henself, hereself, hymself, vbrend, vnomned, iset, ywedded, iweddid, melte, men, menne, mennes, myself, necke, nestes, netlys, ren, renne (ON), rennyngge, renb, reste (n.2), reste (v.), restek, restyle, self, set, sete, setteb, spekb, stenc(h), streohe, tel, telle, telleb, tempre, toberste, twelf, be (def. art.), benk, benke, benkeb, benkynde, byself, underset., vs-self, wedde, weddng-coote, weddng-garnement, wel, where (&quot;whether&quot;), wherre, wheber, whePur, wrecche (n. &amp; a.), wrecched(e), wrecchen, wrecches, wrecchyd, wrecchid, wrecchidnesse.</td>
<td></td>
</tr>
</tbody>
</table>

For whober (x 2) NED compares QFris. hwoder, ON hväðarr, hvárr; however, perhaps rounding after w is more appropriate to the case (see Jordan, §33, Anm.3).

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

<table>
<thead>
<tr>
<th>OE e</th>
<th>ME e</th>
</tr>
</thead>
<tbody>
<tr>
<td>e: blessed(e), blessyd(e), blessid, blessynge, brebryn, fed, forbled, grette, grettest, yblessed, iblessid/-yd, ikept(e), ived, kept(e), kepb, mette, nekt, swettere, wepte, weptest</td>
<td></td>
</tr>
</tbody>
</table>

17) OE e in open syllable is written:

i) e: altobreke, altobreket, answere, answerede, answeredest, be (prep.), begete, bere, beryngge, euw, euene, euen-cristene, eyv, yeve, heuy, heuynesse, ijeve, yveue, iweue, yweue, mete (n.), ne, peny, scheryngge, speke, spoken, spekpb, spekyngge, spere, stedefast(e), stedefastly, stedefastnesse (unless < OE stye-, K stede; cf. studeast, §37.ii), stele, tobreke toteryp, wedur.

ii) ee: meete (n.).

The vowel is lengthened to /ɛ/.

18) OE e in lengthening combination is written:

i) before nd: a) e: altorend, ende, spende, went, wente. 

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

ii) before nd: e: zerd, zerdes.

iii) before ng: o: lenge, strenthe, strenge, strenke.

§) (with ME shortening and subsequent raising)

y: hvng(e).

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

iv) before ld: e: felde, helde.

19) OE e (including e < W. Gmc. e; the i-mutation of & (of various origins); the non-WS equivalent of ie (i-mutation of &a)) is written:

i) e: akeled, besecheynes, betyl, chekes, deme, fedeb, feleb, felyd, gretynge, ze (pron. & interj.), zer, zeres, he, hede, heraftur, herby, herd(e), hre (v.), hrefore, herynge, ydemed, kep, kepe, kepyngge, me (pron.), mede, metynge, meward, sechyb, seeke, swete (a. & adv.), swetyly, swetnesse (with length preserved from the uncompounded form), teb, te (pron.), velpe, we, wene, wenynge, wepe, wepen, wepe(k), wepyng(g)e, wepynggely, wery, werynesse, whe, whepyngge.

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

iii) ie/ye: hied, hier(e) (adv.), hier(e) (v.), niede, ryede (n. & adv.), ryedful (if < OE red-; but these forms could equally represent OE red- (cf. neode, neody §47.iv)), vieledest, weep, vienful, wypful.

iv) i: hir, hirypon.

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

2. For ǣ/ǣ and ǣ/ǣ see §§13-14.
The -e-, -ee- and -ie-/ye- graphies presumably represent /ə/. The -ie-graphy was adopted from AP; it originally represented the AP diphthong /ie/, which was monophthongized to /ə/ from the middle of the twelfth century (cf. E. Schwan and D. Behrens, *Grammatik des Alfranzösischen*, Leipzig (1919), §243, Anm.2). To be noted in this connection are the forms clier(e) (x 4; cler x l), clierere, clierely, clierenesse (x 1; cierenesse x 1), where OE had no diphthong. The -i-raphy (hir x 4, hirypon x 1) may represent 1 ME raising of /ə/ to /ɪ/, an isolative change which took place in the fourteenth century chiefly before r (less often before s, v and perhaps h); it appears to have originated in the East and North, but was accepted early into London English (it is evidenced in Chaucer). It may be that this process is represented also by hier(e) (adv.) and hier(e) (v.); there are no examples in this text of the back-spelling ie for OE /i/ which would tend to confirm this, but the latter phenomenon is by no means uncommon in ME (cf. Jordan, §52, Anm.1).

20) OE i is written:

i) i/y: begynnys(e), begyn, bynt, bisschopes, biter(e), bitterly, biternesse, bitter, bytwixe, brydes, gym, disciple, drynk, drynke, (n. & v.), amristene, euene-cristene, flynyes, gyetes, siif (conj.), rist, rift (v.), yff(e), yft(e) (n.), yftes, yftes, hym, hymself(e), his (a. & pron.), hys, hit, i, i (prep.), ioristned, in, ynyche, into, yuward, inward(e), inwardly, inwardliche, is (v. & a.), it, ywis, ivis, ivys, ivys, liege, ligynge, likke, llyve(s), mydul, mysedes, nis, nys, pryokes, ribbes, sohip, schryfes, syket, siket, syt, syttynge, sittynge, skilful, skyl(e)ful; stycke, stille, stynkynde, sw(h)ich(e), swch(e), perin, berwit, blyke, ilk, lys, kis, wherin, which(e), whych(e), whyle (v.), whyt (n. & prep.), wy, wil, wyl (n. & v.), wyle, wylful, wilfully, wille, wylle (n. & v.), wyllynge, willynge, wylne, wilt, wylt, wy, wit (n. & prep.), wity, widyrow, wytorne, wittone, wiltynesse, wittesede, wittesse, witoute(n), witseie, wittes, wip, wyp, wypdraw, wipinne, wipoute(n), wipseyn, wipstonderes, wyr.

ii) ii: hiis.

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

2. f. ON skil.
21) OE i from i before consonant groups is written:
   i) i/y: blissful, bliss, blisse, blisse, dryfb, flukt, lynene (n. & a.),
       lysse, ristwisnesse, rystwisnesse, wymman, wymmen, wysdom.
   ii) o: womman, wommen.
   iii) u: wumman, wummen.

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

22) OE i in open syllable is written:
   i) i/y: dryuen, forsite, forsyten, forsyue, syue, syuen, syuer,
        syvynge, hyder, ysvue, ysvyked, ismyte, iwryte(n), liue, lyue,
        lyued, lyueb, lyvynge, siker, syker, byder, byse, bise,
        vnderlyvynge, vsyker, vsmytvynge, whydur, whider, wy(c)ked(e),
        wicked(e), wickednesse, wyckenesses, wyder, wydue(s), 1 wite,
        wryte(n) (p.p.).
   ii) e: cleped, clepe, clepib, cleue, cleueb, cleuvngge, yclepyd,
        ileued, ysmete, leneb, wettyngge, whedur.

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

23) OE i in lengthening combination is written:
   i) before nd: y: byhynde, byná(e), bynde, fynde, fynden, hyndrep.
   ii) before mg: o) i/y: brynge, brynge, brynge, brynkt, fyngres, synge,
       nopyne(e), synge, synyng(ge), spryng(ge), spryngkt, stynynge(ge),
       byng, bynges, bynges, bingges.
           p) (lowering without length) e: brengb.
   iii) before la: i/y: child(e), childhood, childly, children, wylde,
       mildenesse, spild, wylde, wildenesse.

1. Wydue may belong rather with §20, if, as seems likely, y represents /w/.
The vowel is long before nd and ld; the vowel in children and hyndreb did not lengthen because of the third consonant, but childhood, childly, mildenesse and wildenesse presumably have length from the uncompounded form. Early ME shortening of I before ng has presumably taken place here; the form brengfr tends to confirm this. No lengthening has taken place in brynkt, fyngres or sprynkt.

24) OE I is written:

i) /y: abid, abyre, alyue, arysse, aryst, asyde, by, bi, bysyde, blyke, drive, idel, ydel, ilyke, yrene, lif, life, lyfe, lifuoode, lykynde, lykynge, likynge, liknesse, lynne, list, lyve, myssyn(e), myself, ofte-time, oberwhile, ryche, rycere, ristwye, schyneb, schynynge(e), syde, side, snyde, snyynde, sysynge, sysynynge, sikynge, sykynge, smyt(e), smytynge, summe-tyme, sumtyme, tyne, bi, by, lyn, byself, wyny, whi, why, whil(e), whyle (n. & conj.), whyt, Whit(h) (a.), whitnesse, wyf, wye, wyped, wypede, wypede, wypse, wise (n.), wya(e) (a.), whyn, wyrten (v.inf.), wrytynge.

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

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

25) OE o is written:

i) o: apostel, body, bodily, borwede, box, cors, droppeb, folewe, folk, folwe(n), folwynge, for, forsmorteryd, forsoke, forte, forby, God, godhe(e)de, Godward, gospel, hoppyngge, ilost(e), krottes, lost(e), lot, morwe(n), nobody, o (prep.), of, off, offryngge, ofte, oft-tyme, on (prep.), oxen, ox-e-stalle, sorwe, tobolle, torof, vrofe, ypon, whero.

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

iii) u: fur, fursake.

The a- and u-forms represent reduced stress.
26) OE o from ə before consonant groups is written:

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

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

27) OE o in open syllable is written:

i) o: before, befrom, bore, born, broke, dropes, Godes, Godys, holys,
   hope, vibe, lotve, lotvinge, open, opene, openede, openly, ouer,
   overcome(n), ouermor, pote (v.), smokes, spoken (on analogy with
   Class IV strong verbs), swolewode (on analogy with the p.p.),
   tobroke, tofore, toforhand, toforn, totorn, perfor(e), wherfore.

   ii) oo: byfoore, hoope.

28) OE o in lengthening combination is written:

   i) before rd: a) oo: boord.
   β) o: word, wordes.

   ii) before nd: a) oo: foonde.
   β) o: husbonde, husbondrye.
   γ) ou: husbounde.¹

   iii) before Id: a) o: gold, goldene, molde, scholde, scholdest,
      schost, wolde, woldest.
      β) oo: woolde.

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

   iv) before rn: o: thornes, bornes.

29) OE ə is written:

i) o: anoker, behousk, blody, boc, bosum, broker, come (v.pt.),
   croked, do, doingge, dom(e), domesman, dop, forske, forsobe,
   fortso, god(e), godes, godys, godly, ido, into, lo (but see 1.272
   n.), loke, lokede, lokak, lokynge, martirdom, moder, moderles,
   modern.

¹. Possibly an error.
modur, mot(e), oper (a., pron. & conj.), oberwhyle, obre, obur (a. & pron.), rote, roted, sone (adv.), sob, sobly, to, perto, vndernome, wherto, wysdom.

ii) oo: bytook, blood, booc, book(e), doo, doom, doon, dook, flood, foot, good (n.), good(e) (a.), goodes, goodis, goodly, goodnesse, hoore-hows, idoo, loc, moot(e), roode, soob, soobfastnesse, soobly, stood, too, took(e), vnderstood, wood-schype.

30) OE u is written:

i) u: acursed(e), crummes, culverhows, culvren, cumast, cursed(e), curlynges, drunkeschipe, ful (a. & adv.), fulfelde(e), fulfelk, fulfylle, fulle, fully, fulsumly, fulsumnesse, furbere, furter(e)mor, ispunne, lust, lustes, purs, runne, suk (see Luick, §389, Anm.1), sum, sumdel, summe, summe-tyme, sumtyne, sunwhat, summe (n.), suster, sustren, toburste (on analogy with the pt. pl.), bervppon, burste, bursty, bus, vnlusty, vp, vppon, vurbermor(e).

ii) o: com, comb (on analogy with the pr. pl.), forbermore, somme.

iii) (after initial w) o: wordl(e), wordly, wordliche, world, worldly.

Already in the OE period u had come to have a more open quality, /u⁰/; the o-graphy is partly an adoption from AF, where it represented u, and partly an orthographic device to avoid confusion when u is preceded or followed by letters consisting of minims (see Jordan, §37). On the metathesis of Id in wordle, etc. see §94.

31) 1 OE y form ë is written:

i) ë/ë: but, dust, hure, husbo(u)nde, vre, vs, vs-self.

ii) o: bot, bote, otterlyche.

Shortening is here due to lack of stress, except in the cases of dust, husbo(u)nde (consonant group) and otterlyche (trisyllabic form).
32) OE ə in open syllable is written:

i) ə: aboue, benomen, bycome, bycomynage, bynome, come, comely (see Glossary), comen(e), comest, comb (on analogy with the pr.pl.), comynage, dore, hony, ycome(n), ilowed, loue (n. & v.), loved(e), louen, loues, louest, loue, lowere, lowynge, monke, overcome(n), rody, sone(n.), sones, borou, bor(o)u, borow.

For bour see 1. 957 n.

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

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

33) OE ə in lengthening combination is written:

i) before nd: boundyn, founden, ibounden, yfounde, sound(e), bounder (with lengthening probably after epenthetic ð arose, rather than in open syllable), woundes, wound(o)ur.

b) u/v: vnder-, vndur, wunder, wundre, wundryp, wundurful, wundurfully.

g) ə: wonder, wondur, wondurful, wondurliche.

ii) before mb: ə: dump.

iii) before ng: ə: dung(e), sung(e), sungge, hunger, hung(o)ur, hungry.

b) ou: tounge.

iv) before rn: ə: mornful, mornynge(e). ə: mornful, mornynge(e).

v) before ld: ə: schuldre.

The ou-forms indicate lengthening.

34) OE ē is written:

i) ou: aboute, adoun, cloudes, cloute, doun, dounward, douve, foul(e), hou, mouþ, nou, oure, out(e), outerly, outward(ly), proud(e), storhouse, beraboute, bousand, wheraboute, witoute(n), wipoute(n).
For aboute cf. the pair doute: doubt: the ou-graphy is merely a scribal variant of ou. The ou-/ow-graphies arose from Anglo-Norman scribal influence (see Jordan, §17); the etymon of the anomalous form poryngge ("looking intently") is unclear, but the usual ME forms pure, powre, powre suggest an OE *púrian, in which case it may be noted that "in the North the < o> grapheme was also employed to represent /u:/(J. Fisiak, A Short Grammar of Middle English, London (1970)).

35) OE y (OK e) is written:

i) i/y: bykleppe, ohirche, fulfylle, grynte, gryntyngge (see 1. 804 n.), kyndom, kynge, kynge(o)m, kynge(es), kysse, kysse, kissyngge, kyst, kitte, kyttyngges, lvft, ryg, synful, synne(s), synnerful, synnere (cf. §38.i), smyllynge, tokit.

ii) u: ohirche, furst, gulvy, hul, ydulled, murpe(s), nulle, nullep (see A. Campbell, Old English Grammar, Oxford (1959), §265), put, schuch, such(e) (WS. swylc), sumne (n.²), trust, whuch (WS. hwylc), wurm(es).

iii) o: wormes.

iv) e: bykleppe, cleppe, cleppyngge, ferd(e), fulfelf(e), fulfelp, iklep, kleppede, klepte, knet, left (v.), merbe, nel (see Campbell, loc.cit.), schette, sennes, smel, smellep, treat.

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

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

i) i: sit, sith.

ii) e: be (adv.)
37) OE y (OK e) in open syllable is written:
   i) i/y: bysy (a.), bysi(e) (v.), bysilyche, bysynesse, ibyryed, myryve, myryli, stire, styr(ed), styrve, styrvns(e), yndyde.
   ii) u/y: buryed, busy, dude, murve, muche, studefast, uel.
   iii) e: dede, euel (a. & adv.), euole, isteryd, steryngge.

38) OE y (OK e) in lengthening combination is written:
   i) before ng: y: anhungred
      The vowel of this form is probably influenced by that of the a. and n. The form synnere belongs rather in §35 (q.v.); the nn-graphy (replacing ng, n3) is due to influence of the n.
   ii) before rd: u: gurdvnge.
   iii) before rl: i: ibirled, birlyd.
   iv) before nd: o) y: kynde, mankynde, vnkynde.
      β) e: mankende, mende
      γ) ie/ye: miende, myende.
      ε) oy: möynde.
      For the ie-graphy see §19. For the oy-graphy see l. 1476 n.

39) OE ñ (OK e) is written:
   i) ee: breedale.
   ii) i/y: drie, drve, drved, lyte, litel, litul, lyrul.
      The forms drie, drved(e) are presumably disyllabic, and belong here rather than with iv).
   iii) ui/yu: syfyrre, suir, suyr, suyden, pruyde.
   iv) ie: aieres, vielbe, vielbys, vier.
   v) e: felbe, hedib.
   vi) u: fulbe(s), (y)bud.
      The uy-graphy, which represents /ū/, is AF (see Jordan, §17). The forms felbe &c. are probably shortened, although the spellings vielbe, vielbys appear to contradict this.
40) OE *ear* (+ consonant) is written:

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

ii) *ear*: deer.

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

41) OE *æ* shortened before consonant groups is written:

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

ii) *e*: gretere, ilept, pretmade.

iii) *i/y*: lyfful, vnliifful, vnlyfful, vnlyfsum.

It is doubtful whether the *i*/y*-forms are genuine reflexes of OE *æ*, which is the antecedent given by the standard etymologies (see 1. 163 n.), and they may belong rather in §16.

42) OE *æ* is written:

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

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

iii) *ie*: hierie.

The *ie*-graphy of hierie (x l; = "ear") cannot, unless it is an error, have the same status as it has elsewhere in this text; that is to say, it cannot represent /i/. Probably it is to be explained on the same grounds as the graphies ye, yea, ya in the Avenbite of Inwyf (see Wallenberg, op. cit., pp. 305-309); that is, it represents /iæ/, showing the development (in speech) of a front glide *i* before slack *æ* (cf. the spelling *veren*.
(x 2; = "ears") in the Ayenbite). This glide is especially liable to
develop before slack s in initial position (and notably when the previous
word ends in a front vowel, although that is not the case here); on the
unetymological back-spelling of initial h see §80. (Cf. also Fiewe, §70.ii).

43) OE eo in open syllable is written:
i) e: here (a. & pron.; = "her"), herself.
ii) eo: heore (a. & pron.).

44) OE eor + consonant is written:
i) er: aver, derke, derknesse, erbe, fer, herte, hertliche, hertly,
sterres, swerd, werk (on analogy with the n.).
ii) ier: avier.
iii) ir: irnestly, irbe, irbely, irbene, irbi, wirschipe.
iv) eor: eorbe.
v) or: schorte, schortly.
vi) weor- > wur-, written: a) wur: derewurthe, ymworbynesse,
wurschepynge, wurschipe (n. & v.), wurschiped, wurschipere,
wurschipful, wurschippyngge, wurb, wurbynesse.
 b) wor: deoreworthe, ymworty, ymwortyly,
worschipe, worschiped, worschippyngge, worthy, worthlyly, worby-

The or-graphy of schorte, -ly represents shift of stress to the second
element of the diphthong. The ir- graphy is probably to be explained as
follows: OE se was simplified to /æ/ and /o/; in most dialects of ME this
was unrounded in the twelfth century to /æ/ (represented in the er-graphy),
but in the West and South it remained rounded into the thirteenth and
fourteenth centuries (probably represented in the eor-graphy (eorbe x 1)).
However, before r this /æ/ often developed to /i/ (cf., for example, the
spellings yrbe (beside erbe), yrbel in Pearl), and this was later (much
later than in the East or South-East) unrounded to /i/. It is possible,
but apparently less likely, that the i may represent OK /o (OK iorbe
lengthened to iorbe), but this diphthong apparently remained unmonophthonial
until well well into the fourteenth century (spelt ie, ve; cf., for example,
the form ve in the Avenbite). However, this possibility cannot be
discounted, and it may also explain the form avier. Other considerations
to be borne in mind are as follows: i) Standard ME ørthe, ørest
should have given ørthe, ørest (see Luick, §431); but it is possible that the i-
spellings could represent the retention of ø a) in Northern dialects,
where lengthening in open syllables of i to ø took place, and thus i was a
frequent back spelling for ø (see Luick, §431, Anm.1); or b), and rather
less plausibly, in general distribution, with subsequent early raising of ø
to 1 by the Great Vowel Shift; ii) as regards wirschipe: generally speaking, 
OE weor-, wyr- and wur- all fell together in eME wur-, but by contrast, 
in the East Midlands (and parts of the North before 3 or a) wyr- became 
wir- (see Luick, §286).

45) OE eo by back mutation is written:
   i) (with short vowel in closed syllables): o) e: ennys, hem (pron.), 
      hemself, hemward, hennys, hensward, melk(e), seluer, sebbe.
      ß) (with shift of stress)
         e: sebbe.

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

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

      The forms cleped &c., cleue &c. and leneb may belong here rather than 
in §22.ii (q.v.).
      ß) ee: heere (a., 
         "their").

46) OE eo before consonant groups is written:
   i) e: derlyng, derlynages.

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

47) OE eo is written:
   i) e: altoe cleueb, be (v.), ben, bete, bep, bytwene, brest(e), depe, 
      depeste (with shortening on analogy with the comp.),
      dairerwe, desel, fel, fela(u)sch(e), felawe, fle, flen, 
      fleb, forhede, frely, frend, frendchipe, fresynge, rede, 
      lemes, leure, maister-bef, prestes, prestys, sche, seinge, 
      she, bef, beues, bre, vre ("free"), vrend.

   ii) ee: bee, bebp, ise, leem, schee, see, stee (on analogy with OE 
      wron), trees.

   iii) ie/ye: dieie, lieue, nyer, ryed, bref, bieues, wiep.

   iv) eo: deorewurthe, freoly, heo, neode, neody, heo (on analogy with 
       OE heo, pron. pl.), beose (if modelled on the nom. sg. fem.; 
       otherwise on analogy with the dat. pl. beossum (see Brunner-
       Johnston §57)).
v) u: ful (v.).

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

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

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

48) OE æ + [j] is written:

i) ai/ay: brayn, day, fayn, fair(e), favre, favrere, fayrest, favourerse, handmayden, may, mayde, mayden, maydnes, maydenhood, maydenly(ch), maister, maister-pref, mayles, now-aday, say (on analogy with 2 and 3 pr. sg.), sayd, sayde, sayn, saib, sayb.

ii) ey: savt.

iii) e/ey: iseyd, yseyd, sey, seye, seis (on analogy with 2 and 3 pr. sg.), seyd (3 pr.sg. and p.p.), seyde, seydest, sayning(e), seist, seyst, seyt, seib, seyp, witseie, wibseyn.

49) OE æ + [j] is written:

a: neber.

This form probably represents a weakly stressed variant of ME neyper, remodelled on ME eyper < OE ægper, rather than a direct reflex of OE naper, nahræber.

1. The possibility that the ie-graphy represents a genuine /e:/ diphthong from OK io cannot be discounted. The Ayenbite has the forms dire/eyere lyewe, nier/nyer, pie/pysf and Pieses/pyeues which show this specific South Eastern development, and in view of the other sporadic South Eastern elements in the language of this text, it may be reflected here. However, the clear use of ie/ye elsewhere for /e/ < OE æ makes any such assertion somewhat dubious.

2. This phenomenon is recorded over a very wide area, excluding only the South.
50) OE e + [j] is written:
   i) ei/ey: asey, alwey, awey, iseye, vseye(n), ley, leip, longstreit
       longstreyt, pleve, pleye, seye, seyen, seyn ("seen"), wey.
   ii) eig: longstreist.
   iii) (in reduced stress) e: azen, azens.

51) 1 OE ē + [j] is written:
   i) ey: deye, deyeb, leynt, lewtngge, tweye, tweyen.
   ii) ey: deyse.
   iii) ex: exe, esen.
   iv) ee: deed (v.).
   v) y: lye.

   The form deed shows assimilation of the vocalized palatal. The form
   lye developed as follows: OA smoothed lēgan > lēiēn > leiēn > līen (see
   Jordan, §98).

52) OE ĭ + [j] is written:
   ĭ: lydt, lyb.

   This represents the normal ME development to ĭ.

53) OE a +[y] is written:
   i) au/aw: drawe, drawen, draw(e)p, drawyngge, drawst, felauschip,
       felawes, gnawe, gnawen, idrawe, lawe, saw (OA sagon, analogically
       extended to the sg.), trawp, wawes, widrawe, widrawe.
   ii) (in reduced stress) a: felauschips.

54) OE ā +[y] is written:
   ou/ow: owest, oune, owne.

55) OE ĭ +[y] is written:
   ey: teylva.
This form exhibits a development peculiar to districts north of the Humber, whereby OE $a +$ original $[\chi]$ in open syllable $> /\tilde{a}/ > /\tilde{e}/$ (see Jordan, §100). If, however, the graphy $ev$ indicates a diphthongal pronunciation, this would present a picture which is at variance with the later development of Northern $a + [\chi]$, in which the vowel remained undiphthongized, and would indicate rather the non-Northern development of $/\tilde{e}/$ to $/\tilde{e}/$. A more likely explanation is that the $v$ here is simply a diacritic of length (cf. the $uv$-graphy, §39), and that $ev$ represents $/\tilde{e}/$, as elsewhere in this text (see §19.iii).

56) OE $\ddot{a} + [\chi]$, $[\chi]$ is written:

i) $ow$: adrow, drow, flowe, ynow, low, slow (v.), withrow.

ii) $ou$: inow.

iii) (with assimilation) $oo$: wood (v.p.p.).

The $ow$-forms reflect OE /$\ddot{a}\tilde{u}/$, the $ou$-form possibly OE /$\ddot{e}\tilde{u}/$.

57) ME $\ddot{a} + [\chi]$ is written:

i) $ou$: soube (OE geogub > iugub with shift of stress).

ii) $ow$: mowe, mowen (l OE mugon).

58) OE $\ddot{a}, \ddot{e} + [\chi t]$ is written:

i) $aux$: aust, itaust.

ii) $ou$: ouste.

iii) $ou/ow$: howte, outest.

iv) (in reduced stress) $e$: nat.

The forms of the preterite of "owe" (< OE $\ddot{a}\hate$) exhibit analogical influence (presumably in pronunciation as well as spelling) of the present (cf. §54).

59) 1 OE $a (< ee$ by £ WS smoothing) $+[\chi], [\chi] +$ consonant is written:

i) $ev$: albev, bev (conj.) (OE $beah$ shortened to $beah > beh > peih$).

ii) $eix/evs$: sevs ("saw"), beiç, bevs.

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

2. But, n.b., these examples are included on the assumption that 1 OE $\ddot{a}$ has been lengthened; that is not necessarily the case, for $youte$ could be from a trisyllabic form, and $mowe(n)$ from unstressed ones.
iii) ay: say ("saw").

iv) (before $[\chi_3] > 1$ OE $[ks]$) $e$: flex, weye, west (on analogy with the inf. and pr.pl.).

The form say does not reflect OA smoothed sauh, which gave ME sauh, but is probably due to analogy with the pr.pl., $s\#e\_\_\_\_on > spi\_\_\_\_en > sa\_\_\_\_en$ (see Jordan, §63, Anm.1).

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

ex: leotse.

This form is specifically South-Eastern and Essex-London (cf. Avenbite lewe, Kyng Alisaunder leighsen and see Jordan, §64). The forms myst (n.), mystful and ny3t, which historically belong here, had undergone widespread raising already in the late OE period, and so are included in §63.

61) 1 OE $\ddot{e}$ (<OE $\ddot{eo}$ and $\ddot{ea}$) + $[\chi]$ is written:

i) ex: here, hessere.

ii) eis/eys: heis, hevse, neis, nes, neys, ny3e.

Included here are those inflected forms in which the $\ddot{e}$ came to stand before $[\chi]$, where the same diphthongization to ei took place. These spellings give no indication as to whether this $\ddot{e}j$ had undergone raising to $\ddot{i}$ (although cf. lye, §51.v).

62) eit $e + [\chi]$ + consonant is written:

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

63) 1 OE $i$ + $[\chi_t]$ is written:

i) is/ys: adist, brest, bryxtere, bristnesse, fiste (on analogy with 2 and 3 pr.sg.), fiste, knist, ny3t (n.), mist, ny3t, (v.), mistest, ny3tful, misth, ny3t, rist, ny3t (a. & adv.), ristful, ry3tful, ry3tfully, ristwys, ristwnesse, ristwnesse, sist(e) vristful, ny3t.

ii) $i/y$: almyti, brit, britnesse, knytes, myte, ry3tful, ry3tfully, rith, ryth, vry3tful.

The i-/y-forms suggest lengthening ($/i_j > /i$/). The th-graphy of rith, ryth, may be simply a further indication of this, but it could also be an alternative graphy for $st$ (see §79).
64) OE ː (including ː < OE ː, WS. ːo) + [Xt] is written:
   i) ik: flikt.
   ii) iy/yz: ylísted, list (n.; cf. OM läht), list, lýt (a.)
   iii) y: lytnýngge.

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

65) OE o + [Xt] is written:
   i) ou: douter, ywrout (with metathesis).
   ii) oux: ibroust, iwrout, poust (n.).

66) OE ː + [Xt] is written:
   i) ou3: broust, brouste, ibroust, noust (n. & adv.), poust (v.)
   ii) ou: ibrouit, nouth.
   iii) (in reduced stress) o: not.

   On the th-graphy of nouth cf. §63.

67) OE u + [X] is written:
   i) ou/ow: boru, borow.
   ii) oux: borou.
   iii) ou: boru.

68) OE a + w is written:
   au: hauk (with vocalization of /v/).

69) OE ː + w is written:
   i) ou/ow: blowere, iknowe, know(e), known, knowynge, knowethere
       slow (a.), soule, soule.
   ii) ow3: slow3.

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The fact that the root-vowel of the word cited in this paragraph was subject to varying stress vitiates any systematic attempt at interpretation of the forms.
70) OE ea + w is written:

i) ew: fewe, ischewd, vschewed, scheewe, scheewed, schewen, schrewes, bemew.

ii) iew: fiewe.

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

71) OE eo + w is written:

i) a) ew: grew, knew, trewe, trewely.
   b) yw: trywely.

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

ii) (with shift of stress) a) ou/ow: fourty, now, trowe, trowest, trowst.
   b) ou3: zou3, zou3re.

72) OE e + net is written:

ey: dreynt(e), idreynt, iqueynt.

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

73) ON ei is written:

i) ey: agreybo, areyse, reyse, bey (pron.), wevlyness.

ii) ey: ney.

iii) (in reduced stress) e: be (pron., "they").

74) ON ə + [x] is written:

i) ouz: albou3, kou3.

ii) əuz: alpou3t (see 1.572 n.).

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1. The associated change of -eə to -eiə occurs in parts of the North, the Midlands and the South, possibly including London (see Luick, §404).
75) OE 赀 in initial position is written usually 紜, but occasionally:
    v: avier, aviere, ived, vel, wattere, ved, vedde, velet,
    vieldest, vielke, vier, wylle, vor, vorheed, vre ("free"), vrend, 
    vurbermor(e).

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

76) OE bove in final position following m is written:
    i) b: comb, kombes, lomb, wombe(s).
    ii) p: dump.

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

77) OE ȝ, ȝ is written usually but occasionally:
    i) th: deoreworthe, derewurthe, forth, strencthe, thornes, 
        worthy, worthyly.
    ii) s: closes (see 1.112 n.).
    iii) ȝ: bysenkeste, synes, soustes, wvȝ.
    iv) ȝ: deed (n., "death").
    v) t: bete, ter.

    The ȝ-graphy for ȝ probably arose originally due to the difficulty 
    Anglo-Norman scribes had, when copying ME texts, in distinguishing ME [ʒ] 
    from the ME voiceless palatal fricative [ʃ], for which ȝ was a common 
    graphy; it is not uncommon to find the reverse of this phenomenon in ME 
    texts, e.g. miȝte for miste (see J.A.W. Bennett and G.V. Smithers, 
    The form deed is specifically Northern in distribution; the final ȝ may 
    be from ON ȝ (ON dauȝe, daube, with ȝ > ð), but the spirant is as a rule 
    retained in ON loan-words (see Jordan, §200, Amm.4), and Noreen1 conjectures 
    that it may be a later east Norse borrowing in which ð had already become 
    ð. For -(e)d as the pr. ind. 3sg. ending see Accidence, §99. The status 
    of the form ter is extremely dubious (see 1. 1371 n.). For -t as the 
    pr. ind. 3sg. ending see Accidence, §99. For bete see Accidence, §100.

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1. A. Noreen, in Pauls Grundriss der germanischen Philologie, 
Strassburg (1900-5), 2, §175.
78) OE ą is written usually ą, but occasionally:

i) (initially) į: trawb (see 1.732 n.).

ii) (finally) ĭ: ant

iii) (finally, in p.p. ending) ĭ: commendb, ordeyneb

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

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

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

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

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

ált, āp, ennys, euene (n.), ey, it, ostes, orrible, orrour, ostage, our (n.), ow.

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

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

It is not clear whether these forms point to a genuine disappearance of initial ĥ in the spoken language, or whether they are merely scribal (Anglo-Norman scribes frequently erred in their treatment of initial ĥ, both omitting and inserting it incorrectly); however, the form lifuoode may possibly point to the former (see 1. 531 n.).

1. See Prof. N. Davis, "The Language of the Pastons", Proceedings of the British Academy, XL (1954), pp.119-44 (and especially pp.122-30), who says that the th-spellings "show [in the case of the Paston Letters] that the spirant was no longer pronounced"; in support of this he adduces such back-spellings as wryght for "write". Almost certainly they have the same significance here, but they would thus be none the less orthographically equivalent to ĭt. In this case 3ith, whith and wyth would have to be explained merely as back-spellings.
81) OE [ks] is written:
   i) x: betwixe, bytwyx(e), flex.
   ii) (before t) ka: nekst, sikst, sykst.

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

82) OE [kh] is written:
   i) kt: flikt.
   ii) kp: sleeke.

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

83) OE ð, ð in medial position is written:
   i) oh, och: chirche, hurche, muche, sechyp, streche, techyngse, wrecche, wrecchede &c.
   ii) k: seka, benk(e), benkeb, benkynde, werk.

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

84) OE ð in final position is written:
   i) oh: stench, such(e), swich(e), which(e), whyce &c.
   ii) ð: steno, whic, whyce.

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

85) 1 OE [$] and [$] from other sources is written:
   i) sch, ssch: anguyssche, aschamed, aschaped, ascherche(p), eschewe(n), eschewep, fleache, fresche, fressche, iperisch.
In the absence of rhyme-evidence no certain conclusions can be drawn from these forms, but in all probability the (a)sch-, sh- and so- graphies represent [ʃ]. The isolated form schuoh for "such" and the pair persyde/ persced might be taken as possible indications that [ʃ] > [ʃ]; schuch, however, seems more likely to be a simple mistake rather than a genuine backspelling, and while the so-graphy of persced beside persyde must represent [ʃ] (cf. also sceptre), that cannot be taken as proving that the so-graphies of (iii) have [ʃ] too. The possibility that rauescep (< OF revisse-) has [ʃ] rather than [ʃ] cannot be excluded, but in fact all the other forms in this text which depend on OF -is(s) (i.e. anguysche, iperisched, irauesched, vrayuiisch, nursche, perysche, raueschid, rauysschede and warsche) have the (a)sch-graphy, strongly suggesting that they represent direct borrowing from the northern OF dialects of Picardy and East Normandy, where the inchoative suffix (< -iscis, -isit) had developed [isi] > [isy] > [isy] > [isy],1 and so the balance of probability must be that rauescep has [ʃ], in common with the four other forms of the word in this text. If, as this appears to indicate, so is a possible graphy for [ʃ] in this text, it presumably has that value also in wysce (in which the conditions for non-palatalization of prim. OE sk were not present).

The forms aschaped, ascherche(b), aschapep, eschewe(n) and eschewep have central OF [ʃ] < [ʃ] for ONF, AF [k].

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

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2. The ratio of forms in this text is as follows: Uncompounded: ha x 15; s(c)h x 2. Compounded: exclusively ha.
86) OE [g] is written usually [g], but once:

k: bykynynge (see 1.1282 n.).

87) OE ðð are written:

i) [g]: ðfg.

ii) [g]: ligge, liggynge.

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

88) OE neb is written:

i) ngb: lengbe, strenbe.

ii) nkb/noth: brenkb, strenkte, strenthe.

iii) nkt: brynkt, sprynkt.

The development /^gQ/ >/i<k(/ is a widespread phenomenon in ME; the ng-graphy of lengbe and strenbe is probably due to analogy with the root forms. On brynkt and sprynkt see Accidence, §99.

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

nk: styngyn(ge).

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

1. N.b. the Avenbite has exclusively stinkinde etc., never styngyn-.
here represents a genuine phonetic change of /nk/ to /ŋə/. NED notes the occurrence of the forms *sting, styng* for "stink" from the fourteenth and fifteenth centuries, but gives no examples.

90) OE *w* is written usually *w*, but occasionally:
   i) *y*: *wveue*.
   ii) *wh*: *iwhasschen, whas(o)h, whasschen, whe, whepyngge, where (v.), whyle (v., "will"), whit (n. & prep.), whitute, whot.

The *y*‐graphy of *wveue* is almost certainly just a scribal variant of *w* (cf. *drive*, with *w* for *y*); but see Jordan, §163. On the status of *wh* for etymological *w* see §91.

91) OE *hw* is written usually *wh*, but occasionally:
   i) *w*: *oberwyle, wan, wanne, wat, were (adv.), wyche, wyder, wyth (a.).
   ii) *h*: *ho(o)*.

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

92) OE *s* when voiced medially and finally is written usually *s*, but occasionally:
   i) *z*: *dispites, Elisabeth, Lazar.*
   ii) *z*: *Nazareth.*

93) OE [*r̥*] is written:
   *ar*: *power.*

This form reflects OE unmetathesized *burh*, with the "reversed grapheme" *ar* representing [*r̥*]. Probably it indicates a still‐current pronunciation /ʊər/\(^1\), which is evidenced in Chaucer's spellings *thour,*

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1. If it does represent a genuine phonetic change, it would point to a Northern provenance.
though (see Jordan, §197, Ann.1). It appears only once in this text, as against fifteen examples from 1 OE disyllabic Puruh.

94) OE rid is written:

i) rid: world, worldly.

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

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

b) Accidence

The main features of the accidence are as follows:

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

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

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

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

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

The OE weak plural ending is preserved in:

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

and is extended by analogy to:

breb(e)ryn, children, sustren.

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

domesmen, feet, zer, men, te(e)p, bing, wymmen, wommen, wumen.

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

i) -ens, -euns: elemens, instrumens, oynemens, sacramens, seruauns.
ii) -entes: ornamentes.

97) The standard g.pl. ending of nouns is -(e)s, -ys:
   angeles, mannes (see 1.189 n.), mennes, minystres, prestys.

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

98) The verbal inf. ending is overwhelmingly -e, but the following -(e)n forms occur, both in native and OE loan words:
   abyden, adden, ben, bern, oryen, don, doon, dwellen, eschewen, fynden, flen, folwen, gon, goon, wuyen, han, handlen, hangen, huyden, knownen, louen, maken, ocupien, preyen, sayn, schewen, seyn, ailen, sparen, taken, wepen, wipseyn, wryten.

On rewyn see §105.

The OE inflected inf. is preserved in to comene, and may be reflected too in to comen, to sayn, to seyn and to speken. On the status of to comynge see 1.231 n.

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

The syncopated type with assimilation of -p at the OE stage to a final dental of the root is common:
   ayrst, bynt, cast, halt, put, sit, svt, smyt, stant, wext.

Similarly, assimilation to a final palatal or velar of the root is exemplified in:
   brynkt, flikt, sayst, seyt, sprynkt.

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

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

A number of forms occurs in which -(e)p is written -(e)g:
   defoyled, haad, had, okepyed, seyd, turned.

The contexts in which these words appear leave little doubt that they are pr., and not pt.; further, the pt.ind. ending is practically always -ede (beside one example, feylyd, without final -e, which is 1 sg., and therefore leaves no room for confusion). It is not clear whether this phenomenon, which is not unexampled elsewhere in ME, reflects a genuine change, or whether it is merely scribal. There is some evidence to support the former view: cf., for example, i) the forms dan, dedyr, dis of the Paston Letters; ii) archaic NE dem, den, dis in the dialects of
Kent, Sussex etc.; iii) the frequent appearance of -d in the pr. ind. 3sg. of verbs, and also in other words for final -p (e.g. moud "mouth", wyrv "with"), in The Savings of St. Bernard (ed. J.B. Monda, Mediaeval Studies, XXXII (1970), pp.299-307) the language of which is "clearly Southeast Midland", and is localized by Prof. M.L. Samuels in S.W. Essex - although unfortunately there are no rhymes with etymological d in this text which would clarify the matter; and iv) the abundant examples of d for p in the Southern text of Octavian, ed. G. Sarrazin, Heilbronn (1885), which elicit the editor's comment (p.xii) that the confusion between a and p arises from a Southern English dialectal change whereby the spirant [θ] "tonend geworden war, sowie aus dem Umstande, dass inlaut. d in spätesten ME eine Neigung hat, zur Spirans zu werden (z.B. fabyr statt fadyr)." Sarrazin probably approaches the heart of the matter here; that is to say, when the change, well evidenced, of late ME medial [d] to [θ] is matched by a more or less contemporary (Southern) voicing of [θ] to [ð] (and this latter phenomenon, which it would perhaps be more appropriate in this context to characterize as a change of consonant quality from fortis to lenis, is especially liable to happen in weakly-stressed syllables (see Prof. B.M.H. Strang, A History of English, London (1970), §36), such as the pr. ind. 3sg. ending -eð), the pattern [θ] > [ð] < [ð] tends to be produced. This would naturally open the way (notably in a spelling system which had no distinct symbols for [θ] and [ð]) to a back-spelling d for [ð] < [θ]. Thus the d-graphy is in a sense both scribal, in that it is an erroneous back-spelling, and phonologically significant, in that it suggests that the weakly-stressed pr. ind. 3sg. ending -eð was voiced to /-eh/. The identical phenomenon is exemplified in the pr. ind. 3pl. (see next). The only other example of d for p in this text is deed, for which Norse influence is responsible (see §77).

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

i) -(a)n: ben, coueyten, xuyen, han, mowen, sevn.

ii) -e: mowe, nole, nulle, schulle, spare, take.

iii) -etp: hizetp.

iv) -te: bete.

v) -ed: fayled, trauayled.

vi) endingless: be, schul, see.

The -ep-forms are Southern, West Midland or South Eastern. The -en-, -e- and endingless forms are (with the exception of the preterite-present verbs) specifically East Midland. For the -ed ending see §99. The form hizetp is more than likely an error; possibly the scribe started off with the intention of writing th for p (see §77), and then changed his mind. The curious bete, which is not recorded as a form of be in the dictionaries of English, is difficult to account for. Final -e is certainly otiose; it is just possible that the t-graphy represents genuine /t/ for /p/ in
74.

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

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

lykynde, stynkynde, penkynde,

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

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

i) -sp: comebp, departeb, receypbp.

ii) endingless: do.

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

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

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

cast, felyd (analogical; historically of the second variety), kyt (beside kysede).

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

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

be, ibe; bore, ybore; boundyn, ibounden; do(o), ido(o);
dreynt, idreynt; falle, yfalle; gete, ygete; hud, yhud; kept, ikempt; knownen, iknownen; left, ileft; lette, ilete; lest, ilost; take, itake; wasschen, iwhasschen; wryte(n), iwryte(n).

In strong verbs, forms with or without the prefix i-/y, with final -e or -(e)n alternate freely, e.g.:
bore, born, ybore; ycome, ycome; do(o), doon, ido(o); falle, fallen, yfalle; gete, geten, ygete; gnawe, gnawen; knowe, known, iknownen; wryte, wryten, iwryte, iwryten.

Thus it can be seen that dialectal mixing has taken place to such an extent as to render these forms valueless as criteria for provenance. However, the following pairings do occur in which it is possible to distinguish Southern, West Midland and South Eastern forms of strong verb past participles with final -e and (in verbs not otherwise prefixed) the prefix i-/y- from East Midland (and Northern) forms with final -(e)n and no prefix:
ybore, born; bynome, benomen; ido(o), doon; idrawe, drawen; yfalle, fallen; ifounde, founden; forsait, forsiten; forsake, forsaken; ygete, geten; yseye, yseven (< OE geseon); ouercome, ouercomen; iwryte, wryten.

The p.p. ending of weak verbs is predominantly -ed (with occasional -yd, -id spellings), and where assimilation has taken place, -t. The form accused is probably a scribal error. For the forms commendeb and ordeyneb see §78. The final -e of ikepte and iloste is probably due to analogy with the past participial forms of strong verbs (but see 1. 1179 n.).

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

1) (with short root syllable): lotye, styrye and (by inference) lotynge, styryng(e).

ii) (with long root syllable): revyn.

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

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

The adjectival and adverbial ending -ly, which had been generalized throughout all areas by the end of the fourteenth century, is predominant in this text, but the following forms with -lich(e)/-lych(e) (< OE -lic, -lice) occur:
baldeliche, bysylche, bysylche, duelyche, flehslich(e), gaylyche, gostlich(e), gretliche, hertyliche, vnlyche, inwardliche, maydenlych, onlyche, otterlyche, sadlyche, sodeynliche, surliche, woundurliche, wordliche.
107) The pronoun of the 3sg. fem. is:

i) (nom.): a) heo.
   b) hy.
   c) sche, schee, she.

ii) (oblique cases and poss. a.): a) heore.
   b) here.

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

108) The pronoun of the 3 pl. is:

i) (nom.): pey, (in reduced stress) be.

ii) (oblique cases): hem.

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

The nom. pey is generalized throughout all areas by the end of the fourteenth century, although it is interesting in the light of Prof. M.L. Samuels' evidence to note that in this text in the forms of the conj. "though", pey (with variant spellings) predominates over bou3. According to Prof. Samuels, only very rarely is pey used for both words. In view of the mixed character of the language of this text, the conj. pey probably represents a redundant form from an earlier stage of the text in which the 3 pl. pron. was still hi or heg; if the phenomenon reflects a genuine mixing in the spoken language, which is unlikely, it would presumably point to a transitional area in which pey had already become the standard form of the 3pl. pron. (which, as Prof. Samuels' distribution map suggests, was in the late fourteenth century probably the West and Southeast Midlands), but in which bou3 had not yet altogether replaced the conj. pey to remedy the homonymic clash thus caused.

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

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

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c) Vocabulary

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

<table>
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<tr>
<th>abstinence</th>
<th>desiderable</th>
<th>mutacioun</th>
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<tr>
<td>adulacioun</td>
<td>destitut</td>
<td>necessarie</td>
</tr>
<tr>
<td>affectioun</td>
<td>detraccioun</td>
<td>necligent</td>
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<tr>
<td>assylede</td>
<td>dispensacioun</td>
<td>occasiones</td>
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<td>associe</td>
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<td>beneficience</td>
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<td>blasphemye</td>
<td>effecte</td>
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<td>clause</td>
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<td>competent</td>
<td>fortunat</td>
<td>salutacioun</td>
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<td>concupiscence</td>
<td>fructuous</td>
<td>satisfaccioun</td>
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<tr>
<td>confortacioun</td>
<td>fundement</td>
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<td>contemptible</td>
<td>incorporat</td>
<td>stole</td>
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<td>continent</td>
<td>indignacioun</td>
<td>superfluites</td>
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<tr>
<td>contricioun</td>
<td>material (a.)</td>
<td>suspekt</td>
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<tr>
<td>convicte</td>
<td>mediatour</td>
<td>temperal</td>
</tr>
<tr>
<td>cotidian</td>
<td>meditacioun</td>
<td>testament</td>
</tr>
<tr>
<td>delectacioun</td>
<td>monasteries</td>
<td>venenos</td>
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<tr>
<td>delicat</td>
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</tbody>
</table>

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

1. On which see further p. 30 above
It is, of course, not to be wondered at that a work which is a translation from the Latin should have a fairly liberal sprinkling of Latin-based words in its vocabulary, for these would frequently present themselves to the translator as the most convenient, and, more often than not, the most appropriate and accurate ways of rendering their counterparts in his original. All the same, the proportion of such words in this text is unusually high; and it should be noted that by no means always do they have an exact literal counterpart in the Latin - quite often the choice of these words is entirely the translator's own, independent of his original.

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

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

Of the adoptions and adaptations from Norse:
agreybe, albous, areyse, bagbyte, (?) bagge (see Glossary), bond(es), bope, brenne, caste, deed (n.), deye, felawes, fro, gete, lefte, leg(e), mek(e), nay, reyse, renne, same, SchereThursday, seme, skylful, sklepke, take, bey (pron.), bowx, vnsemly, vnbrifty, weylvingge and wrong(e),
the majority are pre-Conquest, and all (with the exception of agreybe, the distribution of which is markedly, though not exclusively, South Eastern) are such as had by now been widely integrated into the language.

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

1. For the purposes of this investigation I have assigned the text to the last decade of the fourteenth century, as being the most probable period during which this version was written down (see p. 5 above), and have recorded all the words in it which are first cited by NED, and by those sections of MED currently available, from in or after that period.
acresvè (1398)
adour (1602)
adulacioun (a.1425)
ascherche (a.1425)
associe (c.1400)
asteystt (a.1425)
beneficience (see l.444 n.)
benefysed (1395)
capacite (a.1425)
cessyngge (n. a.1398; v. a.1330)
charnel (1440)
childly (adv. a.1425; a. a.1150)
competent (a.1398)
conflit (a.1425)
confortacioun (a.1425)
consideracioun (c.1390)
cotidian (a.1393)
coueytously (a.1398)
curslynges (c.1390; see l.1329 n.)
custummablely (1395)
dedyed (c.1450)
deformed (1402)
delacioun (14...; see l.1086 n.)
delauev (c.1390)
desolacions (c.1400)
destitut (a.1420)
deveyed (c.1400)
distract(e) (a.1398)
drunkeschipe (a.1393)
duelyche (a.1393)
ent(i)erly (c.1390)
exercisa (c.1390)
ferently (a.1398)
gaynesse (c.1400)
hoore-howes (c.1475)¹
irbi (a.1398; see l.1164 n.)
lifuoode (1440; see l.531 n.)
monasteries (1432-50)
pasauntly (1440)
ray (1399)
raveynous (1412-20)
reste (n.1/1420)
tenty (c.1555; tentyf 1386)
terrible (1430)
tresourhows (1475)
tresmeasurably (1420)
tresstabilite (a.1470)
uenenous (1425)
water-veynes (1611; see l.1051 n.)
weddyng-coote (1857)
weddyng-zarnement (1526)

¹ NED cites hoore-howes in this text as the first occurrence of this word in English (see l. 119 n.).
The following **hapax legomena** occur (for which further reference should be made to the Commentary):

- **asadded**
- **bonyd**
- **enclinaunce**
- **forsmoteryd**
- **hensward**
- **longstre1(z)t, -streyt**
- **paltyk**
- **resteyne**

**Summary**

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

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

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

1. Loc. cit., p.305.
4. i.e. the South Shropshire/South Staffordshire border area.
Other West Midland characteristics include unvoicing of final -d in ant ($78$ iii), and, possibly, the isolated form heb (x 1; $10$ iii), which may show West Midland $e < OM \xi$ (OE $\x$) (although in view of the lack of other corroborating forms in this text, and of the fact that this phenomenon is generally said to have disappeared by the end of the fourteenth century, the balance of probability is that heb is simply a weakly stressed form). Further to be noted in this connection is the orthographic treatment of secondarily stressed /-ur/: frequent -ur-graphies occur (e.g. aftur, afterward, fadur, fadurles, modur, modurles etc.), which is a West Midland scribal characteristic. An important exception to the above pattern is the lack of any evidence of West Midland $e$ as the product of i-mutation of OE $\x$ before i-groups. Finally, in the accidence, the 3sg. fem. pron. here is predominantly Western ($107$).

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

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

² See p. 9 above.

³ See p. 4 n. 2 above.
However, beneath this top "layer" several other conflicting strata can be discerned; the extent to which this text is dialectally impure can be seen simply by reference to the confused pattern of forms of the past participle of verbs (§ 104), and to the heterogeneous picture presented by the reflexes of OE $\nu$ (§§ 35-9). Yet from the foregoing analysis it is possible to isolate the following strata:

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

i) Sporadic examples of the -en plural of nouns (§ 96).

ii) Fairly frequent examples of the -en verbal infinitive ending (§ 98).

iii) The predominance of -ep as the pr. ind. 1 and 3 ending of verbs (§ 100).

iv) Sporadic examples of the -wende pr. p. ending of verbs (§ 101).

v) Fairly frequent verbal past participles of the form $\nu$ + verb root + e (§ 104).

vi) Sporadic evidence of the preservation of the -i-suffix of OE Weak Class II verbs (§ 105).

vii) The 3sg. nom. fem. pron. heo (§ 107 i a).

viii) The 3pl. pron. (oblique cases) hem and poss. a. ha(e)re (§ 108 ii a & iii).

b) Some phonological features are specifically Southern (i.e. South-Eastern or South-Western, not Midland or Northern); in view of the evidence of §§c. and d. it seems more than likely that they should be attributed to the Easterly rather than the Westerly area:
i) The failure of back-mutation of OE ğ before dentals
(§ 45 i): (h)ennys, melk(e), seluer, sebbe (cf.
Avenbite melk, seluer, sebbe).

ii) Smoothing of OE ea before [X], [ɛ] + consonant (§ 59)
(cf. Avenbite ulexe, wexe etc.).

iii) Voicing of initial ũ (§ 75).

c) A number of features are more specifically South-Eastern:

i) Evidence of OKe, for OE ð at an earlier stage (§§35 iv,
37 iii, 38 iv ð and õ, and 39 i, iv and v).

ii) The development of a front glide before the reflex of
OE ea (§ 42 iii).

iii) Possible evidence of OK io (§ 47 iii (see n.) and vi
(fil, vylle)).

iv) ë as the reflex of the Ģ-mutation of OE ea + [X]
+ consonant (§ 60). 1

v) South-Eastern ëaw > ëu (§ 70 ii).

vi) Voicing of medial /nk/ (§ 89).

vii) Metathesis of /id/ (§ 94 ii).

viii) The 3sg. nom. fem. pron. hw (§ 107 i β).

ix) The distribution of agreybeb and (al)what (Vocabulary,
p.78).

d) One isolated form apparently indicates specifically South-Western
provenance:

The Ģ-mutation of ëu to WS. ëe (later ġ): dire (§ 47 vi).
This form, which occurs only twice, is the only one which, at
least orthographically, seems unequivocally South-Western, as
against some (§ b.) which could be South-Western or South-Eastern,
and many (§ c.) which are specifically South-Eastern; I am
therefore inclined: to doubt its validity.

1. This development is also Essex-London, but in view of the other South-
Eastern forms it is probably to be ascribed to the latter area here.
e) Some features of the phonology and accidence are specifically East Midland or Northern.

i) Raising of ME ë to Ɨ ($19 iv$).

ii) Unrounding of OE ë ($§§ 35 i, 37 i, 38 iii and iv, 39 ii$).

iii) Unrounding of OE eo ($§§ 44 i and 47 i, ii$ and (possibly) iii).

iv) Possible specific development of eME wyr- to wir- ($§ 44 iii$ (wirschipe)).

v) Fairly frequent verbal past participles with the -en-ending and lacking the ë-prefix ($§ 104$).

vi) The 3sg. nom. fem. pron. sohe(e), she ($§ 107 i v$).

vii) The weakly stressed 3pl. nom. pron. be ($§ 108 i$).

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

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

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

i) Frequent œ for OE a + nasal in lengthening combination ($§ 6 ii b$ and iii).

ii) The overwhelming predominance of (ø)ø for OE ë ($§ 9 i$ and ii).

iii) The development of OE æ + not to evnt ($§ 72$).

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1. The rather more frequent e-forms ($§ 6 ii α$), although originating in the North, had a widespread Southerly distribution by this time.
iv) Assibilation of OE medial ọ, ọọ (§ 83 i).

v) Assibilation of OE final ọ (§ 84 i and probably ii).

vi) The complete absence of the -(e)s pr. ind. 3sg. verbal ending; (§ 99).

vii) Possible voicing of the pr. ind. 3sg. and 3pl. verbal endings /-eθ/ to /-eθ:/ (§ 99).

h) In contradistinction, several Northern or Northerly features appear. The majority of these are either somewhat dubious in validity or very small in comparative quantity of forms, or both, but taken together their significance cannot be overlooked:

i) The al-graphy for OE a in open syllable (§ 3 iii).

ii) Frequent a for OE a before la (§ 8 i).

iii) Isolated a for OE a (§ 9 iii (gawe, wham)).

iv) Possible Northern a-graphy for /u:/ (§ 34 v).

v) Isolated oy for lengthened OE a (§ 38 iv a) (although this depends on an emendation).

vi) Possible Northern i-graphy for retained ME a (§ 44 iii).


viii) The form albouxt, "although" (§ 74 ii) (see 1.572 n.).

ix) The form deed, "death" (§ 77 iv).

x) Possible (but unlikely) non-assibilation of OE final ọ (§ 84 ii).

xi) Possible non-assibilation of OE ọg (§ 87 (but see discussion)).

xii) Possible (but unlikely) change of initial /w/ to /v/ (§ 90 i).
The above data allow one to form the following hypothesis: before this text was written down in the form in which we now have it, with its overlaying of West Midland characteristics, it existed in versions, the language of which had marked South-Eastern (§§b., c. and g.), East Midland (§§e., f. and g.) and (probably) Northern (§ h.) features. However, on the order in which these various strata came to be added, and thus on the area in which the translation was originally made, it is impossible to speculate with any profit.¹

VI. Editorial Procedure

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

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

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

². See p.8 above.
would be entirely unambiguous, can frequently be open to more than one interpretation, and may even be completely otiose. This is particularly the case with the loop (†) which conventionally indicates final -es, but which here often appears in positions where -es is grammatically improbable or impossible; in such cases I have expanded without comment to -e, which is probably what the scribe intended to convey.

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

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

In this edition the abbreviation for nasals is indicated by a superscript dash (') and other final suspensions by an apostrophe ('). The contractions p\textsuperscript{t} and w\textsuperscript{t} and the ampersand are expanded silently. The case of p\textsuperscript{t} is quite straightforward, as p\textsuperscript{at} is the only possible

1. Horstmann expands this mark of abbreviation to -vs, but as -es is rather the commoner in unabbreviated forms here I have preferred to adopt the latter.


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

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

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

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

The only diacritic that has been added to MS. forms is the acute accent, used to mark final -e derived from OF é (e.g. chastité, 1.14).

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

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

¹ See NED, s.v. IHS.
² A special problem is the treatment of the (as it appears in this text) y-prefix of verbs. There is undoubtedly a strong case for saying that the adverb al should in all cases be treated as a separate word. However, the following points must be considered: in five out of the seven cases in which this question arises in this text, the scribe has
unarguably written alto-, not al to-; moreover, in five out of the seven cases there is a more or less marked word-division between alto- and the following verb (the line-division obscures the scribe's intentions in the other two cases). Now, bearing the latter point in mind, a case might be made out for hyphenating such forms between alto- and the following verb, for it is clear that the frequent use in ME of the adverb al with verbs containing the prefix to- (= "asunder") led in time to alto- being regarded as a single indivisible verbal prefix in its own right, so much so, indeed, that it later came to be used before a whole range of verbs with the generalized sense "wholly, utterly" (see NEB, s.v. all C 14 and 15). However, the fact that the to- prefix is used independently in this text, without preceding al, suggests that the latter tendency had not yet run its full course. I incline, nevertheless, to the view that the scribe, in these cases, had a strong feeling that al was no longer a necessarily independent word, and I have therefore adopted the following procedure: the to- prefix is always joined to its following verb; in the five cases where the scribe has clearly written alto-, this has been joined to its following verb to form a single word, and, for the sake of consistency, one of the two separated forms (al to-, 1.1227) has been normalized (giving altorend); the single exception to this rule is al toollen (1.994) - since al here also qualifies fersmoteryd later in the line, I have not felt justified in treating al toollen as a single word.
Note on the Latin text

The edition of Aelred's Latin which accompanies this translation is that of C.H. Talbot, Aelredi Rievallensis Opera Omnia, Corpus Christianorum, Continuatio Mediaevalis, Vol.1, Turnholti (1971), pp.637-82. For ease of reference, Talbot's line-numbering is reproduced exactly. No manuscript variant readings have been included, but where appropriate these may be found in the Commentary.
Sed iam nunc audiat et intelligat uerba mea quaecumque abrenuntians mundo uitan hano solitariam elegerit absoendi desiderans non uideri, et quasi mortua saeculo in spelunca Christo consepeliri.

Primum cur solitudinem hominum debeat praeferre consortio, diligententer attende. *Virgo*, inquit Apostolus, *cogitat quae sunt Dei, quomodo placet Deo, ut sit sancta corpore et spiritu.* Voluntarium hoc sacrificium est, oblatio spontanea, ad quam non lex impellit, non necessitas cogit, non urget praestement. Unde Dominus in Evangelio: *Qui potest capere capiat.* Quid potest? Ille certe qui Dominus hano inspirauerit voluntatem, et praestiterit facultatem.
Informacio Alredi, abbatis monasterii de Rieualle, 
ad sororem suam inclusam, translata de latino in anglicum per 
Thomam N.

\[\text{Capitulum primum.}\]

Nou let heore here and vnderstonde ententyflyche myne wordes, what euere heo be \(\text{dat hap}\) fursake \(\text{cis wordle and ychose}\) solytarye lyf, desyryngge to ben yhud and not yseye, and wylyngge, as a deed body to \(\text{cis wordle, wy}\) Crist to be buryed in a caue.

And in \(\text{he bygynnyng, why }\) tu schalt preferre solitarye lyf beform lyvyng in felaschepe of men, bysilyche tak hede.

\(\text{he apostel sei}\): Virgo prudens cogitat que domini sunt, etc. - "A wys mayden stude\(\text{h}\) and \(\text{penke}\) on \(\text{bynges }\) dat be\(\text{h}\) to Godward, hou \(\text{dat heo may plese God, }\) dat heo be holi in body and in soule."

\(\text{ys vertu, }\) dat is to seye of maydenhood or chastite, hit is a wylful sacrifyse and an offryngge to God vre and liberal, to \(\text{he}\) whyche no lawe dryf\(\text{h}\), no nyede constreynefi, non heste bynt: and \(\text{perfore Crist sei}\) in \(\text{he}\) gospel: Qui potest capere, capiat - "Who \(\text{dat may take }\)ys vertu", He sei\(\text{h}\), "let hym take." Lord, who may? Certayn, he alone to whom \(\text{God}\) \(\text{h}\) inspired schuch a wil and ylyue power to performe.
Primum igitur, o uirgo, bonum propositum tuum ipsi qui inspirauit cum summa cordis devotione commendā, intentissimā oratione deposcens, ut quod tibi impossibile est per naturam, facile sentiatur per gratiam.

Cogita semper quam pretiosum thesaurum in quam fragilis portes uasculo, et quam mercedem, quam gloriam, quam corōnam, uirginitas servata ministret; quam insuper poenam, quam confusionem, quam damnationem importet amissa, indesinenter animo revolue.


Ipse te iam elegit in sponsam, sed non coronabit nisi proba-
Therefore you, maybe, to form all young wyf all devotion of your heart come and your good purpose to Him that has inspired it to be, with most tenty prayer beseeching that that which is impossible to be be kynde, be made light to your grace.

Be thank you how precious a treasure in how freely a vessel you burst about, and what mede, what blysse, what coroune chastity, dulyke ikept, minister; and also vurermore, what peyne, what confusioun, what dampeacioun hit brenk if hit be lost.

And what may be more precious than this treasure, with that which heaven is about, angels be delyted, of that which Crist is coueytous, and by that which God is idrawe to love - and also forto yeue: what yfte? I dar seye baldeliche: Hymself, and all that euere is His.

Wherfore that swetnesse of your maydenhood, al vp to heaven Smytyngge is swete sauour, mak that vre verrey kyng hab coueytise of your fayrnesse: and that is your owne Lord, almyti God.

Behold now whuche a spouse you hast ychose, whyche a vrend you hast ygete. Iwys, He is fair in schap before all that euere were born, fayrere than the sunne, and passyngge without measure al fayrnesse of the sterres. His bre is sweterre than eny hony, and His heritage is above hony and al swetnesse. Longitudo dierum in dextera eius, et in sinistra eius diviicie et gloria - Lenge of euerelastyngge dayes in His ryzt hand, and in His left hand all rychesse and blisse. He hab ichose be to His wyf, but He nel not coroune be er you be asaid.

L. 24. pe7 MS omits L. 45. coroune7 MS coroune
et dicit Scriptura: *Qui non est tentatus, non est probatus.*

Virginitas aurum est, cella fornas, conflator diabolus, ignis tentatio. Caro virginis, uas luteum est, in quo aurum reconditur, ut probetur. Quod si igne uehementiori crepuerit, aurum effundititur, nec uas ulterius a quolibet artifici reparatur.

15. Nesc virgo iugiter cogitans pretiosissimum virginitatis thesaurum, qui tam utiliter possidetur, tam irrecuperabiliter amittitur, summa diligentia, summo cum timore custodiat.

Cogit et sine intermissione ad cuius ornatur thalamum, ad sequi habet quocumque ierit. Contempletur beatissimam Mariam cum virginitatis tympano choros virginum praecedentem et praecinentem dulce illud canticum, quod nemo potest canere nisi utriusque sexus virgines, de quibus scriptum est:

*Hi sunt qui cum mulieribus non sunt coquinati, virgines enim sunt.* Nec sic hoc dictum aestimes, quasi non uir sine muliere, aut mulier sine uiro possit foedari, cum detestandum illud scelus quo uir in uirum, uel femina furit in feminam, omnibus
\textbf{Capitulum secundum}

\textit{Pyse bepenkyngge, an holy womman loke hy kepe wit al diligence and drede \textit{silke precious tresour of maydenhood, which so profitable is ihad, and ilost witoute recouerer.}}

\textit{Be\penke heo heore continually to whos chaumbre heo is imaad gay, to whos cleppyngge heo is agreyped; pote heo toform heore e\zen \textit{be Lomb, pat heo scholde folwen whydur euere He walke - \textit{pat is Crist.}}}

\textit{Loke \textit{pat sche behoolde blessed Marie wit \textit{be tympane of chastete, ledyng as hit were \textit{be daunce of holy virgynys, and syngyngge \textit{pat swete song \textit{pat noon may synge bote clene maydenes, as wel men as wymmen: off whom hit is iwryte: Hii sunt qui cum mulieribus non sunt coinquinati, et secuntur agrum quocumque ierit - \textit{wise hit be\$ \textit{pat be\$ not defoyled wit wymmen; \textit{pyse be\$ clene maydenes.}}}}}}

\textit{Bote I say not \textit{bis \textit{pat\$u schuldest wene \textit{pat a man may not be defoyled witowte a wymman, ne a wymman witoute a man; vor in o\$er wyse, moor cursed and abhominable, which schal not be sayd now ne ynymmed, bope in man and womman ofte chastete is lost.}
flagitiis damnabilis iudicetur. Sed et absque alienae carnis
consortio virginitas plerumque corruptur, castitas violatur,
si vehementior aestus carmen concutiens, voluntatem sibi
subdidet, et rapuerit membra.

Cogitet semper virgo omnia sua membra sanctificata Deo,
incorporata Christo, Spiritui sancto dedicata. Indignum iudi-
cet quod Christi est tradere Satanae, et virginea eius membra
erubescaet usel simplici motu luminari. Ita proinde in virginita-
tis suae custodiam totum animum tendat, cogitationes ex-
pendat, ut uirtutis huius perfectionem esuriens, famem deli-
cias putet, diuitas paupertatem. In cibo, in potu, in somno,
in sermone, semper timeat dispendium castitatis, ne si plus
debito carni reddiderit, uires praebet adversario, et occultum
nutrit hostem.

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

Si ei sermo fuerit cum aliquo, semper metuat aliquid audire,
quod usel modicum serenitatem castitatis obnubilet; deseren-
dam se a gratia non dubitet, si usel unum verbum contra
honestatem proferat.
And ofte witowte flehslich doingge maydenhood is corupt, and chasteté is defoyled, whan hit so is pat grete brennyngge temptacioun drawe to hym fuul wyl, ant rauessch membres to vuel asent.

Wherfore hit behoue pat an holy mayde bepenke heore pat alle heore membres be halwed to God, incorporat to Crist and dedyd to he holy gost. And ywys, hit is vnsemly pat pat is Cristes, to taken hit to e deuel; wherfore heo schulde haue grete schame to graunte forto defoyle heore maydenlych body in eny maner wyse.

So perfore let heore strechhe al heore herte to saue clennesse and chasteté, and peraboute spende al here pouzt, pat sche, as it were beyngge anhungerd aftur e perfeccioun of his vertu, take hunger as grete delys, and pouerté as most rychesse.

In mete and drynk, in spekyngge, eueremoor sche moot drede apeyrryngge of here chasteté, ansunter pat yvf sche yue moor pan is due to heore flehs, sche yue strenghe to heore aduersarie, and nursche here enemy pryuely in here bosum.

Syttyngge at e mete, loke sche turne aboute in here herte e clennesse of here chasteté, and inwardliche sizzynge to e perfeccioun of pat vertu, let here saade here mete, and opurwhile haue scorn of here drynke; ant pat pat neode dryf forto take, loke sche take hit now wit sorwe, now wit schame, and opewyle wit bitter terys.

In caas sche schulle speke wit eny man, pat sche be alwey in drede to here eny-thynge or to speke pat myyte make derke pe brytnesse of here clennesse. For sche may drede pat here may be benomen special grace, zif sche put forp a word pat be agens clennesse and honesteté.
16. Prostrata lectulo pudicitiam tuam commenda Dec, et
sic signo crucis armata, revolue animo quomodo die illo
uixisti, si uerbo, si opere, si affectu, Domini tui oculos offen-
disti, si leuior, si otiosior, si neglignetior debito fuisti, si pluscu-
lo cibo crudior, si potu dissolutior, metas necessitatis exoes-
sisti. Si subreptum tibi aliquid horum deprehenderis, suspira,
pectus tunde et hoc sacrificio uespertino, tuo reconciliatam
sponso, somnus excipiat.

Si uigilanti subito, aut ex quiete soporis aut arte tentatoris
calor corporis fuerit excitatus, et in somnium callidus hostis
imuerit, diversisque cogitationibus quietem pudicitiae in-
festauerit, proposuerit delicias, vitae durioris horrorem in-
cussert, usiant tibi in mentem beatae uirgines, quae in tenera
aestate tam orebro reportarunt de impiissimo hoste trium-
phum. Cogita Agnetem beatissimam, a qua aurum, argentum
uestes pretiosissimae, lapides pretiosi, et tota saecularis gloriae
pompa, quasi quaedam stercora sunt reputata. Vocata ad
tribunal non abfuit. Xlandiebatur iudex, contempsit. Minaba-
tur, irrisit, magis metuens ne parceret, quam ne puniret.
Felix quae lupanar uertit in oratorium quod cum uirgine
ingrediens angelus lucem infudit tenebris, et insectatorem
pudicitiae morte multauerit. Si igitur et tu oraueris et contra
libidinis incentorem lacrymarum tuarum arma leuaueris,
Capitulum tertium

Whan þu lyst doun in þy bed, commende and bytak þy clennesse to þy God, and þamne, y-armed wit þe signe of þe cros, be þenk þe hertyliche how þu hast ileued þat day.

And þif in word or dede or þouȝt þu hast offended þe siȝte of þy God, cry mercy, siȝte and smyt þy brest.

Þif þu hast be moor idel, mor negligent þan þu schuldest be, þif also in mete or drynke þu hast ipassed þe boundes of due neode: þif þu art gulty in eny of þis, þu most preye mercy of þy God; and soo wit þis euem-sacrifice let slep fynde þe reconciled to þy spouse. And in caas þat whan þu wakest sodeynliche, wheþur it be of to muche slep, or elles of queyntyse of þe temptour, þe hete of þy flehs be styred, and þyn cruel enemy wolde drawe þe into nyce fantacye, to asayle þe reste of þy chastete and clennesse; þif he styre þe to delites, and wolde make þe agast of hardere lyf: anon let come into þy þouȝt þe blessed vyrgines þat sumtyme where.

Þenk how þilke blessed Agnete gold and seluer, precious closes and vertuous stones, and al þe pompe off wordliche blisse despysede as styngynge dunge.

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

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

And þerfore, and þu wyl preye and lefte vp þe armes of bitere
non certe angelus tuo casto desinit cubiculo, qui prostibulo non defuit. Merito beatam Agnem ignis iste materialis nequit adurere, cui carnis flamma tepuerat, quam ignis succenderat caritatis.

Quotiescumque tibi urhementior incubuerit aestus, quoties nequam spiritus illicta quasque suggesserit, illum qui scrutatur corda et renes scito esse prescentem, et sub eius esse oculis quidquid agis uel cogitas. Habe proinde reverentiam angelo quem tibi assistere non dubites, et tentatori responde:

Angelum Dei habeo amatorum, qui nimio seio custodit corpus meum.

Adiuvet conatum tuum in tali necessitate districtior abstinentia, quia ubi multa carnis afflicto, aut nulla aut parua potest esse daelectatio.

Nemo se palpet, nemo blandiatur sibi, nemo se fallat:

nunquam ab adolescentibus, sine magna cordis contritione et carnis afflictione castitas conquiritur uel servatur, quae ple-rumque in aegris uel senibus periclitatur.

Nam licet continentia donum Dei sit, et nemo possit esse continens nisi Deus det, nec ullis nostris meritis donum hoc, sed eius gratuitas sit gratiae ascribendum, illos tamen tanto dono indignos iudicat, qui aliquid laboris pro eo subire detractant, uolentes inter delicias casti esse, inter epulas continentes, inter puellas conversari et non tentari, in commissationibus et ebrietatis foedis distendi humoribus et non inqui-
terys ayzens be temptour of lecherie, witowte doute holy angeles
nole nouȝt be fer fro by chaste bed, which hat entrede wit Agnede
into an hoore-hows. And forsoke, it was ful skylful hat material
fuir myȝte not brenne his holy mayde, in wham be leem of lecherie
was iquesynt, and be fuir of charité hadde iset afuyre.

As ofte as eny brennyngge temptacioun come vpon be, as ofte
as be wyckede spyryt put to be vnlifful lustes, wite it wel hat He is
present hat aschercbe entrayles of hym herte, and what so enere bu do or 130
penke, hit is open biforn His eyen.

Haue also reverence of be gods angel, whic bu schalt not doute
hat is iput to be, and to by temptour answere in his wyse: "I haue to
my louyere be angel of God, hat wit gret ieloust kept my body."
And zif such temptacioun dure, let helpe by partye streytere abstinance;
for per hat is muche abstinance idoo to be flehs, noon or lyte may be
flehsliche delectacioun.

_Capitulum quartum_

Noman glose hymselfe, no man ne womman chape hymself ne bygyle
hymself; for trewely, witowte gret contricioun of herte and penaunce
bodily ne may not chastete be gete ne kept, and namely in jungge,
which hat ofte in syke and colde is greuously iperisched.

For alþouȝ castete be a special zift of God, and nobody may
be continent of his owne merytis, bote onlyche of be liberal zyft
of be grace of God, naþeles almyty God halt hem vnworpy his zifte
hat nulle not bysyllyche trauayle to come perto, willynge and
wenyngge forto be chast among delices, continent among delauey festes,
to dwellen among nyce wommen and nouȝt be tempted, in glotonye and
drunkeschipe be ful of stykynde humours and nouȝt be defoyled, to
nari, ligare in sinu suo flammas et non exuri. Difficile hoc, utrum autem impossibile, tu uideris.

18. Noui ego monachum, qui cum in initio suae conversio-
nis, tum naturalibus incentiuis, tum violentia uitiola con-
suetudinis, tum suggestions calldi tentatoris, pudicitiam su-
am periclitari timeret, erexit se contra se, et aduersus carnem suam immanissimum concipiens odium, nihil magis quam quod eam afflictaret expetebat. Itaque inedia macerabat cor-
pus, et quae ei de iure debebantur subtrahens, etiam motus eius simplices comprimebat. Sed cum iterum nimia debilitas sibi plus indulgere compelleret, ecce caro rursus caput erigens, acquisitam, ut putabatur, infestabat quietem. Plerumque usque se frigidis aquis inicier, tremens aliquandi psallebat et orabat. Saepe etiam illicitos sentiens motus, urticis fricabat
bere leyd of fair in here bosum and nouȝt be brend. Suster,
þis is ryth hard; wher syt it be impossible or noon, avise þe!

Capitulum quintum.

Narracio valde deuota contra te[m]ptacionem

I knew sumtyme a monke, whic in þe bygynnyngge of his conuersioun, what þorouȝ steryngge of naturel complexioun, what for violence of
vicious us and custum, what also þorouȝ suggestioun of þe wyckede
temptour, he, dreadyngge his clennesse be persced and spild, areysede
hymself aȝens hymself, and, conceyynge a wondur gret hate aȝens
his owne flehs, he coueytede noþyng more þan þat þat myȝte do his
body turment and disese.

And þerfore wit mysese he made his body lene, in so muche þat
forto refreyne vnlyfful mociouns of / flehs, swyche þynges as were
ryȝtful and lyfful to þe body, oþerwyle he witdrow hem.

But afterward, whan gret feblenesse compellede hym to take more hede
of his body, anoon þe flehs gan waxe proud, and gan to fiȝte aȝens
þe reste þat he hadde had a whyle in clannesse.

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

L.152 Capitulum quintum 7 MS omits L.153. temptacionem 7 MS teptacionem
L.158 conceyynge 7 MS coueytyngge; cf. L concipiens
corpus, et nudae carni apponens incendium incendio super-
abat.

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

Non abibo, non quiesco, nec te dimittam nisi benedixeris mihi.
Praestatur ad horam refrigerium, sed negatur securitas.

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

19. Vnde non parum pudet quorumdam impudentiae, qui
cum in sordibus senuerint, nec sic suspecatarum personarum
uolunt carere consortio. Cum quibus quod dictu nefas est
eodem lectulo cubantes, inter amplexus et oscula de sua
pe brennyngge off flehslich mocioun to vnclennesse.

But whan al his no suffiscede not, and neuere pe lattre pe spirit of lecherie asaylede hym - certes, po cowde he noon opur refut, bote ful doun longstreigt byfore pe feet of Ihesu Crist, preyingge, wepyngge, syzygnyngge, coniuryngge, besechyngge bat He wolde hele hym, or elles alen hym.

Pitously and ofte he cryde, as pe booc seyd: Non te dimittam nisi benedixeris michi - "I nel neuere go hennys, I nel neuere haue reste, I nel neuere lete pe er pu haue izeue me py b[1]essyngge."

And panne owerwyle as for a tyme he hadde lysse; bote soerte was deveyed hym.

A, swete God, what sorwe suffrede pylke wrecche, what turment hadde he, alwhat her was igaunted hym so gret delytyngge in chaestete pat alle pe lustes pat mowe be pouzt or spoken ne scholde not haue moved hym.

Bote zit whanne pys wrecche hadde so gret temptacioun, he was bope syk and hoold; and napeles he was vnseyker.

Capitulum sextum

Perfore hit is gret schame of manye mannes woodschype, whyce pat whenne pey haue lyued al here lyf in sty[n]kynde fulpe, zit in here oolde age pey nullep not withraine hem fro pe companye of suspekt persones, bote seyn pat pey ben siker ynow of hemself, for pat pey velep

L.179 bessyngge | MS bessyngge | L.189 whyce | MS whyte; cf. L qui
L. 190 stykynde | MS stykynde; cf. L sordibus
castitate se dicunt esse securos, quod frigescente corpore ad
scelus perficiendum tepescentia membra deficiant. Infelices

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isti et prae oonotis mortalibus miseri, quibus cum desit sceleris
perpetrandi facultas, adhunc manet in ipsa foeditate voluntas,
ne quiescit turpe desiderium, quamuis si frididitas negat
effectum. Videat tamen utrum uerum dicat an mentiatur
iniquitas sibi, et dum nititur uelare unum, duplex in se

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prodat flagitium, cum et fere decrepitos nocturnum aliquando
phantasma deludat, et emortuam senectutum intestinum hoc
malum saepius inquietet.

20. Te, soror, nunquam uolo esse securam, sed timere
semper, tuamque fragilitatem habere suspicam, et instar
pauidae columbariae frequentare riuos aquarum, et quasi in
speculo accipitrise cernere superuolantis effigiem, et cauerre.
Riu aquarum sententiae sunt Scripturarum, qui de limpidis-
simo sapientiae fonte profluentes, diabolicarum suggestionum
produunt imaginem, et sensum quo caueantur eluidant. Nihil

610

enim magis cogitationes excludit inutiles, uel compescit
lascivas quam meditatio uerbi Dei, cui sic animum suum uirgo
debet assuecere, ut aliud uolens, non possit aliud meditari.
Cogitanti de Scripturis sommus obrepat, euigilanti primum
aliq uid de Scripturis occurrat, dormientis somnia baeraens
here body sumdel akeled; ant perfore peye spare not to taken hem nyȝt and day to occasiones of sunne.

Bote among alle resonable creatures pise beþ foles and acursed wrecches, in þe whych, alþouȝ þat myȝt lacke, þit wyl and lust dureþ in hem of stench of synne: and so fowl desir ne resteþ not in hem, þey feblesenesse of age denye power of dede, as þey seyn. Bote auyse hem, what so þey euere be, wherþer þey seye soþþ, or elles here falsnesse lye openly in here face.

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

And perfore, suster, I nel neuere be no wey þat þu be to siker of þyself, bote euere be in drede, and hold þy freelte suspekt, and as a dredful douve haunte ruyeres of cler water, wher þu miȝt isee þe ymage of þe raueynous hauke þat flikt abouþ þe, and be war. þyse ruyeres beþ holy scriptures, þat welleþ out fro þe welle of wysdom, þat is Crist, þe whych wyl schewe þe þe schadue of þe deuyles suggestiouns, and wyþ and conseyl to eschewen hem.

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

Let slep fynden here þenkynde on holi scripture; whan sche awakeþ of here slep, let remne to here mende sum clause of holy techyngge; and whil þe slep is on here, let cleue to here ribbes sum sentence of holy
memoriae aliqua de Scripturis sententia condict.

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

Haec excusatio nostra in peccatis nostris. Quam pauci quam pauci sunt hodie, quos talis fervor igniuit. Omnes sapientes sumus, omnes prouidi, omnes discreti. Procul odorumus bellum, et sic morbum corporis antequam sentiatur fermidamus, ut languorem animae quem praesentem sentimus, territi negligamus, quasi tolerabilius sit flamam libidinis quam ventris tolerare rugitum, aut non modo melius sit continuo languore carnis uitare lasciandum, quam sanum et incolumen in eius redigi servitutem. Quid enim interest utrum abstinentia an languore caro superbiens comprimatur, castitas conservetur? Sed remissio, inquit, cauenda est, ne forte occasione infirmitatis, incurramus illecebras voluptatis. Certe si languet, si aegrotat, si tormentur visera, si arescit sto-
wrytyngges, ðat mowe moor surliche kepe here menbrys, and also boþe body and soule in here slep.

Capitulum VII

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

Bote certes, þis isoure synful excusacioun; for Lord, how fewe þer þere now-aday þat habbeþ bo gret feruour of holynesse. We haldeþ vs alle wyse, alle discreet, alle auyse; we smelleþ aver a faynt batayle, and certes, we dredeþ so muche syknesse of body þat we dredeþ tocomyngge, þat siknesse of soule þat we feleþ present we take noon hede of; as þey it were more bettere to suffre brenmyngge of lecherie þan a litul gruchynge of stomac; as þeyþ it nere not bettere be syknesse of þe body eschewe vnclene wildenesse of þe flehs, þan be hool in body, and overcome, as a þral, of flehsliche lustes.

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

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

I answere þat certeynly, zif þe flesh be mornyngge, syk and feble, zif þe stomac be vnsauery and drye, alle þe delites þat þu myȝt
machus, quaelibet deliciae oneri magis erunt quam delectationi.

Capitulum VIII
Narracio bona

I saw ones a man which \( \hat{p} \)at by euel roted custum ibounden and ouercomen in his jou\( \hat{p} \)e, myte not conteyne and be chaast: na\( \hat{p} \)eles at \( \hat{p} \)e laste he took hede of his owne perilous stat, and wax al rebuked and aschamed of hymself, in so muche \( \hat{p} \)at in \( \hat{p} \)enkyngge of his foule synful lyf, his herte gan brene wytyynge hym as eny fuyr. And afturward, beyngge nylyche wro\( \hat{p} \) wit hymself, he ful on to smyte most greuous batayl agens his owne body; so greuous \( \hat{p} \)at \( \hat{p} \)e \( \hat{p} \)ynge \( \hat{p} \)at semede necessarie to \( \hat{p} \)e body, he withrow hem.

\( \hat{p} \)er \( \hat{p} \)at he hadde be toforhand ly\( \hat{p} \)t and nyce, he wax sad; \( \hat{p} \)er he hadde ibe blaberynge and chaterynge, he took hym to silence.

Noman say hym after chape ne le\( \hat{p} \)e, noman saw hym pleye, noman herde eny ydel or nyce word of his mou\( \hat{p} \); of alle wordliche solaces and delites in sleep, in mete, in drynke, \( \hat{p} \)at \( \hat{p} \)y\( \hat{p} \)t seme swete to \( \hat{p} \)e flehs, he hadde skorn and dispyt. Of \( \hat{p} \)e \( \hat{p} \)ou\( \hat{p} \)tes of his herte, to refreyne hem, he was so busy and so curious \( \hat{p} \)at it wolde haue semed to manye \( \hat{p} \)at he hadde ipassed mesure.

Wyp so euy chiere, wip \( \hat{p} \)e e\( \hat{p} \)en icast adoun, he saat, he wente and stood, \( \hat{p} \)at tremlyngge and quakyngge hit semede \( \hat{p} \)at he stood toforn his dredful domesman at \( \hat{p} \)e day of dome.

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

L.248 iboundem
grauissimum stomachi incurrens incommmodum post diuturnum languorem, cum iam dormitionis eius instaret hora: Sine, inquit, ecce Issus unxit.

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

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

24. Hoc est certum ac securum uirtutum omnium fundamentum, extra quod quidquid aedificas ruinas patet. Initium omnis peccati superbia est quae angelum de caelo, hominem
For whilme a while he ful in a gret and greuous siknesse of his stomac, and after long siknesse, whan heoure cam of his laste slep, that he schulde be deed, wit gret spirit he sayde pese wordes: "Suffre a while, suffre; loo wher Ihesus come?" - Sine, inquid, ecce Ihesus venit.

Napeles, I say not pis to witseie good discrecioun, whic is moder and nursche of vertus, bote that we schulde resteyne or elles doon awey pe matyres of synne; bote is to seyn, glotonye, slep, to muche reste, to muche communyngge wit wommen or nyce men of here body; for wel ofte by a fals name of discrecioun we coloure to excuse owre foule lustes.

Hit is a noble and a verrey discrecioun to putte pe soule tofore pe body; and bote that bey bep bope in peril, and witoute greuaunce of bote on, bote oher may not be saued, hit is ful skilful bote for profit of pe soule, pe body be put byhynde.

"Byynge I sey to pe, suster, that pu schuldest take ententlyly heede how gret bysynesse pu most haue to kepe pe chast and clene; pe whic vertu of chasteté maydenly, alhouz it be ornament and flour of vertues, 3it witowte meknesse it went al faad.

Capitulum nonum

Pis vertu of meknesse is a sur fundement of alle maner vertues, whitoute which fundement, what so euere pu wylt gostly reyse vp, hit fallep doun.

Iniciun omnis peccati superbia: Bygynnysge of alle synne is proude, which cast owt: an angel out of heuene, and man out of paradys.
expulit de paradiso. Huius pessimae radicis cum multi sint
rami, omnes tamen in duas species dividuntur, in carnalem
silicet et spiritualem. Carnalis superbia est de carnalibus,
spiritualis de spiritualibus superbire.

Carnalis praeoterea in duas subdividitur species, iactantiam
silicet et uanitatem. Vanitatis est si ancilla Christi intus in
animo suo glorietur se nobilibus ortam natalibus, si se divitiis
paupertatem praetulisse pro Christo delectetur, si se pauperi-
oribus et ignobilioribus praeferre constet, si se contempsisse
diuitum nuptias quasi magnum aliquid admiretur. Est etiam
quaedam species uanitatis in affectata aliqua pulchritudine
etiam intra cellulam delectari, parietes uariis picturis uel
caelaturis ornare, oratorium pannorum et imaginum uarietate
decoreare. Hae omnia, quasi professioni tuae contraria causa.

Qua enim fronte de diuitiis uel natalibus gloriaris quae
illius uis sponsa uideri, qui pauper factus cum esset diues,
pauperem matrem, pauperem familiam, domum etiam pau-
perculam, et praesepii uilitatem elegit? Ita ne gloriarum
tibi est quod Dei Filium hominum filii praetulisti, quod foedi-
tatem carnis pro uirginatis decore spreuiisti, quod asternas
celi diuitias atque delicias materiis stercorum commutasti?
And of his cursede rote, alpouȝ er sprynge out manye venenous braunches, alle naïelles ben departed into two spices: into gostly, and bodyly. Bodyly pruyde is to be proud of bodyly ğynges; gostly pruyde is to be pruyd of gostly ȝythe.

And furermor, bodyly pruyde is departed in tweyen; þat is to sayn, into bost, and vanité. Vanité is as ofte as þe handmayden of Crist hâp a veyn-glorie in here herte þat sche is ycomen of gret blood and noble, and þerwit hâp a flehsly deltyngge þat sche hâp forsake richesse of þe wordle and nobleye and take here to poueré, or elles þat sche holde hereself woundurliche holy and to be commendep þat sche hâp forsake grete and ryche mariages off worþy mennes sones þat sche myȝte han be maried to - al þis is vanité.

Also hit is a spice of vanité þif þu coueyte to muche bodyly fairnesse, or þat þu delite þe to muche in gaynesse of þy celle, in diuere pënyntyngges or celures, or swyche oþere tryfles; alle þyse iapes þu most flen as contrarie to þy professioun.

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

And Lord, wheþer it seme a gret woundour to þe, in þe whiche þu schuldest haue a veyn-glorie, þat þu hast forsake to wedde a mommes sone for þe loue þat þu hast to be Cristes spouse? Is hit a gret woundour þat þu hast forsake styngyngge / lust of body for þe swete f.iv v. saouer of maydenhood? Semeþ hit a wundur þat þu hast ychaunged matere of stench and of corupcioun for euerlastyNGge delices and rychesse of heuene? 320 Schuldest þu haue a veyn-glorie, alþey þu haue idoo þus?
Si gloriariis, in Domino glorieris, serviens ei cum timore.

Sed illam te nolim quasi sub specie devotionis sequi gloriam in picturis uel sculpturis, in pannis auium uel bestiarum, aut diversorum florum imaginibus variatis. Sint bae illorum qui nihil intus in quo glorientur habentes, exterius sibi comparant in quo delectantur.

Holy scripture seyt: Si gloriaris, in domino glorieris - Suster,  
325  
jif þu be glad for þise þynge, loke þy ioye be in God, and serue  
Hym in parfit drede. And wyrpermor, I nel not be no wey þat, as it  
where vndur colour of deuocioun and holynesse, þu delite þe in veyne  
peyntynge, kytyngges and in grauyngges in þy celle, noþer in  
cloþys gaylyche yweue, ne steyned wit bryydes or bestes, or diuerse  
trees or floures, or oþer babounyre. Let hem haue swych aray þat,  
oon or litul ioye hauyngge witynne, sechyþ al here ioye witoute.  

Capitulum decimum  

Omnis gloria filie Regis abintus. As holy wryt seþ, alle  
þe ioie of a kynges douter schulde be witynne. Perfore, jif þu be  
þe kynges douter of heuene, for as muche as þu hast ywedded His sone  
Criste, loke þu hiere þe voys of þy Fader, which seþ to þe þat al þy  
ioye schulde be wytynne þe.  

Loke perfore þat al þy gladnesse come of clene wytnesse of a  
good conscience witynne. Let þer be fair peynture and grauyngge of  
diuerse vertues; let þer fressche colours of goode þewes wit curious  
knottes be knet togydere, þat þe fayrnesse of o vertu anoþer wel  
icoupled to hym mowe make þe mor brit in schynyngge. Let meknesse be  
ioyned to chasteté, and noþyng schal be bryytere; let also simplenesse  
be associed to good inward wysdom, and noþyng schal be clierere; let  
mercy be coupled wit rytwisesse, and noþyng is mor sweete; and to  
alle þyse þanne put good temprure and good discrecioun, and mor  
profitable peynture schalt þu noon fynde. In swich curiosité ocupye
oculos occupa, hanc in anima tua omni studio forma, cui si
fimbrias aureas addas, uestem polymitam in qua te Sponsus
cum summa delectatione conspiciat texuisti. Fimbria extrema
pars, quasi finis est uestimenti. Finis autem praecepti caritas
est, de corde puro et conscientia bona et fide non fiota.
26. In his glorieries, in his delecteris, intus non foris, in ueris
virtutibus, non in picturis et imaginibus.

Panni linei candidi tuum illud ornent altare, qui castitatem
suo candore commendent, et simplicitatem praemonstrent.
Cogita quo labore, quibus tunsionibus terrenum in quo creuit
linum colorem exuerit, et ad talem oandorem peruserit, ut ex
eo ornatur altare, Christi corpus ueleatur. Cum terreno colore
omnes nascimur, quoniam in iniquitatibus conceptus sum, et
in peccatis concepit me mater mea.

Primum igitur linum aquis immergitur, nos in aquis baptis-
The page contains a text in Middle English, discussing the virtues of a clean heart, and the importance of charity and humility.

120.  

"By an egen of by herte, swich vertuous diuerseté fourme in by soule wit al by wit, and berwit let enbroude by spiritual cloþynge.

"In fimbriis aureis etc. 3if by wylt, as be book seip, adden goldene hemmys, certes, penne by hast a garnement wel iweus adoun to bi foot, in whiche byn husbounde Crist wil haue gret lykyngge to fynde be icloþed in.

"An hemme, as by wost wel, is be laste ende of a cloþ; and be ende wherto draweþ al be perfeccioun of Godes lawe is charýté, as be apostel seip: Finis precepti est caritas.

"His charýté most by nyede haue, louynge God and byn euene-cristene of clene herte, wit good conscience, and wit fey not feyned ne fayllynge.

Capitulum XI

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

"Let faire lynnene towayles ligge vppon byn awter, 3if by hast eny; be whiche for here whitenesse and clennesse mowe signefie and scheewe to be be whitnesse of chasteté and simplenesse.

"Bepenk be wit ow muche traual and betyngge lynne or flex is brouȝt out of be irþene colour hat it grew in, er hit were so wyth as hit is whan it makeþ fair byn awter, and Cristes body is wrapped berin.

"Ferst flex is brouȝt forþ wit irþene colour; and so be [we] 365

L. 367 we ? MS omits; cf. L. nascimur
matis Christo consepelimur. Ibi deletur iniquitas, sed neodium
sanatur infirmitas. Aliquid candoris recepimus in peccatorum
remissione, sed neodium plene terreno colore exuimur pro
naturali, quae restat, corruptione.

Post aquas linum siccatur, quia nescesse est post aquas
baptismatis corpus ut per abstinentiam maceratum illicitis
humoribus vacuetur.

Deinde linum malleis tunditur, et caro nostra multis tenta-
tonibus fatigatur.

Post haece linum ferreis aculeis discerpitur, ut deponat
superflua, et nos disciplinae ungulis rasi, uix necessaria retine-

mus.

Adhibetur post haece lino suauiorum stimulorum leuior pur-
gatio, et nos uictis cum magno labore pessimis passionibus a
leuioribus et quotidianis peccatis simplici confessione et satis-
factione mundamur.

Iam tunc a nentibus linum in longum producitur, et nos in
antioria perseverantiae longanimitate extendimur.
Afterward, when flesh is take out of its irge, it is cast into water; and right so, when we be taken out of our own mother womb, we be cast into the water of baptism, and where we be ibyryed with Christ. And after all our sinne be put away, 3it synnesse of sinne endure. Where we take somewhat off whitenesse in the waschynge away of the viel of sinne, bote, certes, al parfytly clene and whith be we not imaad, for the enclinaunce that we have, as longe as we be in this wordle, to synne and to wrecchednesse.

Vurpermor, flesh after water it is dryed; and so we, after that we bechristned, it behove that our body by abstinence be made drye from stynkynde humores of vnclennesse.

And right as afterward flesh is ibete wit a betyl, to be the mor suple to werk; rith so our flesh is ibete and bonyd wit temptacioun many and diuers, to be the more obedient to the spirit.

3it ouermor, that lynne or flesh is ipurged wit grete yrene kombes, to putte away the grete superfluités; and so mote we wit the scharpe zerd of discipline putte away alle superfluités, and holde that is streyt nyede to vs.

And right as afterward his is iput to flesh: a comb of smallere pryckes, to clense it more curiously - right so we, when we haue overcome, wit gret traauyle, grete and wickede temptaciouns and passiouns of the flehs, we schul be aboute to make vs clene of cotidian defautes by meke schryfte and due satisfaccioun.

Ouermor, after his flex is ispunne along; and so we by long perseverance mote dure inoure goode purpos. And at the laste, schortly,
Porro ut ei perfection accedat pulchritudo, ignis adhibetur et aqua, et nobis transeundum est per ignem tribulationis et aquam compunctionis, ut perueniamus ad refrigerium castitatis.

Hae c tibi oratorii tui ornamenta repressentent, non oculos tuos ineptis uarietatibus pascant.

Sufficiat tibi in altari tuo Salvatoris in oruce pendentis imago, quae passionem suam tibi repressentet quam imiteris, expansis brachiis ad suos te inuitet amplexus, in quibus delecteris, nudatis uberibus lac tibi suavitatis infundat quo consoles.

Et si hoc placet, ad commendandum tibi uirginitatis excellentiam, Virgo Mater in sua et uirgo discipulus in sua iuxta crucem cernatur imagine, ut cogites quam grata sit Christo utriusque sexus uirginitas, quam in Matre et prae castoris sibi dilecto discipulo consecravit. Vnde eos pendens in oruce tanto foedere copulavit, ut illam discipulo Matrem, illum Matri filium delegaret. O beatissimum hoc testamento Ioannem, cui totius humani generis decus, spes mundi, gloria caeli, miserrorum refugium, afflictorum solatium, pauperum consolatio, desperatorum erectio, pecatorum reconciliatio, postremo orbis domina, caeli Regina, testamenti auctoritate committitur.
riȝt as to lynnene, er it be parfytylly fayr and whit, is iput boþe water
and fuir; riȝt so we mote porouȝ vier of tribulacioun and water of scharp
contricioun, er we come fully to be refreschyngge of chasteté and clenessse.
Swyche þyngeþ let brynge to þyn myende þe ornamentes of þyn oratorye, and
not fulfylle þyn eȝen wit vnlyfsum iaperyes aȝnȝd vanites.

De ymaginibus.

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

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

And, þis þat it be lykynde to þe, to commende þe grete excellence of
virginite, let þilke blessede mayden and moder in o syde, and þilke
diere deciple Ihon, a mayde also, in þat oþer syde of þe cros be ihad in
here ymageþ, þat þu mowe þenke herby hou plesaunt to God is
 chasteté boþe of man and womman, which He halewode so precously in
His moder and His l-ieue deciple, seynt Ihon; and þerfore He
coupled þem so tendrely togydere, hangynge on þe roode, whan He
bytook to His moder þe deciple to kepe, and aȝenward þe maydenly
deciple to haue warde of þe moder and mayde.

And a blessed testament was þis to seynt Ihon, to whom þe
fayrnesse of alle mankynde, hope of al þe wordle, ioye of heuene,
refut of wrecchen, solas of þo þat þeþ in sorwe, cumfort of pouere,
and at þe laste, lady of al þe wordle, queen of heuene wit so gret
Haec tibi incentiun præbeant caritatis, non spectaculum
uanitatis. His enim omnibus ad unum necesse est ut consen-
das, quoniam unum est necessarium. Illud est unum quod
non inuenitur nisi in uno, apud unum, cum uno, apud quem
non est transmutatio, nec uicissitudinis obumbratio. Qui ad-
haeret ei unus cum eo spiritus efficitur, transiens in illud
unum quod semper idem est, et cuius anni non deficiunt.
Adhaesio ista caritas, quasi spiritualis ornatus finis et fimbria.

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

Caritas autem in duo diuiditur, in Dei uidelicet dilectionem
et proximi. Porro, dilectio proximi in duo subdiuiditur, in in-
auctorité was take to kepe.

Suster, let hyse hynges styre he to feruour of parfit charité, and to noo spectacle of vanité; for porouz hyse alle it is necessarie pat hu stee vp oon, alone — for pilke on is only necessarie: Porro vnum est necessarium.

His is pilke on pat is not yfounde bote in oon, at oon and wit oon, in whom is noon vnstabilité ne chaungyngge; and pat cleuep to pylke, oon, he is oon in spirit wit Hym, alwey goyngé into pilke oon pat is sueremoore oon witouten eny mutacioun, and whos yeres ne tyme neuere ne faylep — Tu semper idem ipse es, et anni non deficient.

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

Capitulum duodecimum

De caritate.

His weddyng-garnement, suttyly yveve wit diuers vertus, it bihoue p pat it be begoon aboute wit swiche goldene hemmes, pat is to seyn wit be briztnesse of charité, be wyche mowen conteyne and bynde alle vertus in oon and make oon of manye, departyngge to alle here clernesse, and so cleuyngge to alle vertus pat as it were bey alle bete not manye, bote oon.

Divisio caritatis.

His charité is departyd in two: into pe loue of God, and into pe loue of pyn emcristene. And vurpermor, pe loue of pyn
nocentiam et beneficentiam uidelicet, ut nulli noceas, bene-
facias autem quibus potueris. Scriptum quippe est: Quod tibi
non uis fieri, alii ne faceris. Et haec innocentia. Et Dominus
in Evangelio: Omnia, inquit, quaecumque vultis ut faciant uobis
hominem, et uos facite illis. Et haec beneficentia.

Quantum ad te duo istapertinent, diligenter aduerte.

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

Deinde bene uelis omnibus, prosis quibus possis.

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

28. Agnosce conditionem tuam, carissima. Duae sorores
erant, Martha et Maria. Laborabat illa, uacabat ista. Illa
erogabat, ista petebat. Illa praestabat obsequium, ista nu-
trisbat affectum. Denique non ambulans uel discurrans huc
atque illuc, non susciplendis hospitibus sollicita, non cura rei
familiaris distenta, non pauperum clamoribus intenta, sedebat
emcristene is departed in two: into innocence and beneficence.

Pat is to seyn, pat pu greue ne harme noman, bote do good and 
profyt to as manye as pu myȝt - for his is lawe of kynde.

Quod tibi non vis fieri, alii ne feceris - and his is 
innocence. And God seyd in pe gospel: Omnia quecumque vultis vt faciant vobis 
etc. - alle pynges pat ȝe woolde pat men dede to youȝ, do ȝe to hem 
afenward: and his is benificience. Now tak good heede, suster, how 
isse two perteyneg to pe.

Pe firste is pat pu schost greue noman; and certayn, pat howte 
be liȝt inouȝ to pe, for pu myȝt greue nobody, pey pe woldest, bote 
ȝif pu smyte hym wit þy tounge.

And forsoþe, pe secunde seal be liȝt inouȝ to pe, ȝif pu 
take good heede to pi .purpos, and loue pe nackede and bare pouerté 
pat pu hast take pe to. For þer may be no mater of euel wil ayns 
noman wher reigneȝ no coueȝtyse, ne noþyng is iloued þat may be doon 
away. Perfore wylne wel to alle men, and do good to as manye as pu miȝt.

Bote hier pu askest of me in what þyng pu miȝt do good to eny 
mon, soppe pu hast forsake alle wordliche godys, and hast no maner 
þyng to þyue to þe neody.

Capitulum Xlll

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

Marie ne ran not hyder and þyder, bisy to vnderfonge glystes; 
Marie was not distracte aboute husbondrye; Maria was not entendaunt to
ad pedes Iesu, et audiebat verbum illius.

Haece pars tua, carissima, quae saeculo mortua atque sepulta, surda debes esse ad omnia quae saeculi sunt audiendum et ad loquendum muta, nec debes distendi sed estendi, impleri non exhauriri. Exequatur partem suam Martha, quae licet non negetur bona, Mariae tamen melior praedicatur. Numquid inuidit Marthae Maria? Illa potius isti. Ita etiam quae optimae uidentur in saeculo, tuam uitam aemulentur, non illarum tu.

Ad ipsos spectat eleemosynarum largitio, quorum est terrena possessio, vel quibus credita est rerum ecclesiasticarum dispensatio. Quae enim sacrosanctis ecclesiis a fidelibus collata sunt, episcopi, sacerdotes et clericis dispensanda suscipiunt, non recondenda, nec possidenda, sed eroganda. Quicquid habent pauperum est, uiduarum et orphanorum, et eorum qui altario deseruiunt, ut de altario uiant. Sed et ea quae in usus servorum Christi monasteriis conferuntur, a certis personis dispensari oportet, ut quod necessitatibus superest fratrum, non includatur marsupiiis, sed hospitibus, peregrinis atque pauperibus erogetur. Et hoc illorum interest, quibus
pore mennes cryyngge; bote sche saat meekely at Ihesu feet and herde deuoutly His word and His lore.

My diere sister, pis is by party: 

pu hat art deed to pe wordle and ybyried, 
pu schalt be deef to hier eencyng of pe wordle, and dump forto speke it; ne 
pu schalt not be bysey ne distract aboute wordly ocupaciouns. Let Marthe alone wit hat partye, whos partye, alough it be noonst denied good, Maries partye na pes is yseyd pe bettere.

Lord, whethre Marie hadde eny enuye of Marthe? Nay, dredeles;
bote raper Marthe hadde enuye as it were of Maryes deel. And in pe same manere let hem hat be pes beste wommen i pe wordle, let hem, I sele, haue a spiritual enuye to folwe by lyuynge; bote not so pu to hemward.

To hem hat be pes in pe wordle longe to yuyen almesse, wiche hat haue pes wordliche possessioun, and also to men of holy churche to whom is itake pe dispensacioun of pe godys of holy churche. / For f.v.r. peo pynes 

hat be pes yziue to holy chirche bysschopes, prestes and clerkes, 485 after hat pey haue itake prof here nyede pey scholde parte to pe pore; for here godys be pes pouere menne godys, and wydue godes, and faderles and moderles children godes, and also ministres of holy churche goodis - for pey hat ministre pes awter, it is skyleful hat pey lyue of pes awter. To peyse, too hat be pes beneficied in holi churche schulde in 490 tyme of nyede dele here godes, and not coueytously close hem vp in here cofres. And also too godes hat be pes yzyue to holy monasteries into pe vs of Cristes servauns, hit is resoun hat pey be ministred by certayn persones hat be pes y-ordeyned pertto, so hat hat hat is more fan here

L.486 at MS at at L.491 vp MS vt L.493 be MS omits; cf.L dispensari
pars est Marthae commissa, non qui salutari otio uscant cum
Maria. Itaque claustralibus nulla debet esse pro pauperibus
sollicitudo, nulla pro hospitibus suscipientis distentio, quippe
quibus nulla debet esse de orastino cura, nulla cibi potusae
pruidentia. Nutriantur potius in croceis, spiritualibus pascan-
tur deliciis. Hi autem qui contemptibles sunt constituti ad
iudicandum, amplexentur stercora. Ipsi quippe sunt boues,
quorum piger stercoribus lapidatur. Sunt enim quidam qui
circa spiritualia desides et pigri instar populi peccatoris, super
mannae caeleste nauseant, uidentesque alios circa temporalia
occupatos, incidunt, detrahunt, murmuran, et pro stercoribus
quibus ipsi foedantur, zeli et amaritudinis stimulis feriuntur.
De quibus si forte aliquam temporalium dispensationem
fuerint adepti, convenienter dici potest: qui nutriti erant in
croceis, amplexati sunt stercora.
breyryn han nyede to, be goodly yeue to gystes, to pilgrymes and
pore men, and not avarously iput vp in here purses. Bote suster, 
his
pertyne\(\) to hem to whom is itake Marthes office, not to hem \(\)at rest\(\)
hem in holynesse of contemplacioun, as \(\)u art.

For \(\)at be\(\) cloystre schulde not bysi hem to vnderfonge

gystes, ne \(\)ey schulde not be distract to ministre to \(\)e pouere men;
for \(\)ey be\(\) pilke \(\)at schulde make no purvyance fro o day to ano\(\)er, ne
have no pouyt ne care of mete ne of drynke; certayn, \(\)ey schulle be
okepied in swettere byngges, and be fulfeld more profitably of
spiritual delices.

Let hem \(\)at be\(\) more contemptible and rude to spiritualte, let
hem bysie hem wit \(\)e wordle, let hem cleppe to hem carayne and dung;
for \(\)ey be\(\) pilke oxen \(\)at \(\)e book speke\(\) of: Quorum plger stercoribus
lapidetur - Among \(\)e whiche he \(\)at is slow schal be stened to de\(\)
wit stynkynde dung.

Bote \(\)er be\(\) manye \(\)at be\(\) slow and vnlustye aboute spiritual
byngges, as were pilke slowy and synneful poeple in desert \(\)at hadde
skorn and abhominacioun of angeles mete: Anima nostra nauseat super
cibo etc.

For swyche nyce foolys, whan \(\)ey be\(\) ydulled in here life, and
\(\)ey see opere y-oocupied in \(\)e wordle aboute temporal godys, anoon
\(\)ey haue\(\) envye, and grucche\(\), and bagbyt\(\)e here bre\(\)eryn; and so for
a lytul stynkynde vie\(\)e, in \(\)e whiche opre be\(\) defoyled in \(\)e wordle,
\(\)ey hemself be\(\) ismyte wit pryckes of emuye and biternesse; or \(\)e
whiche, in caas \(\)ey falle ajen to \(\)e wordle, to antermete of wordly
byngges, certes, it may be sayd: Qui nutriebantur in croceis,
amplexati sunt stercora.
Cum igitur nec illis qui in coenobiis sunt, quibus cum
Martha non parua communio est, circa plurima occupari
conceditur, quanto minus tibi, quae totam te saeculo exuisti,
cui non solum non possidere, sed nec uidere, nec audire licet
quae saeculi sunt? Cum enim nihil tibi quisquam det ad ero-
gandum, unde habebis quod eroges? Si ex tuo aliquid habes
labore, da, non tua, sed alterius manu. Si alium de tibi provenit
uictus, unde tibi aliena distribuere, cum nihil supra necessa-
rium tibi liceat usurpare?

Quid igitur beneficii impendes proximo? Nihil ditius bona
voluntate, ait quidam sanctus. Hanc praebe. Quid utilius
orationes? Hanc largire. Quid humanius pietate? Hanc im-
pende. Itaque totum mundum uno dilectionis sinu com-
plectere, ibi simul omnes qui boni sunt considera et gratu-
lare, ibi malos intuere et luge. Ibi afflictos conspice et op-
pressos, et compatere. Ibi occurrant animo miseria pauperum,
And perfor, suster, seþe þat þey þat beþ in holy monasterie
ne schulle not ocupien hem wit þe wordle, bote þilke þat beþ
assigned þerto, and to whom is itake Marthes bisynesse, muche
more þu, þat hast forsake þe wordle, neþer schalt haue worldly
goodes in dispensacioun, neþer see ne hiere matires of þe wordle.

þu þat hast al forsake, wherof schuldest þu þyue almesse?
Næþes, zif þu hast a wyzt of þyn owne traauyle more þan þu
dispensët þyself, zif almesse a Godes alf, and zif not by þyn owne hand, bote b
sum oþer.

Seþe þy lifuode comeþ bote of oþere folk, wherto schalt þu
care to þyue almesse of oþere menne godes, a namely seþe þu schalt
not vsurpe to þe bote þy neode?

What þanue almesse or good schalt þu doo to þyn emcristen,
as I sayde byforn, whan I spake of beneficience? Suster, an holy
seynt seþe: "þer is nôþynge rycheþ þan a good wyt" - þat zif!

What is more profitable þan deuout preyere? þat zif! What
is more ful of manhoode þan pitë? þat spreide aboute!

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

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

L. 541 þanke God þerof and be glaad  MS þanke God þerof and alle
þoo þat beþ goode and be glaad  L. 542 vpon hem  MS vp hém on
 orphanorum gemitus, uiduarum desolatio, tristium maestitudo, necessitates peregrinantium, pericula nauigantium, uota virginiun, tentationes monachorum, praelatorum sollicitudo, labor militantium. Omnibus pectus tuae dilectionis aperias, his tuas impende lacrymas, pro his tuas preces effundidas.

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

Quid his plura dicam, cum sancti ut perfecte possent proximos diligere studuerunt in hoc mundo nihil habere, nihil appetere, nihil uel sine appetitu possidere? Agnoscis verba, beati Gregorii sunt. Vide quam contra multi sapiunt. Ut enim caritatis impleant legem, quarerunt ut habeant quod erogent, cum eius perfectionem ipsis adscribat, qui nihil habendum, nihil appetendum, nihil uel sine appetitu possidendum arbitrantur.
pouere, pe whepyngge of fadurles and modurles children, pe desolacions of wydues, pe bitere si33yngge and weylyngge of pat be> overcome by greet sorwe, pe niee of pilgrymes, pe periles of hem pat be> in pe see, pe he>e vowses of holy virgynes, pe temptacions of holy men, pe bysynesse of prelatys, pe traualye of hem pat be> in wherre, op er in op er maner ry>ful traualye.

To alle pe> opene pe brest, to pe> 3if peyn almesse, to pe> departe pe> bitere terys, for pe> sched out pe> clene prayeres.

Forsoppe, suster, pe> almesse is more plesaunt to God, more accep> of Crist, more competent to pe> professioun, more fructuous to hem pe> 3ifst hit to, pe an eny op er bodyly 3ifte.

Swych maner 3ifte, pe> is to seye gostly almesse, spiritual beneficience, helpe> pe purpoos and not hyndre> it, also hit encresse> pe loue of peyn emcristene and not amenuse> it. Hit kept pe quite of peyn herte, and let hit nouth.

And what schal I say more? Certayn, as seynt Gregory say>>t: "Summe-tyme holy men, for pe> more perfeccioun, for pe> loue of God and of here emcristene pe> wolde no>ng of wordly richesse haue in pe wordle, ne no>ng coueyte forte haue."

Bote manye and to manye pe> be> pat do> eu en pe contrarie, for pe> traualyed ry> and day to haue wordly good; and pe> seyn to doo charit> and almesse, for pe> wolde haue what forto 3yue. Bote certayn, pe> wel ofte fayled of pe he>e perfeccioun off charit>.

L. 549. he>e vowses / MS he3e of vowes
L. 556. 3ifst / MS 3ifst"
22. His de proximi dilectione praemissis, de dilectione Dei pauca subiungam.

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

Ad Dei uero dilectionem duo pertinent, affectus mentis, et effectus operis. Et opus hoc in uirtutum exercitiatione, affectus in spiritualis gustus dulcedine. Exercitatio uirtutum in certo uiuendi modo, in ieiuniis, in uigiliis, in opere, in lectione, in oratione, in silentio in paupertate, et caeteris huiusmodi commendatur, affectus salutari meditatione nutritur. Itaque ut ille dulcis amor Iesu in tuo crescat affectu, triplici meditatione opus habes, de praeteritis scilicet, praesentibus et futuris, id est de praeteritorum recordations, de experientia præsentium, de considerationes futurorum.

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

After that I have itold sumwhat of the loue of hym emcristene, now schortly I wyl telle the sum party of the loue of God. For alpowyt too sustren that I haue spoken of louede, bothe hem, God and here emcristene, zit more specially Marthe was okepyed aboute the seruyse of here emcristene pan Marie, which that halyde to here continually holy affeccioun of the everlastyngge welle of loue.

To the loue of God pertyne two thinges: clene affeccioun of herte, and effecte of good deede. The affeccioun moot be in taste of gostly sweetnesse, ant the effecte of good deede moot be in exersice of vertus - the which exersice of vertus is in a certayn god maner of lyuyngge, in fastyngge, in wakyngge, in trauayl, in redyngge, in preyeris, in pouerté, and swych opere. And as to spoken of affeccioun gostly and bodyly, the most mursche hit wit holy and hoolsum meditacioun.

De meditacione.

Wherfore, dire suster, that the swete affeccioun of loue of swete Ihesu mowe wexe in hyne herte, thow most haue the maner meditacioun: that is to seyn of thinges that ben apassed, of thinges that be present, of thinges that be comyngge. And perfore, suster, when hyne herte is iclensed fro al vielbe and stenge of foule souytes by the exersice of holy vertus, cast thi cliere ezen abake to thinges that be apassyd, of the whiche is imaad miende in the trewe gospel.

And fyrst goo into hy pryue chaumbre wit oure lady Marie, ther shee abood the angel message, and ther, suster, abyd the angel comynge, that thow mowe issee whanne he cometh in, and hou graciously he grette thilke
extasi dulcissimam dominam tuam cum angelo salutante
salutes, clamans et dicens: Aue, gratia plena, Dominus tecum,
benedicta tu in mulieribus. Haece crebrius repetens, quae sit
haec gratiae plenitudo, de qua totus mundus gratiam mu-
tuavit quando Verbum caro factum est et habituit in nobis,
plenum gratiae et veritatis, contemplare, et admirare Domi-
num qui terram implet et caelum, intra unius puellae uiscera
claudi, quam Pater sanctificauit Filius fecundauit, obum-
brauit Spiritus sanctus.

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

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

Iam nunc dulcissima domina tua in montana conscen-
de, et sterilis et uirginis suanam intuere complexum, et saluta-
tionis officium, in quo servulus dominum, praeceps iudicem, uox
uervum, inter anilia uiscera conclusus in Virginis utero clau-
gracious mayde; and soo þu, as it were irauesched of al þy wittes, 595
whanne þe angel begynþ is salutacioun to þilke blessede mayde and
modur, cry þu as lowde as þu myȝt grede to þy lady and sey: Aue Maria,
gratia plena, dominus tecum, benedicta tu in mulieribus et benedictus
fructus ventris tui Ihesus, amen. And þis rehersyngge ofte and many
tyme berenke þe how muche was þilke fulsumnesse of grace in Marie, of
whom al þis wordle borwede and beggede grace, whanne Godys sone was 600
maad man, ful of grace and sooþfastnesse.

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

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

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

Now after þis stee vp wit þy lady to þe hul wher þat Elizabeth and 615
blessede Marye wit sw[e]te kleppyngge and kissyngge mette togydere; and
hir tak heede, suster, of þe maner of gretyngge in þe whiche Ihon
Baptiste in his moder wombe, hoppyngge for ioye, knew and saluede as a
sum agnuit, et indicibili gaudio salutavit. Beati ventres in quibus totius mundi salus exoritur, pulsisque tristitiae tenebris, sempiterna laetitia prophetatur.

Quid agis, o virgo? Accurre, quaeso, accurre, et tantis gaudiiis admiscere, prostramare ad pedes utriusque, et in unius ventre tuum Sponsum amplectere, amicum uero eius in alius utero venerare.

seruaunt his lord, as a criour his verray iustysye, as a kniȝt is verray kynge.

And blessyd were and beþ þoo wombes tofore alle óþre, of þe wiche sprang ȝute hele of alle þe worldly, and was iþrofeced merþe and ioye, aȝens derknesse of wo and sorwe þat longe tofore hadde reyned.

What dost þu, suster? I prey þe, ren forth wit alle hast, and among so muche ioye antermete þe sumwhat, val adoun byfoore þe feet of þyse blessyd wymmen, and in þat onys wombe honoure þyn husbonde Criste, and in þat óþrys wirschipe His frend, sein Ihon.

And after þis, wayte when Marie goþ to Bethleem, and ren after wit meek deuocioun; and when sche turned into þilke pouere ostage to bern here child, pote þe forþ and doo what seruise þat þu canst; and whanne þilke faire baby is ilappyd in an oxe-stalle, berst out into a voys of gladnesse wit Ysaie and sey: Paruulus natus est nobis, filius datus est nobis.

And þanne wit alle reuerence beklep sum party of þilke swete stalle þer þy zunge husbonde lyþ in, and after let loue ouercome schame and drive away drede, and baldely go forþ and þraȝt þi lippen to þilke tendre feet of Crist, kissynge hem wit al þyn herte ofte-tyme er þu reste.

And whan þis is doon, taak heede enterly in þy sowle þe walkynge of þe scheperdys, behold þe costes of angeles syngynge and wurschepyng, and to here melodye auntre þe to pote forþ þi voys and sey: Gloria in excelsis Deo, et in terra pax hominibus, bone voluntatis.

L. 630. to bern here child repeated in MS, and cancelled
L. 630. canst MS canst'
39. Noli in tua meditazione magorum munera praeterire, 
nec fugientem in Aegyptum incomitatum relinques.

Opinare uerum esse quod dicitur, cum a latronibus depre-
hensum in uia, et ab adolescentuli cuiusdam beneficio ereptum.
Erat is, ut dicunt, principis latronum filius, qui praecedit potitus 
cum puerulum in matris gremio conspexisset, tanta ei in eius 
speciosissimo uultu splendoris maiestas apparuit, ut eum 
supra hominem esse non ambiguens, incalculus amore am-

plexatus est eum, et: O, inquit, beatissime parvulorum, si 
aliquando se tempus obtulerit mihi miserendi, tunc memento 
mei, et huius temporis noli obliuiisci. Feronut hunc fuisse 
latronem qui ad Christi dexteram crucifixus, cum alterum 
blasphemantem corripuisset, dicens: Neque tu times Deum 
quod in eadem damnatione es, et nos quidem iustae, nem digne 
factis recipimus. Hic autem nihil mali fecit. Conuersus 
ad Dominum, cum in illa quae in puerulo apparuerat intuens
And in þy meditacioun þu schalt nouȝt forȝite þe offrynge of þre kynges; and also whan vre lady for drede of Herowd fleþ into Egypte wit here child in here lappe, let here not goon alone, but go forþ wit here, and haue on opinion þat þis is soþ þat I schal now telle to þe.

Narracio bona.

Whanne hure lady wente to Egiptewarde, she was iȝtaked of þeues. And among hem þe maister-þef hadde a sone, whic sterte to vre lady and vndyde here lappe, and þer he fand here sweete child liggynge. And þer come swiches lemes of liȝt and britnesse out of His blessede fas, þat þis þef wysste wel in his herte þat þis child was of grettere mageste þan anoþur pur man; and for greet loue he kleppede Hym in his armes and kystræ Hym, seyinge deuoutly in þis wyse:

"O þu most blessede babe among alle þat euere were; heraftur whanne þu cumst to þy grete lordschipe, in caas þu see me euere at eny myscheef, help me and haue myende of þis tyme, for I wyl kepe þe and þy moder harmles."

Suster, it is iseyd þat þis was þilke þef þat hynge on Cristes riȝt syde, wiche vndernam þat opere þat hynge on His left syde, seyinge to hym, as it is iwryten in þe gospel, in þis wyse:

Neque tu times Deum, cuod in eadem damnacione es? Et nos guidem iuste, nam diengkapfactis recepimus: hic vero nichil mali gessit etc.

And þoo wit gret meknesse and contricioun he turnyde hym to Criste, and seinge þe same schynyngge and briȝtnesse þat he hadde

L. 650. itake MS omits: cf. L. deprehensum
maiestate, pacti sui non immemor: *Memento, inquit, mei, cum veneris in regnum tuum.* Itaque ad incentium amoris haud inutile arbitror hae uti opinione, remota omni affirmandi tementate.

*Praeterea nihilne tibi suavitas aestimas accessurum, si eum apud Nazareth puerum inter pueros contempleris, si obsequentem matri, si operanti nutricio assistentem in-tusaris?

*Quid si duodemum cum parentibus Hierosolymam ascen-
dentem, et, illis redeuntibus et nescientibus in urbe remanen-
tem, per triduum cum matre quassieris? O quanta copia fluent lacrymæ, cum audieris matrem dulci quadam increpatione filium uerberantem: *Fili, quid fecisti nobis sic? Eoce pater tuus et ego dolentes quaerebamus te?*

*Si autem Virginem sequi quocumque ierit delectet, altiora*
longe byfore iseye in His face in His moder lape, wit alle þe veynes
of his herte he cryede: Memento mei, Domine, dum veneris in regnum
tuum - þat is to seyn: "Lord, haue myende of me whan þu comest into
þy kyndom!"

And forsoþe, Crist forþat not Is couenaunt, for He answerede anoon
and seyde: Amen dico tibi, hodie mecum eris in paradysco.

Suster, to stire þe to more tendrenesse of loue, haue an
opinioun þat þis tale is sop.

And hit schal be non harm to þe alþouþ þu beþenke þe how þy þunge
husbonde Crist, while He was child, childly and myryli pleyde Hym among
þer children at Nazareth, and þerwhyle hou seruisable He was to His
moder, and anoþer tyme how swete and gracious He was to His nursche.

Capitulum sextumdecimum

And, suster, wannne after þat He is tweif þer old, and goþ to
Ierusalem into þe temple wit His fadur and His moder and, hem
vnwytyngge, leueþ in þe citee þre dayes behynde, as þe gospel seyþ;
3if þu wilt bysly seke Hym þyse þre dayes, gode suster, what sorwe
schalt þu haue? How manye bitere teres schulle renne out of þyn eþen,
whanne þu byþenkest of þe sorwe of His moder Marie, whanne sche hadde
iloste so dire a child? And after, whan sche hadde ifounde Hym syttyngge
among þe doctoure in þe temple, how pytously sche smot Hym, as hit were, 690
wit þis mornful vndermyngge:

Fili, quid facisti nobis sic? Ecce pater tuus et ego dolentes
querebamus te.

And vu[r]permore, 3if þu folwe þis blessed mayde whider þat euer
eiue et secretiora sorutare, ut in Iordane flumine audias in
uoe Patrem, in carnes Filium, in columba uideas Spiritum
sanctum. Ibi tu ad spirituales imuitata nuptias, sponsum
suscipis datum a Patre, purgationem a Filio, pignus amoris
a Spiritu sancto.

Exinde solitudinis tibi secretis dicauit, sanctificauit iesu-
nium, ibi subeundum docens cum callido hoste conflictum.

Haec tibi facta, et pro te facta, et quomodo facta sunt medi-
tare, et imitare quae facta sunt.

Occurrat iam nunc memorias mulier illa deprehensa in
adulterio, et Jesus rogatus sententiam quid egerit, quidue
dixerit recordare. Cum enim scribens in terra, terrenos eos non
cælestes prodidisset: Qui sine peccato est, inquit, uestrum,
primus in illam lapidem mittat. Cum uero omnes sententia
terruisset, et expulisset e templo, imaginare quam pios oculos
in illam leuauerit, quam dulci ac suauis uoce sententiam absolu-
tionis eius protulerit. Pura quod suspirauerit, quod lacrymatus
sit cum diceret: Nemo te condemnavit, mulier? Nec ego te
condemnabo.

Felix, ut ita dicam, hoc adulterio mulier, quae de praeteritis
absolutur, secura efficitur de futuris. Iesu bone, te dicente:
sche goȝ, þu miȝt ascherche mor heyȝere prynitees; and þanne in flem
Iordan þu miȝt hire þe fadur in voys, þe sone in verray flehs, and
see þe holy goste in liknesse of a doue.

And þer, suster, at þylke gostly breedale þu miȝt vnderfonge
þyn husbounde iȝyue of þe fader, purgacioun of þe sone, and receyue þe
bond of loue of þe holy goste.

Aftur þis many day þy spouse Crist goȝ into desert, yuyngge þe ensaemple
to fle blast and bost of þe wordle; þer-He fastyde fourty dayes, and
was tempted of þe deuel, techyngge vs wrecehen what conflit we mote
haue and batayle aȝens vre gostly enemy. How þat þyse þyngges were
ido to þe and for þe I prey þe tak good heede, þat þu mowe do þerafter.

Let renne also to þy myende þilke wrecchede wymman þat was itake
in avoutrye, as þe gospel telleþ, and þepenke þe entirly what Ihesus
dude and wat He seyde whanne He was preyjyd to ȝyue þo doom aȝens here.

Furst He wroote in þe irpe.- and in þat He schewede þat þey where
irpeȝly þat hadde acused heore; and þanne He seyde: Qui sine peccato
est vestrum, primus in illam lapidem mittat.

Whan þis sentence hadde agast hem alle, and dryuen hem out of
þe temple, þepenke þe how pytous and how godly eȝen Crist cast vpon here,
wit how softe and swete voys He asoylede here. Trowst þu not þat He
sijyde, trowst þu not þat He wiep wit Is blessed eȝen whan He seyde:
Nemo te condemnuat, mulier? Nece ego te condemnabo.

And ȝif I schal seye hit, iblessyd was þis wymman þat was þus
founden in swhich avoutrye, þe which was asoyled of Crist of sennes
þat where apassed, and ymaad syker of tyme tocomyngge.
Non condemnabo, quis condemnabit? Deus qui justificat, quis est qui condemnet? Audiatur tamen de castero uox tua:

Vade, et iam amplius noli peccare.

Iam nunc domum ingredere Pharisaei, et recumbentem ibi Dominum tuum attende, accede cum illa beatissima peccatrice ad pedes eius, laua lacermis, terge capillis, demulce osculis, et foue unguentis. Nonne iam sacri illius liquoris odore perfundebis?

Gode Ihesu, whanne þu seyst "I nel not damne", ho is it þat may damne? Whan God iustefyþ, ho may acuse? Bote nãþeles, þat noman be to bold herfore, let þe voys of Crist be herd, þat comeþ after - what is þat? Vade, et iam amplius noli peccare - "Go, and loke þu neuere haue wyl to doo no synne."

Panne after þis go forþ into Symons hows þe pharise, and auyse þe wel how godly Crist syt þer ate mete; and pryuely stele forþ wit þilke blessedede synnere, Marie Magdeleyn, and wasch Cristes feet wit hote terys, wype hem wit þe herys of þyn heed, ley to softly þyn eþen, and at þe laste anoynte hem wit spiritul oynement.

Lord, suster, whopro þu haue no gostly smel in þy sowle of þis precious liquour?

Bote in caas for þyn vnwurþynesse þyn husbonde Crist trawþ away His feet, and foucheþ not saaf þat þu kysse hem; stand stille, nãþeles, stedefastly and pray mekly, sete þyn eþen on Hym al forsmoteryd wyt terys, and wit depe siþyngges and pytous cryingge cacche of Hym þat þu coueytest. Wrastle irnestly wit þy God as Iacob dede, for feþfully He wil be glaad þat þu ouercome Hym.

For happily it schal seme þe at sum tyme þat He cast away Is eþen fro þe, þat He closeþ Is heren and wil not hire þe, þat He hediþ His feet for þu schuldest not kysse hem; bote for al þis loke þu abyde stille, and gredyly cry to Hym witowte cessyngge:

Vsquequo auertis faciem tuam a me? Vsquequo clamabo, et non exaudies?
Redde michi, bone Ihesu, leticiam salutaris tui, quia tibi dixit cor meum:
Quesiui faciem tuam, faciem tuam, Domine, requiram.

And hardely I dar boldely seyn þat He wyl not denying His feet to þe, þat art a mayde, wan He graunteð hem to be kyst of a synful womman.
Sed domum illam non præsteribis ubi per tegulas paralyticus ante pedes eius submittitur, ubi pietas et potestas obuiauerunt sibi. Fili, inquit, remittuntur tibi peccata tua. O mira clementia, o indicibilis misericordia. Accepit felix remissionem peccatorum, quam non petebat, quam non praecesserat confessionis, non meruerat satisfactio, non exigebat contritio. Corporis salutem petebat, non animae; salutem receptum et corporis et animae.

Vere, Domine, uita in voluntate tua. Si decreturis saluare me, nemo poterit prohibere. Si alius decreturias, non est qui audat dicere: Cur ita facis?


Sed nihil horum paralyticus iste legitur praemisses, qui
Loke also that ye forgote not ilke hows per ilke man ysmete wit be palsy ye was lete adoun porouz be teylys tofore be feet of Ihesu, where pyte and power mette togydere. Fili, inquid, remittuntur tibi peccata. "Sone", seyn Crist, "hy synnes be forgyue þe."

A, Ihesu, hy wundurful pyté, hy mercy þat may not be told! His synful wrecche hadde remissioun of his synnes, þe whiche outwardly he ne askede nouȝt, ne duely ne hadde not deseruyd; he askede hele of body, and mercyful Criste grauntede hym hele boþe of body and sowle.

Now iwis, good God, lyf a[n]d deþ is in þy bondes: jif þy wil be to saue me, may noman forbede hit; jif þu wilt fynally dampte me, noman may be so bold to aske þe: "Why dost þu so?"

Jif þe envyous pharyse gruchche þat Crist is so merciable to forgyue a synful man his synnes, anoon Crist Hymself smyt hym in þe face and seyn:

An oculus tuns nequam est, quia ego bonus sum. For certes, Crist wyl haue mercy of whom þat Is wille is, maugre þe pharises face.

And perfore, þat Cristes wyl be forto save vs and haue mercy vpon vs, let vs wepen, cryen and preyen. And þatoure preyere mowe be þe vattere, let it be vnderset wþ gode dedys, and in þat wyse letoure deuocioun be acresyd, and brennyngge loue isteryd to Godwarde.

Inoure preyeres let vs lefte vp vre clene handys, þe wyche no blood of synne haad defoyled, noon vnclene touchyngge haad asteynt, noon auarice haad withdraue.

Let also vre herte be left vp witoute wrappþe, witoute stryf, þat tranquillité haþ put in reste, pees haad imaad fair, clennesse of conscience haad yquyked. Bote noon of alle þyse rede we þat þis man hadde þat was in

L. 755. and MS ad L.755. synnes MS synnes'
tamen legitur remissionem peccatorum meruisse.

Haece est ineffabilis misericordiae eius virtus, cui sicut blasphenum est derogare, ita et hoc sibi prsumere stultissimum. Potest cuicumque vult hoc ipsum efficaciter dicere quod dixit paralytico: *Dimittuntur tibi peccata tua*, sed quicumque sine suo labore, seu contritions, seu confessione, seu etiam oratione, sibi hoc dicendum expectat, nunquam ei remittuntur peccata.

Sed exeundum est hinc et ad Bethaniam ueniendum, ubi sacratissima foedera amicitiae auctoritate Domini consecruntur. Diligebat enim Iesus Martham et Mariam et Lazarum. Quod ob specialis amicitiae privilegium qua illi familiariori adhaerebant affectu dictum, nemo qui ambigat. Testes sunt lacrymae illae dulces, quibus collacrymatus est lacrymantibus, quas totus populus amoris interpretabatur indicium, *Vide, inquiens, quomodo amabat eum.*

Et ecce faciunt ei ooenam ibi, et Martha ministrabat, Lazarus autem unus erat ex discumbentibus, Maria autem sumpsit alabastrum unguenti, et fracto alabastro, effudit super caput Iesu.

*Gaude, quaeso, huic interesse convivio; singulorum distincte officia: Martha ministrabat, discumbit Lazarus, ungit Maria. Hoc ultimum tuum est. Frange igitur alabastrum cor-
be palse, pat I spak of byfore; and neuere be lattere he gaat pleyn remissioun of his synnes. And certes, pis is be wondurful vertu of be grete mercy of God; to whiche mercy, as it is a biter blasphemye to wipseyn, so it is a woodschiphe to haue to gret [hope] pereof.

For it is no doute, God may seye to whom Hym euere lest be same pat He seyde to pis paltyk man: "Sone, by synnes be forvyue pe."
Bote who pat euere abyde pat pis be iseyd to hym, witouten his grete trauayle, witoute verrey contricioun, witoute open confessioun and clene preyere - witoute sayle his synnes schulle neuere be forvyue hym.

Capitulum XVII

Bote, suster, let vs now gon hennys and gawe to Bethanye, to pilke blessyde feste of Ihesu and Marthe, Marie and Lasar, wher blessyde bondes of loue and frendshiphe be be auctorite of Crist were ysacryd.

Be gospel seip: Diligebat Ihesus Martham, etc. - Ihesus louede Marthe, Marie and Lasar; and pat pis ne was iseyd for a greet priviilege of special loue, noman is pat doutepe. For ywis, Ihesu louede hem ferently; pat witnesse wel pilke swete and tendre terys pat He wepte wit hem for Lasar, whanne pat he was deed - be wyche terys al be poeple vnderstood wel pat it was a grete signe of grete loue, whanne be seyne:

Ecce quomodo amabat eum, etc.

Bote now, forto speke of pis feste pat byse bre, as be gospel seip, made to Ihesu: Marthe seruyde, Lasar was oon of hem pat saat, Marie Magdeleyne tooke an alabaustre box of precious oynement and altobarst
dis tui, et quidquid habes devotionis, quicquid amoris, quidquid desiderii, quidquid affectionis, totum effunde super Sponsi tui caput, adorans in Deo hominem, et in nomine Deum.


Ego solus Mariae, et illa mihi, mihi totum praestet quod habet, a me quidquid optat expectet.

Quid enim? Tu ne Mariae consulis relinquendos pedes, quos tam dulciter osculatur! Auertendos oculos ab illa speciosissima facie quam contemplatur, annumdum auditum ab eius suauis sermone quo reficitur?
be box and helde be oynement on Ihesu heed.

Suster, be glad wit al þyn herte to be at þis feste, and tak good hied, I preye þe, of ev ery mannes offys; for Marthe ministreþ, Lazar syt, Marie anoynteþ. Suster, þis laste is þyn offys; and þerfore brek þe alabastre box of þyn herte, and al þat suere þu hast or myȝt haue of deuocioun, of loue, of affeccioun, of gostly desir, of eny maner spiritual sweetnesse, altogydere scheed hit on þy spouses heed, worschepyngge verrey man in God, and verrey God in man.

And þeyþ Iudas þe treytour grynte wit his teþ and alþouȝ he grucche, þouȝ he be emyous and skorne þe and seye þat þis oynement of spiritual deuocioun is not bote ilost; haue þu neuere fors - Vt quid, ait Iudas, perdicio hec? Posset hoc unguentum venundari multo, et dari pauperibus. And þis is þe voys of manye men now-aday.

Bote what? þe pharyse grucchede, hauynge emyse of Marye, verrey penaunt; Iudas gruccheþ, / hauynge emyse of þe precious oynement; naþeles, trewely, He þat was ryȝtful and mercyful iugge, He acceptede not þis accusacioun; bote here þat was accused, þat was Marie Magdeleyne, He asoyled and excusyde. Sine, inquit illam. opus enim bonum operata est in me - "Suffre here doo", seyþ Crist, "for sche had ydo a good dede in me".

Let Marthe þerfore trauayle owtwardly and mynystre in owtward ocupacioun, let here receyue pilgrymes, þyue þe hungry meete, þe þursty drynke, cloþyngge to þe nakede, and so forþ of oþre; bote let Maryes partye suffise to me, and I will be entendaunt to here.

Whosþer eny man woolde conseyle me forsake þilke feet of Ihesu, þat Marie so swety kyssede; or þat I schulde turne away myn eȝen fro þat blessyde face so fair and frehs, þat Marye so entierly behaldeþ; or elles þat I schulde turne awey myn erys fro þylke sauery talkyngge of Criste, of þe whiche so
Sed iam surgentes,eamus hinc. Quo? inquis. Certe ut in-
sidentem asello caeli terraeque Dominum comiteris, tantaque
fieri pro te obstupescens, puerorum laudibus tuas inseras,
clamans et dicens: Hosanna Filio David, benedictus qui uenit
in nomine Domini.

Iam nunc ascende cum eo in coenaculum grande stratum,
et salutaris coenae interesse deliciis gratulare. Vincat uerecund-
diam amor, timorem excludat affectus, ut saltem de micis
mensae illius eleemosynam praebat mendicanti. Vel a longe
sta et quasi pauper intendens in diuitem, ut aliquid accipias
extende manum, famen lacrymis prode.

Cum autem surgens a coena, lintei se praecinxerit, posuerit-
que aquam in pelum, cogita quae maiestas hominum pedes
abluit et extergit, quae benignitas proditoris uestigia sacris
manibus tangit. Specta et expecta, et ultima omnium tuos ei
pedes praebet abluendos, quia quam ipse non lauerit non
habebit partem cum eo.

Quid modo festinas exire? Sustine paululum. Vides me?
Quisnam ille est, rogo te, qui supra pectus eius recumbit, et in
sinu eius caput reclinat? Felix quicumque ille est. O, ecce
fulsomly Marie is ived? I suppose, nay. Bote now, suster, let vs aryse and walke ennys. "Whidur?", seyst þu? Certes, þat þu mowe folwe þy meke husbonde, Hym þat is Lord of heuene and irþe, sittynge so homly vp an asse; and beyngge as hit were astonyed of þe grete honour and reuereence þat is idoo to Hym in which aray, amang þe worchipyngge of þilke deoute children of Ebru pote forþ þat þu canst doo, and cry: 
Osanna filio David, benedictus qui venit in nomine Domini. 

And þanne walke forþ into þat faire large halle frehsly istrowed
and adiȝt for Cristes soper a Schereþursday, ant þonke þy God þat þu mowe come to swych a feste. Let loue ouercome schome, let stedefast affeccioun exclude al drede and preye, þat þu mowe, sum almesse of þoo crummes þat ben o þat blessyde boord. Or elles, suster, stond avier, and as a pore wrecche porynge on a gret lord, pote forþ þyn hand, þat þu mowe sumwhat gete, and let biter terys move þilke pytous lord to haue pyté of þyn hungur.

And whanne Crist aryst fro þe soper, gurdyngge Hymself aboute wit a lynnene cloþ, and put water into a basyn, beþenk how wondurful was þat mageste of God, þat wysce and also wypede so ententily symneful mennes feet, and how gret a benignyte it was to handlen wit His holy handys þe feet of Iudas, His cursede traytour.

Abid hirvpon, suster, and beþenk þe wel, and ate laste of alle pote forþ deouculty þyn oune feet, to be whasschen as oþre ben - for, certes, he þat is not iwhasschen and ymaad olene of Hym, he schal haue no partye wit Hym in blisse.

Suster, hast þu eny haste to hye hensward? Abid a while, I prey þe, and taak good kep ho it is þat leneþ hym so boldely to Cristes brest and sleþ so sauerly in His lappe. Íblessyd is þat man, what euere he

Iam nunc exulta, uirgo, accede propius, et aliquam tibi huius dulcedinis portionem vendicare non differas. Si ad potiora non potes, dimitte Ioanni pectus, ubi sum uinum laetitiae in divinitatis cognitione inebriet, tu currrens ad ubera humanitatis, lac exprime quo nutriaris.

Inter haeo cum sacratissima illa oratione discipulos commendans Patri dixerit: Pater, serua eos in nomine tuo, inclina caput ut et tu merearis audire: Volo ut ubi sum ego, et illi sint macum.

Bonum tibi est hic esse, sed exundum est. Praecedit ipse ad montem Oliusti, tu sequere.

Et licet assumpto Petro et duobus filiis Zebedaei ad secr- tiora secesserit, uel a longe intuere, quomodo in se nostram
bee. A, now I haue aspyed; certayn and witowte doute, Ihon is is name.

Now, goode seynt Ihon, what sweftes, what grace, what liȝt, what deuocion, what goodnesse þu drawst vp of þat euere-wellyngge welle Criste, I prey þe tel me, ȝif hit be þy wylle. Certayn, þer beþ alle þe tresores off whit and of wysdom, þer is welle of mercy, hows of pyté, hony of suerelastyngge sweftes. A, a, sweete and diere disciple, wher hast þu geten al þis? Art þu heȝere þan Petre; holiere þan Andrew; more accepted þan alle þe apostles?

Trewely, þe grete pruyylegie of þy chasteté hap ȝgete al þis dignité, for þu were ichose a mayde of God, and þerfore among alle opre þu art most iloued.

Now, suster, þu art clene mayde, be glad and reuerently go nyer and chalange sum partye of alle þis sweete wurþynesse. And ȝif þu darst auntre þe no furþer, let þilke pruyé disciple Ihon slepe stille at Cristes brest, and let hym drynke þe precious wyn of ȝoye in knowynge of þe grete godheede; and ren þu, suster, to þe pappys of His manhede, and þerof suk out melke, þat þu mowe gostly be fed in þenkyngge what He dude for vs in vre flehs.

And amang al þis, whan Crist byfore His passioun commendede His disciplines to þe fader in þat holy orisoun, whan He seyþ: Pater, serua eos in nomine tuo; mekely enclyne þyn heed, þat þu mowe hier þe same oryxon ysseyd to þe fader for þe.

I trowe hit were ryth myrye for þe to abyde hir stille; bote certayn, suster, ȝith þu most forþere. And þerfore, whan Crist goþ tofore to þe mount of Olyuet in blody anguysche, to maken His preyere, folwe after, and þouȝ He take no mo wit hym bote Petre, Iames and Ihon, and wit hem goþ into a pruyé place, ȝit at þe hardeste behald aver how

goode God took vpon Hym vre wrecchidnesse; tak heede how He pat is Lord of alle bygynp, after he manhoode, to be agast, and seyp: Tristis est anima mea vaque ad mortem.

My goode lord God, what is his? Hit semep pat þu hast so greet compassioun of me, þat þu louest me so muche, bycomyngge man for me, þat as hit were þu hast foryte þat þu art verrey God. þu falst adoun longstre yt in þy face and preyest for me, and also for anguyssche þu swast 885 so grevously þat it semep drops of blood remnyngge doun on þe irpe.

Wheraboute standest þu, suster? Ren to, for Godys sake, and suk of þe swete blessyde dropes, þat þey be not spild, and wþ þy toungge likke awey þe dust of Hiis feet. 3if þu canst do nomore, loke þu slepe not, as Petre dede, anaunter þat þu hiere þilke mornful vndernymyngge þat Crist putte to Petre: Sic non potuisti vna hora vigilare mecum?-

"Migliest þu not wake on houre wit me", seip Crist.

And anoon after his behald how Iudas þe traytour ges þe before, and which a cursyd companynge of Iewes come þe after; and þer at þe gylous cus of his treccherous traytour tak heede how þey sette þe handes on þy Lord, and how fersly þey toteryþ Hym and drawþþ Hym forþ as a þeþ, how cruelly þey streyneþ and byndþþ wit coordes þoo swete tendre handes. Alas, ho may suffre þis?

Suster, I whot wel þat pyté okepyed now al þyn herte, sorwe and compassioun hap set alle þy boweles aviere. Bote napëles, suster, þit suffre a while, and let Hym deye þe, þat þus wyl deye. Draw neþer staf ne swerd, haue noon vnwys indignacioun.

For allþouþ þu woldest, as Petre dede, kitte of eny mannes hiere, þouþ þu smyte of arm or lege, certes, Crist wil restore al þise, as He dede Malkes ere; 3e, and þouþ þu woldest, forto avenge þyn husbonde,
qui etiam si quem occideris absque dubio suscitabit.

Sequere potius eum ad atrium principis sacerdotum, et speciosissimam eius faciem, quam illi sputis illiniunt, tu lacrymis laua. Intuere quam piis oculis, quam misericorditer, quam efficaciter tertio negantem resperxit Petrum, quando ille conversus, et in se reversus, fleuit amore. Utinam, bone Iesu, tuus me dulcis respiciat oculus, qui te totiens ad uocem ancillae procacis, carnis scilicet meae, pessimis operibus affectibusque negauit.

Sed iam mane facto traditur Pilato. Ibi accusatur et tacet, quoniam tanquam quis ad occisionem ducitur, et sicut agnus coram tondente se, non aperuit os suum. Vide, attende quo-modo stat ante praesidem, inclinato capite, demissis oculis, uultu placido, sermone raro, paratus ad opprobria et ad ular-bera promptus.

Scio non potes ulterior sustinere, nec dulcissimum dorsum eius flagellis atterti, nec faciem alapis caedi, nec tremendum illud caput spinis coronari, nec dexteram quae caelum fecit et terram arundine dehonestari, tuis oculis aspirere poteris.
slen eny man, witoute dougte He wil areyse hym fro de\p to lyf.

Let be al his perfore, suster, and folwe Hym for\p to be
prince of prestys halle |at He was ydemed in; and |at fayrest face |at
suere was, |e whiche |e cursede Iewes defoyle\p wit here foule
spatelyngge, |u whash hit wit terys of |yn e\en.

Bepenk |e wit how pytous e\en and how goodly, how mercyfully He
lokede vpon Petre whanne he hadde forsake Hym; and anon turnede a\en to
hymself and wepte biterly for his sunne.

Oracio compilatoris.

Gode Ihesu, fowche saaf |at |y swete e\e moote ones loke
mercifullly on me, |at ofte in a maner haue forsake |e porou\ my
cursyde |owtys and wickede dedys ate cryingge of |e wickede seruaunt,
my flehs.

Bote now, suster, for\ermore on |e morwe |y spouse Crist is itake
tretoursly to Pilat. |er He is accuseed, and He halt His pes, and
as a schep |at is ilad to his de\, or as a lomb |at is on scheryngge,
ri\ so He ne openede not Is mou\.

Avyse |e inwardly and tak tent how bonerly He stant byfore |e
iugge, wit Is heed enclined, wit His e\en iacast adoun, wit good chiere
and fiewe wurdes, al redy for |i sake to dispysyngge, al redy to harde
betyngge. I am siker, suster, |u mi\t not longe suffre |is, |u mi\t
not suffre His comely ryg be so totorn wit schurges, His gracious face
to be bonyd wit bofattes, His worschipful heed to be corcouned wit scharpe
thornes to |e brayn, His ri\ hand, |at made heuen and ir\e, be
dishonested wit a ryed; I wot wel |u mi\t not longe dure to see |is wit

L. 912 anon MS anon L. 921 lomb MS bomb; cf. L agnus
L. 930 dishonested MS dishonestly
Ecce educitur flagellatus, portans spineam coronam et
purpureum vestimentum. Et dicit Pilatus: Ecce homo. Vere
homo est. Quis dubitet? Testes sunt plagae uirgarum, liuor
ulcerum, foeditas sputorum. Iam nunc agnosce, Zabule, quia
homo est. Vere homo est, inquis. Se quid est quod in tot in-
iuriis non irascitur ut homo, non suis indignatur tortoribus
ut homo? Ergo plus est quam homo. Sed quis cognoscit illum?
Cognoscit certe homo, impiorum iudicia sustinens; sed
cognoscetur Deus iudicium faciens.

Sero animaduertisti, Zabule. Quid tibi per mulierem uisum
est agere, ut dimittatur? Tarde locutus es. Sedet pro tribunali
iudex, prolata est sententia, iam propriam portans crucem
ducitur ad mortem. O spectaculum! Videsne? Ecce principatus
super humerum eius. Hae est enim uirga aequitatis, uirga regni
eiuis.

Datur ei uinum felle mixtum. Exuitur vestimentis suis, et
inter milites diuiduntur. Tunica non scinditur, sed sorte
transit ad unum. Dulces manus eiuis et pedes clavis peroran-
tur, et extensus in cruce inter latrones suspenditur. Mediator
Bote ʒiŋ napeles behald, after al ʒis He is ibrout out al forbled
and beten, beryngge a coroune of ʒornes on His heed, and a purpre
garnement on His body; and ʒanne seyt Pilat to ʒe Iewes: Ecce homo -
"Lo, hir is ʒe man."

Iwis, wrecche, a man He is; who doute|7 hit? ʒe harde bertyngge of ʒouyre
scharpe ʒerdale, ʒe wannesse of ʒe woundes, ʒe felpe of ʒouyre stynkynde
spatelynge witnesse|7 wel ʒat He is a man.

Bote par caas ʒu seist to me: "I am syker He is a man; how may it be,
na|7eles, ʒat in alle His iniuries He nis not wro|7 as a man, He tak|7 not
vengaunce of His turmentours as a man?" Witoute fayle, He is more ʒan a
man; He is iproued now a man, suffryngge fals dom of curside schrewes, bote
whanne He schal come Hymself to ʒyue riʒtful dom ate day of dome, ʒanne He
schal be knowe a verrey myʒtful God.

Now, na|7eles, ʒe false iugge Pilat sit sollemnely in ʒe iugge-sege,
Ihesu stant pouerly tofore hym, and ʒe sentence of de|7 is ʒyue azens Hym;
and so, beryngge pitously His owne galewes, He is ilad to ʒe de|7.

A wundurful spectacle! Sykst ʒu not? Byhold, suster, wat a signe of
princehood and wurschipe ʒyn husbounde Crist ber|7 vp His schuldre - as ʒe
book seyt: Ecce principatus super humerum eius. And certeyn, ʒat was ʒe
ʒerd off ʒy riʒtwisnesse and ʒe sceptre of His kyngdom, as holy scripture
also speke|7 of: Virga equitatis, virga regni tui.

Ʒey caste|7 Hym out of His garnemens, and among knytes ʒey be|7
departyd, saue His precious cote ʒat vre lady hadde iwrouʒt witoute seem -
ʒat was nouʒt tokit, bote by lot it fel to oon al hool. ʒanne among ʒieves 955
He was sprad abrood on ʒe cros, and His swete handes and feet were ʒirlyd
Dei et hominum inter caelum et terram medius pendens, ima
superis unit, et caelestibus terrena coniungit. Stupet caelum,
terra miratur.

Quid tu? Non mirum si sole contristante, tu contristaris,
si terra tremiscens, tu contremiscis, si scissis saxis, tuum cor
scinditur, si flentibus iuxta crucem mulieribus, tu collacryma-
ris.

Verum in his omnibus considera illud dulcissimum pectus,
quam tranquillitatem servauerit, quam exhibuerit pietatem.
Non suam attendit iniuriam, non poenam reputat, non sentit
contumelias, sed illis potius a quibus patitur, ille compatitur,
a quibus uulneratur, ille medetur, uiam procurat, a quibus
occiditur. Cum qua mentis dulcedine, cum qua spiritus deuo-
tione, in qua caritatis plenitudine clamat: Pater ignosce illis.

Ecce ego, Domine, tuae maiestatis adorator, non tui corpo-
ris interfector, tuae mortis veneratur, non tuae passionis irri-
sor, tuae misericordiae contemplator, non infirmitatis con-
And so He, that mediatour bytwyxe God and man, hyng in the myddul bytwene heuene and terre, bryngyngge as hit were heuene and terre togydere.

Heuene is agast, the irpe wondryp - and what pu, suster? Certayn, it is no wunder 3if pu be sory, seppe / the sunne pat is vnresonable is sory. f.vi.
3if the irpe tremble and quake, what wundur they pu tremble? 3yf harde flyntes altocleuep, wat woundur theuyn herte toburste? Seppe straunge wummen stondep bysyde the cros and wepep, what merueyl they pu wepe for sorwe of so pytous dep? Bote among alle they syngges have good consideracioun of pilke mylde herte of Crist - what pacience, what benignite, what pyté it kepte alwey in His torment. He takp non heede of His inuirie, He makp no fors of His bitere peynes, He ne chargep not the vilanyes and the dispyt pat bep doo to Hym. He takp no reward of al his, bote He haep pité and compassioun of hem pat dop Hym to Hys passioun, He agreyp salue for hem pat 3yuen Hym smarte woundes, and had procured hem lyfe pat bep abouyte to revyn Hym the lyf and putte Hym to the dep.

Wit how sweetnesse of herte, trowest pu, wydp wat mildenesse of alle His spirit, wit how gret fulsumnesse of charyte criep He to the fadur and seip: Pater, ignosce illis - "Fader, forjif hem."

Oratio complttbris

Benigne Ihesu, lo me hir, a symple and devout wurschipere of thine maiesté and not sleere of thy body, adorour of thine spytous dep and not skornere of thine passioun, a stedefast knowelechere of thy grete mercy and not depisere of thyyn infirmité pat pu hast itake of mankynde; and perfore I
temptor. Interpellet itaque pro me tua dulcis humanitas, commendet me Patri tuo tua ineffabilis pietas. Dic igitur, dulcis Domine: Pater, ignoscæ illi.

At tu, virgo, cui maior est apud Virginis Filium confidentia a mulieribus quæ longe stant, cum Matre uirgine et discipulo uirgins accedēs ad crucem, et perfusum pallore uultum cominus intuere. Quid ergo? Tu sine lacrymis, amantissimæ dominae tuæ lacrymas uidebis? Tu siccis manès oculis, et eius animam pertransit gladius doloris? Tu sine singultu audies dicentem Matri: Mulier, ecce filius tuus, et Ioanni: Ecce mater tua, cum discipulo matrem committeret, latroni paradisum promitteret?

Tunc unus ex militibus lancea latus eius aperuit, et exiuit sanguis et aqua. Festina, ne tardaueris, comede fauum cum
prey þe þat þy swete blessyd manhoode mote preye for me, and þat þy 
wunderful pité mote commende me to þy fader. Swete Ihesu, sey for 
me, þat wyp mek herte wurschipe þy passioun and þy dep, þat þu 
seydest for hem þat putte þe to þy dep. Merciful Lord, sey ones for me to þy 
fader: Pater, ignosce illi.

And þu, mayde, þat schuldest haue mor ful trest on þis maydenes 
sone Crist, wypdraw þe fro þoo wummen þat stondeþ aver, as þe gospel 
sayþ, and wit Marie, moder and mayde, and seynt Ihon, also a clene 
mayde, go sadlyche to Cristes cros and byhold avysily how þilke face, 
þat angeles haueþ delyt to loke in, is bycome al dym and paal. Cast 
also þyn eþe asyde to Maries cher, and loke how here fresche maydenly 
visage is al tobollen and forsmoteryd wit terys.

Lord, suster, whoþer þu schulle stonde bysyde wit drie eþen, 
whanne þu sikst so manye salte teris lassche adoun so vnmesurably 
ouer here rodye chekes? Miȝt þu be witowte sobbyngge and whepyngge, 
whanne þu sikst a swerd of so scharp sorwe renne þoroȝ ðere tendre 
herte? Miȝt þu heere witoute gret pité how straungely Crist ðeþ 
of seynt Ihon to His moder: "Wumman, lo þer þy sone" - Mulier, ecce 
filius tuus; as hoo seyt: "Tak to þe anþer sone, for I go fro þe"?
And þanne He seydeto seynt Ihon: Ecce mater tua. Was not þis a 
mornful þyng to Marie, whan He bitooke so passauntly here þat was 
His moder to þe disciple, and beheet a þyef þe blisse of paradys, þat 
he schulde be wit Hym þroyn þe same day.

After al þis, oon of þe kryttes wit a spere persyde His syde 
to His tendre herte; and þanne, as þe gospel seyþ, þer cam out blood and 
water. Hy þe, suster, hy þe and tarye þe not, foonde forto gete þe

L. 999 seip MS omits; cf. L dicentem
melle tuo, bibe uinum tuum cum lacte tuo. Sanguis tibi in uinum vertitur ut inebrieris, in lacqua mutatur ut nutriaris. Facta sunt tibi in petra flumina, in membris eius uulnera, et in maceria corporis eius cauerna, in quibus instar columbae latitans et deosulans singula ex sanguine eius fiant sicut uitta coccinea labia tua, et eloquium tuum dulce.

Sed adhuc expecta dote nobilis iste decurio ueniens, extractis clausis manus pedesque dissoluat. Vide quomodo felicissimis brachiis dulce illud corpus complectitur, ac suo astringit pectori. Tunc dicere potuit uir ille sanctissimus: Fasciculus myrrhae dilectus meus mihi, inter ubera mea com-

Sequare, tu, preciosissimum illum caeli terraeque thesaurum, et uel pedes porta, uel manus brachiaque sustenta, uel certe defluentes minutatim preciosissimi sanguinis stillas curiosius collige, et pedum illius puluerem linge. Cerne praeterea quam dulciter, quam diligenter beatissimus Nicodemus sacratissima eius membra tractat digitis, fouet unguentis, et
sum of these precious liquors, for blood is turned to wine, to do the comfort, and water into milk, to nurse the gostly.

Her be ymaad to be fayre fressche rennyngge ryuere in a stoon, and that be Cristes reede woundes in His bodyly menbris; and ryt as in culverhows be ymaad holys in be wal forto warsche be culvren in, ryt so in be wal of Cristes flehs be ymaad nestes al hoot of blood, that thou schuldest lotye in and bryngge for gostly bryddes.

Of his blood, suster, thou scholdest penke and speke so muche that thy lippen schulde be as blood reed, as hit were a reed liste, and anne schulde thy talkygge be sauery and swete to everie man that spake wit he, as he book sey: Eloquium tuum dulce.

Bote now abid what ilke noble knyght come, Ioseph ab-Arimathie, and vnlace Cristes handes and feet, softly drawynge out be nayles.

Byhald hou he byklipe wip his blessyde armes be swete body of Crist, and hou faste he streyned it to is breste. Forsope, so mizte his blessed man wel seye that is wryte in holy wryt: Fasciculus mirre diletus meus michi, inter vbera mea commonabitur.

Go for after his holy man, suster, and folowe ilke precious tresour of heuene and irpe, and ber vp hand, leg or foot, that they hange not doun so pitously, or elles gadere togydere wit al suttilet 1030 ilke holsum dropys of blood that droppe doun of His wou[n]des, and suke be dust of His blessyd feet.

Behald furperemor how swetly and diligently ilke holy man Nichodeme tret wip his gentil fyngres be sacrede membres of Crist
cum sancto Ioseph inuoluit sindone, collocat in sepulchro.

Noli praeterea Magdalenae deserere comitatum, sed paratis aromatibus cum ea Domini tui sepulchrum uisitare memento. O si quod illa oculis, tu in spiritu cernere merearis, nunc super lapidem revelatum ab ostio angelum residentem, nunc intra monumentum, unum ad caput, alium ad pedes, resurrectionis gloriam praedicantes, nunc ipsum Iesum Mariam flentem et tristem tam dulci reficientem oculo, tam suavi uoce dicens: Maria, Quid hac uoce dulcius? Quid suavius? Quid iucundius? Maria: rumpantur ad hanc uocem omnes capitis cataractae, ab ipsis medullis eliciantur lacrymae, singultus atque suspire ab imis trabantur visceribus. Maria: o beata, quid tibi mentis fuit, quid animi, cum ad hanc uocem te prosterneres, et reddens uocem salutanti inclamas: Rabbi. Quo rogo affectu, quo desiderio, quo mentis ardore, qua devotione cordis clamasti: Rabbi. Nam plura dicere lacrymae prohibent, cum uocem oclu dat affectus, omnesque animae corporisque sensus nimius amor absorbet.
and anoynte hem wit swete oynemens, and wit holy Ioseph how he 
lappe Cristes body in a clene clop and leip hit in pe sepulcre.

And after his, loke pu forsake not pe felaschipe of Marie 
Magdeleyn, bote whan sche go to Cristes sepulcre wit here swete 
smyllyngge baumes to anoynte Cristes menbrys, loke pu go after.

A Lord, suster, zif pu my3test be wurpy to see wit py gostly 
eye pat Marie sey3 wy3 here bodyly - now pe stoon yturned away fro 
pe dore of pat blessyd sepulcre, and pervppon an angel sittynge; 
now wi3nne pe sepulcre oon angel at pe heed, ano3er ate feet, 
syngyngge and wurschippyngge pe ioye and blisse of Cristes resurrexioun; 
now Ihesu lokyngge wit a gladly eye vpon Marye Magdeleyn, pat was 
sory and wepyngge for Cristes de?, and how swete a uoys it was to 
Marie Magdeleynwhanne He clepede here wit here name, as pe 
gospel seyt, and seyde to here: Maria.

A, what was swettere an pis voys? What was more ioyeful or mor 
blisful? Maria.

Now, Marie, let py water-veynes of pyn heed altoberste and terys 
renne adoun, draw3 vp sobbyngge and si33yngge fro pe deppeste ende 
of py bowelys, whanne Crist clepi: Maria. O blessyde Marie, what 
herte haddest pu, what spirit, what strenke, whanne pu vylle adoun 
longstreit tofore Crist and grettest Hym wepynggely and seydest: 1055 
"Raby!"

I pray pe, wit wat affecciouen, wit what desir, wit what brennyngge 
of pyn herte, wit hou gret deuocioun of al pu soule crydest pu when 
pu answeredest py Lord, and seydest: "Rabi, Maister!" For mor 
my3test pu not speke for sobbyngge and for wepyngge; py grete loue hat1060 
pu haddest to Ihesu hadde rausschid alle py wittes, bope of body and 
of soule.
Sed o dulcis Iesu, cur a sacratissimis ac desiderantissimis pedibus tuis sic arcem amantem? Noli, inquit, me tangere.

O verbum durum, verbum intolerabile: Noli me tangere. Ut quid, Domine? Quare non tangam? Desiderata illa vestigia tua pro me perforata clausis, perfusa sanguine, non tangam, non deosculabor? An immittor es solito, quia gloriesior? Ecce non dimittam te, non recedam a te, non parcam lacrymis, pectus singultibus suspiriisque rumpetur, nisi tangam.

Bote þu, derewurthe lord, why puttest þu away fro þe sw[h]ich
on as louede þe so muche and so brennyngly, þat sche most not come
so neyʒ þe to kisse þyn holy and blisful feet?

Noli, inquit, me tangere - "Touche me not, com not neiʒ me!",
seĩ Crist. A, an hard word, an vnsuffrable word, a word þat wolde
tobreke þey it were a stony herte: Noli me tangere - "Touche not!"

Why so, blisful lord? Whi schal I not neyʒe þe? Why may I not
touche þilke desiderable feet þat where iürled for me wit nayles on þe cros, þat where al byschad for me wit blood? Why mot I not handle
hem, whi mot I not kysse hem? Code Ihesu, art þu bycome straunge and
mor enemy, for þi body is mor glorious? Now forscpe, I nel not lete
þe, I nel not go fro þe, I schal neuere cesse fro wepyngge, my brest
and herte schulle altobreke for sobbyngge and sikyngge, bote I note
onyʃ touche þy swete feet. And þanne seŷ merciful Ihesu: Noli timere -
"Ne be þu not agastne disconforte þe nouʃt, for þat þu askest is not
bynome þe, bote it is iput in delay. Only doo as I say þe: goo and
tel my breʃryn þat I ham ryse fro dejʃ to lyve."

þanne renþ Marie forþ, and certeyn, sche renþ wel þe fastere for þat sche wolde sone come aʃeyn. And whanme sche comeþ aʃen, sche comp
not alone, bote wyþ oʃre wummen, aʃens þe whyche Thešus Hymself geþ
and wit benigne and glad gretyngge He confortþ hem, þat where
ouercome wiþ so biter sorwe of His deep.

Suster, I pray þe tak good heede; for þoo it was fully igyraunted to Marie Magdeleyn and here felawes þat arst was put in delacioun.
Accesserunt namque et tenuerunt pedes eius. As þe gospel seŷþ, þo þey
gwent to and klepte Ihesu aboute His feet.

L. 1063. swhichʃ MS swchʃ
L. 1086. delaciounʃ MS desolacioun; of. L fuit dilatum
Hic quandi potes, virgo, morare. Non has delicias tuas
sommus interpolet, nullus exterior tumultus impediat.

Verum quia in hac misera uita nihil stabile, nihil aeternum
est nec unquam in eodem statu permanet homo, necesse est
ut anima nostra, dum uiuimus, quadam uarietate pascatur.
Vnde a praeteritorum recordatione ad experientiam præsenta-
tium transeamus, ut ex his quoque quantum a nobis sit dili-
gendus Deus intelligere ualeamus.

Non paruum aestimo beneficium quod bene utens malo
parentum nostrorum creauit nos de carne illorum et inspirauit
in nobis spiraculum uitae, discernens nos ab illis qui usl
abortiui proiecti sunt ab utero, usl qui inter materna uiscera
suffocati, poenae uidentur concepti non uitae. Quid etiam
quod integra nobis et sana mambra creauit, ne essemus nostris
dolori, opprobrio alienis?

Magnum certe et hoc. Sed quomodo illud quantae bonita-
tis fuerit aestimabimus, quod so tempore, et inter tales nos
In hyse and swyche opere, suster, abid, and of hyse haue studefast meditacioun; in swyche hyngges haue hy delyt, be whyche no sleep ne smyte of, noon outward boostes ne ocupacioun lette.

Bote for as muche as in his wrecchede lyf is nophyng stable, nophyng certaynly is abydyngge, and a man dwellep not ne durep noon whyle in oon stat; perfore it is nyedful pat our soule be ved wit a maner diuersyté of chaungyngge.

Wherfore we schulle goo fro hyngges bat bep apassed, to bepenke vs on hyngges pat bep present, of pe whiche we mowe be steryd pe mor parfytyly to louen vre God.

Capitulum XVIII

De presencium meditacione.

I ne halde it not a litel 3yfte of God zif bu vse wel and take good consideracioun of men pat hauep ibe tofore vs, and hou we bep ikept of manye myscheues pat beyp were in; how God made vs of pe same matere pat He maade hem, and zit He haep departid vs fro hem; somme pat were ycalt out of here moder wombe al deed, and somme pat in here moder wombe were astrangled, pe whiche, as it semep, were ræper ybore to peyne þanne to lyf.

And what zif we bepenke vse hou God had ymad vs hole membres and sounde, and not ysuffred vs be bore in meselrye or palaye or elles croked or lame, or so forp of ofre, pat we schulde haue ibe in sorwe to vs-self, and to ofre to dispyt and schame.

Bote of hou gret goodnesse of God was it, and is, þat He ordeynede so for vs þat we bep ibore among swyche folk, be þe whiche
nasci voluit, per quos ad fidem suam et sacramenta peruenire-

mus? Videamus innumerabilibusmillibus hominum hoc
negatum quod nobis gratulamur esse concessum, cum quibus
nobiscum una esset eademque conditio, illi derelicti per iusti-
tiam, nos vocati sumus per gratiam.

Procedamus intuientes munus eius fuisse, quod educati a
parentibus fuimus, quod nos flamma non læsit, quod non
absorbuit aqua, quod non uexati a daemone, quod non per-
cussi a bestiis, quod praecipitio non necati, quod usque ad
congrua aetatem in eius fide et bona voluntate nutriti.

Hucusque simul cucurrimus, soror, quibus una eademque conditio, quos idem pater genuit, idem uenter complexus
est, eadem uiscera profuderunt. Iam muno in me, soror,ad-
uerte, quanta fecerit Deus animae tuae. Divisit enim inter te
et me quasi inter lucem et tenebras, te sibi conservans, me
mini relinquens. Deus meus, quo abii, quo fugi, quo euasi?
Eiectus quippe a facie tua sicut Cain, habitavi in terra. Nam
iui uagus et profugus, et quicumque inuenit me occidit me.
we mowe come to ye knowynge of God and to vre byleue. For his 1115
3ifte to many a housand he be denied, which at ryftfully be
ydampned for euere; and his 3ifte is frely y3eue to vs, pat only
of His goodnesse be ichose porou3 His grace; and 3it napeles
alle we were of on condicioun and of on mankende.

Gowe furhere, and let vs behoolde what a benefys it is of God. 1120
pat we were ymursched, whanne whe cowde no mor good pan a best, of
oure fader and moder, and ikept so pat whe nere not ybrend in pe fuyr,
am many anoper haibe, not idreynt in water, not wood and trauayled
of pe deuel, not ysmyte ne venymed of no foul wurm, not yfalle and broke
vre necke; pat we be to couenable age itau3t in hool fey, and in
sacramens of holy churche.

Suster, of pyse let vs bopenke vs ry3t wel, for in alle his
benefys we be parteners ilyke, as we be of oon condicioun, of oon
fader begete and oon moder wombe cast out into his wordle; and pyse
benefis God ha doo to vs as to pe body. /

Bote auyse ye inwardly what God ha ido to ye graciously
1131
to ye soule - for in pat partye [He] ha departyed betwixe pe
and me as muche as is bytwyxe 113t and derknesse; pe ha ikept to Hym
euere in clennesse, bote me ha ilet alone to myself.

My mercyful God, wher am I bycome? Whider am I went? Whider
was I aschaped? Wyder was I runne awey fro py face? I was icast out
fro py blessede chiere as Caym was; I made my dwellyngge vppon pe
irpe, pat is to seyn, caste myn vnclene loue on irpe yngges; I
was wandryngge aboute wit Caym acursed: Et quicumque immenerit me.

L. 1131. He MS omits
Quid enim ageret miserabilis creatura, a suo derelicta Creatori? Quo iaret uel ubi lateret quies erronea, suo destituta pastore? O soror, fera pessima devorauit fratrem tuum. In me igitur cerne quantum tibi contulerit, qui te a tali bestia conservauit illasam.

Quam miser ego tunc qui meam pudicitiam perdidi, tam beata tu, cuius virginitatem gratia divina protexit. Quotiens tentata, quotiens impetita, tua tibi est castitas reseruata, cum ego libens in turpia quasque progrediens, coacervauit mihi materiam ignis quo comburerer, materiam foetoris quo necar- rer, materiam vermium a quibus corroderer.

Roscule, si placet, illas foeditates meas pro quibus me plange- bas et corripiesbas saepe puella puerum, femina masculum.

Sed non fallit Scriptura, quae ait: Nemo potest corrigere quem Deus despexerit. O quantum diligendus est a te qui cum me repelleret, te attraxit, et cum esset aequa utriusque conditio, cum me despiceret, te dilexit.

Roscule nunc, ut dixi, corruptiones meas cum exhalaretur nebula libidinis ex limosa concupiscentia carnis et scatebra
occidet me - And who pat euere mete wit me, had power to sle me.
And no wonder; for what scholde a wrecche creature doo, forsaken of
his creatour? Whedur schulde an erraunt scheep gon, or were scholde
he lotye, whan he is destitut of his scheperde?

A, suster, haue pite of me, for: Pera nescima deuorauit fratrem
tuum - pe most wickedes best of alle (pat is pe deuel) habsh deuoured by
brother. And perfo, suster, in me behald how muche by God hab do
for pe, pat hab kept and saued pe fro pat wickedes best.

How wrecched was I hoo, whanne I foylede meself and loste my
clennesse! How blessyd were hu, whos clennesse and chasteté only pe
grace of God defendede and kepte! How ofte asayled, itempete and
steryd was by maydenhood and clennesse kept and saued of God, whan I
wilfully fil into many and greuous synnes, and gadryde to me on an
heep materae of fuyr [in] pe whiche I scholde be brend, matyre of stench
borouȝ pe wyche I scholde be deed, matere of wormes of pe wyche I scholde
be gnawen in helle, nere pe mercy of God.

Gode suster, bypenk pe of pe vielψys for pe hu weptest vppon me sumtyme and vndername me whan hu were bote a Jung mayde; bote
certes, holy wryt fayleψ not pat seyt: Nemo potest corrigeare quem
Deus despexit - Noman may amende pat God haje despised - pat is to seye,
witowte gret repentaunce of man and special grace of God.

A, how muche outest pū loue by gode God, pe wyche, whan He
despisede me, adrow pe to Hym; and ajens we were of on fader and moder
yborne, ȝit me He hatede and pe He louede.

Bypenk pe, as I seyde, of my foule corrupcions, whanne pe cloudes
of vnclennesse smokede vp in me of pe ȝp and styckynde concupiscence

L. 1152  in  MS omits  L. 1154 gnawen  MS gnawen
L. 1155  pū  MS omits; cf. L. pro quibus me plangebas
L. 1158  amende  MS amendo  L. 1159: repentaunce  MS repentaunce
pubertatis, nec esset qui eriperet et salum faceret. Verba
enim iniquorum praeualuerunt super me, qui in suauii poculo
amoris propinabant mihi uenenum luxuriae, conuenientesque

in unum affectionis suauitas et cupiditatis impuritas rapiebant
imbecillem adhuc aetatem meam per abrupta uitiorum atque
mersabant gurgite flagitiorum. Inualuerat super me ira et
indignatio tua, Deus, et nesciebam, ibam longius a te et sine-
bas, iactabar et effundebar, diffuebam per immunditias meas,
et tacebas.

Eia soror, diligenter attende omnia ista turpia et nefanda,
in quae me meum praecepituit arbitrium, et scito te in haec
omnia corruisse, si non te Christi misericordia conservasset.

Nec haec dico quasi nihil mihi contulerit boni, cum exceptis

his quae superius diximus utrisque collata, mira patientia
meas sustinuit iniquitates, cui debeo quod me terra non absor-
buit, non fulminauit caelum, non flumina submerserunt.
Quomodo enim sustineret creatura tantam iniuriam Creatoris,
si non impetum eius cohaberet ipse qui condidit, qui non uult
mortem peccatoris, sed ut convertatur et uiuat.
of flehs and of owtrage styrynge of childhood, and noman was to
defende me ne saue me of suche myscheues. Spekyngge and styrynge
of wycked companye hadde hard ywrout vppon me, pe wyche in swete
drynke of flehsly loue saue me puysoun of fowl vnclennesse; and so
metyngge togydere biter sweetnesse of charnel affeccioun and vnclennesse
of flehsly concupiscence, pey rauyschede me syke and feble age of
childhood into manye foule vices, and dreynte my wrecchede soule
in pe stynkynde flood of synne.

My mercyable God, pyn indignacioun and pe wra pe was fallen
vppon me and I felyd it nouzt; I was flowe fer away fro pe and al
pu suffredest; I was cast and possyd into alle maner fulpe, ant pu
lete me alone.

Lo, suster, lo, diligently I prey pe tak heede; for into alle suche
fulpes and abhominaciouns pat my CURSED WYL CASTE ME IN, wite it wel
pat pu mi3test haue falle in pe same, nadde pe mercy of Crist ikepte.

Bote I seye nat pis grucchyngge a3ens God, as pey He nadde do me
no gret goodnesse - for witoute alle pe benefis pat I rehersede
beforn whiche were i3eue to vs in commune, as wel to me as to pe, pe
pacience and pe benignite of God was wundurfully yschewed to me in
pat pat, whil I was in dedly synnes, pe eorpe openede not and swolewode
me in. I am boundyn[h] hugely to my God pat pe heuene smot me not adoun
wit hounser or wit lytryngge, pat I was not dreynt in pe water, or
deed sodeynly on ober orrible deep; for ow scholde eny creature suffre
pe hydouse wrong pat I hadde doon to here creatour, bote He hadde
refreyned hem pat made hem alle of nouzt, pe wyche whyle me coueytpe not
pe deep or dampnacioun of a synneful wrecche, bote pat he turne hym fro
his wickednesse and lieue in lyf of grace.
Ad illud quantae fuit gratiae, quod fugientem prosecutus est, timenti blanditus quod erexit in spem totiens desperatum, quod suis obruit beneficiis ingratum, quod gustu interioris dulcedinis immundis assuetum delectationibus attraxit et illexit, quod indissolubilia malae consuetudinis uincula soluit, et abstractum saeculo benigne suscepit.

Taceo multa et magna misericordiae suae circa me opera, ne aliquid gloriae quae tota illius est, ad me uideatur transire. Ita enim secundum hominum aestimationem sibi cohaerent gratia dantis et felicitas recipientis, ut non solum laudetur, qui solus laudandus esset, ille qui dedit, sed etiam ille qui recipit. Quid enim habet aliquis quod non acceptit? Si autem gratis acceptit, quare laudatur uelut promeruerit? Tibi igitur laus, Deus meus, tibi gloria, tibi gratiarum actio, mihi autem confusio faciei, qui tot mala feci, et tot bona recepi.

Quid igitur, inquis, me minus acceptisti? O soro, quam felicior ille est cuius navim plenam mercibus et onustam diuitiis flatus mitior integram reuexit in portum, quam qui
And of ow gret grace, mercy and goodnesse of my God was it |at
wan I ran away fro Hym, He pursuuede after to drawe me azen; |er |at
I was agast of uuerelastyng dampnacioun, He confor|ede me and byheet
me lyf; when I was cast adoun into dispeyr, He arey|ede me vp azen into 1195
parfyt hoope; whanne I was most vnkynde, He anaunsede me wit His gret
benefys to styre me to turne azen to Hym: and |er I was custummab|ely
altogydere y-ved to vnclennesse, He drow me away pes porou| sanjour
and tast of inwarde gostly swetnesse, and tobarst pe harde chaynes and
bondes of cursede custum. And also after, when I was drawen out of
pe wordl, benignely He receyued me to His grace.

I halde my pees of many wundurful and grete benefys of His
mercy, anaunter pat eny partye of wurschipe pat is altogydere His,
I were yseye take to meward. For after mannes estimacioun ful ofte
pe grace and pe goodnesse of pe zyvere and pe prosperite of pe
receyuoour clevep so ney3 togydere, pat He is not only worschiped pat
only ou3te to be worschiped and preysed, not only to Hym pat zift al
is izoue blisse and |ank, bote to hym pat receyvep; and pat is wronge.
What hap eny wrecche of eny goodnesse bote pat pat he hap receyued of God?
3if he hap freoly, he hap it of Godes zifte; why panne scholde he be
wurschiped as peig it were of his owne merytes?

And perfore, my deoreworthe lord, my blisful lord, to pe alone
be blisse, to pe be ioye, to pe be worschip, to pe be pankyngge
of al oure herte; to me, synful wrecche, no|yng bote confusion of
my face, which pat haue idoo wyckenesses, and so manye goodnesse haue 1215
receyued.

Bote pu askest me, par caas, what I haue lasse pan pu of Godes
ziftes. A, suster, where is he mor fortunat pat wit esy and softe
wedur brynkt his schip saaf and sound to pe hauene, ful of marchaundise
and of richesse, or elles he pat in wyld wawes and in greet tempest

L.1192 ow MS *ow (see Introd., p. 8) L. 1219 brynkt 7 MS brynkt!
passus naufragium, uix nudus mortem eausit. Tu ergo in his quas tibi divina gratia conservauit, exultas diuitiis: mihi maximus labor incumbit ut fracta redintegrem, amissa recupere- rem, scissa resarciam.

Verumtamen et me nolo aemuleris, valeque putes erubes- cendum, si post tot flagitia, in illa uita tibi fuero inuentus aequalis, cum saepe uirginitatis gloriem interuenientia quae- dam uitia minuant, et ueteris conversationis opprobrium morum mutatio et succedentes uitiis uirtutes oblitterent.

Sed iam illa in quibus tibi sola conscia es divinae bonitatis inspice munera: quam iucunda facie abrenuntianti saeculo Christus occurrit, quibus esurientem deliciis pauit, quas miserationum suarum diuitias ostendit, quos inspirauit af- fectus, quo te caritatis poculo debriauit. Nam si fugitium seruum suum et rebellem sola sua miseratione uocatum spiritu- lium consolationum non reliquit expertem, quid dulcedinis crediderim eum uirgini contulisse? Si tentabaris, ille sustenta- bat: si periclitalbaris, ille erigebat; si tristabaris, ipse conforta-
altobreket his vessel, and vnnepe naked and quakynge asschape to lond alyve?

Suster, þu my3t be glad and bliþe for þe grete gostly rychesses þat þe grace of God hap ikept to þe wypoute tempest of dedly temptacioun; bote certes, to me byhoueþ gret bysynesse and eke trauayle forto make hool þat was tobroke, forto gete azen þat I hadde ilost, forto cloute azen þat was in tempest of temptacioun altorend.

And naþeles, sooþly, suster, wite it wel þat hit ouȝte be a maner schame to þe zif þat I, after so manye abhominable vnclennesses, þe yfounde euene wit þe in lyf þat is to comen. And zit wel ofte hit falleþ so þat manye diuerse vices benemyþ þe meryt and þe blysse of maydenhood; and on þat ofer syde, þat chaungynge of euele maneres, and vertues comyngge in after vices, wipeþ awey þe vilanows schame of oold vnclene comuersacioun.

Bote now, suster, behald entierly þe grete ȝyftes of þe goodnesse of God, þat þu wost wel þu hast receyued; wip how murye chiere He ȝyde azenþe, as it were, whanne þu forsoke þe wordl and come to Hym; wit how delices He vedde þe whanne þu were anhungred aftur Hym; wit how richesse of His mercy He profrede, what holy desires He inspirede, of how swete drynke of charyte He ȝaf þe drynke. For zif God, only of His gret mercyful benignite, hap not ylete me al wypouten experience of His wundurful and gostly confortes, wych ne am bote a fugitif and a rebel wrecche, what swetnesse may [I] trowe þat He ȝyue to þe þat art and euere were a clene mayde.

For zif þu hast be in temptacioun, He hap defended þe; zif þu hast be in peryl, He hap kepþ [þe] saaf, zif þu hast be in sorwe, He hap conforted
bat; si fluctuabas, ille solidabat. Quotiens praee timore arescenti
pius consolator astabat, quotiens aessuantii praee amore ipse
se tuis uisceribus infundebat, quotiens psallantem uel legen-
tem spiritualium sensuum lume illustrabat, quotiens orantem
in quoddam ineffabile desideriium sui rapiebat, quotiens men-
tem tuam a terrenis subtractam ad caelestes delicias et para-
disiacas amoenitates transportabat.

Haec omnia resolue animo, ut in eum totus tuus resoluatur
affectus. Vilescat tibi mundus, omnis amor carnalis sordescat.
Nescias te esse in hoc mundo, quae ad illos qui in caelis sunt
et Deo viuunt, tuum transtulisti propositum. Vbi est thesaurus
tuus, ibi sit et cor tuum. Noli cum argenteis simulacris uili
marsupio tuo tuum includere animum, qui nunquam cum
nummorum pondere poterit transuolare ad caelum. Puta te
quotidie morituram, et de crastino non cogitabis; non te futuri
temporis sterilitas terreat, non futurae famis timor tuam
mentem deiciat, sed ex ipso tota fiducia tua pendeat, qui aues
pe; jif pu were dowtyngge or flechynge, He ha\p confirmed pe in good purpos. How ofte, suster, whan pu hast be assadded and dul or wery of by lyfe, ha\p He be a pytous confortour to pe; jif pu [were] longynge in brennyngge loue after Hym, ha\p ilept into pyn herte;

jif pu hast yrad or ystotid on holy scripture, ha\p yli3ted by soule wit li3t of spiritual vnderstandyngye? How ofte, whanne pu hast be in by preyeres, ha\p He yrauysched pe into so hei3 desir pat pu canst not telle hit? How ofte ha\p He witdrawe pyn herte fro wordly pynges to delices of heuene and to pe mur\p of paradys?

Alle pype be\p of inwardly in pyn herte, pat al pyn affeccioun and al by loue mowe be turned to Hym alone. Haue bote skorn ef al pe wordl, let al flehsly loue seme sty[r]kynde to pe; and pu pat hast iset al by purpos on God and on po\p pat be\p in euene and lyue\p pere wit God, \p\p as nei\p pu nere not in pe wordle.

Vbi est thesaurus tuus, ibi et cor tuum erit - per pat is by tresour, let per be\p pyn herte. And loke pat pu schette not by soule in no fowl bagge or purs ful of seluer or gold or wordliche rychesse, for trewely by soule may neuere, wip pe heuy peys of pe peny, flen vp li3t to pe blisse of heuene.

Suppose euery day pat pu scholdest be deed, and certayn, pu schalt not care ne bysye pe for pe morwen. Let no wordly aduersité of tyme pat is to comene make pe agast; lete no drede of hungour pat is to comene disese pyn herte, bote on Hym let al by trust and al by stedefaste hope hangen, pat fede\p pe bryddes on pe eyr and clo\p pe lylyes and floures in pefeld fayrere pa\p euere was Salomon in al his blisse.

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L.1258 stykynde MS stykynde; cf. L sordescat L.1259 euene MS eueene (see Introd., p. 8)

L.1249 were MS omits
pascit et lilia vestit. Ipse sit horreum tuum, ipse apotheosae,
ipse marsupium, ipse diuitiae tuae, ipse deliciae tuae; solus
sit tibi omnia in omnibus.

Et haec interim de praesentibus satis sint.

Qui autem tanta suis praestat in praesenti, quanta
illis servat in futuro!

Principium futurorum et finis praesentium, mors est. Hanc
cuius natura non horret, cuius non expauescit affectus? Nam
bestiae fuga, latibulis, et aliis mille modis mortem causant,
uitam tuentur. Iam nunc diligenter attende, quid tua tibi
respondeat conscientia, quid praesumat fides tua, quid spes
promittat, quid expectet affectus.

Si uita tua tibi oneri est, si mundus fastidio, si caro dolori,
profecto desiderio tibi mors est, quae uitate huius onus deponit,
finem ponit fastidio, corporis dolorem absumit. Hoc unum
dico omnibus mundi huius praestare deliciis, honoribus atque
Let Hym be py stoorhous, let Hym be py tresourhows, let Hym be py gold purs, let Hym be py rychesse and al py delys, let Hym be to pe alle pyng in alle maner nyede, qui sit benedictus in secula seculorum. Amen.

Et hec de meditacione presencium ad presens sufficiant.

Capitulum XIX

De meditacione futurorum

He pat grauntepe so gret benefys to His seruauns in wordle pat now is, hou grete 3iftes kep He for hem in lyf pat is to comene.

Pe principle and pe bykynnyng of pynges pat bep to comene, and pe final ende of pynges pat now bep present, pat is deed. Of pe whyche deed, wat nature is hit pat hap not horrour prof? What herte is hit pat drédep hit nou3t? For bestes and bryddes wit reynynge and lotynge and many anoþer þousand maner slekþe escheweþ deep and defendep here lyf.

Bote 3it, suster, ententyfly auyse þe in þyn owne herte wat þyn owne conscience answerþ to þe in þis materæ; what þy feyt is bold on, and what þy parfyt hope byhoot þe and þy desyr coueyteþ. For certayn, and þy lyf be to heuynesse; and þu be saad and haue despyt of þe wordle; and þyn owne flehs be to þe to sorwe – certes, þanne coueyttest þu deep wit gret desyr./ For deep put away heuynesse of þys lyf, and makeþ an ende of saadnesse of þis wordle, and deliuereþ þe body out of muche sorwe.

And feyþfully, I schal sey þe on þyng þat is mor worthy þan alle þe delis, al þe rychesse and al þo wurschipe of þis wordle – and þat
diuitiis, si ob conscientiae serenitatem, fidei firmitatem, spei certitudinem, mortem non timeas. Quod ille maxime poterit experiri, qui aliquo tempore sub hac seruitute suspit-rans, in liberioris conscientiae auras euae. Hae sunt futurae beatitudinis tuae primitiae salutares, ut morte superueniente

naturalem horrorem fides superet, spes temperet, conscientia secura repellat.

Et uide, quomodo mors beatitudinis principium est, laborum meta, peremptoria uitiorum. Sic enim scriptum est:

Beati mortui, qui in Domino moriuntur. Amodo iam dicit

Spiritus, ut requiescant a laboribus suis. Vnde Propheta reprehens mortem ab electorum morte discernens: Omnes, inquit, reges dormierunt in gloria, uir in domo sua, tu autem proiectus es de sepulchro tuo quasi stirps inutilis, pollutus et obuolutus. Dormiunt quippe in gloria quorum mortem bona commendat

conscientias, quoniam pretiosa est in conspectu Domini mors sanctorum eius. Dormit sane in gloria, cuius dormitioni assistunt angeli, occurrunt sancti, et conciui suo praebentes auxilium et impertientes solatium, hostibus se opponunt,
"Iyyng is, 3if pat pu for gret clennesse of conscience, for parfyt stedefastnesse of feyt and for olier sourtee of verrey hope, ne drede not bodyly deep.

And pis poynt porow pe yfites of God he may at sum tyme haue experience of, pat after sykyngge and mornynge for wrecched seruitute of pis wordle, is so ileft vp into heij clennesse of conscience and holy contemplacioun pat he hap in a maner forgyten al pis wordle.

And iwis, suster, pis bep pe holsum erris and pe ioyeful begynnynge of euerelastynge blisse pat is to comene, whanne at pe comynge and at pe asaylynge of deep, parfyt feyt ouercome his natural horror, hope tempre hit, and surtee of clene conscience put awey al drede.

Loke now, suster, how deep is bygynnynge of reste and of blisse, ende of trauayl, and sleere of vices and of wrecchidnesse; as pe book seyp: Beati mortui qui in domino moriuntur; amodo iam dicit spiritus ut requiescant a laboribus suis.

Wherfore pe prophete, discryvyngge pe deep of Godes derlyngges fro pe deep of poo pat bep acursed and schulle be damned, seip on pis wyse: Omnes reges dormierunt in gloria - "Alle", he seyp, "gloriouse kyngges hauep be deed in ioye." For pey deye in gret ioye and gladnesse, whos deep commendepe parfyt and clene conscience; pe whiche deep is ful precious i pe sijte of God, as pe book seyp: Preciosa est in conspectu domini mors sanctorum eius.

And certes, he is a glorious kyng and deye in ioye, what so euere he be, to whos deep bep angeles present, to whos laste slep holy halwen hijetp to and, yyvynge help as to here cyteseyn of heuene and mynystryngge hertly confort, fiytere for hym a3ens his enemys, castep
obsistentes repellunt, refellunt accusantes, et sic usque ad
sinum Abrahae sanctam animam comitantes, in loco pacis
collocant et quietis.

Non sic impii non sic, quos de corpore quasi de foetenti
sepulchro, pessimi spiritus, cum instrumentis infernalibus
extrahentes, pollutos libidine, obuolutos cupiditate, iniciunt
ignibus exurendos, tradunt uermibus lacerandos, aeternis
fetoribus deputant suffocandos. Vere expectatio iustorum
laetitia, spes autem impiorum peribit.

Sane qualis sit illa requies, quae pax illa, quae iucunditas
in sinu Abrahae, quae illic quiescentibus promittitur et ex-
pectatur, quia experientia non docuit, stilus explicare non
poterit. Expectant felices donec impleatur numerus fratrum
suorum, ut in die resurrectionis duplicis stolae induti gloria,
corporis pariter et animae perpetua felicitate fruantur.
adoun his wipstonderes and scharply conuicte\(p\) his accousours, bryngyngge his soule euene to Abrahames bosum and to \(\phi\)e si\(\nu\)t of God, \(\phi\)er \(\phi\)at he schal abyden in reste, pees and li3t.

Bote **non sic impii, non sic** - No\(j\)yng so of Godys curslynges; for of ech of hem seip \(\phi\)e same prophete in \(\phi\)e same place \(\phi\)at I seyde nekst: 1330

\[\text{Tu autem proiectus es de sepulcro tuo quasi stirps inutilis pollutus, etc.} - \text{"he seip, "art icast out of \(\phi\)y sepulcre - \(\phi\)at is \(\phi\)y foule body - \(\phi\)u art icast out, I seye, as a foul and vn\(\nu\)rysty drye stycke \(\phi\)at is not wurp bote to \(\phi\)e fuyr." Fur iw\(i\)s, Godys curslyngges in heere deep be\(\nu\) idrawe of wicked spirites out of here body as out of a stynkynde put, al defoyled wit lechervye, al iwrapped aboute wy\(\phi\) cursede coueytise, and so wy\(\phi\) instrumens of helle \(\phi\)ey be\(\phi\) idrawe to be bred in fuyr, itake to be gnawe of wurmes and iput to be astrangled of suerlastyngge stench.}

Now sop\(\nu\)ly and trewely it is seyd: **Expectacio iustorum leticia, spe\(\nu\)** 1340

\[\text{autem impiorum peribit - \(\phi\)e abydynge and \(\phi\)e hope of rytful men is ioye and blisse, \(\phi\)e hope of wicked men schal perysche and fayle.}

Bote forso\(\nu\)e, what reste, what pees, what mur\(\nu\)e and li3t is behoote and is abide of \(\phi\)e blessed spirites \(\phi\)at now rest\(\phi\) in Abrahames bosum, for experience ha\(\nu\) not jit itau\(\nu\)t vs, perfore noon of vre penne or poyn\(t\)el may owtly wryten it as it is.

Bote \(\phi\)ey abide\(\phi\) in blisse, alwhat \(\phi\)e noumbre of here bre\(\nu\)ryn be fulfeld; and \(\phi\)at schal ben at \(\phi\)e day of \(\phi\)e laste resurrexioun, at \(\phi\)e day of dome, whanne \(\phi\)ey be\(\phi\) cloped in duble stole, \(\phi\)at is to seyn in ioye of body and soule togydere in suerslastyng blisse.

Exibunt angelii, et separabunt malos de medio iustorum, istos a dextris, illos a sinistris statuentes.

Cogita nunc, te ante Christi tribunal inter utramque hanc societatem assistere, et necdum in partem alteram separatam. 

Deflecte nunc oculos ad sinistram iudicis, et miseram illam multitudinem contemplare. Qualis ibi horror, quis foetor, quis timor, quis dolor? Stant miseri et infelices stridentes dentibus, nudò laterè palpitantes, aspectu horribiles, uultu deformes, deiecti prae pudore, prae corporis turpitudine et nuditate
Of his day of dome, suster, I preye pepatpu byholde pee horrourendede drede, whanne pe angelles of heuene schulle ben as it were astonyed, pe elemens schul ben dissolved for heete of fuyr, helle-jates schulle ben al open, and alpat is now priue and hud schal ben openly knownen.

From aboue schal come pe iugge fers and wro; His wra schal brenne as eny fuyr, His chaar schal be terrible as eny tempest forto take veniaunce in gret ire, and to destroye His enemys in leytyngge fuyr. Now certes, Beatus qui paratus est occurrere illi - Yblessed is hepat is redy to meete wit Hym atpat our.

What sorwe schal be pane tomecursedewrecchen whom now lecheryedefoyled, cursedecoueytiseadisturbe; Luciferes prudy earyste an heiz. Angelsschulle gon and partepe wickedes frope goode, puttynggesri3tful men on Godesri3t syde, and on His left sydepoo pat schullegeamped.

Suster, bypenkpat now inpyn owne herte as peypu were euene bytwynypythe tweye companyestoforepe iugge-seg eof God, and not iputte outery to on party no to oper; cast pane pyn e3en asydetepaleft syde ofpissri3tful iugge Crist, and byhald pat cursed, wrecchid and weepful companye.

A, suster, wat stench is terper, what horrourendede drede, what sorwe! Acursededconiones standerperrgyntyggeswit teep, al naked to here bare brest, orrible in si3t, deformed in face, al irebuked in confusion and schame for makednesse and fowlnesse of here body. Peyp eye

L.1357 schal / MS pat
L.1367 tofore / MS tofore corrected to before (see Introd., p 8 )
L. 1371 ter / MS tir
confusio Latere uolunt et non datur, fugere tentant, nec permittuntur. Si leuant oculos, desuper iudicis imminet furor. Si deponunt, infernalis putei eis ingeritur horror. Non suppetit criminum excusatio, nec de iniquo iudicio aliqua poterit esse causatio, cum qui quid decretum fuerit, iustum esse ipsam eorum conscientiam non latebit.

Cerne nunc quam amandus tibi sit qui te ab hac damnata societate praedestinando discreuit, uocando separauit, iustificando purgauit.

Retorque nunc ad dexteram oculos et quibus te glorificando sit inserturus aduerte. Quis ibi decor, quis honor, quae felicitas, quae securitas? Alii iudiciaria sede sublimes, alii martyrii corona splendentes, alii uirginitatis flore candidi, alii eleemosynarum largitione fecundi, alii doctrina et eruditione praecla- ri, uno caritatis foedere copulantur. Lucet eis uultus Iesu, non terribilis, sed amabilis, non amarus, sed dulcis, non terrens, sed blandiens.

Sta nunc quasi in medio, nesciens quibus te iudicis sententia
wolde fayn lotye and huyden hem, bote pey schul not mowe; pey
wolde renne away, bote pey schulle not be suffred. 3if pey lyfte
vp here ezen, pe wrappe of here domesman is above here heed; 3if
pey lokep dounward, pe orrour of pe put of helle is zens here face.

Pey schulle fynde noon excusacioun of here synne, ne pey schulle
not apele fro eny vnrytful dom; for what euere schal þanne be demyd,
here owne conscience schal knowen it and deme it sop.

Beþenk þe now, suster, how muche þu owest to louen Hym of al
þy myȝt, þat haþ departyd þe fro þilke grete vnsauery multitude þat
schal be damned, and yclepyd þe to His grace and ipurgyd þe and
iustefyed þe to His blisse.

And perfore cast þyn ezen to þe ryȝt syde, and byhold to how
blisful a cumpanye [He] haþ coupled þe. A, Ihesu, what fayrnesse
is in hem, what honour, what felicité, what ioye, what surteel!
Summe beþ put an heiz to be domesmen wit Crist, summe beþ al briȝt
schymynge wit coroune of martirdom, summe beþ whyt as þe lylye of
virginite, summe ben fructuus þorouȝ ȝyuynge of almesse, summe ben
clier and excellent þorouȝ holsum doctrine of Godes lawe; and alle
þyse beþ knet and coupled togydere in o bond of blisful loue and
euerealastynge charyté.

Þe swete face of Ihesu schyneþ to hem, not terrible and gasty as
it dop to Cristes curslynges, but ful amyable and blisful, not biter
bote ful swete, not gastynge bote gladyngge and confortyngge.

Now, suster, jif þu woldest stonde in þe myddul of þyse two
companies, not wetynge as it were to wyche partye þe sentence of

L. 1387. He MS omits
deputabit. O dura expectatio! Timor et tremor venerunt super me, et contexerunt me tenebrae. Si me sinistris sociaverit, non causabor iniustum; si dextris adscripserit, gratiae eius hoc, non meis meritis imputandum.

Vere, Domine, uita in voluntate tua. Vides ergo quantum in eius amore tuus extendi debat animus, qui cum iuste posset in implos prolata in te quoque retorquere sententiam, iustis te maluit ac salvandis inserere.

Iam te puto sanctae illi societati coniunctam, uocis illius audire decre tum: Venite, benedicti Patris mei, per cipite regnum quod uobis paratum est ab origine mundi, miseris audientibus uerbum durum, plenum irae et furoris: Discedite a me, male-dicti, in ignem aeternum. Tunc ibunt hi, inquit, in supplicium aeternum, iusti autem in uitem aeternam. O dura separatio, o miserabilis conditio.
The domesman wyle put ye too, lord, how hard schulde his abydyng be to ye! Yanne forsode myȝtest ye wel say: Timor et tremor venerunt super me et contexerunt me tenebre.

For ȝf He putte ye on ye lyft syde, ye schalt not mowe seye ſat He is vnriȝtfuł; ȝf He ha ordeyned ye o ye riqȝt syde, it is only of His grace, and not to be put to ȝyn owne merytys. Now iwis, lord God, lif and deep is in ȝy wyl and in ȝy power alone.

Sykst ye now, suster, how muche al ȝyn herte and ȝy soule schulde be set only in His loue, ȝe wyche, alþougȝ Ha myȝte riqȝtfułly turne ye same sentence of deęp to ȝe ſat He smyt on hem ſat schulle be dampned, ȝit of His goodnesse Ťap leuere to putte ye on His riqȝt syde and associe ſe to His blisful derlyng.

And perfore now a Godes half ymagyne as ſey ſu were ioyned to ſat ioyful and holy felauschip, heryngge ſilke precious decree of His swete voys: Venite benedicti patris mei, percipite regnum quod vobis paratum est ab origine mundi - "Come ye, iblessid of my fadur, receyue ye kyngdoom ſat was agreyped to ȝow er ſe bygynyngge of ſe world."

And ſanne schulle ſilke wyepful wrecchyn heere ſilke harde and vnсуﬀraible word ful of wrappye, ful of sorwe, ful of indignacioun: Discedite a me, maledicti, in ignem eternum - "Departe fro me, ȝe curslyngges, into euerlastyngge fuyr." And ſanne schul ſe goon into perpetuel turment, and riqȝtwyse men into blisse wiȝouten eende. A, a, an hard departyngge, a wrecchyd and wyepful condicioun to ſilke acursedede caytyfs!

L. 1409 Ha, corrected to He (see Introd., p. 8 )
L.1410 3it, ȝf
L.1422 wiȝouten, wiȝoutem
Sublatis uero impis ne uideant gloriam Dei, iustis quoque singulis secundum gradum suum et meritum angelicis ordini-bus insertis, fiet illa gloriosa processio, Christo praecedente capite nostro, omnibus suis membris sequentibus, et tradetur regnum Deo et Patri ut ipse regnet in ipsis, et ipsi regnant cum ipso, illud percipientes regnum quod paratum est illis ab origine mundi.

Cuius regni status nec cogitari quidem potest a nobis, multo minus dici uel scribi. Hoc scio quod omnino nihil aberit quod uelis adesse, nec quidquam aderit quod uelis abesse. Nullus igitur ibi luctus, fletus nullus, non dolor, non timor, non tristitia, non discordia, non inuidia, non tribulatio, non tentatio, non aeris mutatio uel corruptio, non suspicio, non ambitio, non adulatio, non detractio, non aegritudo, non senectus, non mors, non paupertas, neque tenebrae, non edendi, non bibendi uel dormiendi uilla necessitas, fatigatio nulla, nulla defectio.


Quid est ultra quod quaeramus? Certe quod his omnibus
And when they be taken away and departed utterly from him the bliss of God, and righteous men after his degree and mercy be put in among his orders of holy angels; yanno yannys let that glorious procession go forth into the holy Jerusalem, the city everlasting of heaven, Christ Himself as our very head going before, and all His blissful members following after.

Yanno shall that glorious king reign in them, and they in Him, undurftonggynge to here heritage that real kingdom of bliss that was ordained for them her world were.

The stat of that realm may not here be fully pouyt, and much more nobler seyd ne wryten in book. Bote his wot I wel, and daar booldely sayn, that thou shalt lacke noynge that thou woldest haue, ne thou shalt haue noynge that thou woldest lacke. Per schal be no wepyngne ne weylyngge, no sorwe, no drede, no discord, noon envye, no tribulacioun ne temptacioun, no chaungynge of thy eyr, no corruptioun ne wicked suspicioun, non ambicioun, non adulacioun, no detraccioun, no siknesse of old age, no depe, no pouerté, no denknesse, noon hungur ne pурate, no nyede ne warynesse ne no maner faylyngge.

Per that noon of all byse bynges beff, what may per be bote parfyt joye, parfit murpe, parfit tranquillité, parfit surte, most parfit loue and charitē, parfit rychesse, parfit faynesse, parfit reste, parfit strenothe, parfit hele, and parfit sët of that face of God; and in byse, euerlastynge, abydyngge and euere-durynge lyf.

L.1429 tofore / MS tofore, corrected to before (see Introd., p.8)
L.1437 ne / MS ne, corrected to no (see Introd., p.8)  L.1440 non / MS non
L.1440 non / MS non
excellit, id est uisio, cognitio, dilectio Creatoris. Videbitur in se, videbitur in omnibus creaturis suis, regens omnia sine sollicitudine, sustinens omnia sine labore, impertiens se et quodammodo disperiens singulis pro sua capacitate, sine sui diminutione vel divisione. Videbitur ille uultus amabilis et desiderabilis, in quem desiderant angeli prospicere. De cuius pulchritudine, de cuius lumine, de cuius suavitate, quis dicet? Videbitur Pater in Filio, Filius in Patre, Spiritus sanctus in utroque. Videbitur non per speculum in aenigmate, sed facie ad faciem. Videbitur enim sicuti est, impleta illa promissione qua dicit: "Qui diligit me, diligetur a Patre meo, et ego diligam eum, et manifestabo ei meipsum." Ex hac uisione illa procedet cognitio, de qua ipse ait: "Haeq est uita aeterna ut cognoscant te unum Deum, et quem misisti Iesum Christum."

Ex his tanta nascitur dilectio, tantus ardor pii amoris, tanta dulcedo caritatis, tanta fruendi copia, tanta desiderii ushementia, ut nec satietas desiderium minuat nec desiderium satietatem impediat. Quid est hoc? Certe quod oculus non uidit, nec auris auduit, nec in cor hominis ascendit, quae pra-
What wolde ye more, whanne ounre creautour God schal be clerly yseyen, iknownen and iloued? He schal be seyen in Hymself blisful, He schal be seyen in His creatures, gouernyngge alle byng witoute trauayl or bisynesse, susteynynge alle byng witouten eny werynesse, 3yynge Hymself to alle creatures after here capacitè witoute eny laskyngge or divisioun of His Godhede.

Panne schal be seyn pilke swete, amyable and desiderable face of God hat angeles coueyten to loke in; of whos fayrnasse, of whos cliernesse, of whos sweetnesse hoo may ault seyn worthyly?

Per schal be seye panne pe fader in pe sone, pe sone in pe fader, and pe holy gost in hem bope. Per God vere creautour schal be seye not in a myrour or in derknesse, bote face to face, as pe gospel seyp. Per God schal be seye as He is, whanne hat byheste schal be fulfeld hat Hymself saip in pe gospel; Qui diliget me, diiliget a patre meo, et ego diligam eum, et manifestabo ei meipsum - "Who hat loue15 me", seip Crist, "he schal be loued of my fader, and I schal louen hym and schewen hym myn owne self."

Of his cliere si3t come15 hat blisful knowynge hat Crist Hymself spe15 of in pe gospel; Hec est vita eterna vt cognoscant te vnum et verum Deum, et quem misisti Ihesum Cristum. Of hyse sprynkt out so muche loue, is igendred so greet feruour of blisful desir, so muche plenteuousnesse of lykyngge, so muche sweetnesse of charité hat no15 fulsumnesse of blisse bynemep byng blisful desir and appetit, no15 hat blisful desir faylep of parfit and plentevous fulsumnesse.

And wat is al his, forto seyn hit in fiewe wordes? Certes, suster: Quod oculus non vidit, nec auris audiuit, que preparauit Deus

L. 1448 schal / MS hat
L. 1457 seye / MS seye, corrected to seye (see Introd., p. 8)
L. 1459 no15 non ojper
L. 1451 witouten / MS witoutem
L. 1450 witoute / MS witoutem
paravit Deus diligentibus se.

Hae tibi, soror, de praeterorum beneficiorum Christi memoria, de praesentium experientia, de expectatione futurorum quaedam meditationum spiritualium semina praeseminare curavi, ex quibus divini amoris fructus uberior oriatur et crescat, ut meditatio affectum excitet, affectus desiderium pariat, lacrymas desiderium excitet, ut sint tibi lacrymae tuae panes dies ac nocte, donec appares in conspectu eius, et suscipiaris ab amplexibus eius, dicasque illud quod in Canticis scriptum est: Dilectus meus mihi et ego illi.

Habes nunc sicut petisti corporales institutiones, quibus inclusa exterioris hominis mores componas;

habes formam praescriptam qua interiorem hominem uel purges a uitiis, uel uirtutibus ornes;

habes in tripli mediatione quomodo in te Dei dilectionem excites, nutrias et accendas.

Si qua igitur in huius libelli lectione profecerit, hanc labori meo uel studio uicem impleat, ut apud Salvatorem meum quem expecto, apud Judioem meum quem timeo, pro peccatis meis intercedat.
Recapitulacio.

Now, suster, I haue wryte to be in schorte wordes of be moynde of Cristes benefices pat ben apassed, of be experience of po pat be present, and of be abydyngge hope of be pat be to cōmen - of be whiche mor plenteuous fruyt of be loue of God mowe spryngge out of be herte - so pat pis pre maner meditacioun mowe styrye by gostly affeccioun, and be into mornyngge and eke into wepyngge after be loue of be husbounde Crist, alwhat be be broujt into His owne siʒt and be iklept in His blessed armes; so pat be mowe seye to by singuler loue, pat be hast ichose byfore alle opre, pat pat is iwrtye in be book of loue in holy wryt.

Dilectus meus michi et ego illi.

And now hast pu, suster, pat pu coueytist and pat pu askedist; for pu hast bodyly informaciouns, after be whiche pu schalt rule and gourenej be owtward man; and also I haue itake be a maner forme by be whiche pu miʒt purge be inward man fro vices, and maken hym fayr in vertu. Pu hast in be maner of meditacioun how pu schalt nursche be, and ferently excite be into be loue of God.

And in caas pat eny deuout creature profite in be redynge of be litul booke in eny gostly profit, I preye hym pat he wyl gyue me pis to my meede: pat to my savour pat I abide, and to my domesman pat I drede, he wylle deuoutly preye for my mysdedes, pat he and I mowe cōme to pat blisse pat I vnworpyly haue spoken of. Quod nobis misericorditer concedat, qui viuit et regnat in secula sequlorum. Amen.
COMMENTARY

In the Commentary, the abbreviation H. stands for Horstmann, with reference to his edition of this text in *Englische Studien*, VII (1884), and L. stands for Aelred's original Latin in the edition of C.H. Talbot (see Introd., p. 1). All Biblical quotations are from the Authorized Version unless otherwise stated.

1.5. let heore here. The emendation from MS. heere to heore restores the oblique form of the third person feminine personal pronoun, which is confined (with the exception of the example in 1.710) to the first two chapters of the text. The form heere, while not impossible (it is recorded by NED from the fifteenth century), is unlikely in this text, where it does not appear again. This is not a case where e and o are written so similarly as to be easily confused (see Introd., p. 4), as the MS. indisputably and clearly reads e, but it may be that such a confusion in his exemplar misled the scribe. However, it is also possible that the whole phrase let heore here was misunderstood by our or an earlier scribe. L. reads iam nunc audiat ... verba mea quaeacumque ... elegerit ...; this, and especially the feminine relative pronoun, shows that the ME original must certainly have meant "let her hear". MS. let heere here, however, suggests that at some stage in the transmission of the text this phrase may have been apprehended as "let hear here" (which construction would have been perfectly idiomatic in ME); certainly, heere occurs in this text with the meaning "to hear" (cf. ll. 999 and 1418), and although "here" is always written hir, hier(e) here, here is by no means an impossible spelling.

1.11. Virgo prudens cogitat que domini sunt etc. Cf. I Corinthians 7,34.

1.17. Qui potest capere, capiat. Matthew 19, 12.

1.21. alle byng. Cf. ll. 11,1275, 1450 and 1451. The use of alle in (quasi-) plural constructions with singular sense (= "every") is unknown in OE. It appears to have arisen from this collocation, alle byng, which, because the singular and plural of byng were formally identical, passed from being apprehended as plural to being apprehended as collective and finally as a simple singular.

1.26. blysse. Here and frequently elsewhere (see Glossary) blysse renders L. gloria, with the sense "glory" (cf. NED, s.v. bliss sb.,3).

1.34. Wherfore be sweatsesse of by maydenhood, al vp to heuene smytyngse is swete sauour etc. Cf. Song of Solomon 1, 12: "While the king sitteth at his table, my spikenard sendeth forth the small thereof". The sense of
smytynge here, which appears to be "sending, causing to penetrate into", is not evidenced elsewhere, but it is probably to be connected with the various well-attested figurative sense of smite, "to affect or infect with a disease", "to impress, imbue with some sentiment". An instructive parallel sense-development is seen in "strike in, into, through, up" (cf. NED, s.v. strike v., 51-53) which are first recorded from the sixteenth century, and may have usurped the place of "smite" in this sense-area. Cf. smyte of, l. 1091.

1.35. makp bat vre verrey kyme hab coueytise of by feyrenesse etc. Cf. Psalm 45, 11: "So shall the king greatly desire thy beauty; for he is thy Lord".

1.38. He is fair in schap before alle bat euere were born. Cf. Psalm 45, 2: "Thou art fairer than the children of men".

1.39. fayvre ben be sunne, etc. Cf. Wisdom of Solomon 7, 29: "For she is more beautiful than the sun, and above all the order of stars".

1.40. His breb is swettere ban eny hony, etc. Cf. Ecclesiasticus (Vulgate) 24, 27: "Spiritus enim meus super mel dulcis, et hereditas mea super mel et favum".


1.45. coroune. The MS. reads coroune, indicating an otiose second n. The spelling corounne is not unacceptable; but the erroneous placing of the abbreviation for the nasal above u, perhaps in anticipation of omitting the n, is a mistake a scribe could easily make, so I have preferred to emend to coroune.

1.46. Qui non est temptatus. non est probatus. Cf. Ecclesiasticus (Vulgate) 34, 9.

1.56. witoute recouerer. The MS. here reads recover, and H. suggests emending to recover. However, recoverer is a perfectly acceptable form, from the AF infinitive recoverer, and the phrase witoute recoverer is quite a common ME idiom meaning "irrecoverably" (cf. "Dai sal bat day for ever be tynt Fra God, with-ouen any recoverer" (The Prick of Conscience, ed. R. Morris, Philological Society Transactions (1863), 1. 6095)).

1.60.  blessede Marie ... lednyng ... be daunce of holy virgynvs. The reference here is to the Virgin Mary, of whom Miriam, Moses' sister, was the figure (cf. Exodus 15.20: "And Miriam the prophetess, the sister of Aaron, took a timbrel in her hand; and all the women went out after her with timbrels and with dances.") Cf. St. Ambrose, De virginibus, II, ii, 17; P.L., 16, 211B.


1.64.  defoiled. On the complex pedigree of the ME verb defoilen, and of foylede (l. 1147) see Miss. A. Bowman, Aspects of Semantic Change as Exemplified in some Representative Plays of Shakespeare, unpublished M.A. Thesis of the University of Durham (1969), pp.76-80.

1.67.  vor in ober wyse, moor cursed and abhominable, etc. This is clearly an echo of Aelred's own personal experiences in his youth, when, while he was living at the court of King David of Scotland, the homosexual leanings, against which he was later to struggle with such intensity, first began to show themselves (see Introd., p.10 and l. 1155 n.)

1.68.  abhominable. The spelling abhominable, which is fairly common in ME and eNE, arises from the popular but mistaken derivation of the word from L ab homine, quasi "away from man, inhuman, beastly" (see NED, s.v. abominable).

1.72.  membres. This is the full form of the word used by the scribe, so whenever it is abbreviated, I have expanded accordingly (the ratio of forms is: full x 6; abbreviated x 4). It is hard to account for the n in place of etymological m, which is not recorded from elsewhere in the dictionaries of English; certainly it is not to be explained on phonological grounds, as the change of [m] to [n] before [b] is the very reverse of what one would expect. I can only suggest that the scribe, slavishly following his exemplar, automatically inserted an n without thinking when he came to the abbreviation for the nasal.

1.76.  haue. H.notes: "MS. hane (so öfter)"; however, the uncertainty of the scribe's treatment of u and n does not allow of so categorical a statement as this. In all dubious cases the balance of probability is that u is intended.

1.86.  looke aheer turne aboute in here herte. This is evidently a direct translation of L. mente revolvat. "To direct, set", with reference to "thoughts", is a well-attested ME sense of turn (see NED, s.v. turn v., V 26), but NED does not record any ME examples of the phrase turn about (in the mind) with the sense "weigh up, ponder".
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blessede Agnete. St. Agnes has always been looked upon in the Church as a special patroness of bodily purity, and was frequently cited from earliest times as a type of the pious virgin (cf., for example, St. Ambrose, De virginibus, P.L., vol.xvi, cols. 200-202). Agnes, the thirteen year old daughter of a wealthy Roman family (ll. 112-3) who lived at the turn of the third century A.D., was courted by many for her beauty and riches; she refused all her suitors, however, saying that she had consecrated her virginity to Christ, her heavenly husband. One suitor, angered at her obduracy, accused her to the governor as a Christian, and she was brought to trial (ll.115). The judge (the tyrant) at first tried to win her over with the mildest of blandishments and seductive promises, but Agnes paid no regard, always insisting that she would have no other spouse but Christ (ll. 115-7). Insensed at these tactics, the judge then threatened her with tortures and death, but Agnes was undismayed, and seemed to welcome the prospect of death (ll. 116-8). When these measures had proved ineffectual, the governor decided to send her to a house of prostitution, where what she prized most highly would be sacrificed in the most degrading manner (ll. 119). Her purity remained unstained, however; most of the men who tried to assault her were seized with awe at the sight of the saint and fell back, but one who persisted in his attempt was struck blind by a flash of light from Heaven and fell trembling to the ground (cf. ll. 120-1) (Agnes later restored his sight). Agnes was executed shortly afterwards. For details of her apocryphal life and martyrdom and the legend that grew up around her see Butler's Lives of the Saints, ed. H. Thurston and D. Attwater, London (1956), Vol.1, pp. 133-137.

1.112. closes. This interesting form of the plural, meaning "clothes", evidently arose as follows: with the reduction of the ME dissyllabic form closes to one syllable, by change of /-az/ to /-z/, the /ð/ began to disappear by assimilation to the final /z/ (the spelling of the plural as close is abundantly recorded in NED from the fourteenth century onwards, and the orthoepist R. Brown records the pronunciation [klouz] in 1700 (see E.J. Dobson, English Pronunciation 1500-1700 (2nd. edn.), Oxford (1968), Vol.II, §40lc.; and indeed, this pronunciation remains common in careless speech to this day); the resulting plural close was evidently liable to be apprehended as a singular form, and thus the analogical plural closes came to be coined (cf. dice, dices). This analogical plural is not recorded in the dictionaries of English.

1.113. despysede as styngyne dung. Cf. Philippians 3,8: "For whom [Christ] I have suffered the loss of all things, and do count them but dung."
1.114. **stynynge.** On the form **stynynge,** "stinking," beside **stynkynde,** see Introd., p. 69.

1.119. **hoore-hows.** NED cites this as the first example of the collocation "whore-house" recorded in English. Cf. OS hórhus (MLG hoerhuus, Du. hoerhuis) and OHG, MHG huorhús (G hurenhaus). It is not recorded again until 1475 (cf. "Hoc lupaner, Hec fornix, Hoc prostibulum, a horehowse", T. Wright and R.P. Wulcker, Anglo-Saxon and Old English Vocabularies, London and Marburg, (1884), 804/10).

1.120. Horstmann expresses surprise at the phrase **entrynge into pryson;** certainly there is no literal authority in L. for the word **pryson,** but we may assume that for Agnes the brothel was more than equivalent to a prison. The sense of the whole passage, which is not very clearly expressed by the translator, is that the angel enters into the prison with Agnes, turns darkness into light and strikes down the man who tries to assault the virgin. The reference is clearly to the striking blind of this man by the flash of light from Heaven (cf. 1.112 n.).

1.129. He is present **bat ascherchêp entrayles of byn herte.** Cf. Psalm 7, 9: "for the righteous God trieth the hearts and reins."

1.132. **angel.** H. prints **angele,** and adds in a footnote "MS. angélis". These are both improbable readings, since elsewhere in the text the singular of "angel" is always spelt **angel,** never **angele,** and of course the sense of the passage precludes a plural here. In fact, H. is at fault in supposing that there is an abbreviation here: in the MS. the 1 is written ١, and on comparison with the other ١'s in the MS. it can be seen that the loop attached to the ascender is not a mark of abbreviation, but merely the very characteristic boldly-curved loop with which the scribe completes his ١'s (see Introd., p. 4 ), and which in this case has slipped a bit.
1.143. casteté. The spelling casteté for chasteté is presumably due to the influence of L. castitas.

1.148. in glotonye and drunkeschipe be ful of stykynge humours. Cf. Romans 13,13: "not in rioting and drunkenness, not in chambering and wantonness”.

1.149. to bere leyt of fuir in here bosum and moust be brend. Cf. Proverbs 6,27: "Can a man take fire in his bosom, and his clothes not be burned." The usual sense of leyt in ME and eNE is "lightning", but it can occasionally have the transferred sense "flame, flash of fire" (cf. "Lhapp pet smep efter be leyt", Avenbite of Inwyte, ed. R. Morris, London (1866), p.66, where leyt renders F. flambe). Cf. leytyngge, l. 1358.

1.158. conceuyynge. The MS. reading, coueytyngge, can scarcely be said to make sense here, and H. is clearly right in suggesting an emendation to conceuyynge, mirroring the sense of L. concipiens. It is easy to see how the error occurred, for coueytyngge and conceuyynge are formally quite similar, and the scribe was probably influenced by coueyte (1.159), to which his eye had probably strayed in his exemplar.

1.163. lyfful. Cf. vnliiggul l.129, vnlyfful l.162 and vnlyfsum l.139. Only two other occurrences of an i-graphy are recorded for these words in the dictionaries of English. Both NED and MED agree that they were based ultimately on ME lef, leye n., "permission", < OE leaf. However, the i/y-graphies are scarcely consistent with a development from $f$; the frequent ff-graphy suggests that the i may have arisen through shortening and partial raising of an antecedent $g$. If this is the case, it may be thought preferable to reject NED's and MED's etymology in favour of one which traces the adjectives back to the OA verb lefan (WS lyfan), "to allow, permit" (see NED, s.v. leve v.l), which would also account for some of the other recorded forms of these words, such as lief(f)ul, leif(f)ul.

1.167. caste hymself in cold fresynge water. It is a well-documented fact that Aelred at one period adopted the old Celtic ascetic practice of immersion in cold water. Daniel tells us that the saint had built a small chamber of brick under the floor of the novice-house at Rievaulx, like a little tank, into which water flowed from a spring: "In quam Alredus machina intrans, si quando secretum silencium reperisset, et aqua frigidissima totum corpus humectans calorem in sese omnium extinxit uiciorum" (W. Daniel, The Life of Ailred of Rievaulx, ed. F.M. Powicke, London (1950), p.25). On the background and history of the ascetic practice of immersion, see L. Gougaud, Devotional and Ascetic Practices in the Middle Ages, London (1927), pp.159 ff.

1.174. longstreist. Cf. longstreity 1.885, longstreit l.1055. This word is not recorded in the dictionaries of English, but it is evident from the contexts in which it appears ([he] ful doun longstreit; pu fals adoun longstreit in by face; pu vyll adoun longstreit) that it must mean "at full length, prostrate". The second element represents the p.p. of ME streche (< OE streccan), "to stretch", which in adjectival usage commonly had the sense "extended at full length"; the first element is intensifying, emphasizing the notion of "at full length".

1.180. And banne ooverwyle as for a tyme he hadde lysse. Cf. Luke 4,13: "And when the devil had ended all the temptation, he departed from him for a season."

1.180. sorété was deveyed hym. Cf. L. negatur securitas. H. suggests emending to deneyed, but this is unnecessary. The verb deuaye (of which deveye is an acceptable variant) is recorded twice in ME:

"'Do way', quob |?at derf mon, *my dere, bat speche For bat durst I not do, lest I deuayed were;"


and

"'3e ar stif imnohe to constrayme wyth strenkpe, jif yow lykes, jif any were so vilanous pat yow devaye wolde."

(ibid., 11.1496-7),

where the sense is clearly "to deny, refuse". It is derived from OF devec(i)or, "to refuse, fail to grant a request".

1.189. manye mannines woodschype. Cf. 1.1204 after mannines estimacioun. Both the context and the original Latin demand the genitive plural of "man" here, which elsewhere in this text is menne (< OE manna, with analogical substitution of the root vowel) and the analogical re-formation mennes. Mannes may possibly represent OE strong g.pl. manna with analogical -es, but it seems more likely to be from the OE weak noun manna, with analogical plural.

1.189. whyce. The MS. reading here may fairly confidently be said to be whyte, for the scribe is always careful to distinguish t from c (when not conjoint); the cross-bar of the t always extends well beyond the main body of the letter (c), whereas in the g it stops abruptly where it joins the bow (c) (but cf. stenc, 1.588 n.). Whyte, however, is unsatisfactory here; the use of "white" as applied to "rage" is not recorded by MED before 1841, and anyway, although woodschype can mean "rage", here it has the sense rather "folly". L. Unde non parum pudet quorumdam impudentiae, qui cum in sordibus senuerint ... suggests an emendation to whyce, in which case whyce bat renders L. qui. This gives a less ambiguous reading, and one which is closer to L., for as the text stands, the relative pat could refer either to manye mannines or to schame, whereas L. makes it clear that man should be the referent; whyce bat leaves this in no doubt. In this text g is a fairly well attested spelling for final [tʃ] (cf. whic, 11.132,154,274,286,431,651; stenc, 1.588 n.).

1.199. here falsnesse lye openly in here face. It is not clear whether lye here means "tell lies" or "repose, be situated (for all to see)". The formal correspondence to L. mentiatur suggests the former, but the notion of "falsehood" is already conveyed by falsnesse, and it may be thought that a
smoother reading is obtained by taking lye in the latter sense. This usage of "lie" (<OE ligan) pertaining to immaterial things is amply recorded in ME (see NED, s.v. lie, v.1, 12). However, it is possible that some connection may be traced with the NE idiomatic phrase, "to lie in one's teeth". Earlier apparent variants of this phrase include "to lie in one's head" ("Nou lyou yest in hin hed" (The Pistill of Susan (c.1400), ed. Scottish Text Society (1897), 1.317)), and it may be that "to lie in one's face" was another member of this series (on the alternation of "head", "face", "teeth" etc. in metaphorical application to the outward "front" one presents to the world see 1.761 n.).

1.204. bodily diseased. The sense appears to be "affected by bodily infirmity", perhaps even passing into "physically ill". There is no direct authority for this phrase in L., but the context seems to demand something more concrete and positive than "troubled, discomforted", the conventional sense of ME diseased. MED cites "Somtyme be heed is desesed [L patitur] wiþ an inward cause" (J. de Trevisa, de Proprietatibus Rerum (a. 1398), 36b/b) as the first occurrence in ME of the phrase ben diseased with the sense "be affected by an infirmity, be ill" etc. (thus here bep... diseased).

1.207. as a dredful douve, etc. The metaphorical application of the dove at the waters seeing the reflected image of the hawk to the Christian soul who may perceive the Devil's wiles by looking into the mirror of the scriptures is a commonplace of the medieval bestiary (cf. "Columba ... Iuxta fluenta sedet, ut viso accipitre se demergat et sic evadat. Similiter iuxta sanctas scripturas predicatores habitant ut viso impetu et temptationes diaboli in illis scripturis demergatur", C.U.L. MS. II 4, 26, f.41 r.).

1.213. good ocupacioun in holy scripture. This signifies the practice of meditatio, which Aelred goes on to describe. The term meditatio, in the ancient monastic tradition, meant much more than simply "meditation"; it was the process of reading and re-reading a text from the Holy Scriptures and learning it by heart, in the fullest sense of the term - that is, with one's whole being. Thereby one arrived at a true and complete understanding of the text, and its sense was woven into the fabric of one's mind by constant reading and thought. This unceasing "rumination" on the Scriptures, as the anonymous author of the Formula honestae vitae called it (P.L., 184, 1170 C) is one of the most marked characteristics of monastic spirituality. See La Vie de Reclus, ed. C. Dumont, Paris 1961, p.92, n.3.

1.218. let cleue to here ribbes. This phrase renders L. haerens memoriae (in all MSS.), and is, if not an error, probably an example of an ME idiomatic phrase not recorded elsewhere. The nearest approach to it seems to be the following, from a much later date, 1755: "We require some food that will stick to the ribs"; E. Burke, Two Letters ... on the Proposals for Peace with the Regicide Directory of France iv, Select Works, ed. E.J. Payne, Oxford (1892), p.265. It might be conjectured that there was an ME phrase meaning "to stick to the ribs", with reference to food,
having the sense "satisfying, long-lasting in its effect of allaying hunger" (represented in the 1795 quotation), which could be used metaphorically with the general sense "having a long-lasting effect", here "that will remain effective in the memory for a long time".

1.227. *Bote certes,* *his is oure synful excusacioun.* Cf. Psalm 140 (Vulgate), 4: "Non declines cor meum in verba malitiae, ad excusandas excusationes in peccatis."

1.228. *Pat habbeb bo gret feruour.* H. suggests reading to for *bo.* Were an emendation needed here, a more appropriate suggestion might be *so,* but in fact the MS. reading is defensible, and is backed up by two other occurrences of *bo* for the definite article, viz.: *to synue bo doom* (1.708) and *al bo wurschipe* (1.1297). Now MS. *bo* (<OE *pa*) is a relatively common form both of the definite article plural, and of the definite article feminine accusative (and, by analogical extension, nominative) singular; but none of the examples in this text is plural, and neither *doom* nor *wurschipe* was originally feminine. However, there is some evidence that in the twelfth and thirteenth centuries *pa* and in the thirteenth to fifteenth centuries *bo* had been analogically levelled into the definite article masculine nominative singular (see NED, s.v. the def. article, A I 1 a β, which, however, cites no examples); though this phenomenon would perhaps be better characterized as a levelling under a general uninflected form, after the functions of case, gender and number had become obscured (NED, loc.cit., A III 9 cites *bo* under this category from the thirteenth to the fifteenth centuries, but again gives no examples). There is therefore no difficulty in accepting *bo* here as a genuine form.

1.229. *we smelleb aver a faynt batayle.* Cf. L. *procul odoramus bellum.* The most appropriate meaning of *faynt* would appear to be "scarcely perceptible, as yet only dimly perceived", echoing and extending the sense of *aver,* L. *procul.* The difficulty is that this meaning of *faint* is not recorded before 1660 (once, with reference to "colour", in 1552). It is possible, therefore, that *faynt* could here have its original sense (as the past participle of OE *feindre,* "to feign") of "deceptive, misleading in appearance", in that the anticipated bodily sickness that Aelred speaks of is viewed as insignificant and of no consequence in comparison to the very real presence of spiritual sickness.

1.231. *to comynge.* Cf. *tocomynge* (1.719). The construction to ... -yng(e) occurs sporadically in texts of the South and S. Midlands between the thirteenth and fifteenth centuries, and no satisfactory explanation has been offered for the phenomenon as a whole. The pattern is an ancient one, for the construction to ... -ende occurs in 1 OE; this appears to be a corrupt form of the inflected infinitive to ... -enne (<to ... -anne), arising from confusion with the present participle ending -ende, and it is often used, in translations from the Latin, to render ad + the gerund, to denote purpose or necessity. However, in the Lindisfarne Gospels it is extensively used to render the Latin future participles venturus and futurus, and seems to be the present participle with to added to denote futurity.

It is not clear whether the to ... -ynge form derived from the to ... -ende form, as a result of the general decline of the -ende
ending before the -yng(e) ending, or whether, as G. von Langenhove suggests (On the Origin of the Gerund in English, Gand (1925)), it is a direct phonological development of the inflected infinitive -enne; or indeed whether it is the gerund. It seems possible, in view of the variety of its usage, that it may be all of these, i.e. that it had a different origin in different uses. (For a full discussion of all aspects of the problem see Langenhove, op. cit., and Mrs. A.S. Irvine, "The To Comyng(e) Construction in Wyclif", P.M.L.A. 45, pp.468-500.)

In so far as Mrs. Irvine's comments bear on the present case, she suggests that to comyng(e) is the present participle of the verb tocomen used in locutions denoting futurity; she bases this on abundant evidence from Wyclif's translation of the New Testament, where this form is consistently used to render the Latin future participles venturus and futurus. This accords fairly well with the second of our two examples, where secura efficitur de futuris is rendered ymaad siker of tyme tocomyngge; here tocomyngge is undeniably used appositively to denote futurity (cf. Chaucer's Boethius II, Pr. 7, 105: in tyme tocomyne rendering futuri temporis). It is noteworthy that in parallel constructions in this text where the location is predicative rather than appositive, the translator uses a form that is undeniably the inflected infinitive (e.g. tyme bat is to comene, hungour bat is to comene (l. 1268); cf. 11. 1281, 1282,1307 and 1478); it is arguable from this clear-cut differentiation that tocomyngge (l. 719) is not infinitival (or gerundial), but rather the present participle of tocomen, used to denote futurity.

The other example is less straightforward. Here, L. sic morbum corporis antequam sentiatur, formidamus is rendered by we dredeb so muche syknesse of body bat we dredeb to comyngge. The notion of futurity is present here also, as to comyne(e) echoes the sense of antequam, but nevertheless, one would expect the translator, in a quasi-predicative construction such as this, to use the inflected infinitive to comene, which he has to hand. This in turn throws doubt on tocomyngge (l. 719) as being the present participle of tocomen, unless one posits a.) that the two forms are grammatically distinct, or b.) that to comyne(e) (l.231) is being used appositively to syknesse, which is syntactically nonsense. It seems best to adopt the former alternative; there are three roughly parallel constructions in Wyclif, where to ... -yng(e) seems to be used as a predicative accusative, with the verb be understood after to:

Acts 23,12: seyinge hem nether to etinge nether to drynkinge
Acts 23,14: we han avowid vs to nothing tastinge
Acts 25,4: Festus answeride ... him sothly to goynge forth more ryppel.

Thus, to comyne(e) (l.231) seems to be a corrupt form of the inflected infinitive (for the phonological/morphological processes involved in this "corruption" see Langenhove, op. cit., Mrs. Irvine, loc.cit. and Mustanoja, op.cit., pp. 513 and 569-70), and there seem good grounds for supposing, on the basis of Mrs. Irvine's evidence, that tocomyngge (l.719) is the present participle of the verb tocomen.

It should be noted that in neither case is this form spelt as one word in the MS, but the inconsistency of the scribe's practice in this respect does not allow one to draw any firm conclusions from this.
1.240. chier. For the sense "careful" see NED, s.v. chere a., 2.

1.243. gif be flesh be mornynge, syk and feble, &c. It is not clear whether the translator is rendering L. viscera literally as "entrails, stomach" and incorporating L. si tormentur viscera, si arescit stomachus in the one phrase gif be stomac be vnsauery and drye, or whether he is translating it metaphorically as flesh. As there is no other authority in L. for the word flesh, the latter seems rather more likely. Whichever is the case, the phrase gif be flesh be mornynge is a free and impressionistic piece of translation; L. si languet has a personal (unexpressed) subject, and the replacement of this with flesh is rather awkwardly accomplished. The meaning of mornynge in relation to flesh seems to be "grieving" in a figurative sense, thus "drooping, listless"; this sense of "mourn" is not recorded in NED before the end of the eighteenth century, and then only in relation to flowers, plants, but the development is a fairly natural one - further, influence of ON morna, "pine away", may have played a part.

1.248. I saw ones a man, etc. Aelred is probably referring here to the friend of whom he speaks in the de Spirituali Amicitia (P.L. 195, coll. 688B and 698B - 700B), who is almost certainly to be identified as Geoffrey of Dinant (cf. Powicke, op.cit., p.lxvii). This friend, whom Aelred brought back with him on his return from Rome, shortly before he became novice-master at Riexaulx, he describes as the "staff of his old age". On his succession to the abbey he gradually made the young man his confidant, and finally, with the consent of the brethren-sub-prior. He died shortly before the de Spirituali Amicitia was written.

1.248. ibounden. The MS reads iboundem; dittography of the final minim in a letter composed of more than one minim is a mistake not uncommonly perpetrated by scribes, and there are two other examples of it in this text (see 11. 1422 and 1451).

1.252. his herte gan brene wytnne hym as eny fyur. Cf. Psalm 39, 3: "My heart was hot within me, while I was musing the fire burned".

1.253. ynlyche. The sense of ynlyche can apparently only be "heartily, extremely", or just possibly "in the heart, in regard to the inner feelings" all of which are rather weak renderings of L. salubriter, which here means "advantageously, in such a way as to be beneficial to his spiritual well-being".

1.272. loo. The grammatical status of lo(o) as represented in this text is somewhat ambiguous. As is well known, the NE interjection lo is to be traced back to two distinct sources, namely i) OE la, an exclamation the usage of which roughly parallels that of NE oh!, ah! in indicating surprise, grief or joy, and also in being used with vocatives; and ii) the ME v.imp. sg. lwo (<OE loca), of which it is a shortened form (cf. ME and NE dialectal ta, ma for take, make). These would give, respectively, ME lo
and lo (the latter with the alternative spellings l0 and l00). For further discussion of the verbal origins of lo see NED, s.v. lo.

In this text, the translator uses lo(g) to render two distinct Latin constructions: i) ecce ... (ll. 272, 935, 979 and 1000); and ii) eia (with voc.) (l. 1177). Clearly, the latter of these (lo, suster, lo rendering L. eia, soror) reflects the OE usage of la with a vocative signifying ah! Equally clearly, the verbal nature of lo in l. 979 (lo me hir) and perhaps less unequivocal) 1000 (lo per by sone) cannot be doubted, in that, formally at least, lo represents a transitive imp.sg., with me and by sone as its objects. The other two instances (100 wher Ihesus comeb (1.272) and lo, hir is pe man (1.935)) offer certain instructive parallels. In the first place, the form loo strongly indicates a pronunciation /lo/, and points to the above-mentioned derivation from l0ke. Secondly, the translator is evidently using lo(o) together with an adverb of place (hir/per, wher) as a rendering of ecce (cf. "Pilat said, 'los her yur king!'" (Cursor Mundi, ed. R. Morris, London (1874-92), I.I6367)). The construction is ambiguous in that lo(g) may be used either (quasi-)transitively (as in l.979 and 1000, and in 1.272, where the object is the clause introduced by wher), or intransitively (as in 1.935, where the main force of ecce is rendered by the phrase hir is, and the verbal nature of lo is partially suppressed, so that its function is primarily interjectional).

It is clear, then, that in this text we have usages of lo(g) which represent, more or less, those of both its distinct antecedents, OE la and ME l0ke. However, it is impossible to say with certainty how far this distinction was clear in the mind of the translator; it is possible that lo hir/her was an idiomatic phrase in which the verbal character of lo had all but disappeared in the minds of its users, and which was therefore an appropriate rendering of the Latin interjection ecoe; furthermore, it is by no means impossible that in 1.1177 the translator may not be rendering L. eia literally, but may be using lo as an injunction, "see, pay close attention", reinforcing the following clause I prey be tak heede. I have therefore thought it best to gloss all occurrences of lo(g) together

1.275. we schulde resteyne or elles doon awey. Cf. L. cohibeamus. H. suggests reading refreyne for resteyne, but this course is not necessary. The dictionaries of English do not record a verb resteyne, but OF has resteindre, used both intransitively with the sense "to extinguish" (e.g. "au seint soler ..., Où lui ardant communement Restaignent tuit et jor et nuit" (Les Miracles de la Sainte Vierge, traduits et mis en vers par Guetier de Coinci, pub. by A.E. Poquet, Paris (1857), 155,27)), and transitively with the sense "to extinguish, quell, blot out" (e.g. "Elle restaint les esmris [read espris] Et as mors la vie rent" [abrakelam]. Herrig's Archiv für das Studium der neueren Sprachen und Literaturen, XLIII (1867-8), 2,3)). The (figurative) sense "quench, quell, do away with" is self-evidently appropriate to the present context, and the form resteyne, from the OF present stem resteign-, is in accord with other ME verbs derived from the present stem of OF resteindre verbs.

The spelling prowde (or proude) for the abstract noun "pride" (as opposed to its concrete sense, "a proud person") is recorded only twice elsewhere in English: i

"ich shal wo stronge ferde lede
bat ower prowde [proude] schal aualle"

(The Owl and the Nightingale (MS. Cotton Caligula A ix), ed. J.W.H. Atkins, Cambridge (1922), 11. 1684-5);

Atkins, noting that ou is a very rare spelling for u at such an early date, suggests that the MS. Caligula form is a scribal error, and Miss Mabel Day (quoted in The Owl and the Nightingale, ed. G.F.H. Sykes and J.H.G. Grattan, London (1916), E.E.T.S. (E.S.) 119) conjectures that the Caligula scribe took ower prude (presumably with an ambiguous wynn in ower) in his exemplar to mean "other proud people", and thus wrote proude; and: ii

"Alle bat is in be wordle ober it is fals couetise of flesch, or fals couetise of yen, or prowde of lif."

(Gesta Romanorum, ed. S.J. Herrtage, London (1879), E.E.T.S. (E.S.) 33, i, 4).

Possibly in the present text prowde is a back-spelling from prude, which was a fairly common form of Southern MS /prûde/.

More puzzling is the adjectival form pruyd (1.298). In this text the graphy uv consistently represents the reflex of OE y (see Introd., p. 55), but there are no grounds at all for supposing that the vowel /u/ could be present in the adjective proud. The most likely explanation is that the scribe was influenced by the nominal form pruyde, which occurs in both the preceding and the succeeding line in the MS.

1.297. synnes. On the ñ graphy for ð see Introd., p. 65.


1.310. iapes. Formed from the verb jape (cf. chape (ll. 139 and 258), where ch is an alternative graphy to i for /æ/), which C.T. Onions conjectures is a combination of the form of OF japer (mod. F japper), "to yelp, yap", with the sense of OF caber, "to mock, deride" (cf. NE gab). MED notes the fifteenth century sense of japer, "to chatter, gossip", and also compares OF jabeir, a variant form of gaber.

1.311. Whit what vorheed. Cf. L. Qua enim fronte, of which this phrase is a literal translation, with the sense "with what audacity". MED records several examples of the use of "forehead" with various qualifying adjectives in the figurative sense "outward appearance, face presented to the world" (e.g. cler ~, plain ~ = "guileless demeanour"; cf. Lydgate's Troy Book, ed. H. Bergen, London (1910), E.E.T.A. (E.S.) 106, 1,203: "3if Fortune be to hym favorable And blaudischings with a forhede clere"), but the direct, unqualified loan-translation as exemplified here is not recorded elsewhere before 1560.
1.312. *Yet for vs was mad rist pouere,* etc. Cf. II Corinthians 8,9: "Yet for your sakes he became poor, that ye through his poverty might be rich".


1.325. *pu.* This form, as written in the MS, appears as *pu*, and it is evident that the scribe initially made a mistake in writing the second letter, made an only partially successful attempt to expunge it by scraping, and then wrote *y* on top of it. A thorough examination of the MS, with the help of an ultra-violet lamp, has failed to reveal what the original letter was, but it seems quite likely to have been an *e*.


1.333. *be kynes douter of heuene.* On the "split genitive" construction see E. Ekwall, Studies on the Genitive of Groups in English, Bulletin de la Société Royale des Lettres de Lund 1942-3, 1, Lund (1943) and Mustanoja, op. cit., pp. 78-9, and cf. 1.725, Symons hows be pharise.; gears an examples in this text of the more modern usage see l.995,Preroyce of prestys hafted.

1.333. *heuène.* In the MS, *heuène* completes one line, and at the beginning of the next, immediately above a hole in the membrane, are written what appear to be three, or possibly four, *χ*’s. No writing is visible beneath these marks, and indeed there is scarcely any room between the top of the hole and the line above to write in. It may be that the scribe tried to do so, found the result unsatisfactory and cancelled it; or that *χ*’s may be a direction to someone to sew up or otherwise repair the hole, which was never carried out.

1.336. *Loke berfore bat al by gladnesse come of olene wytnesse of a good conscience wytynne.* Cf. Psalm 45,13 and II Corinthians 1,12: "For our rejoicing is this, the testimony of our conscience."

1.337. *of diuerse vertues.* That is, "of (i.e. depicting) various high moral qualities": or possibly "having various different qualities, efficacies; (see NED, s.v. *virtue* sb., II 11); L. *pulcherrima virtutum varietas* allows of either interpretation.

1.348. *In fimbriis aureis etc.* Psalms 45,13: *in fimbriis aureis circumamicta varietatibus* - "her clothing is of wrought gold".

1.354. *Finis precepti est caritas.* Cf. I Timothy 1,5: "Now the end of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned".

1.368. *Quoniam ego in iniquitatibus conceptus sum, et in peccatis concep
t me mater mea.* Cf. Psalm 51,5.
1.372. we befricasted into the water of baptism, and per we befricasted into Christ. Cf. Romans 6:3-4: "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death. Therefore we are buried with him by baptism into death".

1.382. bonyd. Cf. 1.928. From the contexts in which it appears (ibete and bonyd, 1.382; bonyd wit bopfettes, 1.928), and from the words it renders in L. (fatigatur, 1.382; caedi, 1.928) it is clear that bonyd must mean "beaten"; but there is no record in the dictionaries of English of a word of this form with this sense. It is tempting to connect it with the series "bounce", "bunch", "bonk", all of which have the sense "knock, strike, beat". "To beat" is the earliest recorded sense of "bounce", in the thirteenth century ("per ye schulen iseon bunsen ham mit tes desoles bettles", Anorene Riwle (ed. Camden Soc., 1853), 188; cf. also "pis Pypinus gat Charles that hest Tutidis of tundere, pat is bete and bounse!"). J. de Trevisa, Polychronicon Ranulphi Higden (Rolls Series, 1865-86), I, 281. The etymology of "bounce" is unexplained; the similarity in form and meaning of the earliest recorded example, bunsen, to LG bunsen "beat, thwack" and Du. bonek "thump" has led to the speculation that it may be of L Du. origin, but neither of these forms is recorded early, and the concensus of opinion is that it is of independent imitative origin. "Bunch" is first recorded from the fourteenth century, with the meaning "strike, thump" ("He bonched [v.r. bunched] hem with his breuset", Piers Plowman, ed. W.W. Skeat, Oxford (1869), Prol., 1.74; "Bunchyn: tundo", Promptorium Parvulorum, ed. A.L. Mayhew, London (1908), col. 67; "To bounce or pusshe one; he buncheth me and beateth me, il me poussé", J. Palsgrave, Lesclarcissement de la langue francoys, London (1530)) and somewhat later with the specific sense "to bruise flax, etc., by beating it" ("I will reelej and bunch hemp", Sir W. Cornwallis, Discourses upon Seneca the tragedian, London (1601), p.74; "In other days, lads and lasses who had misbehaved were sent, not to the treadmill, but to Bridewell [a prison] to bunch hemp for a destined term", EDD, s.v. bunch v.). The etymology of "bunch" is obscure; Du. bonken "beat, thrash" has been compared, but "relationship between it and the English word is very doubtful" (NED, s.v. bunch v.), and, as in the case of "bounce", imitative origin seems more likely. "Bonk" is not recorded in any of the dictionaries of English, but it is fairly widespread in NE, primarily in the area of affective speech, with the sense "to strike, thump (lightly, playfully)"; due to the lack of any documentation of its history it is impossible to say whether it is connected with Du. bonken, or whether it is of independent imitative origin.

Clearly, bonyd is identical in sense to the above, but an explanation of the divergent form is required. The various spellings of the vowel are probably not critical, since in ME q and y are frequently variant graphies for the same sound, but the lack of a final consonant, variously [s], [tʃ] or [k], still has to be accounted for. Now, it is a well-attested fact that the final [k] of the verbs "lurk", "stalk", "talk" and "walk" is a suffix of diminutive or frequentative force added to the roots, respectively, lur- (> "lour"), *stel-, *stel- (> "steal"), *tal- (> "tale", "tell"), *wal-. This does not help us in the case of "bounce", and, for the reasons stated above, it is unsafe to posit a connection with "bonk". However, it should be noted that an early (fifteenth-century) variant of "lurk" is "lurch", indicating an apparent palatalization of final [k]; the reasons for this change are entirely obscure, and it is just possible that analogy with the noun "lurch" (< F lourche; a game similar to backgammon,
first recorded, by implication, in 1350 (see NED, s.v. lurching, vbl. sb. 2)) has operated here, but the possibility of a genuine phonetic change must be born in mind. One might therefore be justified in forming the hypothesis that *bonyd* is the past participle of a verb formed on the root *bon-* *, bun-* , which, with the addition of the diminutive or frequentative suffix -k, gave ME bonchen, bunchen. This would give us the probable ME form *bonen*, with the sense "beat, thump"; and in view of the evidence cited above for "bunch", it could quite possibly have had the additional, specific sense "bruise flax, etc., by beating it" — this would be especially appropriate in the case of *bonyd*, 1.382, where the metaphorical beating of the flesh with temptations is being compared with the bruising, beating of flax with a mallet. The etymology of the roots themselves, *bon-* and *bun-* , remains obscure; probably they are simply of ideophonic origin, but it may be more than a coincidence that the OE word for "a hollow stem, kex", later referring specifically to "the stalk or stalky part of flax, hemp", is bune. The striking formal similarity of this word to the roots *bon-* , *bun-* , and the fact that a verb possibly derived from them may have the meaning "to bruise flax, etc., by beating it", suggest that the noun is connected with the verb, but even if this is the case, the balance of probability is that it is the noun that was derived from the verb, rather than the other way round, so one would be no closer to the ultimate etymology of *bon-* , *bun-* . The dictionaries are silent on the etymology of OE bune, but cf. Norw., I.buna "tibia".

As stated above, there is no record elsewhere of a verb corresponding to *bonyd* with the sense "beat", but EDD cites from Yorkshire and Cheshire the transitive verb "to bone" (also phr. "~ on (sb.)"), meaning "to annoy by repeated dunning, constant solicitation". It is instructive in this connection that L. *fatigare*, a form of which is rendered by ibete and *bonyd* (1.382), means literally "to harass, weary", and it is not at all unlikely that a verb meaning "hit, beat physically" should come to have the transferred sense "annoy, harass by metaphorical blows". Indeed, it may be thought that *bonyd* 1.382 (and even, at a pinch, *bonyd* 1.928) carry overtones of this latter sense. It therefore seems quite probable that the dialectal ME "bone" is formally identical with the ME verb of which *bonyd* is the past participle.

EDD records from 1878 the noun "boner", which was Winchester College slang for "a blow on the back", but it would be very hazardous to posit a connection between it and *bonyd*.

1.382. temptacioun many and divers. The sense of this phrase is clearly plural (cf. L. multis tentationibus), but its construction is apparently singular. However, it may be noted that the MS here reads temptacioun; that is to say, the horizontal bar which usually indicates omission of a nasal is abnormally lengthened. It is the last word in a line, and there is an unusually large blank space between it and the end of the ruled line, so the bar may be merely an ornamental device to fill in the space; but the possibility must be borne in mind that it may be intended as an abbreviation for the plural. However, it is not, of course, one of the standard abbreviations for the plural, and certainly it is not used as such elsewhere in this text; and furthermore, the plurality of the phrase is fully conveyed by many and divers, the use of which with a singular noun is quite idiomatic in ME (cf. "The floures, of many dyvers hewe", Lydgate, The Complaint of the Black Knight (ed. W.W. Skeat, Oxford (1897)), v): so the safest course is to assume that temptacioun is intended to be singular.
we note porous vier of tribulacioun and water of soharp contricioun.

Cf. Psalm 66,12: "We went through fire and through water; but thou broughtest us out into a wealthy place". Cf. also 3ith "pu most for Pere (1.875); on the non-expression of the verb of motion see Mustanoja, op.cit., p.543.

unlyfsum. On the origin and sense of this form see 1.163 n.

The MS. reads ad; the scribe has omitted n rather than the abbreviation for the nasal; for his standard abbreviation of and is the ampersand. He does the same thing in 1.755.

when He bytook to His moder be deciple to kepe, etc. Cf. John 19, 26-27.


and bat cleueb to Pylke oon, he is oon in spirit wit Hym. Cf. I Corinthians 6,17: "But he that is joined unto the Lord is one spirit". Cf. also Pe ... weylyngge of bat beb overcome (1.547). The ellipsis of the antecedent of the relative pronoun is a fairly common ME phenomenon (cf., for example, "That[ = whoever] shedeth blood, he or she ...", Noah's Flood, 1.342 (Everyman and Medieval Miracle Plays, ed. A.C. Cawley, London (1956)), particularly in the case of inanimate objects, but often also with reference to persons (see Mustanoja, op.cit., p.190).

Tu semper idem ipse es, et anni non deficient. Psalm 102, 27.

be wyche mowen conteyne. H. suggests reading mowe for mowen (clearly a pl. form), p.347 do not think this course is necessary: either (i) the translator, rendering freely, may have chosen to make hemmes, rather than chariteth, the subject of the clause; or (ii) he may have been working from an exemplar which (erroneously, virtutes having been taken as the subject) had the pl. contineant (written continete) for the sg. continent (but none of the extant MSS. has this error). An emendation is not called for.

innocence. The term innocentia here refers to that state in which the operative influence of the love of God in man, inducing him to the proper love of self and to the love of his fellow-men, causes him to treat both himself and his neighbour without harm. "It is the love of God that gives every other love its impulse. Now the proper love of ourselves and the love of our fellow men give us back our innocence, and innocence consists of two things. First of all it means that we do ourselves no harm, and secondly that we do no harm to our neighbour". (Speculum Caritatis, III, 5; trans. G. Webb and A. Walker, The Mirror of Charity, London (1962), p.88).

beneficience. Cf. 1.450,535,558. NED records this word as an erroneous form of beneficence, "found passim as [a] misprint in various books or editions", but gives no examples; it is not recorded at all in MED.
However, against the theory put forward in NED must be noted the following points: NED records only one example of the "correct" form beneficence < L beneficentia ("Pat he see wormes to bite me, is of goddis beneficence; and alle esse ben his benefetis to me" (R. Pecock, The Poleywer to the Donet (c.1454), ed. E.V. Hitchcock, E.B.T.S. 164, p.201, 1.5), and NED records none before 1531; against which must be set the four clear examples of beneficence in this text, which antedates Pecock by at least fifty years, as against none of beneficence. Clearly it is possible that beneficence may be an earlier and valid form, which was subsequently ousted in "correct" usage by beneficence because the latter was apprehended to be in closer conformity with L. beneficentia (and F beneficence). Almost certainly beneficanos i was a ME coinage (it does not occur in OF), and the intrusive i infix is probably to be accounted for on the grounds of analogical association with L beneficium n. (> ME benefice), OF beneficier v., etc.

1.447. Quod tibi non vis fieri, alii ne feceris. Regula St. Benedicti, IV, LXXI, LXXII. Cf. Tobit (Vulgate) 4,16: "Quod ab alio oderis fieri tibi, vide na tu aliquando alteri facias"; Luke 6,31: "And as ye would that men should do to you, do ye also to them likewise"; and Matthew 7,12 (see l. 448 n.).

1.448. Omnia quaecumque vultis vt faciant vobis etc. Matthew 7,12: "Therefore all things whatsoever ye would than men should do to you, do ye even so to them".

1.453. Pey be woldest. Be is a well-attested variant of ME pu in reduced stress.

1.464. Per were two sustren, Marthe and Marve. Cf. Luke 10, 38-42.

1.479. hem pat heb beste wommen i be wordle. Cf. L. ita etiam quae optimae videntur in saeculo. The sense appears to be "women who are of the highest social standing, who enjoy all the advantages of worldly prosperity"; beste is a rather weak rendering of this, and possibly the translator may not have grasped the full force of his original.


1.495. pilgrymes. H. expands MS pilgrumes to pilgrimes here, but as the scribe's full forms are both pilgrymes (ll. 548,817), I have expanded thus in this instance.

1.499. boo Pat heb in-cloystre. This phrase renders L. claustralibus; these were the ordinary monks of the monastic community, as distinct from the obedientiales, who were charged with special "obediences" or spiritual duties within the monastery, and the praestit, the Prelates or Superiors. "Alium locum habent monachi claustrales, alium obedientiales, alium praestit.
Locus claustralium regularis est observantia .... Locus oboedientialium est caritas, misericordia, cura hospitum et pauperum, et caetera huiusmodi .... Locus praelatorum est indicium et disciplina". (Aelred's Sermo XV, in die SS. Petri et Pauli (P.L. 195, 295 B-D)).

1.501.bat schulde make no purvvaunce fro o day to anober. Cf. Matthew 6,34: "Take therefore no thought for the morrow".

1.511. in desert. Cf. 1.701, into desert. This phrase is a calque on the OF en desers, desert (cf. "ne se soit pas en desers [le cité], Mais en bonne terre et mout chiere" (Li Chevaliers as deus especes, ed. W. Pfoerster, Halle (1877), 1.5280)). It is quite widespread in ME (cf. "Alisaander, bat cite apert, bat he made in desert" (Kyang Alisaunder (MS. Auchinleck), ed. G.V. Smithers, London (1947-53), 441/388); "per while po knijjtes ... Were ywent in to desert" (Arthour and Merlin, ed. E. Kölbing, Heilbronn (1890), 1.3500)).

1.512. angeles meete. This phrase (along with angeles bred, ~ fode) is a common ME term for "manna" (cf. "He hadde noresched ... wil manna of heuene, bat is aungeles mete" (Vices and Virtues, ed. W.N. Francis, London (1942), E.E.T.S. 217, p.65, 1.8)).

1.520. Anima nostra nauseat super cibo etc. Numbers 21,5.


1.531. lifuoode. This form is to be identified with ME and eNE lifehood, livehood, formed, presumably on analogy with livelihood, from lif + the suffix -hood(3) < OE -hōd, which is sporadically recorded between 1440 and 1664, (cf. "lyvehode, or lyviloode: Viotus" (Promptorium Parvulorum, ed. A.L. Mayhew, London (1908), E.E.T.S.(E.S.) 102, col.267)). The medial consonant is probably /v/ here, the intrusive f-graphy being a hyper-correct etymological spelling. This form tends to support the view that the other examples with unexpressed h in this text (e.g. alf, euy, orrour etc.) reflect genuine loss of h rather than the vagaries of scribal practice (see Introd., p.66). However, another possibility to be born in mind is that the MS.in a previous stage of the transmission of the text read lifliucoode; in some hands a badly written li could quite easily have been misread as u.

1.532. a namely. The MS. reading is somewhat ambiguous; before namely appears the symbol $\exists$, which resembles but is not identical to the scribe's capital A and his ampersand. It is the opinion of Mr. J.E. Fagg, of the Department of Palaeography and Diplomatic in the University of Durham, that on balance it probably represents the former. This reading is linguistically quite acceptable, since $\exists$ is a well-attested ME variant of and in reduced stress. The collocation with namely tends to confirm this explanation, for once weakly-stressed and had lost its final -d, the way
was open to assimilation to the initial *n* of the following word. Corroboration of this theory may be found in, for example, J. de Trevisa's translation of Bartholomaeus' de Herum Proprietatibus; of a random sample of nine examples from the BM MS. Add. 27944 version of this text where *nameliche* is immediately preceded by *and*, the BM MS. Harley 614 version of the same text reads *anamely* in at least five cases (for this information I am indebted to Mr. V.E. Watts).

1.536. *Per is notynge rychere ban a good wyl.* "Nihil quippe offertur Deo detius voluntate bona" (St. Gregory the Great, Homilia V in Evangelia, 3 (P.L., 76, 1094 B)).

1.549. *Be here vows of holy virgynes.* The MS reads *be here of vows of ...*, which is clearly an error; probably the scribe has anticipated the second *of*. Vows is a direct translation of L. *vota*, with the sense "supplications"; this meaning is not recorded elsewhere before 1563 (see NED, s.v. *vow sb.*, 4).

1.562. *Summe-tyme holy men, etc.* Cf. "Sancti ut perfecte possent proximos diligere studiarent in hoc mundo nihil amare, nihil appetere, nihil vel sine appetitu possidere" (St. Gregory the Great, ibid., 4 (P.L., 76, 1094 C)). Here "haue" renders L. *habere*, with which Aelred replaces Gregory's *amare*.

1.563. *Be wolde.* Cf. *panne schul be goon*, 1.1421. On *pe* as a weakly-stressed variant of *be* see Introd., p. 76.

1.571. *God.* The MS. here reads *good*, but the reference is clearly to "God" (cf. L. de dilectione Dei). Admittedly *good* is a recorded ME spelling of *God*, but it does not appear elsewhere in this text, and it seems better to regard *good* as a mistake on the part of this or an earlier scribe, and to emend accordingly.


1.572. *hobe hem.* i.e. both Mary and Martha. H. amends to *hobe [of] hem*, but this is unnecessary; it is perfectly idiomatic MS usage that both should precede the pronoun in attributive relation (cf. "Baithe thai gan his wai to lette" English Matrical Homilies, ed. J. Small, Edinburgh (1862), p. 55; also "Then would yt ... make bothe them the better to love one another", J. Payne, Royal Exchange, London (1597), p. 43).

1.583. De meditacione. Here begins Aelred's lengthy treatment of meditation on things past, in which special emphasis is placed on the importance of the recluse's imagining herself present at scenes from the
Gospels, in order to be able to sympathize to the full with the emotions and actions of the participants (on which see Introd., pp.17 and 20). An interesting parallel is quoted by R.W. Southern (The Making of the Middle Ages, London (1953, repr. 1967), p.51), which demonstrates that this notion of identifying oneself emotively with episodes from the life of Christ is by no means original to Aelred, but rather is a function of the new wave of "sentimental devotion" which swept over Christendom from the eleventh century onwards; a virtually contemporary account (printed in Monumenta Germaniae Historica, Scriptores, XI, 288-9) describes how the Abbot of St. Vannes went on a pilgrimage to Jerusalem in 1026-7, and was so overwhelmed on witnessing the scenes of Christ's passion and remembering the events leading up to His crucifixion that he broke down and wept most bitterly.

1.588. steno. The MS reading appears to be stent; the bow of the final letter does not extend above the crossbar, but the crossbar itself is continued much further to the left than is usual in this scribe's c, thus: c. This is probably more a slip of the pen than a genuine error, and I have emended to q. The use of q as a graphy for [tʃ] is exemplified in whie (11.132, 274, 286 etc.) and whyoe (although this depends on an emendation; see 1.189 n.).

1.588. jouxtes. On the y graphy for þ see Introd., p. 65.

11.591-2. goo into by pryued chambr wit oure lady Marie, Æo. Cf. Luke 1,28. The translator apparently omits L. libris quibus Virginia partus et Christi prophetatur adventus evolvit (which is in all MSS. of L.). It may be, however, that he has paraphrased this as "wher sohee abood the angel message", for which there is no other authority in L. The usual sense of abood would be "waited", but it could mean here "waited until the end of" heard through" (of. "And the Kyng alle his tales wel abod, & ful wel hem likede", Lovelih's History of the Holy Grall, ed. F.J. Furnivall, London (1874-5), xxiii, 5), in which case it would paraphrase L. evolvit, "read through". The change of reference from Isaiah's prophecy of the Virgin Birth and the Incarnation to the Annunciation, which is not a very drastic one, seems to be a conscious choice on the part of the translator.

On the endless genitive angel in angel message, angel conyngge see Introd., p. 71.

1.596. Aue Maria, gracia plena, dominus tecum, benedicta tu in mulieribus et benedictus fructus ventris tui Ihesus, Amen. Cf. Luke 1,28: "Hail, thou that art highly favoured, the Lord is with thee: blessed art thou among women". This reading differs from those in the MSS. of the L. version of Inst. Incl.; the phrase et benedictus fructus ventris tui Ihesus. Amen, is an addition which does not appear in any of them, and Maria appears only in P, M and V.

1.600. whanne Godys sone was maad man, ful of grace and soopfastnesse. Cf. John 1,14: "And the Word was made flesh, ... full of grace and truth". Here "soopfastnesse" renders L. veritatis, which is in accordance with the Vulgate reading, and which occurs in all MSS. of L. with the exception of N and M, which have caritatis.
230.

1.603. let fulfelb hobe aune and erpe. Cf. Jeremiah 23,24: "Do I not fill heaven and earth? saith the Lord".

1.605. God be holy gost fulfelde of grace. The phrase fulfelde of grace is a very free, possibly even mistaken rendering of L. obumbrauit, which refers to the covering of the Virgin Mary by the shadow of the Holy Spirit, the "immaculate conception" (cf. Luke 1,35: "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee").

1.610. in be whyche was be fulle godhede bodily. Cf. Colossians 2,9.

1.615. stee vp wit by lady to be hul, etc. Cf. Luke 1,39 f.

1.617. Thon Baptiste in his moder wombe hoppyngge for iove, etc. Cf. Luke 1,41: "And it came to pass that, when Elisabeth heard the salutation of Mary, the babe leaped in her womb". To "hop for joy" is a common ME idiom (cf. "Panne Lanfrank hopped for joys" (J. de Trevisa, Polychronicon Ranulphi Higden (Rolls Series, 1865-86), VII, 285) and "O! my harte hoppis for joi" (York Mysteries, ed. L.T. Smith, Oxford (1885), XXXI, 164)) which later gave place to NS "jump for joy" (first recorded in 1775).

1.630. and whanne bilke falre baby in ilappyd in an oxe-stalle. Cf. Luke 2,7: And she brought forth her first-born, and wrapped him in swaddling clothes, and laid him in a manager". Here, ilappyd ostensibly renders L. locato, meaning simply "placed", but it may represent a variant presepto, here "protectively laid in a crib, manger", reflected in the reading of U and V, prespe (imp.sg.). This would accord better with the sense of ilappyd, which is in any case being used here in rather an unusual way. Unless the oxe-stalle is that in which the baby is being ilappyd, which seems unlikely, the verb "lap" here has an absolute force, with no reference being made to that in which the object of the verb is "lapped"; I can find no evidence of any parallel usage in ME. The sense of ilappyd thus seems to be, by implication, "protectively, caressingly enfolded in cradle-wrappings".

1.632. Paruulus natus est nobis, filius datus est nobis. Isaiah 9,6.

1.635. let loue overcome sohame and drive away drede. Cf. let loue overcome sohame, let stedefast affeooioun exclude al drede, 1.833. In drive, w is merely a scribal variation of u, v; the reverse of this phenomenon is seen in yveue, "woven", 1.435.

1.639. be walkeynge of be scheeperdy. Cf. L. Exinde pastorum exciubias mente praertacta. Clearly walkeynge must be a form of the verb "wake; keep vigil", and doubts must arise as to its validity; these doubts are increased by the fact that the line division, a not uncommon place for a scribe to make an error, here occurs after wai-- and the first stroke of this scribe's k is identical to his l. However, it should be noted
that MED records \textit{walk} as a fairly common northern and Scottish form of \textit{wake} from the fourteenth to the eighteenth century (cf., for example, "Than ly I walkand for wa, and walteris about", J. Dunbar, \textit{The tua marit wemen and the wede}, l. 213), where \textit{l} is in effect a diacritic indicating the extreme back quality of the vowel (lengthened OE \textit{a}) in northern and Scottish dialects; and in view of the other traces of a northerly dialect in this text (see Introd., p.85 ), it seems best to accept \textit{walkynge} as a genuine form.


1.647. have on opinion. / On formal grounds these phrases could be construed either as "have an opinion" or "have on opinion", since in this text \textit{an} appears as a variant of \textit{on} (prep.) in reduced stress, and there is one other example (l. 1187) of \textit{on} (\textit{a} used in awakened sense, merging into the indefinite article. I can find no support either in ME or in (o)F for either idiom, and in the absence of any evidence to the contrary it seems safest to assume that \textit{an} here represent the indefinite article.

1.650. \textit{\textit{[itake]}} Clearly an emendation is necessary here to complete the sense of the text, and equally clearly H's suggestion, \textit{[take]}, is on the right lines; \textit{itake} is preferred to \textit{take} here solely on the grounds that it is the commoner form in this text. "Seize, capture" is an abundantly attested sense of ME \textit{taken}, and accords well with the send of L, \textit{deprehensum}; and conveniently enough \textit{itake} l.706 renders L. \textit{deprehensa}, with the sense "caught, apprehended". More interesting here is the fact that while L. \textit{eum a latronibus deprehensum} (in all extant MSS) clearly refers to the Christ-child, in the ME version the sense is altered so that it is \textit{Mary} who is captured by the thieves. This legend of the capturing by thieves, the son of one of whom was the thief who was crucified with Christ, which is without Biblical authority, is derived from L'\textit{Evangile de l'enfance XXIII} (see \textit{Evangiles apocryphes, trans.} P.Feeters (coll. Hemmer and Lejay), II, p.26-27).

1.655. \textit{pur}. The exact sense of \textit{pur} here is not clear, and L. \textit{eum supra hominem esse non ambigens} goes not help. However, it should probably be viewed in the light of the stress Aelred places on the human, as opposed to the divine characteristics of Christ (see Introd., p. 21); thus when He is described as being of \textit{grettare magestë pan anpur pur man}, the phrase \textit{anpur pur man} conveys the sense that in one aspect, He is like any other man in having no trace of superhuman, non-mortal characteristics, although in His divine aspect He is of \textit{grettare magestë}.

It is formally possible that \textit{pur} could mean "poor" - \textit{pur} is quite a common Scottish and Northern spelling for ME \textit{pouere} in the fourteenth to sixteenth centuries, and in view of the other traces of a Northern dialect in this text, this possibility cannot be discounted - but the sense "poor" has no authority in L., and there does not seem to be any justification for preferring it to "pure".
I.665. Neque tu times deum, quod in eadem damnacione es. Et nos quidem
justae: nam digna factis recepimus; hic vero nihil mali gessit etc.
Luke 23, 40-41: "Dost not thou fear God, seeing thou art in the same
condemnation? And we indeed justly; for we receive the due reward of our
deeds; but this man hath done nothing amiss". The phrase hic vero nihil
mali gessit differs from all MSS. of L., which read hic autem nihil mali
facit.

I.670. wit alle be veynes of his herte. This phrase, for which there is
no authority in L., is a clear example of the translator’s occasional
exuberance of expression and his grasp of Aelred’s emotive style. Vein
is frequently used in various figurative sense in ME (see NEP, s.v. vein
sb., I, 2), but the phrase with all the veins of one’s heart, meaning
"from the bottom of one’s heart, fervently", is not recorded elsewhere
before 1587 ("let him with all the veines of his heart beseech God"
(R. Stanyhurst, The Historie of Irelande ... continued, in Holinshed’s
Chronicle, London (1587), p.34, 1.2)).

"Lord, remember me when thou comest into thy kingdom". All MSS. of L. read
cum veneris ...

I say unto thee, today shalt thou be with me in paradise". Christ’s
reply to the thief, and the introductory statement And forsoe. Crist
forzet not Is coeunaut, are the translator’s own additions, for which
there is no authority in L.

I.681. His nursche. That is to say, Joseph; nursche renders L. nutricio.
In ME "nurse" refers indifferently to a woman or a man who has charge
of the care and upbringing of a child, but here the reference may be specific:
to the status of Joseph as the foster-father of Christ, the Son of God (cf.
"Annd till hiss fossterrfaderr [Joseph] eo He [Christ] wass buhsum &
milde", Ormulum, ed. R.M. White, rev. R. Holt, Oxford (1878), 1.8855, and
"The chylde ... beeyng ynder the guydyng of his mother, and his foster-
father [Joseph]", N. Udall et al., The first Tome or Volume of the
The specific meaning "foster-father" is not recorded elsewhere for ME
nursche, but clearly it may be implied from the senses "one of either sex
who brings up a child" and "a foster-mother, wet-nurse". Cf. "Defender of
Christ’s Faith, and Nourish-father [foster-father] of his Church, James",
Sir James Sempill, dedication to Sacrilege Sacredly Handled, London (1619).

I.683. weynne after Pat He is twelf yer old and g0b to Jerusalem, etc.
Cf. Luke 2,12 f.: "And when he was twelve years old, they went up to
Jerusalem after the custom of the feast". Aelred expands on the theme of
Christ’s visit to Jerusalem as a boy in his work de Iesu Puero Duodenal
(ed. A. Hoste and J. Dubois, Quand Jésus eut douze ans, Paris (1958)),
written some nine or ten years before Inst. Incl. in 1154.
byzenkeste. The MS. reading, which H. mistakenly quotes as byzenbest', is byzenkest'. The scribe's somewhat cavalier use of abbreviations elsewhere prompts the doubt as to whether this one, which would indicate unetymological -e, should be taken at its face value. It is, however, notable that in the construction "bethink of, on" in this text the verb "bethink" is always reflexive; so the form byzenkeste may well reflect assimilation of the following reflexive pronoun be (for a similar phenomenon see l. 1179 n.). On the graphy ʒ for ﬂ see Introd., p.65.


1.694. zif bu folwe bis blessed mayde whider bat euer sche gob. Cf. Revelation 14,4: "These are they which follow the Lamb whithersoever he goeth". The translator has misunderstood L. Virginem as referring to the Virgin Mary, whereas, as the pronoun eius makes plain and the following passage confirms, Aelred is speaking here of Christ, the virgin spouse, whose bride the pure, chaste maiden will be.

1.697. see be holy goste in liknesse of a doue. Cf. Luke 3,22: "And the Holy Ghost descended in a bodily shape like a dove upon him". H. prints goste and adds the footnote: MS. gostis; the MS. reads gost, and here again, clearly if the abbreviation stands for anything at all, it must be for -a (see Introd., p.87).

1.698. vnderfonge. The MS. here reads vnderfoude, which is clearly an error. It could only be the past participle of "underfind", but a past participle would be grammatically inappropriate here, and in any case the verb "underfind" is recorded in ME only with the sense "perceive, understand", which is not quite what is required. L. suscipis suggests that the appropriate verb here would be vnderfonge, "receive", and it seems likely that the scribe was influenced by husbounde (1.699), which follows in the same line in the MS., to finish his word -oude instead of -onge.

1.701. Aftur bis many day by spouse Crist gob into desert, etc. Cf. Luke 4, 1 ff.: "And Jesus being full of the Holy Ghost returned from Jordan, and was led by the Spirit into the wilderness, being forty days tempted of the devil, etc." The use of many distributively with a singular noun is a widespread ME idiom (cf. "Itt was forr man13 da33,ër owidadd purh prophetess",Ormulum, ed. cit., 1.3076). On the phrase into desert see l. 511 n.

1.702. blast. The sense "boasting", which is suggested by the collocation blast and boast (of which there is no counterpart in L), is exemplified in "To kele somwhat theyr kyghe corage, or to oppresse in partye theyr brutishe blastis", R. Fabyan. The Newe Cronycles of Engelande and of Fraunce, London (1516), v, cxl, 127. NED compares the phrase "To blow one's own trumpet".
1.706. *Filke wrecchede wymman bat was itake in avoutrye.* Cf. John 8, 3 ff.: "And the scribe and Pharisees brought unto him a woman taken in adultery, etc." Elsewhere in the text the scribe always differentiates clearly between wym-, wom-, wymman sg. and -men pl., and the emendation brings the aberrant MS. wymmen, which clearly should be singular, into conformity with the rest.

1.710. *Qui sine peccato est vestrum, primus in illam lapidem mittat.* John 8, 7.


1.719. *On the form tocomyngge see l. 231 n.*

1.720. *Gode Ihesu, whanne þu seyst: "I nel not dampne", ho is it bat may dampne? When God iustefyep, ho may ause?* Cf. Romans 8, 33-34: "Who shall lay any thing to the charge of God's elect? It is God that justifieth, Who is he that condemneth? It is Christ that died, yea rather, that is risen again, ..... who also maketh intercession for us".


1.725. *so fort into Symons hows be pharise, etc.* Cf. Luke 7, 36: "And one of the Pharisees desired him that he would eat with him. And he went into the Pharisee's house, and sat down to meat."

1.728. *ley to softly byn ezen.* Something is evidently wrong here, as this makes no sense at all. The translator apparently misread L. osculis, "kisses", as ooculis, and translated accordingly; the mistake might be traced further back, to an error in the Latin from which he translated, but all extant MSS. of L. have the correct reading, osculis.

1.732. *trawb.* There are no other examples of devoicing of initial [d] in this text, and indeed there is no evidence in ME for any widespread process of this nature, so the probability is that this is an isolated example of assimilation to the preceding final [t].

1.734. *forsmoteryd.* Cf. 1.994. This word is not recorded in the dictionaries of English. However, the obviously related form bismotered occurs in the Prologue to *The Canterbury Tales*:

"Of fustian he wered a gypon
Al bismotered with his habergeon,
For he was late yooe from his viage"

*(C.T., A 75-7)*
and Chaucer also has the adjective smoterlich:

"And eek, for she was somdel smoterlich,
She was as digne as water in a dich,
And ful of hoker and of bismare."

(C.T., A 3963-5)

Both of these words convey the notion of "staining, making dirty", in the specialised sense of "spattering, staining with small spots of dirt", and this meaning is appropriate to forsmotervd, which in both cases here is used in the phrase ~ wit terys, and thus has the sense "stained, bespattered".

The etymology of the word is to be explained as follows. There is ample evidence that the primary senses of OE smitan were "to pollute, blemish" and "to smear (a substance) on something" (see 1.1091 n.). The pt.pl. root of this verb was smit- and it was on the pt.pl. root of verbs that the processes of ideophonic word-formation (as set out by G.V. Smithers in "Some English Ideophones", Archivum Linguisticum VI, (1954), pp.73-111) operated. The evolutionary stages on the road to forsmotervd must therefore have been these (no sequentiality is necessarily implied in what follows): (i) the final -t of smit- was geminated, giving smitt- (conveniently recorded in OE smittian, "to defile, stain"); (ii) the process of apophonic variation operated, giving the series smittt-/smattt-/smutt-. smStt- (the a-variety is preserved in the verb smatter, first recorded in the fourteenth century); (iii) the iterative suffix -r- was added (whence (besides *smutter(n) and *smotter(n)) smatter(n); and finally, (iv), the intensive or completive prefix for- (< OE far-) was added, giving foremo(t)ter(n). The continuity of sense, in the general area "stain, spot, blemish" is apparent throughout the stages set out above. Chaucer's bismotered clearly shares the foregoing explanation in all its essentials.

1.736. Wrastle irstenly wit by God, as Iacob dede. Cf. Genesis 32, 24 ff. The story of Jacob's encounter with the mysterious divine antagonist, who is clearly intended to be God, is used by Aelred as a metaphor for the earnest "struggle" of man with God in prayer, a device which he uses again in his Sermo XIV de Oneribus (P.L. 195, 418 B).

1.740. loke bu abyde stille. Cf. II Timothy 4, 2: "Be instant in season, out of season".

1.742. Vaqueque auertis faciem tuam a me? Psalm 13, 1.


remonstion of his synnes be whiche outwardly he ne askede nouxt, ne duelie ne hadde not deservyd. Cf. L. quam non petebat, quam non praecesserat confessio, non meruerat satisfactio, non exigebat contritio. The translator here obscures Aelred's explicit reference to the three elements of the sacrament of penance, confessio, satisfactio and contritio, upon which Christ did not insist when forgiving the man suffering from palsy his sins. Aelred treats of these three elements of penance in his Sermo XV de Oneribus (P.L.195, 420 D).

lyf and deb is in by houndes. Cf. Psalm 30, 5: "In his favour is life". On the emendation of MS. ad to and, see I. 399 n.

An oculus tuus nequam est, quia ego bonus sum. This alternative version of the Vulgate text An oculus tuus nequam est, quia ipsae bonus est (Matthew 20, 15: "Is thine eye evil, because I am good") is found among the Latin versions of Inst. Incl. only in D.

Crist wyl haue meory of whom bat Is wille is. Cf. Romans 9, 18.

maugre be pharises face. That is, "In spite of the Pharisees' opposition, notwithstanding all he can do". Although NED records the existence of the phrase maugre (a person's) face in ME, it does not cite any examples of it; however, it is clearly parallel to the phrases maugre (a person's) head, teeth, beard, cheeks, nose, visage, will etc., which are quite widespread in ME and eNE (cf. "He ... maugre the teeth of hem alle, Sette his rigge to the walle" (Kyng Alisaunder, ed. G.V. Smithers, London (1947-53), I, 583I). "and when I herde hir complayne that she was with hym maugre hir hede" (The Works of Sir Thomas Malory, ed. E. Vinaver, Oxford (1967), p.115, I,19)). These phrases are evidently an adaptation of the ME idiom maugre + the independent possessive pronoun (cf. "and God wot that is malgré myn" (Gower, Confessio Amantis, ed. G.C. Macaulay, Oxford (1900-1), iv 59)) meaning "in spite of me (you, him etc.)", which was in turn a calque on OF malgré mien (tien, sien, etc.) (cf. Mustanoja, op.cit., pp. 165 and 392). It appears that either this latter construction was never properly assimilated into the spoken idiom of ME, or the function of the independent possessive pronoun gradually came to be misunderstood; either way, the sense of the phrase was evidently felt to be uncomfortably incomplete, so a noun was added to complete its sense and restore it to a recognizable grammatical pattern. The large and somewhat bizarre array of nouns thus employed calls for some explanation. Phrases such maugre (a person's) will present no difficulty, but those employing parts of the head, or more specifically of the face, are less straightforward; probably they are to be connected with such phrases as "in the face of", "in the teeth of", current in ME, in which the face and its parts are metaphors for the outward "front" presented, in defiance, to the world.
noon avarice head withdrawe. This makes no sense at all. The
translator has obviously totally failed to grasp the meaning of his original,
but in so doing has opened up the way to some speculation as to which
particular original he was working from.

It is self-evident that he is unlikely to have failed to recognize the
straightforward form coinquinavit ("has sullied"), which is that of
Talbot's edited text, or indeed the variant readings corruptit (T) and
exasperavit (D, V and M); there is however, one further variant reading,
contractit, which occurs in U, R and Ha, and it seems certain that the
translator must have been working from a MS. which contained this form, and
that, being entirely unfamiliar with and nonplussed by it, he was forced
into the desperate expedient of translating it literally as head withdrawe.

He might be forgiven for being unfamiliar with this construction, for
certainly I can find no exact parallel to it elsewhere. It should be noted;
however, that a primary sense of L contrahere is "to draw together, draw
in, contract, especially the body and various parts of it", and that it is
often used in various figurative senses (e.g. frontem contrahere, "to
frown, scowl"). There appear to be no other recorded examples where, as
here (manus ... qua ... avaritia non [contractit] ), specific reference is
made to the hands, but a very instructive parallel is to be found in the
adjectival use of the p.p. contractus with the sense "parsimonious,
sparing" (cf., for example, "parcissimum ... hominem vocamus pusilli animi
et contracti", Seneca, de Beneficiis, ed. K. Hosius, Bibliotheca
Teubneriana (1914), 2.34.4); the inference to be drawn from this is that
there existed a colloquial Latin phrase manus contrahere, meaning "to draw
 together, contract the hands", and thus "to be mean, avaricious,
parasimous" (cf. NE "tight-fisted"), of which the p.p.a. contractus
later came to be used independently, of people or their dispositions, as
"mean, sparing" &c. (cf. NE slang "tight" with this sense). The sense of
L. here is thus "... which no avarice has drawn together, caused to be
tight-fisted". (It may be pertinent to add that Aelred seems to have been
familiar with the above work of Seneca's, since he quotes from it in his
de Anima (ed. C.H. Talbot, Mediaeval and Renaissance Studies, London (1952),
p.100, 1.6).)

The translator's lapse is instructive in that, as noted above,
contractit occurs only in MSS. U, R and Ha. Unfortunately, it is not
permissible to deduce from this that he worked from one of U, R or Ha, as
there are other considerations which tend to rule this out (see Introd.
p. 39), but it does at least seem likely that these three MSS. formed part
of a distinct sub-group of MSS. to which the translator's original also
belonged.

Let also vre herte be left yp witoute wrabbe, witoute stryf.
Cf. I Timothy 2, 8: "I will therefore that men pray everywhere, lifting up
holy hands, without wrath and doubting".

paltyk. This word, meaning "palsied, suffering from paralysis",
is not recorded in the dictionaries of English, but clearly it completes
the equation formed by paralysis: paralytic; palsy: ~. It seems likely
that it may be traced back to an AF *parletike (= OF paralitike > ME
paralitike; cf. AF parlesie, OF paralisis), which is probably represented
in the form parlatyk (Cleanness, ed. Sir. I. Gollancz, Oxford (1921), 1.1095). The subsequent development of parlatyk to paltyk is parallel to that of ME parlesie, -asie to palsie.

1.777. Sone, by synnes beh forsyue pe. Mark 2,5.

1.786. Diligebat Ihesu Martham etc. John 11, 5.

1.788. special loue. Cf. L. speciale amicitiae. The adjective special may be an echo of the terminology of the Courtly Love convention, where it has the sense "particularly intimate" (cf. "For o knyght he send. That was most speciall with the lady kend" (Lancelot of the Laik, ed. W.W. Skeat, London (1865), E.E.T.S. 6, 1.906)).

Vide quomodo ....

1.792. Ecce quomodo amabat eum etc. John 11, 36. All MSS. of L. read Vide quomodo ....

1.793. bis feste bat byse bre ... made to Ihesu; Marthe seruyde. Lazar was oon of hem bat saat. Cf. John 12,2: "There they made him a supper; and Martha served: but Lazarus was one of them that sat at the table with him".

1.794. Marie Magdeleyne tooke an alabaustre box, etc. Cf. Mark 14,3: "There came a woman having an alabaster box of ointment of spikenard very precious; and she brake the box, and poured it on his head".

1.804. grynte wit his teb. Cf. 1.1372, gryntynge wit teefr. The vowel of grynt- presumably represents eME é, raised to ï before n + consonant. The pair gryn-, grint-, which are amply recorded in ME, are phonetic variants of grint-, "to grunt, roar" (<OE grunnetan); the vowel-pattern ï/e/i suggests an earlier stage of OE [ï], OK [e], giving eME "grün, greaken, greaken", which in turn suggests a blending of OE grunneutan and grymetan (also meaning "to grunt, roar") (alternatively *grünten, greaken could be directly from grymettan). The earliest recorded sense of grunt, grunt and grint is "to grunt", but all three are cited, from the fourteenth century onwards, with the sense "to grind, gnash", always with reference to the teeth (construed, more or less equally, with "teeth" as the direct object, and intransitively with the phrase "with the teeth"); this sense development is presumably due to the influence of grind, assisted perhaps by the fact that grynt was a common form of the pr.ind.3sg. of this verb in ME, and that grunt is recorded for the pt., suggesting a possible *grunt on the analogy of the plural. On this whole question see Kyng Alisaunders, ed. cit., Vol.II, pp.134-5.

1.806. Vt quid, ait Iudas. perdicio hec: posset hoc vunguentum venundari multo et dari pauperibus. Cf. Mark 14, 4-5: "Why was this waste of the ointment made? For it might have been sold for more than three hundred pence, and have been given to the poor". The explicit ascription of this speech to Judas is not made in any of the MSS. of L., and has no biblical authority.
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1.813. *Sine, inquit, illam, opus enim bonum operata est in me. Cf. Mark 14, 6.*

1.819. *I will be entendaunt to here. The sense appears to be "I will follow, serve her in order to be attentive to her needs, be of service to her". The translator is rendering L. *a me quicquid optat expectet* - that is, "everything that Mary desires, let her expect it from me"; he has altered the subject from "Mary" to "I" (as he does also in the immediately succeeding sentence), and in so doing augments the sense of immediacy with which Aelred portrays events from the Gospels (see Introd., p. 40).*


1.829. *children of Ebru. The sense is evidently, despite L. *puerorum, "children of Israel, Jews of Biblical times" (there is no Biblical authority for supposing that "children", in the literal sense, are being referred to (see Matthew 21, 9)). "Members of a certain tribe or race" is of course a well-attested sense of ME children, but the phrase children of Ebru is not recorded elsewhere in English. Several parallel constructions occur, however, which exemplify the use of the noun Ebru with the sense "the Hebrew nation, race (in relation to its members)" (cf., for example, "Bede, followenge the trawthe and the trewe acompte of men of Hebrewe [L seguens Hebraicium]", Higden's Polychronicon, 2. 339).*

1.830. *Osanna filio David, benedictus qui venit in nomine domini. Matthew 21, 9.*
1.831. \textit{bat faire large balle frehly istrowed and adist for Cristina soper}. Cf. Mark 14, 15: "And he will shew you a large upper room furnished and prepared". The MS. reading \textit{frehly} must certainly be an error; \textit{h} is a standard graphy in this text for $\phi$, whereas $s$ is never used for this sound, and palaeographically the mistaken reversal of $e$ and $h$ is quite likely. On the status of the $hs$ graphy see Introd., p. 68.

1.832. \textit{Schererebursday}. It is fairly certainly established that this epithet for the Thursday in Holy Week, which is much earlier in currency than the collocation Maundy Thursday, meant originally "pure, purified Thursday" (cf. Shrove Tuesday, \textit{P} jeudi absolu, also Du witte Donnerdag (13th century), G weisser Donnerstag, "white Thursday"). Schere corresponds to ON \textit{skevr} "bright, clean, pure", which was possibly adopted into ME in the 12th century, with the initial \textit{sk} being modified to $\phi$ under the influence of a native adjective, OE (?) \textit{scære}. The etymology is clinched by the forms \textit{Skeyr Thursday} (Accounts of the Lord High Treasurer of Scotland 1498, I, 364) and \textit{Skyre thuresday} (The Life of St. Cuthbert (g.1450) ed. Surtees Soc. 1891, 1.2277) which latter may be traced immediately to ON \textit{skirr-Pòrsdagr} (ON \textit{skirr}, clear, pure). The epithet appears to have been applied to Maundy Thursday with allusion to the purification of the soul by confession, and possibly also to the practice of washing the altar on that day; the notion that it "was so named from the ceremonial shaving of the tonsure before Good Friday" (as quoted by M.C. Seymour, Mandeville's Travels, Oxford 1967, p.233) probably has its basis in folk-etymology.

1.834. \textit{preye bat bu mowe sum almesse of boo crummes bat ben o pat blessyde boord}. Cf. Matthew 15, 27: "And she said, Truth, Lord: yet the dogs eat of the crumbs which fall from their masters' table". The sense of the phrase \textit{bat bu mowe}, of which there is no counterpart in L., is somewhat ambiguous, but it seems best to take it as being "to the extent that you are able" - that is to say, understanding \textit{bat} as a relative adverb meaning "to the extent that, as far as" (a usage current in ME: see N KD, s.v. \textit{that} relative pron., B II, 6b) and \textit{preye} as a transitive verb governing the object \textit{sum almesse}. The likeliest alternative, that of taking \textit{bat} as a demonstrative pronoun and interpreting the phrase as "you may, can do that", while possible, gives a less smooth reading.

1.839. \textit{And whanne Crist aryst fro be soper, etc.} Cf. John 13, 4-5: "He riseth from supper, and laid aside his garments; and took a towel, and girded himself. After that he poureth water into a bason, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded".

1.845. \textit{he bat is not iwhasschen ... of Hym, etc.} Cf. John 13,8: "Jesus answered him, If I wash thee not, thou hast no part with me".

1.849. \textit{ho it is bat lenseb hym so boldely to Cristes brest, etc.} Cf. John 13,23: "Now there was leaning on Jesus' bosom one of his disciples, whom Jesus loved". The disciple in question is traditionally interpreted as being John (cf. 1.851 and n., and see Peake's Commentary on the Bible, ed. M. Black and H.H. Rowley, London 1962, §§ 735 a-c and 751c).
1.851. *Ihon is is name.* Luke 1,63.


1.856. *Art bu bezzere pan Petre?* On the preeminence of Peter see Aelred's sermon *In sollemnitate apostolorum Petri et Pauli de tribus portis et tribus templis* (Sermones inediti, ed. cit., p.123).

1.864. *And rif bu darst auntre be no furbere, etc.* The idea contained in this passage is that of the approach to the true knowledge and love of God (the knowynge of be grete godheede) by way of devotion to the humanity of Christ (His manhede); these are what Dumont characterizes as the "deux degres" dans la connaissance du Christ" (op.cit., p.132 n.7). The notion of the contemplation of Christ's humanity leading the soul to the love of God is a leading theme of Cistercian spirituality; St. Bernard said that "the principal motive of the Incarnation was God's plan to touch the hearts of men by the humanity of Christ" (Sermo XX in Cantica, P.L. 183, 867 ff.). Imitation of Christ's humanity is the sure path to knowledge and love of His divinity; this is the path the recluse must follow, in the footsteps of John, who has already attained his goal.


1.874. *hit were ryth myrye for be to abyde hir stille.* Cf. Matthew 17,4: "Then answered Peter, and said unto Jesus, Lord, it is good for us to be here".

1.877. *poux He take no mo wit Hym bote Petre, James and Ihon, etc.* Cf. Matthew 26, 37.

1.878. *at be hardeste.* This phrase means "at least, at the very worst", which sense is confirmed by "Atte the hardest, for a while, thou wilt not goo ferre" (The Book of the Knight of La Tour-Landry, ed. T. Wright, London (1869), p.81, l.28), where atte the hardest renders P. au moins.

1.880. *Tristis est anima mea vsque ad mortem.* Matthew 26, 38.

1.884. *bu falst adoun longstreyt in by face and prevest for me, etc.* Cf. Luke 22,44: "And being in an agony he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground". On longstreyt see 1.174 n.

1.891. *Sic non potuisti vna hora vigilare mecum.* Matthew 26,40.

1.893. *behold how Judas be traytour geb before, etc.* Cf. Matthew 26, 47 ff.
1.903. alouds by woldest, as Petre dede, kitte of any mannes hier. 
Cf. Matthew 26, 51 (see l. 904 n.).

1.904. as He dede Malkes ere. Cf. John 18, 10: "Then Simon Peter having a 
sword drew it, and smote the high priest s servant, and cut off his right 
ear. The servant's name was Malchus". The translator expands his original, 
which does not refer to Malchus by name, in an engaging way, adding colour, 
and information, to its bare detail.

1.910. bu whash hit. On the expression of the subject pronoun in the 
1.908 be see Mustanoja, op.cit., pp.475-6. The preceding of the verb by 
the pro. prince of Mustanoja describes as a phenomenon restricted to 
early ME and later ME only one example: "Pou kephe his 
byddyngs ten" (R. Rolle, Thr. See 1.32 of Jesus, 1.17 (ed. 
H.E. Allen, English Writings of Richard Rolle, Oxford (1931), p.53)).

1.912. anon turnede azen to hymself. That is, Peter became pensive, 
introspective (cf. L. Intuere quam pisi oculis ... resperit Petrum, quando 
ille conversus, et in se reversus, tlevit amare, and Luke 22, 62 "And Peter 
got out, and wept bitterly"). The non-expression of the subject pronoun 
in the second of two co-ordinate clauses is a common phenomenon in ME 
(see Mustanoja, op.cit., pp. 138-144).

The MS. here reads anon; the otiose mark of abbreviation for h,m is 
exemplified also in coroune (1.45) and two cases of noh (1.1440).

1.920. Per He is accuseed, etc. Cf. Isaiah 53,7.

1.921. lomb. The emendation from MS. bomb is a straightforward procedure; 
lomb is clearly demanded by the context, and palaeographically the mis-
writing of b for l is not hard to explain, demanding only the addition of 
one pen-stroke to the ascender of the l. Possibly the scribe was 
anticipating the final b.

1.926. betynge. H. adds the footnote "l. betyngeis?"; this is an 
outstanding example of the difficulty of interpreting the scribe's 
abbreviation f (see Introd., p. 87 ). The formal correspondence to L. 
verbera tends to support H's suggestion; however, the plural verbera is 
frequently used collectively, with the sense "a thrashing, whipping", so 
I have preferred to adopt the singular form betynge, which has the 
advantage of corresponding formally with dispysynge (1.925).

1.930. dishonested. The MS. here reads dishonestly, and it may be thought 
more likely, on purely formal grounds, that a past participle has dropped 
out here, than that the ending -ly was mistakenly written instead of the 
past participle ending. Exactly what that past participle may have been, 
however, is not recoverable with any certainty, and on all other grounds 
an emendation to dishonested is preferable. The ME phrase be ~ wit a ryed 
renders L. arundine dehonestari, which refers to John 27, 29: "And when 
they had platted a crown of thorns, they put it upon his head, and a reed
in his right hand"; the implication is clearly that the majesty of Christ is being ridiculed and disgraced by His being made to carry a reed as if it were a sceptre. Whatever the ME verbal phrase is, it must translate the L. passive infinitive dehonestari, and in the absence of any evidence to the contrary, it is safer to assume that it was simply be + past participle, rather than be + past participle + adverb. There is a well-attested ME verb dishonesten < OF dishonester, with the primary sense "to bring dishonour, disgrace or discredit upon (sb.)", which is first recorded in Wyclif, Proverbs 25, 8: "Whan thou has dishonestid [Vulgate dehonestaveris] thi frend". The emendation to dishonested is preferred to H's suggestion of dishonested simply on the grounds that -ed is far commoner than -yd as the past participle ending in this text.

1.933. purpre. In ME, "purple" was commonly applied to colours that would now be characterized as "deep crimson or scarlet" (cf. "Purpre that we calle red representeth the fire ..., the moste noble of alle iii elementes" (W. Caxton, The Book of "aytes of Armes and of Chyualrye, ed. A.T.P. Byles, London (1932), E.E.T.S. 189, p.290, ll. 2-4)). The garment that Christ wore before His crucifixion was generally referred to as being of this colour (cf. "So Jesus ... baar a crowne of borne s, and cloib of purpur" (Wyclif, Sermons, in Selected English Works, ed. T. Arnold, Oxford (1869-71), II, 125)).


1.943. whanne He schal come Hymself to xvue ri3tful dom .... banne He schal be knowe a verrey my3tful God. Cf. Psalm 9,16: "The Lord is known by the judgment which he executeth". The three sentences which follow here in L. (Sero animadvertisti. Zabule. Quid tibi per mulierem visum est agere, ut dimittatur? Tarde locutus est.) are omitted in this text. It is not clear whether this is a conscious choice of the translator, or whether they were left out by accident by a later copyist. It may be thought that the nakeles of the next sentence makes the former appear more likely; the sense of the missing passage is that though Pilate may hesitate to pass judgment on Christ, due to the intervention of his wife, it is too late for this, and the word "nevertheless" would seem rather inappropriate following on from this, whereas in the text as it stands, nakeles points the contrast between Christ's present situation, standing before His judge, and the time to come, when He will be seen to be the one true judge at the day of doom. It is hard to see why the translator left out such a comparatively large and pertinent portion, since it is not his normal practice; the passage in question is present in all MSS. of L.


1.952. Virga equitatis, virga regni tui. Cf. Psalm 45, 6. This passage is rendered in the text "be yerd off by ri3twisnesse and be sceptre of His kyngdom", which is evidently a mistake, whether by scribe or translator. The continuous sense of the English here seems to demand His in both cases, and probably the translator or scribe was influenced by L. tui to write by instead of the first His.
1.953. *Pay castep Hym out of His garnemens, etc.* Cf. John 19, 23-24: "Then the soldiers, when they had crucified Jesus, took his garments, and made four parts, to every soldier a part; and also his coat: now the coat was without seam ... They said therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be".

1.957. *poumr.* On the significance of the *-mr* graphy see Introd., p.70.

1.959. *bat mediatour bytwyxe God and man.* Cf. I Timothy 2,5: "For there is ... one mediator between God and men, the man Christ Jesus".

1.962. *what Pu?* This phrase is a direct translation of L. *quid tu*, and conforms to no discoverable pattern of idiomatic ME. Colques of this sort are characteristic of the translator's method (see Introd., p. 38).

1.975. *Wit how sweetnesse.* Cf. *wit how delices*, 1.1237. H. emends *how* in the first instance to *how gret*, in the second to *how grete*. This is probably the wisest course to adopt, but the fact that this phenomenon occurs twice raises the question whether it can reflect a genuine usage - that is, whether *how* could be used quasi-adjectivally in ME with the sense "what (like) a ...". There is no direct evidence for this, but the following points should be noted: i) the conversion of adverbs into adjectival usage is a well-documented ME phenomenon (see Mustanoja, op.cit., p.649), although admittedly there is no evidence that interrogative adverbs participated in this development; ii) *how* is sporadically recorded in OE and ME as an interrogative pronoun with the sense "what ... like" (e.g. "wheber a god be or no, and if he be, what and how he is in hymsilf" (R. Pecock, The Rule of Crysten Religions, ed. W.C. Greet, London (1927), E.E.T.S. 171, 114)); iii) the interrogative pronoun which is frequently used in ME in an exclamatory, quasi-adjectival role, often without separative a, in the sense "of what kind" (e.g. "and whiche eyen my lady hadde" (Chaucer, The Book of the Duchess, 1.859)). The links between these three factors are somewhat tenuous, but bearing in mind the widespread operation of conversion, the facts that *how* could be used as an interrogative pronoun, and that another interrogative pronoun, *which*, could be used (in exclamatory situations, as is the case in the passages here under consideration) quasi-adjectivally, do perhaps suggest that the MS. readings may be valid and should be retained.


1.980. *adorour.* This word is not recorded elsewhere in English before 1602. It is evidently a neologism, formed on the ME verb *adoren* (<(0)F adoruer, a refashioning, after L *adorare*, of OF *aouer* (whence earlier ME *aouren*)), for it does not occur at all in OF. The standard OF noun is *aouour* (*aoreor, acoror, aooureor* etc.), which itself is not found in ME, and its refashioned form, *adorateur*, is based directly on L *adorator*. 
There were also women looking on afar off: among whom was Mary Magdalene, and Mary the mother of James the less and of Joses, and Salome; (who also, when he was in Galilee, followed him, and ministered unto him;) and many other women which came up with him unto Jerusalem; cf. also Luke 23, 49. This passage, which is interpreted by modern scholars as referring to these women's greater loyalty than the disciples', who were not present at the crucifixion, is taken in a derogatory sense by Aelred (perhaps influenced by Psalm 38,11) as meaning that the women were dissociating themselves from the proceedings. In fact it was these women who later went to the sepulchre to anoint Christ's body.

"There, a sword shall pierce through thy own soul also". Cf. Luke 2,35:


The sense of this word, for which there is no authority in L., appears to be "cursorily"; the translator is commenting on the contrast between Christ's peremptory and unfeeling committal of His mother to St. John and His pledge to the thief that he will partake of the bliss of heaven with Him (although he seems to be taking unwarranted liberties with the sense of his original in so doing; and indeed, in this whole passage (ll. 997-1005) his attitude towards Christ's treatment of the Virgin is markedly more condemnatory than Aelred's (cf. how strangely (1,999), another of his own additions)). The sense "cursorily, cursorily, in passing" is recorded neither for passantly nor for the adjective passant before the second half of the seventeenth century, but the only recorded ME sense of the adverb, "exceedingly, very greatly", is quite inappropriate here. It is possible that passantly could mean "temporarily, for a time", for the adjective has the recorded ME sense "passing, transitory", but the preceding qualifier so would in this case be unidiomatic.

"I have eaten my honeycomb with my honey; I have drunk my wine with my milk".

After al bis oon of be knytes wit a spere persyde His syde, etc. Cf. John 19,34.
1.1012. per beb ymaad ... Favre fresche remynqre ryueres in a stoon, etc.
Cf. Psalm 78, 16: "He brought streams also out of the rock, and caused waters to run down like rivers".

1.1014. rist as in culverhows beb ymaad holys in be wal, etc. The comparison of the wounds in Christ's sides (the wal of Cristes flehs) in which metaphorically the soul finds comfort and safety, with the holes in the dove-cotes in which the doves are kept safe, to which I can find no parallel in ME literature, seems to have been suggested to Aelred by Song of Solomon 2,14: "0 my dove, that art in the driifts of the rockt". The curious phrase and bryngge forb gostly bryddes has no parallel in L.; it can scarcely render latitans, which means "lying hid, being concealed" and is adequately translated as lotye, other than in the unlikely eventuality that the translator, taking a considerable liberty, interpreted it as meaning "lying on, incubating an egg"; and certainly it cannot translate deosculans, which means "kissing fervently, often" and is omitted by the translator. All MSS. of L. have deosculans singula here, and it appears that either the translator was using an original with a variant reading here, or, more likely, the phrase is his own addition.

1.1019. by lippen schulde be as blood reed, as hit were a reed liste, etc.
Cf. Song of Solomon 4,3: "Thy lips are like a thread of scarlet, and thy speech is comely". The word liste, which is first recorded in OE with the sense "border, hem, bordering strip (of a cloth)" later came to have the transferred meaning "ribbon, strip of cloth" (first recorded c.1300; cf. "And bond him wib a liste", Birth of Jesus, 5§7, ed. C. Horstmann, Altenglische Legenden, Heilbronn (1875), 91).


1.1022. bilke noble knyxt .... Ioseph ab-Arimathie, etc.
Cf. Mark 15,43: "Joseph of Arimathaea, an honourable counsellor ... came, and went in boldly unto Pilate, and craved the body of Jesus". The word knyxt renders L. decurio "leader, captain", which presumably refers to Joseph's eminent position among the Sanhedrin. The ME reading here is abarimathie, and while it is true that in this text monosyllabic words of one or two letters (a, an, no etc.) are frequently joined on to the word that follows them in a mechanical way, it seems possible that this combination may represent more than a mere Latinism, and may rather indicate that the L. phrase ab Arimathea had passed into an ME idiom abarimathie, an epithet of Joseph in which the element ab was no longer isolable and recognisable in the speaker's mind. It is certainly a fact that Joseph ab Arimathe, as opposed to ~ of Arimathe, is not infrequently found in ME texts. I have therefore, rather than separate off ab, preferred to punctuate ab-Arimathie.

1.1026. Fasciculus mirre dilectus meus mihi, inter vbera mea commorabitur.
Song of Solomon 1, 13.

1.1033. bilke holy man Nichodeme, etc.
1.1038. when sohe goth to Cristes sepulcre wit here swete smyllyngge basumes, etc. Cf. Luke 24, 1,ff.

1.1048 f. Maria . . . Rabbi. Cf. John 20, 16: "Jesus saith unto her, Mary. She turned herself, and saith unto him, Rabboni; which is to say, Master".

1.1051. let by water-veynes of byn heed altoberste, etc. Cf. L. rumpantur . . . omnes capitis cataractae. The sense of the collocation water-veynes is not entirely unambiguous. It renders L. cataractae, so the primary meaning is clearly "flows or trickles of water (though a channel)" (for this obsolete sense of veyne (first recorded in 1290) see NED, s.v. vein ab., II 6), thus, figuratively, "streams of tears". However, the use of the verb altoberste (L. rumpantur) suggests that veynes is being employed in its more familiar sense, "vessels which convey bodily fluids", and that water-veynes means "lachrymal canals", thus, figuratively, "flood-gates of tears". Almost certainly this ambiguity is intentional (it is partially implied in L.), for water-veynes is a bold and original piece of translation, and conveys both the translator's sensitivity to the sense of L., and the imaginative flair and vividness of his treatment of it.

The collocation water-vein occurs in only one other place in English, where clearly the sense is simply "stream, channel of water": "As a man that finds a water vaine" (G. Chapman, Diad., XXI, 241).


1.1073. I nel not lethe pe. Cf. Genesis 32, 26: "I will not let thee go, except thou bless me", and also 11. 177-9 above.

1.1076. Noli timere. This is Aelred's phrase, and not a direct quotation from the Bible.


1.1086. delacioun. The MS. reading here, bat arst was put in desolacioun, makes only very strained sense in this context (i.e. if it is taken to refer to Marie Magdeleyn and her felawes, in which case the concord of the verb is faulty), and does not accord with L. quod ante fuit dilatatum. H. suggests emending to put in delay, which certainly restores the sense, and has the virtue of being an amply attested ME phrase meaning "put off temporarily, withheld for a time" (cf. 1.1078); however, on palaeographic grounds the safer course must be to emend to delacioun, which presumes only the intrusion of an otiose -so-. Delacioun is an acceptable variant, which does occur elsewhere (cf. "without . . . longe delacyon" Chronicles of Troy, III, XXV), of ME dilacioun, "delay, procrastination, postponement" <OF dilacion, ad. L dilatiōnum, n. of action from differre, dilāt-, "to defer, put off". There are no other examples of the phrase put in delay recorded in the dictionaries of English, but it is safe to assume that it could easily have been formed on analogy with the phrase put in delay, with identical meaning.

1.1091. no sleep ne smyte of, noon outward boostes ... lette. Cf. L. non has delicias suas sommas interpolat, nullus exterior tumultus impediet. The syntax of this passage is somewhat ambiguous. There is no record of an ME phrasal verb *smyten of, nor of a possible OE precursor *ofsmiten, and the possibility must be entertained that smyte may be a noun, and that the passage should therefore be construed smyte of noon outward boostes. An ME noun smyte is recorded with the sense "a very small piece or portion, a little bit" (see NED, s.v. smit, sb.2), but this sense, although it would not be inappropriate here, has no authority in L., and on balance it seems best to construe no sleep ne smyte of.

The sense of the verb smyte of is still in doubt. A common meaning of L. interpolare, however, is "to spoil, corrupt, falsify", and it is interesting to note in this connection: i) that a ME verb smitten (< OE smittan, f. the weak grade of smitan) is recorded with the sense "to contaminate, pollute"; and ii) that EDD records the verb smit with the sense "to infect by contamination; to stain, pollute, contaminate", the distribution of which extends from the North Midlands northwards. The striking correspondence of senses suggests that the ME strong verb < OE smitan could also have the sense "to spoil, contaminate" (cf. the ME senses: "of diseases, distempers, etc.: to attack, affect suddenly or grievously" and "to infect, imbue, impress, strike suddenly or strongly" (NED, s.v. smite v, B II, 8), and the OE senses: "to pollute, blemish" and "to smear (a substance) on something" (NED, loc.cit., B I, 1 and 2), all of which retain, to a greater or lesser extent, the sense of the Germ. etymon * smit: "stain, spoil (with small spots of dirt)" (cf. 1.734 n.), and that the phrasal verb smyte of, with originally prefixional of denoting removal or destruction, could thus mean "to spoil, interfere with, take away".

1.1093. a man dwelleth not ne durst noon whyle in oon stat. Cf. Job 14,2: "He cometh forth like a flower, and is cut down; he fleeth also as a shadow, and continueth not".

1.1094. it is nyedful bat oure soule be ved wit a maner diuersyté of chaungynge. Aelred had pointed out in the first section of his treatise the necessity of alternating and varying the tasks to which the recluse applied her mind or body, in order to avoid the sin of acedia: "Sed quia mens nostra quae, in hac uita subdita est vanitati, nunquam in eodem statu permanet, otiositas exercitiorum varietate fuganda est, et quies nostra quadam operum üvisstitudine fulcienda" (Inst. Incl., ed. C.H. Talbot, 11. 262-5). This theme is quite frequent amongst early monastic authors (cf. "Si autem videmus nos superari a cogitationibus et iam non delectatam in oratione iacere, surgendum est; deinde aut legendum aut psallendum aut operandum est", Hildemar, Expositio Regulæ, quoted in Dictionnaire de Spiritualité, ed. M. Willer, Paris (1932-), II, col.1937).

1.1101. I ne halde it not a litel ryfte of God rif bu vse wel, etc. The translator has clearly misconstrued his original here, and consequently the text makes only poor sense. L. reads quod bene utens malo parentum nostrorum, meaning "in that [God], turning to good account the sin of our
parents" - this refers to the Augustinian doctrine according to which inordinate lust, concupiscence is always concomitant with the act of intercourse. This sin is turned to good account by God in that it is made the occasion of the generation of offspring. It seems more than likely that the translator had no knowledge of these implications, for he uses bu as the subject of yse wel instead of God, takes parentum nostrum to mean simply "those who have lived before us", and what is more, is forced into the desperate expedient of treating this as the object of yse wel - "turn to good account" makes little sense in this context, so he hedges his bet by reinforcing it with take good consideracion of; having thus misconstrued L., he has to invent a new phrase (hou we beb ikept of manye myscheues bat bey were in), for which there is no authority in L., in order to explain the reference to malo.

1.1123. wurm. The phrase not ysmyte ne venymed of no foul wurm renders L. non percussi a bestiis, and carries the implication that wurm does not refer (specifically) to a serpent or snake, but to some generalized conception of a harmful, noxious animal. NED (s.v. worm sb., 2b) does in fact record the sense "applied (like vermin) to four-footed animals considered as noxious or objectionable", and cities in support "Lions and Libardes and other laithe'wormes" (The Destruction of Troy, ed. D. Donaldson and G.A. Panton, London (1869-74), 1.1573) and "Alas me growleth of thysse fowle nyckers [sc. demons, devils] ... I sawe neuer fowler wormes" (W. Caxton, The History of Reynard the Fox, ed. N.F. Blake, London (1970), 94/25). Blake, however, in his edition of Reynard, referring to the sense of MDu wormen which Caxton translated as wormes (see J. Verdam and E. Vervis, Middelnederlandsch Woordenboek, s.v. worm, 3), contends that "the meaning in Caxton would seem to be a little stronger and more definite than" that given by NED, and glosses wormes as "monsters". He further notes, à propos of this word, that it is not recorded in J.F. Bense's A Dictionary of the Low-Dutch Element in the English Vocabulary (London (1926-39)); and that it is retained in Caxton's second edition of Reynard and Richard Fynson's version of 1494, after which the passage was rewritten.

Some such meaning as "harmful, noxious animal", or even "monster" might be thought appropriate here; but on the other hand, it may simply be that the translator is rendering his original freely, and intends by wurm merely "snake" - the verb venymed might be said to support this view.

1.1126. in alle bis benefys. There is no authority for this phrase in L., but the construction appears to be plural. The ambiguity arises from the fact that ME had an anomalous plural benefis (alternating with the more normal plural benefices (cf. 1.1477)) which was formally identical with the singular benefis. In construing the forms in this text I have followed the indications of the syntax of the ME (or, where applicable, that of L); thus what a benefys (1.1119) is clearly singular, but alle bis benefys (1. 1126), Pysse benefis (1.1128), alle be benefis (1.1181), His gret benefys (1.1196), many ... grete benefys (1.1202) and so gret benefys (1.1280) are probably all plural. On the use of the singular form bis as a plural see Brunner-Johnston, § 57.
1.1130. **awse be ... what God hab io to be graciously to by soule.**
Cf. Psalm 66,16: "Come and hear, all ye that fear God, and I will declare what he hath done for my soul".

1.1131. **He hab departyd betwixe be and me as much as is bytwyxe list and darkmesse.**
Cf. Genesis 1, 18: "and to divide the light from the darkness".

The MS. here reads in bat partve hab departyd, and H. suggests that He has dropped out before hab. The MS. reading might be defended on two grounds: a) The subject of the verb, God, is expressed earlier in the sentence, and non-repetition of the subject in pronominal form is a fairly common MS idiom, even as late as the end of the fourteenth century (see Mustanoja, op.cit., pp.138-145) - indeed, it is exemplified later in this sentence in Pe hab ikept to Hym. This may be the appropriate explanation here, but it must be noted that the syntactic boundary at for, which marks off what is virtually a fresh syntactic structure and might be signalized by starting a new sentence here, is rather stronger than those in any of the examples cited by Mustanoja (loc.cit.), too strong perhaps to allow the subject pronoun to remain unexpressed; b) It is just possible that He may have been assimilated into the preceding partve. It is evident that in the language of this text initial h was not pronounced, so the weakly stressed he was probably pronounced /θ/; this could have been assimilated to the final e of partve, and might even be represented by that e (though that is present in the majority of occurrences.of the word, whatever follows it). Assimilation of a similar general sort, though not identical in detail, may be represented in (i)kept(e) (see lin.688 and 1179 nn.). However, neither of these explanations seems entirely convincing, and the best course seems to be to adopt H's suggestion, and insert He; partve comes at the end of a line in the MS., and the scribe may have passed over he in the transition to the next line.

1.1138. **Et quicunque inuenit me, occidet me.**
Cf. Genesis 5,14: "And it shall come to pass that every one that findeth me shall slay me".
All MSS. of L. read ... inuenit me, occidit me.

1.1141. **whedur schulde an erraunt cheep gon. &c.**
Cf. I Peter 2,25.

1.1143. **Fera pessima deuorauit fratrem tuum.**
Cf. Genesis 37,20.

1.1154. **gnawen.**
The MS. reads gnawen, which is obviously an error. No MS. verb gnawe exists; and the context clearly demands a form of gnawe (cf. L. corroderer). I have therefore emended to gnawen. H. fails to note the aberrant form.

1.1155. **bybenk be of be vislbyss for be bu weptest uppon me sumtyme, etc.**
The MS. here reads vislbyss for be wepest, but L. recol ... illas foeditates meas pro quibus me plangebas indicates that the sense of the passage should be "for which you wept, etc." so the MS. is probably corrupt here. Little can be made of it as it stands; certainly be is a possible graphy for bu in reduced stress (cf. 1.453), and so, taking for to mean "because, since", one might suggest that the sense the scribe
wished to convey was "because you wept, etc." but not only does this not translate L., it also makes only very forced sense in this context. It seems more likely that be is the relative pronoun (< OE be "which"), which is used in ME chiefly with animate antecedents, but can also be used with inanimate antecedents in the plural (see Mustanoja, op.cit., pp.188-190). There are differing opinions as to when this usage died out; Mustanoja (loc.cit.) states that it was no longer current after the thirteenth century, but NED cites examples from as late as the mid-fifteenth century. Certainly, if it was all but obsolete by the end of the fourteenth century, that might explain why the scribe made an error over it, as a result of his being unable to understand his exemplar. If this explanation is correct, then for be means "for which", and clearly the pronoun bu is needed to complete the sense; it may be noted that Mustanoja (p.141,4) quotes examples of the non-expression of the pronoun when it has been expressed in a previous oblique case, but in none of these examples is the latter the reflexive pronoun, as it would be here, and in view of this, and of the fact that the line division, which is a not unusual place for a scribe to miss out a word, here occurs at be/weptest, it seems the best policy to insert bu.

The long passage which follows here, dealing with Aelred's sinfulness in his youth, is inspired directly by St. Augustine (Confessions, II, 1-2), and indeed the tenor of this whole section, De presencium meditacione, is that of Augustine's Confessions; M. P. Courcelle has shown how Aelred, "profondement nourri des Confessions d'Augustin, peut revivre avec lui les épisodes de sa propre existence et les présenter en conformité avec les chapitres augustiniens, ne fût-ce que par un sentiment intime de leur portée largement humaine" ("Aelred de Rievaulx à l'école des Confessions", Revue des Études Augustiniennes, VIII (1957), p.174), and thus, evoking for his sister "le temps de leur adolescence, il décrit ses propres passions à l'aide des deux premiers chapitres du second livre des Confessions" (ibid., p.164). The times that Aelred is recording here are doubtless those of his stay at the court of King David of Scotland while an adolescent. He was a man of strong emotional sensibility, and he was at this time grappling with the onset of an adult passion which, as emerges clearly from beneath scarcely veiled references, was of a homosexual nature (cf. 11. 67-69 and n.). In the Speculum Caritatis he describes how he was held, during these years, by a friendship which was at once "dearer to me than all the delights of this life", and yet a source of torment. "For some offence was always to be feared, and a parting ... was a certainty" (see Squire, op.cit., pp.14-15). That Aelred's conduct at this time was not entirely blameless is unwittingly revealed by his biographer, Walter; the latter recounts that Aelred "in tantum enim ferebat spiritu in regali triclinio positus ut magis monachus putaretur .... " (Powicke, op.cit., p.4), but this enthusiastic reference to Aelred's monklike purity so aroused the reprehension of two critical prelates that Walter was forced to explain it away as a figure of speech (see Powicke, op.cit., Epistola ad Mauriciun, p.76).


1.1163. be cloudes of vnclennesse smokede vp in me, etc. Cf. L. corruptiones meas cum exhalaretur nebula libidinis ex limosa concupiscentia carnis et scatebra pubertatis. The verb smoked is presumably being used in its literal sense (the metaphorical sense "rise, move like smoke" is not
recorded before 1595 (W. Shakespeare, *King John*, Act V, Scene iv, 1.34), and may reflect the medieval theory of digestion according to which over-eating causes an excess of vapours ("smoke") to rise from the stomach to the brain, producing headaches, disturbance of reason etc. (cf. "Also smoke pat is resolued and somep of mete & of drynke by strenkbe of hete comsp vp to be brayne, and stoppiþ be senewys of felynge, and brediþ sleep & byndiiþ be vttir wittis of felynge and so gadreþ hynde hete inward and comfortiþ be vertue in be inner parties. And 3if be smoke is malencolik, opir to scharp & bytynge, opir venemous and resolued, & comep of mete opir of drynke opir of noisyful medicyne, hit passiþ vp to be brayne and greueþ be vertue of felynge, and brediþ drede & fare as it fare[22] malencolyk men, and wakreb franesies and woodnesse as it fareþ in be pat hauen litargye, slepyngs euell", etc. (J. de Trevisa's translation of Bartholomaeus' *de Herum Proprietatibus*, Ch.6, "De fumo", BM MS.Add. 27944, f.132 v.a., 11.5-19)). Here it is the cloutes of vnclennesse that smokede vp, and it is interesting that sexual excesses are often associated, in the above medieval theory, with over-indulgence in food and drink. Notable examples of this occur in *The Pardoner's Tale*, where, amongst others, the case of Lot and his daughters is quoted:

"Lo, how that dronken Looth, unkyndely,
Lay by his doghtres two, unwityngly;
So dronke he was, he nyste what he wroghte."

(VI (C). 485-7).

Chaucer comments (in the mouth of the Pardoner):

"This cookes, how they stampe, and streyne, and grynde,
And turnen substaunce into accident,
To fulfille al thy likerous talent."

(VI (C). 538-40).

1.1164. *irbi*. This word is recorded only in one other author before the mid-sixteenth century, namely in J. de Trevisa'a translation of the *de Herum Proprietatibus*, where it is consistently (although not exclusively) used with reference to the earth as one of the four elements; Wynkyn de Worde's printed version of 1495 frequently substitutes *erthy* (for this information I am indebted to Mr. V.E. Watts). The word here renders *l. limosa*, meaning "muddy" (fig.), thus "filthy, gross"; but it is possible, too, in the light of the above, that for the translator *irbi* may have had overtones of "having the properties of the 'element' earth" (fig.), thus "grossly material, coarse", although there is no explicit authority for this in *L*.

1.1165. *noman* was to defende me ne saue me of suche myscheues. Cf. Psalms 7,2: "Lest he tear my soul like a lion, rending it in pieces, while there is none to deliver", and 71, 11: "Saying, God hath forsaken him; persecute and take him; for there is none to deliver him".

1.1166. *spekyngge* and *styrvingge* of wycked companye hadde hard ywrout yppon me. Cf. Psalm 64,2: "Hide me from the secret counsel of the wicked" (Vulgate 64, 4: "Verba iniquorum praeveruerunt super nos").
1.1170. bey rauysschede me syke and feble age of childhood. H. suggests emending here to feble in age ... but comparison with L. raniebannt imbecilen adhuc aetatem meam at this point (which was not available to H.) shows that age must be the object of rauysschede, and that me must therefore represent not the first person accusative singular pronoun, as H. thought, but the possessive adjective my in a spelling indicating reduced stress. This is a common enough spelling in ME (cf. "And she wil, for me sake, Cristendone at pe take", Sir Bevis of Hamton, ed. E. Köbing, London (1885-94), 1.2583), and is represented again in this text in the collocation meself (1.1147).

1.1178. abhominaciouns. The MS. reads adhominaciouns; the emendation to abhominaciouns is a straightforward one. (For the -bh- graphy see 1.68 n.).

1.1179. nadde be mercy of Crist ikepte. H. emends to ... ikepte be, thus remedying the apparent omission of the object of ikepte and bringing the passage into closer conformity with L. si non te Christi misericordia conservasset. However, this procedure is unnecessary. It is in the first place not uncommon for the object pronoun to be unexpressed in ME (see Mustanoja, op.cit., pp.144-5); but the more likely explanation here (and one, moreover, which accounts for the appearance of the unetymological final -e of the past participle) is that je has been assimilated to ikept. For a similar phenomenon see by^enkeste, 1.688 n. (although this depends on the acceptance of a dubious mark of abbreviation), and cf. 1.1131 n.

1.1185. boundyn. H's suggested emendation of MS. boundy to boundyn is reasonable. However, it is hard to see how the MS. form could have arisen. Admittedly y, is an alternative graphy to e for weakly stressed /a/ in final syllables - but only for covered /a/, not for final /a/; and even if one supposed that the scribe omitted the abbreviation for the nasal (a fairly common error), it must be noted that -yn does not occur elsewhere in this text as the strong p.p. ending.

1.1189. be wyche whyle me couertyb not be deep, etc. That is, "who does not wish, desire, or covet, etc."; on the graphy wh for etymological /w/ see Introd., p.70. Cf. Ezekiel 33,11: "Say unto them, As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live".

1.1209. What hab eny wrecche of eny goodnesse, etc. Cf. I Corinthians 4,7: "What hast thou that thou didst not receive? Now if thou didst receive it, why dost thou glory, as if thou hadst not received it?"

1.1218 ff. where is he mor fortunat .... or elles he bat etc. The sense and syntax of the passage clearly demand for where the meaning "whether" rather than "where", and wher(e) is a well-attested ME and eNE contracted form of whether (see NED, s.v. whether pron. &c., A 1). For the now obsolete use of "whether" as an interrogative particle introducing a disjunctive direct question, expressing a doubt between alternatives, see NED, loc.cit., B II l.
1.1242. a fugitif and a rebel wrecche. The syntax of this phrase is unclear. Fugitif could be an adjective or a noun; rebel could be a noun or an adjective qualifying wrecche; wrecche could be a noun or an adjective qualifying rebel. In the absence of any other evidence it is safest to assume that the phrase is modelled directly on L. fugitivum servum suum et rebellum, and that fugitif and rebel are adjectives, and wrecche is a noun.

1.1248. asadded. Neither this verb nor a presumptive OE antecedent *asadian is recorded in the dictionaries of English. Clearly it is formed on OE sadian (cf. saade, 1.88), "to weary of", with the intensive prefix a-.

1.1249. if bu were longynge. The MS.reading, if bu longynge in ... love after Hym, hap ilept, etc., is clearly defective in a finite verb. It is grammatically and logically impossible that longynge ... after Hym should be a separate subordinate clause. H. suggests emending to longyd; but in view of the durative aspect present in the other constructions in this paragraph (e.g. if bu hast be ... (11.1245-6), if bu were dowtyngge ... (1.1247), whan(ne) bu hast be ... (11.1248 and 1252), etc.), it seems better to bring this clause into line with them, on the model of if bu were dowtyngge, and emend to if bu were longynge. It should be noted that L. here has quotiens aestuanti prae amore ipse se tuis visceribus infundebat. and it may possibly be that the translator was unconsciously following the Latin construction, where the omission of a finite verb is grammatically permissible.

1.1251. if bu hast yrad or ystotid on holy scripture. Cf. L. quotiens psallantem vel legentem. The form ystotid is extremely puzzling. It corresponds formally to psallantem, "singing psalms", but there any correspondence appears to end. It might be taken to be the past participle of "study"; its use in the phrase yrad or ~ could be said to support this view, since the linking of two words with similar meanings is a common ME rhetorical device. However, one is at a loss to explain the spelling ystotid in this case. A rather more plausible theory is that it is the past participle of the verb stote "to stand still, halt, stop", hence "to stammer, stutter". The first record of the word in the latter sense is in the Gloss. W. de Bibbesworth (c.1325) in T. Wright's Volume of Vocabularies, London (1857), p.173: "Jo vy cy vener master Hughes, Ke reyn ne parle syl ne bue [glossed bote he stote]" (see J. Koch, "Der Anglonormannische Traktat des Walter von Bibbesworth in seiner Bedeutung für die Anglistik", Anglia LVIII (1934), s.v. stote, p.73). The etymology of the word is not clear, but NED compares ME stuten (whence, with the addition of the frequentative suffix, NE stutter) and ME stotaven (a possible adaptation of OF estoutier, estotier), both of which convey the notion "stumble, falter(verbally)"; and both of which may be traced back to Germ. *stut-, *staut-. Clearly the sense "faltered, stammered", although it has no direct authority in L., is quite appropriate here, since Aelred goes on to describe how God intervenes in the recluse's reading aloud of the Scriptures and illuminates for her their full spiritual meaning (the inference being that she has previously had some difficulty in grasping this, and faltered over her reading).

1.1270. *bat fede⁷ be bryddes on be eyr, etc.* Cf. Matthew 6, 26 ff.

1.1271. *in be feld.* Or possibly *in be fold* ("on the earth"); the scribe is here even less conscientious than usual in his distinguishing between *e* and *o*. The phrase is the translator's own, so there is no authority for it in L. Both *in be feld* and *in (be) fold* are fairly common ME idioms, but in view of the collocation with *floures* and of the Vulgate phrase *lilia agri* (Matthew 6, 28) which evidently inspired the translator's addition it seems better to adopt the reading *feld*.

1.1274. *be.* MS. *by is, of course, perfectly acceptable on purely philological grounds, as *bi/by* is a well-attested graphy of *be* in reduced stress. However, *by* is not written for *be* elsewhere in this text, and it seems more than likely that the scribe was influenced by the series of five *by*’s, all in very close proximity to it. It is therefore preferable to emend to *be*.

1.1274. *let Hym be to be alle byng in alle maner nyede.* Cf. Ephesians 1, 23 and Colossians 3, 11.

1.1282. *bykynnyng.* This isolated example of devoicing of medial [g] may simply be an error, but it is just possible that it is a reflection of the process whereby the preterite *bigan*, due to the weakening and ultimate loss of the prefix, developed through /b gan/ to /kan, kon/, with devoicing of the now exposed initial [g]. This phenomenon is characteristic of the West Midlands, and occurs also in Northern ME poetic texts (see Jordan, p.167). This is not the case here, of course, as the loss of prefix and consequent devoicing of [g] did not occur in any parts of the verb except the preterite, and it is possible that *bykynnyng* may be an analogical or hyper-correct form (although, n.b., this text has exclusively *gan, never gan*).

1.1283. On the form *deed*, "death", see Introd., p.65.

1.1286. On the form *slekte* see Introd., p.67.

1.1289. *what by feyt is bold on.* Cf. L. *quid praesumat fides tua.* The sense of the phrase is *bold on* is evidently "bases its assurance, confidence in" (for the obsolete sense "confident" see NED, s.v. *bold a.*, 6), but although *bold of (sthg.*)* is frequently recorded with the sense "confident in (sthg.*)", there is no record elsewhere of the phrase *bold on* (sthg.) with this sense. On the gradual encroachment during the ME period of the preposition *of* into ground formerly held by *on* (perhaps promoted by French influence) see Mustanoja, op.cit., pp.350-1.
1.1306. **erris.** This word is derived from OF *erre*, the plural of *erre*, "earnest(-money), a pledge, security, guarantee". Historically, as can be seen, it is plural, but the singular form is not recorded in English, and the plural was evidently often construed as a singular noun (cf., for example "Bes werynge his bute erre of dare lacste" (Vices and Virtues, Part I, ed. F. Holthausen, London (1888), E.E.T.S. 89, p.19,1,28)); although here the construction suggests that the noun was apprehended as plural. The primary sense in English is clearly that of the OF noun, "earnest-money, downpayment" (e.g. in figurative usage, "To bye his chaffere Pe child payed erre, dropes rede as ripe cherrees" (Legends of the Holy Rood, ed. R. Morris, London (1871), E.E.T.S. 46, 217)), but a secondary sense developed, "a foretaste, sample", which apparently does not occur in OP (cf. "Pese ou hauest iuluen me to erre of dare ech blisse" (Vices and Virtues, ed. cit., p.31,1,28)); this latter is the sense of *erris* here. (The three examples cited are the only other recorded occurrences of the noun in English). For a parallel sense-development in a word of ultimately identical origin see NED, s.v. *arles.*

1.1313. **Beati mortui qui in domino moriuntur; amodo iam dicit spiritus ut requiescant a laboribus suis.** Revelation 14,13.

1.1315. **discryvyngge be deeb of Godes derlyngges, etc.** Cf. L. *reproborum mortem ab electorum morte discernens.* The sense "to distinguish, make a distinction between (things)" of the verb *descriven* (< OF *descriyre*) is first recorded in R. Fitzralph's sermon *Defensio Curatorum* (a. 1402), ed. A.J. Perry, London (1925), E.E.T.S. 167, p.70, 1.3: "On of bat ordre prechide ... & discreued foure degrees of pouert". A construction parallel to that in this text is evidenced in "Noon may discryue pise twoo parties verrili iche from opir" (Wyclif, The Lanterne of List, ed. L.M. Swinburn, London (1917), E.E.T.S. 151, p.48, 1.3).

1.1317. **Omnès reges dormierunt in gloria.** Isaiah 14, 18.

1.1320. **Preciosa est in conspectu domini mors sanctorum eius.** Psalm 116,15.

1.1329. **Non sic impii, non sic.** Psalm 1,4.

1.1329. **nobyng so of ...** Cf. L. *non sic ...*, of which this phrase is a direct translation. On the use of *nothing* in secondary modification with the sense of NE *not (at all)* see Prof. B.M.H. Strang, A History of English, London (1970), §86.

1.1329. **curslynges.** The only other record of this word in ME is in *A Talkyng of be Love of God* (ed. M.S. Westra, The Hague (1950), p.14, 1.19): "pees is pe foule corselyng pat hap vr aller makeres ... so schomeliche offendet". Sister Westra glosses it simply as "curseling" (and she does not comment on it either in her treatment of the vocabulary of the text or in the Commentary), but NED gives its sense as "one who indulges in blasphemy, blasphemer". That meaning does not, however, quite meet the case here. Where it has a direct counterpart in L. it renders once *impii*...
and once maledicti (1.1421); and in three of its four occurrences (Godys curslyng, 11. 1329 and 1334; Cristes curslynges 1.1396) its collocation with the genitives Godys, Cristes suggests an operative influence exercised by God or Christ upon these people in reducing them to the status of curslynges. A more appropriate sense here might therefore be "those cursed by (cf. maledicti), excommunicated from God", thus "godless people" (cf. impii).

It may be more than mere coincidence that both texts in which this word occurs are contained in MS. Vernon; possibly curslyng had a greater currency in the West Midlands than elsewhere. However, this point should not be pressed.

1.1330. bat I seyde nekst. The sense of this passage (for which there is no authority in L.) seems inescapably to be "that I mentioned before, in the immediately preceding passage", although in fact NED does not record the sense "last, on the last occasion" for next after 1205 (see NED, s.v. next, B 1). If one construes bat as the relative pronoun, with non-expression of the antecedent (= "that which"), the passage could be taken to mean "that which I mentioned in the immediately succeeding passage" (referring to the quotation which follows), but in this case it is hard to see what the preterite seyde is doing here.

1.1331. Tu autem proiectus es de sepulcro tuo quasi stirps inutilis, pollutus etc. Isaiah 14, 19.

1.1334. fur. H. suggests that this is a mistake for for, but although fur does not occur elsewhere in the text, there is no reason to suppose that it is not a genuine form, the u representing the weakly stressed vowel. Cf. fursake, 1.6.


1.1344. Abrahames bosum. Cf. Luke 16,22: "And it came to pass, that the beggar [Lazarus] died, and was carried by the angels into Abraham's bosom".

noon of vre penne or poynetl. The sense of noon of here is clearly not partitive, it is simply an emphatic not. Jespersen (op.cit., Vol.II, §16,682) quotes numerous examples of this usage, including the two following from Ben Jonson: "It was none of his word" (Every Man in His Humour, Act I, Sc.iv (Mermaid Edn., Vol.I, p.25)) and "It was none of his plot" (The Silent Woman, Act IV, Sc.1 (ed.cit., Vol.III, p.212)) (the earliest example recorded by NED (s.v. none, A 3 c) is from 1571, but the (apparent) interval of nearly two hundred years without supportive material is probably not critical). It is probably to be explained as follows: none of is frequently used emphatically in constructions where the partitive sense is still more or less clear (see Jespersen, op.cit., Vol.II, §16,681); this latter usage should probably be viewed as a halfway stage between the purely partitive construction and the adoption of none of, purely with emphatic force, as an adverbial phrase equivalent to not.
1.1347. Bote bery abideb in blisse, &c. Cf. Revelations 6, 11. The "duble stole" (1.1349) represents the white robe of Revelations 6, 11, which probably symbolizes the glorified resurrection body (cf. I Enoch 62, 108; II Enoch 22). The notion of the double robe stands for both corporeal and spiritual bliss in Heaven.


1.1357. His chaar schal be terrible. Cf. God schal be clierly yseyen (1.1448). In both instances for schal be the MS. reads pat be, but in neither is it possible to make out a convincing case for the presence of a subordinate clause. It is difficult to account for the occurrence of these anomalous constructions; one can only suggest that the scribe must have suffered a lapse of concentration. The emendation of pat to schal gives a smooth and acceptable reading in both cases, and brings the clauses into conformity with neighbouring constructions (i.e. His wrappe schal brenne (1.1356) and He schal be seven (ll. 1449 and 1450)). It may be noted in connection with the second of the two phrases that L. quod his omnibus excellit does not appear in the ME version, and it may be that at some stage in the transmission of the text a line translating this phrase had been left out, which might have completed the sense and syntax of the sentence.

1.1359. Beatus qui paratus est occurring illi. This is Aelred's own phrase, and not a direct biblical quotation.

1.1362. depoyled. On the pr. ind. 3sg. ending -ed see Introd., p. 72.

1.1363. Angeles schulle gon and departe be wickede fro be goode &c. Cf. Matthew 13, 49; 25, 33.

1.1370. weepful. The only previous record of this adjective, which occurs three times in this text, is in Wyclif's Bible, Wisdom xviij, 10: "And weepful weiling [L. flebilis planctus] of bewepte sunge childer was herd". According to NED, the only other occurrences are in various nineteenth-century dictionaries.

1.1371. ter. The MS. reading is tir, and the suggested emendation to ter is something of a desperate remedy for a desperate case; so desperate, indeed, that H. suggests leaving out tir altogether. Tir is, as far as can be discerned, entirely meaningless as it stands, but it is very difficult to reconstruct the original form that it represents (and indeed, it must be admitted that a very smooth reading, and one which is in no way at variance with L. Qualis ibi horror, quis timor, quis fECTOR ..., is to be had by omitting it). There is little point in examining all its various
possible explanations at length; the chief ones may be succinctly summarised as follows: (i) *tir* may represent ME *beir(e)*, *baier(e)* "their", which is occasionally found in absolute usage, with the sense "theirs"; (ii) what appears in the MS. as *is tir* might reflect what was at an earlier stage a form of the OE verb *gestyrian*, with the unrecorded intransitive sense *(to stir, be about)*; (iii) *tir* may represent a corrupt form of the past participle of the ME verb *tire*, "to prepare, make ready"; or (iv), and in my view by far the most likely, it may represent a weakly stressed form of *ber*, giving the sense "What an evil smell is there there". *Ter(e)* is a well attested spelling of the weakly stressed form, and while it may also be urged that the *i* could legitimately be intended to represent the weakly stressed vowel (*i/y* is frequently so used in this text), I am inclined rather to view *tir* as a mistake, and to emend it to *ter*.

1.1401. *Timor et tremor venerunt super me et contexerunt me tenebre.*
Psalm 55, 5.

1.1404. *wil He ha ordeyneb be.* The verb *he* is a fairly frequent ME development of the pr.ind.3sg. *habe* in weakly stressed positions (although its use here, indicating an uncomfortable hiatus before *ordeyneb*, is unconvincing). On the p.p. ending *-eb* of *ordeyneb* see Introd., p.66.
1.1406.  *lif and deesp is in by wyl and in by power alone.* Cf. Psalm 30,5.

1.1408.  *Ha.* The original MS. form *ha* has been corrected to *he* in noticeably darker ink. No other examples of *ha* for *he* occur in this text, but as it is a well-attested (chiefly South-Eastern) form of the 3sg. masculine personal pronoun as developed in weakly stressed positions (see *MED*, s.v. *be* pron.1) I have preferred to retain the original MS. reading.

1.1414.  *Venite benedicti patris mei, percipite regnum quod vobis paratum est ab origine mundi.* Matthew 25,34.

1.1420.  *Discedite a me maledicti in ignem eternum.* Matthew 25,41.

1.1421.  *banne schul be goon into perpetuel turment.* Cf. Matthew 25,46. On the status of *be* (pron. 3pl. nom.) see 1.563 n.


1.1437.  *no wepyng ne weylynge, no sorwe.* Cf. Revelation 21,4. The original MS. *ne* was altered by a later hand to *no* (see Introd., p.8), but it seems likely that the translator's intention was to connect "weeping" and "wailing" as a couplet of two words with closely related sense (cf. 1.1441 *noon hungur ne burste*), so I have retained original *ne.*

The description of paradise which follows here is of the conventional medieval sort, consisting of a list of the place's qualities. The first section, as far as *no maner faylyngge* (1.1442), uses the common device of concentrating on what is not rather than what is in paradise, which is found in most medieval descriptions of Heaven (cf., for example, the one in The Art of Dying (ed. N.F. Blake, *Middle English Religious Prose*, London (1972), p.137)). The convention is an ancient one (cf., for example, Lucretius, *de Rerum Natura*, ed. C. Bailey, Oxford (1947), III, 1,18 ff.: "Apparet divom numen sedesque quietae; quas neque concutiant ventei nec nubila nimbeis aspergunt, neque nix acri concreta pruina cana cadens violat; semper sirie hubibus aether integer, et large diffuso lumine ridet.", which is ultimately of Homeric origin). The second section, beginning *parfyt ioye* (1.1444), employs a development of the topos of the locus amoenus (the basic element of which was a description of a particular type of landscape, including trees, meadows, springtime etc. (see E.R. Curtius, *European Literature and the Latin Middle Ages*, London (1953), Ch.10)), describing all those things which are to be found in paradise. Neither device usually carries much conviction (as is the case here), in that they are very seldom so vividly realized as the descriptions of hell (there is no extended example of the latter in this text, but cf. 1.1334-9 and 1371-2). On paradise see N.F. Blake, *The Phoenix*, Manchester (1964), pp.13-16, and H.R. Patch, *The Other World*, Cambridge, Mass. (1950), Ch.5.
The translator has here conflated Aelred's original, and tightened up its structure. The first section follows Aelred exactly, but in the second section Aelred repeats the components of the first section in turn, comparing and contrasting the absence of some negative, evil quality with the presence of the opposite, positive, good quality; the translator simply gives a list of the good qualities, relying for the effect of contrast only on the preceding section. Admittedly Aelred's method is more verbose, but the translator would probably have done better to omit his first section, rather than the elements of the first section repeated in the second, if he wished to be more concise; in this way the full sense would still have been preserved, and the sharp sense of contrast Aelred's method achieves would not have been sacrificed.

1.1439. no chaungynge of be eyr. For the ME sense "weather, climate (fig.)" of eyr see ME, s.v. air n.1, 3a.

1.1448. God schal be clierly yseven. On the emendation from MS. God pat be clierly yseven see 1.1357 n.

1.1451. witouten. MS. witoutem. See 1.248 n.

1.1455. Pat angeles coweye to loke in. Cf. I Peter 1,12.

1.1457. seye. Here and in 1.1459 MS. seye has been altered by a later hand to seye (see Introd., p. 8), indicating that the anonymous redactor thought the past participle of "see" should be seyne, or possibly seyen. However, loss of final -n in the past participles of strong verbs is a widespread phenomenon in southerly dialects of ME, and is amply exemplified in this text (see Introd., p. 75). Moreover, of the six past participles of "see" in this text, three are with and three without final -n; and of the three past participles of the verb derived from OE gescean in this text, one is with and two are without final -n (see Glossary, s.v. isee). I have therefore retained the original MS. reading here.

1.1458. God ... schal be seye not in a myrour or in derknesse, bote face to face. Cf. I Corinthians 13,12. On MS seye altered to seye see 1.1457 n.

1.1460. God schal be seye as He is. Cf. I John 3, 2.


1.1466. Hec est vita eterna, vt cognoscant te vnum et verum deum, et quem misisti Theosum Christum. John 17,3; "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent". The reading vnum et verum does not appear in the MSS. of L., all of which have simply unum, apart from T, M and R, which have simply verum.

1.1473. Quod oculus non vidit nec auris audiuit, que preparauit deus diligentibus se. Cf. I Corinthians 2, 9.
1.1476. **moynde.** The MS. reading here, which H. gives as *moynde*, is clearly *mobnde* (on the careful distinguishing between *p* and *y* in this text see Introd., p. 4), which is nonsense as it stands. The word renders L. memoria, which elsewhere in this text is translated *mende*, *miende*, in various senses connoting "mind, as the faculty of memory". Here *memoria* means "a record (of sthgs.), that which is remembered (of sthgs.)", which is a well-attested sense of "mind" in ME (see NED, s.v. *mind* sb. 1, 4), so it seems highly likely that what appears as *mobnde* was originally a form of "mind".

The standard forms of the word in this text are *mende*, *miende*, representing OK *(ge-*)*mend* > *mend(e)*, but from the linguistic evidence (see Introd., p. 55) one would expect the reflex of the standard OE form *(ge-*)*myn* to be written *muynde* here (and *muynde* is in fact a fairly common form of the word in ME). Thus an emendation of *mobnde* to *muynde* would bring the word into line with the spelling system of the text as a whole.

However, it is hard to see how an original *muynde* could have come to be mistakenly written *mobnde*. The scribe is quite at home with the *uy*-graphy elsewhere, and *y* is unlikely to be mistaken for *o*. In attempting to restore the original reading the most promising course is to emend *mobnde* to *moynde*; the *graphy oi, oy* was commonly used in northerly dialects for */ɔ/*, for there *o* had become *i*, so the symbols *o* and *y* were interchangeable (and in these dialects *i* and *y* were regularly used as diairitics of length) (cf., for example, the form *movytes*, "mules", in Sir Launfal, and the editor's discussion (Sir Launfal, ed. A.J. Bliss, London (1960), 1.886 and n.)). In view of the other faint traces of a northerly dialect in this text (see Introd., p. 85) an emendation of this nature is quite permissible; and further, from the palaeographic point of view it may be said that *y* was eminently mistakeable in some hands for *p*, and once this error had been made, and the word rendered totally incomprehensible, the best efforts of a scribe to restore some sense to it, such as taking the *n* as a *u* and adding a mark of abbreviation, could hardly be successful. I have therefore restored what seems likely to have been the original MS. reading, *moynde*.

1.1481. *by desir mowe brynge be into morryngge and eke into wepyngge &c.* Cf. Psalm 42, 3.

1.1486. **Dileotus meus michi, et ego illi.** Song of Solomon 2,16.

1.1497. **Quod nobis misericorditer concedat, qui viuit et regnat in secula seculorum.** There is no authority for this in any of the MSS. of L. Probably it is merely a conventional prayer, or perhaps one made up for the occasion.
Appendix

I have thought it useful to append here a list of those instances in which the version of the text as given by Horstmann is at variance with the manuscript:

6 be (H.2 beo)
21 mayde (H.13 mayden)
29 tresoor (H.20 tresour)
90 oberwyle (H.68 oberwhyle)
100 offended (H.75 offendid)
103 drvnk' (H.77 drvnk)
108 fantacve (H.82 fantasye)
*132 angel (H.100 angele)¹
172 suffisoede (H.130 suffisede)
*179 bessyngce (H.136 bessyngce)
212 kat (H.160 kat)²
216 holí (H.164 holy)
293 owt (H.220 owte)
299 furhermor (H.224 furemor)
319 semép (H.241 semép)
*325 bw (H.246 bw)
337 grauynge (H.256 grauynge)
351 icoloped (H.267 icoloped)
374 bote (H.285 bot)
398 bryngce (H.303 bryngce)

412 and (H.313 &)
450 heede (H.342 heede)
468 gyftes (H.355 gyftes)
469 Marie (H.356 Marie)
484 dispencacioun (H.367 dispencacione)
495,500 gyftes (H.377, 381 gyftes)
562 perfeocioun (H.429 perfectioun)
+588 boustes (H.450 boustes)³
607 brenynge (H.465 brenynge)
622 whiche (H.477 whiche)
650 she (H.499 she)
683 warne (H.523 warne)
*688 bysenkést' (H.527 bysenkeste)
689 sytynes among be doctoures in be temple (H. omits)⁴
700 gost' (H.536 gost)
779 witoute witoute (H.602 witoute)
837 move (H.650 mowe)
851 first is (H.662 it)
856 off (H.665 or)
856 first of (H. omits)

1. For cases marked with an asterisk, further reference should be made to the Commentary.
2. Signifying MS. ², whereas in fact the MS. form is unabbreviated.
3. For cases marked with a dagger, further reference should be made to the Introduction, p. 8.
4. This phrase constitutes a single line of script in the MS.
The Glossary attempts to record every form and sense of every word that appears in this text, although in the case of very common forms or senses references are given only for the first six occurrences. The form of each particular word that occurs first in the text is generally used as the headword (cross-references are given as fully as possible for ease of reference); this practice is departed from i) in the case of words subject to inflection: nouns are given under the singular if it is recorded, pronouns under the nominative form; verbs are given under the infinitive if it is recorded, followed by the present tense, indicative, in order of person in the singular, than the plural, the subjunctive, the present participle, the imperative, the preterite indicative and subjunctive and the past participle; and ii), where the form of the word which occurs first is overwhelmingly outnumbered by subsequent forms (e.g. for (conj.) and now). In cases involving a complex arrangement of forms and senses (e.g. in certain verbs and some prepositions) the various senses are numbered, and, to save space, only the numbers are repeated under each subsequent form. The sign ~ represents the headword or its immediately preceding form. Hapax legomena are indicated by a double dagger [†].

Etymologies. Wherever possible, the etymon of each native word is given in the dialectal form or forms which best account for the form or forms in the text. Stable long vowels are indicated by the usual macron (e.g. abidæn), and those which were, or might have been, shortened in the Old English period by the macron surmounted by a breve (e.g. bî). An asterisk denotes a theoretically reconstructed form. The sign + indicates that a compound or derivative is first recorded in Middle English. Words in capitals refer to entries in this Glossary. The abbreviation f.

f. N.b. A verbal form is glossed under, and only under, that part of the verbal conjugation to which it belongs; thus, all the examples of any one particular phrasal combination of a verb will not be found grouped together (unless they all happen coincidentally to belong to the same
("from") is used when the word glossed either has suffixes, etc., not present in the etymon, or is derived from it by a change of function; cf. denotes uncertain or indirect relation.

Order. $\exists$ has a separate place after $g$ and $\exists$ a separate place after $t$ (th is included under the latter). $i$ and $y$ when representing a vowel are treated as the same letter, and take the order of $i$; when $i$ represents a consonant it has a separate place after $i/y$ representing a vowel. Initial $y$ representing a vowel precedes initial $y$ representing a consonant; initial $y$ representing a consonant is included under the latter. Medial $y$ representing a vowel precedes medial $u$ representing a consonant.

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Languages and dialects

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A **indef. art.** a (as in modern usage) 8, 8, 12, 14, 19, 25 &c; **AN** (before vowels) an 15, 119, 120, 293, 314, 631 &c; (before h) a 54, 73, 119, 125, 352, 535 &c. [variant of on, partly reduced; see **0 a.**] See **ANOFR**.

A **interj.** ah 182, 606, 751, 851, 857, 857, &c. [OF a]

A **prep. phr.** ~ codes (h)elf 529, 1412 (see **ALF.**); (of time) on (the occasion of) 832; **AN** (before h) phr. ~ heiz 1362, 1389 (see **HEIE**). [weakened form of on (q.v.)] See next, and **ABROOD, AFUVHE, ALUYE, ANAINTER, AVER, AWAY, NOW-ADAY.**

A (**conj.**) See **AND**

**ABAKE** adv. back, away from the present scene of action (fig.) 589 [prec. + OE **baec** n.]

**ABHOMINABLE** a. disgusting, loathsome 68, 1229. [OF abominable; see l.68 n.]

**ABHOMINACIOUN** n. abhorrence, detestation 512; pl. **ABHOMINACIOUNS** odious, degrading vices 1178 (see n.). [OF abomination]

**ABYDE** v.**intrans.** remain 874; **ABYDEN** dwell (fig.), remain continually in some state 1328; pr. ind. 3sg. **ABYDE** remains in expectation, anticipates 778; 3 pl. **ABIDEP** dwell, remain 1347; pr. sub. 2sg. **ABYDE** stand your ground, continue (in some course of action) 740; pr. as a. **ABYDYNGE** permanent 1093; eternal 1447; enduring 1478; imp. sg. **ABID** wait 844, 848, 1022; linger, keep one's attention fixed (on sthg.) 1089; v. trans. pr. ind. 1sg. **ABIDE** await submissively 1495; imp. sg. **ABYD** await 592; pt. ind. 3sg. **ABOOD** awaited 592 (but see n.); p.p. **ABIDE** phr. ~ of (sb.) (confidently) awaited, expected by (sb.) 1344. [OE **abidan**]

**ABYDYNGE** n. expectation 1341; **ABYDYNG** waiting 1400 [f. prec.]

**ABOUTE** adv. to and fro, from one place to another 26; over, round (fig.) 86 (see **TURNE**); phr. ~ to engaged in, concerned to 391; around the outside 436; far and wide, in every direction 538, 1138; all around 839; **ABOUTE** phr. beh ~ to intend, scheme to, are busy about 974. [OE **abutan**]

**ABOUTE** prep. with regard to, in the matter of (denoting a practical connection) 469, 474, 510, 515, 573; around 1088. [as prec.]
ABOUT prep. (fig.) superior to; (lit.) over, vertically up from 208;
ABOUT 1377. [OE abufen]

ABOUE adv. phr. from ~ (fig.) from heaven 1356. [as prec.]

ABROOD adv. with the limbs wide spread 404,956. [as q.v.] + OE brād a.

ABSTINENCE n. self-denial, forbearance from indulgence 135,136; (spec.)
fasting 225,237,241,379. [F abstinence]

ACCEPTED v.pt.ind.3sg. phr. ~ not rejected, refused to entertain 811;
P.p. as a. ACCEPTED acceptable, welcome 555; ACCEPTED worthy of
approval 859. [F accepter, L acceptāre]

ACCUSORS n.pl. denouncers, those who charge (sb.) with faults 1326
[AF accusour]

ACCUSATION n. charge, declaration of finding fault with sb. 812.
[F accusation]

ACUSE v. bring an accusation, make an assertion of guilt 721; P.P.
ACCUSED charged with a fault, censured 710; ACCUSED 812; ACCUSED
indicted 920. [OF acuser]

ADDEN v. add, join on 348. [L addere]

ADJU'T v.pt.ind. 3sg. drew (forth), caused to come 1161. [OE adregan]

ADJOUR n. worshipper, one who venerates 980 (see n.) [f. y., ME adoren
<(0)F adouwer (a refashioning, after L adōrēre, of OF ao(u)re)]

ADOUN adv. down (fig.) 238 (see HOLDE); downwards 264,924; phr. ~ to
down as far as 349; down (of motion) 625,748 (see LETE), 884,996,
1052. [OE of dūne]

ADROW v.pt.ind. 3sg. drew (forth), caused to come 1161. [OE adragan]

ADULACIUN n. servile, hypocritical flattery 1440. [OF adulacion]

ADUESARIE n. enemy, (spec.) the Devil 84. [L adversarius]
ADVERSIÉ n. adverse fortunes, hardship. [F adversité]

AFFECTION n. inner, spiritual love 575, 576, 577, 581, 584, 586, &c.; love, loving attachment 801; leanings, disposition 1169. [F affection]

AFTER adv. i (of time) subsequently 258, 689, 1200; then, next 635; ii (of place, order) behind 628, 877; phr. come ~ 722, 894 (see COME); in pursuit 1193. [OE after]

AFTER conj., phr. ~ bat after 378, 486, 570, 683. [as prec.; elliptically f. prep. (see AFTUR)]

AFTERWARD adv. i (of time) afterwards, subsequently 164; ii (of order) then, next 370, 381, 388; AFTERWARD i 253. [OE afterward]

AFTUR prep. i (of desire, denoting an aim, object) = for 80, 1238; ii (of order, in time) following, subsequent to 701; AFTER i 1250, 1482; ii 378, 393, 615, 628, 725; iii in consequence of 240; iv (of time) after, following 270; v (of manner) after the nature of, in a manner answering to 880 (see MANHOOD); according to, in accordance with 1204, 1426, 1452, 1488. [OE after]

AFYRE adv. phr. set ~ set on fire, inflamed (fig.) 127; AFFIRE 607, 900. [a (q.v.) + fyuve &c. (see FYRE)]

AGAST v. pr., p.p. terrified, made afraid 712; as a. fearful, apprehensive 110, 880, 1077, 1194, 1268; horror-struck, amazed 962. [a (pref. intens.) + OE gesstan]

AGE n. (and in phr. (a)old(e) ~) the latter part of life 191; (hence) senility 198, 1441; period, stage of life 201, 1124, 1170. [OF âge, aage]

AGHEYBED v. pr., ind. 3sg. prepares 972; p. p. AGHEYBED made ready, dressed (up) 58; prepared 1416. [a. (as prec.) + ON greiba]

A3KEN adv. i anew, once more as before 52; ii back, back again 1081; A3KEN i 1195, 1227; ii 519, 912, 1081, 1193, 1197, 1226. [OE ongegun, -ken]

A3KENS prep. contrary to, not in conformity with 95; in hostility to 123, 158, 158, 165, 168, 254 &c.; with respect to 457; in contrast to 623; towards, to meet 1082, 1237; facing 1378 (see FACE); conj. even though 1161. [as prec. + adv. -a]
AFTERWARD  adv. on the other hand, vice versa 415; back, in return 450. [as prec. + BE weard]

AKELED  v.p. cooled off (fig.) diminished in ardour 193. [OE acelan]

AL  n. everything, all 32,1207,1354; ALLE all men 38,880; all (of them), each one 296,438,439,658,844; phr. of ~ (intensifying sup.) 1144. [OE eal(1), A al(1)]

AL  (n.) See ALL

AL  adv. all the way, right 34; altogether, quite, completely 251,287, 375,405,925,925 &c.; (emphasizing the particle combined with a ~) 273; (see also ALTOBERSTE. -BREKE. -CLEUSE. -RENDE). [OE (e)all]

See ALONE, ALSO, ALTOBERSTE. ALF, ALLYDE, ALLPO, ALLWHAT.

ALABAUSTRE  n. (in attrib. usage) made of alabaster 795; ALABASTRE 800. [OF alabastre]

ALAS  interj. alas! 898. [OF (h)a las]

ALEF  n. phr. a Godes ~ in the name of, on behalf of God 529; HALF, phr. a Godes ~ (emphasizing) for God's sake 1412. [OE healf, A half]

ALMUR  a. alive 202; ALVE 1222. [OE on life]

ALLER  (n.) See AL  (n.)

ALLER  a. i (with sg. sense, in (quasi-) pl. constr.) = every 21 (1st.) (see n.), 1275,1450,1451; phr. in maner 289,1275 (see MANER); ii (with n-pl.) all, the whole of 21,292,331,418,622,864 &c.; the greatest possible 624,634; iii (with n-pl.) all, the entire number of 74,184, 195,244,259,309 &c.; (with pers. and demon. pron.) 229,229,229,423, 540,552, &c.; AL ii the whole of, complete extent of 39,41,43,78, 79,113 &c.; the greatest possible 54; (with demon. pron.) 172,306, 612,740; iii all 594; (with demon. pron.) 904. [OE eall]

ALMSSRE  n. alms, charitable gifts (constr. "give") 482,527,529,532; (fig.) 552,554,557; charitable works (constr. "do") 534,567. [OE almisse]

ALMYTY  a omnipotent (appl. to God) 36; ALMITY 145. [OE almightig]

ALONE  adv. only, exclusively 19,1257,1406; phr. on. ~ all alone, quite by oneself 424; phr. (i)let(e) ~ 475,1133,1176 (see LETE); alone, unaccompanied 646,1082. [al adv. (q.v.) + OE ana (see ON adv.)]
ALONG  adv. out, lengthwise (i.e. into threads) 393  [OE andlang]

ALSO  adv. further, in addition, as well 27,31,103,132,156,219 &c.; likewise, similarly 307,341,410,492,645,769 &c.  [OE al swā]

ALTOBERSTE  v.intrans. burst assunder 1051; v.trans. pt.ind.3sg. ALTOBARST shattered, dashed in pieces 795.  [al adv. (q.v.) + toberste (q.v.)]

ALTOBERKE  v.intrans. break utterly (fig.) 1075; v.trans.pr.ind.3sg. ALTOBREKET wrecks, causes to be smashed in pieces 1221.  [al + tobreke (q.v.)]

ALTOCLEUEP  v.intrans.pr.ind.3pl. split assunder 965.  [al + OE tooledofan]

ALTOGYZDERB  adv. entirely 404,1203; wholly, without reserve 802; completely, utterly 1198.  [al + tegyderere (q.v.)]

ALTOREND  v.p.p. torn in pieces 1227.  [al + OE torendan]

ALBEY  conj. (in weakened sense) if, that 321.  [al + bey conj. (q.v.)]

ALBOU5  conj. even though, although 143,286,295,313,475,804 &c.; phr. 

ALaising  conj. until 183,1347,1483.  [al + what conj. (q.v.)]

ALWHAT  conj. until 183,1347,1483.  [al + what conj. (q.v.)]

AM  See BE (v.)

AM & NG  See AMONG

AMBIGICOUN  n. inordinate desire for preferment &c. 1440.  [F ambition]

AMENDE  v. correct, set right 1158.  [OF amender]

AMENUSEP  v.trans.pr.ind.3sg. diminishes 559.  [AF amenuser]

AMYABLE  a. lovable, worthy to be loved 1396,1454.  [OF amiable, conf. with OF amable]

AMONG  prep. in the midst of 147,147,625; in company with 148,679,690; (from) among the number of 195,508,651,658; AMANG as part of 828; in the course of 870.  [OE on(ge)mong, -mang.]

AN  (indef. pron.) See A (indef. pron.)

AN  (prep.) See A (prep.)

ANANGER  conj. phr. ~bat lest 83,240,890,1203.  [an (see A prep.) + aunter (pop. form of OF aventure)]
AND conj. and 5, 6, 7, 7, 9, 12 &c.; if 122, 1291, 1291, 1292; ANT 72, 89, 193, 578, 832, 1175; A 532 (see n.). [OE and, ond]

ANGEL n. angel, divine messenger 120, 595, 1042, 1043; guardian spirit 132 (see n.), 134; rebellious spirit, fallen angel 293; g. ANGEL 592, 592 (see 1, 591 n.); pl. ANGELES attendants of the Deity, members of the heavenly host 30, 640, 992, 1363, 1427, 1455; guardian spirits 123, 1323; ANGELES 1352; g. ANGELES phr. ~mte 512 (see METE). [OF angele; cf. OE engel]

ANGUYSSCHE n. harrowing mental suffering 876, 885. [OF anguisse]

ANHUNGERD adj. hungry (fig.), yearning 80, 1238. [ME ahungred, <OE ahungred]

ANOYNTE v. apply, pour on an unguent, ointment (to sthg.) 1039; imp. sg. ANOYNTE 729. [f. OF enoint. p.p. (a) of enoindre]

ANON adv. straightaway 110, 912; ANOON 165, 515, 674, 759, 893. [OE on]

ANOPR pron. a further, different one 339, 339, 1043, 1122; in phr. fro o day to ~ = the next 501. [an (see A indef.art.) + oher (q.v.)]

ANOPUR a. any other, a second in likeness of attributes 655; ANOPR a further, different 681, 1001, 1286. [as prec.]

ANSWERE v. ansind. lsg. answer, make the reply 243; 3sg. ANSWERED says as if in reply (fig.), suggests 1289; imp. sg. ANSWER reply, retort 133; pt.ind. 2sg. ANSWERED (with indirect obj.) replied to (sb.) 1059; 3sg. ANSWERED replied 674. [OE andswarian; vowel from OE swerian]

ANT See AND

ANTERMETE v. phr. ~of have to do with, occupy oneself with 519; imp. sg. ANTERMITE (refl.) phr. ~be take part, join in 625. [AF auntremetre]

AP n. phr. vpan ~ perhaps 239. [ON hap; cf. OE gehæp]

APASSED v. p.p. gone by in time: thus (as quasi-predic. a. after be) (in the) past 586, 719, 1096, 1477; APASSYD 589. [OF apasser]

APEYRYNGGE n. impairment, loss 83. [f. y., OF ampeirer]

APELE v. appeal (against a judgment) 1380. [OF apeler]
APOSTEL  n. apostle (spec. St. Paul) 11,353; pl. APOSTLES the twelve followers of Christ 859. [OE apostol, OF apostle]

APPETIT  n. desire, inclination 1470. [OF apetit, L appetitus]

ARRAY  n. display, outward show 328; phr. in which ~ an appearance like that 828 (see n.). [AF arai]

AREYSE  v. trans. raise from the dead 906; pr.ind.3sg. AREYSEb lifts up (fig.), exalts 1362; pt.ind.3sg. AREYSESRDE (refl.) phr. ~ himself azena himself roused, incited himself to take action against his person 157; lifted up (fig.) 1195. [a pref. + reyse (q.v.)]

ARYSE  v.intrans. stand up 825; pr.ind.3sg. ARYST gets up 839. [OE arisan]

ARM  n. arm (the limb) 904; pl. ARMS 404, 656, 1024, 1484. [OE arme]

ARMES  n.pl. weapons (fig.) 122, 267. [F armes]

ARST  adv.sup. at first 1086. [OE Ærest, sup. of Ær] Cf. ER, conj. and prep.

ART  See ER (v.)

AS  conj. as, like 8, 52, 80, 81, 113, 177 â€¢; phr. ~ it was 49, 79, 324, 431, 439, 478 â€¢ (see ER); phr. ~ as ... as ... as 62, 128, 128, 300, 333, 365 â€¢ (see LONGER, MANYER, MUCHE, WEIL); (as quasi-rel.prop.) = that, who 162, 1064; (prefixed to preps., restricting ref.) = so far as 180, 401, 1129, 1324; phr. ~ bey(g), beïz 232, 233, 1180, 1211, 1260, 1366 â€¢ (see PEY conj.); as being 310; phr. rist, ryt etc. 381, 388, 395, 1014 (see RYTH); (introductory, prefixed to inf. clause) phr. ~ to spoken of = speaking of 581; just as 774; in the capacity of 1429. [reduction of OA al swa]

+ ASADDED p.p.a. bored, weary 1248 (see n.). [OE * asaod]

ASAID  v.p.p. made trial of, tested as to the degree of purity (fig., of a person) 45, 47; ASAYD (lit., of a metal) 50. [OF asaier]

ASAYLE  v. attack with temptations 109; pt.ind.3sg. ASAYLEDE 173; p.p. ASAYLED 1149. [OF asaillir]

ASAYLYNGGE  n. hostile onslaught (fig.) 1308. [F. prec.]

ASCHAMED  p.p.a. ashamed 251. [OE ascamed]

ASCHAPED  See ASSCHAPEb
ASCHERCHE v. examine, investigate 695; pr.ind.3sg. ASCHERCHEP thoroughly scrutinizes, looks into 130. [Central OF ascension]

ASSENT n. illicit compliance 72. [OF asent]

ASYDE adv. sideways, to one side 993,1368. [ a (see A prep.) + syde (q.v.)]

ASK v. inquire of (sb.) 757; pr.ind.2sg. ASKEST inquire of 460,1217; ask for, request 1077; pt.ind.2sg. ASKEDIST requested 1487; 3sg. ASKEDE (absol.) made requests (opposed to "being active in giving") 466; asked for, requested 753,753. [OE ascian]


ASFYED v.p.p. discerned, discovered by looking 851. [AF * aspier; cf. OF espier]

ASSCHAPEP v.pr.ind.3sg. gets safely away, escapes 1221; pp. ASCHAPED fled, run away 1135. [prob. comb. of AF ascaper and Central OF eschaper]

ASSE n. ass 827. [OE asea]

ASSIGNED v.p.p. specifically appointed 524. [OF assigner]

ASSOCIE v.trans. unite, bring (sb.) together in fellowship (with another) 1410; pp. ASSOCIED phr. ~ te combined with 342. [OF associer]

ASTEYNT v.p.p. defiled, corrupted 767. [a + steynt (cf. STEYED)]

ASTONYED pp. amazed, extremely surprised 827; shaken, filled with consternation 1353. [pp. of ME astonie, of uncertain origin; prob. < OF astonier: ending poss. due to pp. astonié]

ASTRANGLED v.p.p. suffocated 1106,1338. [OF strangler]

AT prep. i (of action) phr. ~ be mete 86 (see METTE); engaged in 659; ii (of order in time) phr. ~ laste 250,394,420,728 (see LASTE); iii (of time) on the occasion of 266; phr. ~ sum tyme 738 (see TYME); iv (of state) in close (spiritual) connection with 426; v (of position) = by the side of 470,1043; vi (of place) at, in 680,698; ATTE (= at be) i phr. ~ mete 726 (see METTE); ii phr. ~ laste of alle 844 (see LASTE); iii on the occasion of 943; v 1043; vii at the instigation of 917. [OE *et]
AUCTORITÉ n. formal conferred entitlement (fig.) 421; authorization, vested power 785. [L auctoritas]

AUIT n. anything 1456. [OE aðhilt]

AUNTRE v.refl. venture 865; imp.sg. AUNTRE 641. [OF aventurer (cf. ANAUNTER)]

AUARICE n. avarice, cupidity 768. [OF avarice]

AUAROUSLY adv. avariciously, with selfish greed 496. [f.m., OF averus; sp. due to conf. with prec. and/or F avaré]

AUUNSDEDE v.trans.pt.ind.3sg. advantaged, raised by preferment to an advantageous state 1196. [OF avancer]

AVENCE v.trans. take vengeance on behalf of (sb.) 905. [OF avengier]

AVER adv. far away, in the distance 229; from a distance 878; at a distance 989; AVIER a little way away; back 835. [e ME of feor, ME on fer]

AUYSE v.refl.pr.sub.3pl. (hortatory, quasi-imp.) phr. ~ hem let them consider, reflect 198; imp.sg. AYSE bethink yourself, consider 151; AUYSE reflect, ponder 725,1130,1288; AYSE 923. [OF avisier]

AUYSE p.p.a. prudent, foreseeing 229. [OF avisé]

AVYSILY adv. attentively, with calm consideration 991. [f. prec.]

AVOUTRE n. adultery 707,718. [OF avout(e)rie]

AWAKSP v.intrans.pr.ind.3sg. wakes up 217. [OE awakan]

AWAY adv. away: i (expressing removal, elimination) 212,275,373,374,385, 386 &c. (see DO, DRAWE, LIKKE, PUTTE, WASSCHYNGGE); ii (of motion in place) = back 732 (see DRAWE); iii (of direction) = in the other direction 738 (see CASTE). OE on weg

AWTER n. altar 361,366,401,489,490. [OF auter]

BAAD v.pt.ind.3sg. prayed 466. [OE biddan, b índice]

BAUUMES n.pl. aromatic preparations for embalming the dead 1039 [OF baume]
BABE n. baby 658. [prob. deriv. of redupl. form *baba (cf. MB bab, baban)]

BABY n. baby 631. [as prec., or poss. derived directly f. prec.]

BABOUNRVE n. grotesque extravagant ornamentation 328. [OF babounerie]

BAGBYTEP v.pr.ind.3pl. slander, speak ill of 516. [eME babite-, < MSw bakbita]

BAGGE n. money-bag, purse 1263. [eME bagge, prob. < ON baggi; but cf. OF bague "baggage", med. L. baga "sack, chest"]

BALDELY adv. confidently, without hesitation 32; BALDELY 636; BOLDELY 745; without fear 849; BOLDELY confidently 1436. [f.a.; see BOLD]

BAPEME n. baptism 372. [OF bapteme]

BAPTISTE n. one who baptizes; spec. as epithet of St. John 618. [OF baptiste] See IHON 2.

BARE a. characterized by indigence 456; unclothed, naked 1373. [OE bær]

BASYN n. basin 840. [OF bacin]

BATAYLE n. battle (fig.), fight against ill-health 230; spiritual struggle 704; BATAYL hostile action (directed against one's own person) 254. [OF bataille]

BE v. be i (auxil., forming pass.) 8,52,66,68,94,144 &c.; ii (with a., n., as simple copula) 29,102,136,144,147,149 &c.; phr. ~ war 208,239 (see WAR); iii (with adv. of place) = be situated 124,332,335; iv (special uses of dat.infl., phr. to ~): a.) (with inf.pass.) = fit, proper to be 304; b.) (with a.) = in order to be 381,383; v (in absol.usage) exist 457; phr. let ~ 907 (see LETE); PEN i 7,1353; ii 1352,1354,1354; iv (with inf.pass.) = in order to be 50; v take place 1348; pr.ind.1sg. AM ii 926,939,1185,1242; vi (auxil., forming perf. of intrans. vs.) 1134,1134; HAM vi 1079; 2sg. ART i 1332,1333; ii 104,472,612,614,746,858 &c.; v phr. as pu ~ as is the case with you 498; vi 1072; 3sg. IS i 30,31,47,50,51,56 &c.; ii 14,23,31,33,38, 40 &c.; iii = resides (fig.) 579,755; v phr. when hit so ~ when it is the case 71; exists 212,427,536,776,788; (quasi-emphatic) 222, 452; (periphr.) phr. ho ~ it bat = who 720; phr. is wille ~ 761 (see WIL); vi 301,992; vii (various senses expressing signification)
phr. bat ~ to seve, -n 14, 223, 276, 299, 436, 445 &c. (see seve); (con.) 36, 59, 306, 313, 431, 447 &c.; = signifies 47, 48, 48, 49, 49, 210 &c.; = consists in, is characterized by 297, 298, 300; lpl. BE ii 367, 375; BEN i 371; BEN ii 372, 372, 379, 1103, 1113; iii = remain (in existence), live 376; 3pl. BEN ii 30, 64, 74, 203, 222, 405 &c.; ii 12, 65, 195, 202, 281, 419 &c.; iii = live 482; phr. ~ in = belong to (some institution) 499, 522; = habitually resort to 549; = are engaged in 550; v exist 222, 228, 510, 565; vi 201, 589; vii (con.) 64, 479, 501, 507; = signify 209; = conduce 245; BEN i 296; ii 192, 541, 542, 1390, 1390; iii = are situated 835; v (repeating the sense of another v.) 845; vi 586, 1477; BEBE vii (con.) 440; BEN ii 1335; pr.sub.2sg. BE ii 45; ii 205, 206, 323, 332, 1291; 3sg. BE ii 2, 28, 107, 157, 238, 238, &c.; ii 13, 92, 95, 106, 143, 151 &c.; (fig.) 286; iii = be placed, reside (fig.) 323; v. phr. 3if. bat (sb. 's) wil ~ 755, 762, 855 (see wil); vii (con.) 6; = conduce 1291, 1292; BEN vii (con.) 851; 3pl. BE ii 493, 888; vii (con.) 199; pr.p. BEYNGGE ii 80, 253, 827; imp.sg. BE ii 541, 543, 797, 863, 1077; pt.ind. 1sg. WAS i 1135, 1175; ii 1147, 1184; viii (auxil., forming plup. of intrans. vs.) 1135, 1135, 1174; ix (auxil., forming compound past tense) 1138; 2sg. WEER ii 606, 607, 861; ii 1148, 1154, 1238, 1244; ix 1247, 1249; 3sg. WAS i 115, 127, 181, 183, 312, 421 &c.; ii 125, 186, 187, 262, 417, 469 &c.; iii = resided (fig.) 611; v used to be 52; vii (con.) 662, 679; viii 1173; 1pl. WEER i 1120, 1161; ii 1118; 3pl. WEER i 38, 704, 785; ii 162, 621; v = lived 464, 658; phr. as ~ = as was the case 511; WHERE i 1070, 1071, 1083; ii 709; v = lived 111; viii 719; pt.sub.1sg. WEER i 1204; 2sg. WEER ii 1412; iii = were situated 1366; 3sg. WHERE x phr. as (h)it ~ if one might so put it, as if it were so 49, 325; WEER ii 232, 313, 365, 874; v existed 1433; x 61, 79, 432, 439, 478, 594 &c.; BE ii 306, 1115; ii 102, 256, 1245, 1245, 1246, 1318; IFR ii 1110; v = lived 1102 ½ (repeating the sense of the another v.) 1122; ix 257. [OE beon, bi; (e)am, (e)art, is; was, weron (A - weron)] See NYS BE prep. by: i (denoting accordance, conformity (with)) 24 (see kynke), 785; ii (denoting instrumentality) phr. ~ no wey 205, 324 (see wey); = by means of 234, 237, 237; BY ii = by means of 31, 203, 248, 278, 379, 391 &c.; (introducing the principal agent) 493; BY ii = by means of 223. [OE be, by] See next.
BECAUSE adv. phr. ~that for the reason that 612. [prec. + F cause]

BED n. bed 97,124. [OE bedd]

BEKE, BECF See BEK (v.)

BEFORE, BEFOREN (adv.) See BYERN (adv.)

BEFOREN prep. i (of rank) in preference to 10; BEFORE i in precedence of, superior to 38; BEFOREN ii (of position) in front of 131; BEFORE i in preference to 1485; ii 174,923; iii (of time) previous to 870; BEFOREN ii 625. [OE beforan]

BEGETE v.p.p. begotten, procreated 1128. [OA begetan, "acquire"; cf. ON geta, "procreate"]

BEGGED v.trans.pt.ind. 3sg. obtained by means of humble entreaties 600. [obscure; prob. < OE bedecian]

BEGINYNYNG n. phr. in be ~first, in the first place 9; BEGINYNYNGGE start, earliest stage 154; starting point, source 1311; (spec.) = creation 1416; BEGINYNYNGGE source, origin 292; BEGINYNYNG 1282 (see n.); pl. BEGINYNYNGGES earliest stages, first fruits 1307. [f. as next]

BEGINYND v.trans.pr.ind. 3sg. commences 595; INTRANS. BEGINYND phr. ~to be becomes suddenly 880. [OE beginnian] See GAN

BEGOON v.p.p. surrounded, bordered (as an adornment) 436. [OE begun]

BEHRET See BYHROOT

BEHYNDE See BYHYNDE

BEHOOLDE v.intrans. consider 1119; IMP.sg. BEHOLD have regard to, consider 37; BEHALD see 878,893,1033; phr. ~in me perceive from my example 1145; BEHOLD see 948,991,1386; BEYALD 1024; v.trans.pr.ind. 3sg. BEHALDER looks at 822; PR. SUB. 2SG. BEHOLDE consider 1351; 3SG. BEHOOLDE contemplate 60; IMP.sg. BEYALD contemplate, observe 540; look at 1369; BEYALD observe 541; (absol.) look 932; consider 1235; BEHOLD watch 640. [OA behaldan]

BEHOOTE See BYHOOT
BENHOURP v.pr.ind.3sg. phr. (h)it ~ it is necessary 73,379; BTHOURP 436; BYHOURP phr. (sthg.) ~ to me I must needs have (sthg.) 1225. [OR behofian]

BEYNGGE See BE (v.)

BEKLEP See BYKLEPPE

BEN See BE (v.)

BENEFICIENCE n. active kindness towards others 444 (see n.), 535,558; BENEFICENCE 450. [corrupt form of beneficence, < L beneficentia]

BENEFYS n. gracious favour 1119; pl. BENEFYS divine, gracious favours 1127,1197,1202,1280; BENEFIS 1129,1181; BENEFICES 1477. [OF benefice; see 1.1127n.]

BENEFYSED v.p.p. endowed with, holding a church living 490. [f.prec.; cf. OF beneficiar]

BENEMBR See BYNEMBR

BENEFICIANCE See BENEFICIENCE

BENIGNE a. gracious, kindly 979,1083. [OF benigne]

BENIGNELY adv. kindly, in a benign manner 1201. [f.prec.]

BENIGNYTE n. (an act of) kindness, graciousness 842; BENIGNITÉ gentleness, kindness of disposition 968,1183,1241. [OF benignité]

BENOMBN See BYNEMBR

BERE v. carry 150; BERN give birth to 629; pr.ind.2sg. BERST carry (fig.) 26; 3sg. BERZ carries, supports the weight of 949; pr.p. BERYNGE wearing 933; carrying 947; imp.sg. BER phr. ~ vp hold up, support 1029; p.p. BORN born, given birth to 39; YBORN 1107,1162; BORN 1109; IBORN 1113. [OR beran; boren]

BERST v.imp.sg. phr. ~ out into a voy ... make a sudden utterance 631. [OR berstan] See (AL)TOBERSTE.

BESCHYNGGE v.pr.p. entreating 23,175. [OR besécan; see SEAK]

BEST n. animal (in fig. uses): i as type of unreasonable, unsophisticated creature 1120; ii (spec.) the Devil 1144,1146; pl. BESTES animals (opposed to "birds") 327,1285. [OF beste]
BESTE See BETTERE

BETR See BE (v.)

BETREN See IBBTRE

BETYL n. mall, implement for "breaking" flax 381. [OE bietel, A bītel]

BETYNGGE. n. pounding, repeated blows 364; blows 926 (see n.), 939. [p.y.; see IBBTRE]

BETTERS a.comp. phr. it were/nere ... ~ it were (not) preferable, more advantageous 232, 234; (absol.) that which is of greater (spiritual) excellence 476; sup. BESTS highest in social standing 479 (see n.). [OE betera, betate] See GOD.

BETWYKE See BYTWYKE

BEP See BE (v.)

BESENKE v.refl. phr. ~ ... on, of reflect on, consider 1096, 1126; pr.ind. 2sg. BESENKESTE (with assimilation of refl. pron.) phr. ~> of call to mind, ponder on 688 (see n.); pr.sub. 2sg. BESENKE reflect, consider 678; 3sg. BESENKE (hortative, quasi-imp.) phr. ~> heo heore let her take thought 57; bear in mind 73; lpl. BESENKE reflect 1108; imp.sg. BESENK consider, reflect 25, 98, 364, 707, 844, 911. BESENKE 599, 713; BYSENK 1155, 1366; v.intrans.imp.sg. BESENK think, reflect 840; v.trans. pr.p. BESENKYNNGGE bearing in mind 54. [OE bepēnoan; see PENK]

BI, BY See BE (prep.)

BYCOMYNGGE v.pf. p. becoming: (spec.) phr. ~> man being incarnated 883; p.p. COME come to be, turned 992, 1072; come, fled 1134. [OE bēcuman; see COME]

BYFO(0)RE. BIFORM (prep.) See REFORM (prep.)

BYFORM adv. earlier, "above" 535; BYFORE phr. longe ~> long ago, heretofore 670; "above" 772; REFORM in front 893; BYFORM "above" 1182. [OE beforan]

BYGGE v.pf.sub.3sg. delude, deceive (oneself) 139. [be-, by- pref. + OF guiler]
BYGYNNGGE See BEGYNNYNG

BYGYNb See BEGYNb

BYJENKESTE See BEPENKE

BYHALD See BEHOOLEB

BYHESTEN n. promise 1460. [OE behæa]

BYHYNDE adv. phr. put ~ 283 (see PUTTE); BEHYNDE behind, in a place which others have left 685. [OE behindan]

BYHOLD(E) See BEHOOLEB

BYHOOET v.pr.ind.3sg. promises, holds out hope of 1290; pt.ind.3sg. BEHET promised 1004; BEHETE 1194; p.p. BEHOOETE 1343. [OE behæan]

BYHOUEb See BEHOUEb

BYKYNNYNG See BEGYNNYNG

BYKLEPPE v. embrace 404; pr.ind.3sg. BYKLIPPE embraces 1024; imp.sg. BEKLEP hug close to oneself 634. [OE beclyppan; see CLEPPE]

BYLSENE n. belief, religious faith 1114. [eME bileafe; of. OE geleafæ]

BYNDRE v. bind, unite together 437; pr.ind.3sg. BYNT constrains, lays under obligation 16; 3pl. BYNDEB tie up 897; imp.sg. BYND hold fast, embrace (fig.) 539; p.p. BOUNDEN phr. ~ by (sthg.) held fast by, in the grip of (sthg.) 248 (see n.); BOUNDYN obliged 1185 (see n.) [OE bindan; bunden]

BYNMAYE v.pr.ind.3sg. takes away 1470; 3pl. BENMYE spoil, remove 1231; p.p. BENOMEN (with ind. obj.) deprived of 94; BYNOME taken away from 1078. [conflation of OE beniman and benæman]

BYNT See BYNDE

BYSCHAD v.p.p. perfused, wetted 1071. [OE bescæadan]

BISY, BYSY (a.) See BUSY

BYSI v.refl. be assiduously engaged in, concerned with 499; BYSIR 506; BYSYR 1267. [OE bisgian]

BYSYDE prep. beside 966. [OE be sidan]
BYSIDE adv. near by 995. [as prec.]

BYSILYCHE adv. with careful attention 10; BSYLYCHE assiduously 146; BSYLY 686. [f. g.; see BUSY]

BYSYNESSE n. care, diligence 285; distress 550; industry, hard work 1225; Bisyynesse function 524; disturbance of the Divine equanimity 1451. [as prec.]

BYSSCHOPES n.pl. bishops 485. [OE biscop]

BYTAK v.imp.sg. entrust 97; pt.ind.3sg. BYTOOK entrusted, handed over 415; Bitooke 1003. [ME bitaken; cf. OE betwean, and see TAK]

BITER(3) See BITTER

BITERELY adv. with great grief 913. [OE biterlice]

BITENVESSE n. animosity, ill-feeling 518. [OE biternea]

BYTOOK, BITOKE See BYTAK

BITTER a. (as epithet of "tears") expressing great grief 90; BITERHE expressing great grief 122,547,553,687; harsh, grievous 970; RTER grievous, severe 774,1084; expressing great grief 837; in phr. ~ sweetnesse alloyed with grief, pain 1169; bitter (opposed to "sweet", fig.), indicating animosity.1396. [OE biter]

BYTENKE prep. (of position) between 960. [OE betwenan]

BYTENKE prep. between: i of relation 959; ii of separation 1132; BETWIXE ii 1131; BYTWIX iii of position 1367. [OE betwix, betwen]

BYPENN See BIPENKR

BLABERYNGE v.pr.p. chattering 257. [imit., < Germ. base * blab-; cf. ON blabra, OHG blabbison]

BLASPHEMYE n. an instance of impious irreverence 774. [L blasphemia]

BLAST n. boasting 702 (see n.) [OE blast]

BLESSEDDE p.p. a. that is the object of adoring reverence, worthy to be blessed by men 60,409,595,616,654,658 &c.; ii enjoying the bliss of heaven, beatified 111,112,727,1344; BLESSED i 119,694; iii bringing happiness, joyful 417; BLESSyd i 606,621,983,1032,1042; ii 626; iv enjoying supreme felicity, fortunate 1148; THLESSyd iv 717,850; BLESSSID i 821,888,1024,1053; iii 784; v holy, consecrated 784,835; BLESSID ii 1026; YBLESSED iv 1359; THLESSID ii 1415. [OE bleisode; infl. by blissian]
BLESSYNGE n. bestowal of divine favour 179. [f.y., OE blætsian; see prec.]

BLISFUL a. joyful 1050, 1393, 1396, 1465, 1468, 1470; sacred, holy 1065, 1069, 1212; blessed, partaking of heavenly bliss 1387, 1411, 1430, 1449. [f. next]

BLYSSE n. glory 26 (see n.), 1231; BLISSE glory 44, 113, 1044, 1208, 1213, 1272 &c.; the perfect joy of heaven 847, 1004, 1265, 1307, 1311, 1342 &c. [OE blīps, 1 OE blīsa]

BLIVE a. happy 1223. [OE blīs]

BLODY a. involving the spilling of blood 876. [OE blōdig]

BLOOD n. lineage, descent 302, 312; blood 609, 610, 767, 886, 1007, 1009 &c. [OE blōd]

BLOWERE n. bellows (fig.) 48. [f.y., OE blawon]

BOC n. book: spec. be ~ the Bible 46; BOOC 177; BOOK 348, 507, 950, 1021, 1312, 1320; a book 1435; phr. be~of love 1485 (see LOVE); BOOKR book, treatise 1494. [OE boo]


BODILY a. physical, pertaining to the body (frequ. contrasted with "spiritual") 141; BODILY 297, 297, 297, 299, 307, 556 &c. [f. prec.]

BODILY adv. physically 204; in human form, incarnate 611. [as prec.]

BOPATRES n.pl. blows 928 [OF buffet]

BOLD a. over-confident 722; presumptuous 757; phr. is~ on (sthg.) bases its assurance, confidence on (sthg.) 1289 (see n.) [OE bald]

BOLDELY See BALDELICHE

BOND n. uniting, binding tie 540, 1393; pledge, covenant 700; pl. BONDERS 785; shackles (fig.), trammels 1200. [ON band]

BONEHLY adv. meekly, humbly 923. [f.a., OF bonneire]

* BONYD v.p.p. beaten 382, 928. [obscure; see l. 382 n.]

BOOC, BOOK(ES) See BOC
BOOLDELY See BALDDELICHE

BOORD n. table 835. [OE bord]

BOOSTES See POST

BONE, BORN See BERE

BORWED v.pt.ind.3sg. borrowed 600. [OE borgian]

BOST n. bragging, boasting 300; ostentation, vain-glory 702; pl. BOOSTES loud noises, clamour 1091. [AF bost, of unknown origin]

BOSUM n. bosom (fig.), the inner self as seat of emotions 85,150,540; phr. Abrahames ~ the abode of the blessed dead 1327,1344. [OE bōsām]

BOTE prep. except, save 62,533,877,1209,1214,1443; in quasi-adv. usage only, merely 531,806,1156,1257,1334. [OE būtan, būte]

BOPE adv., conj. phr. ~... and... both... and... 68,187,220,281,395, 412 &c. [as next]

BOPE a. phr. ~ hem both of them 572 (see n.); phr. hem ~ 1458. [ON bæpir and poss. OE bær pā]

BOUNDES n.pl. limits 103. [AF bounde, OF bonde < eOF bodne]

BOUNDYN See BYNDE

BOWELYS n.pl. womb 603; one's interior as seat of compassion, pity 1053; BOWELES 900. [OF bousial]

BOX n. small receptacle for ointments 795,796,800. [1 OE box, prob. adopted from *buxum, for LL buxidem, acc. of buxia, var. of L pyxis "box of boxwood"]

BRAYN n. brain 929. [OE brægen]

BRAUNCHES n.pl. branches (fig.), subdivisions 296. [F branche]

BREEDALE n. wedding (fig.) 698. [OE brēd-ealo, "wedding ale, -conviviality"]

BREK v.imp.sg. break 799; pl. BROKE broken, dislocated the bones of 1123. [OE brecan; brocen] See ALTOBREKE, TOBREKE.
BRENNK See BRYNGE

BRENNE v. trans. burn (lit.) 126; p.p. BREND burned 150; tortured in the fire of hell 1152,1338; YBRENND burned (to death) 1121; v. intrans. BRENNE burn (fig.) 252,1357; pr.p.a. BRENNYNGCR ardent, raging 71, 128,607,765,1250,1481; burning (fig.), stinging 169. [ON brenna]

BRENNYNGCR n. burning (fig.), infliction of stinging pain 170; ardour, vehemence 171,232,1057. [f. prec.]

BRENNYNGLY adv. ardently, passionately 1064. [f. as prec.]

BREST n. chest 101,849,1373; breast, in various fig. senses: i as source of generosity and love 552; ii as source of spiritual nourishment 866; iii as seat of emotions, "heart" 1074; BRESTE chest 1025. [OE brest]

BREb n. breath 40. [OE brāp, brāp]

BREb(E)RYN See BROKER

BRYDDES n.pl. birds 327,1017,1270,1285. [OE brid]

BRIST adv. brightly 1389. [OE beorhta]

BRYTHERS See BRIT

BRYTNESSE See BRYTNESS

BRYMME a. fierce, harsh 169. [of uncertain origin; prob. connected with OE bryme, breme "famous"]

BRYNGE v. cause to come 398; incite, induce 1481; BRYNGCR phr. is forb rear, incubate (fig.) 1016 (see n.); pr.ind.3sg. BRENK causes 28; BRYNK causes to arrive 1219; pr.p. BRYNGYNGCR causing to come 960,1327; pt.ind.3sg. BROUT phr. ~ wis childe 604 (see CHILDE); p.p. BROUT phr. ~ out of (sthg.) removed from, ridded of (sthg.) 365; BROUT phr. is ~ forb is born (fig., of a plant), grows 367; lead, caused to come 1483; YBROUT phr. ~ forb born (lit.) 368; YBROUT lead 932. [OE bringan; brōhte]

BRIT a. bright (fig.), spiritually resplendent 340; comp. BRYTHERS brighter (fig.) 341. [OE beorht]
BRYTNESSSE n. spiritual clearness, splendour 93; BRYTNESSSE 437,669; BRYTNESSSE 653. [OE beorhtnes]

BROKE See BRYK

BROPER n. brother 1145; pl. BRYPER fellow members of a monastic community 495; Christ's disciples 1079; fellow souls in heaven 1347; BRYPER fellow-men 516. [OE brofor]

BROST(E) See BRYRGE

BURED v.p.p. entombed 8; IBYRED submerged, buried (fig.) 372 (see n.); YBYRED buried (fig.), cut off from society 473 (cf. DEED). [OE byrgan]

BUSY a. anxious, preoccupied 262; BISY phr. ~ to preoccupied about, solicitous in 468; BISY 474. [OE bisig; 1 OE bysig]

BUT conj.i (contrasting or opposing two sentence elements) but, and yet 44; but rather, on the contrary 1396; ii (introductory) however, but, yet 164, 172; BOTE i but, and yet 180, 374, 480; but rather, on the contrary 192, 206, 275, 440, 445, 470 &c.; ii 66, 186, 195, 198, 222, 227 &c.; iii except, other than 144, 167, 174, 215, 426; iv unless 1075, 1188; phr. ~ 3if unless 453; BOT i but rather, on the contrary 646. [OE butan, bute] See BOTE prep.

CAAS n. phr. in~(bat)if, in the event that 92, 106, 519, 659, 732, 1493; phr. par~ perhaps 939, 1217. [OF cas]

CACHERE v.imp.sg. seize, wrest (from sb.) 735. [ONF cachier (= OF chacier)]

CAYTYFS n.pl. wretches 1424 [ONF caitif]

CAM See COMF

CANST v.pr.ind.2sg. are able to 630, 829, 889, 1253; pt.ind.3sg. COWDE knew 173; lpl. COWDE phr. ~ no good 1120 (see GOOD). [OE unnan; cupe]

CAPACITÉ n. relative ability to receive, assimilate 1452 [F capacité]
CARAYNE n. the flesh 238; corrupt matter, filth 506. [ult. f. ONF caroine]

CAPE n. heed, regard 502. [OE c(e)aru]

CARE v. trouble oneself (to do sthg.) 532; be anxious (about) 1267. [OE carian]

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CONSCIENCCE n. conscience, consciousness of right and wrong 337, 356, 770, 1289, 1304, 1309. [OF conscience]

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COORDDES n.pl. cords, bonds 897. [(O)F coorde]

COTIDE n. sovereignty (fig.) 26; in phr. ~ of bornes circlet, wreath 933; crown (fig.), aureola 1390. [AF cote]

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COUYTOUSLY adv. avariciously, with cupidity 491. [f. prec.]

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CRYNGGE n. shouting, importunity 470; CRYNGGE shouting in lamentation 735; prompting 917. [f. prec.]

CRIOUR n. crier, officer in a law court who makes announcements &c. 619. [OF orleor]

CROKED a. crippled 1110. [f.n., ME crök < ON krókr, prob. after ON krókttr]

CROS n. the Cross of Christ 98,956,966,991,1071; a model representing the same 402,410. [1 OE cros < ON kross]

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CRUEL a. pitiless, evilly-disposed 108. [OF cruel]

CRUELLY adv. severely, savagely 897. [f.precl.]

CRUMMES n.pl. fragments of food 835. [OE oruma]

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CULYREN n.pl. doves 1015. [OF culfre, pl. culfran]

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CURIOSITÉ n. elaborate workmanship 345. [OF curiosité]

CURIOUS a. intent (upon) 262; intricately, skilfully made 338. [OF curios]

CURIOUSLY adv. carefully, closely 389. [f.precl.]

CURSED p.p.a. sinful, evil 68; accursed, 1369; CURSEDDE evil, wicked 295, 1178, 1200, 1336, 1362; accursed, godless 843, 909, 1361; CURSYDE 894; CURSYDE wicked 917; CURSIDE accursed 942. [p.p. of OE oursian]

CURSLYNGES n.pl. godless people, those excomuniciated from God 1329 (see n.), 1396; CURSLYNGGES 1334, 1421. [prob. f. n., OE ours]

CUR n. kiss 895. [f.v. (see KYSSB); cf. OE coss]

CUSTUM n. habit 156, 248, 1200. [OF custume]

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DEREWURTHE a. beloved 1063; DEOREWORTH 1212. [OE deorwurfe]

DERKE a. phr. make ~ obscure, darken 93. [OE deorc]

DERKNESSE n. darkness (fig.) 120, 1441; gloom of sorrow 623; darkness (lit.), absence of light 1132; phr. in ~ obscurely, vaguely 1459. [OE deorcnes]

DERLYNG n. one dearly loved 1411; pl. DERLYNGGES 1315. [OE deorling]

DESERT n. wilderness 511 (see n.), 701. [OF desert]

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DESIDERABLE a. precious, adorable 1070, 1454. [med. L desiderabilis; cf. OF desiderable]

DESIR n. lust 197; desire, longing 801, 1057; passion, longing to be at one with God 1253, 1468, 1470, 1471, 1481, 1481; DESIR 1290, 1293; pl. DESIRES longings 1239. [OF desir]

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DESPISER n. one who looks down upon, scorns (sthg.) 982. [f.v. despisen; of. OF despiser, nom. despisère]

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DETRACCIOUN n. disparagement 1440. [OF detraction]

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DEVYED v.p.p. withheld (from) 181 (see n.) [OF deuier to refuse, fail to grant a request]

DEUEL n. the Devil 48, 76, 203, 703, 1123; g.sg. DEUKLES 210. [OE dēofl]

DEUOCIUN n. reverence, devoutness 21, 325, 629, 764, 801, 806 &c.; DEUOCION 854. [OF devocion]

DEVOURED v.p.p. (fig.) swallowed up 1144. [OF devo(u)rer]

DEVOUT a. pious, devoted 537, 979, 1493; pl. DEVOUTR 829. [OF devot(e)]

DEVOULTLY adv. reverently, piously 471, 556, 845, 1496. [from prec.]

DIRE n. worthy, honoured 410, 858; dear, beloved 472; DIRE 584, 689 [OE dēore, WS dīre]

DIGNITÉ n. exalted position 861. [OF digneté; L dignitās]

DILIGENCE n. assiduous attention 54. [OF diligence]

DILIGENTLY adv. with great care 1033, 1177 [OF diligent + ly]

DYM n. wan 992. [OE dim(m)]

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DISCIPLINE n. chastisement 386. [OF discipline]

DISCONFORTE v.imp.sg. phr. ne ~ pe nourt do not be dismayed 1077. [OF desconforter]

DISCORD n. dissension, strife 1438. [OF discord]

DISCRECION n. discernment, prudent judgment 274, 278, 280, 344. [OF discrecion]

DISCRET a. judicious, prudent 229. [OF discreet]

DISCRYVINGGE v.pr.p. phr. ~ fro ... making a distinction between ... and ... 1315 (see n.) [OF descritre]

DISESE n. phr. do (sthg.)~ molest, do harm to 160. [AF disease]

DISESE v. trouble 1269; p.p. DISSED (?) ill 204 (see n.) [AF * diseaser, -esser]

DISHONESTED v.p.p. dishonoured, put to shame 930 (see n.) [OF deshonester]

DISPEYR n. hopelessness 1195. [AF * despeir]

DISPENDIST v.pr.ind.2sg. expend to one's own use 529. [OF despendre]

DISPENSACIOUN n. power to distribute (wealth) 484; phr. haue in~ possess (with a view to distributing) 526. [OF dispensation or L dispensationem]

DISPYSYNGE n. contemptuous taunting 925. [f.v. dispise] See DESPYSEDE

DISPYT n. phr. hadde~ of despised, looked down upon 261; outrage 971; phr. (be) to ~to (sb.) be in a state deserving (somebody's) contempt, disdain 1111; DESPYT 1291; pl. DISpite phr. do ~to sb. humiliate 958. [OF despit]

DISSOLUED v.p.p. melted 1353. [L dissolvère]

DISTRACTE a. having the attention diverted (by, to) 469; DISTRACT 474, 500. [L distractus, p.p. of distraher]

DISTURBER v.pr.ind.3sg. throws into a state of agitation and bewilderment 1362. [OF desturber]
DIVERSE a. of (many) different sorts 309,327,338,1231; DIVERSE 435; (with singular noun) 383. [OF divers (fem. diverse)]

DIUERSETÉ n. variety, difference 346; DIUERSETY 1095. [OF diversité, -ité]

DIUISION n. dividing, splitting up 1453. [OF division]

DO v. trans. cause (to befall sb.), inflict 159 (see DISEASE, TURMMENT); phr. ~ good (to sb.) 460; perform, carry out (with obj. understood) 705; (with obj. expressed) 889; cause to feel, have 1010 (see CUMFORT); DOn phr. ~ away put an end to, destroy 275; DOO in phr. ~ almesse, good, charité perform, practise (an activity) 534,566; commit 724; do 1140; pr.ind.2sg. DOST 624; 3sg. D00 representing another verb 213; D0P 1396; 3pl. D0P perform 565 (see CONTRARIE); inflict 958 (see DISPTT); send; consign 972; pr.sub.2sg. DO perform 130; phr. ~ good and profyt(to sb.) 445; imp.sg. DO phr. ~ good 459; D0O perform 630; imp.pl. D0 449; pt.ind.3sg. DUDE phr. what ~ how ... acted 167,708,869; DEDE replacing another verb 736, 890,903,905; pt.sub.3pl. DEDE should have done 449; p.p. DIDO inflicted 136; rendered, extended (honour, reverence) 828; committed 1215; D00n phr. ~ away taken away 458; performed 639; phr. ~ to committed against 1188; IDO performed 705,1130; Y00 performed 814; D00 committed 971; bestowed 1129; D0 performed 1145; phr. ~ . goodnesse 1180; v.intrans. D0O take (some) action 814; pr.ind.2sg. DOST act 757; imp.sg. D00 act 1078; p.p. IDD0 acted 321. [OE d0n; dyde, dede]

DOCTOURES n.pl. learned men 690. [OF doctour]

DOCTRINE n. teaching 1392. [OF doctrine]

DOINGGE n. activity 70. [f. do g.v.]

DOM(E) See DOON

DOMESMAN n. judge, i.e. God 266,1377,1400,1495; pl. DOMESMEN judges 1389. [e. ME domes man; see next]

DOO See DO

DOOM n. judgement 115,708; DOM phr. day of ~ day of the last judgement 266,943,1349,1351; DOM 942,943,1380. [OE dom]

DOON, DO0p See DO
Pore n. door 1042. [OE dūru, dōr]
Dost, Dōp See Do
Douhte See Douthe (n.)
Doune adv. down 97, 174, 291, 886, 1030, 1031. [OE dūn(e), aphetic form of adūna] See Adoune
Douneward adv. downwards, towards what is below 1378. [aphetic form of OE adunweard]
Douthe n. phr. wītowte ~ certainly 123, 851; phr. it is no~ it is quite certain 776; Douthe 906. [OF doute]
Douthe v. doubt 132; pr.ind. 3sg. Douthe calls (sthg.) into question, disbelieves 788, 936; pr.p. Dowtyngge hesitant, uncertain 1247. [OF douter]
Douther n. daughter 332, 333. [OE dohtor]
Douve n. dove 207; applied to the Holy Spirit 697. [OE * dūfe]
Draue v. entice 108; phr. ~ ayan cause to return 1193; pr.ind. 2sg. Drauest pull (fig.) 854; 3sg. Drauwe phr. ~ to attracts to, imposes on 71; (intrans.) tends, inclines 353; Drauwe moves 732; 3pl. Drauwe phr. ~ forþ drag out, forward 896; pr.p. Drauwege phr. ~ out extracting 1023; imp.sg. Drauwe (of weapons) draw 901; Drauwe 3phr. ~ ve cause to rise up (fig.) 1052; pt.ind. 3sg. Drauwe introduced 1198; pr.p. Indrauwe introduced 31; phr. ~ out of separated from 1335; pulled, dragged 1337; Drauweren removed, taken (up) 1200. [OE dragan; drōh; dragen]
Drede n. concern, anxiety 55; fear 93, 206, 223, 636, 645, 834, &c.; reverence, awe 324. [f. next]
Drede v. be apprehensive (of) 83, 94; pr.ind. 1sg. Drede hold in awe 1496; 3sg. Dredesp looks forward to with terror 1285; 1pl. Dredes 230, 231; 3pl. Dredesp fear 225; pr.sub. 2sg. Drede be afraid of 1299; pr.p. Dredesge fearing 117; anticipating fearfully 157. [aphetic form of 1 OE adraedan]
Dredles adv. phr. nav. ~ certainly not 477. [f. Drede n.]

305.
DREDFUL a. fearful, timorous 207; inspiring awe 266. [as prec.]

DREYNT v.pt.ind,3pl. drowned (fig.), overwhelmed 1171; p.p. IDREYNT drowned (lit.) 1122; DREYNT 1186. [OE drenco; drenote; drenct]

DRYE a. parched, dehydrated 244; phr. ymaad ~ having had (moisture) extracted 379 (see HUMOURS); dried, withered 1333; DRIE (ofosen) free from tears 995. [OE dryge]


DRYFP See DRIVE

DRYNK n. drink; phr. mete and ~ 82; DRYNKE drink, as correlative to solid nourishment 89,103,260,502,817; something to drink (fig.) 1168,1240. [OE drinc(a)]

DRIKNE v. drink (fig.) 866,957,1240.(see FRE). [OE drincan]

DRYURN See next

DRIWE v. phr. ~ away, dispel, cause to disappear 636; pr.ind,3sg. DRYFP impels, constrains 16; compels 89; p.p. DRYUEN phr. ~ out of caused to leave 712. [OE drifan; drifen]

DROPES n.pl. drops (of sweat, blood) 886,888; DROPYS 1031. [OE drops, pl. -an]

DROPPED v.pr.ind,3pl. phr. ~ down of fall down in drops from 1031. [OE droppian]

DRUNKESCHIFE n. drunkenness 149. [drunke p.p.a + schine; or shortened from drunkenschipe]

DUBLE a. twofold, existing in a twofold relationship 1349. [OF double]

DUDE See DO

DUR a. needful, proper to be granted (to) 84; proper, appropriate 103,392. [OF deu]

DUELYCHER adv. fully, as is due 27; DUELY by rights 753. [f.prec.]

DUL a. depressed, fed up 1248. [OE * dyl]

DUMP a. dumb 473. [OE dumb]
DUNGE n. excrement, filth 114; DUNG 506, 509. [OE dung]

DURE v. persist 394; bear (to do sthg.) 930; pr.ind.3sg. DUREP persists 373; remains 1093; 3pl. DUREP 197; pr.sub.3sg. DURE 135. [OF durer]

DUST n. dust 889, 1032. [OE dust]

DWELLEN v. phr. among frequent, associate with 148; pr.ind.3sg. DWELLEP continues 1093. [OE dwellan]

DWELLYNGGE n. habitation 1136. [f.preo.]
ENBROUDE v. embroider 347. [en + broude < OF brouder; cf. OF embrodé p.p.]

ENCLINAUNCE n. disposition, tendency 375. [OF enclinance]

ENCLINE v. trans.imp.sg. bow 872; p.p. ENCLINED bowed 924. [OF encliner]

ENCRESSE v. trans.pr.ind.3sg. increases 558. [AF encrese = OF encreis-, stem of encreistre]

ENDES n. physical extremity 352, (1st.), 1052; goal 352 (2nd.); termination 1283,1312; phr. make an ~ of ends 1294; ENDE phr. wipouten~ (with adjectival force) eternal 1422. [OE ende]

ENEMY n. enemy, (spec.) the Devil 85,108,704; (as a.) ill-disposed 1073; pl. ENEMYS enemies 268,1325,1358. [OF enemi]

ENY a. any 40,77,92,128,252,259 &c.; (in absol. usage) any 104,361. [OE Sny]

ENY-FYNG n. anything 93,473. [env + fyng]

ENNYS See HENNYS

ENSAUMPE n. precedent, model of conduct to be imitated 701. [AF ensample]

ENSPIRED See INSPIRED

ENTENDAUNT a. attentive 469; phr. be ~ to accompany (in order to do service) 819 (see n.). [OF entendant, pr.p. of entendre to hear, attend to]

ENTEINTLY ady. earnestly 1288. [OF ententif + ly]

ENTEINTLY ady. with close attention 284; EINTENTLY with careful concern 841. [reduced f. prec. or poss. modelled on F ententement]

ENTERLY ady. earnestly 639; ENTIERLY 707,822,1235. [OF entier + ly]

ENTRAYLES n.pl. (fig.) innermost parts 130. [OF entraille]

ENTRYNGGE v.intrans.pr.p. (constr. into) going into 120; pt.ind.3pl. ENTHEDE went into 124. [OF entrer]

ENUYE n. envy 477,478,480,518,809,810; ENUYE 516; ill-will 1438. [OF envie]

ENUYOUS a. full of envy 758; ENUYOUS 805. [AF envious]
EORBE See IRBEB

ER conj. before 45, 179, 365, 395, 397, 637 &c. [OE ðæ] Cf. ARST

ER prep. before 1416. [as prec.]

ERBE, EREYS See HIRHE

ERRAUNT a. straying 1141. [OF errant, prep. of errer < L errare]

ERRIS n.pl. foretaste, sample 1306 (see n.). [OF erres, pl. of erre]

EERE See IRBEB

ESCHEWEN v. shun, abstain from 211; ESCHEWE 234; pr.ind.3pl. ESCHEWEB escapes 1286. [OF eschever < common Romanic * skivare, formed on * skivo, of Germ. origin; cf. MHG schiwen]

ESY a. (of wedur (q.v.)) gentle, calm 1218. [OF aisie]

ESTIMACIOUN n. phr. after mannes in men's eyes 1204. [OF estimation]

EUER adv. (with p.p. forming a.phr.) wickedly, wrongly 248. [OE yfele]

EUER(E) (a.) See VUBL

EUERE adv. i. ever (generalizing rel. clauses) 33, 38, 658, 800; ii. always 206, 1133, 1243 (see KURE-DURYNGE; KURHELASTYNCE; KURHE-WELLYNGE); phr. for ~ eternally 1116; iii. ever, at any time 659, 909, 1271; iv. at all (intensifying, added to indef. pronouns and advs.) 59, 130, 199, 290, 776, 778 &c. (see WHAT, WHIDUR, WHO); KURE iv. 694. [OE æfre]

EUERE-DURYNGE a. eternal 1447. [euere (adv.) + duryng pr.p.(a) of DUHR (q.v.)]
EUEHLASTYNGGE a. infinite in future duration 43; eternal, unceasing 857,1394,1447; EUEHLASTYNG 1194,1350; EUEHLASTYNGHE 1307; EUEHLASTYNGER constant, perpetual 320,1339,1421; EUEHLASTYNGGE inexhaustible 575; eternal 1428. [euere (adv.) + lastyngge (pr.p.) < OE læstan]

EUEHEMOOR adv. always, constantly 82; EUEHEMOORE 429. [euere (adv.) + moor(e) (adv.)]

EUEH-WELLYNGGE a. constantly flowing (fig.), inexhaustible 854. [euere (adv.) + wellynge (pr.p.a.) (see WELLE)]

EUEFY a. each, every 798,1020,1266. [OE efre, * efre vlc, * efre vilc]

EUEY a. heavy (fig.), sorrowful 264; HEUY heavy (lit.) 1264. [OE hefig]

EXCELLENCE n. surpassingly virtuous nature 408. [(0)F excellence, L excellantia]

EXCELLENT a. (morally) preeminent 1392. [(0)F excellent, L excellantem]

EXCERCISE n. putting into practice (of virtues) 578,579,588. [OF exercise]

EXCITE v. incite, arouse 1492. [OF excite]

EXCLUDE v. prevent the occurrence of 834. [L excludere]

EXCUSACION n. ground of excuse 227,1379. [(0)F excusation, L excusationem]

EXCUSE v. trans. seek to remove the blame (of sthg.) 278; pt.ind.3sg. EXCUSYDF absolved 813. [OF excuse]

EXPERIENCE n. knowledge (of sthg.) gained by experience or observation 1241,1302,1345,1477. [(0)F expérience, L experientia]

FAAD a. faded, dull, withered 287. [OF fade]

FACE n. face 200,670,759,822,908,927 &c.; phr. maugré be pharisees ~ 761 (see MAUGHÉ and n.); phr. in py ~ on your face 885; face (fig.), presence 1135; phr. asten here ~ before them, in their sight 1378; phr. ~ to ~ directly, face to face 1459; PAs 654. [OF face]
FADER n. father 1121, 1128, 1161; (spec.) God the Father (of Christ and of man) 334, 504, 699, 977, 987, 1457 &c.; FADUR 684; (spec.) God the Father 696, 976, 1415. [OE fæder]

FADERLES a. fatherless, having no father 487; FADURLES 546. [OE fæderles]

FADUR See FADER

FAYLE n. phr. witoute ~ for certain 780, 941. [OF fail(l)e]

FAYLE v. fail, come to nothing 1342; pr.ind.3sg. FAYLE ceases, comes to an end 430; is wrong, mistaken 1157; is lacking in 1471; 3pl. FAYLED fall short, be wanting in 568 (see Introd., p. ); pr.p. FAYLLYNGE 357. [OF faillir]

FAYLLYNGE n. flagging of spirit 1442. [f. preo.]

FAYN adv. phr. bey wolde ~ they would like to, would willingly 1375. [OE fægen]

FAYNT a. deceptive, misleading in appearance 229 (see n.) [OF faint, feint, p.p. of feindre < L fingere]

FAIR a. beautiful, fair 38, 337, 366, 395, 432; good, fine 770; FAIRR beautiful 361, 631, 831; FAYRE 1012; FAIRR phr. ~ in vertu morally excellent 1490; comp. FAYRHE 39; sup. FAYREST 908. [OE fæger]

FAIRHERE adv.comp. more beautifully 1271. [f. prec.]

FAIRNESSE n. beauty 36, 40, 339, 1387, 1445; virtuous ornament (fig.) 418; FAIRNESSE 308; FAYRNASSE 1455. [OE fægernes]

lapse into

FALLE v. phr. ~ into 241; pr.ind.2sg. FALST phr. ~ adoun fall down 884; 3sg. FALLE falls 291; turns out 1231; pr.sub.3pl. FALLE phr. ~ into succumb to 224; phr. ~ even to lapse back to 519; imp.sg. VAL 625; pt.ind.1sg. FUL 1151; 2sg. VULLE 1054; 3sg. FUL 174; phr. ~ on to began, set about 253; phr. ~ in succumbed to 269; FUL fell by lot 955; p.p. YFALLE fallen 1123; FALLEN (fig., of wrappe) descended on, brought to bear on 1173; FALLE 1179. [OA fallan]

FALS a. groundless, unjustified 223; spurious 278; incorrect 942; FALSE false, deceitful 945. [OE fals < L falsus]
FALSNESSE n. treacherous nature, malice 200. [f. prec.]

FALST See FALLE

FAND See FYNDE

FANTACYE n. illusion, fanciful thought 108; pl. FANTASIES 203. [OF fantasie]

FAS See FACE

FASTER adv. tightly, securely 1025; comp. FASTEST more quickly 1080. [OE faste]

FASTYDE v.p.t.ind.3sg. fasted, went without food 702 [OE faestan]

FASTYNGGE n. fasting, abstention from eating 580. [f.prec.]

FEBLE a. feeble, weak 243,1170. [OF feble]

FEBLENESSE n. feebleness, weakness 164,198. [f.prec.]

FEDEB v.pr.ind.3sg. provides food for a270; pt.ind.3sg. VEDDE fed 1238; p.p. IVED fed (fig.), nourished spiritually 824; FED 868; VED 1094. [OE fedan]

FEET See FOOT

FEY n. faith 356,1124. [OF fei; see FEYT]

FEYNEED p.p.a. simulated, pretended 356. [ME fei(g)ne < (0)F feign-, pr. stem. of feindre (cf. FAYNT)]

FEYT n. faith 1289,1299,1308. [OF feid, feit (pronounced/fei/?) < L fidem; early form of fei, q.v.]

FEYFULLY adv. truly, in truth 736,1296. [f.prec.]

FEI See FALLE

FELASCHIPE n. phr. be ~ of condition of being in company with 1037; FELAUSCHIP company of saved souls 1413. [f. next; cf. ON fealagskapr]

FELANES n.pl. companions 1086. [1 OE feolaga < ON félagi]

FELD n. field 1271 (see n.). [OE feld]

FELEY v.pr.ind.lpl. perceive, apprehend 231; 3pl. VELEY 192; pt.ind.lsg. FELYD 1174; 2sg. VELEYDEST 608. [OE felan]
FELICITÉ n. happiness 1388. [OF felicité]

FERE See FULPE

FER adv. phr. ~ fro far from 124; phr. ~ awey fro far away from 1174. [OE feorfr]

FERS a. ferocious, wild with rage 1356. [AF fers]

FERSLY adv. fiercely, savagely 896. [f.prec.]

FERST adv. first, in the first place 367, 591; FURST 709. [f.next]

FERSTE a. first 452. [OE fyrst]

FERUENTLY adv. fervently, ardently 789, 1492. [f.a., OF fervent]

FERUOUR n. zeal, enthusiasm 228, 422, 1468. [OF fervour]

FERSTE n. feast, entertainment 784, 797, 833; phr. made ~ to (sb.) entertained (sb.) 793; pl. FERSTES 147. [OF feste]

FEWE pron. few people 225. [OE feawe]

FLEWE a. few 925, 1472. [as prec.]

FITE v. fight 165; pr.ind.3pl. FITEP 1325. [OE feochtan; vowel from 2 & 3 pr.sg.ind.]

FIL See FALLE

FINAL a. ultimate, final 1283. [(O)F final, L finalis]

FINALLY adv. for good 432; FINALLY 756. [f.prec.]

FYNDE v. find, come upon (with inanimate subj.) 105; find, obtain 345, 1379; find, come upon 350; FYNDEN 216; pt.ind.3sg. FAND 652; D.P. YPOUND 426; phr. be ~ be found to be, prove to be 1230; IFOUND 689; FOUNDEN 718. [OE findan; fand; funden]

FYNGRES n.pl. fingers 1034. [OE finger]

FLE See FLEN

FLECCHYNGE v.pr.p. wavering, vacillating 1247. [OF flecchier]

FLEHS See FLESCH

FLEHSLICHE a. carnal, of the body, not spiritual 70, 171; FLEHSLICHE 137, 235; FLEHSLY 302, 1168, 1170, 1258. [OE flehslic]
FLEM n. river; phr. ~ Jordan River Jordan 695. [OE * fleæam]
FLEN v. trans. flee (fig.), abstain from 310; FLE avoid, run away from 702; intr. FLEN fly 1264; pr.ind. 3sg. FLEP flees, escapes 645; p.p. FLOWS fled 1174. [OE fleon, "flee", p.p. flogen; confused with OE fleogan, "fly"
FLESCHE n. flesh, body 49; FLESH 84, 107, 136, 159, 162, 165 &c.; FLESH 243. [OE fleæsc]
FLEX n. flax 364, 367, 370, 378, 381, 384 &c. [OE fleax, 1 OE flex]
FLINT n. flax 364, 367, 370, 378, 381, 384 &c. [OE fleon, "fly"; see FLEN]
FLYNTES n.pl. flints, or gen. any hard stones 965. [OE flint]
FLOOD n. river (fig.); phr. ~ of synne 1172. [OE flog]
FLOWER n. flower (fig.), choicest one 286; pl. FLOURES flowers, blooms 328, 1271. [OF flour]
FLOWE See FLEN
FOYLEDE v. pt.ind. 1sg. defiled (fig.) 1147. [ME foilen, aberrant form of foulen, "defile", OE fulian, "decay" &c.; prob. influenced by ME foul, "dirty" and ME filen, "defile", see OE fylan; see 1.64 n.]
FOLES n.pl. fools 195; FOOLYS 514. [OF fol]
FOLK n. people, men 531, 1113. [OE folc]
FOLWEN v. follow, pursue 59; FOLWE imitate, follow the example of 403, 480, 613; go after 825; pr.sub. 2sg. FOLWE 694; p.p. FOLWYNCE phr. after coming along behind 1430; imp. sg. FOLWE 877; phr. after follow, go after 907; FOLWE 1028. [OE folgian]
FOOLYS See FOLES
FOONDE v. imp. sg. try 1008. [OE fondian]
FOOT n. foot 349, 1029; pl. FEET 174, 470, 625, 637, 727, 733 &c. [OE fot; fet]
FOR conj. i. for, because, since 94, 136, 140, 143, 201, 212 &c.; phr. ~ bat because 170, 192, 1080; ii. (followed by neg. constr.) in order that 740; iii. (introductory, in answer to a question) because 1073; VOR i. 67; FUR i. 1334. [OE for bæm (be), for by bær]
FOR prep. i. (of cause) because of 155,224,225,317,375,618 &c.; ii. (of benefit) for 282,312,553,562,612 &c.; phr. ~ as sake 118,887,925 (see SAKK); iii. (of time) phr. ~ a tyne 180 (see TIME); phr. ~ euere for ever, eternally, 1116; iv. (of equivalence) in exchange, return for 318,320; for the sake of 516; v. in respect of 323; vi. phr. ~ as muche as 333,1092 (see MUCHE adv.); vii. phr. ~ al bis in spite of all this 740. [OE for] See FORSOPH

FORBIDE v. forbid 756. [OE forbōdan]

FORBLED p.p.a. covered with blood 932. [ME forbelden, f. OE blēdan]

FORLITE v. omit to remember, mention 644; pr.sub.2sg. FORYITE forget, fail to remember 747; pt.ind.3sg. FORYITE 674; p.p. FORYITE 884; FORYITEN caused (sthg.) to pass out of the mind 1304. [OA forgetan; vowel from 2 & 3 pr.sg.ind.]

FORLYVIE v. forgive 758; imp.sg. FOR3IF 977; p.p. FORLYVIE 750,777,780. [OA forgerfan; vowel from 2 & 3 pr.sg.ind.]

FORME n. model of life or conduct, example to be imitated 1489. [(0)F forme, L forma]

FORS n. phr. what ~ is it? what difference does it make? 237; phr. have by neuer ~ do not worry 806; phr. he makb no ~ of he is not concerned about, pays no attention to 970. [(0)F force]

FORSAKE v.pr.sub.2sg. renounce, reject 1037; pt.ind.2sg. FORSOKE 1237; p.p. FORSAKE 6; FORSAKE 303,305,316,318,461,525 &c.; abandoned, deserted 912,916; FORSAKEN 1140. [OE forsacan]

FORSBOTERDY p.p.a. bespattered, stained (with tears) 734,994. [Gf. ideophonic origin, f. the pt. pl. root of OE smitan (cf. OE bismotered); see 1.734 n.]

FORSOPH adv. indeed, certainly 125,455,554,674,1025,1073 &c. [OE forsofit]

FORTH See FORB

FORTO prep. i. (merely introducing inf.) to 32,77,89,147,474,567 &c.; ii. (with inf.) in order to 162,905,1014,1224,1225,1225; FORTE i. 564. [OE for prep. + te]

FORTUNAT a. lucky, blessed by good fortune 1218. [L fortūnātus]
FORB adv. forward, forth, out 636, 647, 725, 726, 1080; phr. so ~ so on, in like manner 818, 1110; in phr., in various idiomatic verbal combinations 95, 367, 368, 630, 641, 829 &c. (see the verbs); FORTH 624. [OE forb] See FURPERE

FORPERE See FURPERE

FURPERMORE See VURPERMORE

FOUCHE v.prl.ind. 3sg. phr. ~ not saaf does not permit 733; imp.sg. FOWCHE phr. ~ saaf grant 915. [OF voucher]

FOULE See FUUL

FOUNDEN See FYNDE

FOURME v.imp.sg. fashion 346. [OF fourmer]

FOURTY a. forty 702. [OE feowertig]

FOWCHER See FOUCHE

FOWL See FUUL

FOULNESSE n. evilness 1374. [OE fulnes]

FREEL a. fragile 25. [OF frele, fraile]

FREELITÉ n. (moral) weakness 206. [OF fraileté]

FREHS See FRESSCHE

FREHSLY adv. so as to appear fresh or gay 811 (see n.). [f. a.; see FRESSCHE]

FRELY adv. generously 1116; FREOLY for nothing, gratis 1210. [OE freolice]

FREND See VREND

FRIENDSCHIPE n. friendship 785. [OE freondscipe]

FRESYNCH pr.p.a. exceedingly cold 168. [OE freosan]

FRESSCHE a. bright 338; (of water) fresh, sweet 1012; FREHS (of countenance) fresh 822; FRESSCHE 993. [OF freis, fem. fresche; cf. OE fersc]

FRO prep. i. away from 124, 191, 739; ii. out of 209; iii. (of exclusion) phr. refreyned ~ held back from 222; iv. (denoting amendment from the effects of) of 379, 588; v. (of time) in phr. ~ o day to another from ... 501; vi. on the grounds of 1380. [ON frá]
FROM prep. phr. ~ above from above 1356. [OE from]
FROTHED v.trans.pt.ind.3sg. rubbed 169. [OF froter]
FRUCTUOUS a. beneficial, producing good results 555; generous 1391. [OF fructuus < L fructuosus]
FRUIT n. harvest (fig.), results 1479. [OF fruit]
FUGITIF a. fleeing (from divine justice) 1242 (see n.). [OF fugitif]
FURY n. fire (lit.) 48, 252, 1121, 1353, 1357, 1359; (fig.) 51; the fires of hell 1152, 1338, 1421; phr. not worth being only worth burning 1334; FUR fire (lit.) 126, 396; (fig.) 127, 150; VIER fire (fig.) 396, 607. [OE Fyr] See AFURYR
FUL adv. very 125, 282, 1204, 1319, 1396, 1397. [OE full]
FUL a. full (of) 149, 538, 601, 1219, 1263, 1419 &c.; complete 988; FULLE whole 611. [OE full]
FUL (v.) See FALLE
FULFYLLE v.geg., festjMjj?99; pr.ind.5sg. FULFELb/603; pt.ind.3sg. FULFELDE 605; p.p. FULFELD spiritually nourished 503; completed 1348; (of a promise) fulfilled 1461. [OE fullfyllan, K -fellan]
FULLE See FUL (a)
FULLY adv. completely 397, 1085; comprehensively 1434. [OE fullice]
FULSUMLY adv. abundantly 824. [f.a., full a. + sum]
FULSUMNESSE n. abundance 599, 976; repletion of spiritual satisfaction 1470, 1471. [as prec.]
FULIIS n. filth, uncleanness 190, 1175; VIELIS 374, 517, 588; FELISS 937; pl. VIELPYS disgusting vices 1155; FULPES 1178. [OE fylyb, K følb]
FUNDAMENT n. foundation 289, 290. [(0)F fondement, L fundamentum]
FUR See FOR (conj.)
FURNAYES n. furnace 48. [OF fornais]
FURSAKE See FORSAKE
FURST See FERST
FURBER adv. comp. further 865, 1119; FURBERE 875. [OE furber]

FURBER(E)MOR See VURBERMORE

FUUL a. evil, foul 72; FOWL 197, 203, 245, 1168; dirty, filthy 1262; FOULE evil, foul 242, 252, 278, 588, 1163, 1171 &c.; dirty, disgusting 909; FOUL horrible, evilly disposed 1123; dirty, despicable 1333. [OE ful]

GAAT See GETE

GADERE v. trans. imp. sg. phr. ~ togydere collect together into one 1030; pt.ind. lsg. GADRYDE accumulated 1151. [OE gad(e)rian]

GAY a. phr. imaad ~ adorned, dressed up finely 57. [(0)F gai]

GAYLYCHE adv. brightly, showily 327. [(f.prec.]

GAYNESSE n. showiness 308. [as prec.]

GALEWES n. gallows (used as equivalent to "the Cross") 947. [OE galga]

GALLE n. gall, bitter liquid 957. [OE gealla]

GAN v. pt.ind. lsg. began (with plain inf.) 165, 252; (with to and inf.) 165. [OE -ginnan, -gann]

GARNEMENT n. garment 349, 934; pl. GARNEMENS 953. [OF garnement, pl. garnemens]

GASTYNGGE v.pr.p. terrifying 1397. [OE gastan] See AGAST

GASTLY a. terrible, inspiring terror 1395. [(f. prec.]

GAT See GETE

GAWE See GO

GENDRE v. give rise to 1481; pt.p. IGENDRED engendered 1468. [OF render]

GENTIL a. gracious 604; (conventional epithet) noble 1034. [(0)F gentil]

GETE v. receive 837; acquire 1008; phr. ~ asen recover (trans.) 1226; pt.ind. lsg. CAT won (a victory) 267; GAAT was granted 772; pt.p. IGETE acquired 38; GETE 141; GETEN obtained, came to have 858; IGETE procured, brought about 860. [ON geta; get; getting]
GEP See GO

GILLOS a. treacherous, guileful 894. [f.a., OF guîle]

GISTES n.pl. guests 468,495,500. [OE giest; g < ON gestr]

GLAD a. joyful 323,797,863,1223; cheerful, kindly 1083; GLADLY joyful 541; rejoiced 736. [OE glæd]

GLADYNGCE v.pr.p. cheering 1397. [OE gladian]

GLADLY a. joyful 1045. [f.a., OE glæd] See EYE

GLADNESSE n. joy 336,632,1318; rejoicing 359. [OE glæd a. + nesse]

GLORIOUS a. illustrious 267; possessing glory 1073,1322,1431;

GLORIOUSE 1317,1428. [AF glori(o)us]

CLOSE v.pr.sub.3sg. deceive by flattery 139; pt.ind.3sg. CLOSED flattered, wheedled 116. [OF closer]

GLOTONYE n. gluttony 148,276. [OF glotenie]

GNAWEN v.p.p. gnawed 1154 (see n.); GNAWE 1338. [OE gnagen; p.p. gnagen]

GO v. depart 178,1074; phr. ~ forb advance 1428; GOON journey 646; depart (fig.), pass into 1421; GON depart 783; go, flee 1141; go forth 1363; GOO phr. ~ fro pass from 1096; pr.ind.3sg. GO depart 1001; 3sg. G0K journies 628,683; goes 695,878; departs 701; phr. ~ tofore goes on ahead 875; G0K phr. ~ before comes walking in front 893; advances 1082; pr.sub.2sg. GO phr. ~ after follow 1039; 1pl. (with pron. we suffixed) GAWE let us go 783; GOWE 1119; pr.p. GOYNGE changing, being transformed (into) 428; phr. ~ toforo walking in front 1429; imp.sg. GOO phr. ~ into enter 591; go 1078; GO phr. ~ forb advance, proceed 636,646,725,1028; depart 723; phr. ~ nver approach 863; go, walk 991. [OE gan; gêp] See SYDE, WENTE

GOD n. God (frequently with implicit reference to Christ) 13,15,(19), 31,36,58, Æ. spec. God the Father 74,604; spec. God the Son 604; spec. God the Holy Spirit 605; Æ. GODS God's 215,224,353,1210 (see SIXFTE), 1217,1315, Æ.; phr. a ~ (h)alf 529,1412 (see ALF); GODYS 600,887,1329,1334. [OE god]
GODE  a. well-intentioned 22; phr. be ~ angel the angel of God 132;
conventional epithet of courteous address (frequ. with connotations of
moral perfection) (as ~ suster, ~ Thesu) 686, 720, 915, 1072; virtuous 764;
GOOD virtuous, pure, free from moral taint 212, 213, 274, 337, 344, 344 &c.;
in phr. ~ heed, ~ consideracioun careful 450, 456, 613, 705, 798, 967;
conventional epithet 755; mild, gentle 924; well-intentioned 1247;
GOOD virtuous 338, 541; well-intentioned 394; conventional epithet
853, 879, 882; (as n.) virtuous people 1363; GOD virtuous 579.
[OE god] See BETTERE.
GODHERDE n. the divine nature 611, 1453; GODHERDE 867. [OE god + OE * -hādu]
GODYS, -YS See GOOD
GOODLY (adv.) See GOODLY
GOODLY a. kindly 713. [OE godlie]
GOODWARD n. phr. to~ appertaining to God 12; GOODWARD phr. to~
towards, in respect of God 765. [OE god + weard]
GOOD n. gold 47, 48, 50, 51; gold as metaphor for great wealth 112, 1263;
(in attrib. usage) money 1274. [OE gold]
GOLDENE a. made of gold 348, 432, 436. [OE gold + en]
GOOD n. phr. do(o) ~ act philanthropically 445, 459, 460, 534; property 566;
phr. cowde no ... were untrained 1120; pl. GODYS property 461, 487,
487, 515; GODES 487, 488, 491, 532; GOODIS 488; GOODES articles of
property 492; possessions 526. [OE god]
GOOD(E) (a) See GODE
GOODLY adv. liberally 495; kindly 911; GODLY benignly 726. [f.a. (see
GODE)]
GOODNESSE n. moral excellence, virtue 854, 1209; beneficence 1112, 1117, 1192,
1205, 1235, 1410; phr. do ... ~ act benevolently to someone's advantage
1181; pl. GOODNESSES acts of beneficence 1215. [OE godnes]
GOSPEL n. gospel 17, 448, 590, 664, 685, 707 &c. [OE godspel]
GOST n. phr. be holy ~ the Holy Spirit 75, 605, 1458; GOSTE 697, 700.
[OE gast]
GOSTLY a. devout 223; spiritual, of the soul (as opposed to the flesh) 296, 297, 298, 557, 578, 582 &c.; phr. vre ~ enemy the Devil 704; GOSTLICHE of the spirit 268. [OE gastlic]

GOSTLY adv. in a spiritual sense 290, 868, 1011. [OE gastlicce]

GOVERNE v. control, regulate the actions of 1489; pr.p. GOVERNYNGGE (of God) ruling over 1450. [OF governor]

GOWE See GO

GRACE n. divine favour 24, 94, 145, 853, 1117, 1149 &c.; divine influence operating in man 599, 600, 601, 605; the condition of being under such influence 1191, 1201, 1384; favour, goodwill 1205. [OF grace]

GRACIOUS a. endowed with divine grace 594; courteous 681; graceful, attractive in appearance 927. [OF gracious]

GRACIOUSLY adv. in a becoming manner 593; with gracious kindness 1130. [f. prec.]

GRAUNT v. phr. ~ forto defoyle allow to be violated 77; pr.ind.3sg. GRAUNTEPH phr. ~... to bestows on 1280; pt.ind.3sg. GRAUNTEDE allowed 746; bestowed indulgently 754; pr.p. IGRAUNTED bestowed 183; conceded 1085. [AF graunter = OF graanter < craanter, ult. <vulg. L * credentare < L credere]

GRAUNGGE n. sculpture 337; pl. GRAUNGGES carvings 326. [f.v., OE grafan]

GREDE v. cry out 596. [OE gređdan]

GREDDILY adv. eagerly 741. [OE gređdiglice]

GREET a. great (fig.), large in degree or extent 51, 81, 134, 140, 158, 164 &c.; noble, exalted 301, 659; GREET 71, 77, 544, 548, 655, 787 &c.; noble, eminent (of majésté) 608; GRETE exalted, of great social distinction 305; large in physical size 384, 385; great (fig.) 390, 408, 774, 778, 827, 860 &c.; (of godheede) eminent 867; comp. GRETTENGE more exalted 655. [OE great]

GREATTEYNGGE n. greeting, salutation 617, 1083. [f.v. (see GRETTENGE)]
GRETILCHE adv. very much 73; GRETILY 602. [f.a. (see GRET)]

GRETTEST v.tr., pt.ind.2sg. greeted 1055; 3sg. GRETTE 593. [OE gretan]

GREUAUNCE n. phr. witoute ~ of without inflicting harm on 281. [OF grevance]

GREUE v.trans. do harm to 452, 453; pr.sub.2sg. GREUE 445. [OF grever < vulg. L. * grevare < L. gravare]

GREUOUS a. severe 254, 255, 269; involving a great degree of guilt 1151. [OF grevous]

GREUOUSLY adv. to a distressingly serious degree 142; GREUOUSLY exceedingly 886. [f. prec.]

GREW v.pt.ind.3sg. was in its living state 365. [OE growan; pt. grow]

GRYNTE v.intrans.pr.sub.3sg. phr. ~ wit (his) te(e)b gnash (the teeth) 804; pr.p. GRINTYNGGE 1372, [prob. blending of OE grunnettan and OE grymettan, poss. influenced by OE grindan (see l. 804 n.)]

GRUCCHEB v.pr.ind.3sg. grumbles, complains (enviously) 758, 819; 3pl. GRUCCHEB 516; pr.sub.3sg. GRUCCHE 805; pr.p. GRUCCHYNGGE 1180; pt.ind.3sg. GRUCCHEDGE 809. [OF gruchier]

GRUCCHYNGGE n. grumbling (fig.): phr. ~ of stomac stomach-ache 233. [f.prep.]

GULTY a. guilty 104. [OE gyltig]

GURDYNGGE v.refl.pr.p. encircling the waist 839. [OF gyrdan]

JE pron.2pl. you 449, 449, 1415, 1420, 1448; prep1. 30U3 449; 30W 1416. [OE ge; eow]

JE interj. indeed 905. [OE ge]

3ERD n. rod 385, 951; pl. 3ERDES rods 937. [OA gerd]

3ERES n.pl. period of existence 429; 3ER years (in reference to age) 683. [OA, i WS ger, pl. ger]
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**3EUR** v. give 32; **3YUR** 406,462,527,532,567; pronounce 708,943; grant 1494; **3YUEN** give 482; **pr.ind.2sg.** **31PST** 556; **3sg.** **31FT** 1207; 3pl. **3YUEN** phr. ~ woundes inflict wounds (on sb.) 973; **pr.sub.3sg.** **3YUR** 83,84,1243; **pr.p.** **3YUENG** showing 701; **3YUANG** giving 1324; **3YUING** imparting 1451; **imp.sg.** **31F** give 529,536,557,552; **pt.ind.3sg.** **3AF** gave 465,466; phr. ~ be drynke gave you to drink 1240; 3 pl. **3AUN** gave, administered 1168; p.p. **3YUB** granted 20; given 492; **33EUR** 179; granted 1182; **31UR** given 485,495; **3YUR** given (in marriage) 699; **3YUE** pronounced 946; **33UER** given, accorded 1208. [OE gifen, OA gefan; p.p. gifen, gefen]

**3YDE** v.pt.ind.3sg. phr. ~ aens ... went to meet ... 1236. [OE (se)gode]

**31P** conj. if 28,50,95,100,102,103 &c.; phr. bote ~ unless 454; phr. ~ bat if 1298; **3YP** if 83,964,1403. [OE gif]

**3YFTE** n. gift 32,1101; **31FTE** gift, quality bestowed by God 143; **3YFT** 144; **31FTE** 145,556,557,1115,1116; phr. of Godes ~ of God's giving, as God's gift 1210; pl. **3YFTES** qualities, faculties 298; gifts, endowment 1235; **31FTE** gifts bestowed by God 1218,1281,1301. [prob. f.v. (see **3EUR**), modelled on ON gipt; cf. OE gift, "payment for a wife"]

**3YNGES** See **3YNG**

**3IT** i adv. as conj. yet, nevertheless 186,190,196,287,373,573 &c.; yet still 202; ii adv. (emphasizing) yet, but 384; phr. and ~ but 529; phr. not ~ not yet 1345; **31TH** phr. ~ for|?ere still further 875. [OE gist(a), gist]

**3YVARE** n. giver 1205. [f.v.; see **3EUR**]

**3YUYNGGE** n. distribution 1391. [as prec.]

**30U3RE** poss. a. your 936,937. [OE eower]

**30U3T** See **30U3T**

**30U6** n. youth 249. [OE geong, 1 OE iuguk]

**3UNGE** a. young 635,678; **3UNG** 1156; as n. **3UNGE** young people 141. [OE geong, gung]
HA (v.) See HAUE
HA (pron.) See HE
HAAD, HABBE + HAD(DEF(ST)) See HAUE
HALDE( ) See HOLDE
HALEWOIDE v.pt.ind.3sg. consecrated, set apart as sacred to God 412; HALWEDE sanctified 604; p.p. HALWED consecrated 74. [OE hælgian]
HALF (n.) See ALF
HALF adv. (in correlative usage) in phr. ~... and ~... half, partly 202,202. [OE half, healf]
HALLYDE v.pt.ind.3sg. drew out, extracted (fig.) 574. [OF haler]
HALLE n. large (upper) room, spec. venue of the Last Supper 831; court, temple 908. [OE hæl, heall]
HALT See HOLDE
HALWED(E) See HALEWOIDE
HALWEN n.pl. saints 1323. [OE hæla]
HAM See HE (v.)
HAND n. hand 43,43,836,929,1029; phr. by byn owne ~ yourself, by your own agency 529; pl. HONDES phr. in by ~ in your power, at your disposal 755; HANDYS hands 766,842; HANDES phr. setteb ~ on 895 (see SETTEb); 897,956,1025. [OE hand, hond]
HANDLEN v. touch, stroke (with the hands) 842; HANDLE 1071. [OE handlian]
HANDMAYDEN n. female personal attendant (of Christ) 300. [OE hand + mægden]
HANGEN v.intrans. rest (in), depend (on) 1270; pr.sub.3pl. HANGE phr. ~doun droop down, dangle 1030; pr.p. HANGYNGE phr. ~on suspended on (the Cross) 402,414; pt.ind.3sg. HYNGE was suspended 662,663; HYNCH (fig.) 959. [OE hangian wk. intrans., hōn str. trans., pt. heng]
HAPPILY adv. perhaps 738. [f.a.; cf. OE (ge)heapilīc]
HARD a. difficult 151; severe, hard to bear 1067, 1400, 1423; HARDE severe, cruel 925,936; hard, not soft 964; harsh, oppressive 1199; hard to bear 1418; comp. HARDEHE more rigorous, severe 110; sup. HARDESTE phr. at be ~ at least 878 (see n.). [OE heard]
HARD adv. harshly, grievously 1167. [OE hearde]

HARDELY adv. assuredly, certainly 745. [f.a., OF hardi]

HARM n. phr. hit schal be non ~ to be it will be profitable, useful to you 678. [OE hearm]

HARME v.pr.sub.2sg. do harm to (sb.) 445. [OE hearmin]

HARMLES a. free from harm, affliction 661. [f.n.; see HARM]

HAST n. haste, urgency 624; HASTE hurry, eagerness 848. [OF haste]

HAST (v.) See HAUE

HATE n. abhorrence, hatred 158. [f.v. (see next) (under infl. of ME haterede n.) and ON hatr; cf. OE hete]

HATEDE v.pt.ind.3sg. hated (opposed to "loved") 1162. [OE hatian]

HAP See HAUE

HAUK n. hawk 208. [OE hafo; cf. ON haukr]

HAUNTE v.imp.sg. frequent 207. [F hanter]

HAUE v. i feel, be affected with 76, 311, 316, 321, 405, 480 &c.; ii hold, entertain in the mind, hence show, exhibit in action 89, 350, 355, 502, 761, 762, &c.; iii (auxil.) forming cond. perf. tense 170, 184, 262, 1110; iv enjoy 178; v exercise, employ 285, 585; vi possess 328, 525, 563, 564, 566, 567, &c.; vii be entrusted with 416; viii (of conflit., batavle) endure 704; HAN iii 306; pr.ind.1sg. HAUE vi 133, 1217; ix (auxil.) forming perf. tense 570, 572, 516, 1215, 1215; 2sg. HAST i 317; vi 361, 461 (2nd.), 528, 800; ix 37, 38, 99, 100, 102, 103 &c.; 3sg. HAP i 35, 301, 302 (1st.); vi 1209, 1210, 1210; ix 6, 19, 22, 44, 302 (2nd.), 305 &c.; HAD vi 1139; ix 767, 767, 768, 770, 771; HAD ix 973, 1108; HEP ix 1115; HA ix 1404; 1pl. HABBE i 376; HAUE ix 389; 3pl. HAUE ix 190, 486; HABREP i 228; HAUEP i 516, 992; vi 483; ix 1102, 1318; HAN x phr. ~nyede to 495 (see NYEDE); pr.sub.2sg. HAUE i (fig.) 730; ii 723, 1291; ix 179, 321; pr.p. HAUINGE i 329; ii 810; HAUINGE ii 809; imp.sg. HAUE i 559, 815, 1090, 1257; ii 132, 1143; v 967, 1089; vi 401; xi phr. ~ on, an opinio(u)n 647, 676 (see OPINION); xii phr. ~ myende of 660, 672 (see MNYDE); xiii phr. ~ pu neuere fors 806 (see FORS); pt.ind.1sg. HADDE xiv (auxil.) forming plup. tense
1188, 1226; 2sg. HADDEST i 1061; ii 1054; 3sg. HADDE i 186; ii 261, 477, 478; vi 651, 771; xiv 127, 166, 256, 257, 623, 669 &c.; xv was granted 180, 752; xvi suffered (trans.) 183; 3pl. HADDE ii 511; xiv 710; pt.sub. 3sg. HADDER xvii (auxil.) forming plup. sub. tense 263, 1188; p.p. THAD vi 56, 410; HAD iv 166. [OE habban; hæfd, hafæb; hæfde] See NADDE

HAEUNES n. harbour 1219. [OE hæfen]

HA PRON. 3sg. masc. he 18, 19, 38, 44, 46 &c.; HAA 1408 (see n.); ACC. HVM him 18, 116, 164, 173, 176, 176, &c.; prepl. HVM 22, 72, 245, 252, 428, 664 &c.; G. HIS his 33, 1203; DAT. HVM (to, from) him 181, 183, 245, 754, 776, 974; ETHIC DAT. HVM 679; REFLEX. HVM himself 257, 267, 314, 668; for himself 610, 610. [OE hæ; him: his] See HIS, HYMSKLP

HEDE n. phr. tak(e), took ~ (of) pay(ed) attention (to) 10, 164, 232, 240, 250; HEDED phr. ta(a)k(e) ~ (of) 285, 460, 466, 705, 1085; (with direct obj.) 639; concern oneself about 544; take note of, observe 613, 618, 895; HEDD phr. tak~ of take note of 798. [OE he; him; his] See HIS, HYMSKLP

HEEDI See HYUDES

HEED n. head 728, 796, 802, 872, 924, 928 &c.; (fig.) ruler, leader 1429. [OE heafod]

HEEDES See HEED

HEEP n. phr. on an ~ all in a mass, together 1152. [OE heap]

HEERING (v.) See HEREE (v.)

HEERING (poss. a.) See HEREE (poss.a.)

HERSEE See HEREE

HEREE a. solemn, exalted 549; great, extreme 568; of exalted station, dignity (with emphasizing force) 1428 (see IERUSALEM); HER3 great, extreme 1253, 1303; phr. an ~ aloft (fig.) 1363; into an exalted position (in heaven) 1389; COMP. HER3ER3 more exalted, greater 695; HER3ERE3 858. [OE hæh, heah]

HELED V.PT.IND. 3sg. poured (out) 796. [OE (n WS) heldan]

HELE V. heal, restore (sb.) from some evil condition 176. [OE hælan]
HELE n. spiritual healing, salvation 622, 1446; bodily healing, health 753; both senses combined 754. [OE hælu]

HELL n. Hell 1154, 1337, 1378. [OE hel(e)]

HELLGATES n.pl. the gates of, entrance to Hell 1353. [prec. + OE geat, OA geat, pl. gatu]

HELP n. succour, relief 1324. [OE help]

HELPE v. support 135; pr.ind.3sg. HELPEP promotes (opposed to "hinder") 558; imp.sg. HELP come to (sb.'s) relief 660. [OE helpan]

HEM (pron.) See PEY (pron.)

HEMME n. edge, border of a piece of cloth 352; HEM fringe, marginal trimming to a garment 432; pl. HEMNYS 349; HEMMES 436. [OE hem]

HEMSKLF pron.pl. themselves 192, 226, 518. [hem (see PEY) + OE self]

HENWARD pron.phr. phr. to~ in respect of them 481. [hem + OE -weard] See TO ... WARD

HENNYS adv. hence, away from here 178, 783; ENNYS 825. [f. ME henne (< OE heonan) + adv. g. suff. -es]

HENSWARD adv. away from here 848. [prec. + OE weard]

HEO pron.3sg.fem. she 6, 13, 13, 57, 57, 58 &c.; HY 54; acc. HEORE her 5; (see n.), 78, 710; HERRE 88, 116, 116, 117, 118, 216 &c.; prepl. HERRE her 218, 64, 7, 708, 713, 819; herself 574; dat. HERRE (away) from her 94; refl. HERRE herself 57, 73; HERRE 303. [OE hē, dat. heore] See SCHE, HERSELF

HEORE poss.a. her 58, 74, 77, 78, 84, 84, &c.; HERRE 79, 83, 85, 85, 86, 87 &c. [OE heore]

HERAPTUR adv. in time to come 658. [OE hæræfter]

HERBY adv. from this circumstance, as a result of this 411. [her + by (see Br prep.)]

HERE v. hear 5, 93; HERRE 473, 526, 696, 873; listen to, give ear to 740; HERRE hear 999, 1418; pr.sub.2sg. HERRE 334, 890; pr.p. HERRENGER hearing 1413; pt.ind.3sg. HERRE heard 259; listened to 471; p.p. HERD heard 722. [OE hieran, OA hieran]
HEBE (pron. & poss.a.) See HEB, HEBHE
HEBE poss. a. their 190,191,193,199,200,201 &c.; HERBE 1335,1426,1426. [OE heore] See HEY
HEREN See HERERE
HERESKELF pron. herself 304. [here(see HEO) + OE self]
HERFONE adv. on this account 722. [her + fore (see FOR)]
HERYS n.pl. hairs 728. [OE hær, OA hær]
HERITAGE n. inheritance 41,1432. [OF heritage]
HERTE n. heart (fig.), spirit 22,78,130,140,346,356 &c.; mind, understanding 86,214,261,301,560; heart (fig.), as seat of life and emotions 252,671,965,1068,1284; phr. wit al hert. ~ i wholeheartedly, fervently 637; ii sincerely 797; phr. in his ~ inside, inwardly 654; heart (lit.) 1007; courage 1054; phr. of al our. ~ (in adjectival usage) wholehearted 1214. [OE heort]
HERTYLICHE adv. devoutly, in one's heart 99. [Cp. prec. & OE geheortlice]
HERTYLY a. from the heart, devoted 1325. [as prec.]
HESTE n. command, decree 16. [OE hæsa with analogical -t]
HEUTE n. ardour, lust 107; HEUTE heat 1353. [OE hætu]
HEUENE n. Heaven 30,34,293,320,333,318 &c.; sky, the heavens 1185; HEUEN 603,1259; HEUEN 929. [OE heofen(e)]
HEUY See HUY
HEUYNESSE n. phr. be to ~ (of) be burdensome (to sb.) 245,1291; burdensomeness 1293. [OE hefignes]
HY See HRO
HYDER adv. in phr. ~ and hyder to and fro, this way and that 468. [OE hidere]
HYDOUSE a. dreadful, abominable 1188. [AF hidousa]
HYE v. hasten 848; pr.ind.3pl. HYE 1324; imp.sg. HYE (refl.) phr. ~ be make haste 1008,1008. [OE higan]
HIED See HERDE

HIER adv. here, at this point 460; HIR 617; in this place 874,979;
(in weakened sense). phr. ~is behold here 935; HIERE 1434. [OE hér]

HIERE n. ear 903; ERE 905; pl. HEREN ears 759; ERES 823. [OE ēare,
pl. ēaran]

HIERE (v.) See HERE (v.)

HIR See HYE

HIS See HIS

HYM See HE, HIT

HYMSELF, pron. himself i (refl., as object of v.) 32,139,140,158 (1st.),
167,839 &c.; ii (refl. as obj. of prep.) 158 (2nd.), 251,253,913,
1449; iii (in apposition to nom. n. or pron., emphasizing) 759,943,
1083,1429,1465; iv (in quasi-nominal usage, with n. omitted) 1461;
HYMSELF i 139. [hym (see HE) + OE self]

HYNDREP v.pr.ind.3sg. hinders, is an impediment to (sthg.) 558.
[OE hindrian]

HYNG(E) See HANGEN

HIR See HIER

HIRVON adv. upon this point, matter 844. [hir (see HIER) + vpon (see
VFON)]

HIS (pron.) See HE

HIS poss. e. his 24,40,41,43,44 &c.; HIS 405,972; IS its 35; his 595,
619,674,715,738,739 &c.; HITIS 889. [OE his] See HE

HIT pron.3sg.neut., nom. & acc. it i (pleonastic, repeating subject or
obj.) 14,22,28,28,52,76 &c.; ii (in phr. as ~were) 49,61,690; iii
(as impers. subject of indef. pass.) 63; iv (with pl. concord) they
64; v (as impers. subject, introducing clause) 71,73,265; vi
(anticipating complement) 75,280,282,307,317,319 &c.; vii (obj. of
indef. reference) 116,717,756; IT i 286,287,365,366,378,389 &c.;
ii 79,324,432,439,478,594 &c.; iii 520,662,664; iv 791; v 106, 262,
379,435,716; vi 126,151,232,233,237,315 &c.; vii 129; viii phr.
~is there is 776; prepl. HYM it 340. [OE hit, him]


**HO(0)** See **WHO**

**HOLDE** v. keep to oneself, retain 386; pr.ind.1sg. HALDE consider, regard (sthg.) as 1101; phr. I ~ my pees 1202 (see **PRES**); 3sg. HALT considers 145; phr. he ~ his pees 920 (see **PRES**); lpl. HALDE (refl.) phr. we ~ vs we consider, believe ourselves to be 228; pr.sub.2sg. HOLD regard (sthg.) as being 206; 3sg. HOLD (refl.) phr. sche ~ hereself she believes herself to be 304; p.p. HALDE phr. ~ adown restrained, held in check 238. [OE haldan]

**HOLI** a. devout, pious 13; sacred 216; phr. ~ churche 490 (see **CHURCHE**); HOLY devout, sinless 54, 73, 126, 304, 574, 582 &c.; specially belonging to or devoted to God 61, 123, 549, 550, 562, 1323; in. phr. ~ gost(e) divine 75, 605, 697, 700, 1458; sacred 209, 213, 217, 218, 322, 331 &c.; phr. ~ churche, chirche 483, 484, 485, 488, 1125 (see **CHURCHE**); appertaining to God 492, 522; comp. HOLIHER more saintly, devout 859. [OE hælig]

**HOLYNESSE** n. sanctity, spiritual perfection 228, 325, 498. [OE hælignes]

**HOLYS** n.pl. cavities 1014. [OE hol]

**HOLSUM** See **HOOLSUM**

**HOMLY** adv. meekly, with humility 826. [f.a., < L humiliis]

**HONDERS** See **HAND**

**HONESTETE** n. virtue, uprightness 95. [OF honesteté]

**HONY** n. honey 40, 41, 857. [OE hunig]

**HONOUR** n. expression of high esteem, reverence 827; esteem, dignity 1388. [OF hon(o)ur]

**HONOURE** v.imp.sg. venerate, do homage to (sb.) 626. [OF honourer]

**HOOL** a. sound in health 235; undivided, not cut up 955; perfect 1124; phr. make ~ mend, repair; 1226; HOLE healthy 1108. [OE hæl]

**HOOLD** See **OOLD**

**HOOLSUM** a. beneficial, salutary 582; HOLSUM 1031, 1306, 1392. [OE * hælsum]

**HOOPE** See **HOPE**
HOOKB-HOWS n. brothel 119, 125. [OE höra + OE hus]

Hoot a. fervent, intense 607; warm 1016; HOPE (as epithet of tears) ardent 727. [OE hat]

Hope n. a person on whom all hope for the future is based 418; expectation combined with desire (775), 1270, 1290, 1299, 1309, 1341 &c.; HOPE hopefulness 1196. [OE hopa]

Hoppynge v.pr.p. phr. ~ for love jumping, dancing for joy (fig.) 618. [OE hoppan]

Horrour n. intense fear 1284, 1309, 1351, 1371; ORROUR horribleness, that which excites fear and repugnance 1378. [OF (h)orrour]

Hote See HOOT

Hou adv. how i a (in indirect questions, qualifying y.) in what way, by what means 12; ib (with weakened meaning, introducing indirect statement) 1024, 1102, 1108; ii (qualifying a.) phr. ~ ... a what a ... 25, 25; iii (qualifying a. or adv.) = to what extent, in what degree 411, 593, 680, 1025, 1112; HOW ib 99, 112, 450, 602, 678, 704 &c.; iii 285, 599, 681, 713, 713, 714 &c.; iv (in direct exclamations) = in what a way, to what an extent 227, 606, 607, 687, 690; v (in quasi-adjectival usage) what, how great 975 (see n.), 1237; OW iii 364, 1192; vi (in direct question) how is it that 1187. [OE hu]

Houre n. hour (fig.), appointed time 270; phr. on ~ for one hour, short space of time 892; OUR moment, occasion 1360. [AF houre]

Hows n. house, 314, 725, 747; (fig.) abode, dwelling-place 857. [OE hus]

Howte See OWEST

Hud See HUYDEN

Hugely adv. very greatly 1185. [f.a., ME huge, aphetic form of OF ahuge]

Huyden v. (refl.) phr. ~ hem conceal themselves 1375; pr.ind.3sg. HEDIP puts (sthg.) out of sight, covers up 739; ex. YHUD out of the public gaze 7; HUD concealed, secret 1354. [OE hūdan]

Hul n. hill 615. [OE hyl]

Humours n.pl. morbid bodily fluids 149; HUMORS (fig.) 380. [AF humour, F humor]
HUNGER n. hunger 80; HUNGER 838,1441; HUNGOUR 1268. [OE hunger, -ur]
HUNGRY n.pl. those who are hungry 817. [OE hungrig.]
HUNR See VHE (poss. a.)
HUSBONDE See HUSBONDE
HUSBONDYNE n. household duties, activities 469. [f. next.]
HUSBONDE n. husband (fig., in ref. to spiritual union with Christ) 350,699,949,1482; HUSBONDE 626,635,679,732,826,905. [OE husbonda; cf. ON husbóndi]

I pron. I 32,66,133,154,178,178 ac.; acc., prepl., dat. ME me 179,460, 659,660,672,756 ac. [OE ic, me ] See MY, MYSELF

I (prep.) See IN

Y-ARMED v.p.p. phr. ~ wit furnished with as a protection (fig.) 98. [F armer]

YBE See BE (v.)

YBITE v.p.p. beaten 381,382; BETEN 933. [OE beaten]

YBYRID, YBYRIED See BURYED

YBLESSED, YBLESSID, YHLESSED See BLESSEDE

YBORS, YBORE See HERE

YBOOT v.p.p. obtained by a (fig.) payment 30. [OE byegan, geboht]

YBOUNDE; See BYNDE

YBRENDE See BRENNE

YBROUHT, Y-/IBROUHT See BRYNGE

Y-/YCAST See CASTE

YCHAUNGED v.p.p. exchanged 319. [OF changer]

Y-/YCH0SE See CHEES

YCLEPYN See CLEPIb
ICLOSED  See  CLOSE
ICLOPED  See  CLOPEP
YCOME(N)  See  COME
ICOUPLED  See  COUPEDE
ICRISTNED  v.p.p.  christened,  baptized  379.  [OE  cristnian]
YDAMPNED  See  DAMPNR
IDEL  adj.  slack,  otiose  102;  YDEL  frivolous  259.  [OE  ïdel]
YDEMED  See  DEME
IDO(G),  YDOO  See  DO
IDRAWE  See  DRAWE
IDREYNTE  See  DREYNTR
YDULLED  v.p.p.  phr.  ~  in  grown  weary  of  514.  [f.a.;  see  DUL]
YPALLE  See  FALLE
Y-/IPOUNDR  See  FYNDR
IGENDHRD  See  GENDHR
Y-/IGETE  See  GETE
IGRAUNTED  See  GRAUNTE
Y-/IZEUR,  Y-/IZYUE,  Y3IUE,  I3OUE  See  JEUE
IHAD  See  HAUE
YHUD  See  HUYDEN
IKEPT(E)  See  KEPE
IKLEPT  See  CLEPPE
IKNOWEN  See  KNOWEN
ILAD  See  LEDYNG
ILAPPYD  See  LAPPED
ILÆPT  See  LEFTE
ILÆPT  v.p.p.  phr.  ~  into  leapt  into  (fig.),  penetrated  suddenly  1250.
    [OE  hlæpan]
I-/YLTE See LTE
ILSHED See LSHUR
YLITED v.p.p. illumined (fig.) 1251. [OE līhtan]
ILYKE adv. alike, equally 1127. [OE gelīce]
ILOST(E) See LOSTE
ILSHED See LSHUR (v.)
I-/YMAAD, YMAD See MARR
YMEGR n. reflection 208; artificial representation, sacred effigy 401; pl. YMEGRS 401,411. [F image]
YMEGYN v.imp.sg. imagine, picture to yourself 1412. [F imaginer]
YMEELYD v.p.p. mixed 957. [OF medler]
IN prep. i (of place) in 8,17,25,43,43,85 &c.; at 9; on 409,410 (1st.), 709,759; (with art. omitted) in the 511 (see n.); phr. ~ be see at sāa 549; ii (of condition) in 10,38,92 (2nd.), 166,190,206 &c.; (expressing a relation, reference to) in the case of, with reference to 67,69,77,82,82,82 &c.; iii (forming an adv. phr.) in 13,13,100,235, 419,428, &c.; iv phr. ~ caas (Pat) 92 (1st.), 106,519,659,732,1493 (see CAAS); v (of time) at, in 154,490 (2nd.); vi phr. ~ so muche bat 161,201,251 (see MUCHE adv.); vii into 167,269,299,438,442,444 &c.; viii (expressing relation of action of v. to its obj.) 183,308,308,325, 326 (1st.), 326 (3rd.) &c. (see DELITE); ix during, in the course of 203,220,249,374,644,766 &c.; x with 213,517 (1st.), 617; xi occupied with, engaged in 224,503,551,551; xii phr. ~ charge to 225 (see CHARGE); xiii (preceding vbl. n.) when, while 251; xiv (of dress) in 350; xv (in quasi-absol. usage, without direct referent) 351,365,593,635; xvi phr. ~ dispensacioun 526 (see DISPENSACIOUN); xvii phr. ~ bat thereby 709 (2nd.); xviii affected with 771; xix on behalf, in the name of 815; I (preceding the def.art.) in 479,1320. [OE in]
INCORPORAT a. phr. ~ to made one with 74. [L incorporatus]
INDIGNACIOUN n. anger, displeasure 902,1173,1419. [F indignation or L indignationem]
YNEMMED v.p.p. mentioned by name, given a name 68. [OE nemman]
INFRIMITE n. bodily weakness 982. [OF infirmité]
INFORMACIONS n.pl. instructions, advice 1488. [OF informacion]
INJURIE n. hurt, suffering 969; pl. INJURIES 940. [AF injurie]
YNLYCHE adv. extremely, very 253 (see n.). [OE inlice]
INNOCENCE n. 444,448 (see 1.444 n.). [OF innocence]
YNOW adv. (with intensive force) fully, as much as well could be 192; YNOW 453,455. [OE genog]
INPOSSIBLE a. impossible 23,151. [F impossible]
INSPIREDE v.p.t.ind.3sg. animated (sb.) with (sthg.) 1239; p.p. INSPIRED infused (sthg.) into (sb.) (fig.), by divine influence 19; ENSPIRED 22. [OF in-, enspirer]
INSTRUMENS n.pl. implements, devices 1337. [F instrument]
INTO prep. into: i (fig.) of non-physical motion into that treated as having extent or content 110,428,492; ii (lit.) 125,370,372,591, 645,684 &c.; iii introducing that into which sthg. is turned, changed 120; iv (of time) 201; v (of state, condition) 224,241; vi introducing that into which sthg. is divided 296,296,300,442,443, 444 &c.; vii = into possession of 672. [OE in to]
YNURSCHED See NURSCHE (±.)
YNWARD a. inner, pertaining to the spirit 342; phr. be ~ man the spiritual part of man 1490; YNWARD 467; INWARD 1199. [OE inweard ] See OUTWARD
INWARDLICHE adv. in one's inmost heart 87; INWARDLY 923,1130,1256.
[OE inweardlice]
Y-OCUPIED See OCUPIEN
Y-ORDEYNEDE See ORDEYNEDE
IPASSED See PASSYNGGER
IPERISCHED See PERYSCHE
IPROFECYED v.p.p. foretold, announced prophetically 622. [OF profecier]
IPROUED v.p.p. shown, found by experience to be 942. [OF prover]
IPURGED/-YD See PURGE
IPUT(TE) See PUTTE
IQUEYNT v.p.p. put out, extinguished (fig.) 127. [OE *cwencan]
YOUYKED v.p.p. animated, aroused to (spiritual) life (fig.) 771. [OE cwician]
YRAD See HEDE
IRAUESCHEDB, YRAUYSCHED See RAUSBECB
IRE n. wrath 1358. [OF ire]
IRBUKED See IRBUKED
YREN a. made of iron 384. [OF Iren]
IRNESTLY adv. determinedly 736. [OE eornostlice]
IRBE n. clay 49; soil, the ground 370, 709, 886; the world 826, 929, 960, 962, 964, 1137; ERDE 603; EORBE (surface of) the ground 1184. [OE eorbe]
IRBEY a. pertaining to the Earth, not heavenly 710, 1137. [f. prec.]
IRBEYNE a. (of colour) of earth, soil 365, 367. [as prec. (or pos OE *wTPen)]
IRBEY a. partaking of the qualities of the earth (in a derogatory sense) 1164. (see n.) [as prec.]
IS (v.) See BE (v.)
IS (a.) See HIS
YSACRYD v.p.p. sanctified 785. [F sacrer]
ISCHAD See SCHED
I-/-YSCHEB(E)BD See SCHEB
ISEE y. see 207, 593; p.p. YSEYE seen, in the public gaze 7; phr. (forming pass. subj.) I were ~ I should seem to 1204; YSEYE phr. to be ~ to seem to be 312; discerned 670; YSEYEN seen 1449. [OE gescon] See SEE
I-/YSEYD See SEYE
ISET See SETTEP
YSMETE, I-/YSMYTE See SMYTE
YSPRAD See SPREAD
ISPUNNE v.p.p. spun, drawn out into threads 393. [OE spinnan]
ISTERYD See STYRE
YSTOTID v.p.p. faltered, stammered 1251 (see n.) [ME stoten, of uncertain origin]
ISTROWEv.p.p. strewn (with rushes) 831. [OE streowian]
IT See HIT
ITAKE See TAKE
ITAUJYT See TCHYNGGR (v.)
ITEMPTED v.p.p. made trial of, put to the test 47; enticed, allured to evil 114,9; TEMPTED 148,703. [OF tempter]
ITOLD See TELLE
YTURNED See TURNE
IPIERED See PIERYD
Y-VSKE See VSE
IVED See FEDEB
IVISITED v.p.p. supplied, enriched with (some benefit) 606. [OF visiter]
YWEDDEv.p.p. WEDDE
YWEDDED, IWEDDID See WEDDE
YWEUR v.p.p. woven 327; IWEUR 349; YVEUR 435. [OE wefan]
IWHASSCHEN See WHASCH
IWYS adv. truly, indeed 38; YWYS 75; IWIS 755,936,1306,1334; YWIS 788. [OE gewis]
IWRAPPED See WRAPPED
IWRITE(N) See WRITEN
IWROUT, YWROUT See WERK
IAPERYES n.pl. fripperies 399. [f. next.]

IAPES n.pl. deceptive trifles, fripperies 310. [obscure; see n.] See CHAPE

INLOUSTÉ n. zealous vigilance 134. [OF type * jalouseté]

IOYE n. felicity, bliss 323, 329, 329, 335, 418, 623 &c.; happiness, exultation of spirit 618, 625; joyful praise and thanksgiving 1213; IOIE 332. [OF jove]

JOYFUL a. joyous, blissful 1049, 1306; JOYFUL 1413. [f. prec.]

JOYNED v.p.r. ~ to combined with 341; attached to, made a member of 1412. [OF joign-, stem of joindre]

IUGGE n. Christ, as supreme arbiter of mankind 811, 1356, 1369; judge 924, 945. [OF juge]

IUGGE-SEGE n. judgement-seat 945, 1367. [prec. + OF sege]

JUSTFYEP v.pr.ind.3sg. absolves, pardons (through divine grace) 721; p.p. JUSTFYED declared free from the penalty of sin 1385. [F justifier]

IUSTYSE n. judge 619. [OF justise]

KEP n. phr. taak ... ~ take heed, observe 849. [f. next]

KEPE v. preserve, keep safe 219, 660; (refl.) remain 285; look after, have charge of 415, 421; pr.ind.3sg. KEPT watches over 134; preserves 559; KEPE reserves, holds in store for 1281; pr.sub.3sg. KEPE preserve 54; pt.ind.3sg. KEPT retained 969; preserved 1149; p.p. IKEPT preserved, kept safe 27, 1121; pr.~ of preserved from 1103; phr. ~ to reserved, preserved for 1132, 1224; KEPT retained, preserved 141, 238; protected 1146, 1150; phr. ~... saaf preserved from harm 1246; IKEPT saved 1179. [OE cecan]

KEPYNGGE n. sustentation, looking after 240. [f. prec.]

KYnde n. phr. be~ by natural disposition 24; phr. lawe of ~ 446 (see LAWE). [OE gecynde]

KYNDOM n. spiritual sovereignty (of Christ) 673. [OE cynedóm]
**KYNG**  
*n.* king (applied to God, Christ) 35, 1431; king (fig.) 1322; **KYNGE** king, temporal lord 620; **KYNGES** king's 332; (applied to God) 333; pl. **KYNGES** phr. *pre-* the Magi 645; **KYNGES** kings, temporal rulers 1318. [OE *cyning*]

**KYNGDOM**  
*n.* spiritual sovereignty (of Christ) 951; the spiritual state over which Christ reigns 1432; **KYNGDOOM** 1416. [OE *cyningdom*]

**KYSSE**  
*v.* trans. kiss 740, 1072; **KISSE** 1065; pr. sub. 2sg. **KYSSE** 733; pr. p. **KISSYN&GE** 637; pt. ind. 3sg. **KYST** kissed 656; **KYSSEDER** 821; p. p. **KYST** 746. [OE *cyssan*]

**KISSYN&GE**  
*n.* kissing, kisses 616. [f. prec.]

**KYST**  
See **KYSSE**

**KITTE**  
*v.* phr. ~ of cut off, sever 903. [OE *cyttan*]

**KYTTYNGGES**  
*n.* pl. carvings, sculpture 326. [f. prec.]

**KLEPPEDE**  
See **CLEPPE**

**KLEPFYNGGE**  
See **CLEPFFYNGCR**

**KLEPTE**  
See **CLEPPE**

**KNET**  
*v.* p. p. joined, linked together as if by knotting 339, 1393. [OE *cnvttan*]

**KNOW**  
See **KNOWEN**

**KN15T**  
*n.* knight, (military) follower of a king 619; (fig.) one holding that rank in relation to Christ 1022; pl. **KNYTES** soldiers 953, 1006. [OE *cnihht*]

**KNOTTES**  
*n.* pl. knots (fig.) 339. [OE *cnotta*]

**KNOWEN**  
v. recognise, acknowledge 1381; imp. sg. **KNOW** 464; pt. ind. 1sg. **KNOW** knew of, was acquainted with 154; 3sg. **KNOW** recognized, perceived 618; p. p. **KNOWE** recognized (as being), acknowledged (to be) 944; **KNOWEN** known, understood 1355; **IKNOWEN** (of God) comprehended, perceived in His entirety 1449. [OE *cnawan*]

**KNOWYN&GE**  
*n.* knowledge, comprehension 866, 1114; **KNOWYN&GE** 1465. [f. prec.]
KNOWLECHER = n. one who witnesses, acknowledges (L. contemplator) 981.
[f.v., OE * onawlacan]

KOMBES = See COMB

LACKE = See LAKKE

LADY = n. ruler, queen (fig.) 420; (spec., and in phr. oure, vre, by~) the Virgin Mary 591, 596, 606, 615, 645, 650 &c. [OE hlædictige]

LAKKE = v.trans. want, go without (sthg.) 1436; LACKE not to have 1437; v.intrans.pr.sub.3sg. LACKE be wanting, deficient in degree 196. [prob.f.n., MDu lac]

LAME = a. lame, crippled 1110. [OE lama]

LAPPE = n. lap, "bosom" 646, 670, 850; (spec.) flap, fold of a garment forming the receptacle of the "lap" 652. [OE læppal]

LAPPEP = v.pr.ind.3sg. wraps, swathes 1036; p.p. LAPPYD (in quasi-absol. usage) protectively, caressingly enfolded in cradle-wrappings 631 (see 1.650 n.). [prob. f. prec.; cf. eME (c.1200) bilappe)]

LARGE = a. spacious 831. [F large]

LASKYNGGE = n. diminution, impairment 1452. [ONF * lasquer]

LASSCHE = v.intrans. (of tears) pour, gush 996. [ME la(s)c(h)e, of ideophonic origin]

LASSE = a.comp. (in absol. usage) a smaller quantity, number (of sthg.) 1217. [OE læsse]

LASTE = a. i phr. ~ age 201 (see AGE); phr. ~ slep 270, 1323 (see SLEEP); in phr. ~ ende extreme, very 352; final (pertaining to the end of the world) 1348; ii (in absol. usage) phr. at be ~ finally 250, 394, 420, 729; phr. bis ~ this last-mentioned thing 799; phr. ate ~ of alle at last, after everyone else 844. [OE latost, sup. of læt]

LATTERE = adv.comp. phr. neuerse be ~ 172, 772 (see NAUERRE). [OE lator, comp. of late]

LAWE = n. i law, injunction to be obeyed 16; ii phr. Godes ~ the Holy Scriptures 215; divine commandments (as embodied in the Scriptures)
353,1392; iii phr. ~ of kynde law of nature: i.e., the word of God, implanted in and operating through the human reason 446. [OE lagu < ON * legu]

LECHERIE n. lechery, sensuality 123,126,173,233; LECHERYE 1336. [OF lecherie]

LEYNG v.trans.pr.p. (of a dance) taking the lead in 61; p.p. ITAD in phr. ~ to ... dep brought, caused to come 921, 947. [OE lædan]

LEKEM n. flame (fig.) 126; pl. LEMES gleams, rays (of light) 653. [OE læsma]

LEFT a. left (opposed to right) 43,663,1364,1369; LYFT 1403. [OE lyft, K left]

LEFTP v. phr. ~ vp raise (sthg.) in hostility 122; (of hands) raise (in prayer) 766; pr.sub.3pl. LYFT phr. ~ vp here even look upwards 1376; p.p. LEFT phr. ~ vp (of the heart) raised up, as if in prayer, supplication 769; LEFT borne up, elevated 1303. [OSw lyfta; cf. OE lyfta]

LEG n. leg 904; LEG 1029. [ON leggr]

LEGGE n. leg 904; LEG 1029. [ON leggr]

LEY See LEIP

LEYT n. flame 150 (see n.). [OE læget]

LEYTYNGGE pr.p.a. flaming, incandescent 1358. [OE * lægettan]

LEYP v.trans.pr.ind.3sg. places, deposits (in a place of burial) 1036; imp.sg. LEY phr. ~ to apply, bring to bear by applying 728 (but see n.). [OE lecgan]

LEMES See LEKEM

LENES a. thin, emaciated 161. [OE hlæne]

LENED v.refl.pr.ind.3sg. phr. ~ hym reclines, rests 849. [OE hleonian, hlinian (see Introd., Section V, §22)]

LENGTH n. length (of duration of time) 42. [OE lengbui]

LEST v.impers.pr.sub.3sg. phr. hym ... ~ be like, it may please him 776. [OE lystan, K lestan]
LET v. trans. pr. ind. 3sg. stands in the way of, interferes with 560; pr. sub. 3sg. LETTER may cause to be distracted from 1091. [OE lettan]

LETTE v. trans. let (sb.) go 179,1073; imp. sg. LET i (quasi-) auxil., preceding v. inf.: a) with п. or pron. as obj.: 1) (implying a greater or lesser degree of obligation) = should, ought to 5,18,78,88,328, 398 &c.; 2) (expressing a wish on the part of the speaker, implying the desirability of the course of action) = may 105,135,337,338,722, 763 &c.; 3a) cause 110,361,409,545,635,706 &c.; β) in phr. ~..., and ... = if ..., then ... 340,341,342; 4) allow, permit 646: b) without obj., forming pass. inf.; phr. ~ enbroude cause to be embroidered 347: ii in non-auxil. usage: phr. ~ (sb.) alone wit (sthg.) leave, entrust (sthg.) exclusively to (sb.), abstain from it oneself 475; phr. ~ be (sthg.) have nothing to do with, abstain from (sthg.) 907; pt. ind. 2sg. LETTE phr. ~ (sb.) alone ignored (sb.), left (sb.) to their own devices 1176; p.p. LETTE phr. ~ adoun lowered 748; ILETTE phr. ~ alone to myself abandoned, left to my own devices 1133; YLETTE left, allowed to remain (fig.) 1241. [OE lætan]

LETTE See LET

LEUERE See LIEU

LEUER v. intrans. pr. ind. 3sg. remains 685. [OE læfan]

LIBERAL a. generous, open-hearted 15,144. [OF liberal]

LYE v. pr. sub. 3sg. speak falsely, misleadingly (fig.) 200 (see n.). [OE lēgan, A lēgan]

LYEUE a. dear, beloved 413; comp. LIEUEBE phr. hab ~ to prefers, chooses rather to 1410. [OE lēof, līof]

LYF n. existence, way of life 7,9,110,252,464,1191 &c.; (period, duration of sb.'s) life 190; life, (animate) existence (freq. opposed to or contrasted with "death") 755,906,974,1107,1195,1287 &c.; earthly existence 1092; existence after death 1230; LYEFE 514; LYEFE 973,1249; LYFER 1079 (see n.); LIF 1406. [OE lif]

LYFFUL a. proper, appropriate 163. [ME le(e)f(f)ul, app. f. OA læfan v. (see n.)]
LYFT  See LEFT

LYFT  See LEFT

LIFUODE n. livelihood, sustenance 531. [lit (see LYF) + ME -hod(e)  
OE -hod (see n.)]

LIGGE v. intrans. be placed, spread out 361; pr.ind.2sg. LYST phr. -down  
lie down, lay yourself to rest 97; 3sg. LYP lies 635; pr.p.  
LIGGYNGE lying 653. [OE liggan; lēp]

LY3T a. easy 24; frivolous, merry 256; LI3T easy 453,455. [OE lēoht,  
līht]

LI3T adv. easily (? or poss. lightly, without being weighed down) 1264.  
[OE lēohte, līhte]

LI3T n. light (opposed to "darkness") 121,1132; brightness 653; divine  
illumination of the soul 853,1252; (spec.) the brightness of Heaven  
1328,1343. [OE lē(o)ht, līht]

LYKYNDE pr.p.a. agreeable 408. [OE lician]

LYKYNGGE n. pleasure, delight 350,1469; LIKYNGGE phr. haue - in (sthg.)  
take pleasure in (sthg.) 359. [f. prec.]

LIKKE v. imp.sg. phr. -away (sthg.) remove (sthg.) by licking 888.  
[OE liccian]

LIKNESSE n. phr. in - of in the form, similitude of 697. [OE (Nb) līones,  
aphetic form of gelīones]

LYLYE n. lily (fig., as metaphor for "virginity") 1390; pl. LYLYES lilies  
1271. [OE lilie]

LYNNE n. flax 364,384. [OE lin]

LYNNENE a. linen, made from flax 361,840. [OE linnen]

LYNNENE n. cloth woven from flax 395. [f. prec.]

LIPPEN n.pl. lips 636,1019. [OE lippe, pl. lippan]

LIQUOUB n. liquid 731; pl. LIQUOUBS (secreted) liquids, fluids: (spec.)  
the blood and water from Christ's wounds 1009. [OF licour, L liquor]
LYSSE n. peace of mind, mitigation of anxiety 180. [OE līss, libe < a. libe]

LYST See LIGGE

LISTE n. ribbon, strip 1019 (see n.) [OE ļiste]

LYTE a. small in amount 136. [OE lyt, ON lytt]

LITEL See LITUL

LYTNYNGE n. lightning 1186. [f.v., ME li(s)ten < n. (see LIST)]

LITUL a. phr. a ~ some (though not much) 233; not very much 329; small, brief (fig.) 1494; LITEL phr. to ~ not enough 240; trifling, insignificant 1101; LYTUL phr. a ~ a small quantity of 517. [OE lytel, ON lyttill]

LYP See LIGGE

LYVE See LYP

LYUEfr v.pr.ind.3pl. dwell 1259; pr.sub.3sg. LIUE pass one's life (in a specified fashion) 1191; 3pl. LYUE phr. ~ of (sthg.) live by, depend for one's living upon (sthg.) 489; p.p. LIUED lived, conducted oneself 99; LYUED (quasi-trans., with cognate obj.) passed (one's life) in a specified fashion 190. [OE libban, IWS lifian]

LYUYNGE n. (the passing of one's) life 10; LYUYNGGE mode of life, conduct 480,580. [f. prec.]

LO See LOO

LOKE v. phr. ~ on (sb.) regard (sb.) (fig., expressing the subj.'s attitude towards the obj.) 915; phr. ~ in (sthg.) look at (sthg.) 992,1455; pr.ind.3pl. LOKEfr cast their gaze 1378; pr.sub.3sg. LOKE (in hortatory usage, quasi-imp.) let her take care, be sure (to do sthg.) 54,60,86,89; pr.p. LOKNGER looking, gazing 1045; imp.3sg. LOKE be sure, take care 323,334,336,723,740,747 &c.; see 993; behold, consider 1311; pt.ind.3sg. LOKEDE phr. ~ vpon (sb.) regarded (sb.) (fig.) 912. [OE locian] See LOO

LOMB n. lamb (as metaphor for "Christ") 58,921. [OE lamb, lamb]

LOND n. dry land (opposed to "sea") 1221. [OE lond, land]

LONG a. lengthy, extended (of duration in time) 270,393. [OE long, lang]
LONGE adv. phr. as ~ as during the time that 376; for a long time 623, 926,930; phr. ~ by fore a long time ago 670. [OE longe, lange]

LONGEP v.pr.ind.3sg. phr. ~ to (sb.) is the concern of, pertains to (sb.) 482. [f.s., eME long, aphetic form of OE gelong]

LONGYNGE v.pr.p. phr. ~ after (sb.) yearning for (sb.) 1250. [OE langian]

LONGSTREIT adv. full length, prostrate 174 (see n.); LONGSTREIT 885; LONGSTREIT 1055. [see 1. 174 n.]

LOO v.imp.sg. see, behold 272 (see n.); LO 979,1000; (in interjectional usage) see, behold 935; (?) ah! 1177,1177. [see 1. 272 n.]

LORD n. lord: (spec.) i God 36; voc. (as interj.) 18,227,237,315,477,730; attrib., in phr. ~ God 1406; ii Christ 602,1059; voc. (as interj.) 672; iii master, secular lord 619. [OE hlaford]

LORDSCHIFE n. kingdom (of God) 659. [prec. + OE -scipe]

LORE n. teaching 471. [OE lær]

LOST v.pt.ind.lsg. (of some (spiritual) attribute) caused to be forfeited (fig.) 1147; p.p. LOST forfeited, perished (fig.) 28,69; ILOST 56; wasted 806; lost possession of, caused to be forfeited (fig.) 1226; ILOST ceased to know the whereabouts of (sb.) 689. [OE losian]

LOT n. phr. by~ as a result of the drawing of lots 955. [OE hlot]

LOTYE v. lie concealed, lurk 1016,1142,1375. [OE *lotian]

LOTYNGGE n. concealment, hiding 1286. [f. prec.]

LOUE v.intrans. love 31 (see n.); v.trans. LOUEN love (frequ. with spec. ref. to God vis à vis his creatures, and vice versa) 1098,1382,1464; LOUE 1160; pr.ind.2sg. LOUEST 883; 3sg. LOUEP 1463; pr.sub.2sg. LOUE hold dear, take pleasure in 456; pr.p. LOUENGE 355; pt.ind.3sg. LOUENDE 786,788,1064,1162; 3pl. LOUERDE 572; p.p. ILOUED (wrongfully) held dear, precious 458; loved 862,1449; LOUED phr. ~ of loved by 1463. [OE lufian]

LOUER n. strong predilection 317; love (frequ. with spec. ref. to God vis à vis his creatures, and vice versa) 442,443,443,467,540,559 &c.; phr. for be ~ of (sb.) out of love for (sb.) 562; phr. haddest ~ to (sb.) felt love for (sb.) 1060; (wrongful) desires, affections 1137;
loved one, "sweetheart" (fig., with ref. to Christ) 1484; phr. be book of ~ the Song of Solomon 1485; s. LOVES phr. for here ~ sake on account of, in the name of her lover (i.e. Christ) 118. [OE luuf]

LOUER Heb. lover (fig.) 134. [f.v.; see LOUS]

LOW See LE33E

LOWDE adv. loudly 596. [OE hlūde]

LUST n. (illicit) relish, inclination 196; sinful sensuous desire 204, 318; phr. put by ~ 360 (see PUTTE); pl. LUSTES sinful sensuous desires 129, 236, 279; illicit delights, pleasures 184, 242, 245. [OE lust]

MAAD(E), MAD(E) See MAKE

MAY See MOKE

MAYDE n. young unmarried girl, virgin 21, 73, 126, 214, 612, 746 &c.; (with spec. reference to the Virgin Mary) 314, 416, 594, 595, 613, 694 &c.; man that has always abstained from sexual intercourse 410, 991. [shortened f. next]

MAYDEN n. young unmarried girl, virgin 12, 119; (spec. Virgin Mary) 409, 604; s. MAYDENES 49; (spec. Virgin Mary) 614, 988; pl. MAYDENES those (of either sex) who have always abstained from sexual intercourse 62, 65. [OE maegden]

MAYDENHOOD n. virginity, chastity 14, 34, 47, 55, 70, 121 &c. [OE maegdenhād]

MAYDENLYCH a. chaste 77; MAYDENLY pertaining to a virgin, maiden 286, 993; virgin 415; chaste, pure 609. [f.n.; see MAYDEN]

MAISER n. (as form of address) master (L. Rabbi) 1059. [OF maistre and OE mjegester]

MAISER-PET n. leader of a band of thieves 651. [prec. + pet (q.v.)]

MAJESTÉ n. sovereign power and glory of God 608, 980; MAGESTÉ 655, 841. [F majesté]

MAKE v. i (with a. as complement) render, cause to be, become 93, 110, 340, 391, 432, 1225 &c.; ii construct, fashion 438; iii furnish 501; MAKEN i 1490; iv perform, say 876; pr.ind.3sg. MAKV phr. ~ bat (sb.) hab
causes (sb.) to have 35; vi phr. ~ no fors of 970 (see FORS); MAKEP
i 366; vii phr. ~ an ende of 1294 (see ENDE); pt.ind.1sg. MADE ii
established, set up 1136; 3sg. MADE i 161; ii produced, formed (out
of sthg.) 610,610; created 929,1103,1189; MAADE ii created 1104;
3pl. MADE viii phr. ~ feste to (sb.) 794 (see FESTE); p.p. MAAD i 24;
i phr. ~ aseya remade, put back together 52; phr. ~ man incarnated
601; YMAAD i 57,375,770; ix phr. ~ miende 590 (see MENDE); MAD ii
created, brought into the world 312; YMAAD i 379,719,846; ii produced,
fashioned 1012,1014,1015; YMAD created, formed 1108. [OE macian]

MAN n. man 52,66,67,92,139,239 &c.; (generic, without art., &c.) 69,293,
412,1159; phr. maad ~ 601 (see MAKES); phr. bycomynge 883 (see
BYCOMYNGE); phr. be owtward ~ the material part of a human person
1489; phr. be inward ~ the spiritual part of a human person 1490; MON
461; g. MONNES 316; MANNES person's 798; man's 903; pl. MEN people
(in general) 10,202,226,449,459,496 &c.; men 62,277,483,550,562; g.
MANNES people's (in general) 189 (see n.), 1204; MENNES men's 305;
people's 470,841; MENNE people's 487,532. [OE man(n), mon(n), pl.
men(n); manna, pl. mannan]

MANER n. i (quasi-genitival, with ellipses of of (after syntax of OE cynn);
constr. with various a's) sort, kind: phr. envy~ of any sort 77,801;
phr. on~ of one sort 170; phr. a~ of a (certain) sort, a kind of
223,1095,1229,1489; phr. no~ ... no whatsoever 461,1442; phr.
swych~ of this, such a sort 557; i (sg., with pl. constr.) phr.
alle~ of all sorts 289; every 1275; phr. ober~ of other, different
sorts 551; phr. tre~ tripartite, of three different sorts 585,1480,
1491; phr. housand~ 1286 (see THOUSAND); iii (constr. of) mode 579,
617; iv (absol.) phr. in a~ to a considerable degree, almost entirely
916,1304; MANERE iv way 479; pl. MANERES iv conduct 1232. [AF manere]

MANHOODE n. humanity, humaneness 538; phr. after be~ as if He were
human 880; the humanity of Christ 983; MANHEDER the human nature in
Christ 867. [f. man, q.v.]

MANYE pron.pl. many people 222,263,446,459,510,565 &c.; many (things) 438,
440. [OE manig]

MANYE a. i (constr. pl. n.) many 189,295,808,958,996,1103 &c.; (in
weakened sense) phr. how~ 687; MANY i 1151,1202; ii (constr. sg. n.)
MANKYNDE n. the human race 418; the nature of man, human nature 982; MANKENDE phr. of or on ~ sharing in the common nature of man 1118. [man (q.v.) + kynde (q.v.), OK (ge)cend]

MANNES See MAN

MARCHAUNDISE n. commodities of commerce 1219. [F marchandise]

MARIAGES n.pl. marriages, matrimonial unions 305. [F mariage]

MARTED v.p.p. joined in wedlock (to) 306. [F marier]

MARTIRDOM n. condition of being a martyr 1390. [OE martyrdom]

MATURE n. i (in vague sense, nearly equivalent to "things", "something") in phr. ~ of ... things or something of a specified kind, involving or related to a specified thing 319, 1152, 1153; ii cause, ground 457; iii substance 1104; iv phr. in bis ~ on this point 1289; MATURE i 1152; pl. MATURES i 276; MATURES i 526. [OF materer, matiere]

MATERIAL a. actual, physical 125. [L materialis]

MATYRES, MATYRES See MATURE

MAUGRE prep. in spite of: phr. ~ be pharises face in spite of the Pharisee, notwithstanding all the Pharisee can do 761 (see n.) [OF maugré]

ME (pron.) See I

ME (a.) See MY

MEDE n. reward, recompense 26; MEDE 1495. [OE méd]

MEDIATOUR n. (spec. applied to Christ) He who mediates between, reconciles God and man 959. [F médiateur, L mediatorem]

MEDITACI0N n. meditation (see 1. 213 n.) 582, 585, 644, 1090, 1480, 1491. [F méditation or L méditationem]

MEDE See MEDE

MEEK See MEK

MEKELY adv. in a meek, humble manner 470; MEKELY 734; MEKELY 872. [f. a.; see MEKE]
MEET (n.) See MEET

MEET v.intrans. phr. ~wit come into the presence of 1360; pr.sub.3sg. MEET phr. ~wit may come across, encounter 1139; pr. p. METYNGGE phr. ~ togydere becoming joined, mingled 1169; pt.ind.3pl. METTE phr. ~ togydere met, came together 616; (fig.) were joined 749. [OE metan]

MEKE a. piously humble and submissive 391, 826; MEK 629; MEK 985. [EME me(o)eo < ON mjúkr, earlier *meukr]

MEK(E)LY See MEKELY

MEKNESSE n. pious humility 287, 289, 340, 668. [f. prec.]

MELK n. milk (fig.) 406; MELKE 868, 1010. [OE me3(o)c]

MELODYE n. sweet angelic singing 641. [OF melodie]

MELTE v.trans, (of a metal) melt 48. [OE meltan (intrans.)]

MEN See MAN

MENBRES n.pl. parts of the body 72, 74, 610, 1034, 1108; ((fig.) with ref. to the metaphorical "body" of Christ) 1430; MENBRYNS parts of the body 219, 1039; MENBRIS 1013. [(O)P membre]

MENDE n. mind (as faculty of recollection, memory) 217; MYENDE phr. brynge (sthg.) to byn~ remind you of (sthg.) 398; thoughts 545; phr. haue ~ of (sthg., sb.) remember (sthg., sb.) 660, 672; recollection 706; MYENDE phr. innead ~ of mentioned, recorded 590; MOYNDE that which is remembered (of), record, remembrances (of) 1476 (see n.) [OE gemynæ, K -mend]

MENNE(S) See MAN

MERCY n. forbearance and forgiveness (frequ. spec. of God towards his creatures) 101 (see CRYEN), 104, 343, 751, 774, 774 &c.; phr. haue ~ of, vponon have mercy on 761, 762. [(O)F merci]

MERCIABLE a. merciful, compassionate 758; MERCYABLE 1173. [OF merciable]

MERCYFUL a. compassionate, having or exercising mercy 754, 811, 1134, 1241; MERCIFUL 986, 1076. [f.n.; see MERCY]

MERCIFULLY adv. in a merciful manner, with mercy 911; MERCIFULLY 916. [f. prec.]
MERYT n. the quality of being entitled to reward from God 1231; due deserts, title to reward from God 1426; pl. MERYTIS phr. of his owne~ by virtue of his own worthiness, excellence 144; MERTES 1211; worthiness, excellence 1405. [OF merite]

MERRY n. (religious) joy, happiness 622; MURPE 1343, 1444; pl. MURPESS delights, joys 1255. [OE myr(i)ge, K mer(i)ge]

MERYBLE n. phr. what ~ bey is it to be wondered at that 966. [OF merveille]

MERSCHYEFT n. distress, evil plight 544; MYSCHYEFT phr. at eny~ in any misfortune, distress 660; pl. MYSCHYEUES misfortunes, sad plights 1103 (but see l. 1101 n.); evil-doings, wickednesses 1166. [OF meschief]

MESSILF See MYSELF

MESSILFHEFT n. leprosy 1109. [OF meselerie]

MESSAGE n. tidings (from God) 592 (see n.) [(0)F message]

MERSURE n. phr. witouten~ beyond measure, immeasurably 39; the bounds of normal, moderate conduct 263. [(0)F mesure]

METE n. phr. in~ when eating 82, 103; phr. at be. ate~ at table, to eat 86, 726; food 88, 260, 502; phr. angeles ~ manna 512 (see n.); MKETE food 817. [OE mete]

METYGGE, METTE See MKETE (y.)

MEWARD pron., phr. to~ to myself 1204. [me (see I) + OE -ward]

See TO...WARD

MY poss.a. my (before cons.) 134, 134, 472, 882, 912, 1074 &c.; MYNK (before cons.) 5; MYNK (before vowel) 821, 823, 1137, 1464; ME (before cons.) 1170 (see n.). [OE min] See I, MYSELF

MYDDUL n. phr. in be ~ bytwene, of half-way between 959, 1398. [OE middel]

MYETNE, MIENDE See MENDE

MY3T n. capacity, ability (to do sthg.) 196; phr. of al by~ as much as you can 1383. [OE miht]

M3T(E), MY3T(E), M3TEST, MY3TEST. See MOWE

MY3TFUL a. mighty, omnipotent 944. [F. prec.]

M3TH See MOWE
MYLDE a. gentle, benign 968. [OE milde]

MILDENESSE n. benignity, gentle compassion 975. [f. prec.]

MYN(E) See MY

MINISTRE v.intrans. phr. ـ to render aid to, attend to the wants of 500; MINYSTRE be of service 816; pr.ind.3sg. MINISTREP serves at table 798; v.trans; pr.ind.3sg. MINISTREP furnishes, imparts 27; 3pl. MINISTREP phr. ـ be awter officiate at the altar, administer the sacrament &c. 489; pr.p. MYNYSTRYNGGE administering, giving 1325; p.p. MINISTRED administered, dispensed 493. [OF minister]

MINYSTRES n. pl. clergymen's, priests' 488. [OF ministre]

MYYE a. pleasant 874; MURYE bright, cheerful 1236. [OE mvr(i)ge]

MYKYLI adv. happily 679. [f. prec.]

MYOUR n. mirror 1459. [OF mirour]

MYSCHEEF, MYSCHEUES See MESCHYEF

MYSDEDES n.pl. wrong-doings 1496. [OE misd&dl]

MYSELF pron.lsg. myself 1133; MESELF 1147. [mv (q.v.) + self (q.v.)]

MYSERE n. discomfort, suffering 161; MISESE distress, affliction 545. [OF mesaise]

MO pron. more (people): phr. no ـ bote only 877. [OE ma, adv.]

MOCIOUN n. impulse 171; pl. MOCIOUNS movements, urgings 162. [(0)F motion]

MODER n. mother (fig.), that which gives rise to and nurtures 274; mother (lit., with spec. ref. to the Virgin Mary) 313,409,413,415,416,661 &c.; MODUR 596; &. MODER mother's 371,618,1105,1106,1128; (spec. Virgin Mary's) 670. [OE modor]

MODERLES a. having no mother 488; MODURLES 546. [1 OE molderes]

MONER See MAN

MONASTERIES n.pl. monasteries 492,522. [ecl. L monasterium]

MONKE n. monk 154. [OE munuc]

MOOR a.comp. i (as n.) a greater amount 83; MORE i 494,528; phr. what ـ what further, in addition 561,1448; ii greater 164,222,562,676,941; MOR i anything further 1059; ii greater (in extent) 1120; sup. MOST
ii greatest. [OE mare, mest, Na mast]

MOOR adv, comp. more, to a greater degree 29, 68, 102, 219; MOR 102, 340, 343, 344, 381, 988 &c.; (pleonastically, before a. comp.) 695; MORE 117, 159, 383, 389, 503, 505 &c.; (pleonastically, before adv. comp.) 232; phr. muche ~ bu to a far greater extent in your case 525; sup. MOST very 23, 254; (forming sup. of a.) 658, 1144; to the greatest degree 862, 1196, 1444. [adv. use of prec.]

MOOT(E) See MOVE

MOR(E) (a. & adv.) See MOOR (a. & adv.)

MORNFUL a. sorrowful 691, 890; grievous, causing sorrow 1003. [f.y.; see MORYNNGE]

Mornyngge n. sorrowing 1302; MORYNGGE 1482. [f. next.]

Mornyngge v.pr.p. grieving (fig.), drooping, listless 243 (see n.) [OE murnan]

Morwe n. phr. on be~ the next day 919; MORWEN tomorrow (fig.), the immediate future 1267. [ME morwen (shortened var. morwe) < OE morgen]

Most (v.) See MOT

Most (a. & adv.) See MOOR (a. & adv.)

MOT v.auxil.pr.ind.lsg. i (expressing permission, possibility) may 1071, 1072; 2sg. MOST ii (expressing necessity, obligation) must 104, 285, 310, 355, 582, 585; (with ellipsis of v. of motion) 875; 3sg. MOT ii must, ought to 82, 577, 578; MOT ii must 239; lpl. MOTE ii must 385, 394, 703; (with ellipsis of v. of motion) 396; pr.sub.1.sg. MOTE i may 1075; 3sg. MOOTE i may 915; MOTE i may 983, 984; pt.ind.3sg. MOST i might, could 1064. [OE mot, 2sg. must; pt. most]
may, will be able to; may possibly 800; MY3T i can 446; ii can 244, 311, 453, 596, 1223; may possibly 94, 94; 1pl. MOWE ii can 1097, 1114; 3pl. MOWE ii can possibly 184; can 362; may be able to 1496; MOWEN ii can, may 437 (see n.); pr. sub. 2sg. MOWE i phr. bat bu ~ to the extent that you may be able, as far as possible 834 (see n.); ii may be able to 411, 593, 705, 833, 868, 1484; should 825; 3sg. MOWE ii may be able to 215, 219, 340, 585, 763, 1257 &c.; pt. ind. 2sg. MTEST ii could 892; M3TEST ii could 1060; 3sg. M3TE ii could 126, 159, 306, 1408; MTE ii could 249; M3TE ii could 1025; pt. sub. 2sg. M3TEST ii could only 1040; might 1401; M3TEST ii might (possibly) 1179; 3sg. M3TE ii might (possibly) 93, 241; 3pl. M3TE ii might 260. [OE magan, *mugan; maeg; miht, meah; magon, *mugon; mihte]

MUCHE a. i (qualified by advs. how, so, to) relatively great in quantity 106, 241, 276, 277, 364, 606 &c.; (absol.) 599; ii a great deal, lots of 136, 1295; iii (as n.) a (relatively) great deal 1018, 1145. [aME muche, shortened f. muchel < OE mycel]

MUCHE adv. phr. in so ~ bat to such an extent that, so that 161, 202, 251; much, greatly 230, 307, 308, 883, 1064, 1160 &c.; phr. for as ~ as in consideration that, inasmuch as 333, 1092; phr. ~more bu 524 (see MOOR adv.); phr. as ~ as to the same degree that 1132. [as prec.]

MULTITUDE n. crowd, throng 1383. [(O)F multitude]

MURYE See MYRYE

MURPE See MURRYE

MURPE(S) See MERPE

MUTACIOUN n. changing, alteration 429. [L mutationem]

NADINE v. pt. sub. 3sg. (auxil., forming cond. perf.) had not 1179; (supported by another neg.) 1180. [OE nabbah, næðde] See NE, HAUE.

NAY adv. no 477, 824. (see SUPPOSE). [ON nei]

NAYLES n.pl. nails 957, 1023, 1070. [OE næg(e)]
NAKED a. unclothed 169; bare, destitute 456; NAKED bare, exposed 406; destitute of clothes 1221; partly-clothed 1372; as n.pl. NAKES those who are destitute of clothes 818. [OE nacod]

NAKEDNESS n. state of being unclothed 1374. [f. prec.]

NAME n. mere appellation 278; name 852,1047. [OE nama]

NAMELY adv. especially 141,532. [f. prec.]

NAT See NOT

NATURAL See NATURAL

NATURE n. character, innate disposition of a person 1284. [F nature]

NATUREL a. pertaining to the physical state (of man) 155; NATURAL consonant with the character, nature of a person 1308. [OF naturel, -al

NAPELES adv. nevertheless, notwithstanding this 145,187,250,274,296,476 &c. [OE na be lès]

NE i conj. nor 67,68,139,139,141 (2nd.), 258 &c.; (in correl. usage) 327,526, 902,1435 (see NOVER); ii adv not (reinforced by not, neuer in neg. constr.) 141 (1st.), 184,197,430,468,474 (1st) &c.; (as simple neg.) 787. [OE ne] See NADDR, NEL and NYS.

NECESSARIE a. indispensable 255; needful 423,424. [AF *necessarie or L necessarius]

NECK n. neck 1124. [OE hneccal

NECLISENT a. remiss, inattentive to duty 102. [L necligent-

NEY3 i prep. near 1065; NEI3 1066; ii adv. NEY3 close 1206; comp. NIER (as pos.) in phr. go~ near 863 (see GO); sup. NEKST before, in the immediately preceding passage 1330 (see n.). [OE ne(a)h; near; Nehst]

NEY3E v. trans. approach, draw near 1069. [f. prec.]

NEKST See NEY3

NEL v.pr.ind.1sg. (auxil., implying intention) shall not 178,178,179,720, 1073,1074; do not wish (bat) 205,324; 3sg. NEL (auxil., forming fut. tense): will not 44; 3pl. NOLE 124; NULLE refuse to, show no willingness to 146; NULLEP 191. [OE nellan, K nellan] See NE, WYL.

NEODE See NYEDE (n.)

NEODY a. as n.pl. the poor, those in need 462. [f.n.; see NYEDE]
NBRE See NYS

NESTES n.pl. nests (fig.), safe retreats 1015. [OE nest]

NEFLYS n.pl. nettles 170. [OE nettle]

NEPER See NOPER

NEURRS adv. never 52, 178, 179, 430, 723 &c.; not at all 205, 806; phr. ~ be lattere still, notwithstanding this 172, 772 (see BE (adv.) and LATTERE, and of. NAPELES). [OE nāfre]

NYCE a. lascivious 108, 148; idle, not serious 256, 259; effeminate 277; foolish, stupid 514. [OF nice]

NYKDE n. necessity 16, 1275; (in. pred. usage) necessary, needful 386; requirements 486; phr. tyme of ~ period of want, straitened conditions 491; phr. han ~ to require 495; lack, want of that which is necessary 1442; NEODE necessity 89, 103; requirements 533; NIEDED wants 548. [OE nød, non WS var. of WS nied; and OE nød, without mutation (gradation var. need)]

NYKDED adv. needs, of necessity 355. [f. prec.]

NYKEDFUL a. necessary 1094. [as prec.]

NYXT n. night? phr. ~ and day 194, 566 (see DAY). [OE niht]

NYS v.pr.ind.3sg. (supported by another neg.) is not 47; NIS 940; pt.sub.2sg. NERE were not 1260; 3sg. NERE 233; (absol.) were it not for, were there not present 1154; 1 pl. NERE (forming pass.) 1121. [OE nís, nāre(n)] See NE, HE v.

NO a. i no, not any 16, 16, 139, 457, 458, 461 &c.; ii (with another neg.) = any 52, 205, 324, 724; iii (without another neg.) any 730; NOO i 423; (preceding vowel or h) NON i 16, 678, 969, 1440, 1440; NOON i 173, 232, 329, 427, 767, 768 &c.; ii (and preceding wh) 1093; iv (in pred. usage) none at all, non-existent 136. [OE nān] See NOBODY, NOMAN, NOON, NOYPING.

NO (adv.) See NOON (adv.)

NO conj. nor 1368. [OE nō, nā]

NOBLE a. admirable 280; (of blood (q.v.)) elevated, illustrious in rank 302, 312; illustrious in character 1022. [F noble]

NOBLEYE n. splendour, pomp 303. [F nobleye]
NOBODY n. nobody 143,453. [no (a.) q.v. + body q.v.]

NOT See NEL.

NOMAN n. no one 139,258,258,258,445,452 &c.; phr. ~ is bat there is no one who 788. [NO + MAN]

NOMORE n. nothing else 889. [next + more (see MORE)]

NON, NOO, NOON (a.) See NO (a.)

NOON adv. not 151; NO (reinforcing not) 172; (with comp.) not any ... 865,877. [OE no, na; NOON prob. adv. use of next] See prec. and NOUNER.

NOON pron. none (of persons), no one 62; none (of things) 345,771,1345, 1443. [OE nan; see NO a.]

NOT adv. i not, not at all 7,47 (1st.), 64,66,66,68 &c.; ii (reinforcing ne, nel, nve &c.) 44,47 (2nd.),141,146,172,184 &c.; NOUST i 148,149,150, 476,644,955, &c.; ii 124,753; NOUTH i 560; NAT i 1180. [OE no- (wi)ht, na- (wi)ht; see NOUT n.]

NOVER adv. phr. ~ ... ne neither ... nor 326,1435; phr. ~ ... ne neither ... nor 1469,1470; NEVER phr. ~ ... ne neither ... nor 525,526; phr. ~ ... ne 902. [OE *nover < nanwæber; NEVER formed on analogy with e(i)ber < OE aeghæber]

NOPYNG n. nothing 159,212,341,342,343,458 &c.; phr. ~ so of... (in adv. usage) not at all so in the case of ... 1329; NOPYNGE 536,1436. [OE nān bing, 1 OE nāning]

NOUST n. nothing 1189. [OE no-(wi)ht; see NOT]

NOUST (adv.) See NOT

NOUMBRE n. full total 1347. [AF nombre, OF nombre]

NOW adv. now, at this time 37,68,571,647,783,1361; (used to introduce a series of statements, with temporal sense effaced) 47; phr. ~ ..., ~ ..., (used to introduce antithetical phr.) 90,90; (used to introduce a command or request, with temporal sense effaced) 450,615,853,863; (in elliptical usage, introducing phr.) 755,1359; NOU 5. [OE nu] See next.
NOW-ADAY adv. in these times 228,808. [prec. + OE on dæge; see ON]

NULLE(p) See NUL

NURSCHER n. nourisher (fig.), that which promotes the development of (sthg.) 275; one who cares for, and looks after the upbringing of a child, (?) a foster-father 681 (see n.) [reduced form of ME nurische, var. of nurice < OF nurice]

NURSCHER v. nourish (fig.), promote the (spiritual) development of (sthg. or sb.) 582,1010; (refl.) 1491; pr.sub.3sg. NURSCHER nurture (fig.), cause to flourish 85; pt.ind.3sg. NURSCHEDE fostered, cherished (a feeling) in the heart 466; p.p. YNURSCHED brought up, reared 1120. [OF nuriss-, lengthened stem of nurir (see prec.)]

O (prep.) See ON (prep.)

O (a.) See ON (a.)

O interj. oh 658,1053. [prob. from L.; not OE]

OBEIDENT a. submissive, subject 383. [OF obéident]

OCCASIONES n.pl. opportunities, pretexts 194. [(0)F occasion or L. occasio(n-)]

OCUPACIOUN n. the being occupied with, giving the mind over to (sthg.) 213,223; activity 816,1091; pl. OCUPACIOUNS activities 475. [AF ocupacioun]

OCUPIRE v. phr. ~ hem wit busy themselves with, be concerned about 523; pr.ind.3sg. OKEPYED fills, takes possession of (fig.) 899; imp.sg. OCUPYRE employ, fill (fig.) 345; p.p. OKEPYRD employed 503; Y-OCUPIRED busy, employed 515; OKEPYED 573. [AF *occupier, for (0)F occuper]

OF prep. of: i (in functions of genitive) 10,22,34,40,42,80 &c.; (periph.) phr. ~ hym = his 245; (in sep. genitive) 333 (see n.); (partitive) 771,794,1006,1144; ii (defining, specifying) 14,51,55,60,61,122 &c.; in respect of 277; iii (dependent on n.) 30,110,149,192,206,251 (1st) &c.; from 391; iv (dependent on n.) 36,89,132,165,250,259 (2nd) &c.; (absol., at end of clause) 232; v (of agent) by 52,203,555,650,699, 699 &c.; vi (of origin, source) of, from 106,259 (1st), 295,301,336
OFF See prec.
OFFENDED v.p.p. been displeasing to 100. [OF offendre]
OFFICE n. duty attaching to one, function 497; OFFYS 798,799. [AF, OF office]
OFFRYGONCE n. (devotional) offering, oblation 15,644. [OE ofrung, vbl. n.
from OE ofrían]
OFFE adv. often 69,70,128,128,142,177 &c. [OE oft, extended after advs.
in -e]
OFFE-TYME adv. many times, often 637. [prec. + tyme (q.v.), replacing
ofte-sibe < OE oft-siben]
OYNEMENT n. ointment, unguent for anointing 729,795,796,805,810; pl.
OYNEMENS 1035. [ME oignement; < OF oignement]
OKEPLYED, OKEPTED See OCUPIEN
OLD See OOLDE
ON prep. i (of concern) about 12,215,216; ii (of state, condition) phr.
slep is ~ here she is asleep 218; iii (of position) on 402,414,662,
663,734; on to 796,802; in 1270; iv (preceding a vbl.n., denoting an
action) 921; v (indicating physical arrangement) in phr. ~ an heep in
1151 (see MEEP); 0 iii on 541,835; = to 1404; adv. ON phr. ful ~ to
253 (see FALL). [OE on] See A prep., VPON.
ON a. one 170,892,1118,1118,1161,1296; (in weakened sense, merging into
indef.art) an 647,1187; (opposed to "other") one 1368; 0 one (opposed
(1st),438 &c.; (with adv.) phr. out ~ 293,293,365,370,371,653 &c.
(see OUT); vii (of cause) because of 106,107 (1st),241,1410; by 235;
due to 1211; viii (of means) through, by means of 144,144; with 356,
503,1382; ix (of change of state) from 217; x (of concern) about 251
(2nd),473,518 (2nd),526,535,581 &c.; (absol., at end of clause) 507,
572,772; with, concerning 519; = on 586,586,586; xi (dependent on
v.phr.) = over 268,268; xii (of substance) made of 388; xiii (dependent
on x.) 568,605,718 (2nd); xiv (of separation) of 594; xv (of quality)
= having 655; OFF i 113,171,374,568; (partitive) 801; ii 856,951; x
62; xii 49; xvi (of association) = to 305; adv. OF off 903,904,1091.
[OE or] See PROF, WHEROF.
to "other") 359,409,501; one 540,1393; OON phr. is ~ wit (sb.) is united with (sb.) (fig.) 428; one in continuity, uniformly and indivisibly the same 429; one (opposed to "other") 1043; one 1094, 1127,1127,1128. [OE æn] See A indef.art.

ON pron. phr. bat~ the one (opposed to "the other") 281; one single thing 428,426; phr. swhich~ such a person, someone 1064; OON one, particular being (spec., the unity of God) 426,426,427,428,428,431; a unity 438, 438,440; phr. bat~ the one (opposed to "the other") 465,465; one (person) 794,1006; g. ONSYS phr. bat~ the one's (opposed to "the other's 626. [as prec.]

ONES adv. at one time in the past 248; at any one time, only, at least 915,986; ONSYS 1076. [OE ænes, adv. g.]

ONLYCHR adv. only, solely 144; ONLY 424,1116,1148,1206,1207,1207 &c.; simply, just 1078. [partly alt. of OE ðnilce after a., OE ðnilic, partly developed from pred. uses of a.]

OOLDE a. (in absol. usage) old people 142; phr. ~ age 191 (see AGE);
HOOLD old, advanced in years 187; OLD of (a specified number of years or) age 683; phr. ~ age 1441 (see AGE); OOLD former 1233. [OA ald]

OON (a. & pron.) See ON (a. & pron.)

OON adv. alone 424. [OE æna]

OOSTES n.pl. (of "angels") hosts, multitudes 640. [OF (c)ost]

OPEN a. exposed to view 131; frank, candid 779; open, not closed 1354. [OE open]

OPENFE v.trans.imp.sg. open (fig.), lay bare 552; pt.ind.3sg. OPNEFE phr. not Is moub remained silent 922; v.intrans.pt.ind.3sg. OPNEFE opened up 1184. [OE openian]

OPENLY adv. plainly 200; commonly, publicly 1355. [f.æ; see OPEN]

OPINION n. phr. have on~ believe, be firmly convinced (that) 647 (see n.);
OPINION phr. have an~ 677 (see 1,647 n.). [F opinion]

OPPRESSED v.p.p. burdened, troubled 544. [OF oppresser]

OR conj. or 14,93,100,100,103,130 &c.; phr. ~elles 107,176,199,275,304, 822 &c. (see KELLES); (connecting two words denoting the same thing) 364,384. [reduced f. OPER conj.]
ORATORIE n. chapel, place of worship 119; ORATORY reclusion's small private chapel 398. [L oratórium]

ORDERNEDE v.pt.ind.3sg. decreed, predestined 1113; past. X-ORDERNED appointed, assigned 494; ORDERNED assigned, allotted 1404 (see n.); ORDERNED 1433. [AF ordeiner]

ORDRES n.pl. ranks (spec., the nine orders of angels) 1427. [OF ordre]

ORISON n. prayer 871; ORYSON 873. [OF orison]

ORNAMENT n. that which specially adorns, confers excellence 286; pl. ORNAMENTES furnishings, accessories (of a specifically ecclesiastical nature) 398. [OF ornament]

ORRIBLE a. horrible, hideous 1187,1373. [OF (h)orrible]

ORROUR See HORROUR

OSTAGE n. hostelry, inn 629. [OF (h)ostage <med.L hostagium]

OTTRELYCHE See OUTRELY

OPER a. phr. in ~wyse 67 (see WYSE); of another, different sort 328,551 (2nd),556; phr. bat~ the other (of two) 410,541,1232; phr. on~ another, different 1187 (see ON a.); OPER other, different 173; pl. OPERE other, different 226,309,531,532; OPER 680; OPERE 958,1082. [OE Ópur] See ANOPUR, OPURWHILE

OPER pron. phr. bat~ the other (thing) 282; the other (person) 465,466, 663; other, different (one) 530; another 1368; ò OPERE phr. bat~ the other (person's) 627; pl. OPERE other people 515; other things 581, 1089; OPERE other people 517,818,862,1111,1485; others 621; other things 1110; ò OPERE other people's 845. [as prec.] See ANOPER.

OPER conj. or 237,551 (1st). [prob. modification of OE òper, infl. by òhwæþper, ò(w)per &c.] See OR

OPUR See OPER (a.)

OPURWHILE adv. at times, sometimes 89; OPURWHOLE 90,163,169,180,201; OPERWHILE 680. [òper a. (q.v.) + w(h)ile (see WHYLE)]

OUTER See OWEST

OUNE See OWNES
OUR See HOURS
OURE See VRE
OUT adv. out 51,295,553,631; phr. ~ fro out of 209; phr. ~ of from, out of 293,293,365,370,371,653 &c.; OWT 293; OUTE 622. [OE ut, ute]
OUTERLY adv. entirely, absolutely 1368; OTTERLYCHE completely 1425. [f. comp. of prec., OE ute(r)a, ute]
OUTEST See OWEST
OUTWARD a. external, pertaining to things not of the spirit 466; extraneous, from outside 1091; OWTWARD 816,1489. [OE utweard] See INWARD.
OUTWARDLY adv. openly, explicitly 752; OWTWARDLY in external action, pertaining to things not of the spirit 816. [f. prec.]
OURR prep. over the surface of 997. [OE ofer]
OVERCOME v. conquer, prevail over (fig.) 635,833; pr. sub. 2sg. OVERCOME 737; 3sg. OVERCOME 1308; p.p. OVERCOME 170,389; overwhelmed 235; affected, influenced excessively by some emotion 548,1084; OVERCOMEN phr. ~ by entirely under the influence of 249. [OE ofercuman]
OVERMOR adv. furthermore, in addition 384,393. [ouer adv. < OE ofer (cf. OURR) + mor (see MOOR adv.)]
OW See HOU
OWEST v.pr.ind. 2sg. have an obligation (to) 1382; pt.ind. 2sg. OWTTEST ought to, should 1160; 3sg. HOWTE ought to 452; OUYTE should by rights 1207; ought to 1228. [OE ahtel, ahte]
OWN a. (after poss.a. emphasizing possessive meaning) own 36,144,159, 250,254,529 &c.; phr. myn ~ self 1464 (see SELF); OUNE 371,845. [OE aht]
OWRE See VRE
OWT See OUT
OWTLY adv. completely, in every detail 1346. [f. out (q.v.)] Cf. OUTERLY
OWTRAGE a. inordinate, intemperate 1165. [app.f.n., ME (o)ultrage, oultrage < OF (o)ultrage, outrage; not so used in OF]
OUTWARD, OUTWARDLY See OUTWARD, OUTWARDLY

OXEN n.pl. oxen 507. [OE oxa; -an]

OXE-STALLE n. stall, stable for oxen 314,631. [prec. + OE steall]

PAAL a. pallid 992. [OF pale]

PACTENCE n. longsuffering, calm endurance 968; forbearance 1183.
[OF pacience]

PALSYE n. paralysis 748,772,1109. [OF paralysis]

PALTYK a. palsied, suffering from paralysis 777 (see n.). [AF *parletike]

PAPPYS n.pl. nipples (fig.) 867. [? of ideophonic origin; ME pappe; cf. Sw. and E Norw. dial. pappe, Lith. papas]

PAR prep. phr. ~ caas 939,1217 (see CAAS). [OF par]

PARADYS n. the Garden of Eden 294; Heaven 1004,1255. [OF paradis]

PARFIT a. complete, having all essential characteristics 324,422,1444, 1444,1444,1445 &c.; unimpaired 1446 (3rd); PARFYT 1196,1290,1298,1308, 1444; clear, pure 1319. [OF parfit]

PARFYTLY adv. completely 375,395; to the fullest measure 1098. [f.prec.]

PARTE v.trans. phr. ~ to share out amongst 486. [OF partir]

PARTENERS n.pl. partakers 1127. [AF parcener, altered under infl. of part n.]

PARTYE n. office, duty 135; portion (fig.), allotted role 475,475,476,818; share 846,864,1203; phr. in bat~ in that respect 1131; body of persons side 1399; PARTY portion (fig.) 472; part 571,634; body of persons 1368. [OF partie "a parting or division"; parti "that which is divided, shared"]

PASSAUNTY adv. (?) cursorily 1003 (see n.). [f.a.; OF passant, pr.p. of passer]

[OF passer]

PASSIOUN n. sufferings (of Christ on the Cross) 402,870,972,981,985;
pl. PASSIOUNES violent, excessive emotions 390. [OF passion]

PRES n. tranquillity, freedom from spiritual conflict 770,1328,1343; phr. halt/halde (one's) ~ remain(s) silent 920,1202. [AF pes]

PEYNS n. suffering (as punishment) 27; suffering 1107; pl. PEYNES 970. [OF peine]

PEYNTINGS n.pl. paintings 309,326. [f.v.; OF peint, p.p. of peindre]

PEYNTURE n. painting 337,345; pl. PEYNTURES paintings 360. [OF peinture]

PEYS n. weight 1264. [eOF, ONF & AF peis]

PENAUNCE n. penitential self-mortification 140. [OF penance]

PENAUNT n. penitent person, one doing penance 810. [OF penant]

PENY n. penny (L. nummus) 1264. [OE penig]

PENNE n. pen 1345. [OF penne]

PERFECCIOUN n. complete, perfect state 80,88,568; fulfilling, fulness 353; moral perfection, holiness 562. [OF perfection]

PERFORME v. (in absol. usage) carry (sthg.) out 20. [OF performer]

PERIL n. phr. in ~ in danger, at risk 281; PERYL 1246; pl. PERILES dangers 548. [OF péril]

PERILOUS a. parlous, attended by great dangers 250. [AF perilous]

PERYSCHEN v. come to an end 1342; p.p. IPERISCHED lost, ruined (fig.) 142. [OF periss-, lengthened stem of perir]

PERPETUEL a. everlasting 1422. [OF perpetual]

PERSCED See PERSYDE

PERSEVERANCE n. steadfast persistence of purpose 394. [OF perseverance]

PERSYDE v.pt.ind.3sg. stabbed, ran through 1006; p.p. PERSCED punctured (fig.), broken 157. [OF percer, ONF perchier]

PERSONES n.pl. people 192,494. [OF persone]

PERTYNEP v.pr.ind.3sg. belongs, is appropriate (to) 497; 3pl. PERTYNEP phr. ~ to concern 451; belong (to) as an attribute 576. [OF parteign-, tonic stem of partenir; cf. L pertinère]
PHAHYSE n. pharisee 758,809; g.sg. PHARISES 761; sep. appositive g.
PHAIREN 725. [OF pharise < L pharisaeus]
PILGRYMES n.pl. pilgrims 495,548,817. [Provençal pelegrin]
PITÉ n. compassion, mercy 538,972,984; sympathy, concern for another's
distress 999,1143; PYTÉ compassion 540,749,751,838,857,899 &c.
[OF pity < L piteit]
PYTOUS a. compassionate, merciful 713,837,911,1249; prompted by feelings
of pity 735; pitiful, exciting compassion 967. [AF pitous]
PYTOUSLY adv. in a manner that excites pity 177,947,1030; PYTOUSLY mildly,
kindly 690. [f.prec.]
PLACE n. place, locality 878; passage, particular point (in a text) 1330.
[OF place]
PLEVE v. sport, frolic, amuse oneself 258; pt.ind.3sg. PLEYDE 679.
[OF plegen, -ian]
PLEYN a. complete 772. [OF plein ]
PLENTEVOUS a. plentiful, abundant 1471,1479. [OF plentevous]
PLENTEVOUSNESSE n. abundance 1469. [f.prec.]
PLESAUNT a. agreeable, giving pleasure (to) 411,554. [OF plaisant]
PLESE v. be agreeable to, satisfy 13. [OF plaisir]
POYNT a. pt. & ppr. 5u, Ml, [AF pointe ]
POYNTEL n. pointed writing instrument, stylus 1346. [OF pointel]
POMPE n. vain splendour 113. [OF pompe ]
POUE See POUER
POUNGGE v.pr.p. phr. —on gazing intently at 836. [aME puren < OE *purian
POSSESSION n. property, wealth 483. [OF possession ]
POSSYD v.pr.p. pushed, thrust forcibly 1175. [poss. < AF *pousser, (O)F
pousser (see NED, s.v. poss, v. )]
POTE See PUTTE
POUER a. poor, lacking possessions 313,314 (1st),487,500; mean,
characterized by poverty 314 (2nd),629; (as n.) poor people 419,546;
POKE poor 313,470,496; (as n.) 486; miserable, hapless 836. [OF povere, poure]

POUERLY adv. humbly 946. [f. prec.]

POUERTÉ n. lack of wealth 81,144; renunciation of material possessions 303,456,581. [OF poverté]

POWER n. capability, capacity 20,198,1139; authority, dominion 749; phr. in by ~ in your control, jurisdiction 1406. [AF poer, po(u)air]

PRAY See PREYE

PRECIOUS a. of great (spiritual) value 25,29,55,731,795,810 &c.; costly 112. [OF precios]

PRECIOUSLY adv. as a thing of great spiritual value 412. [f. prec.]

PREFERHE v. prefer, choose rather 9. [OF préfé rer]

PREYE v. trans. ask (sthg.) earnestly in prayer 104; pr.ind.lsg. PREY earnestly entreat (with personal obj.) 624,705,848,855,983,1177; PREYE 798,1351,1494; PRAY 1057,1085; imp.sg. PREYE beg for 834; p.p. PREYED entreated 708; v.intrans.inf. PREYE engage in, offer prayer 122; phr. ~ for pray on behalf of 983; phr. ~ for pray for the forgiveness of 1496; PREYEN 763; pr.ind.2sg. PREYEST 885; PRYINGGE 175; imp.sg. PRAY 734; pt.ind.3sg. PRYEDE phr. ~ agent prayed against, for the removal of 168. [OF prier]

PREYERS n. prayer, supplication 23,537,763,780,876; pl. PREYERS 553, 766; phr. be in .... ~ been praying 1253; PREYERS 581. [OF preiere]

PREYSED v.p.p. extolled, glorified 1207. [OF praisier]

PRELATYS n.pl. high dignitaries of the Church 550. [OF prélat]

PRESENCE n. the fact of being present 608. [OF presence]

PRESENT a. present, close by (in space) 130; actually existing, present (in time) 231,586,1097,1283,1478; phr. ~ to present, in attendance at 1323. [OF present]

PRESTES n.pl. priests, clergymen 485; g. PRESTYS high priests' (of the Jews) 908. [OF prêost]

PRYCKES n.pl. prongs (of a comb) 388; tormentings 518. [OF pric(e)a]

PRINCE n. phr. ~ of prestys chief priest 908 (see PRESTES). [OF prince]
PRINCEHOOD n. princely power, sovereignty 949. [f.prec.]
PRINCIPE n. origin, beginning 1282. [f.principe (<L principium)]
PRYSOUN n. place of spiritual confinement and deprivation 120 (see n.). [OF prisun]
PRYUE a. private, one's own 591 (see CHAUMBRE); intimate, specially close 865; secluded, unfrequented 878; kept secret 1354. [OF privé]
PRYUELY adv. secretly 85; stealthily 726. [f.prec.]
PRIUILEGIE n. divine dispensation 787; PRIUILEGIE special (God-given) advantage or benefit 860. [L privilegium]
PRIUIITEES n.pl. secret matters, mysteries 695. [OF privité]
PROCESSION n. procession 1428. [OF procession]
PROCURED v.p.p. (with dat.) obtained (for sb.) 973. [F procurer]
PROFESSION n. religious calling, the fact of being professed in a religious order 310,555. [F profession]
PROFIT n. advantage, benefit 282,1494; PROFYT phr. do...to do good to, act to (sb's) advantage 446. [OF profit]
PROFITABLE adv. to (sb's) spiritual advantage 55. [F. next]
PROFITABLE a. spiritually beneficial 345,537. [F profitable]
PROFITABLY adv. beneficially, to (sb's) spiritual advantage 503. [f.prec.]
PROFITE v.pr.sub.3sg. derive spiritual benefit (from) 1493. [F profiter]
PROFRIE v.pr.ind.3pl. (constr. with dat. and simple inf.) offer, present 957; pt.ind.3sg. PROFRIERE brought before (sb.) for acceptance 1239. [prob. F proférer; cf. AF profferer, -er (see NED, s.v. profer v.1)]
PROPHETE n. phr. be...one of the Old Testament prophetic writers (here, Isaiah)1315,1330. [F prophète]
PROSPERITE n. well-being, good fortune 1205. [F prospérité]
PROUD a. arrogant, "above itself" 165; phr. - of sinfully over-satisfied with 297; PROUDE 237; PRUYD phr. - of 298. [1 OE prūd < OF prūd, prōd < L *prōdis]
PROUDE n. pride (as the foremost of the Seven Deadly Sins) 293 (see n.); PROUDE 297, 298, 299, 1362. [OE pryde, f. prec. a.; for proud see 1. 293 n.]

PUYD(E) (a. & n.) See PROUD, PROUDE

PUYSOUN n. poison (fig.) 1168. [OF puison]

PUR a. in phr. ~ man. having no trace of superhuman, non-mortal characteristics 655. (see n.). [OF pur]

PURGATION n. purification of sin 699. [OF purgacion]

PURGE v. purify, rid of sin 1490; p.p. IPURGED cleansed of physical impurities 384; IPURGED purified of sin 1384. [OF purg(i)er]

PURPOS n. intention, resolution 22, 394, 456, 1248; phr. set al by ~ on set before yourself, as an object towards which to strive determinedly 1259; PURPOS 558. [AF purpos]

PURPRE a. crimson 933 (see n.). [OF purpre; cf. OE purpure, -an]

PURS n. purse, small bag for money 1263; phr. gold ~ purse for carrying gold 1274 (see GOLD); pl. PURSES 496. [OE purse, app. < L bursa, with after OE pung "purse", pusa "wallet"]

PURSUDE v. intrans. pt. ind. 3sg. phr. ~ after followed in pursuit (fig.) 1193. [AF pursuer]

PURSUOUR n. persecutor, one who seeks to assail (sthg.) 121. [f. prec.]

PURVYAUNCE n. provision 501. [OF purveaunce]

PUT n. pit 1336, 1378. [OE pytt]

PUTTE v. phr. ~ (sthg.) tofore (sthg.) give precedence to (sthg.) 280; phr. ~ away get rid of, remove 385, 386; consign, commit 974; place 1410; PUTTE phr. ~ for ki voye make utterance 641; PUT subject 1400; pr. ind. 2sg. PUTTEST phr. ~ away send away, dismiss 1063; 3sg. PUT phr. ~ away dispells, gets rid of 212, 1293; (of water) pours 840; pr. subj. 3sg. PUTTE phr. ~ heo toforn heore esen let her visualize 58; PUT phr. ~ forki utter 95; ~ with suggest to, incite to indulge in 129; ~ away shall dispel 1309; pr.p. PUTTINGE placing 1363; imp. sg. PUT join, add 344; phr. ~ by lust take delight 360; PUTTE phr. ~ be forki come forward, offer yourself 630; phr. ~ forki bat bu canst doo cry
out as loud as possible 829; phr. — for stretch out 836,844;
pt.ind.3sg. PUTTE phr. — to (sb.) challenged (sb.) with 891; 3pl.
PUTTE phr. — to (sb.) killed 986; p.p. IPUT placed 50,1427; granted,
"detailed" (to sb.) as protector 133; applied 388,395; phr. — wp
put away, deposited 496; phr. — in delay 1078 (see DELAY); consigned
1338; PUT phr. — byhynde rejected, left behind (fig.) 283; phr.
— away got rid of 373; committed, set 770; phr. — in delacioun 1086
(see DELACIOUN); placed, set 1389; attributed, imputed 1405; IPUTTE
assigned 1368. [L OE putian, potian]

QUARK v.pr.sub.3sg. tremble, shake 964; pr.p. QUAKINGE trembling (with
fear) 265; QUAKINGE shivering 1221. [OE cwacian]

QUEEN n. queen (of heaven); i.e. the Virgin Mary 420. [OE owen]

QUEYNTESE n. cunning 107. [OF queintise]

QUITÉ n. serenity, undistressed condition 559. [L quiet-, stem of quies;
AF*quiete]

RABY n. (as form of address) Master 1056; RABI 1059. [OF rabi; L rabbi,
G रब (rav) < Heb. 141, rabī]

RAY n. clothing 359. [aphetic form of ar(r)ay, < AF ar(r)ai; or poss. <
ONF *rei, of. OF roi ] See ARAY

RAN See RENNER

RAPPER adv. more truly, more properly speaking 245; RAPER 478,1107.
[OE hraper]

RAUBYNOUS a. rapacious, predatory 208. [OF ravinous]

RAUSCEP v.pr.ind.3sg. draws forcibly (into some action) 72; pt.ind.3pl.
RAUYSSCHEDEL 1170; p.p. IRAUSCHEDEL phr. — of deprived of 594; RAUSCHEDEL
taken away 1061; YRAUSCHEDEL drawn forcibly (into some condition)
1253. [OF raviss-, lengthened stem of revir]

REAL a. royal 1432. [OF real < L regalēm]

REALME n. kingdom (of heaven) 1434. [OF realme < pop. L regalimen]
REBEL a. refractory, disobedient to God 1242 (see n.). [OF rebelle]
REBUKED v.p.p. ashamed, put to shame 251; INREBUKED downcast, abashed 1373. [AF rebuker (OF rebuchier)]
RECEYUER v. receive, be granted 699; take in, give hospitality to 817; pr.ind.3sg. RECEYUER receives 1208; imp.pl. RECEYUER p. assume, take possession of 1416; pt.ind.3sg. RECEYUER admitted 1201; p.p. RECEYUER been granted 1209,1216,1236. [ONF recevyle]
RECEYUOUR n. one who receives 1206. [AF recevyeour]
RECONSILED v.p.p. phr. ~ ~ re-established in the favour of (sb.) 105. [OF reconcilier]
RECOUENER n. phr. without ~ irrecoverably 56 (see n.). [AF recoverer v.]
RED v.pr.ind.1pl. read 771; p.p. YRAD read 1251. [OE rædan]
REDY a. willing (to undergo sthg.) 925,925; in a state of preparation 1360. [emb redi, app. formed on analogy of other a's by addition of -i to OE ræde]
REDYNGGE n. the action of reading 580; REDYNGE a single act of reading 1493. [f.v.; see READ]
REDRE a. red, bloody 1013; RSED red 1019,1019. [OE red]
REFREYNE v.trans. repress 162,262; p.p. REFREYNED held back 222; restrained, stayed 1189. [OF refrener]
REFRESCHYNGGE n. coolness (fig.), invigorating influence 397. [f.v., OF refrescher]
REFPUT n. refuge 174,419. [OF refuie]
REGNE v. reign 1431; pr.ind.3sg. REIGNB holds sway 458; p.p. REIGNED held sway 623. [OF regner]
REFERSYNGGE v.p.r. repeating 598; pt.ind.1sg. REFERSYNSDE mentioned, recounted in order 1181. [OF rehercer]
REIGNED, REIGNBP See REGNE
REYGE v. phr. ~vp build, construct (fig.) 290. [ON reisa]
REMISSION n. pardon 752,773. [OF remission]
RENNE v. phr. ~ to ... m(y)ende occur to, come (suddenly) into the mind; thoughts 217,706; phr. ~ in by myende pass through your mind 545; (of tears) run, flow 687,1052; phr. ~ borou3 pierce 998; phr. ~ awey run away 1376; pr.ind.3sg. RENNYN & RENN run 1080,1080; pr.p. RENNYNGGE flowing 886; as a. flowing 1012; imp.sg. REN run 624,628,867; phr. ~ to approach hurriedly 887; pt.ind.1sg. RAN phr. ~ awey ran away 1193; 3sg. RAN ran, hurried about 468; p.p. RUNNE phr. ~ awey 1135. [ON renna, OE rinnan ]

RENNYNGGE n. running 1285. [f.prep.]

REPENTANCE n. contrition for past conduct 1159. [OF repentance]

REPRESENTS v.pr.sub.3sg. should serve as a symbol for, make present before the mind's eye 402. [OF représenter]

REASONABLE a. endowed with reason 195. [OF reasonable ]

RESOUND n. phr. hit is~ it is (only) reasonable 493. [OF reson; cp.phr. il est ~]

RESTE n. 1 remainder 109. [F reste]

RESTE n. 2 tranquility, freedom from care 166,770; cessation of activity 179; repose, sleep 276; freedom from toil (in the future life)1311,1328,1343,1445. [OE rest ]

† RESTEYNE v. quell, do away with 275 (see n.). [OF resteign-, stem of resteindre]

RESTE v.pr.ind.3sg. ceases, is inactive 197; 3pl. RESTE (refl.) phr. ~ hem in ... have the leisure to attend to 497; repose, lie in peace 1344; pr.sub.2sg. RESTE stop 638; pt.ind.3sg. RESTYDE refrained from activity 465. [OE restan]

RESTORE v. return (sthg.) to its original (healthy) state 904. [OF restorer ]

RESURREXION n. rising again (i) of Christ after His death 1044; (ii) of men at the Last Day 1348. [(OF résurrection]

REVERENCE n. deep respect, veneration 132,634; phr. ... is idoo veneration is shown 828. [OF reverence]

RECURRENTLY adv. respectfully, with reverence 863. [f.a. OF reverent]
REVYN v. wrest away from, forcibly deprive of (with dat. of pers.) 974. [OE reafian]

REWARD n. phr. takē no - of pays no heed to 971. [ONF reward = OF reg(u)ard]

RIBBES n.pl. ribs 218. [OE ribb]

RYCHE a. noble, associated with great wealth 305; rich (fig.) 313; comp. RYCHERE of greater worth 536. [OE rīce, reinforced by (O)F riche]

RYCHESSE n. wealth 44, 81, 311, 320, 1263, 1274 &c.; RICHESSE 303, 563, 1238; valuable goods 1220; pl. RYCHESSES riches (fig.) 1223. [OF richesse]

RYED n. reed, cane 930. [OE hreod]

RYG n. back 927. [OE hryg]

RYT a. right (opposed to left) 43, 1386; RYHT 663, 929, 1364, 1404, 1410. [OE riht]

RYHT, RYHT (adv.) See RYTH

RYHTFUL a. proper, fitting 163; legitimate 551; fair, just 811; RYHTFUL just 943, 1369; upright, sinless 1364; RYHTFUL 1341. [OE rihtful]

RYHTFULLY See RYHTFULLY

RYHTWISE a. righteous, sinless 1422, 1426. [OE rihtwīs]

RYHTWISNESSE n. justice 343; RYHTWISNESSE 951. [f.prec.]

RYSE v.p.p. risen, returned to life 1079. [OE risan]

RYHTFUL See RYHTFUL

RYHTFULLY adv. in justice 1115; RYHTFULLY 1408. [f.a.; see RYHTFUL]

RYTH adv. very 151, 874; RYHT 313; phr. -as just as 381, 395, 1014; phr. -so in just the same way 396, 922; RYHT phr. -so 371, 389, 1015; phr. -as 388; very 1126; RITH phr. -so 382. [OE rihte]

RYUERES n.pl. rivers 207, 209; streams of water 1012. [OF rivere]

RODYE a. ruddy, fresh-complexioned 997. [OE rudig]

ROODE n. the Cross of Christ 414. [OE rod]

ROTE n. root (fig.), source 295. [OE rot]

ROTED p.p.a. implanted, established 248. [f.prec.]

RUDE a. phr. -to unaccustomed to, ignorant of 505. [OF rude]
RULE v. regulate, restrain 1488.  [OF rulier]
RUNNE See RENNE

SAAD See SAD

SAADE v.trans. weary of 88.  [OE sadian]

SAADNESSE n. onerous sorrowfulness 1294.  [f.s.; see SAD]

SAAF a. in comb. fouch-~ 733,915 (see FOUCHEP); in phr. ~ and sound (with quasi-adv. force) unharmed 1219; preserved from (moral) danger 1246.  [OF sauf]

SAAT See SYT

SACRAMENS n.pl. solemn ceremonies of the Church (i.e. Baptism, Confirmation etc.) 1125.  [F sacrament]

SACHEDE a. holy, entitled to veneration 1034.  [orig. P.P. of ME sacre OF sacre; see YSACRYD]

SACRYFYSE n. offering 15.  [F sacrifice]

SAD a. serious, mournful 256; SAAD world-weary 1291.  [OE saed]

SADLYCHE adv. gravely, sorrowfully 991.  [f.prec.]

SAY See SEE

SAY, SAYDE, SAYT, SAYN, SAYF See SEE

SAKE n. phr. for ... on account of ... 118; out of consideration for, on behalf of ... 925; phr. for Godys ~ (exclamatory adjuration) in God's name 887.  [OE sacu; cf. ON fyrrir sakir (with g.) "because of"

SALTE a. (as epithet of tears) "salty" 996.  [OE sealt]

SALUERDE v.p.t.ind.3sg. greeted, hailed in recognition (fig.) 618.  [F saluer]

SALUTACIOUN' n. greeting (spec. the Ave Maria) 595.  [OF salutacion]

SALUER n. healing ointment (fig.), remedy 973.  [OE sealf]

SAME a. same, identical 479,669,873,1005 (see DAY), 1104,1330(2nd) &c.; aforesaid 1330 (1st); as pron. the same (thing) 776; pl. the aforesaid (things) 1179.  [ON same; cf. OE same adv.]
SATISFACCION n. performance of deeds of penance 392. [F satisfac tion]

SAVE v. preserve, keep intact 78; deliver (sb.) from eternal damnation 756; protect 1166; SAVE 762; p.p. SAUED delivered 282; protected 1146; preserved 1150. [OF sauver]

SAVE prep. except 954. [OF sauf (a. used quasi-prepositionally)]

SAVOURY a. pleasing to the taste (fig.), pleasant 823,1020. [eME saure, app. < OF savouré]

SAUERLY adv. agreeably, with enjoyment 850. [f. next]

SAVOUR n. odour, perfume 35; attractive quality, merit 319; taste (fig.) 1198. [OF savour]

SAVOUR n. Christ, the Saviour 1495. [OF sauvour]

SAW See SEE

SCEPTRE n. rod as symbol of authority 951. [OF sceptre]

SCHADUE n. foreshadowed image, obscure indication 210. [OE sceadu, obl. scead(u)we]

SCHAL v.auxil.pr.ind.lsg. i (forming fut.) shall 561,717,1069,1074; ii (of intention) am going to 647,1296; 2sg. SCHALT i will 345,687; will (be able to) 534; iii (of obligation) ought to, must 9,132,403, 405,473,474 &c.; 3sg. SCHAL i will 51,341,342,508,678,738 &c.; phr. whanne he ~ come when he comes 943; iii ought to 68; 1pl. SCHUL iii ought to 391; SCHULLE ii phr. we ~ goo we intend, are going to pass, let us pass 1096; 3pl. SCHULLE i will 687,780,1075,1316,1352,1354 &c.; iii ought to 502,523; SCHUL i will 1353,1375,1421; pr.sub.2sg. SCHULLE i ought to 995; 3sg. SCHULLE iv (forming cond.sub.) phr. in caes sobs ~ speke if she speak 92; pt.ind.lsg. SCHULDE iii ought to 821,822; SCHOLDE v (forming cond.) should 1152,1153,1153; 2sg. SCHULDEST iii ought to 102,316,321,613,988; vi (forming sub.) should, ought to 66,284,527,740,1016; SCHOST iiii ought to 452; SCHOLDEST iiii ought to 613,1018; vi should, were to 1266; 3sg. SCHOLDE iiii ought to 59,1210; vi should, were to 1140,1141,1187; SCHULDE iiii ought to 76,214,332,335; vi should, were to, ought to 271,1005,1020, 1141,1400; 1pl. SCHULDE iiii ought to 275; vi should 1110; 3pl. SCHOLDE iiii ought to 486; vi should, would 184; were to 225; SCHULDE iiii ought to 490,499,500,501; vi should, would 1019. [OE sceal; scelek; sculon; scolde]
SCHAME n. phr. have...~ be ashamed 76; confusion, guilty feelings 90,
1374; disgraceful conduct, matter for severe reproach 189; modesty
635; phr. (be) to ~ to (sb.) be an object of shame, revulsion to (sb.)
1111; disgrace 1229, 1233; SCHOME modesty 833. [OE sc(e)amu, sc(e)omu]

SCHAP n. form, appearance 38. [OE gesceap]

SCHARPE a. stinging, causing pain 385, 937; having a sharp point 928;
SCHARGE harsh, strict 396; acute, intense 998. [OE scearp]

SCHARPLY adv. severely, sternly 1326. [f.prec.]

SCHER pron. she 60, 79, 82, 83, 84, 86 &c.; SCHER 592; SHE 650. [OE heo, hīo
(or acc. hīe); see Vachek, Brno Studies in English, IV (1964), 21-29]
See HEO (and for obl. cases).

SCHER v.imp.sg. phr. ~ out (of prayers) pour out (fig.) 553; SCHREED
pour out, spill (fig.) 802; p.p. ISCHAD phr. ~ out spilt 51.
[OE sc(e)adan]

SCHER n. sheep 921; SCHERP sheep (as figure of the soul needing the
guidance of the Good Shepherd (see next)) 1141. [OE scēp, AN scēp]

SCHERP n. shepherd (fig.), Christ the Good Shepherd 1142; pl.
SCHERRDYS shepherds 640. [OE scēphirde]

SCHERPURSDAY n. the day before Christ's crucifixion, i.e. Maundy Thursday
832 (see n.). [ON skær etc pure + OE punresdæg]

SCHERRYNGE n. phr. on ~ (of a lamb) being shorn (of its wool) 921.
[OE sceren]

SCHETTE v.pr.sub.2sg. enclose, confine 1262. [OE scyttan, K scottan]

SCHERR v. be the means of giving an intimation of 210; indicate, display
362; SCHEWEN offer 245; reveal, manifest to 1464; pt.ind.3sg.
SCHERDE proved, demonstrated 709; p.p. ISCHERD offered 406;
YSCHERD revealed, demonstrated 1183. [OE sceawian]

SCHERYNGE v.pr.ind.3sg. phr. on hem shines on them (fig.) 1395; p.p.
SCHERYNGE radiant 1390. [OE scēnam]

SCHERYNGGE n. spiritual radiance 340, 669. [f.prec.]

SCHIP n. ship 1219. [OE scip]

SCHI (ST) See SCHAL
SCHORTE a. phr. in ~ wordes briefly, concisely 1476. [OE sc(e)ort]

SCHORTLY adv. "to speak briefly" 394; concisely, in few words 571. [f.prec.]

SCHOST See SCHAL

SCHREWES n.pl. villains, evil people 942. [app. OE scræawa, shrew]

SCHRYFTE n. confession 391. [OE sçrif]

SCHUCH See SUCH

SCHUL, SCHULDR(ST) See SCHAL

SCHULDRE n. shoulder 949. [OE scoldor]

SCHULLE See SCHAL

SCHURGES n.pl. whips 927. [AF escurge]

SCORN n. phr. have ~ of despise, be repelled by, contemn 89; SKORN phr. low hym to ~ 117 (see L333R); phr. hadde, have ~ of 261,512,1257. [eME skarn; aphetic form of OF escarn; -o- unexplained] See SKORNE, SKORNERE.

SCRIPTURE n. phr. holy ~ the Bible, Holy Writ 213,216,322,951,1251; pl. SCRIPTURES passages from the Bible 209. [L scçpituœ]

SECHYP See SEKR

SECUNDE n. the second (one), the other 455. [F second, L secundus]

SEK y. see 526,697; look at, behold 930,1040; pr.ind.2sg. SYKST see 948; perceive, understand 1407; SKST see 996,998; 3pl. SEE 515; pr.sub.2sg. SEE observe, "catch" (sb.) in some reprehensible action 659; pr.p. SKINGRE perceiving, apprehending 669; pt.ind.1sg. SAW saw (fig.), knew of 248; 3sg. SAY observed 258; SAW 258; SEY3 saw 104,1; p.p. SEYEN seen, perceived 1449,1450; SEYN 1454; SEYE 1457,1459,1460. [OE sçon, sih, se(a)h, p.p. segen] See ISKE.

SEE n. sea 549. [OE sæ]

SEKM n. seam 954. [OE seam]

SEYE y. phr. pat is ~ that is, namely 14,557,1158; say 32,717,776, 1026; assert, claim 1403; SAY say 561,1401; SKYN assert 745; SEY tell 1296; SAYN assert 1436; infl.inf. TO SEYN phr. pat is ~
223,276,437,445,586,672 &c.; TO SAYN phr. bat is ~ 300; pr.ind.1sg. SAY say 66,274; tell 1078; SEY say 284; SEST phr. I ~ (introducing a repeated phr. in a new context) 480; SEYR say 1180; phr. I ~ 1333; 2sg. SEIST suggest, make the point (that) 239,939; SEYST say 720; ask 825; 3sg. SEYP says (introducing direct speech) 11,17,18,348,354, 536 &c.; (introducing indirect speech) 334; SEYP (direct) 46,685,750, 759,786,880 &c.; reports, tells 1007; SEYD 177,448 (see Introd., p. SEYT (direct) 322,934,950,1157; phr. as hoo ~ as if to say 1001; reports 1048; SAYST (direct) 561; SAYT reports 990; SATP (of a promise) gives, utters 1461; 3pl. SEYN claim 192,198,566; pr.sub.3sg. SEYR say (indirect) 805; 3pl. SEYR phr. ~ sook tell the truth 199; pr.p. SEYN say, says 656; SEYN say (introducing direct speech) 596,632,641,986; (with direct obj.) 984; pt.ind.1sg. SEYD mentioned, said above 431,1163,1330; SAYDE 535; 2sg. SEYDEST said (with direct obj.) 985; (direct speech) 1055,1059; 3sg. SAYDE spoke 271; SAYDE said (direct speech) 675,710,715,1002; (direct obj.) 708,777; 3pl. SAYDE (direct speech) 791; p.p. SAYD mentioned 68; phr. it may be ~ it is appropriate to say (direct speech) 520; YSEYD held (to be) 476; (of orison) said, pronounced 873; ISAYD phr. it is ~ bat it is the generally held opinion that 662; said (direct obj.) 778,787; SEYD phr. it is ~ (introducing direct quot.) 1340; spoken, voiced openly 1435. [ OE seccan; saggde ]

SEYEN, SEY3, SEYN See SEE

SEYN, SEY3, SEYN See SEE

SEYNT a. saint (in quasi-nominal usage, prefixed to the name of a canonized person): spec. ~John 413,417,853,990,1000,1002; ~Gregory 561; SEIN 627. [ OF saint ]

SEYN, SEY3, SEYN See SEE

SEIST, SEYST, SEYT, SKIP, SEYP See SEYE

SEKE v. search for 686; pr.ind.3pl. SEKYYP try to find 329. [ OE secan]

SELF n. phr. myn owne ~ (pronominal notion expressed nominally) myself, in person 1464. [ OE self ] See HERSELF, HRESSELF, HYMSELF, MYSELF, MYSELF, VS-SELF.

SELUER n. silver (as valuable possession, coin) 112,1263. [ OE seolfpr ]

SEMPE v. appear (falsely) to be 260; appear (to be) 738,1258; pr.ind.3sg. SEMPE appears 319,882,886,1106; pr.sub.3sg. SEME 315; pt.ind.3sg.
SEMEDE appeared 265; 3pl. SEMEDE 255; p.p. SEMED 262. [ON sōma "befit", pt.sub. sōdi, influenced by sōma "honour"]

SENNES See SUNNE (n.²)

SENTENCE n. passage (from the Scriptures) 218; quoted saying, apophthegm 712; judgement 946, 1399, 1409. [F sentence]

SEPULCRE n. the cave in which Christ was buried 1036, 1038, 1042, 1043; tomb (as figure of the human body) 1332. [OF sepulcre]

SERVAUNT n. servant (opposed to master) 619; servant (fig.) 917; pl.
SERVAUNS those who act in the service of God 493, 1280. [F servent]

SERUE v.imp.sg. render obedient service to (God), worship 323; pt.ind.3sg. SERUYDE waited (at table) 794. [OF servir]

SERUISABLE a. helpful, ready to do service 680. [OF servisable]

SERUISE n. phr. in Godes ~ performing the duties appropriate to the service of God 224; the act of serving, helping 466; phr. doo ~
help 630; SERUYSE 573. [OF servise]

SERUITUTE n. thraldom, lack of spiritual freedom 1303. [OF servitude ]

SETTEP v.pr.ind.3pl. phr. ~ handes on seize violently 895; imp.sg. SETE phr. ~ byn exen on look at 734; p.p. ISET phr. ~ afuyre. aviere 127,
607 (see AFUYRE); fixed 1259; SET phr. ~ aviere 900; caused to be centred on 1408. [OE settan ]

SHEEP See SOMPHE

SHE See SCHE

SYDE n. side 409, 410, 663, 663, 1364, 1364 &c.; side of the body, flank 1006; phr. on bat ober ~ on the other hand, conversely 1232; SIDE 542.
[OE side ]

SIGNE n. in phr. ~of be cros mark, device 98; token, indication 791, 948. [F signe ]

SIGNIFIE v. symbolise, represent 362. [F signifier ]

S35YNGGE v.pr.p. phr. ~to sighing for (fig.), aspiring to 87;
S33YNGGE sighing 175; imp.sg. S33R sigh 101; pt.ind.3sg. S33YDE sighed 715. (n.b. the notion of "with grief" is implied in all instances except 1.87.) [ME sizen, back-formation on siste, pt. of sichen, siken; see SIKYNGGE]
SI3YNGGE n. sighing, grief 547, 1052; pl. SI3YNGGES sighs 735. [f. prec.]

SI5TE n. vision, eyes 100; phr. i be ~ of God in God's eyes 1320; SI5T phr. to be ~ of within the vision of, to the presence of 1327; phr. in ~ to look upon 1373; vision, view 1446, 1465; phr. into his ~ ~ into his presence 1483. [OE ge-siht]

SYK a. ill 187; in an unhealthy condition 243; SYKE mentally weak, unsophisticated 1170; pl. (in absol. usage) SYKE those suffering from illness 142. [OE seoc]

SIKER a. confident, feeling secure 192, 205; certain 926; SYKER phr. ymaad ~ reassured, given a sense of security 719; certain 939. [OE sicor]

SIKYNGGE n. sighing (for grief) 1075; SYKYNGGE 1302. [OE sican v.]

SYKNESSE n. illness, ill-health 224, 230, 234, 237, 241; (fig.) spiritual disease 373; SYKNESSE (fig.) spiritual illness 231; malady, disease 269; ill-health 270, 1441. [f. a.; see SYK]

SIKST, SYKST. See SEE

SILENCE n. abstinence from speech 257. [OF silence]

SYMPE a. humble 979. [OF simple]

SIMPLENESSE n. innocence 341, 363. [f. prec.]

SYNFUL a. involving sin 227; wicked, corrupt 252, 746, 752, 759, 1214; SYNNEFUL 511, 841, 1190. [f. n.; see SUNNE]

SYNGE v. sing 62; pr.p. SYNGYNGGE singing 61, 1044; SYNGYNGE 640. [OE singan]

SINGULER a. one's own personal, special 1484. [OF singular]

SYNNE(S) See SUNNE (p. 2)

SYNNERE n. sinner 727. [f. y., ME sinnen, < OE synian]

SISTER See SUSTER

SYT v.pr.ind.3sg. sits, is seated 726, 798; SIT occupies (the seat) (as judge) 945; pr.p. SYTYNGGE being seated 86; seated 689; SYTYNGGE seated, mounted (on) 826; seated 1042; pt.ind.3sg. SAAT sat 264, 470; 3pl. SAAT were seated 794. [OE sittan]
SKILFUL a. just, proper 125; SKILFUL appropriate, reasonable 282; SKILFUL proper 489. [f. a., ON skilling]

SKORN See SCORN

SKORNE v.pr-sub.3sg. mock 805; P.P. YSKORNE taunted 203. [eME scarne, aphetic form of OF escarnir; see SCORN]

SKORNERE n. one who scoffs at, contemns 981. [f.prec.]

SLE See SLEN

SLEEP See SLP

SLEEPER n. killer 980; that which destroys, puts an end to 1312. [f. v.; see SLEN]

SLEEPS n. ruse, cunning stratagem 1286 (see n.). [eME sleep, < ON slēgō]

SLEEN v. kill 117,176,906; SLE 1139; pt.ind.3sg. SLOW struck down 121. [OE slean]

SLEEP n. sleep 82,107,203,217,218,220 &c.; (quasi-personified) 105,216; phr. laste ~ death 270,1323; sloth, sluggishness 276; SLEEP 260,1091. [OE slēp, slēp]

SLEPE v. rest, repose 865; pr.ind.3sg. SLEPE 850; pr.sub.2sg. SLEPE asleep 889. [OE slēpan, slēpan]

SLOW (v.) See SLEN

SLOW a. lazy, dilatory (in spiritual matters) 508,510; SLOW3 511. [OE slēwan]

SMAL a. slender 604; comp. SMALLER of lesser dimensions 388. [OE smæl]

SMAHTE a. painful, severe 973. [OE smeart]

SMEL n. perfume, odour 730. [f.next.]

SMELLER v.pr.ind.1pl. perceive as if by smell, suspect, have an inkling of 229; pr.p. SMYLLYNGGE giving out a perfume 1039. (see SWETE adv.). [OE *smiellan, *smyllan]

SMYTE v. phr. ~ batayl aens fight, engage in a struggle against 253; pr.ind.3sg. SMYT strikes 759; delivers, imposes 1409; pr.sub.2sg. SMYTE lash (fig.) 454; phr. ~of out, strike off 904; 3sg. SMYTE phr. ~of spoil, interfere with 1091 (see n.); pr.p. SMYTYNGGE sending, causing to penetrate into 35 (see n.); imp.3sg. SMYT beat 101; pt.ind.
SMOT beat, struck (fig.) 690; phr. ~ adoun struck down, destroyed 1185; p.p. ISMOT struck, pierced (fig.) 518; YSMOTE (of a disease) stricken, affected (with) 747; YSMYTE belaboured, assaulted 1123.

[OE smitan]

SMOKED v.p.t.ind.3pl. phr. ~ vp billowed up like smoke (fig.) 1164 (see n.)

[OE smocian]

SMOT See SMYTE

SO adv., conj. so 55,183,186,230,254,262 &c.; phr. when it ~ is bat when it is the case that 71; therefore 78,197,516; phr. in ~ muche bat 161, 202,251 (see MUCHE adv.); thus 168,367,757 (2nd); to such an extent 212; in such a way 214,439,1113; such a 264; phr. rith, rv/iat~ 371,382,389,396 (see RYTH); in the same way 378,385,393,775; phr. not ~ bu not in your case 480; phr. ~ bat (i) to the end that 494; (ii) with the result that 1121; phr. ~ forte 818,1110 (see FORB); SOO thus 105; therefore 594. [OE swa]

SOBBYNGGE n. sobbing, sobs 997,1052,1060,1075. [f.v., ME sobben, poss. of LDu. origin (cf. WFr. sobje, Du. dial. sabben "to suck")]

SODEYN a. speedy, immediate 121. [AF sodein]

SODEYNLICHE adv. all of a sudden 106; SODEYNLY without warning 1187.

[f.prec.]

SOERTÉ n. assurance, relief from anxiety 180; SOURTE certitude 1299; SURTE 1309; peace of mind 1388,1444. [OF s(e)urte]

SOFT a. (of voys) gentle, not harsh 714; (of weður) mild, free from storms 1218. [OE sōrt(e)]

SOFTLY adv. tenderly, gently 728,1023. [f.prec.]

SOLAS n. consolation 419; pl. SOLACES pleasures 259. [OF solas]

SOLITARY a. pertaining to, proper to a recluse 7; SOLITARYE 9. [L solitarius]

SOLLENELY adv. solemnly 945. [f.a., ME solen(ne) < OF solenne, adaptation of L sŏl-, solennias, var. of solennis (whence NE solemn)]

SOMME See SUM (pron.)

SOME n. son 317,333,614,651,989,1000 &c.; phr. Godys ~ Christ 600; spec. the second person of the Trinity 604,696,699,1457,1457; as term of
affectionate address 749,777; pl. *SONES* 305. [OE *sumu*

*SONE* adv. without delay 1081. [OE *sōnā*

*SONG* n. song 62. [OE *sang*

*SOO* See SO

*SOOP* n. the truth 199 (see *SEYR*). [OE *sōp*] See also *FORSOPE*

*SOOPFASTNESSE* n. truth 601. [f.a.; OE *sōpfaest*

*SOOPLY* adv. indeed, assuredly 1228; *SOPLY* with truth 1340. [f.a.; see *SOP*

*SOPER* n. supper: spec. the Last Supper 832,839. [OF *soper*

*SORY* a. sad, distressed 543,963,963,1046. [OE *sārīg*

*SORWE* n. grief, sadness 90,182,226,419,548,623 &c.; phr. be more ~is it is yet more distressing (that) 222; phr. be to ~to (sb.) be a source of grief to (sb.) 1292. [OE *sorg*

*SOP* a. true 647,677,1381. [OE *sōp*

*SOPLY* See *SOOPLY*

*SOPPE* conj. seeing that, since 461,531; *SEPPE* 522,532,963,965.
[reduced form of OE *seopfan*

*SOULE* n. soul, spirit 13,220,231,280,283,346 &c.; *SOWLE* 639,730,754.
[OE *sōwol*

*SOUNDE* a. healthy 1109; *SOUND* in phr. saaf and~ (with quasi-adv, force) undamaged 1219. [eME *sūnd* < OE *gesund*

*SOURTHE* See *SOERTHE*

*SPAK(E)* See *SPEKE*

*SPAREN* v. allow to live 117; pr.ind.3pl. *SPARE* phr. ~to forbear, abstain from 193. [OE *sparian*

*SPATELINGGE* n. spittle 910; *SPATELINGGE* 938. [f.x., OE *spālīan*

*SPECIAL* a. affecting one particular person 94,1159; exceeding in character what is common, usual 143; marked off from others, having a distinct, spec. intimate character 788 (see n.) [OF *especial*

*SPECIALLY* adv. particularly 214; expressly 573. [f.prec.

*SPECTACLE* n. display 423; sight, thing presented to the public gaze as object of admiration 948. [OF *spectacle*]
SPEKE  v. intrans. phr. ~ wit converse with 92; phr. forto ~ of to mention 793; talk 1018,1060; inf. inf. TO SPEKEN phr. as ~ of mentioning, on the subject of 581; pr. ind. 3sg. SPEKE phr. ~ of mentions 507,952; SPEEK 1466; pt. ind. 3sg. SPAKE phr. ~ of mentioned 535; SPAK 772; pt. sub. 3sg. SPAKE might speak 1021; p.p. SPOKEN phr. ~ of mentioned 572,1497; v. trans. inf. SPEKE utter 93,474; p.p. SPOKEN uttered 184. [OE sp(r)eæn, sp(r)ææ, sp(r)eæn]

SPEKINGGE n. speech, conversation 82,1166. [f. prec.]

SPENDE v. occupy, employ 79. [OE -spenden]

SPEKE n. spear 1006. [OE spere]

SPICE n. sort, kind 307; pl. SPICES 296. [OF espice]

SPILDE v.p.p. lost, destroyed 157; allowed to fall to the earth 888. [OE spillan]

SPIRIT n. phr. be wvokede ~ the Devil 129; SPIRIT in phr. be ~ of lecherie demon, evil supernatural force 173; courage 271; soul, incorporeal being (opposed to flehs) 383; phr. in~ spiritually 428; heart (fig.), seat of emotions 976; ardour 1054; pl. SPIRITES demons 1335; souls 1344. [AF (e)spirit]

SPIRITUAL a. of, pertaining to the soul 347,406,480,504,510,557 &c. [OF spiritual]

SPIRITUALTE n. condition of being spiritual, (attachment to) the things of the spirit 505. [OF (e)spiritualte]

SPYTOUS a. cruel, bitter 980. [aphetic form of OF despitous]

SPOKEN See SPEKE

SPOUSE n. husband (fig.), Christ in relation to a woman of religion 37, 105,701,919; wife (fig.) 312,317; g. sg. SPOUSES 802. [OF sp(o)use]

SPRANG See SPRYNGE

SPREED v. imp. sg. phr. ~ aboute distribute, lay out 538; p.p. YSPRAD phr. ~ abroad having the arms stretched out 404; SPRAD phr. ~ abroad stretched out 956. [OE -sprædan]

SPRANG v. phr. ~ out of grow from (fig.) 1479; pr. ind. 3sg. SPRINKT phr. ~ out of has its origins in 1467; pr. sub. 3pl. SPRINGE 295; pt. ind. 3sg. SPRANG phr. ~ out was born (fig.) 622. [OE springan]
STAAT See STAT

STABLE a. permanent, unchanging 1092. [OF (e)stable]

STAF n. staff (as weapon), club 902. [OE stæf]

STALL n. manger 635. [OE steall]

STAND, STANDEST, STANDEP, STANT See STONDE

STAT n. condition 250,1094; STAAT (exalted) nature 1434. [OF estat]

STEDEFAST a. unshakeable, resolute 833,981; STEDEFAST 1090; STEDEFASTE 1270. [OE stede-, stvedfast]

STEDEFASTLY adv. with firm resolve 733. [f.prec.]

STEDEFASTNESS n. constancy 1299. [as.prec.]

STEER v.pr.sub.2sg. phr. ~vp ascend 424; imp.sg. STEER phr. ~vp climb up, ascend 615. [OE stigan, reformed after OE wreon]

STEYNEDE v.p.p. ornamented (with coloured designs), &c.) 327. [aphetic form of OF desteign-. stem of desteindre]

STELE v.imp.sg. phr. ~forp advance surreptitiously 726. [OE stelan]

STENCH n. foul smell (fig.) 197; evil-smelling properties 320,1152; foul smell (lit) 1339,1371; STENC 588 (see n.). [OE stenc]

STENED v.p.p. put to death by pelting with stones (fig.) 508. [OE sténan]

STYNGER n. incitement, instigation 155; STYNGER 1165; STYNGGER 1166. [f.v.; see STYRE]

STERRES n.pl. stars 40. [OE steorra]

STERTE v.pt.ind.3sg. rushed, hastened 651. [OE *steortian, *styrten]

STYCKE n. stick 1333. [OE sticca]

STILLS adv. in phr. stand ~ motionless, without changing place 733; (implying continuation) now as before, yet 740,865,874. [OE stille]

STYNGYNGE pr.p.a. foul-smelling 114; STYNGYNGER foul-smelling (fig.), disgusting 318. [OE stinoan; see l. 114 n.] See next.

STYNKYNDE pr.p.a. foul-smelling), disgusting 149,190,380,517,937,1164 &c.; foul-smelling 509. [as prec.]
STYRE v. incite, stimulate, induce 422, 1197; STINE 676; STYRE stimulate, prompt 1480; pr.sub.3sg. STYRE incite 109; p.p. STYRED stimulated, excited 108; ISTERYD 765; STERYD 1097; aroused, incited to evil 1150. [OE styrian, K sterian]

STYRYNG(G)E See STERYNGGE

STOLE n. long robe (fig.) 1349. [L stola]

STOMAC n. stomach 233, 244, 270. [OF (e)stomac]

STONDE v. stand 995; pr.ind.2sg. STANDEST remain motionless 887; 3sg. STANT stands 923, 946; 3pl. STONDEP stand 966, 989; STANDEP 1372; imp.sg. STAND phr. ~ stilie remain motionless (fig.), persist (in some course of action) 733; STOND stand 835; STONDE 1398; pt.ind.3sg. STOOD remained motionless (opposed to "paced about") 265; stood, was standing 265. [OE stondan, standan; stód]

STONES See STOON.

STONY a. hard (fig.), unfeeling 1068. [OE stānig]

STOOD See STONDE

STOON n. large rock, boulder 1013, 1041; pl. STONES gems 113. [OE stanā]

STOORHOUSE n. storehouse (fig.), abundant source 1273. [ME stor, aphetic form of astor(e) < OF estor + OE hus]

STRAUNGEE a. adventitious, not intimately concerned with what is going on 966; distant, cold in demeanour 1072. [OF estrange]

STRAUNGELY adv. in an odd manner, such as to excite surprise 999. [f.prec.]

STRECCHIE v. ~ exert to the utmost 78. [OE streccan]

STREYNEP v.pr.ind.3sg. presses, clasps tightly 1025; 3pl. STREYNED constrict, bind 897. [OF estrain-, stem of estreindre]

STREYT a. strict, not exceeding what is prescribed 386; comp. STREYTEHE stricter, more rigorous 135. [OF estreit]

STREYTINESSE n. poverty, privation, straitened condition 314. [f.prec.]

STRENGPE n. power of action 84; STRENKEPE moral fortitude 1054; STRENCHE 1446. [OE strengþu]
STRYP n. contention, discord 769. [OF estrif]

STUDEFAST See STEDEFAST

STUDEP v.p.r.ind.3sg. phr. ~ ... on meditates on, applies the mind to 12. [aphetic form of OF estudier]

SUCH a. such, of the type referred to 135; SCHUCH phr. ~ a of the appropriate type 19; SWYCH 328; phr. ~ maner 557 (see MANER); phr. ~ a (emphasizing) so great, eminent a 833; SWICH 345, 346, 359; SWWHICH 718; phr. ~ ... as the ... who 1063; pl. SWYCHER phr. ~ ... as those ... which 162; of the type referred to 267, 309, 398, 514, 1089, 1090; SWICHERR 202; phr. ~ ... bat (intensive) so great, resplendent ..., that 653; SWICHRE 436; SWYCH 581; SUCHER 1166, 1177. [OE swyle, WS. swylo]

SUFFISE v. phr. ~ to be enough for, satisfy 818; pt.ind.3sg. SUFFISCEDE was enough 172. [OF suffis-, pr. stem of suffire]

SUFFRE v. endure, undergo 232; endure, tolerate 898, 926, 1187; allow 927; pr.p. SUFFRYNGGE undergoing, submitting to 942; imp.sg. SUFFRE submit patiently, hold out 271, 272; allow 814; endure 901; pt.ind.2sg. SUFFREDEST underwent 1175; 3sg. SUFFREDE 182; p.p. YSUFFRED allowed 1109; SUFFRED 1376. [AF suferle]

SUGGESTIOUN n. tempting, incitement to evil 156; pl. SUGGESTIOUNS temptings 211. [OF suggestioun]

SUK v.imp.sg. suck 868, 887; SUKE lick 1032. [OE sucan, *suc(i)an]

SUM a. (denoting unspecificity) one or other 217, 218, 530; phr. ~ party(e) a certain (unspecified) portion 571, 634, 864; phr. at ~ tyme 738, 1301 (see TYME). [OE sum]

SUM pron. a certain portion 1009; pl. SOMME unspecified number of persons 1105, 1105; SUMME 1389, 1389, 1390, 1391, 1391. [as prec.]

SUMDEL adv. slightly, to some extent 193. [OE sum + dæl; cf. OE some]

SUMTYME adv. in former times 111; once 154; phr. ~ ... oberwyle now ... now 167; at times, sometimes 203, 1156; SUMME-TYME in former times 562. [OE sum + tyme]
SUMWHAT n. a certain (unspecified) amount 374,570,837. [OE sum + hwæt
pron.]

SUMWHAT adv. to a certain extent, a little 625. [as prec.]

SUNNE n. 1 sun 39,963. [OE sunne]

SUNNE n. 2 sin 194,913; SUNNE 197,276,292,368,373,373 &c.; phr. in~ in a
sinful condition 542; pl. SENNES sins 718; SYNNE 750,752,759,773,
777,780 &c. [OE synn]

SUPERFLUITES n.pl. things that are in excess of what is necessary,
dispensable particles 385; (fig.) 386. [OF superfluite]

SUPLE a. pliable, yielding 381. [OF supple]

SUPPOSE v.pr.ind.1sg. phr. I ~, nay I should imagine, not 824; imp.sg.
SUPPOSE assume (for the purpose of tracing the consequences) 1266.
[OF supposer]

SUR a. certain, firm 289. [OF sur]

SUBLICHE adv. safely, securely 219. [f.prec.]

SURTÉE See SOERTÉ

SUSPECION n. suspicion, mistrust 1440. [AF suspecioun]

SUSPECT a. deserving suspicion, distrust 191; phr. hold (sthg.) ~ do not
place your trust in (sthg.) 206. [L suspectus]

SUSTEINNYNGGE v.pr.p. preserving, supporting 1451. [AF susteín-, pr.stem
of sustenir]

SUSTER n. sister (voc., as form of address) 150,205,284,322,359,422 &c.;
SISTER 472; pl. SUSTHEN sisters 464,572. [OE sweostor, swustor;
ON systir]

SUTTYLLY adv. cleverly, ingeniously 435. [f.a., OF sutil]

SUTTILTE n. skilful assiduity 1030. [OF sutilté]

SWAST v.pr.ind.2sg. sweat 885. [OE sweætan]

SWORD n. sword 902; (fig.) 998. [OE sweord]

SWEET a. having a pleasing smell, fragrant 35,1035; (fig.) 318; pleasing
to the ear, melodious 61,714,1020; dear, beloved 182,584 (2nd),606,
634,652,864 &c.; pleasing, agreeable 260,343,616; dear, precious,
prized 584 (1st), 789,888; pleasant to the taste (fig.) 1167; pleasing to the senses, esp. to the sight 1397; comp. SWEETER sweeter to the taste, smell 40; more agreeable to the spirit 503; more pleasing to the ear 1049. [OE swete]

SWEET adv. phr. ~ smyllyngge having a pleasant, fragrant odour 1038. [as prec.]

SWEETLY adv. lovingly 821,1033. [f. as prec.]

SWEETNESSE n. (spiritual) fragrance (fig.) 34; that which is sweet to the taste 41; that which is spiritually pleasing, appetizing 578,802, 857,1469; grace, graciousness 606,853,975,1243; delight 1169; pleasing savour (fig.) 1199* [OE swetnes]

SWICH(E), SWHYCH(E), SWYCH(E), SWICH(E) See SUCH

SWOLEWODE v.pt.ind.3sg. phr. ~ in swallowed up 1184. [OE swelgan]
away, removed 1425; phr. ~ to be given, entrusted to you 1489.

OE tæcan; þæc < ON taka

TALE n. phr. þis ~ the above narrative 677. [OE talu]

TALKYNNGGE n. discourse, speaking 823, 1020. [O.E., ME talk(i)en, deriv. with k-suffix of base *tal-; cf. "tale", "tell"]

TARYE v. refl. imp. sg. delay, hang back 1008. [obscure; poss. < OE tægan, *tærgan, "vex, harass"]

TASTE n. taste, savour (fig.) 577; TAST 1199. [OF tast]

TECHYNNGGE v. pr. p. showing, demonstrating 703; p. p. İTAUNT instructed 1124; taught, shown (by experience) 1345. [OE tæcan]

TECHYNNGGE n. phr. holy ~ the Scriptures 217. [f. prec.]

TEEP See TEP

TEYLYS n. pl. tiles, i.e. the roof ~ 748. [OE tigele]

TELLER v. tell, recount 571, 648; describe 1254; p. i. TELLE reports 707; imp. sg. TELL tell 855; inform 1079; p. p. İTOLD recounted, informed 570; TOLD fitly described 751. [OE tellan]

TEMPERAL a. worldly, not spiritual 515. [L temporālis]

TEMPEST n. violent storm at sea 1220; tempest (fig.), violent assault 1224, 1227; furious storm (fig.) 1357. [OF tempest]

TEMPLE n. spec. the synagogue at Jerusalem 684, 690, 713. [OE temp(e)l < L tempium; F temple]

TEMPRE v. pr. sub. 3sg. allay, mitigate 1309. [OE temprian < L temperāre; OF temperer]

TEMPRURE n. temperance, moderation 344. [OF tempřūre]

TEMPTACIOUN n. temptation (fig.), a testing, trial 49, 51; enticement, allurement to evil 71, 128, 135, 186, 382, 1224 &c.; pl. TEMPTACIOUNS 169, 390; TEMPTACIONS 549. [OF temptatio]

TEMPTED See TEMPTED

TEMPTOUR n. spec., phr. be by ~ the Devil 107, 123, 133, 157. [OF *tempteor]

TENDER a. sweet, dearly-beloved, precious 637, 789, 897, 998, 1007. [F tendre]
TENDRELY adv. lovingly, with tender feeling 414. [fr. prec.]

TENDRENESSE n. tenderness, sensitiveness 676. [as prec.]

TENT n. phr. tak—notice, pay attention 923. [aphetic form of OF atente]

TENTRY a. earnest, assiduous 23. [aphetic form of OF en—, intentif.]

TER See PER

TERYS n.pl. tears 91, 123, 553, 727, 734, 789 &c.; TERES 687; TERIS 996. [OE tear]

TERRIBLE a. terrifying, awe-inspiring 1357, 1395. [Fr terrible]

TESTAMENT n. legacy, willing of property after death (fig.) 417. [L testamentum]

TETYS n.pl. teats 405. [OF tete; cf. OE titt]

TEP n.pl. teeth 804; TEP 1372. [OE tēp; pl. tēp]

THORNES n.pl. thorns 929; THORNES 933 (see COROUNE n.). [OE thorn]

TYME n. phr. for a— for a little while 180; period of existence 429; period 491; phr. many—frequently 599; moment, occasion 660, 681; phr. to come one to the future 719, 1268; phr. at sum—occasionally 738, 1301. [OE tima] See SUMTYME

TYMPANE n. timbrel, sort of tambourine 60. [OF tympan, L tympanum]

TYRAUNT n. oppressive, despotic judge 115 (see 1, 112 n.); TIRAUNT (fig.) that which exercises an oppressive power over one 268. [OF tyrant]

TO prep. (freq. a lit. translation of L ad); various verbal constructions:
   a) following verbs of desiring, willing &c. 7, 8 (2nd), 87, 312, 1455;
   b) phr. to ... ward(e) 12, 480 (2nd), 650, 765, 1204 (see TO...WARD);
   c) introducing inf. (freq. with sense "in order to") 14, 20, 48, 50, 76 (1st), 76 (3rd) &c.; d) supplying the place of the dat., the referent being in the role of recipient of some thing or action 15 (1st), 23, 76 (2nd), 84 (2nd), 98, 133 (2nd) &c.; e) following verbs denoting a greater or less degree of compulsion, constraint 15 (2nd), 19, 23, 31, 72 (2nd) 109 &c.; f) (of direction) as far as 34, 349, 589 (fig.); to (fig.) 217, 397, 398, 519 (1st), 659, 706 &c.; to (lit.) 615, 628, 683, 783, 783; towards, in the direction of 651, 668; g) (of persons, indicating relation, status) as, to be 44, 133 (3rd); h) following
various trans. verbs, introducing indirect obj. 74, 75, 76, 115, 129, 133 (1st), &c.; absol., at end of clause 306, 556 (2nd); j) constructions in which the sense of d. is blended with that of f. 194, 257, 303, 415 (1st), 483 (2nd), 1004 &c.; absol., at end of clause 457; k) various miscellaneous sense: for 57, 58; with 105; phr. low hym ~ skorn 116 (see LE335); conducive to 245, 245, 1291, 1292 (2nd); (expressing result) phr. depe 508; (of motion) against, into contact with 636; phr. be (sthg.) be a source of 1111 (3rd); (of time) as far as, until 1124; l) (in adverbial usage) expressing application 728; ii various absolute and adjectival constructions: a) (of relation) as regards, as far as ... is concerned 8 (1st), 24, 24, 213, 395, 453 &c.; phr. as ~ 1129 (see AS); as 1495 (1st); b) following various predicative adjectives, denoting the relationship to their referent 84 (1st), 163, 255, 310, 383 (2nd), 411 &c.; c) phr. abou~ 391, 974 (see ABOUT); iii various nominal constructions: a) following nouns of inclination 171, 350, 376, 376 480 (lst), 724 &c.; b) following various other nouns 93, 93, 226, 431, 495 (1st), 678 &c.; c) (of time) to, until 501; TOO i h) absol., at end of clause 1400. [OE to] See FORTO, INTO, VERTO, WHERTO.

TO adv. too, excessively 106, 205, 239, 241, 276, 277 &c. [as prec.]

TOBERSTE v.intrans.pr.sub.3sg. shatter 50; TOBURSTE break (fig.) 965; v.trans.pt.ind.3sg. TOBARST shattered, burst assunder (fig.) 1199. [OE toberst] See (ALTO)BERSTE.

TOBOLLEN v.p.p. exceedingly swollen up (with weeping) 994. [ME tobelum; -bollen, prob. < OE belgan]

TOBREKE v.trans. utterly break (fig.) 1066; p.p. TOBROKE 1226. [OE tobreken] See ALTOBREKE, BREK.

TOBURSTE See TOBERSTE

TOCOMYNGE pr.p.s. future, yet to come 719 (see n.). [f.y., eME tocumen]

TOFORGE (prep.) See TOFORN

TOFORGE adv. phr. longe ~ long ago, heretofore 623; on ahead 876; in front 1429. [OE toforan]

TOFORHAND adv. previously 256. [next + hand]

TOFORN prep. i in precedence, preference to 21; ii in front of 58, 266; TOFORGE i 280, 621; ii 748, 946, 1055, 1367; iii previously in time to 1102. [OE toforan]
TOGYDERE  adv. together, so as to be combined 339,414,749,1030,1169,1393; into a condition of unity 539; into a condition of proximity, companionship 616,961; at once, simultaneously 1350. [OE togyder]
See ALTOGYDERE.

TOKIT  w.p.p. cut up in pieces 955. [OE *tocyttan]

TOLD  See TELLE

TOO  See TO (prep.)

TOOK(E)  See TAKE

TORMENT  See TURMENT

TOTERYP  v.pr.ind.3pl. lacerate, rend at 896; p.p. TOTORN 927. [OE toteran]

TOUCHE  v. touch, handle 1070,1076; imp.sg. TOUCHE 1066,1068. [OF touchier]

TOUCHYNGGE  pr.p.prep. phr. as ~ regarding, on the subject of 401. [f. prec.]

TOUCHYNGGE  n. the act of touching 767. [as prec.]

TOUNGE  n. tongue (fig.): phr. wit by ~ verbally 454; tongue (lit.) 888. [OE tunge]

TOWAYLES  n.pl. altar-cloths, communion-cloths 361. [OF toaille]

TO ... WARD  prep.sep. towards 12,480,1204; TO...WARDE 650,765 (for senses see EGIPTEWARDE, GODWARD, HEMWARD, MEWARD). [OE to weard]

TRAYTOUR  See TREYTOUR

TRANQUILLITÉ  n. serenity (of mind) 770,1444. [F tranquillité]

TRAUAYL  n. (hard) work, exertion, toil 364,580,1312,1450; TRAUAYLE 390, 528,550,551,779,1225. [OF travail]

TRAUAYLÉ  v. make the effort 146; work (hard) 816; pr.ind.3pl. TRAUAYLED labour 566; pt.ind.sg. TRAUAYLED worked (hard) 465; p.p. TRAUAYLED tormented, harassed 1122. [OF travail(ler)]

TRAWP  See DRAWE

TRECCHERUS  a. treacherous, perfidious 895. [OF trecherus]

THRES  n.pl. trees 328. [OE treçw]
TREYTOUR n. betrayer: spec. applied to Judas Iscariot 804; TRAYTOUR 843, 893, 895. [OF traitor, -ur, acc. of traître]

TREMBLE v.pr.sub.2sg. quiver, shake with fear 964; 3sg. TREMBLE quake, shudder 964; pr.p. TREMLYNGGE shaking with fear 265. [F trembler; cf. pop. and med. L tremulare]

TRESOOR n. treasure (fig.), that which is spiritually precious 25, 29; TRESOUR 55, 1261; one who is specially loved, held dear 1029; pl. TRESORES 856. [OF tesor]

TRESOURHOWS n. (fig.) that in which is reposed all one holds dear 1273. [prec. + OE hús]

TREST n. confidence, trust 988; TRUST 1269. [prob. OE *tryst, K *trest]

TRETIa v.pr.ind.3sg. handles (lit.) 1034. [OF tretier]

TRETOURUSLY adv. treacherously 920. [e.g., OF traiteus]

TREWWE a. in phr. Pe ~ gospel the one true, truthful 590. [OE treowe]

TREWELY adv. (emphasizing) indeed, truly 140, 811, 860, 1263; correctly, in accordance with the facts 1340; THREWELY indeed 201. [OE treowlīce]

TRIBULACIOUN n. affliction, misery 396, 1438. [OF tribulacion]

TRYFLES n.pl. trivialities 309. [eME truf(f)le < OF truf(f)le]

TRYWELY See TREWELY

TROWE v. believe, suppose 1243; pr.ind.1sg. TROWE am sure 874; 2sg. TROWST suppose 714, 715; TROWEST 975. [OE treow(i)an]

TRUST See TREST

TURMENT n. physical suffering, pain 160; mental suffering, anguish 182; the tortures of hell 1422; TORMENT pain, sufferings on the Cross 969. [OF torment, ONP turment]

TURMENTOURS n.pl. those who inflict torture, pain 941. [AF tormentour]

TURN v.trans. phr. ~ away avert 821, 823; phr. ~ (sthg.) to(sb.) direct against, bring to bear upon 1408; pr.sub.3sg. TURNDE phr. ~ aboute weigh up, ponder on 86 (see n.); (refl.) phr. ~ fro turn one's back on (fig.), give up 1190; pt.ind.3sg. TURNDE transformed 119; TURNDE 120; TURNYDE (refl.) phr. ~ to turned to face, directed the attention to 668; p.p. YTURND transformed 1009; phr. ~ away fro removed, pulled
back from 1041; TURNED directed 1257; v.intrans. TURNED phr. ~ aven return (fig.) 1197; pr.ind.3sg. TURNED phr. ~ into turns aside and goes into 629; pt.ind.3sg. TURNED phr. ~ aven to himself turned in upon himself (fig.), became pensive 912. [OE tyrnan, turnian < L tornare; cf. OF turner]

TWEYEN a. (absol.) phr. in ~ into two (parts) 299; TWEYE two 1367. [OE twegen masc.] See TWO.

TWELF a. twelve 683. [OE twelf]

TWO a. two 296, 464, 576, 1398; (absol.) phr. in ~ into two (parts) 442, 444; as n. two things, pair 451. [OE twa, fem. and neut. of twegen] See TWEYEN.

PAN conj. than 40, 84, 102, 117, 159, 233 &c.; PANNE 29; PEN 39. [OE panne, bene]

PANK n. thanks, gratitude 1208. [OE pano]

PANKE v.imp.sg. give thanks to (sb.) 541; PONKE 832. [OE pancian, boncian]

PANKYGGE n. thanksgiving, gratitude 1213. [f.prec.]

PANNE adv. thereupon, subsequently 98, 167, 180, 602, 634, 695 &c.; in that case 225, 534, 1292; next, in addition 344; PENNE 349. [OE panne, bene] PANNE (conj.) See PAN

PANNYS See PENNS

PAT pron.rel.indecl. i who 6, 22, 38, 47, 64, 111 &c.; ii that, which 12, 14, 33, 59, 62, 75 &c.; iii phr. w(h)ich(e) ~ which 124, 142, 482; (sep.) which ..., which 133; who 248, 574; iv whom 306, 507, 556, 572, 613, 772 &c.; v phr. who ~ ... 18, 778, 1139 (see WHO); vi (with non-expression of antecedent) = he who, whoever 427; = those who 547. [OE pat, pron. demon., replacing pe]

PAT conj. that: i (forming comp. conj. with conj. or advs.) 13, 83, 106, 136, 196, 240 &c. (see AIPOUNS, ANAUNTER, BECAUSE, CAAS, IF, PER, WHAN, WHERE); (sep.) in phr. if ..., or~ if 308; ii (with clause of result), so that, in order that, in such a way that 13 (2nd), 35, 66 (1st), 79, 239 (2nd), 275 &c.; (spec.) after so, swiche 71, 161, 184, 202, 214, 231
(1st) &c.; iii (introd. subject or object clause) 23, 60, 66 (2nd), 73, 74, 94 &c.; iv (in absol. usage, introd. command) 92; v (forming compd. conjs. with preps.) for~ because 170, 192 (see FOR); after~ 378, 486, 570, 683; vi when 271; vii phr. whider ~ euer 694 (cf. i, and see WHIDUR). [OE poet]

PAT pron. demons. i that 23, 36, 59 (2nd), 75 (1st), 89 (1st), 159 (1st) &c.; ii (with ellipsis of following rel.) that which 386, 735, 1086; pl. PO those 201, 419, 1477, 1478; P00 490, 499, 542, 1259, 1316, 1364; PEO 540. [OE poet, pa]

PAT a. demons. i that 61, 88, 99, 384, 475, 764 &c.; ii (in definitive usage, before on, ober (q.v.)) the 281, 282, 410, 445, 465, 465 &c.; pl. PEO those 485; P00 492, 572, 621, 834, 897, 989. [as prec.] See next.

PAT adv. rel. to the extent that 834 (see n.). [adverbial use of pat, rel. pron. (q.v.)]

PE def. art. indecl. the 9, 11, 17, 21, 34, 39 &c.; (placed before rel. pron. and a., which) 15, 29, 30, 31, 285, 362 &c.; PO 228 (see n.), 708, 1297. [1 OE po, replacing se, seo, poet; see prec. (for po see 1.228 n.)]

PE adv. demon. (by) so much, on that account, the 340, 381, 383, 763, 1080, 1097. [OE po, Py, inst. of poet]

PE pron. rel. which 1155 (see n.). [OE po]

PE (pron. 2sg.) See pu

PE (pron. 3pl.) See PEY (pron.)

PEF n. thief 654, 662, 896; PYEF 1004; pl. PEFES 651; PEFVES 955. [OE pef, peof]

PEY pron. 3pl. they 190, 191, 192, 192, 193, 198 &c.; PE 563, 1421; acc., prepl., dat. HEM 145, 163, 197, 197, 211, 255 &c.; refl. HEM themselves 191, 193, 199, 498, 499, 506 &c. [ON beir, OE him, heom] See HEMSELF, HEMWARD

PEY conj. (with subj.) though 198; phr. as ~ as (would be the case) if 232, 1180, 1366, 1412; even if 453; if 964, 966; (in subordinate clause) phr. ~ it were a ... even a ... 1068; PEI3 even if 214; phr. as~ 1211, 1260; PEY3 phr. as ~ 233; though 804. [OE be(a)n] See ALPEY, POU3.

PEN See PAN
PENKE
v. phr. ~ on, of (sthg.) occupy the mind with, meditate on (sthg.)
215,1018; consider, contemplate 411; pr.ind.3sg. PENKE phr. ~ on
12; pr.sub.2sg. PENKE think, have (sthg.) in the mind 131; pr.p.
PENKYNDE phr. ~ on 216; imp.sg. PENK consider 112; phr. ~ as peiz
hold (yourself) to be, form a concept in the mind that 1260; p.p.
PENKYNDE conceived of 184,1434. [ OE pencan, (ge-)бот]
PENKYNGER n. phr. in ~ (of) while, by meditating on 251,868. [ f.prec.]
PENNE See PANNES
PENS adv. therefrom, out of that condition 1198; PANNYS from there 1427.
[ f. ME penne, panne + adv. g. suff. -es]
PEO (pron. & a. demons.) See PAT (pron. & a. demons.)
PENSE See PIS (a.)
PER i adv. phr. (forming conj.) ~ pat where 136,256,281,1261,1328;
(unemphatic and introductory, preceding be &c.) 183,212,222,337,338,
464 &c.; (inverted) 228; (preceding other vs.) 295,457,553; there,
in that place 372,592,652,698,702,726 &c.; (in weakened sense,
referring to what follows) in that case, respect 373,373; then 540,
544,545; PERE in that place 1259; ii conj. where 256,635,747; TER
i (unemphatic, inverted) there 1371 (see n.). [ OE бар]
PERABOUTS adv. on, concerning that (matter) 79. [ prec. + aboute prep.
(q.v.); cf. OE бар abutan]
PERAFTER adv. accordingly, conformably thereto 705. [ as prec. + after
prep. (q.v.); cf. OE бар after]
PERE See PER
PERFORE adv. in consequence of that, for that reason 17,21,78,122,161,189
&c.; PERFORS 522. [ as prec. + for(e). OE for ]
PERIN adv. in it 366; PHYN in that place 1005. [ OE барин ]
PEROF See PROF
PERTO adv. to it 146; (denoting pertinence) to that matter 494,524.
[ OE барто ]
PERVPPON adv. (of position) upon it 1042. [ per (q.v.) + vppon (see VPON) ]
PERWIT adv. in addition to that 302; with it 347. [ OE барвип]
prence See perf
prenses n.pl. phr. goode ~ virtues 338. [OE þæw]
py poss.a.2sg. your: i (before cons.) 22,34,36,47,97,97 &c.; ii (before h) 755; pyn i (before vowels and h) 22,36,130,346,346,350 &c.; ii (before cons.) 108,398; pî i (before cons.) 349,456,589,636,641, 925 &c.; ii (before h) 1482. [OE þin, reduced to emE þî before cons. exc. h] See pu, byself
pyder adv. phr. hyder and ~ 468 (see hyder). [OE þider]
pyer, preves See perf
pîlke a.demons. that, those (same), the 55,112,409,409,424,426 &c.; as pron.pl. the (very) ones 501,523; pîlke 182,426,698,823. [þe + OE ilca]
pîng n. thing, matter 460,1003,1296,1298; pînges 462; pl. pînges 12,162, 284,398,422,449 &c.; pîng 21,254,1275,1450,1451; 3pînges 297 (see n.); pînges 323,503,511,520,576,586 &c.; pînges 586. [OE þing, sg. and pl.]
pîllyd v.p.p. pierced 956; pîlled 1070. [OE þyrlian]
pîs a.demons. this 6,8,29,50,52,80 &c.; (with referrent in a preceding context) = that 771,777; pîs 14,18,48,186; pîser 576; pl. pîser these 208,284,309,422,626,704 &c.; in phr. ~ þre days over the period of (these) ... 686; psoser 271; pîsor 323,451; pîs 1126 (see n.). [OE þis (neut.); for pl. see 1.1126 n.]
pîs pron.demons. this (referring to a matter or statement mentioned or implied in the preceding context) 66,151,172,227,274,306 &c.; (referring to a thing or statement mentioned in the following context) 388,647; phr. after, ~ur ~ after this (time), next, now 393,615,628,701,725; this person 662; phr. for a1~ 740 (see for); pl. pîser these things 54,344,423,771; these people 65,490,552,552, 552,553 &c.; pîser these people 64,195; these things 904,1306. [as prec.]
plyself pron.2sg. yourself 206,529. [py (q.v.) + self (q.v.)]
pö adv.1mons. then 173,1025,1087; pöö 668,1085,1147. [OE þa]
pö (def.art.) See pe (def.art.)
bo(o) (pron. & a. demons.) See PAT (pron. & a. demons.)

PONKR See PANKR

PORNE See THORNES

POROU i prep. by means of 24; owing to 51; POROU3 owing to 155,156,916; (of motion) through (with ellipsis of v.) 396 (see MOT); (with v. expressed) 423,748; because, by virtue of 117,1391,1392; by means of 1198; POROU3 by 544; POROW by means of 1301; ii adv. POU3R through, so as to penetrate 957 (see n.); POROU3 998. (see RENNE).

[OE bōr, OE bōrū]

POU3 conj. (with subj.) though 805,877; even if 904,905; if 965.

[ON *bōh; cf. OE bē(a)h ] See ALPOU3, PHY conj.

POU3R See POROU

POUT n. thinking, mind 79,111; (opposed to "word", "deed") 100; heed, care 502; pl. SOU3TES thoughts 588 (see n.); [OE poht]

POUT (v.) See PENKE

POUNDER n. thunder 1186. [OE buhore (with epenthetic ā) ]

POUSAND n. a thousand people (used hyperbolically for a large number) 1115; (in quasi-a. usage) phr. ~ maner of a great many varieties 1286. [OE būsend]

PRAL n. slave, one in (spiritual) bondage 235. [1 OE præll < ON præll; cf. OE præl]

PRAST v.imp.sg. press 636. [OE bræstan]

PRE a. three 585,645,685,686,1480,1491; (as n.) = three persons 793. [OE preo]

PRENEDE v.pt.ind.3sg. tried to influence (sb.) by menaces 116. [OE brætnian]

PRYN. See PERNIN

PROF adv. (away) from them 486; of, at it 1284; PEROF for it 541; of it 775; out of them 868. [OE pér of]

PU pron.2sg. thou, you 9,21,25,37,38,45 &c.; PE 453 (see n.); acc. prepl. PE thee, you 23,24,24,44,45,105 &c.; refl. PE thyself, yourself 25,98,151,285,308,325 &c.; det. PE to, of thee, you 210,406 (2nd),571 624,705,738 &c. [OE ðū, ðē] See PY, PYSelf
BURSTE n. thirst 1442. [OE burst]
BURSTY a. as n.pl. thirsty people, those in need of drink 817. [OE burstig]
BUS adv. like this, as just mentioned, indicated 321,717; in the way described below 901. [OE bus]

VNCLENE a. (morally) impure 212,234,767,1137,1234. [OE unclæne]
VNCLENNESSE n. (moral) impurity, turpitude 171,380,1164,1168,1169,1198; pl. VNCLENNESSES impure, vile doings 1229. [f.prep.]
VNDERFONGE v. take in, entertain 468,499; receive 698 (see n.); pr.p. VNDURFONGGYNGGE receiving, taking (to oneself) 1432. [OE underfôn, p.p. -fangen]
VNDERNAM See VNDERNOME
VNDERNYMNGGE n. reproof 691,890. [f.next.]
VNDERNOME v. pt.ind.2sg. reproved, rebuked 1156; 3sg. VNDERNAM 663. [OE underniman, pt. -nam, -nömon]
VNDERSET v.p.p. strengthened, supported 764. [OE under + OE settan]
VNDERSTONDE v. understand, grasp the meaning of (sthg.) 5; pt.ind.3pl. VNDERSTOOD apprehended, perceived 791. [OE understandan]
VNDERSTONDYNGE n. power to comprehend 1252. [f.prep.]
VNDERSTOOD See VNDERSTONDE
VNDYDE v. pt.ind.3sg. unfastened, drew aside 652. [OE undôn]
VNDUR prep. under (of inclusion, denoting that a thing is presented in a certain (specious) aspect) 325 (see COLOUR). [OE under]
VNDURFONGGYNGGE See VNDERRFONGE
VWXYNDE a. ungrateful 1196. [OE uncynnde]
VNLACEB v. pr.ind.3sg. unfastens, sets free 1023. [un- + OF lacier]
VNLYFFUL a. illicit, reprehensible 129; VNLYFFUL 162. [un + lifful; see LYFFUL]
VNLYFSUM a. ridiculous, unpleasingly inappropriate 399 (see n.). [un + lyfsum, app. f. OA lêfan v.]
VNLUSTY a. lazy, remiss, unenthusiastic 510.  [un-lusty < OE lust]
VNMESURABLY adv. unrestrainedly 996.  [un- + mesurably, f.a., OF measurable]
VNNEPPE adv. (only) with difficulty, barely 1221.  [OE un-sape]
VNHRESONABLE a. lacking the faculty of reasoning 963.  [un- + resonable (q.v.)]
VNYRTFUL a. unjust 1380; VNYRF3FUL 1404.  [un- + ry/i(s)tful; see RY3TFUL]
VNSAUERY a. out of sorts, giving an unpleasant sensation 244; offensive, repugnant 1383.  [un- + sauery (q.v.)]
VNSEMLY a. unfitting, improper 75.  [un- + ON s&miligr]
VNSYKER a. insecure, not safe 187.  [un- + syker; see SIKER]
VNSTABILITÉ n. unfixity of state, mutability 427.  [un- + F stabilité]
VNSUFFRABLE a. unbearable, very distressing 1067,1419.  [un- + OF suffrable]
VNPRTFY a. not thriving or flourishing, withered 1333.  [un- + prifty, f.n., ON prift]
VNWYS a. foolish, injudicious 902.  [OE unwîs]
VNWYTYNGCE pr.p., a. phr. hem~ unbeknown to them 685.  [OE unwitende]
VNWORFY a. (with ellipsis of of) undeserving of, not meriting (sthg.) 145.  [un- + worby; see WURTY]
VNWORFYLY adv. unfitly, without sufficient ability 1497.  [f.prec.]
VNWURFYNESSE n. lack of merit 732.  [as prec.]
VP adv. (of direction) up(wards) 34,122,290,424,615,766 &c.; (fig.) away, into a receptacle 491,496.  [OE up]
VP (prep.) See VPPON
VPAN See next
VPPON prep. phr. comeb~ 128 (see COMB); for, over 542; (of direction of vision) towards, in the direction of 713; at 912,1045; phr. took ~ hem 879 (see TAKE); VPAN phr. ~ ap 239 (see AP).  [prec. + on,an (q.v.), after ON upp á]
VPPON prep. i (of position) on, upon 361,1136; ii (fig. uses) on, upon 762,1167,1174; for, over 1155; VP (of position) upon 827,949.  [OE uppian (with loss of ending > up; poss. infl. by VP adv.)]
400.


VS n. usage, habit 156; use, disposal 493. [OF us]

VS (pron.) See WE

VSE v. trans. employ, make use of 214; pr.sub.2sg. VSE phr. ~ wel turn to good account 1101 (but see n.); v.intrans.p.p. Y-VSED phr. ~ to (sthg.) accustomed to, in the habit of indulging in (sthg.) 1198. [OF use]

VS-SELF pron.pl. ourselves 1111. [vs (see WE) + self (q.v.)]

VSURPE v. appropriate wrongfully(to oneself) 533. [OF usurper]

VUEL a. wicked, evil 72; EUEL 457; EUELE 1232. [OE yfel]

VAL See PALLE

VANITÉ n. vainness, self-conceit 300,300,306,307; vain, worthless show 423; pl. VANITÉS worthless objects, fripperies 399. [OF vanité]

VATTERE a.comp. more fruitful, yielding more abundant returns (fig.) 763. [OE fættra]

VED, VEDEDE See FEDEP

VEYNE a. trivial, worthless 325. [OF veyn] See VÉYN-GLORIE

VEYNES n.pl. veins (fig.): phr. wit alle be ~ of his herte fervently, from the bottom of his heart 670. [OF veine] See WATER-VEYNES

VEYN-GLORIE n. undue, unwarranted pride 301,311,316,321. [veyn (see VEYNE) + OF glorie, after med. L vana gloria]

VELED See FELED

VENENOUS a. pernicious, harmful 295. [L venenōsus]

VENGAUNCE n. revenge, retribution 941; VENIAUNCE 1358. [AF vengaunce, veniaunce] See TAKE

VENYMED v.p.p. injured by means of venom 1123. [OF venimer]

VERREY a. (the one) true, properly so named 35,619,884,944,1429; real, true 280,360,360,779,1299; (emphatic) possessing all the essential qualities of that which is specified 803,803,809; VERRAY 619; (intensive) 696. [AF verrey, verray]
VERBILLY adv. in point of fact 313. [f. prec.]

VERTU n. a particular moral excellence 14, 18, 80, 88, 286, 289 &c.; operative influence, power (of God) 773; moral excellence in general 1491; pl. VERTUS high moral qualities 275, 360, 435, 438, 439, 579 &c.; VERTUES 287, 289, 338 (but see n.), 1233. [OF vertu]

VERTUOUS a. precious, of great worth 113; possessing great moral influence 346. [OF vertuous]

VESSEL n. receptacle, pot 25, 49, 50, 52; ship 1221. [OF vessel]

VICES n.pl. depravities, evil practices 1171, 1231, 1233, 1312, 1490. [OF vice]

VICIOUS a. depraved, immoral 156. [OF vicious]

VICTORIE n. phr. ~ of (sb.) victory over (sb.) 267. [AF victorie]

VIELEDEST See FELEP

VIELPE See FULPE

VIER See FUYR

VILANYES n.pl. insults, degrading treatment 970. [OF vilanie]

VILANOWS a. vile, degrading 1233. [f.n., OF vila(i)n]

VILLE See FALLE

VIOLENCE n. great intensity (of some influence) 155. [OF violence]

VIRGENYS n.pl. virgins, chaste beings (prob. spec. women) 61; VIRGINES (with spec. ref. to the martyrs of the early church) 111; VIRGINES 549. [OF virgine]

VIRGINITÉ n. (the state of) chastity 409, 1391. [OF virginité]

VISAGE n. face 994. [OF visage]

VOYDEDE v.pt.ind.3sg. absconded, absented herself (from sthg.) 115. [OF voider]

VOYS n. voice 334, 641, 696, 714, 722, 1049 &c.; utterance, expression of feeling 631; expressed opinion 808; VOYS 1046. [OF voys, voiz]

VOR See FOR (conj.)

VORHERED n. impudence, audacity 311 (see n.). [OE for(e)heafod]

VOWES n.pl. supplications 549 (see n.) [OF vou]

VRE a. spontaneous, given out of generosity 15. [OE freô]
VRIEND n. companion 37; FREND friend, comrade 627. [OE freōnd]

VURPERMORE adv. moreover, besides, also 27, 694; FURPERMORE 299;
VURPERMORE 324, 443; next, subsequently 378; FURPERMORE moreover 919;
FURPERMORE also 1033. [vurper (see FURPERE adv.) + more (see MOOR
adv.)]

WATTE v.imp.sg. observe carefully 628. [ONF waitier]

WAKE v. stay awake, keep vigil 892; pr.ind.2sg. WAKEST wake up 106.
[OE wacian]

WAKYN&GE n. keeping vigil as an act of devotion 224, 580; WALKYN&GE
watch, vigil 639. (see n.). [f.prec.]

WAL n. wall 1014; (fig.) 1015. [OA wall]

WALKE v. go, walk 825; pr.sub.3sg. WALKE 59; imp.sg. WALK 831.
[OA walecan roll]

WALKYN&GE See WAKYN&GE

WAN See WHAN

WANDRYNGGE v.pr.p. wandering, roaming aimlessly 1138. [OE wandrian]

WANNE See WHAN

WANNESSE n. lividity 937. [f.a., OE wan(n)]

WAR a. phr. be ~ be on one's guard, cautious in avoiding 208; take care 239
[OE waer]

WARDE n. phr. haue ~ of have in safe-keeping, watch over 416. [OE weard]

WARSCH v. keep, protect 1014. [OF wariss-, pr. stem of warir, e(u)arir]

WASSCHYN&GE n. phr. ~ away removal by (fig.) washing 374. [f.y.;
see WHASCH]

WAT See WHAT (a. & pron.)

WATER n. water 168, 207, 371, 372, 378, 395 &c.; (fig.) 396; one of the
liquids proceeding from Christ's wounds 1008, 1010; that in which
one is drowned 1122, 1186. [OE waster]

WATER-VEYNES n.pl. "flood-gates" (fig.), streams of tears 1051 (see n.).
[prec. + veynes; see VEYNES]
WAWES n.pl. waves 1220. [eME wave, rel. to OE wagan v.]

WAX See WEXE.

WE pron. n.pl. we 228, 229, 230, 231 &c.; WHE 1120, 1121; acc., prepl., dat. VS us 312, 387, 762, 763, 766 &c.; refl. VS ourselves 229, 391, 1097, 1108, 1126; (in restricted use, with defining term added) us 703. [OE we, us] See VHE, VS-SELF.

WEDDE v.trans. marry 316; p.p. WEDDED married (fig.) 333; WEDDID 614. [OE weddan]

WEDDING-COOTE n. wedding-dress (fig.) 432. [wedding (f. prec.) + coote; see COTE]

WEDDING-GARNEMENT n. wedding-dress (fig.) 435. [as prec. + garnement; see GARNEMENT]

WEDUR n. weather 1219. [OE weder]

WEEPFUL a. mournful, miserable 1370 (see n.); WEEPFUL 1418; WEEPFUL 1423. [f.n. weep, wiep, f.v.; see WEPEN]

WEY n. phr. be no ~ by no means, not at all 205, 324. [OE weg]

WEYLINGGE n. sorrowful crying, lamentation 547, 1438. [f.v., ON *weilia (rec. form věila); cf. veilan wailing]

WEL adv. i phr. as ~ ... as & ... just as much ... as ... 62, 1182; ii various intensive uses: (with verbs of knowing) certainly, without any doubt 129, 352, 464, 654; (with adverbs) very 277, 568, 1230; very much 1080; (strengthening the idea contained in the v.) freq. = in a fitting, appropriate manner 339, 349, 726, 789, 791, 1126; iii (with verbs of intention) kindly, charitably 459. [OE wēl]

WELLE n. well (fig.), source 209, 575, 855, 856. [OE well(a)]

WELLEP v.pr. ind. 3pl. spring, emanate 209. [OE weallan] See EUERE;

WELLYNGGE

WENE v. think, suppose 66; pr.p. WENYNGGE expecting, counting on 147. [OE wēnān]

WENTE v.p.t. ind. 3sg. walked about 264; journeyed 650; 3pl. WENTE phr. ~to approached 1088; p.p. WENT gone, bent one's steps 1134. [OE wendan] See GO, JYDE.
WEPEN  v. weep 763; pr.ind.3pl. WEPEN 966; pr.sub.2sg. WEPFR 967; pr.p. WEPYNGGE weeping 175,1046; imp.sg. WYRP phr. ~vpon (sb.) weep for (sb.) 542; pt.ind.2sg. WEPTEST wept 1155; 3sg.(str.) WIPR wept 715; (wk.) WEPTE 789,913. [OE wēpan]

WEPYNGGE See WHEPYNGGE

WEPYNGGELY  adv. tearfully, with much weeping 1055. [f.prec.]

WERE (v.) See RE (v.)

WERE (conj.) See WHER

WERY a. phr. ~ of fed up with, sick and tired of 1248. [OE wērig ]

WERYNESSE  n. fatigue 1442,1451. [f.prec.]

WERK  v.trans. manipulate, handle 382; p.p. IWR0U3T made 954; YWROUT phr. ~vppon (sb.) been brought to bear against, influenced (sb.) 1167. [OE wyrcan, wircan (app. influenced by the vowel of the n., OE we(o)rc); geworht ]

WETTINGGE See WHOT

WEXE  v. become 165; grow, increase 585; pr.ind.3sg. WEXT gradually becomes 287; pt.ind.3sg. WAX became 250,256. [OE weaxan; weox, earlier weax ]

WHAM See WHO

WHAN ady. i (as simple relative) at which time, and then 71; ii (as compound relative) indef. whenever, fregu. passing into if 97,106, 514; def. at the time that 115,164,216,270,366,370 &c.; iii (passing into connective, causal senses) it being the case that, seeing that 172; if 721; WHANNE ii indef. 688 (1st); def. 186,595,600,607,609, 610 &c.; phr. ~bat 609,790; iii it being the case that, seeing that 190,688,791,1448; if 720; iv (interrog., in a dependent clause) when, at what time 593; WHEN ii def. as soon as 587; WANNE ii def. 683; WAN ii def. 1193; iii seeing that 746. [OE hwannan, hwænnan ]

WHASCH  v.imp.sg. wash (fig.), wet copiously with tears 727; WHASH 910 (see n.); pt.ind.3sg. WYSCE 841; p.p.WHASSCHEN washed 845; IWHASSCHEN washed (fig.), spiritually cleansed 846. [OE wæscan ]

WHAT a. i (exclamatory and allied uses) what,, of what nature 26,26,26, 27,27,28 &c.; what sort of 703; ii (interrog.) what 32,311,460,
WHAT pron. i (interrog.) a.) what (thing) 29,167,537,537,561,624 &c.; (in dependent clause) 707; b.) (various elliptical uses) phr. and ~ what then? what was the result of all this? 267; phr. ~ if what about you? 962 (see n.); phr. ~ if we suppose we, let us... 1108; ii (indef.) something 567; WAT i 1288,1472; (in dependent clause) 708. [OE hwæt]

WHAT adv. (introducing adv. phr. formed with prep.) = in consequence of: phr. ~ fororous 155,156; phr. ~ for 155. [f.prec.]

WHAT conj. until 1022. [as prec.] See ALWHAT

WHERE See WE

WHEREDUR See WHYDUR

WHEN See WHAN

WHERYNGGE n. weeping, lamentation 546,997; WHERYNGGE 1060,1074,1482; WHERYNGGE 1437. [f.v.; see WEPEN]

WHERE i conj. where 207,272,458,591,784; phr. ~ that 615; ii adv.interrog. where (from) 858; where 1134; WHERE i 748; WHERE i where 1141. [OE hwær]

WHEREABOUTS adv.interrog. for what reason, why 887. [prec. + aboute; see ABOUTE prep.]

WHERE (v.) See BE (v.)

WHERE (adv.) See WHERE

WHERE (conj.) See WHEREPUR

WHEREFORE adv.rel. in consequence of which, and therefore 34,50,73,76, 584,1096 &c. [as prec. + for; see FOR prep.]

WHEREIN adv.rel. into which 50. [as prec. + in; see IN prep.]

WHEREOF adv.interrog. whence, from what source 527. [as prec. + of; see OF prep.]

WHERE n. phr. in ~ at, engaged in war 551. [1 OE werre < Ne OF werre = OF guerre]
WHEREOF  adv. i (rel.) to which 353; ii (interrog.) to what end, for what reason 531. [where + to; see TO prep.]

WHISPUR  adv.rel. phr. ~ ... or, other whether ... or 106; WHEREVER 151,237; conj. i introducing a simple direct question 730,995; ii introducing a disjunctive direct question, expressing a doubt between alternatives; with corre1 or 820; WHEREVER adv. 199; conj. i 315,477; WHERE con1 ii (with inversion of subj. and v.) 1218 (see n.). [OE hwisper; cf. OFris. hweder, ON hvabar, hvárr]

WHY  adv.interrog. why: i (in dependent clause) 9; ii (in direct questions) 757,1063,1069,1071,1210; phr. ~so 1069; WHIT ii 1069,1072. [OE hwí, hwí]

WHYCHE  a. i (interrog.) phr. ~a of what kind, quality 37; ii (rel.) phr. be ~ which 1283; WHUCHE i phr. ~a 37; WHIC ii phr. be ~ 286; WHICH i phr. ~a 894; ii 290; phr. be ~ 579; iii (conjunctive) which 826; (see n.); WHICHE ii phr. pe ~ 774,909,1319; WYCHER i which (of two alternatives) 1399; ii phr. be ~ 790. [OE hwile, WS. hwyle]

WHYCHE  pron.rel. phr. be ~ which (thing(s), matter(s)) 16,31,210,213,610,1082 &c.; = whom 196; WHUCHE which 23; phr. be ~ 30,30; WHICH 55,68,142,241,293,334 &c.; = who 124,248,574; phr. be ~ = who 718; WHIC = who 132,154,651; which 274,431; WHICHE phr. ~pat = who 189 (see n.); WHICHER phr. be ~ 315,362,508,517,590,617 &c.; = who, whom 519,1106; which 350,1182; WYCHER phr. be ~ 437,766,1153,1153,1167; = who 1160,1189,1408; WYCHER = who 482,663; phr. be ~ 622; WYCH = who 1242. [as prec.]

WHYDUR  adv. i (rel.) phr. ~ euere to whatever place 59; WHIDER i phr. ~pat euere 694; ii (interrog., in direct questions) to what place 1134,1134; WHIDUR ii 825; WYDER ii 1135; WHEDUR ii 1141. [OE hwider]

WHILE  conj. while, during the time that 218; at the time that 1184; WHILE 679. [OE pa hwile be, f.next]

WHYLE  n. i (in adv. phr.) a ~ for a short time 166; noon ~ never 1094; phr. i a ~ 272,848,901; (in n.phr.) a ~ a short time 269. [OE hwil] See OPENWHILE

WHYLE  (v.) See WYL

WHIT  (n.) See WIT
WHIT (prep.) See WYP

WHIT(H), WHIT (a.) See WYTH

WHITNESSE n. whiteness, cleanness 362; (fig.) purity 363, 374. [f.a.; see WYTH]

WHITOUTE See WITOUTEN

WHO pron. i (rel.) phr. ~ bat (euere) whoever, anyone who 17,778,1139; ii (interrog.) who 18,936; HO ii 720,721,898; (in dependent clause) 849; HOO i phr. as ~ seyt as if to say 1001; ii 1456; acc., prepl. WHOM i whom 19,63,417,427,484,497 &c.; phr. ~ bat, ... euere whomsoever 761,776; WHAM i 120,126; g. WHOS i whose 129,147,1548; 1319,1323 &c.; ii (in dependent clause) whose 57, 58. [OE hwa, hwam, hweor]

WHOT v.pr.ind.1.sg. know, am aware 899; WOT 930,1435; 2sg. WOST 352,1236; pr.p. WETTINGER 1399; imp.sg. WITE 129,1178,1228; pt.ind.3sg. WYSTE knew, realized 654. [OE witan; wæt; wiste]

WHOPER See WYEPER

WHUCHE See WHYCHE (a. & pron.)

WYCH(E), WICHE See WHYCHE (a. & pron.)

WYCKED(E), WICKED(E) See WYKEDDE

WICKEDNESSE n. the quality of being wicked, sinful 368; wicked, sinful conduct 1191. [f.a.; see WYKEDDE]

WYCKENESSES n.pl. wicked, sinful deeds 1215. [f.a., ME wicci, wicke, app. <OE wicca wizard]

WYDBER See WYDYUR

WYDUES n.pl. widows 547; g. WYDUR widows' 487. (see n.). [OE wicede]

WYEP, WIEP See WEPEN

WYEFFUL, WIEFFUL See WEEFFUL

WYP n. wife (fig.) 44. [OE wif] Cf. HUSBONDE

WY3 See WYP

WY3T n. phr. a ~ a whit, the least amount 528. [OE wiht]
WYKED a. wicked: spec., in metaphors for the Devil 129, 156 (see SPYKT, TEMPTOUR); WYKED wicked, sinful 212; WICKED 268, 390, 542, 917, 917, 1342; spec., in metaphor for the Devil 1144, 1146; evil 1335; as a. sinful people 1363; WYCKED 1167; WICKED 1459. [ME wicke (see WYCKENESSES) + a. suff. -ed]

WIL a. desire, inclination 19, 755; intent 457; WIL desire, lust 72, 196, 1178; intentions 536; inclination 724; intention, determination 762; power of willing, disposing 1406; WILLE phr. whom pat is ~ is whomsoever he likes 761; WYLLE phr. sif hit be by ~ if you are disposed to do so 855. [OE willa]

WYL v.pr.ind.1sg. i (auxil.) intend to 571; ii (auxil., denoting futurity) shall 660; WIL ii 819; 2sg. WILT ii 348; iii (auxil., denoting inclination, disposition) wish, feel inclined to 290; WILT i 756; ii 686; 3sg. WIL i 901; ii 210, 745, 760, 1494; WIL ii 350, 736, 904, 906; iii phr. ~ not refuses to 739; WYLLE iv (trans.) wishes, desires 1189; WYLE i 1400; WYLLLE i 1496; pr.sub.2sg. WYL i 122; pr.p. WYLYNGGE iii desiring 7; WYLYNGGE iii 146; pt.ind.3pl. WOLDE iii desired, wished to 563; pt.sub.2sg. WOLDEST iii would wish to 1436, 1437; v (intrans.) would like to 453, 1398; vi (auxil., forming cond.) would choose, like to 903, 905; 3sg. WOLDE iii would like to 1081; v 215; vi should, were to 108, 110; would 117, 117, 176, 1067; vii (auxil., forming cond. perf.) would 262; WOLDE vi would choose, see fit to 820; 2pl. WOLDE v would wish 449; WOLDE iv phr. what ~ 3e more what more would you want 1448; 3pl. WOLDE iii would like, wish to 567, 1375, 1376. [OE willan; wolde] See NKL

WYLD a. rough, tempestuous 1220. [OE wilde]

WILDENESSE a. licentiousness 234. [f.prec.]

WYLFUL a. voluntary 15. [OE wilful; cf. next]

WILFULLY adv. willingly, without reluctance 1151. [OE wilfullice]

WILLE, WYLLE (n.) See WIL

WILLE (v.) See WYL

WILLYNGGE, WILLYNGGE See WYL

WILNE v.imp.sg. wish, desire 459. [OE wilnian]
WYL T, WILT See WYL

WYMMAN, -MEN See WOMMAN

WIN n. wine (fig.) 866; wine (lit.) 957,1010. [OE win]

WIPR v. pr.ind. 3pl. phr. ~away completely remove, obliterate 1233;
imp.sg. WIP dry by wiping 728; pt.ind. 3sg. WIPRDR dried by wiping
841. [OE wiþrian]

WIRSCHIFE See WURSCHIFE (v.)

WIS a. wise, prudent 12; WISER 229. [OE wiþ]

WISCE See WHASCH

WYSDE n. wisdom, as enshrined in Christian teachings 209; prudence 342;
wisdom, knowledge 856. [OE wisdom]

WYSE n. with demons. or indef. a. (phr.): i in ober ~ in another way 67
(cf. OE on ôbre wiþan); ii in any manner ~ in any way at all 77; iii
in bis, bat ~ in this, that way, manner 133,657,664,764; iv on bis~
as follows 1317; WISER iii 539. [OE wiþe]

WYSDE (a.) See WYS

WISTE See WHOT

WIT n. mental capacity 21; WIT 214,347; WHIT understanding, faculty of
thinking 856; pl. WITNESES reason, senses 594, 1061. [OE wit]

WIT, WIT (prep.) See WYP

WITDRAW v. (refl.) remove oneself, abstain 191; imp.sg. WITDRAW (refl.)
depart, go away 989; pt.ind. 3sg. WITDRAW removed, put away 163,255;
pt. WITDRAW (?) 768 (see n.); drawn back, diverted 1254.
[ OE wiþ- + OE dragan ]

WITE See WHOT

WITHE a. white 365; WHITHE white (fig.), pure 375; WHIT 395; WHYTH 1390.
[ OE hwit ] See WHITNESSE.

WITYNNE prep. inside (fig.), in the inner being, heart of 252,335;
WITYNNE (of time) after not more than 269; WITYNNE inside (lit.) 603;
WIPINNE 1043. [ as next ]

WITYNNE adv. inside (fig.), in one's heart 329,332,337,359. [ OE wipinna ]
WYT\textsc{nesse} n. inward testimony of the conscience 336. [OE witnes\textit{(se)}]

WYT\textsc{nesse}d v. pr. ind. 3pl. testify, bear witness to 938; pt. ind. 3pl.

WYT\textsc{nesse}de 789. [f. prec.]

WYT\textsc{oute} adv. outside the inward being, in external things 329, 360. [OE wibutan]

WYT\textsc{outen} prep. beyond 39 (see MES\textsc{ure}); free from, not being acted upon by 429, 1451; with absence of 778; WYT\textsc{oute} phr. \textit{\~re}c\textsc{ou}ser 56 (see RE\textsc{couverer}); with absence of 67, 281, 769, 769, 779, 779 &c.; with no use of 140; phr. \textit{\~dou}te 906 (see D\textsc{oute}); phr. \textit{\~fay}le 780, 941 (see F\textsc{ayle}); free from, lacking 954; free from, not being acted upon by 999; WYT\textsc{oute} with absence of 67, 70, 287, 1159; phr. \textit{\~dou}te 123, 851 (see D\textsc{oute}); (with vbl. n.) = not 741, 997; WYT\textsc{oute} lacking 290; WYT\textsc{oute} with absence of 1224; WYT\textsc{outen} lacking, destitute of 1241; WYT\textsc{oute}n lacking 1422 (see n.). [as prec.]

WYT\textsc{sise} v. speak against, derogate 274; WYT\textsc{sise}n 775. [OE (rare Nb) wipsæcge]

WYT\textsc{tes} See WYT

WY\textsc{p} prep. i (of association) in company with 8, 1082; having 264, 985; accompanied by (fig.) 975; ii (of instrumentality) using 21, 888; by 764; by means of 1336; WY\textsc{t} ii using 23; by 734; WY\textsc{p} i having 264, 1236; having in one's possession 1264; ii by means of 29, 1024; by 1084, 1337; WY\textsc{t} i having 60, 90, 90, 90, 134, 271 &c.; to 92, 343; = by having 98; in company with, along with 120, 124, 277, 372, 426, 428 &c.; in respect of 253, 506, 523; phr. \textit{\~chil}de 604 (see CHIL\textsc{de}); accompanied by (fig.) 616; ii using 54; by having association with 65; by means of 105, 161, 169, 170, 267, 338 &c.; by 242, 518, 606, 607, 747; (of adornment, addition, filling) 327, 399, 436, 437; = out of 435; due to 734; iii (of result) with 121; iv (of opposition) against 736; WH\textsc{t} i having 311; WY\textsc{t} ii by means of 1041.

[OE wip; sense blended with that of OE mid]

WY\textsc{pdra}we See WIT\textsc{dra}we

WY\textsc{pinne} See WY\textsc{ynne}

WY\textsc{pouten}, WY\textsc{poute}(n) See WIT\textsc{outen}

WY\textsc{seyn} See WYT\textsc{sise}
WIPSTONDERES n.pl. opponents, those who resist (sb.) 1326. [f.v., OE wipstandan]

WO n. sorrow, misery 623. [OE wea]

WOLDE(ST) See WYL

WOMBE n. womb (lit.) 371, 608, 618, 626, 1105, 1106 &c.; pl. WOMBES 621
[OE wambe, womb]

WOMMAN n. woman 54, 139, 213, 746; (generic) 69, 412; WYMMAN 67, 706; WUMMAN 67, 717, 1000; pl. WYMEN women 62, 65, 626; WOMMEN 148, 277, 479; WUMMEN 966, 989, 1082. [OE wifmann, wimman, pl. -men(a)]

WONDER See WOUNDOUR

WONDUR adv. remarkably, exceedingly 158. [f.n. (see WOUNDOUR), orig. in compounds]

WONDURFUL See WUNDURFUL

WONDURLICHE adv. wonderfully, exceedingly 304. [OE wunderliche]

WOOD v.p.p. importuned, enticed 1122. [OE worgian]

WOODSCHYPE n. extravagant folly, shamelessness 189; WOODSCHIPE folly, madness 775. [OE wodescipe]

WOOLDE See WYL

WORD n. word, something said 95, 259, 1067, 1067, 1067, 1419; speech 100; speaking, things said 471; pl. WORDES discourse 6; words 271, 1472; phr. in schorte~ 1476 (see SCHORTE); WURDES 925. [OE word]

WOULDE n. the earthly state of human existence (freq. opposed to the spiritual life), this present life 6, 8, 305, 376, 472, 473 &c.; the earth and its inhabitants 418, 420, 479, 539, 600, 622 &c.; external human society 482, 515; worldly, mundane affairs 506, 519, 523; WORDL 1237; WORLD the earth 1417. [OE wuruld]

WOULDICH a. earthly, temporal, not spiritual 113, 259, 461, 483, 1263; WOULDLY 474, 519, 563, 566, 1254, 1267; WORLDLY 525. [OE wuruldlic]

WORLD, WORLDLY See WORDLE, WORDLICH

WORMBS See WURM

WORSCHIPE See WURSCHIPE (n.)

WORSCHIPEDE See WURSCHIPE (v.)
WORSHIPING n. worship, expressions of veneration 828. [f.v.; see WURSHIP]

WORTHY See WORPY

WORTHYLY adv. fittingly, as is deserving 1456. [f.next]

WORPY a. prominent, high-ranking 305; WURPY deserving, of sufficient merit to 1040; WORTHY valuable (fig.), having worth 1296. [f.n., OE weorpb, wyrpe; replacing OE wyrbe, weorde]

WOST, WOT See WHAT

WOUNDES n.pl. wounds: spec., those inflicted on Christ 937, 973, 1013, 1032. [OE wund]

WOUNDOUR n. object of (self-satisfied) admiration 315, 318; WUNDOUR 319; phr. what ~ it is not surprising that 964; WUNDBER phr. it is no ~ it is not surprising 963; WOUNDUR phr. what ~ 965; WONDER phr. no ~ that is not surprising 1140. [OE wundor]

WRAPPED v.p.p. enfolded (in a cloth) 366; WRAPPED enveloped (fig.), beset 1336. [ME wrappe, of unknown origin]

WRASTLE v.imp.sg. strive earnestly, contend (fig., in prayer) 736. [OE *wraestlian, frequent. of wræstan]

WRAPPE n. anger 769; spec., the righteous indignation of God 1173; the retributory punishment, vengeance of God 1356, 1377, 1419. [OE wræppu]

WRECCHR n. miserable, hapless person 182, 186, 752, 836, 1190, 1209 &c.; (as term of abuse) 936; pl. WRECCHES despicable people 196; WRECCHEN hapless people 419; sorry, contemptible creatures 703; despicable people 1361; WRECCHYN 1418. [OE wrecca]

WRECCHR a. hapless, miserable 1140. [as prec.]

WRECCHERDE a. hapless 706, 1171; miserable, distressful 1092; WRECCHED hapless 1147; distressful 1302; WRECCHID sorry 1370; WRECCHYD 1423. [prec. + a. suff. -ed]

WRECCHRDNESSE n. baseness 377; WRECCHIDNESSE misery, distress 879; baseness, wickedness 1312. [f.prec.]

WRECCHYN See WRECCHR (n.)
WRYT  n. phr. holy ~ the holy Scriptures 331, 1026, 1157, 1485. [OE writ]

WRYTEN  v. describe, set down in writing 1346; pt.ind.3sg. WROOT drew, traced (letters) 709; p.p. IWRYTE related in writing 63; set down 1026, 1485; IWRYYTEN set down, recorded 664; WRYTEN described in writing 1435; WRYTE drawn up in writing and communicated 1476. [OE writan; wrat]

WRYTYNGGES  n.pl. holy ~ the holy Scriptures 219. [f.prec.]

WRONG  n. unjust, injurious action 1188. [f.next]

WRONGE  a. unjust 1208. [OE wrang < ON »wrangr. 01 rangr] [OE rangr]

WROOT  See WRYTEN

WRAP  a. angry, annoyed 253, 940; (of God) full of vengeful wrath 1356. [OE wrap]

WUMMAN, -MEN  See WOMAN

WUNDER, WUNDERFUL  See WOUNDUR, WUNDERFUL

WUNDYP  v.pr.ind.3sg. marvels, is amazed (fig.) 962; imp.sg. WUNDRE marvel 602. [OE wundrian]

WUNDUR  See WOUNDUR

WUNDERFUL  a. marvellous, that excites wonder 751, 1202, 1242; amazing, affecting 943; WONDURFUL marvellous 773, 840; WUNDERFUL 984. [OE wunderful]

WUNDERFULLY  adv. marvellously, to an exceedingly great extent 1183. [f.prec.]

WURM  n. noxious, harmful animal (? spec., snake) 1123 (see n.); pl. WORMES worms, maggots (fig.), as one of the pains of hell 1153; WURMES 1338. [OE wyrm, wurm]

WURSCHEPYNGGE  See WURSCHIPE (v.)

WURSCHIPE  n. rank, dignity 949; reverence, veneration 1203; honour, esteem 1297; WURSCHIPE reverence 1213. [OE wurpascipe]

WURSCHIPE  v.pr.ind.1sg. honour, venerate 985; p.p. WURSCHEPYNGE praising, engaging in devotions 640; WURSCHEPYNGGE honouring, venerating 802; WURSCHEPYNGGE 1044; imp.sg. WURSCHIPE 627; p.p. WURSCHIPE 1211. [EME wurpascipean, f. prec.]
WURSCHIPERE n. one who worships, honours 979. [f. prec.]

WURSCHIPFUL a. imposing, majestic 928. [f. n.; see WURSCHIPER]

WURP a. phr. not ~ bote to fit only for 1334. [OE wurp]

WURPY See WORPY

WURPYNESSE n. excellence, that which is of great (spiritual) value 864. [f. a.; see WORPY]
LIST OF PROPER NAMES

AB-ARIMATHIB. JOSEPH  Joseph of Arimathaea 1022 (see n.).

ABRAHAMES  g. Abraham's 1327,1344.

AGNETHA  St. Agnes 112,124 (see l. 112n.). [med. L Agnes, -etis, f.G

αγγελος, "pure, chaste"]

ANDREW  St. Andrew, the Apostle 859.

BETHANYE  Bethany 783.

BETHLEEM  Bethlehem 628.

CAYM  Cain 1136,1138.

CRIST  Christ 8,17,30,59,74,174 &c.; CRISTE 334,626,669,754; g. CRISTES


EBHU  phr. children of ~ Jews of Biblical times 829 (see n.).

[OF Ebreu < med. L Ebreus for L Hebraeus]

EGYPTE  Egypt 646.

EGIPTE-WARDE  phr. to ~ towards, into Egypt 650. [OE -weard]

ELIZABETH  St. Elizabeth, mother of John the Baptist 615.

GREGORY  Gregory the Great 561.

HEROWD  Herod 645.

YSAIR  Isaiah 632.
IACOB  Jacob (son of Isaac) 736.

IAMES  St. James the Greater 877.

IERUSALEM  Jerusalem 684; phr. here ~ the Heavenly City 1428.

IEMES  n.pl. Jews 894, 909, 934. [AF Jeu]

IHERUS  nom. Jesus 272, 707, 786; nom. & voc. IHESU 720, 751, 788, 946, 979, 1045; obl. cases IHESU 174, 585, 748, 784, 1088; g. IHESU Jesus' 470, 796.

IHON  St. John, the Apostle 410, 851, 877; phr. sevnt ~ 413, 417, 853, 990, 1000, 1002.

IHON  St. John the Baptist: phr. ~ Baptiste 617; phr. sein ~ 627.

IORDAN  phr. flema ~ River Jordan 696.

IOSEPH  Joseph of Arimathsea 1022, 1035 (see AB-ARIMATHIA).

IUDAS  Judas (Iscariot) 804, 810, 843, 893.

LAZAR  Lazarus 784, 787, 790, 794, 798.

LUCIFER  g. Lucifer's, Satan's 1362.

MAGDELEYN  phr. Marie ~ve ~ Mary Magdalene 727, 1038, 1045, 1086; MAGDELEYN 795, 812, 1047.

MALCHS  g. Malchus' 905 (see n.).

MARIE  Mary (the Blessed Virgin) 60, 591, 599, 628, 688, 990 Ac.; Mary Magdalene, sister of Martha 466, 468, 469, 477, 574, 784 Ac.; phr. ~ Magdelevn(e) 727, 794, 812, 1037, 1047, 1086; MARYE Mary Magdalene 465, 809, 822; the Blessed Virgin 616; phr. ~ Magdelevn 1045; MARTA 469; g. MARYES 476, 993; MARYES 478, 818.

MARTHE  Martha, sister of Mary Magdalene 465, 466, 475, 477, 478, 573 Ac.; g. MARYES 497, 524.

NAZARETH  680.

NICODER  Nicodemus 1034.
OLYUET phr. be mount of~ the Mount of Olives 876. [L olivetum]

PETKE St. Peter, the Apostle 859, 877, 890, 891, 903, 912.

PILAT Pilate 920, 934, 945.

SALOMON Solomon 1271.

SYMONS s. of Simon, the Pharisee 725.