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

Craggill, J. H.

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

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**Commentary**  
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Description of the Manuscripts

MS Vernon, Bodleian, Oxford:

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

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

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

The manuscript is written in the same hand throughout and is regular and easily readable; the style of hand would be described as cursiva formata. There is much abbreviation and no punctuation, except for the metrical dots referred to in the section on metre. The book and chapter heads are in rubrics, which may well be in the same hand as the body of the text. Paragraphs appear in red, blue, and gold, flourished and illuminated. The borders are frequently illuminated, except that the third border is not decorated with vinets at any point within the text of this poem. The champs and demi-vinets often extend half the length of a column. Although historiated initials are to be
found in other parts of the manuscript, as are miniatures, none are present in that part taken up by the Dispitison.

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

MS Simeon, British Museum Addit. 22283:

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

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

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

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

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

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

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

Because the Dispitison is written out in both MSS with the septenary lines written as two lines, as in Vernon 11. 195-6:

Whon j.kenke.on jinges þre
Boþe niht.and day
Pruide ne worldes blisse
Glade me.ne may

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

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

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

The Vernon scribe uses two distinct forms of capital a:

![a]

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

![n]

Simeon also uses:

![n]

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

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

- 76: Vernon has of Eue, Simeon just Eue.
- 113: Simeon has an extra and at the start of the line.
- 124: Simeon has an extra so at the start of the line.
- 191: Simeon has wel before understod.
- 256: Simeon has onus before wib.
- 326: Simeon has ful before wo.
- 326-7: Simeon adds one line: ben bow be bi an hundred fold.
- 328: Simeon has bene before pe.
- 330: Simeon has bene before pe.
- 331: Simeon has pat before pe.
- 340: Simeon has hit before is.
- 366: Simeon has hit before him.
377 Simeon has *wip* before *knyf*.
383 Vernon has *or of miht heis* where Simeon has *and hardy*.
402 Simeon has *ful* before *sore*.
583 Vernon has *a* before *tyme*.
590 Vernon has *so* before *sori*.
601 Vernon has *not* before *for*.
606 Vernon has *bat* before *he*.
607 Simeon has *he seide* before *of*.
630 Vernon has *a* before *day*.
637 Simeon has *he may* before *be*.
711 Vernon has *to* before *sigge*.
755 Simeon has *penne* before *al*.
826-7 Simeon adds one line:  *perfore is good pat he craue Godes merci to vndurfonge*.

These variations are not likely to have resulted if the two manuscript versions were copied one from the other; and the other variations, although numerous, are matters of spelling from which no deductions can be made, since neither scribe has been consistent in his usage. These latter variations make it reasonably certain that neither manuscript can be a copy of the other; but since they are only matters of spelling, it is quite possible that the two MSS had a common antecedent now lost.
<table>
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<td>furst-first</td>
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mihtest-mihtest
mihtest-mihtest
vnderstod-vndurstod
after-aftur
ponked-jponked
bereue-bireue
ne wol-J wol
He hap-hap He
jblessed-jworschipt
in-jn
teone-tene
for to-for
godes-godus
beþ-beop
ou3te-oute
miht-mihtte
i3te-ihte
furste-firste
is-js
wrou3te-wrouhte
hym-him
pridde-pidde
oune-owne
ileste-jleste
apli3t-apliht
ou3te-oute
ri3t-riht
onswerde-onswerede
lete-let
disputyng-disputyng
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spek-speek
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| 246  | hedde-had |
| 247  | seleu3-3eluh |
| 248  | dop-doth |
| 250  | white-whyte |
251 fingres-fyngres
253 striuyn-g-stryuyng
254 puyte-puite
255 pulke-pilke
256 ponkes-ponkus
her-heore
257 weore-were
mi-my
260 luite-luyte
dai-day
ni3t-niht
261 neuere-neuer
263 mi-my
264 pride-pruide
265 viterde-vitred
266 vile-fyle
pride-pruide
267 struye-strie
godes-godus
torne-turne
268 mihte-mi3te
sely-seli
269 non-no mon
270 but-but 3if
271 bi his-by hys
273 Godus-Godes
275 muche-much
mesche-mischef
colde-cold
hers-ers
276 mi3te-mi3t
weore-were
genitras-grentras
277 and also-also
wymmen-wumnen
278 hornes-hornus
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280 scleyres-scleires
281 heore-heor
283 wonder-wondur
foule-
285 bodi-body
286 heore-heor
wepyng-weping
make-mak
rodi-royd
287 pride-pruide
288 schortly-schortli
290 luytel-luitel
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418 synne-sunne
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419 him-hym
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422 be-beo'
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425 set-jset
428 brobur-brober
429 þen-þenne
434 cunne-conne
435 pau3-pauh
436 connen-cunnen
437 bifo3re-byforen
weren-weore
439 þei-þey
441 jwritten-jwryten
445 neuer-neuere
446 miht-mihte
447 hou mi3te-how mihte
ey-eny
448 be-beo
450 wys-wis
453 pris-prys
454 his-hys
460 wynne-winne
464 þou-þow
466 goodes-godes
470 þou-þow
471 queyntise-qweyntise
472 wynne-winne
473 slep-sleep
nou3t-not
476 weonlete-weunleete
wey-wei
477 in-jn
479 lef-leue
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487 neuere be-neuer fare
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547 stryf-strif
549 executurs-executurs
goodes-godus
550 stille-ille
551 ibrou3t-brou3t
eten-ete
552 schalt þou-schaltou
may3t þou-mai3tou
553 Salamon-Salomon
554 vche-uche
good-god
mak-make
555 drynke-drinke
oper-opur
þyng-þing
556 nedful-neodful
557 nede-neode
559 drynk-drink
560 syker-siker
better-beter
schalt þou-schaltou
561 þerin-þerjn
562 drynke-drinke
oper-opur
water-watur
563 nede-neode
564 make-mak
þyn-þi
fuyr-fuir
565 esyliche-esiliche
566 worldes-worldus
wonderful-wondurful
568 se-see
569 in-in
571 how-hou (twice)
wol-wolann
574 in-jn
þreo-pre
kynne-kunne
575 þou3t-pouht
bynden hym-binden him
577 mon moot-men mot
578 trauaylen-trauailen
reyn-rein
snowh-snou3
beo-be
weyes-weies
579 neer-ner
580 mesteer-mester
581 see-se
583 heore (twice)-her,here
584 makeþ vuel-maken euel
chyld-child
585 ober-obur
dyke-dike
586 preschynge-preschinge
587 swynk-swink
beȝete-biȝete
588 euere-euer
afert-aferd
he schal hit-he hit schal
590 was he bore-he was jborne
591 sorinesse-sorinus
592 neuere-neurur
hym-him
593 leose-lese
594 beopenk-beþenk
hym-him
Job-Jop
595 alle-al
596 luytel-luite
597 riht-riȝt
598 me is-is me
599 hym-him
603 nouȝt-not
ponkede-ponked
604 blessett-blessed
his-þin
water-watur
607 poun-poun
609 false-fals
wordes-wordus
wolt pou-woltou
leeue-leue
gladli-gladly
610 sikerli-sikerly
611 luytel-luitel
hastou-hast þou
mynde-muynde
612 kynde-kuynde
613 ordeynd-ordeynt
614 begynnyng-bigynnyng
615 pow-pou
bringe-bring
616 into-into
spousynge-spousyng
619 whose-hose
621 hym-him
622 mai-may
623 bote-but
mote-mot
628 nouȝt-not
635 glad-gladliche
mey-mai
637 be-beo
640 awey-awei
641 vnderstod-vndurstod
644 be-beo
646 lyking-lykyng
648 ou3te-oute
649 grettest-gretteste
650 aren-are
   jweddet-wedded
651 flessches-flesches
652 pau3-pauh
   hym-him
653 mai-may
655 o3er-o3ur
657 wedlac-wedlak
658 liue-lyue
659 synne-sinne
   be-bi
660 synnes-sinnes
661 lymes-limes
663 vuel-suel
665 syngest-sungest
666 foli-foly
667 pou-pow (twice)
   becomest-bicomest
668 be-bi
669 gynne-ginne

670 may-mai
   wynne-winne
671 nul-nil
   o3-oth
672 he-heo
673 hym-him
   in-jn
674 pyne-veyne
675 don-do
677 be-beo
   coomes-come
679 aren-are
   gode-goode
   wynne-winne
680 gode-goode
   half-halue
   limes-lymes
   synne-sinne
681 o3er-o3ur
682 pei ne hadde-py nedde
   heor-heore
684 bote-but
685 is-js
686 synful-sinful
   pynynge-pyninge
687 lye-ly3e
691 heor-heore
695 onswerede-onswerde
698 synne-sinne
702 euer-euere
703 after-aftur
705 mi3t-miht
708 betoknep-bitoknep
711 heore-heor
712 prestes-preostes
    holy-holi
713 wenest pou-wenestou
716 maad-mad
    holi-holy
    chirche-church
717 couetise-couetyse
719 offryng-offring
722 matyns-matins
723 luite-luyte
    comep-come
724 hi3e-hy3e
729 canter-cantel
732 holy-hali
740 time-tyme (twice)
741 wole-wol
747 brynge-bringe
748 lust-luste
749 hym-him
    speede-speede
753 pau3-pauh
    be-beo
754 foode-fode
756 heom-hem
757 nede-neode
758 bede-beode
759 brynge-bringe
    offrynges-offringes
760 chirche-churche
    ty3inges-tiyinges
762 owne-oune
763 nou3t-not
    comynge-comunge
764 eni-eny
765 but-ak
767 mai3t-mayht
771 mai3t-may3t
    pou-pou
773 ri3t-riht
775 bei3-bei
776 beginne-biginne
778 nei3ebors-neihbors
779 goode-gode
    vnderstod-vndurstod
heere-here
seruyse-seruise
wyse-wise
mihte-mihte
non-noon
matyns-matins
feihfeis
flesch-flessch
nouht-nouht
pow-pow
beo-be
matyns-matins
haly-hali
wynnest-winnest
muchel-muche
prechynge-prechinge
pyng-pinge
vnderstonde-vndurston
visyte-visite
aftur-after
ganglyng-janglyng
drynkyng-drinkyng
cumperlyn-cumplin
pou-pow
pow-pou
lyfe-lyf
sikerly-sykerly
pow-pou
encembrement-cumbrement
yn-pin
oper-oper
dedli-dedly
counseyle-counseile
winne-wynne
worche-worch
trewli-trewely
peine-peyne
pow-pow
falsli-falsly
huyre-huire
in-in
euere apayd-euer apayd
oper-oper
jseid-jsayd
pau3-pauh
glotenye-gotenye
sinne-synne
ete-ete
bote-but
mai-may
vuel-suel
pow wel wite-pou wite wel
is he-he is
ride-ryde
mai duire-may dure
for to-forte
be-beo
mihte-mi3te
dronkenesse-drunkenesse
oper-opur
seknesse-seeknesse
drinke-drynke
fere-feere
et-eet
drink-drinke
euere-euer
mayht-mai3t
pow-pou
lyue-liue
3eres-3eeres
monye-mony
wnderstod-vndurstod
seide-seyde
resun-resoun
fyng-fing
beestes-bestes
wipouten-wipoute
drynkep-drinkep
kynde-kuynde
kynde-kuynde
blynne-blinne
suche-such
glotounes-glotons
chiden-chyden
fi3ten-fihten
heore-heor
drynke-drinke
neuere-neuer
pow-pou
beo-be
bote-but
pow-pou
mor-more
meel-mel
be-bi
py-pi
mor-more
neod-ned
ouer-ouur
pre-preo
stynkyng-stinkyng
seide-seyde
stood-stod
wood-wod
abascht-abaisch
pow-pou
mad-maad
vnderstonde-vndurstonde
be-beo
pow-pou
pou-pow
lengure-lengore
968 bote-but
970 blac-blak
973 crois-croys
974 loud vois-mylde voys
977 for to wenden-forte weenden
985 sende-seende
986 hym-him
987 kep-kepe
Provenance of "A Dispition Bitwene a Good Man and pe Deuel"

ANALYSIS OF THE RHYMES:

1. Phonology:

1) The reflex of OE ææ rhymes on:

   a) the reflex of OE æ: war 936: sar; fast 975: gast.
   b) the reflex of OE Æ: was 548: cas.
   c) the reflex of ON æ: faste 912: caste.

2) The reflex of OE ë rhymes on:

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

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

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

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

3) The reflex of OE æi rhymes on:

   a) the reflex of OE æ in drede 241: mede; strete 387: mete; were 542: here; were 965: ûere.
b) the reflex of OE \(\tilde{o}\) in slepe 577: depe.

c) the reflex of OE \(\tilde{e}a\) in euen 414: toreuen.

4) The reflex of OE \(\tilde{e}\) rhymes on:

a) the reflex of OE \(\tilde{e}\) in del 496: wel. The vowel could be long here; a spelling wele does occur, and with lengthening of an open root syllable in a disyllabic word could rhyme on a long vowel; but the product of this lengthening would be slack.

b) the reflex of OF \(e\) in jleste 132: feste (OF feste feast).

c) the reflex of OE \(\tilde{a}\) in ere 293: fere.

d) the reflex of OE \(\tilde{a}\) in dale 776: tale; hale 356: tale. These rhymes could only be exact if there was lengthening of short vowels in open root syllables in disyllabic words.

5) The reflex of OE \(\tilde{a}\) rhymes on:

a) the reflex of OE \(\tilde{o}\) in so 102: do; also 335, 517, 931; go 756: jdo; also 866.

b) the reflex of OE \(\tilde{u}\) as in more 852: perfore; also 882.
If this rhyme is exact, then lengthening of short vowels in open root syllables in disyllabic words has taken place.

c) the reflex of OE \(\tilde{a}\) in sar 935: war; gast 976: fast.
If this rhyme is exact it also supposes that lengthening of short vowels in open root syllables in disyllabic words (ware, faste) has taken place.

6) The reflex of OE \(\tilde{u}\) rhymes on OF ou in aboute 163: doute; aboute 173: route.

7) The reflex of OE \(\tilde{u}\) rhymes on:

a) the reflex of OE \(\tilde{u}\) in pride 272: syde; also 277.

b) the reflex of OE \(\tilde{o}\) in pruide 139: hyde (OE hedan).
8) The reflex of OE æa rhymes on the reflex of OE æ in toreuen 413: euen.

9) The reflex of OE æo rhymes on the reflex of OE e in be 36: pe; be 43: me; se 216: we; also other examples of the same three rhymes: 103, 108, 178, 216, 246, 552, 565, 601, 883, 937; ble 310: me.

10) There is no dipthongisation of front vowels by preceding palatal consonants: ¿eme 13: queme; ßerne 21: werne; be3ete 587: forleete.

11) The reflex of OE æ + g rhymes on OF ei in day 926: lay.
   The reflex of OE ë + g rhymes on OF ai in way 981: pay.
   The reflex of OE ë + g rhymes on the reflex of OE ê + g in lye 687: drye.

2. Accidence:

12) The plural of nouns ends:
   a) in -s in genitras 276: has; comauandemens 647: defens.
   b) in -en in honden 738: stonden.
   c) is endingless in pere 306: ifere; fo 591: wo.

13) The 3pr.sg.indic. ends in -(e)p in dop 148: sop;
    also 157, 619, 735; gob 181: lop; misde1p 375: tep.

PROVENANCE:

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

The evidence of point two seems to indicate Northern or East Midland provenance, but the rounded sound characteristic of the West Midlands was unrounded in the fourteenth century, on the evidence of the Gawain group of poems. The evidence against the West Midland area is not conclusive on this point.
The product of WS æ in ME was a long slack e, hence a rhyme of the reflexes of OE æ on OE e (which was tense) indicates an OKt or Anglian form of OE as an antecedent. The evidence of section b) indicates a non-WS antecedent form of OE since the rhyme is on the reflex of OE eo, which was tense. But the evidence of section c) is unambiguously in conflict with that of section b), since it indicates a rhyme on a long slack vowel e which can only have come about in a form of ME derived from WS.

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

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

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

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

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

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

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

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

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

apparisaunt, auter, baselart, canter, chastite, clokes, comandement, couetys, enye, lecherie, lessoun, matins, messe, paradys, paroissen, parsun, pes, preche, prechynge, prechur, preyers, preye3e, priuete, purgartorie, repente, robe, sarmoun, saued, sendel, seruyse, solempnitie, tempstef.

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

bon, he>en, hulede, ille adv. and n., lawe, lowe, meke, oker, renne, rote, sker, skile, skyn, pei.

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

The most important point is, perhaps, that there seems to be no evidence within the poem which would make the date c. 1350 unreasonable.
The metre of the Dispitison is mainly regular; an examination of the irregularities frequently shows the scribe of the Simeon MS to have taken steps to smooth out metrical imperfections, particularly where the scribe of Vernon has left lines with only three stresses — where these cannot be part of a septenary, as in line 191 — or in cases where the scribe of Vernon has only five stresses, as in line 113.

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

1) elision of final e, or e followed by r, when followed by a vowel beginning the next word in beter 1.1.53; or of final e when followed by a vowel beginning the next word preceded by h in neode hit 1.1.

2) final e cannot be established by rhyme as a separate syllable in the Dispitison, but the postulated date of composition given by Wells is early fourteenth century; this would place the poem before the date usually given for the loss of unstressed final e in pronunciation: c. 1400. There are cases where the unstressed final e was not pronounced, as soule 1.16, wipoute 1.21, chirche 1.37. These cases are marked in the discussion by a dot written under the e: as e.

3) unstressed e in interior syllables may be suppressed for the purpose of metre; in parischenes 1.12, heuene 1.132, mistest 1.83.

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

a) / x / x / x / as:
   
   / x / x / x /
   Swi/pe/ muc/he/ neode hit/ is 1.1

   / x / x / x /
   How/ pe/ fend/ temp/tep/ a/ mon 1.8

   also 11. 32, 33, 51, 52, 54, 96, 100, 102, 136, 142, 145, 147, &c.

b) x / x / x / x / as:
   
   x / x / x /
   pat/ vc/he/ mon/ be/ war/ and/ wys 1.2

   x / x / x /
   J/ wol/ ow/ tel/le/ as/ J/ con 1.7
also ll. 53, 80, 81, 85, 89, 99, 101, 141, 154, 156, 166, 168, &c.

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

\[
\begin{align*}
  x / x / x / x / x
  \text{To/ ke/pe him/ from/ pe/ fen/des/ lo/re 1.3}

  x / x / x / x / x
  \text{And/ pat/ we/ mo/wen/ al/le j/wi/ten 1.5}
\end{align*}
\]

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

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

\[
\begin{align*}
  / x / x / x / x
  \text{For/ he/ fon/de/ e/uer/ mo/re 1.4}

  / x / x / x / x
  \text{Hou/ pei/ scho/len/ God/ wel/ que/me 1.14}
\end{align*}
\]

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

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

\[
\begin{align*}
  / x / / x / x
  \text{Wher/ pou/ wolt/ fer/ and/ neer 1.398}

  / x / / x / x
  \text{pat/ pou/ hast/ kep/ hit/ wel 1.495}
\end{align*}
\]

also ll. 637, 755, 909.

and / / x / x /:

\[
\begin{align*}
  / / x / x / x
  \text{pus/ to/ pe/ go/de/ mon 1.444}
\end{align*}
\]

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

\[
\begin{align*}
  x / x x / x / x / x
  \text{And/ let/ pe/ in/ muc/he/ mys/chef/ be 1.86}
\end{align*}
\]
and \( x / x / x / x \) as:

\[
x / x / x / x
And/ ai/ le/ po/ p\acute{a}t/ so/ spek l.146
\]

also ll. 635,707,718,951.

Under c): \( x / x / x / x \) as:

\[
x / x / x / x
\acute{p}e/ wik/ked/ gost/ was/ ful/ 3a/re l.77
\]

also ll. 611,716,769,906.

and \( x / x / x / x / x \) as:

\[
x / x / x / x / x
\And/ al/ \acute{p}i/ bo/di/ for/ ser/we/ qua/ kep l.94
\]

also ll. 177,363.

Under d): \( / x / x / x \) as:

\[
/ x / x / x
\For/ \acute{p}e/ prest/ seide/ not/ so l.336
\]

and \( / x / x / x / x \) as:

\[
/ x / x / x / x / x
\Af/ ter/ Him/ self/ as/ Hym/ best/ \acute{p}ou\acute{g}/ te l.128
\]

or perhaps: \( / x x / x / x / x \)

\[
/ x x / x / x / x / x
\Af/ ter/ Him/ self/ as/ Hym/ best/ \acute{p}ou\acute{g}/ te
\]

One line ought perhaps to be included under b): \( x / x / x / x \) as:

\[
x / x / x / x
\Wib/ swerd/ knyf/ staf/ or/ ston l.377
\]

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

\[
x / x / x / x / x
\Wib/ swer/de/ kny/fe/ staf/ or/ ston
Rather less of the poem is written in a six stress metre which falls into the following types:

a) \( x/x/x/x/x/x \) as:

\[ \begin{align*}
&x/x/x/x/x/x/x/x/x/ \text{ And/ le/re/de his/ pa/ri/schenes/ as/ he/ cou/pe/ wel l.12} \\
&x/x/x/x/x/x/x/ J/ prey3e/ pe/ gode/ fe/la/we/ 3if/ pi/ wil/le/ be l.43 \\
\end{align*} \]

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

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

\[ \begin{align*}
&x/x/x/x/x/x/x/ \text{pat/ fon/dep/ eue/re_i/lic/he/ mon/nus/ soule/ to/ qwel/le l.16} \\
&x/x/x/x/x/x/x/ He/ed/de/-be/ him/-o/ne/ wi/poute/ fe/re/ 3er/ne l.21 \\
\end{align*} \]

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

c) \( x/x/x/x/x/x/x \) as:

\[ \begin{align*}
&x/x/x/x/x/x/x/ \text{be/ folk/ wen/te/ ham/ward/ as/ ri3t/ was/ pei/ schol/de l.18} \\
&x/x/x/x/x/x/x/ Mest/ he/ spac/ of/ pri/de_and/ le/red/ mo/re_and/ las/se l.67 \\
\end{align*} \]

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

d) \( x/x/x/x/x/x/x \) as:

\[ \begin{align*}
&x/x/x/x/x/x/x/ \text{J/ com/ from/ pe/ chirche/ what/ wol/des/tou/ per/bi l.37} \\
&x/x/x/x/x/x/x/ J/ con/ wel/ j/kno/we/ J/ sei/ pe/ for/pi l.47 \\
\end{align*} \]

Once again, some variations do occur:

under b):

\[
\begin{array}{cccccc}
\times & \times & \times & \times & \times & \times \\
\text{Jn/to} & \text{pe} & \text{blis/sof} & \text{heu/ne} & \text{pat/} & \text{e/uer/} \\
\text{schal/} & \text{i/les/te} \quad \text{l.132}
\end{array}
\]

also l.313.

and:

\[
\begin{array}{cccccc}
\times & \times & \times & \times & \times & \times \\
\text{Al/le/} & \text{wo/} & \text{and/} & \text{sek/nes/} & \text{pat/} & \text{e/ny/} \quad \text{mon/} \quad \text{is/} \quad \text{jn/ne} \quad \text{l.227.}
\end{array}
\]

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

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

All but a few lines in Vernon and Simeon contain dots looking like full stops. These dots seem to be of two types: those which are used after the letter ʃ or ʃ, and before and
after the abbreviation used in the MS for "and"; and those which fall in the middle of the line and seem to have metrical significance. Some of the dots appear to indicate a pause of the voice: where two elements of equal value in scansion are adjacent they are separated by a metrical dot. This may be seen in an impressive number of cases. Taking the four stress lines first:

\[
\begin{align*}
&x/x/\ldots/x/x \\
&x/x/x/xx/x/x
\end{align*}
\]

\[\text{ye/wik/ked/ gost/. was/ ful/ 3a/re l.77}\]

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

\[
\begin{align*}
&x/x/x.x/x/x
\end{align*}
\]

\[\text{And/ al/ pi/ bo/di/. for/ ser/we/ qua/ke\# l.94}\]

also ll. 177,363,753,901.

\[
\begin{align*}
&x/x.x/x/x/x
\end{align*}
\]

\[\text{And/ let/ ye/ in/ muc/he/ mys/chef/ be l.86}\]

in this case ye in may have been elided.

\[
\begin{align*}
&/x/x.x/x/x
\end{align*}
\]

\[\text{Af/ter/ Him/self/. as/ Hym/ best/ pou3/te l.128}\]

if we adopt this scansion.

\[
\begin{align*}
&x/x/.x/x
\end{align*}
\]

\[\text{And/ al/ le/ po/\#at/ so/ spek l.146}\]

also ll. 635,707,718,951.
Amongst the six stress lines:

\[ \text{x/x/x/x/x/x} \] as:

\[ \text{x/x/x/x/x/x} \]

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

but Mas/se and may have elided.

\[ \text{x/x/x/x/x/x} \] as:

\[ \text{x/x/x/x/x/x} \]

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

\[ \text{x/x/x/x/x/x} \] as:

\[ \text{x/x/x/x/x/x} \]

\[ \text{pe/ furste/ ping/ of/ pe/ pre/.is/ } \at/ He/ me/ wur3/te 1.127 \]

\[ \text{x/x/x/x/x/x/x/x} \]

\[ \text{Jn/to/ pe/ blis/se_of/ heue/ne/. } \at/ e/uer/ schal/ i/les/te 1.132. \]

There is also one type common among the irregular lines:

\[ \text{x/x/x/x/x} \] as:

\[ \text{x/x/x/x/x/x/x} \]

\[ \text{Furst/ a/bo/uen/ al/le/ ping/.wi}\-\text{ph/ al/ v/re/ miht 1.69} \]

also 11. 114, 129, 241, 260, 261, 604
\( (x/x/x/x/x/x/x/x/x/x) \)
Other examples among the irregular lines:

\[ x / x /. / x / x / x \text{ as:} \]
\[ x / x / x / x / x / x \]
\[ \text{掉了 speaks and seis. be prest hap for bo de 1.319} \]
also 1.949.

\[ / x /. / x /. / x / x / x \text{ as:} \]
\[ / x / / x / / x / x / / x / x / x \]
\[ \text{Ne so feir. ne so strong. ne so wys of lo re 1.338} \]
\[ x /. x /. / x / x / x \text{ as:} \]
\[ x / x / / x / x / x / x \]
\[ \text{Jn bed de in mete beo al at his e se 1.701,} \]
or perhaps

\[ x / x.x / x. / x / x / x : \]
\[ x / x x / x / x / x / x \]
\[ \text{Jn bed de in me te beo al at his e se.} \]

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

The evidence cannot be conclusive since the problem of these dots is common to a great deal of ME poetry, but the number of cases which reveal a separative use of the dot (listed above) is so great as to appear to be more than coincidence.
The earliest extant debate poems are to be found in Mediaeval Latin: the *Conflicitus veris et hiemis* and the *Certamen Rosae Lilique* of Sedulius Scotus. The form is generally supposed to have reached England via France, where it was highly developed not only in religious literature but enjoyed a great vogue in courtly literature. The various versions of the *Debat de l'eau et du vin* and the *Debat de l'ame et du corps* are probably the earliest French debates and are, of course, religious in character; typical of the secular debate is the type represented by an Anglo-Norman poem (printed in Romania XIII, 512) entitled: *Debat entre une mere et sa fille: de deux amans lequel faut-il preferer, celui qui est riche ou celui qui est beau?* The title is self-explanatory, suffice it to add that the rich man is greatly lacking in 'courtoisie' and that the handsome one is well equipped in this respect.

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

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

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

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

\[ \text{pat vche mon be war and wys} \]
\[ \text{To kepe him from } \text{pe fendes lore} \]

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

\[ \text{pe goode mon wel vnderstod} \]
\[ \text{pat he seide was not good} \]

or:

\[ \text{pe wikkede gost onswerde } \text{pe} \]

The conclusion is likewise a simple development from the dialogue; after the Good Man has finished conjuring the devil back to hell, the poet
intervenes laconically: Ne mihte he no lengure abyde, and goes on to describe the descent of the devil into hell and to add a short prayer for protection from the deadly sins.

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

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

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

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

and so on. In the same MS (fol.32) is to be found the following familiar description of Gluttony and its effects;
thorugh glotenye, haveth ybe ofte men ypêryshed. For what is fouler than a dronken man? For eyere he is redy for to fyête, to chyde....

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

Men and women synnyth in sleuthe when they ne kepyth nouȝt come atte churche upon holy dayes, and when they attendeth nat to here bedys-byddynges, in hurynge of masse and matyns, and when they ne entendeth nat to here prechynge and teachynge.

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

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

1-8 a statement of the moral of the poem and the word of the poet that this is what he will discuss.

9-16 the poet resumes the subject of the sermon.

17-56 the meeting between the Good Man and the Devil, when the devil claims that he would like to hear what the priest has said and that he knows more than the priest.

57-76 the Good Man says that the priest taught that one must love God and one's neighbour; and that he listed the Seven Deadly Sins.

77-98 the devil says that there is no possibility of truly loving God, since He so often allows one's possessions to perish when He could so easily prevent any such mishap.

99-134 the Good Man replies that God allows this sort of thing to happen as a warning to men that they must heed his decree and lists three reasons which the priest has given him for loving God:

1) that Jesus wrought him after His own image.

2) that Jesus redeemed him on the Cross.

3) that Jesus invited him to His feast in heaven, which lasts for evermore.

135-190 the devil leaves this argument and speaks of pride which, he says, helps men to succeed amongst their fellows where humility only calls down the scorn of the world upon the practiser.
the Good Man counters this argument by saying that pride does great harm to the soul and that he can never enjoy worldly things when he thinks about three things:

1) that one comes into the world naked and bare, in an undignified way without attractive worldly trappings. Indeed, even animals are better equipped to keep out the cold than man.

2) that Adam and Eve could have lived indefinitely in bliss had they not sinned.

3) that one never knows when one will have to leave all worldly things in death, and that one's soul will be treated according to the deserving of one's deeds; that one's body will decay horribly, that one's goods will be of no use in death, and that one's friends will devour one's estate.

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

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

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

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

the Good Man replies that when one is angry prayers are meaningless. Wraffe can arouse murderous passions, depriving a man of his wits; and although one expects to hear no more of it when one has had one's revenge, only shrift and the advice of the priest can remedy the sin. God is the ultimate judge, and no man should take His work upon himself. A wise man will let a fool say all the injurious things he may wish to say without any retaliation.
the devil says that God never forbade a man to be rich if he might; but how can one be rich without covetousness? The poor man has no world's bliss and he is uncomfortable. One must make every effort to make money: give the problem all the thought one can; don't sleep too much at night; and habitually go about looking for opportunities to make money. Don't even care for the priest's curse, but take from all without quarter, even the tithes. Never give away what you have gained unless you get a favourable rate of exchange.

the Good Man replies that one may become rich honestly and use wealth properly without offending; but there is no virtue in attaching great importance to wealth since it cannot accompany one when one dies. Therefore, one should give to the Church and to the poor and not hoard money fruitlessly. Poust, drede and muche serwe are the lot of the man who is bounden in covetousness. Consider Job, and do not attach more importance to wealth than it deserves.

the devil now treats of lechery, stating that it is a necessity by the nature of man and that marriage is prolonged suffering.

the Good Man replies that spous-bruche is the worst offence against the Ten Commandements. To use any of one's five wits in sinning is an exchange of God for the devil. The penalty is to be burnt eternally in hell.

the devil says that sloth gives too much comfort to the body to be a sin and says that since one has no idea what awaits one after death, one must take one's ease as often as possible. Why should going to church save one's soul? Priests are guilty of too much concern for outward show when they deliver service. They are corrupt and lazy.

the Good Man acknowledges the devil's concern for the body, but says that the real question is the welfare of the soul. He makes no attempt to counter specifically the devil's remarks about the clergy but advocates much and punctual church-going. For if one leaves one's misdemeanours too long without shrift they may become too heavy to deal with.

the devil says that gluttony is not a sin but a necessity; who can live without eating? and if a man should be sick after eating or drinking it is certainly due to some other sickness.

the Good Man advocates mesure in this respect and states that gluttons are no better than beasts and that drunkenness leads to strife. The penalties for gluttony are particularly unpleasant.
the devil is discovered because he can find no more answers and the Good Man sends him off to hell using the signs of the cross.

prayer to Jesus to keep us all safe from the devil.
Other Editions

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

Minor Poems of the Vernon MS, EETS 117 1901

Englische Studien viii

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

In most respects, however, Horstmann's two transcriptions were totally accurate and have not been bettered by the present editor.
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Key to abbreviations: EETS (es) Early English Text Society (extra series).

MAE Medium Aevum.

MLR Modern Language Review.

RES Review of English Studies.
A Disputison Betwene a God Man and þe Deuel

Swiþe muche neode hit is
Þat vche mon be war and wys
To kepe him from þe fendes lore,
For he fondeþ euer more

5
And þat we mowen alle jwiten.
As hit is in þe bok jwritten
J wol ow telle, as J con,
How þe fend tempteþ a mon.

Hit was vppon an halyday jn an hei3 feste of þe 3ere;
Muche folk was to churche gon Godes word for to here;
þe preost of þe chirche vndude þe gospel
And lerede his parishens, as he couþe wel,
And bad hem openly nyme good 3eme
Hou þei scholden God wel queme,

10
And schenden þe foule fend of helle,
þat fondeþ euere iliche monnus soule to qwelle.
Whon þe prest hedde jspoken and don what he wolde,
þe folk wente hamward, as riþt was þei scholde
A goodmon þer was, þat hamward gon rake,

15
And þouþte ful þeorne of þat þe prest spake;
He epde be him one wiþoute fere þerne,
For no mon of his þenkyng schulde hym werne.
þe wikked fend of helle þerof hedde onde
And hastiliche sende to him his sonde.

20
His messenger redi was forte don his wille,
Him to biswyke queynteliche and stille.
Jn þe wei he hym mette
And feire þenne he hym grette;
Was he no fend ilyche,

25
But as a mon feir and riche;
þe gode mon was not war
Of þe deuel þat com þar.
Quaþ þe wikked counseyler;
"Felawe wel jmet her!"

30
Sei me, as nou mote þou þe,
Wher hast þow now jbe?"
"J com from þe chirche, what woldestou þerbi?
What þou art and whi þou askest, tel me nou, belamy."
A Dispitison Betwene a God Man and þe Deuel

"J am a ferrene mon and a weifeeryng,
Spek wiþ me feire, wiþouten gruccing:
Hastou atte chirche þherd eny sarmoun,
Vndoinge of þe gospel or of lessoun?
J þre þe gode felawe, 3if þi wiþ be,
Al þat þou herdest, tel hit now to me;

For J con myself, beo my leute,
Of alle maner lore gret plente.
J con wel jknowe, J seye þe forþy,
Wher hit were wisdam þat he spak or elles foly.
Wys þou schalt fynde me and hende;

For, 3if he out fals haþ seid, J schal hit amende.
þouh þow haue to me no trust,
J con more þen þe prest,
And beter J wot, forsoþe jwis,
Hou men schulen komen to blis,

And more also J con telle
Wherþere: men schul go to helle."
þe gode mon bigon his tale, þat oþur þerme con luste;
Al couþe he not telle but dude þat he wuste.
"Ouer alle þing he vs tauhte to loue God, ful of miht,
And siþen vr euencristene as we ouhten, wiþ riht.
He spak of dedly synnes and seide þer weore seuen,
And hose dyede þerjinne scholde neuere come to heuene.

Pride is þe firste, Envy is þat oþur,
Wrappe is þe pridde þat mon haþ to his broþur,
þe ferþe is Couetise, þe fifþe is Lecherie,
þe sixte is Sleube, þe seueþe is Glotonye.
Mest he spak of pride, and lered more and lesse
Furste leue pride and loue buxumnesse
Furst abouen alle þing wiþ al vre miht;

Worshipen and loue God, boþe dai and miþt,
And louen vre kynrede, as þe lawe wile,
And alle cristene men, as hit is skyle
For alle we schulen wiþ rihte louen vchone oþer
Wiþ al vre miþte, as suster dòþ þe broþer.

For breþeren we aren and sustren, as we schul al leue:
Alle þat euere icome ben of Adam and Eve?
þe wikked gost was ful 3are
And 3af þe gode mon onsware:
"þow spekest", he seide, "of louyng,

Jat mon schulde furst of alle þing;
þat loue God schal eueri mon,
And siþen his neihþebur, as he con.
But hou mihtestou trewe loue
Hauue to Him þat is aboue,

Whon He so ofte wrapþep þe
And let þe in mucche mischef be?
He let þi catel from þe falle,
Hors in stable and oxe in stalle,
And oþur þing aweway let go,
And suffre¿ pe be brou¿t in muche wo
3if ¿ou art sek in syde and ribbe,
+at vnne¿es mai¿t ¿ow libbe,
Or +in heued sore ake¿
And al +i bodi for serwe quake¿,

ºorw Him pe come¿ al ¿is,
Louve Him not, J rede, jwis!
How mihtest ¿ou loue Him wi¿ skile
+at mihte pe helpe and ne wile?"
+e goode mon wel vnndurstod

+at he seide was not good.
"After +i red wol J not do,
For pe prest ne bad not so,
J wot of alle ¿ing, be hit what so hit be,
Bo¿e beter and wors my Lord sende¿ to me.

ºauh J opurwhile haue jhad wo
ºorw God ¿at hit sende hit hap ouergo;
Hit was for my goode, ¿ponked be He,
He wo¿de ¿at J scholde bi ¿at jwar be.
ºauh He me bireue anon to my ribbe,
¿at J haue vnne¿e wherwi¿ to libbe,
J wol not be wro¿ perfore, ne no ri¿t hit nis;
For al ¿at J haue, al hit is of His
And al ¿at J haue, He lene¿ me, jwis,
He mai taken hit a¿eyn, whom His willie is.
So hap ¿e don ful ofte, jworschipt mot He be,
And 3af me wel more pen He bia¨te me.
And ¿au¿ He ofpyne me in sekmesse sore,
Hit is for my gode, J loue Him ¿e more;
+erwi¿ He me warne¿ His comaundement to breke,
And sent me such tene Him forte wreke.
J mai ¿en amende me of ¿at J haue don ille
And beten ¿at J haue agult a¿ein Godus wille.

So seide me +e prest in his lore spelle,
For whom ¿ou oute loue Jhesu ful of mihte,
And worschipe Him, as ¿ con, as me wel ihté:
+e firste ¿ing of +e ¿re, js ¿at He me wrouhte
After Himself, as Him best pou¿te;
+at opur, ¿at He bou¿te me on ¿e swete rode
Wi¿ His oune flesch and wi¿ His oune blode;
+e ¿idde, ¿at He cleped me to his owne feste,
Jnto +e blisse of heuene, ¿at euer schal jleste.
For on of +ise ¿ou¿te to louen Him wel apliht,
Betere ¿ oute for alle, and ¿at is good riht."

ºe wikked¿ gost onswerede +o:
"let we +is tale go,
Leue we +is disputyng
And speke we of opur ¿ing.
ºow spekest a¿eyn pruide

And ¿erof takest muche huide.
Aȝeyn þe rihte is þat þou says
And þerfore me mispays.
Þou seist þe prest, þat syngeþ messe,
Lered þe to buxumnesse;

He was wod, so art þou eek
And alle þo þat so speek.
Leef þou not þat hit be sop,
Hit nis no mon þat so dop.
J sigge þat pride nis no synne,

For þerþorw comeþ worldes wynne.
þat maiȝt þou jwiten, jwis,
Whon þou wost what hit is.
3if þow be knowen for wys
And holden art of muche prys

And þat þou art riche mon and wlouh
And of richesse hast jnouh:
þauh þow lyȝe as mony mon dop,
Men woldeþ wene þat hit beo sop
And clepe þe forþ for heore euenyng

Bifore hem þat habbeþ no þing.
3if þou art proud and modi
And berest þe bold and hardi,
Men þat stondeþ þe aboute
þenne of þe wolen haue, gret doute:

Wiþ þe wolen þei comeþ and speke,
þi loue to haue and hem to wreke.
þow maiȝt for þi bold beryng
Be proud and riche in alle þing;
And ouer al maiȝt þou comeþ and go,

Whon a moppe dasart schal not so.
As a lord schalt þou be cald,
Þer opure schul stonde behynde vnbalþ;
And ouer al þer þou gost aboute
þe schal folewe ful gret route.

Of þe schal vche mon stonde gret eiȝe,
Wher þou wolt, þou maiȝt go pleye.
Do nou as J haue jconseiled þe:
Proud and stout euer þat þou be,
For 3if þou drawe þe to cumpaigny

Of pore wrecches þat wone þe by,
Vche a mon þat bi þe wey gonp
Of hem schaltou beo swiþe lop,
And alle wolle þei ful ſare
Lauȝwhe þe to bisemare

And sigge: "lo, men mowe wel se
What mon þat he þenkeþ to be!
A wrecche sone wol he ben,
To wrecches he draweþ, as alle mon sen;
Wel men may se alle bi þan

þat neuer more wol he beo man."
be gode mon wel vndurstod
pat pat pe tojpur seide was not good.
"Do wei", he seide, "pi lore, ne spek no more of pruite:
Hit dop pe soule muche wo and helpep pe bodi luyte.

195
Whon J penke on pinges pre, bope niht and day,
Prude ne worldes blisse glade me ne may.
Furst whon J bepenke me, and am wel jware
Hou J com into pis world bope naket and bare,
Nedde J to min hed houue ne hood,

200
Ne robe. to my bac, badde ne good,
But a foul red clout, pat J was bornen jn,
pat tok J of. my moder and was a foul skin -
Al is sop pat J seie ppei3 J speke in rym -
pei coruen hit of me and wosschen awei mi slim.

205
Into pis world jus com wrecched and bare
And so, wot J wel, J schal hepen fare.

f263 b3
pei wounden me in cloutus, for cold and for schame,
For J ne scholde forfare, pei hulede mi licame.
Al maner quik ping pat is pporw Godes miht,

210
Whon hit come pl fest forw, con himself diht;
Hap of himself kuyndeliche weede,
And con himself purchase mete to his nede,
And hap pporw kuynde miht for to gon,
per kuynde of mon hap riht non,=

215
Bote vmihti wrecches alle are wei:
Hou scholde J beo proud, whon J pis se?
pat opur is, whon J penke on Adam and Eue,
Hou pei weren in paradis, wel and wip heue;
per wi3outen synne pei mi3ten ha ben in blis,

220
3i3 pei nedden agult a3eyn God, jwis;
per pei mi3ten han jwoned in murb and in winne:
But some pei weren driuen out, for pei dude sinne.
And perfore ha we muche wo, serwe and euel fare,
And wonen in pis middelert in serwe and in care.

225
Weilawe and weilawo, pat synne was jwrou3t,
Jn muche peine for sinne are moni men ibrou3t!
Alle wo and seknesse pat eny mon is jnne,
Al is for he hap jgrewed ofte God wip sinne.
per is in pis world muche falshede,

230
per nis no treupe wel nei3 in word ne in dede:
be sone bigilep pe fadur, be dou3tur pe moder,
be sibbe pe frende, vche mon ojer.
Nis no worldes blisse pat nul ouer go,
Ne nout so murie on eorpe pat nis meint wip wo.

235
But be blisse of paradyss, pat laste3 eu3ermore;
Whon J penke peron, me longe3 jider sore.
Hou scholde J penne beo proud for eny ping,
Or eny ojur mon pat is in longyng.
be bridd3 ping is pat I penke pat J schal wende henne,
Out of pis world, but wot J neuer whenne;
Ne wot J whoder mi soule schal, perfore sore I drede,
For aftur mi werkes are schal hit haue mede:
Riȝt as J haue deseruet þe weole or þe wo
Certeynhiche schal J haue: J mai not fle þerfro.

245  Beo! J in my put leid, þer wormus schul eten me,
Worþe to nouȝt schal J þenne, as neuer had J be;
þe her of myn hed, þeluh so þe wex,
Schal ðwynen awey so doth þe drex,
Mi feire eþen schulen out renne,
250  Mi whyte teþ schulen foule grenne,
Mi feire hondes and fyngres longe
Schul rote and stynke swiþe stronge.
Men wol for mi good make stryuyng
And puite me out of al my þing.

255  Þilke þat weren jwont ofte me to grete,
þei wol not heore þonkus onus wiþ me meete.
Alle þe frendes þat J now haue,
For me gladliche wol þei don al þat J craue;
Were J in my graue, out of heore siht,
260  Luyte woldþe þei for me do, bi day or bi niht.
Nedde J neuer so muche good, al hit wolde got
Whon mi soule and mi bodi ar parted atwo,
Mi bodi schal leuen her, my soule faren henne,
Al þe worldes pruide luîtel helpeþ þenne.
265  Vitrede hodes and clokes also,
Al þat fyle pruide schal don hem ful wo;
þei strie Godus good þerwip and turne hit to fen,
þat muche miȝte helpe seli pore men.
Now is no mon worþ a fart,
270  But þif he bere a baselart
Jhonget by hys syde,
And a swynes maue, and al is for pride.
Godes grame, stirap on his cæppe is knit,
þat an vnche hap he not on for to sit;
275  Much mischef and gret cold on his ers he has,
Men miȝt, þif his brech were totore, seon his grentras.
Also þis wumnen þat muchel haunteþ pride,
Wiþ hornus on heor hed, pinned on vche a syde,
Mad of an olþ hat and of a luîtel tre,
280  Wiþ selk sceleires jset aboue apparsaunt to be;
Heor reuersede gydes on hem are streyt drawe -
But al be of þe newe aget hit is not worþ an hawë.
þei wenen a ben ful feire and wondur foute þei be;
And a wolden beþenken hem of heore priuete
285  And hou foule þei are þin soule and in body,
þei ouȝte wiþ heor weeping mak heore chokes rody.
But þei leue pruide and oþur synnes mo,
Schortli to telle, to helle schul þei go.
Whon J þenke her vpon mi care is wel þe more,
290  Luîtel wondur hit is þauȝ J syke sore.
Hou scholede J be proud or elles modi?
Alle ouȝte we to be for sunne sori.
sit thou counseildest me a luitel while ere
pat J scholde not be pore mennes feere;
295 thou seidest J scholde be holden an vnmon;
No mon wol sigge so pat eny good con.

f264 a1 paus J and a pore mon, pat beggey his fode,
Beo not iliche riche of pe worldes goode,
Men mai seo pe sope and pe skile riht
300 How we schule bitwene vs vre loue diht:
3if J do my coches of anon to my liche,
pat J am jcloped in, pat beo goode and riche,
And a pore beggere, pat hap muche wo,
Wip cloutede cloupes dude also,
305 And we stode naked bopen jfeere;
Boje mihte we penne beon ojures pere.
Hose vs seie and kneue vs neiuer,
penne miist pe wene pat we were breper.
pen most J louen him, and he louen me,
310 Whon vre kuynde robes beo of o ble:
po are pe robes we weore wip jborne,
Ar we liggen and rote, ne worp pei totore.
Let vs be lyk in sum ping, as wel J wot wé are,
Al pauz J beo riche, and he pore and bare.

315 pe wikked gost onswerede po
And bad let pat tale go,
"Lete we pis dispuytyng
And speke we of ojur ping.
Dou spekest and seyst pe prest hap forbode
320 Wraþpe and onde, þorw biddyng of Gode.
Hit was neuer forbode of no wys mon,
But of sum folte, pat no good ne con.
3if dou seost þi broþur, or þi kun, or anøur,
þat he beo feior þen dou be, or wysur þen dou ouþur,
325 Or richor, or baldor, or beo of beter jtold
þen poow be bi an hundred fold:
þauh þin herte beo ful wo
And forpinke þat hit is so,
Ho mihte þenne þe blame?
Wel miht þou þenne þinke schame
330 And euel may hit þenne þe lyke
þat he schal be so heis
And þow not so riche".
þe gode mon wel vnurstod
þat þe toþer seide was not good.
335 "After þi counseil wol J not do,
For þe preost seide not so.
No mon hap so muche god þat J wolde he hedde more,
Ne so feir, ne so strong, ne so wys of lore;
Hit ofþuncheþ me nouht, ne þerto haue J non onde,
340 For al þe goodes þat mon hap hit is of Godes sonde.
God, þorw whom comeþ alle þing, con ful good skile
Alle worldes winne He seendeþ, whon He wile.
Whi schulde J for monnes god haue sorinesse,
Whon J haue for Him neuer þe lesse?
MS Simeon A

345 God dele[1]p His dole to pore and to riche,
And 3if[2] wut and au3te, but not alle iliche.
Whon He hap j3euen His ping as J haue seyd,
Vche mon of his del schulde holde him payd.
No mon schulde grucchen of o3ures welfare,
350 And 3if he dop, forsope he mispay3ep God pape,
For God wol 3iue to whom his wille is.
Hose hap envie pertor forsope, he nis not wys."
pe false .schrewe onswerde pore
And bad him sigge so no more.
355 "Pov spekest of wrappe in pi tate
And seist hit is a3eyn soule hale.
Pat is not sop but falsheede.
Wrappe was neuere synful dede.
3if eny mon agult a3eynes pe,
Smytep, or elles puitep pe,
Opur sei p pat pe is him lop:
Ne mostou penne needes be wrobp?
3if mon misseip pe, or deep pe schame:
pei3 pow be wrobp, ho schal pe blame?
360 As he dop bi pe niht and day,
Quyt hit him wel, 3if pat pou may;
3if pou mowe worse in eny wyse;
Lokes 3ow 3elde him his seruyse;
3if 3ow forberest o bisemare,
365 He wol 3iue pe two ful 3are.
A3eyn o word sei pou two
And mak him wrobp, ar pou go,
And spek wip him boldeli
And mysseye him schomefulli.
370 3if eny mon pe mysdee[3],
Smyt 3i fust vnder his tep;
Wip swerd, wip knyf, staf, or ston
Ley on faste, and pat anon,
And bete him wel wip pe beste,
375 Pat his tep al to breste;
Or on pe hed poune hard,
Pat he go wry3inge penneward.
380 If he is strong and hardy
Pat pou ne darst comen him neih,
385 Tac pe felawes pe bisyde:
Pe baldeloker pou mai3t abyde,
And go seche him bi wei and strete,
Stunt pou not til 3ow him meete,
Lei on faste, spare no ping,
390 To grounde soone 3ow him bring;
Pat the berseone grunte and ignored,
And warne al o3ure bi him one.
Pen may 3i worda springe ariht
Pat pou art hardi mon and wiht;
395 Alle men of pe penne schulde be fert
pat biforn wolde missaye þe in þi bert,
penne miht þou go boþe quit and skeer
Wher þow wolt, fer and neer."
þe gode mon wel vndurstod

400 þat his conseil was not good.
"3if J be wroþ and sore agreued wiþ eny mon alyue,
Ic'h ouȝte seche pes of him hastiliche and blyue.
Mi Pater Noster ne my Crede, ne myn Aue Marie biddynges,
Whyle ich am in wrappe avayleyþ me no þinge.

405 3if mon be wroþ, him is þe wors and þat on mony syde;
þat schul þe wite þat hit is sop 3if þe wolleþ abyde:
Wrappe and euel wordes old sõre newþ,
And makeþ to do þe dede þat eft ful sore rewþ.
Wrappe is a wikked þing, hit meengeþ þe herte blod

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

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

420 þat he ne schal for þe synne sum schome betyde,
But hit beþ þorw schrift and þe prestes rede
þat þe synne beþ bet and amendet þe deede.
þe heisse Kyng of heuene js rihtful justise,
Alle folk schal He deme, boþe foles and wyse;

425 He haþ jset His lawes: no mon scholde hem breke,
þat no mon in his wrappe scholde himself wreke.
3it on ður wyse ofte mon is wroþ
And seiþ to his broþer þing þat him is loþ.
þe wysore of hem two þenne schal holde him stille

430 And suffre þe more fol siggen al his wille.
For he þat chydeþ alone hit wol sone away fare,
Hit wol not longe lasten wipouten onsware;
Whon he haþ al seid þat he sigge wile,
He wol ben in pes and conþe þe more skile,

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

440 a3 3if eny wikked wordes or dedes byefore weore jwrouht,
þei schul þenne þorw wrappe ben al out jbrouht;
Al þe worste þat þey cunne þenne wol þei speke,
And dele grete strokes for to ben awreke.
Herof is jwyten a word þat is coup:
"He keþþ a feir castel þat keþþ wel his mouþ."
þe wikked schrewe onswere þon
þus to þe gode mon:

445 "Ne forbèd He neuere, þat J þe plihte,
Mon to be riche 3if he mihte.
How mihte men on eny wyse
Beo riche wiȝouten couetyse?
Be riche mon, wher he is,

Holden is boþe 3ep and wis,
Forþ jcauld and muchel oftold,
For he hap good monyfold;
He is holden of muche prys,
And al for good þat is hys.

þe pore mon al þat schal misse;
Haþ he non such worldes blisse;
His meeles are ofte lene —
Luitel hit helpeþ pauþ he him mene —
His robes are badde and þinne,

Luitel he hap of worldes winne.
Purueye þe wel on vche a syde,
þat such teone þe ne betyde.
3if þou ne const, J wol þe þeche
Hou þow schalt good to þe reche,

And riche mon bicom and wluþ
And haue of alle godes jnouh,
And wiȝouten eny synne
Geten jnouþ of worldes wynne.
Beo peny pound bitwene two

þow maiþt gedere mo and mo,
Al wiþ qweyntise and wiþ ginne
Muche good maiþ þou winne.
Sleep þou not to muche a niht,
But win þe good hou þou miht;

Ren aboute bi þe strete,
Bi wei and bi weunleete;
3if þou seost eny wyse
Wher eny biþete wol aryse,
Tac sum and leue jnouþ:

Þauþ þou do so hit nis no wouþ;
Haue þou no doute, J rede, of þas,
No mon wot ho hit was.
Þauþ mon make muche fare,
Þerof haue þou no care,

Ne dreed no þing þe prestes curs —
Þerfore þou schalt neuer fare þe wors.
Ne spare noni, þer þou gest,
Nouþer þe parsun ne þe prest;
Tak þe part of heore tipinge

And bere hit hom to þi wonynge:
And so þow miht muche good take
And be riche monnes make.
Whon þou hast þus wel bigunne
And muche good hast jwonne,

þat þou hast, kep hit wel,
But men bringe two for on
Sif hem not but let hem gon.
Sif wol come to þin hous

Mony on ful couetous,
For to haue of þi þinge,
To bere awey, and not to bringe.
So wol þei don eft sone,
Let hem gon riht as þei come;

Let hem seche heore oune biȝete
As þou dudest, or elles leete;
Let hem fare nerre and ferre
And for þe neuer be þe neere."
þe gode mon wel vndurstod

þat at ðpur seide was not. good.
"Couetyse is not good for hit is forbode,
So seij þe prest in his bok þorw biddyng of Gode.
Men mowe wel be riche hose hit may wynne
Wiȝ rihte and wiȝ trouȝe, and wiȝ outen synne.

Wiȝ trewe craft, and marchaundyse, wel winnen he may,
f264 b1 But robbe ne toreue nouȝer niht ne day.
Moni on wiȝ falsnesse and wiȝ oker also,
Haȝ so muche good þat he not wher hit do
þat mai ben here his heuene; at his endynge

Jon þe put of helle some hit wol Him bringe.
Sif mon haȝ eny þing bigete wiȝ trewenesse
Of worldliche good more ðpur lesse,
Tak to his nedfulnesse þerof what he wile,
And do to Holi Chirche, þat riht wolde and skile

Of al þat neweþ him bi þere do his tipinge,
And foure tymes in þere sif his offrynge.
Þe pore schal he helpe; also þat haȝ neðe,
Sif him mete and drinke and cloþe him wiȝ wede.
Hose wol not tiþe þat God him haȝ ilent,

His lyf and his soule boþe schul be schent;
He schal for þe synne haue Godes cors,
And eke alle his godes schul fare wel þe wors;
His godus schullen ( ) falle and faste awei go,
And for þat ilke synne moni þon haȝ wo.

Þat is in touþ and feld jsene, sikerly,
Þat fewe aren in londe þat liuen rihtfully;
Þe erþe seldeþ not fruit as hit wont was,
Of corn of: þe feld ne of þe medewe gras,
Ne non oþur cunne fruit þe folk forþe: frore;

Wiȝ, hit is for synne þat moni mon is pore.
Haue þou neuer so muche of worldes good here,
Al schal passen awei as fantum hit were.
Foste haue þin herte to muche þerjinne,
Of þi mok to make þi God hit is dedly sinne.

And sìt, ar þou war be from þe wol hit fare,
And befor bothe serwe and care,
And quitte bothe out of al what bothe was;
What executors schul take what godus at heore wille
And let bothe soule ligge in pyne ful ille.
And let bothe soule ligge in pyne ful ille.

Be you in what put brought wormus schul ete bothe,
And some schaltou be forseten, siker maiestou bothe.
Be you in what put brought wormus schul ete bothe,
And some schaltou be forseten, siker maiestou bothe.

What neodful is to haue wipouten wastyng;
What pore schal he helpe wher what is neode,
What neodful is to haue wipouten wastyng;
What pore schal he helpe wher what is neode,

Of what God hap him sent, don his almes dede;
And serue him wel, for His loue, what al hap 3euen bothe.
Of what God hap him sent, don his almes dede;
And serue him wel, for His loue, what al hap 3euen bothe.

Worldus wele is wondurful, wel may J seyn,
Lyk. what see what flowebo and ebbebo 3eyn;
Worldus wele is wondurful, wel may J seyn,
Lyk. what see what flowebo and ebbebo 3eyn;

No mon not whon hit wole awei from him gon,
Ne hou longe hit wole laste, ne hou luytel while:
No mon not whon hit wole awei from him gon,
Ne hou longe hit wole laste, ne hou luytel while:

Bedde him esiliche, 3if what he seek bothe,
And serue him wel, for His loue, what al hap 3euen bothe.
Bedde him esiliche, 3if what he seek bothe,
And serue him wel, for His loue, what al hap 3euen bothe.

As chapmen mote don to heore mester;
Ouer bothe salte se ofte bothe fare
For heor marchaundise, in gret peril and care,
And ofte and moni time, her catel and here lyf,
As chapmen mote don to heore mester;
Ouer bothe salte se ofte bothe fare
For heor marchaundise, in gret peril and care,
And ofte and moni time, her catel and here lyf,

whom he wip his swink hap wonne gret bi3ete,
Euer he is aferd what he hit schal forleete,
whom he wip his swink hap wonne gret bi3ete,
Euer he is aferd what he hit schal forleete,

And is sori what euer he was jborne.
And is sori what euer he was jborne.
And is sori what euer he was jborne.
And is sori what euer he was jborne.

He hedde of al richesses swi3e muche won
And in a luite while he nedde riht non;
He hedde riȝt nouȝt but al was ago,
Ne seide he for his harm enes ‘is me wo’,
But louede God wel and þonked Him þon –
He dude as þe wyse, so schulde eueri mon.
Nolde he for his los no þing sori be,
‘God’, he seide, ‘hit me Þaf and biraft hit me,’
Ne grucched he not but þonked Godes sonde
And seide, ‘blessed be þin nome, in wātūr and in londe.’
þe wikked gost onswerde þon
And seide he was a folted mon.
"þow spekest, "he seide, “of lecherie
And of fewe wordes makest monye;
Fals wordus woltou leue and here hem gladly,
þou nost what þou menest, J sigge þe sikerly!
Of luitel wit hast þou muynde:
Ne mot a mon don his kuynde?
Hit was ordeynt þorw Godes biddyng
At þe worldes bigynnynge.
Beo þi tale þou woldest hit bring
Al to gedere jn to spousyng
Or elles leue þat game,
þat me nedde of God blame.
Hose aftur þi counsel doþ,
Repente him schal, J sei forsoþ.
He þat takeþ him to spousyng,
May not lyuen for no þing,
But holden he mot to his wyf
And ben in cunctek and in stryf –
Beterhe him were dihte and go –
For weddyng is þe longe wo.
Whon he haþ a wyf jtake,
He mai hire not forsake;
He þat haþ a schrewe to wyue,
Of vche day him þinkeþ fyue;
Of muche murþe he schal misse
And euere ha serwe and neuer blisse,
þer anþer mai leue and take
Wher he wolde, and eke forsake;
Lihtli(che) and gladli(che) mai he go,
Whon he þat is bounden schal be ful wó,
And he may beo liht and jolyf
More þen on þat haþ a wyf.
Forþi J rede þat men do so
And lete weddynge awei go."
þe gode mon wel vndurstod
þat his counsel was not good.
"He is a fol and no þing wys þat foleweþ þi red:
þe mon þat foleweþ his flesches lust, his soule schal beo ded;
But þif he do kuyndely and wiþ spoused fere,
Jn helle he schal abuggen his flesches lykyng here–
þer beoþ þorw Godes lawen ten commaundemens,
po bat are wedded, kep hem wel þat þei þerjinne ne falle. The þat wol folwen his flesches lust and þe lawe breke, Ne þinke him no wonder þenne,þauh God on him awreke. Mon in Godes lawe may wel haue a make, To do wiþ hire his wille, for child berynge sake, And louen eiþer oþur whon tyme is and leue, And holde hem wel togedere, as Adam dude and Eue. But hit beo in wedlak þin alle wyse lef þat game And lyue in chastite and be wiþouten blame, Gret schome hit is and sinne, þw my swere þe bi heuene, To spende þi fyue wittes þin eny of þe sinnes seuene, Pat God þe hap þiuen, and þine limes alle, For to kepe þe wiþ, þin synne þat þou ne falle. A foul chaunge hit is, þors þe, and a gret euel, To chaunge heuene for helle and God for þe deuel; Pat dostou as ofte as þou sungest dedly, And brekest Godus comaundemens and dost a gret foly; þe dueles þral þow bicomest whon þow dost þi miht To foule þi clene soule bi daye or bi niht. Niht and day he studieþ and casteþ his ginne

How he mai bi alle weyes a wommons loue winne; Nul he neuer stunten, he swereþ his oth, Ar he haue his wille idon, be God neuer so wroþ; And heo wol haue him, heo seibþ, euer more to dwelle, Raper þen heo him forgo, ben þe þe put of helle. But wusten heo what hit were, þe leste peyne þerjinne, For al þe good þin eorþ þei nolde do dedly synne! For þei nolde not beo war er þe þe come þare Jn pyne schul þei euer be, þn serwe and in care. þo þat are goode liuen in muche winne; þe goode gon a Godes halue, þe dueles lymes to sinne. Whon þei komen togedere, eiþer on oþur wynkeþ, þat þey nedde heoare synne ido longe þerto hem þinkeþ; Whon þei seþo heoare tyme wol þei not longe dwelle, But þei do þe dede þat echeþ þe fuir of helle. þe fuir þat is in helle is euer brennyngþ, þe sinful wrecche soules þerjinne pyninge; þe mo þat are þerjinne, þe hattore is þe lyþe, And þe pyne hardore þat þe soules drye. Heo beþþ grete foles forsoþ þis sigge, þwis, þat makeþ þe pyne more and hattore þen hit is. Pulke þat brekeþ Godes word þorw heoare dedly synne, þei liþen þe fuir þat þei schulen brennen jnne. Godes comaundement þei breke al þat dop lecherie: Jn helle fuir schul þei euer be heoare peynes to drie."

þe wikked gost onswerde þo And seide þat hit was not so. "So þou seist as false men do: þat sleþeþ is sinne and is not so. Men mot haue 3if þei may, Ese and reste niþt and day,
Jn bedde, in mete, beo al at his ese.
And mak þe boði eðère weð at ēse.
Aftur þi deþ wost þou not what,
What þou schalt haue, þenk wel on þat.
While þou miht, make þe glad and muri:
Lengor liueþ a’glad mon þen a sori.
Al knowe J wel þi resun
And what bitokneþ þi lessun:
For men scholdde to chirche gonge,
To here Matins, Masse, and Euensonge,
Heor Pater Noster sigge, Aue Marie and Crede,
And eþe of preostes holi brede.
What wenestou for such þing
þi soule in to heuene bring?
Ho bigon furst to worche,
And whi was mad, Holy Churche?
Of prestes couetyse hit was biþouht
þat Churche was furst jwrouht,
For he wolde haue offring
And liue bi oþur mennes þing.
He wolde amorwe belle rynge,
And þenne wol he Matins synge;
And ðif þer luyte folk come þerto,
He wol hyþe faste and haue jdo;
And ðif þer muche folk come, J sigge þe,
He wol make gret solempnite:
Reuesten him þenne wole he wel
Wiþ riche pal and sendel,
He wol don on his cantel cope
And gon as he were a pope.
Siþen he wolde wiþ springel stikke
Siuen hali water abouten þikke,
And syngen loude wiþ schil þrote
And seip hit is þe soule note.
þat þe prest seip and ðop,
þe folk weneþ þat hit be soþ.
Bifore his auter he wol stonden
And holde þþ an heiþ boþe his honden,
He wol synge mony a þrove;
Sum tyme heisþe and sum tyme lowe,
He wol him turne and take good hede
Þif eny mon him bringe mede.
Þif muche folk come and þrynge
Offringe faste him to bringe,
He wol amende faste his song,
þat tyme þinkeþ him not long.
And whon þei wolde him no þing bringe,
Luste him noþing for to synge;
Faste he hiþeþ him to speede
And siueþ hem of his holy brede;
þat is þe beste of al his dede.
For hit helpeþ to monnes mede;
Þauþ hit beo luytel, hit turneþ to gode
For hit helpeþ to monnes gode.
Whon he hap þenne al jdo,
He þiueþ hem leue and let hem go;
But euer among al oþur neode
His oune erende wol he beode,
þat þei bringe heore offringes
To churche, and heore tiþinges.
Wel þou wost þat þis is soþ:
Al for his oune gode he hit dop;
Keþþ he not of heore cumynge
But 5if þei wolde him eny good bringe.

Ak, 3if þou wolde on eny wyse
At chirche here þi seruyse,
Atome þou mayht ful wel abyde
Til he haue seid þe laste tyde;
And 3it maiþ þou lengore dwelle
And come betyme to þe Gospelle;
Atome mayþ þou do good nede
And come to þe masse crede;
And 3if þe luste riht wel slope,
Cum whon he dop of his masse cope;
And þei þou ne come, ne 3if no tale,
Til he halibred biginne to dale:
þenne maiþ þou ben al þare,
And hom wiþ þi neihœbors fare."
þe gode mon wel vndurstod
þat his techyng was not good.
"Al þat þou spekest hit is nouht, þou mihtest wel be
stille,
Al þat þe bodi lykeþ wel js aþeyn þe soule wille.
Ese and reste and muri lyf, men lykeþ wel and
wymmenne,
But þei bringe þe soule in strif aþeyn þei weenden
henne.
þe bodi and þe soule beøþ wel neiþ euer wroþ,
For þat þe bodi lykeþ wel js to þe soule lop.
Muche tale þow makeþ þe foule bodi to queme,
But of þe seli soule takeþ þou no þeme.
After þat þe bodi dop schal þe soule fynde,
And in payne or in joye euere þerof haue mynde.
3if men loue to sleepe whon þei scholden wake,
þenne schal þe soule js stude of joye haue wrake.
Monnes lyf nis bote: schort, soone wol hit go,
But þe seli soule duireþ euer mo;
þe soule schal faren his wey, þe bodi schal abyde
And not nouþ of þe soule, what hit schal betyde.
But wel J wol, and soþ hit is: after monnes deede,
Whon he is forþ faren, he schal hauen his meede;
3if he haue loued God and kept his biddyng,
þe blisse of heuene schal he haue wiþouten endyng;
Oþpur in to payne schal he beo brouþt,
3if he haue þerafter wrouþt.
þeþfore is neod on alle wyse
Men to go to Godes seruise,
And wake ye more and sleepe ye lasse, To here Matyns, Euensong and Masse.
Whon men han aȝeyn God in dedly sinne falle,
Heo ouȝten for to wepe and merci to God calle,
And weenden to þe prest hastiliche and sone,
And tellen him in schrift what synne he haþ done.
A fool he is þat abydeþ any gret stounde,
Til þer come more sor and cleue to þe wounde.
Also hit fareþ bi synne J wot wiþouten wene,
As dop bi þe wounde while hit is newe and greene.
Ye leche clanþ þe wounde clene in þe ground
And leþ þale aboue and makeþ hit hol and sound;
Mon mai for a wounde, or for a luitel sore,
Bote hit þeo. soone ihele, for a luitel sore:
3if o sor' comeþ to anoþer þenne are þer two,
And 3if he longe abyde þen wol þer be mo;
His oune bone may hit be longe for to abyde,
þperfor J rede, sech leche craft soone, what betyde.
Also hit fareþ bi synne 3if hit jhud is:
But hit beo to þe prest soone jþtold, jwis,
Hit draweþ hem to helle grounde and byndeþ hem to peynes stronge;
þe hardore peyne schal he haue 3if he þerjinne ligge longe.
þperfor is good þat he craue Godes merci to vnurfonge:
þe lengore þat men abyde þe latere comeþ bote;
þei stonde wel þe fastor whon þei haue take roote.
þeih men fallen in synne gret wonder hit nis;
But ligge stille þerjinne, forsoþe, gret wonder hit is.
3if þou liggest in þe fuir and brennest on eny wyse,
Hoþis forte wyte þiselþ wolþ not nouþt rise?
Mynde haþ he non of God þat him wrouhte
And on þe Roode tre wiþ His Passion him, bouþte.
Wel hit is jseene þat þei are ful slowe
þat to þe prest nyl not heore synnes ben aknowe,
And luitel þonk þei cunne God for His gode seruyse,
Whon þei wolþ not for His loue out of synne aryse.
þinke no mon wonder þauþ God wiþ him be wroþ
And take vengeance on hem, beo hem neuer so lop.
Schruþþ ow. betyme for loue and for fer,
For God takeþ wrêche heer or elles wher.
Eþweþþ 3oure synnes and criþþ þat God merci,
And to alle His werkes beþþ euer redi.
Whon hit is halþday þe þon ouþte wiþ rihte
To here His seruise in chirche, 3if he on eny wise miþe,
And not in sleþe ligge, jn bed atome abyde
Til þe prest haue jseid þe laste noon tyde.
3if þou go at morwe and Matins here erliche,
Hit is þe soule profyt J sigge þe, sikerliche,
þeiþ þi flessch grucche lette nouþt þerfore:
þe ofter þou ouercomest hit þi meede schalþ be þe more;
3if þow herest Matins and Masse and takest halibrede,
To bodi and to soule þow winnest muche mede.
After mete loke þou go to þe prechinge,
3if eny beo in toune lette for no þinge,
And þat þe prechur precheþ, vndurstand hit wel
And do as he þe tecþeþ, J rede þe, vche a del.
3if þer no prechur þe þe, go visite þe seke,
Cumforte hem wip þin almes and wip þi wordes meke.
After, whon þei rynge, go to Euensong
And lette for no cumpaignye þat þow art among;
3if þow do not, forsoþe, þow dost þe deueles wille,
Whon þou in janglyng and drinkyng dwellest wip þem stille.

Whon Euensong and Cumplin bope ben’ido,
Homb to þi soper þen wel maiþt þow go.
J rede þenne, ar þow go fulliche in to þi bed,
þonke Crist of þat day, þat þou hast wel jsped:
And 3if þou ou3t hast mishone,
Aske Him merci, J rede, sone;
Beteche þi lyf and þi soule to God almihti,
And þenne maiþt þou slepe wel and sykerly.
Whon þou risest yp, þonke God jnwardliche wip al þi miht,
þat þe hap saued from cumbrement of þe Fend þat niht;
Beteche al in Gods hond þi preyers and þi dedes,
þa wittes and þi willes and al þin oþur nedes.
Avise þe in al þi werkes þow saue þe from dedly synne,
And do as J counseile þe and heuene schalt þou wynne.
Jn what werk, mon, þat þou be worch euer trewel,
Or þou schalt haue peyne perfore 3if þow worche falsly;
3if þow take here, þi fulle huire and dost not fulliche þi werk þerfore,
Jn hell or in purgatorie þi peyne schal be wel þe more.
Of what condicion so þou art, trewe in alle þing þou be,
And do so to vche mon as þou woldest he dude to þe;
And loke jn al þat þou seist and dost þat God be euer apayed,
And lef sleuþe and al oþer synnes as jch haue jsayd.”
þe wikked gost onswerde þon
And seide: “þou art a mad mon!
þauh þou woldest now beginne
And sigge þat gotenye were synne,
Beter þe were þi janglyng lete.
Men scholde dye, 3if þei ne eete,
And but þei drinke wel, also;
No mon may liue wiþouten hem two.
To badde counseil art þou euer Sare,
To fastyng and to euel fare.
What good comeþ of fastyng?
Feyntyse, jdelnesse, and non oþur þing.
þat maiþt þow wite wel be skil:
Whon þe flesch hap mete and drinke at wil,
þen he is redi þo fihte and chide
Wij alle þo þat ‘gon and ryde.
Ho may dure forte swynke;
But 3if he ete wel and drinke?
Aljauh hit beo so þat he caste,
So he miȝte, þauh he faste:
Hit nis for no drunkenesse,
But for ðour seeknesse.

915 Whon he is heled of þat sore,
He may ete and drynke more
And make glad and bliȝe chere,
For euere is ale and wyn good feere.
Eet faste and drinke wel and sleep euer among.

920 And þenne maiȝt þou liue þeeres mony and long.
þe gode mon þat in God was stable,
Vndurstod þat he seye was fable.
"Wel J wot þat men mote liue be mete and be drynk,
As skile is and resoun and mesure in alle þing.

925 þei þat liuen as bestes, aren wipoute lay:
þat erliche eteþ and drinkeþ and holdeþ on al day.
þe best dop his kuynde and þe glotun synne
Doþ aȝeyn his kuynde þat wol neuer blinne.
Such foule glotonþ dop aȝeyn þe lawe;

930 Ar þe wombe be ful beo þei neuer fawe -
þenne wol þei chyden and fiȝtén also;
Serwe on heor hedes, but þei wel do.
Mete and drinke is þiuem to mon as salue to sore,
þat neodful is to take þerof and neuer a del more.

935 3if þou to muche salue leyst to þi sar,
Hit wol be þi dep but þou sone be war.
So wol hit of mete and of drinke be
þi soule bone, 3if þou take more þen needþ þe.
Whon mon þap at mel tyme such as he wile,

940 Tak þat he hap neode of bi mesure and bi skile,
And parte wip þe pore of þat is on þi bord
And not in his wombe make al his hord,
For þer is foul tresorie and al ful of stinke.
Al þat þou takest more þen ned is, þn.peyne þou
schalt of þinke.

945 Jn þe Bok of Priuetes glotonþ are manased so:
'Aȝeyn o drauȝt þei drinke ouur muche, þei schul han
preo or two
Of hot led and walled bras; þei schul beo ful wo
For stinkyng brumston and for pich þat in heore þrote
schal go.'

þus seyde þe prest, þat God wol take wrecche

950 But 3if þe leue synne and do as J ow teche."
þe wikkede gost þer he stod,
Wox for wrappe wel neiȝ wod,
For he was ouercomen and behynde
For mo onsweres couþe he not fynde.
955  þe gode mon þenne was abaisch,
And lokede on þe wikkede gast
And seide: "now wot J, þou art non
Mon maad of flesch and bon;
J vndurstonde wel beo þi spelle
960  þat þou art þe deuel of helle.
J þe comaunde foule þing.
Jn þe nome of heuene Kyng,
Þat þou me noping drecche,
But bicum now, foule wrecche,
965  As foul as þow were
Jn helle wiþ þi feere."
Ne mihte he no lengore abyde,
But bicom þo also tyde
Foul as helle Sathanas,
970  As blak as eny pich he was -
How foul he was con J not telle,
But foul he stonk as stunch of helle.
þe gode mon blessed him wiþ þe Croys
And criþed on God wiþ mylde voys,
975  Bifore, behynde, he blessed him fast
And comaundede þat sori gast
Fortæ weenden, and so he dude þo,
To þat stude þat he com fro.
Pouwer hedde he no lengore dwelle,
980  But wente doun riht in to helle.
þe gode mon wente hom his way,
And serued God wel to pay
And þonked Him, so ouhte he wel,
þat him sauede from þe deuel.
985  Jhesu Crist such grace vs seende
Him to serue to vre lyues ende,
And kepæ vs from þe synnes seuene,
And graunt vs alle þe blisse of heuene!
A Dispitison Bitwene a God Man and pe Deuel

Swift muche neode hit is
pat vche mon. be war and wys
To kepe him. from pe fendes lore
For he fondep euer more

And pat we mowen alle j. witen
As hit is. in pe Bok j. writen
J. wol ow telle. as j. con
How pe fend. temptej a Mon
Hit was vpon. an haly day
Jn an hei3 feste. of pe 3ere

Muche folk was. to churche gon
Godes work. for to here
pe preost of pe chirche. vndude pe gospel
And lerede his parischens. as he coupe. wel
And bad hem openly. nyme good 3eme
Hou pei scholden. god wel queme

And schenden. pe foule fend of helle
pat fondep euere liche. monus soule to qwelle
Whon pe prest hedde j. spoken. and don what he wold
pe folk wente hamward. as ri3t was pei scholde
A good mon. per was. pat hamward gon rake

And pou3te ful seorne. of pat pe prest spake
He eode be him one wi3oute fere 3erne
For no mon of his penkyng. schulde hym weren
pe wikked fend of helle. per of hedde onde
And hastiliche sende. to him his sonde

His Messager redi was. forte don his wille
Him to bi swyke queynteliche and stille
Jn pe wei. he hym mette
And feire penne he hym grette
Was he no fend i. lyche

But as a mon feir and riche
pe gode Mon. was not war
Of pe deuel. pat com j. ar
Quap pe wikked Counseyler
Felawe. wel j. met her

Sei me as nou. mote pou pe
Wher hast jow. now j. be
J. com from pe chirche. what woldestou jerbi
What jow art. and whi jow askest. tel me nou belamy
ADispitsien Betwene a God Man and þe Deuel

f263 b1 J. am a ferrene mon. and a wei feeryng
40 Spek wiþ me feire. wiþ outen grucching
Hastou atte chirche. j. herd enim sarmoun
Vndoinge of þe gospel. or of lessoun
J. preþe þe gode felawe. 3if þi wille be
Al þat þou hérest. tel hit now to me
45 For j. con my self. beo my leute
Of alle maner lore. gret plente
J. con wel j. knowe. j. seye þe forþy
Wher hit were wisdam þat he spak. or elles foly
Wys þou schalt fynde me. and hende
50 For 3if he out fals hap seid. þi. schal hit amende
þou þow huæ to me. no trust
J. con more. þen þe prest
And beter j. wot. forsoþe j. wist
Hou men schulen. comen to blis
55 And more also. j. con telle
Wherfore. men schul go to helle
þe gode Mon. bi gon his tale
þat oþur þerne. con luste
Al couþe he not telle
But dude. þat he wuste
Ouer alle þing. he vs tauhte
To loue god. ful of miht
60 And siþen vr euen cristene
As we ouhten. wiþ riht
He spak of dedly synnes
And seide. þer weore seuene
And hose dyede þer þonne
Scholde neure. come to heuene
Pride is þe erste. Envye is þat ðpur
65 Wræþe is þe þridde. þat mon hap to his þequiv
þe ferþe is Couetise. þe fifþe is lecherie
þe sixte is sleþe. þe seueþe is glotonye
Mest he spak of pride and lered more and lesse
Fortæ leue pride And loue. buxumnesse
Furst. abouen alle þing. wiþ al vre miht
70 Worschipen and loue god. boþe dai. and niþt
And louen vre kynrede. as þe lawe wile
And alle cristene men. as hit is skyle
For alle we schulen wiþ rihte. louen vchone oþer
Wiþ al vre miþte. as suster doþ þe. Broþer
75 For breþeren we aren and sustren. as we. schul al leue
Alle þat euere i come ben. of Adam. and Eve
þE wikked gost. was ful þare
And þaf þe gode mon. onsware
how spekest he seide.of louyng.
pat mon schulde furst.of alle ping
pat loue god.schal eueri mon
And siȝt his neihȝebour.as he con
But hou mihtestou.trewe loue
Haue to him.þat is a boue

Whon he so ofte.wrapþep þe
And let þe.in muche mischef be
HE let þi catel.from þe falle
Hors in stable.and Oxe in stalle
And oþur þing a wey let go

And suffreþ þe be brouȝt.in muche wo
3if þou art sek.jn syde.and Ribbe
þat vneþes.maiȝt þow libbe
Or þin heued.sore akeþ
And al þi bodi.for serwe quakeþ

þorw him.þe comeþ al þis
Loue him not.j.rede j.wis
How mihtest þou loue him.wij skile
þat mihte þe helpe.and ne wile
þE goode mon.wel vndurstod

þAt he seide.was not good
Aftur þi.red.wol j.not do
For þe prest.ne bad not so
J.wot of alle þing.be hit what so hit be
Boþe beter and wors.my lord sendep to me

þauh j.oþurwhile.haue j.had wo
þorw god þat hit sende.hit hap ouer go
Hit was for my goode.j.þonked be he
He wolde þat j.scholde.bi þat j.war be
þAuþ he me bireue.anon to my Ribbe
þat j.haue vneþe.wherwþip to libbe
J.wol not be wroþ þerfore.ne no riȝt hit nis
For al þat j.haue.al hit is of his
And al þat j.haue.he leneþ me j.wis.
He mai taken hit aȝeyn.whon his wille is

So hap he don ful ofte.j.worschipt mot he be
And þæf me wel more.þen he biraft me.
And þauþ he of pyne me.jn seknesse sore
Hit is for my gode.j.loue him þe more
þerwþip he me warnþ.his commaundement to breke

And sent me such tene.him forte wrek
J.mai þen amende me of þat j.haue don ille
And beten þat j.haue agult.aȝein godus wille
þeo þinges þer beþ.þas j.haue herd telle
So seide me þe prest.in his.lore.spelle

For whom j.oute loue.jhesu ful of mihte
And worschipe him as j.con.as me wel iht
þe firste þing of þe þre.jþat he me wrouhte
After him self.as him best youste
pat opur.pat he bouste me on pe swete rode

Wip his oune flesch.and wip his oune blode
pe bidde pat he cleped me.to his oune feste
Jn to pe blisse of heuene.pat euer schal j.este
For on of jise j.ouste.to louen him wel apliht
Betere j.oute for alle.and pat is good riht

PE wikkede gost.answerede po
Let we pis tale go
Leue we pis dispensing
And speke we.of opur ping
pow spekest.a3eym pruide

And perof takest muche huide
A3eyn pe rihte.is pat pou says
And perfore.me mispays
pou seist pe prest.pat syngep messe
Lered pe.to Buxummesse

He was wod.so art pou eek
And alle po.pot so speek
Leef pou not.pat hit be sop
Hit nis no mon.pot so dop
Jsigge pat pride.nis no synne

For perporw.comep.worldes wynne
pat mai3t pou.j.witen j.wis
Whon pou wost.what hit is
3if pou be knowen.for wys
And holden art.of muche prys

And pat pou art.riche mon.And wlouh
And of richesse.hast j.nouh
paunh pou ly3e.as mony mon dop
Men wollep wene.pot hit beo sop
And clepe pe forp.for heore euenyng

Bifore hem.pat habbe3 no ping
3if pou art proud.and modi
And berest pe bold.and hardi
Men pat stonde3.pe aboute
penne of pe.wolen haue gret doute

Wip pe wolen pei.comen and speke
pi loue to haue.and hem to wreke
pow mai3t for pi bolde beryng
Be proud.and riche.in alle ping
And ouer al.mai3t pou.comen and go

Whon A Moppe dasart.schal not so
As a lord.schalt pou be cald
per opure schul stonde.be hynde vn bald
And ouer al.per pou gost aboute
pe schal folewe.ful gret route

Of pe schal vche mon.stonde gret eise
Wher pou wolt.pou mi3t go pleye
Do nou as j.haue j.counseiled þe
Proud. and stout. euer þat þou be

180 For ðif þou drawe þe. to cumpaigny
Of pore wrecches. þat wone þe by
Vche a Mon. þat bi þe wey goþ
Of hem schaltou. beo swipe lop
And alle. wolþe þei ful þare.
Lauþwe þe to Bismare

185 And sigge lo. Men moue wel se
What mon. þat he þenkeþ to be
A wrecche sone wol he ben
To wrecches he drawþ. as alle men sen
Wel Men may se. alle bi þan

190 þat neuer more. wol he beo man
þE gode mon. wel vndurstod
þat. þat þe to þur seide. was not good
Do wei he seide þi lore
Ne spek no more of pruite
Hit doþ þe soule muche wo
And helþeþ. þe bodi luyte

195 Whon j. þenke. on þinges þre
Boþe. Niht. And day
Pruide. ne worlds. Blisse
Glade me. ne may
Furst. whon j. be þenke me
And am wel. j. ware
Hou j. com in to þis world
Boþe. Naket. and. Bare

Nedde j. to mi n. hed. houue ne hood

200 Ne Robe to my bac. badde. ne good
But a foul red clout. þat j. was boren jn
þat tok j. of my moder. and was a foul skin
Al is sop þat j. seie. þeiþ j. speke in Rym
þei coruen hit of me. and wosschen awei mi slim

205 Jn to þis world þus com j. wrecched. and bare
And so wot j. wyl j. schal heþen fare
þei wounden me in cloutus. for cold and for schame
For j. ne scholde forfare. þei hulede mi licame
Al Maner quik þing. þat j. þorw godes miht

210 Whon hit comeþ furst forþ. con himsell diht
Haþ of hyn self. kuynedeliche weede
And con hynself purchase. mete to his nede
And haþ þorw kuyned. miht for to gon
þer kuynede of mon. haþ riht non

215 Bote vn mihti wrecches. alle are we
Hou scholde j. beo proud. whon j. þis se
þat opur is. whon j. þenke. on Adam. and Eue
Hou þei weren in paradis.wel and wiþ leue
þer wiþouten synne.þei miþten ha ben in blis

220 3If þei nedden agult.aȝeyn god j.wis
þer þei miþten han j.woned.in murþe.and in winne
But some þei weren driuen out.for þei dude sinne
And þerfore ha we muche wo.serwe.and.euel fare
And wonen in þis Middelert.in serwe.and.in care

225 Weilawe.i.and.weilawo.þat synne was j.wrouȝt
In muche peine for sinne.are moni men ibrouȝt
Alle wo.and seknesse.þat eny mon is jinne
Al is.for he hap j.greuéd.ofte god wiþ sinne
þer is in þis world.muche falshede

230 þer nis no treuþe wel neiȝ.in.word.ne in dede
þe some bigileþ þe fadur.þe douȝturer.þe Moder
þe sibbe þe frende.vche mon oþer
Nis no worldes blisse.þat nul ouer go
Ne nout so murie on eorþe.þat nis meint wiþ wo

235 But þe blisse of paradys.þat lasteþ euer more
Whon j.þenke þer on.me longeþ þider sore
Hou scholdel j.þenne.beo proud for eny þing
Or eny oþur mon.þat is in lõngynge
þE þride þing is.þat i þenke.þat j.schal wende henne

240 Out of þis world.but wet j.neuer whenne
Ne wet j.whoder mi soule schal.þerfore sore i drede
For aftur mi werkes are.schal hit haue mede
Rīȝt as j.haue deseruet.þe weole.or þe wo
Certeynliche schal j.haue.j.mai not fle þerfro

245 Beo j.in my put leid.þer wormus schul ëten me
Worþe to nouȝt schal j.þenne as neuer had.j.be
þe her of myn hed.þeluh so þe wex
Schal dwynen awey.so doth þe drex
Mi feire Æȝen.schulen out renne

250 Mi whyte tep.schulen foule grenne
Mi feire hondes.and Fyngres longe
Schul Rote.and stynke.swipe strong
Men wol for mi good.make stryuyng
And puite me out.of al my þing

255 pilke þat weren j.wont.ofte me to grete
þei wol not heore þonkus.onus wiþ me meete
Alle þe Frendes.þat j.now.haue
For me gladliche wol þei don.al þat j.craue
Were j.in my graue out of heore siht

260 Luyte wolde þei.for me do.bi day.or bi niht
Nedde j.neuer so muche good.al hit wolde go
Whon mi soule.and mi bodi.ar parted a two
Mi bodi schal leuen her.my soule faren henne
Al þe worldes pruide.luitel helþe þenne

265 Vitrede hodes.and Clokes also
Al þat fyle pruïde schal don hem ful'wo
þei strie godus good. þerwâp and turne hit to fen
þat mucho miȝte helpê. seli pore men
Now is no mon. worþ a fart

270
But ȝif he bere. A Baselart
J. honget by hys syde
And a swynes Mawe. and al is for pride
Godes grame stirap. on his cappe is knit
þat an vnche hac he not. on for to sit

275
Much mischief. and gret cold. on his ers he has
Men miȝt ȝif his brech were totore. seon his grentras
Also þis wummen. þat muchel hauntings pride
Wip hornus on heor hed. pinned on vche a' syde
Mad of an old hat. and of a luitel tre.

280
Wip selk scleires j. set' aboue. Apparisaunt to be
Heor reveresede gydes. on hem are streyt drawe
But al be of þe newe aget. hit is not' worþ an hawe
þei wenen a ben ful feire And wondur foule þei be
And a wolden beþenken hem. of heore priuete'

285
And hou foule þei are. jn soule. and in body
þei ouȝte wip heor weping. mak heore chekes rody
But þei leue pruïde. and oþur synnes mo
Schortly to telle to helle schul þei go
Whon j. þenke her vppon. mi care is wel þe more

290
Luitel wondur hit is. þauȝ j. syke sore
Hou scholde j. be proud. or elles modi
Alle ouȝte we to be. for sunne sori
3it þou counseildest me. a luitel while ere
þat j. scholde not be. pore mennes feere

295
þou seidest j. scholde be. holde an vn mon
No mon wol sigge so. þat eny good con
f264 a1 þauȝ j. and a pore mon. þat beggeþ his fode
Beo not iliche riche. of þe worldes goode
Men mai seo þe soþe and þe skile riht

How we schule bitwene vs vre loue diht
300 Gif j. do my coþes of. a non to my liche
þat j. am j. cloþed in þat beþo goode and riche
And a pore Beggere. þat haþ mucþe wo
Wiþ cloutede cloþes. dude also

And we stode naked. boþen j. feere
Boþe mihte we þenne beon obþures pere
Rope vs selþe. and kneþe vs neiþer
þenne miþe þei wene. þat we were breþer
þen most j. louen him. and he louen me

310 Whon vre kuynde Robes. beþo of o ble
þo are þe Robes. we weore wiþ j. boþe
Ar we liggen and rote. ne worþ þei to tore
Let vs be lyk in sum þing. as wel j. wot we are
Al þauþ j. boþo riche. and he pore. and bare

315 þE wikked gost. anþwered þo
And bad. let þat tale go
Lete we þis dispuytyng
And speke we. of obþur þing
þou spekest. and seyst. þe prest haþ for bode

320 Wrappþe. and onde þorþ biddyng of gode
Hit was neuer forbode. of no wys mon
But of sum folte þat no good ne con
325 Gif þou seost þi bróþur. or þi kun. or an obþur
þat he beo feiþor þen þou be. or wyþur þen þou ouþur
Or richeþor. or baldor. or beþo of beter j. told
þen þow be. bi an hundred fold
þauþ þin herte. boþo ful wo
And for þinke. þat hit is so
Ho mihte þenne. þe blame
Wel mihte þou. þenne. þinke schame

330 And euel may hit þenne þe lyke
þat he schal be so heiþ. And þow not so riche
þE gode Mon. wel vndurstod
þat þe toþer seide. was not good

335 After þi counþel. wol j. not do
For þe preost. seide not so
No mon haþ so mucþe gode. þat j. wolde he hedde more
Ne so feiþ. ne so stronþ. ne so wys of lore
Hit of punþeþ me nouht
Ne þerto haue j. non onde

340 For al þe goodes. þat mon haþ
Hit is of goþes sonde
gode þorþ whom. comeþ alle þing
Con ful good skile
Alle worldes winne
He seendeþ whon he wile
Whi schulde j. for monnes gode. haþe sorinesse
Whon j. haue for him. neuer pe lesse
God dele贞 his dole. to pore. and to riche
And 3if þew. wit and au3te. but not alle liche
Whon he hap. j. seuen his þing as j. haue seyd
Vche mon of his del. schulde holde him payd
No mon schulde grucchen. of opures welfare
And 3if he dop forsoþe. he mispayde god þare
For god wol 3iue. to whom his wille is
Hose hap envie þerto. forsoþe he nis not wys
þE False schrew. onswerde þore
And bad him sigge so. no more
þow spekest of wrappe. in þi tale
And seist hit is. a3eyn soule hale
þat is not sop. but falsheðe
Wrappe was neuere. synful dede
3if eny mon agult. a3eynes þe
3if mon mis seip þe. or deþ þe schame
þei þow be wroþ. ho schal þe blame
As he dop bi þe niht. and day
Quyt hit him wel. 3if þat þou may
3if þou mowe worse. in eny wyse
Loke þow 3elde him. his seruyse
3if þow forberest. o Bisemare
He wol 3iue þe. two ful 3are
A 3eyn 0 word. sei þou two'
And makþ him wroþ. ar þou go
And spek wip him. boldeli
And mys seye him. schomefulli
3if eny mon. þe mys deþ þyþ
Smey þi fust. vnder his teþ
Wip Swerd. wip knyf. Staf. or ston
Ley on faste. and þat a non
And bete him wel. wip þe beste
þat his teþ. al to breste
Or on þe hed poune hard
þat he go wryþinge. þenneward
þatþe is strong. and hardy
þat þou ne darst. comen him neih
Tac þe felawes. þe bi syde
þe balderloker. þou maiþt abyde
And go seche him bi wei. and strete
Stunt þou not. til þow him meete
Lei on faste. spare no ping

To grounde soone. bow him bring
Pat he perfor. grunte. and grove
And warne al out. bi him one
Pat may bi word. springe a riht
Pat pow art hardi mon. and wiht

Alle men of he penne. schule be fert
Pat bi fore wolde. mis saye je in bi bert
Penne miht jou go. bope quit and sneer
Wher pow wolt. fer. and neer
Pe goode Mon. wel understod

Pat his counseil. was not good
3if j. be wrope. and sore a greued
Wiwy mon Alyue
Jch ouste seche pes of him
Hastiliche. and blyue
Mi Pater noster. ne my Crede
Ne myn Aue Marie. biddyng

Whyl ich am in wrappe
A vaylep me. no ping

3if mon be wrope. him is he wors
And pat. on mony syde
Pat schul 3e wite. pat hit is sop
3if 3e wollep. a byde
Wrrappe and euel wordes
Old sore. newepe
And makepe to do pe deede
Pat eft. sulre rewepe
Wrrappe. is a wikked ping
Hit meengepe pe herte blod

And makepe mon ofte. out of wit
Pat he con no good
He makepe mon ofte. do pe deede
Pat eft. turnepe. to grame
Bete mon. and ofte sle
And do ful. muche. schame
Wounde men. and berne men
Robben. and to Reuen
And euere are pey. in serwe and wo
A. Morwe. and at Euen

Whon he is wel a wreken
After his willle
Pen he is wel apayed
And gope forpe. wel stille
He wenep to here per of
No more typinge
Bote. pe sunne. per after
Schal him to schome bringe
Ne schal he him. no wyse
So wel hym schylde

Pat he ne schal for pe synne
Sum schome be tyde
But hit beo. forw schrift
And pe prestes. rede
Pat pe synne beo bet
And a mendet. þe deede 
þe heiȝe kyng of heuene 
Js Rihtful. justise 
Alle folk. schal he deme 
Boþe Foles. and wyse 

He hap j. set his lawes 
No mon scholde. hem breke 
þat no mon. in his wrapphe 
Scholde him self. wreke 

3it on òpur wyse 
Ofte. mon is wroþ 
And seþ to his broþer 
þing. þat him is lop 
þe wysore. of hem two 
þenne. schal holde him stille 

And suffre þe more fol 
Siggen al his wille 
For he þat chydep al one 
Hit wol sone. away fare 
Hit wol not longe. lasten 
Wip outen onsware 
Whon he hap. al seid 
þat he sigge wile 
He wol ben in pes 
And conne þe more skile 

And forþeuen his. wrapphe 
þauh þei duden. ille 
And cunnen his felawe more þonk 
For he heold him. stille 

3if eny wikked wordes. or dedes 
By foren. weore j. wrouht 
þei schul þenne þorw wrapphe 
Ben al out. j. brouht 
Al þe worste. þat þey cunne 
þenne wol þei speke 

And dele grete strokes 
For to ben. awreke 
Her of is j. wryteñ 
A. word. þat is coup 
He keþep a feir Castel 
þat keþep. wel his mouþ 
þE wikked schrewe. onswerde þon 
þus to þe gode mon 

Ne forbed he neuere. þat j. þe. plihte 
Mon to be riche. 3if he mihte 
How mihte men. on eny wyse 
Beo riche. wip outen couetyse 
þe Riche mon. wher he is 

Holden is. boþe 3ep and wis 
For þ j. cald. and muchel of told 
For he hap good. monyfold 
He is Holden. of muche prys 
And al for good. þat is hys 

þe pore mon. al þat schal misse 
Hap þe he non. such worldes blisse 
His Meeles. are ofte lene
Luitel hit helpe\textsuperscript{a} pau3 he him mene
His Robes are badde. and \textit{pinne}

460 Luitel he hap. of worldes winne
Purueye \textit{pe} wel. on vche a syde
\textit{pat} such teone. \textit{pe} ne betyde
3if \textit{pou} ne const. \textit{j} wol \textit{pe} teche
Hou \textit{pow} schalt good. \textit{to} \textit{pe} reche

465 And riche mon bicome. and \textit{w}louh
And haue. of alle godes. \textit{j} nouh.
And \textit{wip} outen. eny synne
Geten \textit{j} nou3\textsuperscript{a} of worldes wynne
Beo peny pound. bitwene two

470 \textit{pow} mai\textsuperscript{a}t gedere. mo. and mo
Al \textit{wip} qweytise. and \textit{wip} ginne
Mu\textit{che} good. mai\textsuperscript{a}t \textit{pou} winne
Sleep \textit{pou} not. to mu\textit{che} a niht
But win \textit{pe} good. hou \textit{pou} miht

475 Ren aboute. bi \textit{pe} strete
Bi wei. and bi we\textit{h}leete
3if \textit{pou} seost. \textit{j}n eny wyse
Wher eny bi\textit{g}ete. \textit{w}ol a\textit{ry}se
Tac sum. and leue \textit{j} nouh

480 pau\textit{h} pou do so. hit nis no wouh
Haue \textit{pou} no doute. \textit{j} rede of \textit{pas}
No mon wot. ho. hit was
pau\textit{h} mon make. mu\textit{che} fare
\textit{perof} haue \textit{pou}. no care

485 Ne dred no ping. \textit{pe} prestes curs
\textit{perfore} pou schalt neuer fare \textit{pe} wors
Ne spare non. \textit{pe} pou gest
Nou\textit{per} \textit{pe} parsun. ne \textit{pe} prest
Tak \textit{pe} part. \textit{of} heore ti\textit{p}inge

490 And bere hit hom. to \textit{pi} wonynge
And so \textit{pow} miht. mu\textit{che} good take
And be riche. monnes make
Whon \textit{pou} hast. \textit{pus} wel bigunne
And mu\textit{che} good. hast \textit{j} wonne

495 \textit{pat} pou hast. kep hit wel
\textit{per} of 3if \textit{pou}. neuer a \textit{del}
But men bringe. two for on
3if hem not. but let hem gon
\textit{per} wol come. to \textit{pi} hous

500 Mony on ful Couetous
For to haue. \textit{of} \textit{pi} pinge
To bere awey. and not to bringe
So wol \textit{pei} don. eft sone
Let hem gon. riht as \textit{pei} come

505 Let hem seche. heore oune be\textit{seete}
As \textit{pou} dudest. or elles leete
Let hem fare. nerre and ferre
And for \textit{pe}. neuer. \textit{be} \textit{pe} nerre
\textit{pe} gode mon. \textit{wel} vndurstod

510 \textit{pat}. at \textit{oj}ur seide. was not good
Couetyse is not good
For hit is forbode
So sej pe prest in his bok
Þorw biddyng of gode
Men mowe wél be riche
Hose hit may wynne
Wiþ rihte and wiþ trouþe
And wiþouten synne

515 Wiþ trewe craft and marchaundyse
Wel winnen he may

f264 b1 But Roþe ne te reue
Nouþer niht ne day
Moni on wiþ falsnesse and wiþ óker also
Haþ so muche good pat he not wher hit do
Pat mai ben here his heuene at his endynge

520 Jn to þe put of helle sone hit wol him bringe
3if mon haþ eny þing biþete wiþ trewenesse
Of worldliche good more opur lesse
Tak to his nedfulnesse þerof what he wile
And do to holichirche pat riht wole and skile

525 Of al þat newep him bi Þere do his tipinge
And foure tymes in þe Þere 3if his offrynge
Þe pore schal he help also þat haþ nede
3if him mete and drinke and cloþe him wiþ wede
Hose wol not tiþe þat god him haþ ilent

530 His lyf and his soule boþe schul be schent
He schal for þe synne haue godes cors
And eke alle his godes schul fare wel þe wors
His godus schullen ( ) falle and faste awei go
And for þat ilke synne moni on haþ wo

535 þat is jn toun and feld j sene sikerly
þat fewe aren in londe þat liuen rihtfully
þe erþe þeldep not fruit as hit wont was
Of corn of pe feld ne of pe medewe gras
Ne non opur cumne fruite pe folk forte frore
J wis hit is for synne pat moni mon is pore
Haue pou meuer so muche of worldes good here
Al schal passen awei as fantum hit were
Forte haue pin herte to muche per jinne
Of pi Mok to make pi god hit is dedly sinne
And 3it ar pou war be from pe wol hit fare
Penne schaltou haue perfore bope serwe and care
And 3it at pin ende gret strif in cas
And puite pe out of ol pat pin was
Pin Executurs schul take pi godus at heore wille
And lete pi soule ligge in pyne ful ille
Bé pou in pi put broust wormus schul ete pe
And sone schaltou be forseten siker mai stou be
Perfore j rede as salomon his sone bad
Pat uche mon skilfull of his good make him glad
555 Mete and drinke and clop catel and opur ping
Pat neodful is to haue wipouten wastyng
Pe pore schal he helpe wher pat is neode
Of pat god hap him sent don his Almes dede
3if him mete and drinke and clope him wip wede
560 In al pi werkes be pe siker pe beter schaltou sjede
3if him of pi cuppe of pat is per jn
Watur to drinke ale opur wyn
And 3if he hap neode clepe him pe neer
And mak him sitte and warme him bi pin hote fuir
565 Bedde him esiliche 3if he seek be
And serue him wel for his loue. pat al hap þeuen þe
Worldus wele is wonduful. wel may j.seyn
Lyk þe see þat floweþ. and ebbeþ aþeyn
þer nis no sikernesse. in þis worldes won
No mon not whon hit wolde awei from him gon
Ne hou longe hit wolde laste. ne hou luytel while.
þulke þat hit loueþ most. ofte hit dop hem gyle
He þat loueþ catel wel and bounden is in couetyse
He schal ben þe bounden. in þre kunne wyse
þouht. and drede. are þe two þat schul binden him faste
þe þridde is muche serwe. þat euermore schal laste
Ofte for his catel. men mot wake of slepe
Traualien in rein. and in snouþ. be þe weies neuer so
dep
From toune to toune. bô þe fer. and ner
As chapmen mote don. to heore mester
Ouer þe salte se. ofte þei fare
For heor Marchaundise. in gret peril and care
And ofte and moni time. her catel. and. here lyf
And maken euel to fare. bô þe child. and wyf
Oþur men dike and delue. and gon to þe plouh
To cart and to þresschinge. and oþur swynk þ.nouh
When he wiþ his swink. hap wonne gret biȝete
Euer he is aferd. þat he hit schal forleete
And þif he hit leten. schal. him is wo þerfore
And is sori þenne þat euer he was þ.bore
þouþ. and drede. and sorinus. aren monnes fo
He ouȝte neuur loueþ þing þat dop him so wo
þif he lese eny þing. and he gret. good con
MS Simeon B

Be penk him of jop. pat was a good mon
He hedde of al richesses. swipe muche won
And in a luite while. he nedde riht non
jo he hedde ri3te nou3t. but al was ago
Ne seide he for his harm. enes is me wo
But louede God wel. and ponked him pon

He dude as  pe wyse. so schulde eueri mon
Nolde he for his los. no ping sori be
God he seide. hit me 3af. and. bi raft hit me
Ne grucched he not. but ponked godes sonde
And seide blessed be pin nome. in watur. and. in londe

Be wikked gost. onswerde pon
And seide he was. a folted mon
joow spekest he seide. of lecherie
And of fewe. wordes. makest monye
Fals wordus woltou leue. and here hem gladly

joou nost what jou menest. j. sigge  pe sikerly
Of luitel wit. hast jou muynde
Ne mot a mon. don his kuynde
Hit was ordeynt. porw godes biddyng
At pe worldies bigynnnyng

Beo ji tale. jou woldest hit bring
Al to gedere. in to spousyng
Or elles. leue pat game
pat me nedde. of God. blame
Whose aftur. ji counsel doj

Repente him schal. j. sei forsoj
He pat takep him. to spousyng
May not lyuen. for no ping
But holden he mot. to his wyf
And ben in cuntek. and in stryf

Betere him were. dihte and go
For weddyng. is pe longe wo
Whon he hap. a wyf j. take
He mai hire. not forsake
He pat hap. a schrewse to wyue

Of vche day. him  pinkej fyue
Of muche murpe. he schal misse
And euere ha serwe. and neuer blisse
per a noper. mai leue. and take
Wher he wol. and eke forsake

Lihtli(che). and gladli(che). mai he go
Whon he pat is bounden. schal be ful wo
And he may beo liht. and jolyf
More. peon. pat hap' a wyf
For þi j. rede, þat men do so
And lete weddynge. awei go
þE gode mon. wel vndurstod
þat his counseil. was not good
He is a fol. and no þing wys
þat foleweþ þi Red
þe Mon þat foleweþ his flesches lust
His soule schal beo ded

But 3if he do kuynedly
And wip spoused fere
Jn helle he schal a buggen
His Flesches lykyng. here
þer beoþ þorw godes lawen
The Comaundemens
þat vche mon oufe kepe
Elles he brekeþ. his defens
Spous bruche. forsoþe
Js þe gretteste. of alle

þo þat are wedded. kep hem wel
þat þei jnne. ne falle
He þat wol folowen his flesches lust
And þe lawe breke
Ne þinke him no wonder þenne
þauh God on him a wreke
Mon in Godes lawe
May wel haue a Make
To do wip hire his wille
For child berynge sake

And louen eiper oþur
Whon tyme is and leue
And holden hem wel to gedere
As Adam undue. and Eue
But hit beo in wedlak
Jn alle wyse. lef þat game
And lyue in Chastite
And be wipouten blame
Gret schome hit is. and sinne
J. swere þe. bi heuene

To spende. þi fyue wittes
Jn eny of þe sinnes seuene
þat god þe hap þi þiuen
And þine limes alle
For to kepe þe wip
Jn synne þat þou ne falle
A Foul chaunge. hit is forsoþe
And a gret. euel
To chaunge heuene. for helle
And God. for þe deuel

þat dostou as ofte. as þou sungest dedly
And brekest Gods comaundemens. and dost a gret foly
þe deueles þral. pow bicomest
Whon þow dost þi miht
To foule þi clene soule
Bi daye. or bi niht
Niht and day he studiep
And castep his ginne
How he mai bi alle weyes
A wommons loue winne
Nul he neuer stuenen
He swerep his oth
Ar he haue his wille idon
Be God neuer so wroþ
And heo wol haue him heo seip
Euer more to dwelle
Rajer þen heo him forgo
Ben in þe put of helle

But wusten heo what hit were
þe lest þe peyne þer þinne
For al þe good þen eorþe
þei nolde do dedly synne
For þei nolde not beo war
Er þei come þare
Jn þyne schul þei euer be
Jn þerne and in care
þO þat are goode
Liuen in muche winne

þe goode gon a godes halue
þe deueles lymes to sinne
Whon þei comen to gedere
Eþer on þer wynkeþ
þat þer nedde heore synne i do
Longe þer to hem þinkeþ
Whon þei seo heore tymé
Wol þei not longe dwelle
But þei do þe dede
þat echþ þe fuir of helle

þE Fuir þat is in helle
Js euer brennynge
þe sinful wrecche soules
þerinne þyninge
þe mo þat are þer þinne
þe hattore is þe lyþe
And þe pyne hardore
þat þe soules drye
Heo beþ grete foles
Forsþe þe sigge þe wis

þat makeþ þe pyne more
And hattore þen hit is
þulke þat brekeþ godes word
þorw heore dedly synne
þei lihten þe fuir
þat þei schulen brennen þinne
Godes Comaundements þei breke
Al þat dop lecherie
Jn helle fuir schul þei euer be
Heore peynes to drie
And seide. that hit was not so.
So you seist. as false men do
that sleepe is sinne. and is not so
Men mot haue. 3if bei may

Ese. and reste. ni3t. and day
In Bedde. in mete. beo al at his ese
And mak 3e bo di euere. wel a tese
Aftur 3i dej. wost 3ou not what
What 3ou schalt haue. penk wel on 3at

While 3ou miht make 3e. glad and muri
Lengor liue3. a glad mon. pen a sori
Al knowe 3. wel. 3i Resun
And what bi tokne3. 3i lessun
For men scholde. to chirche gonge

To here Matins. Masse. and euensonge
Heor pater noster. sigge. Aue Marie and crede
And ete of preostes. holi brede
What wenestou. for such jing
3i soule. in to heuene bring

HO bi gon. first to worche
And whi was mad holy churche
Of prestes couetryse. hit was bi 3ouht
That Churche was. first j. wrouht
For he wolde. haue offering

And liue bi opur mennes jing
He wole a morwe. Belle rynge
And penne wol he. Matins synge
And 3if 3e. luyte folk. come 3erto
He wol hy3e faste. and haue j. do

And 3if 3e. per mucho folk. come. j. sigge 3e
He wol make. gret solempnite
Reuesten him penne. wole he wel
Wip Riche pal. and sendel
He wol don on his cantel Cope.

And gon. as he were a pope
Sipen he wole. wip springel stikke
Suen hal. water. abouten 3ikke
And syngen loude. wip schil 3rote
And seip hit is. 3e soule note

3at 3e prest seip. and dop
3e folk wenep. 3at hit be sop
Before his Auter. he wol stonden
And holde vp an he3. bo3e his honden
He wol synge. mony a prowne

Sum tyme hei3e. and sum tyme lowe
He wol him turne. and take good hede
3if eny mon. him bringe mede
3if mucho folk. come and jrynge
Offringe faste. him to bringe

He wol amende. faste his song
3at tyme prinke3 him not long
And whon þei wole him no þing bringe
Luste him noþing for to synge
Faste he hiȝeþ hem to speede

750 And siueþ hem of his holy brede
þat is þe beste of al his dede
For hit helpeþ to monnes neade
þauh hit beo luytel hit turneþ to gode
For hit helpeþ to monnes gode

Whon he hāþ þenne al þe do
He siueþ hem leue and let hem go
But euer among al þe þur neode
His oune erende wol he beode
þat þei bringe heore offeringes

760 To churche and heore tþipinges
Wel þou wost þat þis is sop
Al for his oune gode he hit dop
Keþþe he not of heore cumynge
But Þif þei wole him eny good bringe

765 Ak þif þou wolt on eny wyse
At chirche þere þi seruyse
A tome þou mayht ful wel a byde
Til he haue seid þe laste þyde
And þiþ maiþ þou lengore dwelle

770 And come betyme to þe gospelle
A tome mayþ þou do good neade
And come to þe Masse crede
And þif þe luste riht wel slope
Cum whon he dop of his Masse cope

775 And þei þou ne come ne þif no tale
Til he halibred bi ginne to dale
þenne maiþ þou ben al þare
And hom wþ þi neihþebors fare
þe gode mon wel vndurstod

780 þat his techyng was not good
Al þat þou spekest hit is nouht
þou mihtest wel be stille
Al þat þe bodi lykeþ wel
Js aþeyn þe soule wille
Eþe and Reste And Muri lyf
Men lykeþ wel and wymmenne
But þei bringe þe soule in strif
Aþeyn þei weenden þenne

785 þe Bodi and þe soule beþþ
Wel neihþeuer wroþ
For þat þe bodi lykeþ wel
Js to þe soule lop
Muche tale þow makest
þe foule bodi to queme
But of þe seli soule
Takest þou no þeme
After þat þe bodi dop
Schal þe soule fynde

790 And in peyne or in joye
Euere þerof haue mynde
3if Men loue to sleepe
Whon þei scholden wake
þenne schal þe soule
In stude of joye.hauwe wrake
Monnes lyf.nis bote schort.
Soone.wol hit go
But þe sely soule
Duirep euer mo

795 þe soule schal faren his wey
þe Bodi.schal a byde
And not mou3t of þe soule
What hit schal.be tyde
But wel j.wot.and sop hit is
After Monnes deede
Whon he is forþ faren
He schal hauen his meede
3if he haue loued god
And kept his biddynge

800 þe blisse of heuene.schal he haue
Wip outen.endynge
Oþpur in to payne.schal he beo brouȝt
3if he haueþer after wrouȝt
þerfore is neod.on alle wyse
Men to go.to godes seruise

805 And wake þe more.and sleepe þe lasse
To here Matyns.Euensong.and Masse
Whon men han.aȝeyn god
In dedly sinne.falle
Heo ouȝten for to wepe
And Merci.to god calle
And weenden to þe prest
Hastiliche.and sone

810 And tellen him in schrift
What synne.he hap done
A.Fool he is.þat abydep
Eny gret.stounde
Til þer comr.more sor
And clève to þe wounde
Also hit fareþ bi synne
J.wot wip.outen wene
As dop bi þe wounde
While hit is newe and greene

815 þe leche clansep þe wounde
Clene.in þe ground
And leip salue a boue
And makeþ hit hol.and sound
Mon mai for A wounde
Or for a luitel sore
Bote hit beo soone iheled
Beo worse.and wel more
3if o sor comeþ to anoþer
þenne are þer two

820 And 3if he longe abyde
þen wol þer.be mo
His oune bone may hit be
Longe for to a byde
Perfore j.rede sech leche.craft
Soone what be tyde
Also hit fare by synne
3if hit j.hud is
But hit beo.to pe prest
Soone j.told j.wis

Hit drawep hesi.to helle grounde.
And bynde hem.to peynes stronge
Pe hardore peyne schal he haue
3if he per jinne.ligge' longe
Per fore is good pat he craue
Godes Merci.to vndurfonge
Pe Lengore pat men a byde
Pe latere come j bote
Pei stonde wel pe fastor
Whon pei haue take roote.
Pei men fallen in synne
Gret wonder hit his

But ligge stille pe jinne
Forsope.gret wonder hit is
3if you liggest in pe fuir
And brennest on eny wyse
Ho is forte wyte
Pei self.wolt nonst rise
Mynde ha pe non
Of god pat him wrouhte
And on pe Roode tre
Wip his passion him bouste

Wel hit is ji seene
Pat pei are ful slowe
Pat to pe prest. nyl not
Heore synnes ben a knowe
And luitel ponk pei cunne god
For his gode seruyse
Whon pei wole not for his loue
Out of synne aryse
Pinke no mon wonder
Bauh god wip him be wro

And take vengeaunce on hem
Beo hem never so lop
Schriue j ow be tyme
For loue and for fer
For god take wrecche
Heer or elles wher
Bj wepe joure synnes
And ci j god Merci
And to alle his werkes
Beo euer redi

Whon hit is halyday
Vche mon ouste wip rihte
To here his seruise in chirche
3if he.on eny wise miste
And not in sleu̇pe ligge
Jn bed a tome abyde
Til þe prest haue j.seid
þe laste Noon tyde
3if þou go at morwe
And Matins here erliche

850 Hit is þe soule profyt
J.sigge þe sikeraliche
þeiʒ pi flessch grucche
Lette nouʒt þerfore
þe ofter þou overcomest hit
þi Meede schal be þe more
3if þow herest Matins and Masse
And takest hali brede
To Bodi and to soule
þow winnest muche mede

855 AFter mete loke þou go to þe prechinge
3if eny beo in toune lettre for no þinge
And þat þe prechur prechþ
Vndurstod hit wel
And do as he þe techeþ
J.rede þe.vche a del
3if þer no prechynþ be
Go visit þe seke

860 Cumforte hem wip þin almes
And wip þi wordes meke
AFter whon þei Rynge
Go to Euen song
And lette for no cumpaignye
þat þow.art among
3if þow do not.forsoþe
þou dost þe deueles wille
Whon þou in janglyng and drinkyng
Dwellest wip hem stille

865 Whon Euen song and Cumplin boþe ben i do
Hom to þi soper þen wel maiʒt þow go
J Rede þenne ar þow go
Fulliche in to þi bed
þonke crist of þat day
þat þou hast wel þe sped
And 3if þou ouʒt hast mis done

870 Aske him merci þ.rede sone
Be teche þi ly and þi soule
To God Almihti
And þenne maiʒt þou slepe
Wel and sykerly
Whon þou risest vp þonke god
Jnwardliche wip al þi miht
þat þe haþ saued from cumbrement
Of þe fend þat niht

875 Be teche al in godes hond
þi preyers and þi dedes
þi wittes and þi wille
And al þin opur nedes
Avise þe in al þi werkes
þow saue þe from dedly synne
And do as j counseile þe
And heuene schalt þou wynne
Jn what werk Mon þat þou be
Worch euer trewely

880 Or þou schalt haue peyne þerfore
þif þow worche falsly
þif þou take here þi fulle huire
And dost not fulliche þi werk þerfore
Jn helle or in purgatorie
þi peyne schalt be wel þe more
OF what condicion so þou art
Trewe in alle þing þou be
And do so to vche mon
As þou woldest he dude to þe

885 And loke jn al þat þou seist and dost
þat God be euer a payed
And lef sleuþe and al opur synnes
As jch haue j sayd
þE wikked gost onswerde þon
And seide þou art a mad mon
þauh þou woldest now be ginne

890 And sigge þat Gotenye were synne
Beter þe were þi janglyng lete
Men scholde dye þif þei ne eete
And but þei drinke wel also
No mon may liue wiþouten hem two

895 To Badde counseil art þou euer þare
To fastyng and to euel fare
What good comþ of fastyng
Feyntyse jdelnesse and non opur þing
þat maiþt þou wite wel be skil

900 Whon þe flesch haþ Mete and drinke at wil
þen he is reþi to fihte and chide
Wip alle þo þat gon and ryde
Ho may dure forte swynke
But þif he ete wel and drinke

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

910 He eteþ til hit come vp aþeyn
Al þauh hit beo so þat he caste
So he miþte þauh he faste
Hit nis for no drunkenesse
But for opur seeknesse

915 Whon he is heled of þat sore
He may ete and drynke more
And make glad and blepe chere
For euere is Ale and wyn good feere
Eet faste and drink wel
And sleep euere among
And þenne maist þou liue
3eeres mony and long
ÞE gode Mon þat in god was stable
Vndurstod þat he seyde was fable
Wel þwot þat men mote liue
Be Mete and be drynk
As skile is and Resoun
And Measure in alle þing
þei þat liuen as bestes
Aren wipoute lay
þat erliche eteþ and drinkeþ
And holdeþ on al day
þe Beest dop his kuynde
And þe glotun synne
Dop aþeyn his kuynde
þat wol neuer blinne
Suche foule glotons
doþ a þeyn þe lawe
Ar þe wombe be þeþ ful
Beo þei neuer fawe
þenne wol þei chyden and fihten also
Serwe on heor hedes but þei wel do
Mete and drinke is 3iuen to Mon
As salue to sore
þat neodful is to take þerof
And neuer a del more
3if þou to muche salue leyst to þi sar
Hit wol be þi deþ but þou sone be war
So wol hit of mete and of drinke be
þi soule bone 3if þou take more þen nedep þe
Whon mon hap at Mel tyme such as he wile
Tak þat he hap neode of bi Measure and bi skile
And parte wip þe pore of þat is on þi bord
And not in his wombe make al his hord
For þer is foul tresorie
And al ful of stinke
Al þat þou takest more þen ned is
Jn peyne þou schalt of þinke
JN þe Bok of priuetes
Glotons are Manased so
Aþeyn o drauþt þei drinke ouur muche
pei schul han. preo. or two
Of hot led. and walled bras
pei schul beo. ful wo
For stinkyng brumston. and for pich
pat in heore protes. schal go
pus seyde pe prest
pat god wol take wreche
950 But 3if 3e leue synne
And do as jow teche
pe wikked gost. per he stod
Wox for wrapp be wel nei3. wod
For he was overcomen. and be hynde
For mo onsweres. coupe he not fynde
955 pe gode Mon penne. was a Baisch
And lokede. on pe wikked gast
And seide. now wet j. pou art non
Mon maad. of Flesch and bon
J.vndurstonde wel. beo 3i spelle
960 pat pou art. pe deuel of helle
J. pe Comaunde. foule pung
Jn pe nome. of heuene kyng
pat pou me. no ping drecche
But bi cum now. foule wrecche
965 As foul as pow were
Jn helle. wi? ji feere
Ne mihte he no lengere. abyde
But bi com ji. also. tyde
Foul as helle Sathanas
970 As Blak as eny pich. he was
How foul he was. con j. not telle
But foul he stonk. as stunch of helle
pe gode mon. blessed him. wi? pe Croys
And criised on god. wi? mylde voys
975 Bi fore. be hynde. he blessed him fast
And Comaundede. pat sori gast
Forte weenden. and so he dude ji.
To pat stude. pat he com fro
f265 b2 Pouver hedde he. no lengore dwelle
980 But wente doun riht. in to helle
pe gode mon. wente hom his way
And serued god. wel to pay
And ponked him. so outhe he wel
pat him sauede. from pe deuel
985 Jhesu Crist. such grace vs sende
Him to serue. to vre lyues ende
And kepe vs from pe synnes seuene
And graunt vs alle. pe blisse of heuene
COMMENTARY

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

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

21 be him one cf. Cursor Mundi 12833 - 12834

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

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

35 as nou mote pou be; so and as, originally one and the same word
(OE swā) retain a number of parallel uses in ME; cf. Cursor Mundi
5150 'sais pou soth?' 'yaa, sa mote I the'
alle manere lore; in the ME period apposition is fairly common with the noun manner; cf. Ancren Riwle (Cotton Nero A xiv) p.71: peos preo maner men and Ayenbite of Inwit p.70: ten manere zennes. In OE this construction was not a matter of apposition but of a preceding genitive.

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

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

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

The list of Deadly Sins which follows is a variant on the list set out by Gregory (the most popular exposition available to the Middle Ages). The latter is set out in Gregory's exegesis on Job xxxix 25 in his Moralia, and is as follows: superbia, ira, invidia, avaritia, acedia, gula, luxuria. The list largely supplanted that of Cassian, who had considered the Sins primarily from the monastic point of view: gastrimargia, fornicatio,
filargyria, ira, tristitia, acedia (quod est ancietas sive taedium cordis), cenodoxia, superbia. Pride was considered by both writers to be the chief of the Sins; Cassian wrote of it in De institutis coenobiorum Book 12, chapter 7:

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

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

In Grosseteste's Chateau d'amour which appears in a ME translation in Vernon fol.CCXCII, the Sins are grouped in a systematic way under the headings of the Devil, the World, and the Flesh. There are many other lists in ME; cf. The Owl and the Nightingale 11. 1395 - 1407 (Cotton MS):

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

and Piers Plowman, passus v also the treatments in two manuals: Handlyng Synne and The Ayenbite of Inwit.
Vernon reads of Eue, Simeon reads Eue; the Vernon reading is metrically smoother, having seven full stresses each separated by one unstressed element, where Simeon has two full stresses next to one another: of/ A/dam/ and/ E/ue x / x / / x

Horstmann took the MS to read god here and suggested an emendation to gost; but the MS reads gost.

There are two possibilities of meaning for this difficult passage: (i) schulde may mean owes;

You were speaking, he said, of loving; which one owes first among all things.

(ii). schulde is used with consuetudinal force as in Pecock's Repressor of Over Much Blaming of the Clergy 119:

thou schalt not fynde expressli in holi scripture that the Newe Testament schulde be write in Englisch tunge to laye men.

For more details and examples of this idiom see Mustanoja op.cit. p.600.

falle.....from cf. Cursor Mundi 8992: He fell fra liue and saul hele. and Pecock's Donet p.7:

Here and þere.....þei (doctors) fallen fro it þat myȝt be bettir seid.

Vernon reads Ne wol J not be wroþ; Simeon J wol not be wroþ. Both versions make sense and are metrically smooth.

Simeon adds and at the beginning of the line, and is metrically smoother with its six full stresses instead of five.
Vernon reads *he hap and jbled*: Simeon reads *hap he and jworschipt*: neither difference seems significant.

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

*whom*: this can only refer to the *preo pinges* of line 123: "for the sake of which".

Horstmann wants to emend *mahte* and *ahte* for *mi3t* and *i3te*. This is unnecessary, since the rhyme can be shown to have been on *mahte* and *ahte*. The OE antecedents were Anglian *mæht* (*ēa* being smoothed in Ang. and *ēa + h > ē* in l.WS and Kt) and *ahte*: OE *ǣ > ME ā*; and ā of OE > ā in ME where followed by groups of two consonants (other than those producing lengthening and those in which both consonants had been transferred to the second syllable). This gives a perfect rhyme on ā, and there is no known possibility of having OE ā > ME ā. It may be significant that Simeon has the same corrupt rhyme; although if this is due to copying, there is no way of deciding which MS copied from the other; and there is the possibility of one original from which both were copied.

Horstmann wants to emend *hyde* here to *hede*; this is unnecessary, since the rhyme or *pruide* on *hyde* is demonstrably on...
The OE antecedent forms were *pryde* and *hede*; OE e \(\xrightarrow{\text{OE}}\) ME e. If the rhyme is exact then the other form must have been OKt *prëde*.

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

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

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

*moppe dasart*: the word *dasart* is uncommon: it occurs also in *Mankind* line 658: but is not recorded anywhere else. There is a possibility that it may be connected with MDu *dasaert* 'fool'.

Moppe is commoner; cf. The Seuen Sages 1401 ff.;

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

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

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

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

*þat* here expresses a command: "look that". The advice given in this passage may be contrasted with that of St. Paul in Romans
xii 16: "Mind not high things, but condescend to men of low estate."

184 lauhwe...to bisemare: cf. Ancren Riwele 58: he lauhwep hire to bisemare. But the idiom is not common in ME; cf. Mod.E. "laugh to scorn".

189 bi pan: "by the time that"; cf. Genesis and Exodus 1023:
bi pan sal sarra selpe timan.

191 Simeon has an additional word in wel (wel vnderstod) which makes the line metrically smoother than it is in Vernon where it has two full stresses falling together: be/go/de/ mon/.vnderstod x/x/:/x/ exhibiting the separative metrical use of the dot discussed above.

192 bat bat cf. line 100 bat: where the two bats have become one. Cf. also 1.510 bat at and cf. Parker MS of the Anglo-Saxon Chronicle for the year 755: bættaet, and the later stage as in the Ormulum D17: tatt, showing the assimilation of the two dentals.

203 The Good Man refers to himself as speaking in rhyme; this need not be taken as an identification of the poet with the Good Man.

205-6 This is stock material; cf. Job i 21: "Naked came I out of my mother's womb, and naked shall I return thither."

208 for: "so that".
wel and wip leue: "happily and with faith".

weilawei and weilawo: according to the NED the form wei is cognate with ON vei. E. Björkman suggests that the OE weg is due to a contamination between wa and eg (Archiv cxiv 1905 p. 164); cf. Ancren Riwle 38: weilawei and wolawo heo seig.

This idea may be an extension of one outlined in a discussion of a homiletic use of eschatological themes by G.V. Smithers in "The Meaning of The Seafarer and The Wanderer" in Medium Aevum. The idea is expressed in one of the Vercelli Homilies (M. Förster, Der Vercelli Codex CXVII 118,22ff.) that at the Day of Judgement no relative will any longer have the power to help another;

\[ \text{þer se broþer þam oþrum ne mæg gehelpen, ne se fader þam suna, ne þa neahmagas ne þa maþm-gestreon. Ne þysse worulde ðhta ðnine man þer gescyldan ne mæg oþrum.} \]

cf. Prick of Conscience 1.1412ff:

For þe world and worldis life togider Chaunges and turnes ofte hider and þider, And in a state duelles ful short while....

Horstmann took the MS to read no here and wanted to emend to so. This is unnecessary, since the MS reads so.

me longeþ þider sore: cf. The Seafarer 47; ac a hafaþ longunge se þe on lagu fundaþ. For an interpretation of this see the articles on "The Meaning of The Seafarer and The Wanderer" by G.V. Smithers in Medium Aevum where longunge is shown to mean "yearning for the heavenly home": cf. Old
English Homilies p. 149 where the fundamental text from Hebrews is glossed, and is followed by the text:

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

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


244 The scribe has written an ï here instead of his usual J.

The same anomaly occurs in l. 261.

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

247-52 cf. Pseudo-Wulfstan homily XXX:

him amolsniað and adimmiað þa eagan, þe är wœron beorhte and gleawe on gesihœ; and seo tunge awistlað, þe är hœfde getinge sprœce and gerade...............and þa handa awindað; þa ðe är hœfdon ful hwœte fingras; and þæt feax afealleð; þe är wæs fæger on hiwe and on fulre wœstme; and þa teð ageolwiað, þa ðe wœron þr hwite on hiwe....

drex: a very rare word perhaps the only occurrence and not recorded in this form in any of the standard dictionaries. I can find no satisfactory explanation fo this word; the most plausible suggestion is that it may be connected with the word dregs from ON dreggjar; certainly, this meaning would not be inappropriate.
out renne: there is a recorded compound of this form in English: ut-ryne n "out running" which makes the existence of an OE compound verb *ut-rinnan likely.

Simeon has an additional word onus before wip. This regularises the metre in the six stress pattern often used in the poem.

her ponkes: highly idiomatic, a survival of the OE adverbial genitive; cf. Owl and Nightingale 272: pe sulve mose Hire ponkes wolde pe totose. and Mannyng's Chronicle: wyp hym to fighte levere he wylde pan, his unponkes, to pen 3elde.

In his articles in Medium Aevum, Professor Smithers interprets ll. 68-71 of the Seafarer in the light of precisely this eschatological theme and produces several interesting parallels to this passage; cf. Psuedo-Wulfstan homily XXX:

pone timan..... ponne se earma lichama and seo werig sawul hi totwamæd and toðæled.

viterde glossed by the NED "ragged". In this context it may well refer to the custom of having slashed borders to clothes, cf. Harding's Chronicle, chapter 193:

Cut work was great both in court and townes,
Bothe in men's hoodes and also in their gowynes.

The form in Simeon is vitrede. The NED suggests that these form are variant spellings of a word fittered; "ragged" cf. Wyclif English Works Many raggid and fittrid
squyeris. and Myrc Festial 1143: Hast þou ben prowde....of fytered clopes as foles done?

266

Vernon has vile, Simeon has fyle; fyle must be an inverted spelling of vile. The only other possibility will not stand up to examination, since OE ful meaning "foul" cannot produce a ME form fyle.

269

Vernon reads non, Simeon reads no mon; this difference is significant since the Simeon reading gives a four stressed line. Medieval scribes seem to have been very free with editorial policy; and this sort of alteration would not have been beyond the ingenuity of a scribe. The Vernon reading may represent a scribal error in the first place, when copying from an earlier version, since the greater part of the Vernon version is metrically correct.

270

Vernon reads but where Simeon has but ȝif; both readings are equally acceptable from a metrical standpoint.

270

baselart a detail of high fashion: in Fairholt's Costume in England vol. 1 p.133 there is a reference to the Ploughman's Tale where the ploughman is railing at the clergy and their taste for overly fine clothing:

They ben so rooted in richesses
That Christes povert is foryet.

and:

Bucklers brode and sweardes long
Baudrike, with baselardes kene
Suche toles about her neck they hong.
a swynes mawe; a standard part of the description of pride; cf. Towneley Judgement 315-6:

His hede is like to stowke, hurlyd as hoggys, 
A qwil blawen bowke, thise fryggys as froggys.

Godus grame stirap: this passage is incomprehensible; the word stirap is not recorded in any other meaning than "stirrup" until well on in the fifteenth century, and "stirrup" is not a suitable meaning here. The first element: Godus grame is a stock collocation meaning "God's wrath".

cappe "cape", cf. F cappe and It cappe both meaning "cape". On short capes cf. Prologue to the Canterbury Tales 193: Short was his gowne, with sleves longe and wyde.

Vernon reads and colde, Simeon reads and gret colde; the difference is not metrically important, although the Simeon reading avoids two adjacent full stresses.

Vernon reads genitras, Simeon reads grentiras. The difference is not of metrical importance, but the word does not appear to be recorded in this form anywhere else, and the Simeon version seems less likely.

Vernon reads and also, Simeon reads also; this is one of the comparatively rare occasions when the reading in Simeon seems metrically less good.

The detail given here of medieval headwear is difficult to assess; although it seems specific enough, there is no
parallel in my experience. Many of the details appear in other works, e.g. Towneley Judgement 260 ff:

If she be neuer so fowll a dowde, with hir kelles and hir pynnes, 
The shrew hir self can shrowde, both hir chekys and hir chynnes.... 
She is hornyd like a kowe, a newe fon syn.

The horned head-dress is not accurately dateable, since there has been much discussion as to what constituted the genuine article. In his Dictionary Planche states:

The reign of Henry V (1413-22) is remarkable for the first appearance of what may be truly called a horned head-dress.

This does not clear up the problem of dating in our poem, for women were in the habit of using cauls to make their wimples protrude in the shape of horns, from the end of the thirteenth century onwards.

296 The meaning is: "no one will say so who knows what he is talking about."

301 Vernon has clopus, Simeon has copes; the metrical difference is not significant. The word used in Simeon is not recorded elsewhere and is best treated as a scribal error.

309 The sense is "then must I love him and he love me".

310 "when our natural clothes are of the same colour".

320 wrappe; this is not to be discussed in the dispute until 1.355 ff.
oufrur meaning "either"; cf. Mannyng Chronicle 94: Oufr in word or dede has pou greued him.

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

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

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

Simeon has one line more than Vernon here: þen Þow be bi an hundred fold.

This line provides a rhyme on itold in 1.325 where the Vernon MS has no rhyme for this line. Line 326 in Vernon has an internal rhyme on wo:so which is put to good use by the Simeon scribe, who splits the line into two, thus making the rhyme scheme regular.

The scribe of Simeon has the word þenne between mihte and þe; this is some improvement metrically over the Vernon reading, but still has only three stressed elements.
The scribe of Simeon has *henne* between *hit* and *he.* This makes the Simeon reading metrically regular with four stressed elements as against three in Vernon.

These two lines are almost certainly one, rhyming on like : *riche* but the scribe of Vernon has so severely strained the rhymes of this whole passage from 325 that I have elected to retain the MS version. A glance at MS Simeon B shows how much better the scribe has dealt with the problem.

Horstmann emends here from *wolde* to *nolde;* something of the sort is required, but it seems more plausible that the emendation should be to the word *hedde,* and that the initial letter should be *n: nedde.*

"God, from whom comes everything, is altogether discerning; He sends all the joys of the world when He wishes."

Simeon has *hit* as an extra word at the beginning of the three stress part of the septennary here. This makes no great difference to the metre, although it does prevent the stressed elements at the end and beginning of the parts of the line being taken next to each other.

*is* requires a singular subject but *godes* is plural. Presumably, *godes* is seen as being collective and singular.

Horstmann has misread the MS of Vernon here in one unimportant respect: he gives *ilyche* for MS *ilykhe.*
Simeon here has an extra word hit after quit and before him; the difference is metrically insignificant.

It is interesting that what the devil has to say is so neatly opposed to the advice given in Mannyng Handlyng Synne

11. 3743-46:

Or if poute yn any strut,
For Ire wundedyst a man, or hurt,
Yeys synne ys outrage,
To helle poute makest ry vyage.

vnder his tep: the use of vnder in this phrase is highly idiomatic; cf. Havelok the Dane 1.1917: With neues under hernes set.

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

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

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

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

The variation between Vernon ne miht and Simeon ne darst is not metrically significant; but the Simeon reading is more
emphatic: "dare not" against "cannot".

386 Vernon reads hardiloker and maįt pou; Simeon reads baldeloker and pou maiįt. These variations are insignificant.

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

408 makep to do pe dede: "causes one to do the deed".

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

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

421 The chief benefits of shrift are explained at great length in many manuals: cf. Ayenbite of Inwit pp. 172-80 beginning significantly:
Nou onderstand wel hier hou me ssel by yssriue 
pterto þet þe sssrifte by wurþ to þe helpe of zaule.

also Handlyng Synne 11302-12630

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

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

xiv 29:

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

xv 18:

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

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

435 Horstmann adds an emendation bid between and-and for3iuen.

The passage needs some sort of treatment since there is apparently a confusion of number between the subject he of 11.433 and 434 and þei of 435. For3iuen may be taken as meaning "rémit" here and not "forgive".

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

442 I cannot trace any other use of this striking proverb; but the sentiment is a popular one: see above note to 11.427-36 and cf. Ayenbite of Inwit p.255 bottom:
The sentiment in the Disputation is much more compressed than this: "the man who guards his tongue is keeping the castle of his soul safe since the mouth is the gateway to that castle".

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

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

cf. v 11:
when goods increase, they are increased that eat them: and what good is there to the owners thereof?

and v 12:
the abundance of the rich will not suffer him to sleep.

for> jcaled: "summoned (or perhaps "given advancement") and held in great esteem". cf. Cursor Mundi 11083: Sir Zachari pai did call forth.

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

worldes blisse: this phrase gives the devil's identity away; the standard teaching was that "all earthly things is but vanity".
159

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

Presumably the devil is being ironical here.

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

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

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

As to cursynge, cristen men seyn trewely
þat þei dremen it so moche þat þei willen
not wilfully and wityngly disserue goddis
curse, neiþer for good in erþe ne in heuene;
ne manns curse in as myche as it acordip
wip þe riJ5;ful curs of god; but þei wolle
wip grete ioie of soule raperes; suffre manns
wrongful curs þan wityngly and wilfully breke
ony comaundement of god for to wynne þerbi
alle worshipis of þis world, and to kepe
here body in alle likyngis neure so longe.

Vernon has neuere be; Simeon has neuer fare: the
difference is not metrically important and the sense is not
substantially different.
The orthodox teaching which the devil here specifically denies is well laid out in the *Handlyng Synne* 8789-94:

\[3yf \ pou \ wyphelde \ any \ ping \ sepyn\]
\[\pat \ hyt \ was \ to \ holy \ cherche \ 3euyyn,\]
\[\pyn \ or \ ou\pres, \ with-oute \ leue\]
Of parsoune, or prest, or cherche reue;
Hyt ys sacrylage, y \pe \ ply\st, To wypholde \pat \ fallep \ to \ cherche \ ry\st.\]

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

\[\pe \ o\pre \ zene\ze\p \ to \ begge \ \pe \ pinges \ ase\]
corn \oper \ wyn \oper |\oper ping lesse \ be \ pans \pet \ he \ pay\p \ beuore \ and \panne \hit \ zelle\p \ ham \ ayen \ tuyes \ zuo \ moche \oper \ pries \ pe \ derrer.\]

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

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

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

so god assignyd to \pe \ prestis \ and \ deknys
\pe \ first \ fruytis \ and \ tipis \ and \oper \ certeyn \ deuocyons \ of \pe \ peple.\]

Horstmann in *Englische Studien* viii takes this passage to refer to a particularly bad harvest year. This seems
rather too specific for a passage that merely picks up the elegiac references from 11.233 ff. moreover, the passage continues in this way up to line 551, by which stage no bad harvest is in question.

Simeon does not have *be* before *corn*; this makes the line metrically smoother, since the full stresses now fall on the repeated word of.

544

make *thi* God; cf. Ayenbite of Inwit p.50:

Vor *þe* glotoun makeþ to grat ssame huanne
he makeþ his god of ane zeche uol of dong
þet is of his wombe þet he loueþ more
þanne god.

549

This reference to executours in this context is stock material; cf. a lyric in Carleton Brown Religious Lyrics of the Fourteenth Century no. 116 37-8

also no. 81 23-4:

With I and E, syker þow be þat þi secutowrs
Of þe ne wil rek, bot skelk and skek ful boldly
in þi bowrs.

567-70

cf. Prick of Conscience ll. 1213-20:

First þe world may lykend be,
Mast properly unto þe se;
For þe se, aftir þe tydes certayn,
Ebbes and flowes, and falles agayn,
And waxes ful ken, thurgh stormes þat blawes,
And castes up and doun many great wawes;
Swa castes þe world, thurgh favour,
A man to riches and honour.
Vernon has mon, Simeon has men; the difference to the sense is important for the subject is singular: his catel and mon must be taken as referring to it "one".

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

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

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

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

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

cf. Job 1 21:

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

Simeon has he seide between spekest and of; producing a smooth four stress line - it may therefore be the correct version.
Horstmann emends the MS for to fire; this makes excellent sense, but the passage makes sense as it stands and there can be no reason for emendation.

Vernon has whom he, Simeon has he pat; once again, the difference is unimportant both metrically and to the sense.

Simeon has he may between and and be, making the line a four stress one.

Horstmann is of the opinion that some lines have been omitted by the scribe here. This idea was presumably stimulated by the use of the unidentified pronoun he as the subject of the next sentence. A reference for this pronoun has been provided in the preceding sentence: be deueles pral. Since the Simeon version runs on in the same way, the most likely solution is that there were no other lines between 11.667 and 668 and that Horstmann is wrong.

Horstmann omits ben here: raper ben heo hym forgo in be put of helle. This does not improve the sense and destroys a certain symmetry; ben in be put of helle is best taken as following on heo wol haue him, but since the two are separated by two other half lines, the verb has been reinforced.

Hell fire; cf. The Prick of Conscience ll. 6557-8:

fire swa hate to reken
pat na maner of thyng may it sleken.
Horstmann suggests an emendation of *men* to *mon*; this is not enough, for the pronoun *pei* occurs in the same line and *his* in line 70. If *men* were a scribal error at an early stage, a later scribe might have substituted *pei* for the original and correct pronoun.

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

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

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

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

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

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

and *Three Things Destroy this World* p. 183:

*pei schullen be depe dampnyd for here grete ypocrisie, for þei maken it so holy boþe in word and signes, as knockynge on here brest,*
knelynge and seiynge of matynes and euensong, and herynge of massis, and many o]ere deuocions to coloure here falsnesse....

Cf. Wyclif *The Order of Priesthood* cap. 7:

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

740-64 Cf. Wyclif *De Officio Pastorali* cap. 24 where are listed three ways of sinning in preaching. The passage is too long to be given in full so I abstract:

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

749-54 This contemptuous denial of the efficacy of the Host is most striking; I have not come across any parallels.

755 Simeon has *penne* between *hat* and *al* so that the line has four stresses in this version.

765-78 This is a stock passage; cf. *Ayenbite of Inwit* p. 31

huanne þe man is zuo heui þet ne loueþ bote to ligge and resti and slepe óperhuil hy byeþ ynoþ awaked to nydes þet hi hedden leuere lyese your messen þanne ane. zuot óper ane slep.

and *Handlyng Synne* 11. 4247-50:
And also he ys ful of slownes
pat may; and wyl nat, here hys messa,
Specyaly on þe Sunday
He trespasyþ more yn þe lay.

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

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

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

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

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

Vernon has cumperlyn, Simeon has cumplin: no similar
form to the Vernon reading is recorded in the dictionaries.
It cannot be related directly to the OF. cumplie. The nature
of the abbreviation used in MS Vernon at this point, which I
have transcribed as -er-, is not perfectly clear: it is
possible that it may represent -us-. Perhaps the error is
a meaningless squiggle inadvertently made by the Vernon scribe,
but cf. Becket in South English Legendary 1979:

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

874  Simeon has _cumbrumem_ instead of encumbriment; the
  substitution makes the line metrically smoother.

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

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

899  Vernon has _bow wel wite_, Simeon has _pou wite wel_.

931  When the Good Man takes up this phrase used by the devil
  in line 901, he gives it the pejorative sense it usually
  carries; cf. Owl and Nightingale text C ll. 1695-6:
  for þu ne darst domes abide,
  þu wult nu, wrecche, fiȝte and chide.

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

946  This passage is not in _Revelations_, and I am unable to
hot led and walled bras: sinners in the Ancrene Wisse have to drink this same potion; ll. 102-4 in Early Middle English:

\[\text{\textit{\textbf{ef pe kealche cuppe wallinde bres to drinken \textit{\textbf{eot in his wide prote \textit{\textbf{pat he swelte inwi\textit{\textbf{o a\textit{\textbf{ein an \textit{\textbf{ef him twa.}}}}}}}}}}}}\]

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

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

\[\text{\textit{\textbf{pe horribel sight \textit{\textbf{Of pe devels pat par er hydusly dight.}}}}}}\]

Vernon has loud vois, Simeon has mylde vois: the Vernon reading seems to make much better sense.
The order of words in this Glossary is strictly alphabetical, except that ɔ follows ɡ, and ɔ follows t; initial v denoting [u] precedes initial v denoting [v]. Abbreviations are used as follows:

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<tr>
<td>MDu</td>
<td>Middle Dutch</td>
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<tr>
<td>MHG</td>
<td>Middle High German</td>
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GLOSSARY

A prep. on, at 414 (OE an)
see ON

A indef. art. 8, 19, 30, 39, 171, &c.;
an 9, 274, 279, &c.; ~niht by night
473; (OE an)

A pron. they 284 (OE hēo)

ABASCHT pp. confounded 955 (OF
abaîissant)

ABYDE v. a. remain 795; wait
386, 406, 767, 820; 3 pr. sg
abydefr 811 (OE abûdan)

ABOUE, ABOUEN adv. above 84; phr. ~
alle ping above all 69 (OE
abufan)

ABOUTE, ABOUTEN adv. around 163,
475; about 173 (OE abûtan)

ABUGGEN v. pay for 646 (OE
abycgan)

AFERT, FERT pp. a. afraid, 395, 588
(OE fâran)

AFTER, AFTUR prep. according to 101
242, 335, 415, &c.; in the same
fashion 128, 789 (OE after)

A3EYN, A3EIN, A3EYNES adv. back 114;
against 122, 139, 141, 220, 356, 359,
&c. (OE ongegn)

AGETn. fashion 282 (AF aget)

AGO pp. passed away 597 (OE âgan)

AGREUED pp. annoyed 401 (OF agreuer)

AGULT pp. sinned 122, 220, 359, &c.
(OE âgyltan)

AKEP 3 pr. sg. aches 93 (OE acan)

AKNOWE phr. ben~ confessed 836
(OE oncnâwan)

ALE n. ale 562, 918 (OE alu)

ALYUE a. living 401 (OE on.life)

ALLE adv. entirely 5 (OE al)

ALLE, AL a. all 44, 58, 69, 72, 74,
134, &c.; phr. maner all kinds
46, 209; ~we all of us 73;
~ping all 69, 80, (OE eal)

ALMES n. alms 860 (OE almysse)

ALMESDEDE n. phr. almsgiving 558
(OE almysse dëd)

ALMIHTI a. almighty 871 (OE
almeahtig)

ALONE adv. alone 431 (OE al an)

ALSO adv. also 55, 265, 277, 304,
517, &c. (OE alswâ)

ALPHA, ALPAUH conj. although
314, 911; (OE al ðeah)

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745; pp. amended 422 (OF amender)

AMONG prep. among 757, 862 (OE on
gemang)

AMORWE adv. phr. in the morning
721 (OE on morgen)

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AND conj. 5, 12, 13, 15, 17, &c. (OE
and)
ANON adv. at once 378; phr. ~to
   even to 109,301,&c. (OE on än)
ANOHER, ANOTHER a. another 318,323,633,
   819,&c. (OE än oðer)
APAYED, APAYD pp.a. satisfied 416,885,
   (OF apayer)
APLIGT adv.phr. in truth 133 (OE on
   pliht)
APPARISAUNT pp.a. evident 280 (OF
   aparissant)
AR adv. before 312,372,545,672,&c.
   (OE är, ON ár) see ERE
ARE n. deserving 242 (OE are)
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ARIHT adv. right well 393 (OE ariht)
ARYSE, ARISE v. accrue 478; rise up
   832,838 (OE arisan)
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AS conj. as 35,72,75,171,&c.; just as
   6,7,18,74,128,&c.; in the way that
   12,71,126,&c.; like 30 (OE alswá)
ASKEST 2pr.sg. ask 38 (OE axian)
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   ðteallan)
ATOME adv.phr. at home 767,771,847
   (OE ðt ham)
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ATWO adv. phr. in two 262 (OE on twá)
AUHTE n. possessions 346 (OE ðht)
AUTER n. altar 737 (OF auter)
AVAYLÉP 3pr.sg. impers. helps 404
   (OF valoir be worth)
AVISÉ 3pr.sg. take care 877 (OF
   aviser)
AWEY, AWEI adv. away 89,204,248,
   431,502,&c. (OE on weg)
AWREKEN, AWREKE pp. avenged 440;
   3pr. sg. awreke 652 (OE awrecan)
BAC n. back 200 (OE bác)
BAD 3pr.sg. exhorted 13,102,553
   requested 316 (OE biddan)
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   bæddel effeminate man)
BALDELICHE adv. boldly 373 (OE
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   (OF baselard)
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   2pr.sg.am 38,91,145,154,155,
   &c.; 3pr.sg. is, ben 1,6,63,64,
   65,76,&c.; pr.pl. are, ar, aren,
   beo, 75,215,226,262,281,&c.;
   pa.sg. was 9,10,18,19,25,&c.;
   pa.pl. waren 218,255,&c.; subj.
   beo 469 weore, were 61,259,276,
   308,&c.; impers. were 48,891;
   pp. jbe 36 (OE böen)
BEDDE v.tr. put to bed 565 (OE
   bæddian)
BEDDE, BED n. bed 701,847,867
   (OE bæd)
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   925 (OF beste)
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   atoned for 422 (OE betan)
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BEGINNUNg vbl.n. beginning 614 (OE beginnan)

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BELAMY n. fair friend 38 (OF belami)

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BET, BETE v. beat 378, 412 (OE beatan)

BETECHE phr. ~to commit 879, 875 (OE betecan)

BETYDE v. impers. befall 420, 462, 796, 822 (OE tidan)

BETYME adv. in good time 770, 841 (ME bi time)

BETOKNEP 3pr.sg. signifies 708 (OE betacnian)

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BEHENKEN v. consider 284; subj. beo .penk refl. be mindful 594; pp. bipoouht contrived 717 (OE bipencan)

BI, BEO, BE prep.adv. by 45, 108, 260; beside 180; along 181; to 365; phr. ~an by that 189; ~him one alone 21 (OE bi)

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BIDDYNG vbl.n. command 320, 512, 613, 799; prayer 403 (OE biddan)

BIFORAN, BIFOREN, BIFORE prep. previously 396, 437, 975; ahead 160; in front of 737 (OE beforean)

BIGETE pp. gained 521 (OE begetan)

BI3ETE n. possessions 478, 505, 587 (OE begetan)

BIGON, BIGONNE pa.sg. pp. begun 57, 493, 715 (OE beginnan)

BIHYNDE, BEHYNDE adv. to the rear 172; at a disadvantage 905; worsted 953; behind 975 (OE behindan)

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BIREUE, BEREUE v. disposses 109; 3pa.sg. bireafte 116, 602 (OE bereafian)

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BYSYDE prep. in support of 385 (OE be sidan)

BITWENE prep. between 300, 469, (OE between)

BIWEOPE prep. pl.imper. weep for 843 (OE bewepan)

BLAC a. black 970 (OE blæc)

BLAME v. blame 328, 364 (OF blasmer)

BLAME n. blame 618, 658 (OF blame)

BLE n. the same colour 310 (OE blæc)

BLESSED 3pa.sg. blessed 973, 975; pp. blesset, jblessed 115, 604 (OE bleot)

BLIS, BLISSE n. joy 54, 132, 196, 219, 235, &c. (OE bliss)

BLYE a. merry 917 (OE blīpe)

BLYUE a. quickly 402 (OE be lífe)

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BOLD, BOLDE adv. boldly 162; bold 166; comp. a. baldor 325 (OE bald)

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BOUSTE, BOUHTE 3pa.sg. redeemed 129, 834 (OE bycgan)

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BRINGE, BRYNGE, BRING v. bring 418, 502, 520, 714, &c.; imp. a. bryng 390; pr.pl. bringe 497; ppa. brouast 90; pp. ibrouast, jibrouast 226, 438, 551 (OE bringan)

BROPER, BRO-PRUR n. fellow 64, brother 74, 323, 428; pl. breperen breper 75, 308 (OE bōðor)

BRUMSTONE n. brimstone 948 (OE brennen + stāne)

BUT conj. rather 30 498; but 58, 215, 240; except 201, 235, 497; (OE pre.adv. būtan, būta weakened > ME būte, but conj.)

BUXUMNESSE, BOXUMNESSE humility 68, 144 (early ME buhsum < OE* buhsum)

CALLE v. call; pp. caid, jcaid, 171, 451 invited; phr. forb 451 (OE ceallian)

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CLOUT  n. cloth 201; pl. cloutes 207 (OE clūt)
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COM, COME, COMEN  v. come; 1pr.sg.com 37; 3pr.sg. com: 95,150,210, 341, &c.; pa.sg. com: 32,198,205, &c.; pp. jcome 76 (OE cuman)
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COMAUNDEMENT  n. orders 119,693; pl. comaundemens 647,666 (OF comandement)
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CON  v. can, know 45,47,52,55,82, &c.; 2pr.sg. const 463; 3pr.sg. con, connen, cunne 296,322,434, 436,439, &c.; pa.sg. coule 12, 58,954; phr. ~full good skile is altogether discerning 341 (OE can, cupe)
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CONDICION  n. estate 883 (OF condicion)
CORN  n. corn 538 (OE corn)
CORUEN  pa.pl. cut 204 (OE ceorfan)
COUEYTOUS a. eager 500 (OF coveitus)

COUETYSE, COUETISE n. covetousness 65, 448, 511, 574, 717, &c. (OF coveitise)

COUNSEIL n. advise 334, 400, 619, 642, 895, &c. (OF counsel)

CONSEYLE 1pr.sg. advise 878; pa.sg. counseldest 293; pp. jconseyled 177 (OF conseiller)

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CRISE imper.pl. cry 843; pa.sg. crised 974; phr. ~merci beg forgiveness 843 (OF crier)

CRISTENE a.phr. ~men Christians 72 (OE cristen)

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CUMPAIGNY, CUMPAIGNYE n. company 179, 862 (OF compagnie)

CUMPERLYN n. compline 865 (OF cumple)

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CUNTEK n. discord 624 (AF contek)

CUPPE n. cup 561 (OE cuppe)

CURS n. curse 485, 531 (OE cure)

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DASART n. dullard 170 (ON* dasa)

DAY, DAI n. day 70, 195, 260, 365, 516, &c. (OE dæg)

DEDE, DEDELE n. act 230, 358, 408, 411, 422, &c; pl. dedes 437, 751 (OE ded)

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DEDLI adv. mortally 665 (OE deadlice)

DEDLIL, DEDLY a. deadly; phr. ~syne mortal sin 61, 544, 676, 697, 807 (OE deadlic)

DEFENS n. prohibition 648 (OF defense)

DEII, DOLE n. ~portiohn, 345, 348, 496, 858, 934 (OE deil)

DELE v. mete out 440; distribute 775; 3pr.sg. dèlep 345 (OE dælan)

DELUE v. dig 585 (OE delfan)

DEME v. judge 424 (OE dæman)

DEPE a. deep 578 (OE déop)

DESERUET pp. deserved 243 (OF deservir)

DEP n. death 703, 797, 936 (OE dæp)

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3pa.sg. dude, dide 58,222,304;
pa.pl. duden 435; pp. don 17,121;
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efforts 667; ~ good nede be well
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DOUTE n. fear 164 (OF doute)

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sg. draweth turns 188; drags 825
(OF dragan)

DRECCHTE 2pr.sg. trouble 963 (OF
dreccan)

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

DREDE n. dread 575,591 (OE dred)

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DRYE, DRIE v. trans. suffer 688,694
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DRINKE, DRYNKE, DRYNK n. drink 528,555,559
900,916; pl. drinkes 907 (OE drinc)

DRYNKE v. drink 562; 3pr.sg. drinke
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DRYNKYNG vbl. n. drinking 864 (OE
drincan)

DRIUEN pp. phr. ~ out expelled 222
(OE drifan)

DRONKENESSE n. drunkeness 913
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DUIRE v. last 903; 3pr.sg. duyrefr
794 (OF durer)

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

DWYNEN v. wither 248 (OE dwun)

EBBE v. 3pr.sg. ebbs 568 (OF ebben)

ECHE v. 3pr.sg. increases 684 (OE
can)

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

E3EN n.pl. eyes 249 (OE eage)

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~ ... oper each ... the other
681 (OE éghweðer)

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éc)

ELLES adv. else 648,842 (OE elles)

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ENDYNGE vbl. n. death 519; end 800
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ENY, EY a. any 41,227,237,238,296,
447, &c. (OE amig)

ENVYE n. malice 63; envy 352 (OF
envie)
EODE pa.sg. went 21 (OE eode)

EORPE n. earth 234,537,676 (OE eorbe)

ERE adv. before 293, (OE Ær)

EREKDE n. business 758 phr. -
bede petition 758 (OE Erende)

ERLICHE adv. in the morning 849, 926 (OE Ærllice)

ESE n. ease 700,701,702,783 (OF eise)

ESYLICHE adv. comfortably 565 (OF eisie comfortable)

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EUEN n. evening 414 (OE Æfen)

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EUENYNG n. equal 159 (OE Æfne)

EUENSONGE,EUENSONG n. evensong 710,806,861,865 (OE Æfensang)

EUER,EUERE adv. always 16,76,132, 178,&c.: phr. more always 4, 235,576,673,&c. (OE Æfre)

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EXECUTOURS n.pl. executor 549 (AF executeur)

FABLE n. falsehood 922 (OF fable)

FADER n. father 231 (OE Æfader)

FALLE v. fall 87,650,662;pr.pl. fallen 829; pp. falle 807 (OE Æfallan)

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FALSHede n. falsehood 229,357 (OE fals-hede)

FALSFLI adv. falsely 880 (OE fals + lice)

FALSNESSE n. falseness 517 (OE fals + nesse)

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FARE n. fuss 483; phr. vuel discomfort 223,896 (OE fær, faru)

FARE,FAREN v. go 206,263,431,507, &c.; fare 532; phr. fordepart 797 (OE faren)

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FELDE, FELD n. country 535; countryside 538 (OE feld)

FEN n. filth 267 (OE fen)

FENDE, FENDES n. devil 3, 8, 15, 23, 29, &c. (OE fæond)

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FER, FERRE adv. far 398, 507, 579 (OE feorr)

FERE n. companion 21, 294, 645; company 918; pl. feer 966 (OE geféra)

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FEWE a. few 536, 608 (OE feawe)

FYFPE n. fifth 65 (OE fifta)

FIHTEN, FI3TEN v. fight 901, 931 (OE feohtan)

FYNDE v. find 49, 789; 1pr.sg. fynde 906 (OE findan)

FINGRES n.pl. fingers 251 (OE finger)

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FLESCH n. flesh 130, 851, 900, 958; gen.sg. flessches 646, 651 (OE flesc)

FLOWE 3pr.sg. flows 568 (OE flowan)

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FOLI n. folly 48, 666 (OF folie)

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FOLTED a. foolish 606 (ME folte)

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FOR conj. because 4, 50, 102, 150, &c.; since 22, 45, 73, 125, &c.; because of 94, 133, 134, 167, 207, &c.; for 107, 118; against 207; so that 208 (red. of OE for þam þe)

FOR prep.phr. to in order to 10, 68, 120, 213, &c.; forte in order to 25 (OE for)

FORBERREST 2pr.sg. refrain from 369 (OE forberan)

FORBODE pp. forbidden 319, 321, 511; 3pa. sg. forbed 445 (OE forbēodan)

FORE see FARE
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FORGETEN pp. forgotten 552 (OE forgetan)

FORGIUEN v. remit 435 (OE forgiefan)

FORGO v. give up 674 (OE forgan)

FORLEETE v. lose 588 (OE forlætan)

FORSAKE v. leave 628,633, (OE forsacan)

FORSOP, FORSOE adv. truly 53,350, 352,620,653,&c. (OE forsoS)

FORP adv. out 159,219,416,451,&c. see FARE see CALLE (OE forp)

FORPI conj. therefore 47,639 (OE forfri)

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FOULE v. trans. defile 668 (OE fulian intr.)

FOURE a. four 526 (OE fœower)

FRENDE n. kinsman 232; pl. frendes 257 (OE freond)

FROM,FRO prep. from 3,37,87,874, 978 (OE fram, from & ON frá)

FROKE n. comfort 539 (OE frôfor)

FRUIT n. fruit 537,539 (OF fruit)

FUYR,FUIR n. fire 564,684,685,692, 694,&c. (OE fyr)

FUL adv. very 20,115,174,183,&c.; fully 77 (OE ful)

FUL a. full 59,125,341,&c. (OE full)

FULLICHE adv. quite 867; fully 881 (OE fullice)

FURST a. first 69,80,197, 210,715,&c.; foremost 63,127 (OE fyrist)

GAME n. sport 617,657 (OE gomen)

GANGLYNG vbl.n. babbling 864; foolish chatter 891 (OF jangler)

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GEDERE v. collect 470 (OE gëderian)

GENITRAS n. pl. genitals 276 (L genitatem)

GYDES n. pl. gowns 281 (OF guite)

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GINNE n. ingenuity 471; cunning device 668 (OF engin)

GLAD a. glad 554,635,705,706,917 (OE glad)

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