THE PRICKE OF CONSCIENCE
(STIMULUS CONSCIEN'TIAE)

A NORTHUMBRIAN POEM

BY

RICHARD ROLLE DE HAMPOLE.

COPIED AND EDITED FROM MANUSCRIPTS IN THE LIBRARY OF THE
BRITISH MUSEUM,

WITH

AN INTRODUCTION, NOTES, AND GLOSSARIAL INDEX

BY

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PREFACE.

Among the manuscript-collections of the British Museum there are no less than ten copies of the 'Pricke of Conscience' and though all of them have been carefully examined for the purpose of obtaining a good text, yet one has seemed of so much greater philological value to the students of Old English literature than the others that I have made it the basis of the following text.—The ten copies, a description of which will be found in the printed catalogues of Manuscripts, are:—

Additional MSS., Nos. 11305, 22233;
Cottonian MS., Galba E. ix;
Harleian MSS., Nos. 106, 1731, 2877, 2894, 4196, 6923;
Lansdowne MS., No. 348.

The present volume is printed from the Cottonian MS., Galba E. ix, a fine folio volume of Northumbrian poetry, containing the romance of Ywaine and Gawaine, the Seven Sages, Minot's poems, a few short treatises on the deadly sins, shrift &c., the Gospel of Nichodemus, together with the Pricke of Conscience which forms the concluding portion of the manuscript.

My choice of this MS. in preference to the others has been influenced by the following considerations:—

1. The reputed author Richard Rolle de Hampole more commonly called Hampole, lived in the priory of Hampole, four miles from Doncaster in Yorkshire. He was one of the most popular divines of the fourteenth century. Writing as he tells us he did for the unlered and lewed, it is not at all likely that he would have employed any other mode of communication than the
dialect of the district in which he lived; this as we well know was Northumbrian, the

'Language of the Northin lede
That can nan other Inglis rede'.

2. Six manuscripts 3 out of the ten already enumerated are evidently transcriptions of a Northern copy adapted more or less skilfully to the southern, western and midland dialects. This is easily proved by the way in which the several transcribers have endeavoured to translate pure Northumbrian words into their own South-, West- and Midland-English.

One example must suffice to explain our meaning.—In the Cottonian manuscript Hampole speaks of the conception of man in the following terms:

"He was consayved synfully
Within his awen moder body,
Dar duellid man in a myrk dungeon,
And in a foul stad of corupcion,
What he had na other fode,
Bot watsom glet and loper biode."

(p. 13, l. 446—459.)

A north countryman would have known that loper (more commonly loperd, lopered) meant curdled, coagulated, but the word was evidently unknown in the south for instead of

"Bot watsom glet and loper biode."

Addit. MS. 11305 reads:—

"Bot lothsom glette and flithede of blode."

The transcriber of MS. Y. 3 shows still more ingenuity in ren-

1 Cursor Mundi (Northumbrian version) a MS. in the College of Phys-icians at Edinburgh, fol. 43b, col. 2. Quoted by J. Small M. A. in Metrical Homilies p. xxi.

3 Harl. MSS., Nos. 106, 1731, 2377 (all very imperfect).
Addit. MSS. Nos. 11305, 22283 (perfect).
Lanad. MS. No. 348 (imperfect).
The Harl. MSS. 2394, 6923 (all very imperfect) and 4196 (imperfect) are in the Northumbrian dialect and have been collated so far as was possible with the Cott. MS.—The Harl. MS. 4196 is the best of these Northern copies and differs but slightly from the copy which has supplied the present text.

8 I take this opportunity of acknowledging the kindness of James Yates Esq. who, unsolicited, presented a fine MS. copy of the 'Prick of Conscience' (xivth century) at my disposal, as soon as he heard that an
dering the uncouth term by one easily intelligible and which at
the same time bears no slight resemblance to it, as the following
reading will shew:—

"He was conceyved synfully
Wip-inne his owen moder body
Danne dwellep man in a foule dunesonne,
And in a foule stede of corrupcioune,
Where he hap non oper fode,
Bot glette and lepres foule blode." (fol. 14.)

It need hardly be said that between 'lepres blode' and 'loper
blode' there is not the slightest connection.

Lopered, Sc. lopperit, like many other northern terms has gra-
dually travelled southwards, for we find it in Forby and other
collectors of provincialisms.

This example is sufficient to show how far the numerous tran-
scribers of Hampole are to be trusted in their translations of
Northumbrian words. In some instances however the various
readings are useful and a few of them from Addit. MSS. 11305,
22283; Lansd. MS. 348, are worthy of notice:—

coldness for dasednes, (Northern)
droubelowe ,, domland,
pees ,, saghetel,
lowryng ,, merryng,
riche ,, bigg,
rorypg ,, romyng,
slogh ,, ryng,
strangely ,, worow.

From these remarks it may be inferred that the Cottonian ma-
nuscript supplies us with a text, which if we have a knowledge of
its vocabulary, is far more intelligible than any of the copies written
for readers of the South of England. The language too is more ar-
chaic, while the length of the poem furnishes us with material
for the study of a most important English dialect, the published
vocabulary of which is confessedly very meagre; and the influence
of which upon the classical or written language has as yet re-
ceived but little attention.

edition of that poem was forthcoming. This copy I have marked as
MS. Y., and from it is printed the very full table of contents contained
in the present volume.
Most writers upon the English language, and even those who have treated their subject historically, seem to have been ignorant of the existence of any material for the illustration of English dialects from the latter part of the xiii^{th} to the middle of the xiv^{th} century. Mr Marsh in his new volume on the English language produces passages from the Northumbrian Psalms, along with many extracts from southern writers, as illustrating the progress of our language in the latter part of the xiii^{th} century, while in treating of the literature of the xiv^{th} century he refuses to give credit to Minot's poems on account of their Scotch accent!

The hand-writing of the Cottonian Manuscript is generally assigned to the reign of Henry V, but there are good reasons for placing it not later than the commencement of the xiv^{th} century. The language of Hampole is of course much earlier than this, being that of the North of England towards the end of the first half of the xiv^{th} century. Towards the latter half of this period we find the Northumbrian yielding to the influence of the Southern dialects; thus in undoubted specimens of this idiom in the latter part of the xiv^{th} century we find that bath, mare, ma, na, ar and twa have become also, both, more, mo, no, or, two. We even find the a in the preterites wrang, sang &c. becoming o in wrong and song &c.

The Cottonian MS. is unfortunately imperfect, but this was not discovered until a great portion of it had been transcribed and in print. The text of the poem in the present volume is however complete, the deficiency being supplied by a Northumbrian MS. (Harl. 4196) of the same date which is also imperfect.

THE NORTHUMBRIAN DIALECT.

In discussing the peculiarities of the Northumbrian dialect most writers have confined their remarks to that portion of it spoken

1 There are MSS. (southern) of the 'Pricke of Conscience' as old as the middle of the xiv^{th} century, but their language is comparatively modern as compared with the Northumbrian ones of a later date.

The fact of not finding MSS. older than the middle of the xiv^{th} century would seem to show that Hampole compiled the 'Pricke of Conscience' but a few years before his death (A. D. 1349).

2 The following is a list of works which have furnished material for determining the characteristics of the Northumbrian dialect:
in the North of England, forgetting that the same form of speech was also spoken in the Lowlands of Scotland.

In the literary documents of the xivth and xvth centuries there is very little difference between Scottish and this N. English dialect, in fact, so little that critics have been sadly at fault in determining the locality of certain Northumbrian writings, ascribing a Scottish origin to many works composed South of the Tweed. Minot's poems and Barbour's Bruce have many points of resemblance, together with some few of difference, the latter being chiefly confined to orthography, and to a number of words peculiar to the Lowland Scotch. Otherwise in Grammar and Vocabulary the idioms North and South of the Tweed belong to one and the same dialect.

As regards orthography the Lowland Scotch has an advantage over its sister-dialect, in giving stress to the syllable which marks inflexion as:

1. -is or -ys for -es, -s in the plural number, possessive case of nouns, and in the person endings of the Indicative mood present tense.

   Thar speris, pennounis and thar scheldis,
   Of licht enlumynit all the feldis.

   (Barbour. The Bruce, p. 181.)

2. -it, -yt for -ed, -d in the preterites and passive participles of regular verbs:

   "Bath he and law the land was then
   All occupyit with Inglishmen
   That disputit atour all thing."

   (The Bruce p. 96.)

The Early English Psalter. Edited by the Rev. J. Stevenson, for the Surtees Society.

English Metrical Homilies. Edited by John Small, M. A. 1862.
The Romance of Ywayne and Gawaine, in Ritson's Metrical Romances.
The Cursor Mundi. Cottonian MS. Vespasian A. iii.
Metrical Homilies in Harleian MS. 4196 and Cottonian MS. Tiberius E. vii.
The Seven Sages &c. Cott. MS. Galba E. ix.
Barbour's Bruce. Edited for the Spalding Club.
The Morte Arthure and Thornton Romances (edited by Halliwell), have been very sparingly used. — There is good reason for believing that a Lincolnshire scribe has tampered with the texts. The fine romance of Sir Tristem (Ed. Scott.) originally composed in the Northumbrian dialect, has been rendered nearly worthless by the alterations of a midland scribe.
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"In carrik sone arrivit he,
And passit throu all the cuntre." (Ibid. p. 95.)

Other orthographical differences occur of which the following are the most marked:—

I. a) -icht, -echt, ocht for -ight, -eight, -ought:
   ficht for fight,
   hecht for height = height,
   licht for light,
   ocht for ought = aught,
   wicht for wight = active;

b) -aucht for -ought:
   aucht for aught = eight, possession,
   saucht for saught = reconciliation,
   straucht for straught = stretched;

c) -euch for -ogh:
   beach for bogh,
   drench (drew) for drogh (drow) = drew,
   eneuch (enew) for enogh (enow) = enough,
   leuch for loth = laughed,
   pleuch for plogh (plow) = plough,
   sleuch (slew) for slogh (slow) = slew.

II. a for e:
   na for ne = nor,
   skar for sker = rock,
   warld for werld = world,
   wary for wery = curse,
   yharn for yhern = yearn.

III. e for a:
   threll for thrall,
   wes for was,
   ger for gar.

IV. o for a:
   mony for many,
   ony for any,

V. u for o:
   cluke for cloke = claw,
   ruse for rose = boast,
   tume for tome = empty,
   wuke for woke.
VI. *gif* for *yf*, if.

*Yef* occurs in the Metrical Homilies for 'if' and is worthy of notice on account of its likeness to the Fris. *jef* (A.Sax. *if = gif*).

Among grammatical differences the following are the most important:

I. *Begouth* and occasionally *couth* for *began* or *bigan*.

Dr. Latham\(^1\) calls *begouth* a present tense supposing it to be another form of *beginneth*, an almost impossible word in Scotch, the usual form of it being *beginnes*.

*Begouth* or *couth* is however a preterite and always used as a principal, whereas *gan* (= began) is employed only as an auxiliary verb.

II. *a* or *o* for *e* in the following preterites:—

claf for clef = clave, cleft.

grat for gret = wept,

lap for lep = leapt,

wox for wex = increased.

III. The use of *syne* as a preposition and an adverb.

Barbour and Wyntown frequently use *syne* as a preposition in the sense of 'after', and as an adverb = afterwards, while Hampole and other Northumbrian writers employ *syn* or *sen* as a conjunction only and never as a time-word, for which they employ *sithen*. — The dialect North of the Tweed has made a distinction between *syn* and *sen*, employing the former as an adverb and preposition, the latter as a conjunction.

IV. *Set* (= *seth* = *sithen*) in Scotch means 'since' and is only employed as a conjunction, while writers South of the Tweed always employ *sythen* as an adverb in the sense of 'afterwards, since'.

V. *Bot* (but) as a preposition meaning 'without' is confined to Scottish writers\(^2\). It never takes this meaning in Hampole,

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\(^1\) English Language 2nd edition.

\(^2\) Southern writers of the xiii\(^{th}\) and xiv\(^{th}\) centuries use *but* (butan) as a preposition but never as a conjunction, in the sense of *but* (adversative) for which they employ *ac*. Barbour uses *bot* (*but*) as an adverb, a conjunction or a preposition.
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Psalms &c. where it is employed as a conjunction or an adverb in the sense of 'but, except, only'.

The vocabulary of the Lowland Scotch is substantially one with the Northumbrian South of the Tweed; there are however terms peculiar to each, as for instance; in the former we never find layt to seek, amell (emell, omell) among, forwit before, slike (such), while in the latter we never meet anerly, forouten, gretumly, inkerly, sic &c.

The forms sic, slike, and swilk signifying 'such' are worthy of notice as they seem to indicate, wherever they occur in literary documents, three distinct localities of composition.

Sic is Scottish and is perhaps a contracted form of slike. The latter word marks a border dialect and is evidently the Icelandic slikt = such, the like, (slikt, slikt, slikt). Swilk A.S. wulc is the usual Yorkshire form.¹

Sic for slike is perhaps the earliest instance of dropping the l, a practice which became very common, at a much later period, among Scottish writers.

Wherever we find the form slike, we find also a marked resemblance to forms which have been looked upon as peculiarly Scottish; thus in the Cursor Mundi, Metrical Homilies and Minot's Poems where slike so frequently occurs we meet with sa and thoru (Sc. sa and thorow) which in the Psalms and Hampole are represented by sua and thurgh.² (Thoru is the Anglian thorth while thurgh is the West Saxon thurh.)

In the former works we meet with a larger number of words of Scandinavian origin, a few of which have hitherto been noticed as occurring only in the Local-names of the North of England, as sker, rock, hogh (Sc. heuch), hill, stank, stang, pond, fell, hill, kelt, a well. Gar or ger [pret. gart, gert] common enough in Barbour, the Cursor Mundi and Met. Hom. never occurs either in the Psalms or in Hampole.

¹ It must not be supposed that swilk is unknown where sic and slike occur; its employment however in Scotch is only occasional. It is somewhat strange that sic is now used South of the Tweed while in the xiii and xiv centuries it was unknown.

² Sua or sua is not unfamiliar to Scottish writers of the xiv and xvm centuries.
As the Cursor Mundi is frequently quoted in the present volume as an authority for certain words and forms of words, the following short poem entitled 'De Penis' is transcribed from it as a specimen of the Northumbrian dialect (of Northumberland) in the latter part of the xiii\textsuperscript{th} century. It may perhaps throw some light upon the material employed by Hampole in the compilation of the 'Pricke of Conscience'.

VIII paines principale es þar, [in helle]
Crist lat us never þider far.
Þe first, it es þe fire sa hatte,
Þat al þe mikel se sa wate,\textsuperscript{1}
Þof þat it casten war þar-in,
Suld it never-þe-less brin;
Sua þat ur fire ne mai na mare
Again þat fire þat [sal] brin þar,
Þan painted fire gain\textsuperscript{2} urs moght
Þat apon a wegh\textsuperscript{3} war wroght.
Ever it brennes dai and night
Bot never mare it castes light.
Þe toþer paine is tald sa xene,
Þat mans muth it mai noght mene.
Þat þof a fer[e]n felle war made,
And þoru a chance þar-in it gladd\textsuperscript{4}
Quils þou moght turn þi hand abute,
It suld worth [f]rese\textsuperscript{*} wituten dute.
Þe thrid pine es hard to drei,
O wormes þat sal never dei,
Felle draguns and þades bath,
Þat ar apon to lok ful lath,
Fful wlatsum on to here or se,
Fful wa es þam þat þare sal be;
Als we se fixs in water suim,
Sua live þai in þat lou\textsuperscript{5} sa dim.
Þe ferth paine it es o stinc,
Þat mai na man sa mikel thinc.
Þe fife es undenmes dint,
Þat þaa wrecches þare sal hint,
Als it war dintes on a steþi,
Þat smythes smittes in a smeþey.

\textsuperscript{1} wet \textsuperscript{2} against \textsuperscript{3} wall \textsuperscript{4} glided \textsuperscript{5} pit.

* As the MS. is rather indistinct *see may have been the original reading.
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Daa dintes ar ful fers and selle
Herder pan es here irinn melge,
De sext paine, es noght to scape,
Es suilk mercknes men mai it grape;
Sua wonder think par sal it be,
Dat nan ne mai on oper se.
De sevend scenscip al for pair sin,
Ai scam lastand dat never sal blin,
Ffor par-tille sal ilk an ha sight
To se pe scenscip on oper plighe.\(^6\)
De aghand pine it es ful grise\(^7\)
To se paa warlaus in pait wise,
Strang paine es it on pam to loke,
And namli laght until pair crok;
Dat dreri din, pat balful bere,\(^8\)
Dat pai wit-uten stint sal here,
O paa wepand in pat waa,
Dat sal pam last for ever and ai.
Fhirend bandes es pe nind,
Ais in halw writ we find,
Dat al pair limes ar bunden wit,
Wituten loth\(^9\) of ani lith\(^10\).
Bot a point es par [pat] pam pines mare,
Pan elles al pair oper fare\(^11\).
Dai wat pair pine sal ha nan end,
Ffor pai mai haf na might to mend.
And qui par es paa paines nine
Here nu pe skil of ilk pine;
Nine orders of angels pai forsok,
Quen pai pam to pe warlaus tok,
Darfor sal pai pined be,
Wit paa pines, sex and thre;
Ffor pai war won to brin
In catel wit covetise to win,
To-quils pai in pis world war
Ai sal pai brin al par for par.\(^6\)
And paa men pat sa starck\(^12\) war her,
Stilli\(^13\) pair wickedhed to ster
And brint par-in sa war pai bald,
Dai sal have ever pat water cald.
Dai pat war fild wit enst and hetu
Dat ipenli\(^14\) pair heretes ete,

\(^{\text{thick}}\)
\(^{\text{al par for par = always there for that (sin).}}\)
\(^{\text{misfortune}}\)
\(^{\text{terrible}}\)
\(^{\text{noise}}\)
\(^{\text{loosening}}\)
\(^{\text{limb}}\)
\(^{\text{sorrow}}\)
\(^{\text{stubborn}}\)
\(^{\text{secretly}}\)
\(^{\text{frequently.}}\)
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Par wormes sal pam underwrote 15
In bale wituten hope and bote,
And for-pi pai her war wont to li
In pair stincand licheri,
Ne wald noght here bot pair delites,
Dat drogh pam until oper vices,
Pai sal haf ipen 16 stinc iwis
Dat pai sal never mar mis.
And for pai wald na disciplin,
Thole for luve of ur drighin 17
Pai sal be best 18 wit-uten hove 19,
Ne merci nan to pair behove;
And for pai wald noght pe light,
Dat gis of sothfastnes pe sight,
Dat es godd self at understand,
Pai sal haf mircknes ai lastand;
And for pai wald noght scrive pair sake 20,
Ne fore pair ending mendes make,
Ilkan sal se wit sight o scam
Quat blenck 21 on oper es to blam;
And pai pai wald na spelling here
O godd, ne of his laghes here
Ffor-pi pan sal pai here pe sunes
O nedders bath and of draguns,
Dat reful bere, pat waful cri
Dat wa es pam sted par-bi.
And for-pi pai gilderd were,
Wit in pis liif wit lustes sere,
Pai sal suffer soru ai par,
Apon pair membres ai-quare;
Aii 22 wend pai here to live in sin,
Par sal pai dei wit-uten blin,
Deiand ai and never ded,
Ffor ded sal fie pam als pair fede 23;
Pai sal be sett in pair prisun,
Upward pair fete, pair hefsdes dun
Pair backes til war oper* bete
Wit pine on ilk side umsete.
Pei rightwismen sal se paa pines
Apon ur laverd wiperwines 24,
Pai pair bis mai be pe mare,
Pai pai er scaped o pat care.

15 under-root 16 frequent 17 lord 18 beaten 19 cession 20 fault 21 fault 22 = wened = thought 23 adversary.
24 over?
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Pe wicked alsua pe gode sal se,
Wit-in pai gommen stad and gle,
Pat pai pe sorfuller sal be,
Pat losen tolili has pat le;*
To domesdai sua sal pai fare,
Bot efer domesdai na mar
Ffor to pam se paa maledight;
Bot pe sele sal o pam ha sight.
Bot pof pai se pam, witt pou wele,
O pam pai sal noght reu a dele;
If fader sagh his son pare,
Or sun his fader in pat care,
Pe wiif hir man, or man his wiif,
Or freind he luved als his liif,
Ffor pai misfar suld pai not murn,
Ne ans for pair skathes skurn. 25
Bot suld pai haf a gret delite
To se pam seclid 26 in pair site,
Als we haf here on summers dai,
To se fixs in a water plai;
Ffor-qui, pe rightwis blith sal be,
Quen he sal wrak 27 on sinful se.
If pai suld for paa feluns prai,
It war gain godd and gret derai;
Ffor pai til him sal be sa queme,
Al sal pam like pat he sal deme.
To deme us mot pat drightin sua
Pat we com never unto pat wa.

* gle 25 shun 26 seclid 27 vengeance.

GRAMMATICAL DETAILS.

I. Nouns.

The genitive singular ends in -es, -s, occasionally in -is, -ys, as in Scotch.

Very frequently the sign of the case is omitted as,

Fader house = father's house,
Hefd hare = head's hair, hair of the head,
Man son = man's son, son of man,
Moder kne = mother's kne.

The plural number ends in -es, -s.

Eghen (eyes), oxen and schon (shoes) are examples of plurals in -en, -n, and the only ones I have been able to meet with.
Child and ka (or ou = cow) make the plurals childer and ky.

Brother is in the plural brether, brethir just as the Icelandic broðir makes bróðir, Dan. brøder. Hend, the plural of hand, is the Icelandic hender (the plural of hón) and is of very frequent occurrence.¹

Harn, brain, makes the plural hern. Cf. the Dan. haand, hænder; vænder, vønder.

Frend is both singular and plural. This may have arisen from the A.Saxon plural frynd not being very differently pronounced from the singular freon. Frend occurs also as a plural in the Ormulum. The use of freond as a plural in the Owl and Nightingale (but not noticed in Coleridge's Glossarial Index) would lead us to suppose that the singular had acquired a collective sense. Hampole always uses gayte (goat)² as a collective noun, a practice peculiarly Northern though not confined to Northumbrian writers.

The nouns winter, yhere (year), pund (pound), thing, which were of the neuter gender in Anglo Saxon, are frequently used as plurals without any change of form as:

‘fyve hundred wynter’,
‘fyve thowsand yhere’,
‘five hundreth pund’,
‘alle thing’.

Myle feminine in A.S. is also used as a plural as ‘forty myle’.

All words ending in -yng, -ing (derived from verbs) are substantives and not participles:

geting, conception; greying, cry; kepyng, custody; knawyn, knowledge; movyn, motion; removyn, removal.

We find traces of the Scandinavian suffix -leik (O.N. leikr) in:

ferdlayk fear,
hendalac politeness,
revelaic robbery,
wedlayk wedlock.

Tinsel = perdition contains the Dan. -sel in fødsel, birth; inforsel, importation.

¹ In the Northumbrian Gospels ed. Bouterwek, seder occurs as the pl. of fader. (Mt. 10, 22.) Cf. Icel. fásir, pl. fóðir.
² Cf. “a tryppe of gayte.” (Thornton Romances.) Wyclif also uses gayt as a collective noun.
The A. Sax. suffix -reden is preserved without much change in:
fa-reden enmity,
fellow-reden fellowship,
hat-reden hatred,
luf-reden love,
man-reden homage,
sib-reden relationship.

The ending -hede, -hed = -hood is not the A. Sax. -hed, preserved by the Scotch in -hade, but the Frisian -ched, -chede in
dwaltched, error; dweshed, folly; werked, truth; falschede falsehood. Cf. Dan. -hede in frihed, freedom; hvithed, whiteness.

II. Adjectives.
Adjectives have no sign to mark the plural, unless the e in his/e and those (before plural nouns) be examples of the final -e which is so frequently employed in Southern English, as late as the middle of the xvth century, to mark the plural of adjectives.

We often find this = these, the final -e having been dropped in writing but perhaps pronounced in reading.

Fone or fune, a form unknown to Barbour or Wyntoun, occurs in Hampole as the plural of few.

Da (A. Sax. thá) is generally used as a demonstrative adjective before plural nouns as:
'da clerkes', 'da bokes', 'da wardes'.

It is also used pronominally before the relative pat, and after the prepositions of and to, as:

'of tha' = of them, theirs; 'to tha' = to them.

In þir, þer, these, we have the Icelandic þer (þau, þeir, þær) = these.

Þas = those. A. Saxon þæs.

The Numerals preserve much of the A. Sax. orthography e.g.
An, ane = one, A. Sax. án.
Twa, twin = two. A. Sax. twá (Ac. twám).
Thrín = three. A. S. threeo (Ac. thrým).

1 This forms of the ending -red is not found in Scottish writers.
2 It may be stated once for all that the final e is not of any value (either as a number or case ending) in Northumbrian Manuscripts. This was pointed out long ago by Dr. Guest.
3 Bothen is the plural of both in the Promptorium Parvulorum.
Aght, eght = eight. A. Sax. eahta.
Neghen = nine. A. Sax. nigon.

An, ane, one like our article an sometimes changes to a before a noun commencing with a consonant. This will explain the expression:—

‘a manere is’ = ‘one manere is’.

Aghtend or achtande = eighth is note worthy because it is not the A. Saxon eatoða, but the Frisian achtenda, achtanda, both forms being preserved in the Northumbrian dialect.¹

The comparative degree is formed by -er or -ere, occasionally by -ar or -are; and the superlative ends in -est, -este; -ast or -aste.

Scotch writers more frequently employ the endings -ar, -are, -ast, or -aste. This is an instance perhaps of Scandinavian influence.

In lenger the comp. of lang we have an example of vowel change as in A. Saxon:—

lang, lengre, lengest,
strang, strengre, strengest.

And modern English old, elder, eldest.

The long vowel of the positive often appears shortened in the comparative and superlative² as in the modern English late, latter, last (A. Sax. lat, lator, latest).

Brade, bradder, braddest.
Depe, depper, deppest.
Grete, gretter, grettest.
Hate, hatter, hattest.
Swete, swetter, swettest.

The following forms are very common:—

Mikelle, mykel, great; comp. ma, or mare; superl. mast.
Yvel, ill, bad; comp. wers; superl. werst.
 Fer (far); comp. ferrer; superl. ferrest.
Are, early; superl. arst.

¹ The numerals sevend, aghtend, neghend (nind), tend &c. may be compared with the Dan. syende, attende, niende, tiende &c. The Southern forms are seveth, eijteothe, nythe, teothe (teoth). The Kentish dialect however prefers -nd to -th.

² The doubling of the consonant generally marks the shortening of the preceding vowel.
Form, first, in composition only; superl. form-est. ¹ (formast barn, formast fader &c.)

Wer, verr, Sc. war, occasionally occurs for wers; O.N. veðr, Dan. værre, Sw. värre.

The only case endings to be met with are:

1. -er, a remnant of the A. Saxon genitive plural (-re) in aller, alder or alther, 'of all', and in bother, 'of both'.

2. -um, sign of the dative, in ferrum, 'afar', which occurs in the Cursor Mundi and Met. Homilies. It enters perhaps into the Scotch adverb greatumly, greatly, the -ly being superfluous.

Such phrases as wel ald, wel lang,² = very old, very long; al clere, al rede, al blak, alle warme³ = very clear or quite clear, quite red, quite black, very warm, are evidently modelled upon the Icelandic phrases vel heitt, quite warm or very warm; vel mikit, very large; all goðr, very good; all cítr, very wise.

Wel is not only employed before the positive but also before the comparative, as wel better, wel the bet = much better; wel war, much worse; wel mar, wel the mar, much more.

The adjectives ald, brade, hate, wate, wraðe (i. e. old, broad, hot, wet, wroth) are always distinguished from their corresponding substantives ald, brede, hate, wete, wraðe (i. e. age, breadth, heat, wet, wrath).

Modern English has preserved only the double forms hot and heat, wroth and wrath.

The following adjectives are nearly always employed with the dative of the personal pronouns:—

lyke (like), lefe (lief), comp. lever, dere (dear), lath (loth).

The participial ending -and is often used as a termination for adjectives as mightand,mighty,boghand, obedient, senvande, apparent.

Kyn, kind, is frequently incorporated with its adjective forming a compound word as:—

alkin, nankin, nakin, ilkin, sumkin, whatkin i. e. all kind of, no kind of &c.

¹ Cf. form-dais, form-birth, form-tide with the Icelandic frum-móðhir, frum-getin (first born), frum-rit, original (of a book).
² Metrical Homilies.
³ Cursor Mundi.
PREFACE.

We find a large number of adjectives derived from Nouns with the suffix -in, -en:

almandin wand, an almond wand,
boken lare, book learning,
culden piler, a cloud pillar,
firen piler, a fire pillar,
rochen stan, a rocky stone,
wildrin way, a desert way,
stelene wapyna,
sylverene disches.

In the phrases, thrid half yere, half fiorth eln, two and a half years, three and a half ells, we have perhaps the latest examples of a very common construction in Anglo Saxon and one still in use among modern Teutonic dialects.

III. Pronouns.

The Northumbrian pronouns sco, sho, thai, thair, tham, are less archaic than the Southern forms heo, hi, heor (her, hor), hem (hem, hom).

The following tables exhibit the declension of the personal and relative pronouns:

1. Nom. Ic, I.
   Poss. My, myne, mine.
   Obj. Me.

2. Nom. Ðu, pou, pow.
   Poss. Ðy, pyne, pine.
   Obj. Ðee, ðe.

3. Nom. He.
   Poss. His.
   Obj. Him,
   Nom. Sco, sho.
   Poss. Hir, hirs.
   Obj. Him.

   Poss. Whas, whase.
   Obj. Wham.

1 Cursor Mundi. 2 Morte Arthure. 3 Yhe is occasionally used as an objective case.
The relative that undergoes no change to express number, gender or case, and connects adjective clauses with the principal sentence; while noun clauses are connected by wha, wha-swa. That is often employed as equivalent to what.

That and it are frequently used before the third person singular indicative of the verb ‘to be’ where we employ the adverb ‘there’, as: — That es na clerk, that es na man, for ‘there is no clerk &c. It es na man for ‘there is no man’.

The interrogative pronouns are wha, wha-swa, and whilk or gwilk (which). The phrase ‘alswa say’ = ‘als wha say’ i.e. ‘as one may say’, also frequently occurs.

The dative of the pronouns is nearly always used with the adjectives like, lefe, lath, dere, and the impersonal verbs

- au, pret. aght (ought), behove, lyke (please), list, thar (need),
- think (seem), pret. thought, want (is missing, is absent), fail, rew.

Self or selwen is frequently employed after nouns as well as pronouns as: Godd self, man self. It is also used as an adjective with the sense of ‘same’.

Me self, us self &c. are found along with thi self, hir self &c.

The modern sen = self, seems to be a corruption of selwen.

IV. Verbs.

The conjugation of the Northumbrian verb is extremely simple, one form in s being used for every person in the present tense Indic. Mood. It is moreover a test by which Northumbrian may be distinguished from other dialects of the North of England.

The verb to love is thus inflected.

**Indicative Mood.**

**Present Tense.**

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>(I) loves.</td>
<td>(We) loves.</td>
</tr>
<tr>
<td>(Thou) loves.</td>
<td>(Yhou) loves.</td>
</tr>
<tr>
<td>(He) loves.</td>
<td>(Thai) loves.</td>
</tr>
</tbody>
</table>

We have occasionally (that) love instead of (that) loves.

**Preterite.**

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>(I) loved, gaf (gave)</td>
<td>(We) loved, gaf</td>
</tr>
<tr>
<td>(Thou) loved, gaf</td>
<td>(Yhou) loved, gaf</td>
</tr>
<tr>
<td>(He) loved, gaf</td>
<td>(Thai) loved, gaf</td>
</tr>
</tbody>
</table>
We find (thai) *loveden* for (thai) *loved*, but it is not of frequent occurrence.

**Imperative Mood.**

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>2\textsuperscript{nd} pers. loves (thou)</td>
<td>loves (yhe or yhou).</td>
</tr>
</tbody>
</table>

The Northumbrian has what may be called an uninflrcted imperative, conjugated as follows:—

Ga I = let me go
Ga thou = do thou go
Ga he = let him go
Ga we = let us go
Ga yhou = do you go
Ga thai = let them go.

On page 96 of the present volume there are no less than five examples of the 3\textsuperscript{rd} pers. sing., while such phrases as *ga we, lat we &c.* for let us go, let us, occur often elsewhere.

This uninflrcted imperative survived to a very late period in our literature, and examples of the 3\textsuperscript{rd} pers. sing. and 1\textsuperscript{st} and 3\textsuperscript{rd} plural may be found in Pope, Thomson and Goldsmith.\(^3\)

**Participles.**

<table>
<thead>
<tr>
<th>Imperfect</th>
<th>Perfect</th>
</tr>
</thead>
<tbody>
<tr>
<td>lovedan</td>
<td>loved</td>
</tr>
</tbody>
</table>

The A. Sax. prefix *ge* never occurs in Northumbrian MSS. of the xiii\textsuperscript{th} and xiv\textsuperscript{th} centuries, whereas the dialects of the Southern counties retained it to a comparatively late period.\(^3\)

Infinitives in -\textit{en} are seldom employed. The Cursor Mundi contains *lasten*, to last, *wenden*, to walk, *wachen*, to wake, *fasten*, to make fast, and in Hampsle we have *enden*, to end, *heghen*, to exall, *cieben*, to cleanse, *woden*, to wed, used after the verb *sel*.\(^4\)

The Scandinavian *at*, to, as the sign of the infinitive is not un-

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\(^1\) I have not come across any instances of the first pers. sing.

\(^2\) Fall he (Pope). Be my tongue mute (Thomson). Turn we (Goldsmith).

\(^3\) Garnett quotes the solitary form *thaten* (called or named) as the only example of this prefix, but I have not been able to find any Northumbrian MS. that contains this or any other verb having the prefixal element \textit{i} or \textit{y}.

\(^4\) The -\textit{en} after all may be the verbal suffix -\textit{en} as in *ripen* &c.
common as 'at drink, at eat' &c. Scottish writers use till as well as at, as till drink, till eat &c.

The preterites and passive participles of the so-called strong verbs are more archaic than the Southern forms of the same period.

<table>
<thead>
<tr>
<th>1st pers.</th>
<th>pret.</th>
<th>passive participle</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bind</td>
<td>band</td>
<td>bunden</td>
</tr>
<tr>
<td>A. Sax.</td>
<td>binde</td>
<td>(ge)bunden</td>
</tr>
<tr>
<td>sing</td>
<td>sang</td>
<td>sungen</td>
</tr>
<tr>
<td>A. Sax.</td>
<td>singe</td>
<td>(ge)sungen</td>
</tr>
<tr>
<td>shine</td>
<td>shane</td>
<td>—</td>
</tr>
<tr>
<td>A. Sax.</td>
<td>scine</td>
<td>scán (ge)scinen</td>
</tr>
</tbody>
</table>

The preterites drave, shane, wrate &c. are valuable because they account for the double forms found in our language. Dr. Latham has explained the preterites sang, sung, swam, swum, smate, smit, wrate, writ, but leaves unexplained smate, wrote &c.

The forms drave, shane, smote, wrote are Southern, while drave, shane, smate, wrate &c. are Northern preterites.

The influence of the Northumbrian upon the written dialect is best estimated by the large number of such preterites as drave, brast &c. which are so often met with in classical literature as late as the middle of the xviiith century.

It is to this Northern dialect that we owe the preservation of the passive participles in -en, -n; the tendency of the Southern and Western dialects was to drop the p. participial ending and to retain the prefix y (or ge), the Northumbrian on the other hand dropped the prefix but tenaciously clung to the suffix.

**TABLE OF VERBS.**

**A. Simple Order.**

<table>
<thead>
<tr>
<th>Class</th>
<th>Present</th>
<th>Preterite</th>
<th>P. participle</th>
</tr>
</thead>
<tbody>
<tr>
<td>I</td>
<td>Hate</td>
<td>hated</td>
<td>hated</td>
</tr>
<tr>
<td>II</td>
<td>Bede (offer)</td>
<td>bedde</td>
<td>bedde</td>
</tr>
<tr>
<td></td>
<td>Bete (beat)</td>
<td>bette</td>
<td>bette</td>
</tr>
<tr>
<td></td>
<td>Bete (amend)</td>
<td>bette</td>
<td>—</td>
</tr>
<tr>
<td></td>
<td>Cleth (clothe)</td>
<td>cled</td>
<td>cled (clad).</td>
</tr>
<tr>
<td></td>
<td>Ken (teach)</td>
<td>kend</td>
<td>kend.</td>
</tr>
<tr>
<td></td>
<td>Kythe (show)</td>
<td>kydde</td>
<td>kydde, kyd.</td>
</tr>
<tr>
<td></td>
<td>Lede (lead)</td>
<td>ledde</td>
<td>ledde, lad.</td>
</tr>
</tbody>
</table>
### Present.

<table>
<thead>
<tr>
<th>Word</th>
<th>Preterite</th>
<th>P. participle</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mete (measure)</td>
<td>mette</td>
<td>—</td>
</tr>
<tr>
<td>Rede (advise)</td>
<td>reddde</td>
<td>reddde.</td>
</tr>
<tr>
<td>Send</td>
<td>send</td>
<td>send, sent.</td>
</tr>
<tr>
<td>Shed</td>
<td>shedde</td>
<td>—</td>
</tr>
<tr>
<td>Spend</td>
<td>spend</td>
<td>spend, spent.</td>
</tr>
<tr>
<td>Stede</td>
<td>stedde</td>
<td>stedde, sted.</td>
</tr>
<tr>
<td>Wene (suppose)</td>
<td>wend</td>
<td>—</td>
</tr>
</tbody>
</table>

### Class III.

<table>
<thead>
<tr>
<th>Word</th>
<th>Preterite</th>
<th>P. participle</th>
</tr>
</thead>
<tbody>
<tr>
<td>By (buy)</td>
<td>boght</td>
<td>boght</td>
</tr>
<tr>
<td>Leche (take)</td>
<td>laght</td>
<td>—</td>
</tr>
<tr>
<td>Reche (reach)</td>
<td>raught</td>
<td>—</td>
</tr>
<tr>
<td>Reck</td>
<td>roght</td>
<td>—</td>
</tr>
<tr>
<td>Seke</td>
<td>soght</td>
<td>soght</td>
</tr>
<tr>
<td>Selle</td>
<td>salde</td>
<td>salde</td>
</tr>
<tr>
<td>Telle</td>
<td>talde</td>
<td>talde</td>
</tr>
<tr>
<td>Teche</td>
<td>taght</td>
<td>taght</td>
</tr>
<tr>
<td>Wille</td>
<td>wald</td>
<td>—</td>
</tr>
</tbody>
</table>

### B. Complex Order.

#### Division I.

#### Class I. a)

<table>
<thead>
<tr>
<th>Word</th>
<th>Preterite</th>
<th>P. participle</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bere</td>
<td>bare</td>
<td>born</td>
</tr>
<tr>
<td>Breke</td>
<td>brake</td>
<td>broken</td>
</tr>
<tr>
<td>Breast</td>
<td>brast</td>
<td>brusten (brosten).</td>
</tr>
<tr>
<td>Help</td>
<td>halp</td>
<td>bolpen</td>
</tr>
<tr>
<td>Kerve</td>
<td>karve</td>
<td>korven</td>
</tr>
<tr>
<td>Leke</td>
<td>—</td>
<td>loken</td>
</tr>
<tr>
<td>Shore (cut)</td>
<td>share</td>
<td>shorn</td>
</tr>
<tr>
<td>Steke (shut)</td>
<td>stake</td>
<td>stoken</td>
</tr>
<tr>
<td>Stele</td>
<td>stale</td>
<td>stolen</td>
</tr>
<tr>
<td>Sware</td>
<td>—</td>
<td>sworn</td>
</tr>
<tr>
<td>Threst</td>
<td>thrust</td>
<td>thrusten</td>
</tr>
<tr>
<td>Wreke (avenge)</td>
<td>wreke</td>
<td>wroken</td>
</tr>
<tr>
<td>Yhelde</td>
<td>yhald</td>
<td>yholden</td>
</tr>
</tbody>
</table>

#### b)

<table>
<thead>
<tr>
<th>Word</th>
<th>Preterite</th>
<th>P. participle</th>
</tr>
</thead>
<tbody>
<tr>
<td>Cheese (choose)</td>
<td>ethos</td>
<td>chosen</td>
</tr>
<tr>
<td>Cleve</td>
<td>clef (claf)</td>
<td>cloven.</td>
</tr>
<tr>
<td>Crepe</td>
<td>crep</td>
<td>cropen</td>
</tr>
<tr>
<td>Delve (dig)</td>
<td>delf (dalf)</td>
<td>dolven.</td>
</tr>
<tr>
<td>Grste (weep)</td>
<td>gret (grat)</td>
<td>—</td>
</tr>
<tr>
<td>Present</td>
<td>Preterite</td>
<td>P. participle</td>
</tr>
<tr>
<td>---------</td>
<td>-----------</td>
<td>---------------</td>
</tr>
<tr>
<td>Lepe</td>
<td>lep (lap)</td>
<td>lopen.</td>
</tr>
<tr>
<td>Lese</td>
<td>les</td>
<td>løsen, lorn.</td>
</tr>
<tr>
<td>Melt</td>
<td>melt (malt)</td>
<td>molten.</td>
</tr>
<tr>
<td>Wepe</td>
<td>wep</td>
<td></td>
</tr>
<tr>
<td>Slepe</td>
<td>slep</td>
<td></td>
</tr>
<tr>
<td>Swepe</td>
<td></td>
<td>swopen.</td>
</tr>
<tr>
<td>Yhete (pour out)</td>
<td>yhet</td>
<td>yhotten.</td>
</tr>
<tr>
<td>Bete</td>
<td>bete</td>
<td>beten.</td>
</tr>
<tr>
<td>Ete</td>
<td>ete</td>
<td>eten.</td>
</tr>
<tr>
<td>Forbid (forborne)</td>
<td>forbed (forbad)</td>
<td>forbeden.</td>
</tr>
<tr>
<td>Forget</td>
<td>forgat</td>
<td>forgotten.</td>
</tr>
<tr>
<td>Frete (eat)</td>
<td>—</td>
<td>freten.</td>
</tr>
<tr>
<td>Get</td>
<td>gat</td>
<td>geten.</td>
</tr>
<tr>
<td>Sit</td>
<td>sete, sate</td>
<td>seten.</td>
</tr>
<tr>
<td>Class II.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Blaw (blow)</td>
<td>blew</td>
<td>blawen.</td>
</tr>
<tr>
<td>Cast</td>
<td>kest</td>
<td>casten.</td>
</tr>
<tr>
<td>Fall</td>
<td>felle</td>
<td>fallen.</td>
</tr>
<tr>
<td>Fast</td>
<td>fest</td>
<td>fasten.</td>
</tr>
<tr>
<td>Ga, gang</td>
<td>yhede, yhode</td>
<td>gane, went.</td>
</tr>
<tr>
<td>Gnaw</td>
<td></td>
<td>gnawen.</td>
</tr>
<tr>
<td>Hate</td>
<td>hete</td>
<td>hatt, hatyn.</td>
</tr>
<tr>
<td>Late, lete</td>
<td>lette</td>
<td>leten, laten.</td>
</tr>
<tr>
<td>Saw</td>
<td>sew</td>
<td>sawen.</td>
</tr>
<tr>
<td>Snaw</td>
<td>snow</td>
<td></td>
</tr>
<tr>
<td>Start</td>
<td>stert</td>
<td></td>
</tr>
<tr>
<td>Walk</td>
<td>walk</td>
<td>walken.</td>
</tr>
<tr>
<td>Wash</td>
<td>wash</td>
<td>washen (weschyn).</td>
</tr>
<tr>
<td>Wax</td>
<td>wex (wox Sc.)</td>
<td>waxen (woxen Sc.).</td>
</tr>
<tr>
<td>Class III.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Bake</td>
<td></td>
<td>baken.</td>
</tr>
<tr>
<td>Draw</td>
<td>drogh, droh, drow</td>
<td>drawnen.</td>
</tr>
<tr>
<td>Fare (to go)</td>
<td>for, ferd</td>
<td>faren, farn.</td>
</tr>
<tr>
<td>Fla (sly)</td>
<td>flogh</td>
<td>flane.</td>
</tr>
<tr>
<td>Lague (laugh)</td>
<td>lughe, loghe</td>
<td>laghen.</td>
</tr>
<tr>
<td>Qwake</td>
<td>qwoke</td>
<td>qwaken.</td>
</tr>
<tr>
<td>Shape</td>
<td>shope</td>
<td>shapen.</td>
</tr>
<tr>
<td>Stand</td>
<td>stode</td>
<td>standen.</td>
</tr>
<tr>
<td>Sla</td>
<td>slogh, sloh, slow</td>
<td>slane.</td>
</tr>
<tr>
<td>Present</td>
<td>Preterite</td>
<td>P. participle</td>
</tr>
<tr>
<td>---------</td>
<td>-----------</td>
<td>--------------</td>
</tr>
<tr>
<td>Take</td>
<td>toke</td>
<td>tane</td>
</tr>
<tr>
<td>Wake</td>
<td>woke</td>
<td>waken</td>
</tr>
</tbody>
</table>

In Scottish *quoke, shupe, tuks* and *wuke* occur for *quoke, shope, toke* and *woke*.

### Division II.

<table>
<thead>
<tr>
<th>Present</th>
<th>Preterite</th>
<th>P. participle</th>
</tr>
</thead>
</table>

#### Class I.

<table>
<thead>
<tr>
<th>Present</th>
<th>Preterite</th>
<th>P. participle</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bigin</td>
<td>bigan</td>
<td>bigunnen</td>
</tr>
<tr>
<td>Bind</td>
<td>band</td>
<td>bunden, bonden</td>
</tr>
<tr>
<td>Blin (cease)</td>
<td>blan</td>
<td>blunnen</td>
</tr>
<tr>
<td>Climb</td>
<td>clamb</td>
<td>clummen, clammen</td>
</tr>
<tr>
<td>Cling</td>
<td>clang</td>
<td>clungen</td>
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<tr>
<td>Ding</td>
<td>dang</td>
<td>dungen</td>
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<tr>
<td>Drink</td>
<td>drank</td>
<td>drunken</td>
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<tr>
<td>Fight</td>
<td>fight</td>
<td>foghten</td>
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<tr>
<td>Find</td>
<td>fand</td>
<td>funden (fonden)</td>
</tr>
<tr>
<td>Fling</td>
<td>flang</td>
<td>flugen</td>
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<tr>
<td>Grind</td>
<td>—</td>
<td>grunden</td>
</tr>
<tr>
<td>Nim (take)</td>
<td>nam</td>
<td>nomen, numen</td>
</tr>
<tr>
<td>Rin (run)</td>
<td>ran</td>
<td>runnen</td>
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<tr>
<td>Sing</td>
<td>sang</td>
<td>sungen</td>
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<tr>
<td>Sink</td>
<td>sank</td>
<td>sunken</td>
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<tr>
<td>Spin</td>
<td>span</td>
<td>sponnen</td>
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<tr>
<td>Swing</td>
<td>swang</td>
<td>swungen (swongen)</td>
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<tr>
<td>Swink</td>
<td>swanc</td>
<td>swunken</td>
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<td>Thrust</td>
<td>thrast</td>
<td>thighen</td>
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<tr>
<td>Win</td>
<td>wan</td>
<td>wonnen</td>
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<tr>
<td>Wring</td>
<td>wrang</td>
<td>wrangen</td>
</tr>
<tr>
<td>Come</td>
<td>come</td>
<td>comen, cumen</td>
</tr>
</tbody>
</table>

#### Class II.

<table>
<thead>
<tr>
<th>Present</th>
<th>Preterite</th>
<th>P. participle</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bite</td>
<td>bate</td>
<td>bitten</td>
</tr>
<tr>
<td>Drive</td>
<td>drave</td>
<td>driven</td>
</tr>
<tr>
<td>Give</td>
<td>gave</td>
<td>given</td>
</tr>
<tr>
<td>Glide</td>
<td>glade</td>
<td>glidden</td>
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<tr>
<td>Ride</td>
<td>rade</td>
<td>ridden</td>
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<tr>
<td>Rise</td>
<td>rase</td>
<td>risen</td>
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<tr>
<td>Shine</td>
<td>Shane</td>
<td>—</td>
</tr>
<tr>
<td>Shrive</td>
<td>shrove</td>
<td>shriven</td>
</tr>
<tr>
<td>Smithe</td>
<td>smate</td>
<td>smitzen</td>
</tr>
</tbody>
</table>
Present. | Preterite, | P. participle.
---|---|---
Strike | strake | striken.
Swike | swake | swiken.
Write | wrate | written.
Writhe | wrathe | —

Class III. | Flegh (fly) | flegh, flaw (Sc.) | flown.
Lie (speak falsely) | leigh | —
See | segh, sagh | seen.
Stegh (ascend) | stey, stegh | —

Anomalous Verbs.

Agh, aw, pret. aght.
Can, (infin. kun) pret. couth.
Dur (dare) pret. durst.
May, mow, pret. might, mught, moght.
Mot (may, must) pret. most.
Thar (need) pret. thurt.
Wate (know) pret. wist.
Wille, pret. Wilde. (Dan. vil, vilde.)

The verbs sal, wille &c. take no inflexion e. g.

I sal, wille &c. We sal, wille &c.
Thou sal, wille &c. Yhou sal, wille &c.
He sal, wille &c. Thai sal, wille &c.

The substantive verb to be is thus conjugated:

I es, am. We er, es.
Thou es, ert. Yhou er, es.
He es, es, es. Thai er, es.

I was We war (ware)
Thou was Yhou war (ware)
He was Thai war (ware).

Occasionally we have the Norse war for was, e. g. he war = he was.

The following contractions occasionally occur: —

bus = behaves, ha = have, ma = make, ta = take; mase = makes, tase = takes, tans = taken.

V. Adverbs.

The adverbs hethen (hence), thethen (thence), whethen (whence) are worthy of notice on account of their Scandinavian origin.
The A.S. forms are hēnan, ponan, hvonan, corresponding to the O.Norse hēdan, patan, hvadan.

The adverb sum, som is often used as in Danish, in the sense of 'as', e.g. 'black sum ani cole' = 'black as any coal'.

It occurs also as an adverbial suffix with the sense of 'so' in w hare-sum, quit-sum, how-som &c.

The termination -gate (also employed as an adverbial ending in O.Norse) = wise is a common adverbial suffix in the Cursor Mundi, Met. Hom., the Bruce, but it does not occur in Hampole or in the Psalms (thus-gate, swagate, algate, howgate &c.)

The Scottish ending -sis is a contraction of the Northumbrian sythes, times, as oftsis = oftsythes. It occurs once only in the Cursor Mundi.

By than = by that time; fra than, fra thine = from that time.
To-when = how long; to-whiles, whilst; to-form = before.
Outwith = outwards; forwit (forwith) = before.

VI. Prepositions.
Fra, from, at, to, til, to, amell (emell), among, amid, at intervals, are of Norse origin (frá, at, til, á milli, á medal).

The prefixes again, agan (= against), dun, down, forth, in, on, out, over, up are used as separable particles; thus we have dun light and dun them light; on luke and on to luke &c.

The prefix um in umset, umlap, umloke is a good criterion of a Northern dialect.

VII. The only conjunction peculiar to the Northumbrian is warn or warne, unless. It occurs in the Metrical Homilies MS. Harl. 4196 and in the present poem, where it is found two or three times.— I have not met with it however in the Cursor Mundi. I take it to be cognate with the Old High German and Middle Dutch ne-ware, Old Saxon ne wari, unless, literally 'if-not'. The Northumbrian has placed the negative ne after the conjunction war instead of 'before it'. War in the sense of 'if' is not found in A.Saxon, but we have the Old Frisic wara, were, wera (sondern, aber, ausser) which seems to offer a satisfactory solution of warne. If forms the compounds bot-if, unless; alle-if, although.

VIII. The interjection quin, O that! deserves some notice. The earliest instance of its use is in the Cursor Mundi fol. 46:
"He wok and thoght al on that sight
And said 'our laverd god alle-might,'
Sua hale quin war i and swa light,
Als me thoght i was to night.'"

Quin is merely another form of the A. Saxon hrý ne, lit. why not. Hampole employs it two or three times under the forms whyn, whine. I am inclined to think that hrý ne had this sense in Anglo Saxon and that it has escaped the notice of Bosworth and other lexicographers.—In Alfred’s translation of Boðhius Ch. xxiv, 10 we have the following passage:—

"Hry ne miht þu on-gitan pætte ælæ wuht cwices byð innan-ward hnescoct and útan-ward heardost?"

The editor by placing the mark of interrogation after the passage renders the meaning obscure. His translation would be:

"Why might thou not understand that each living thing is softest inwardly and hardest outwardly?"

I would suggest that we should drop the interrogatory mark and read:

"O that thou might understand &c.,

the writer evidently desiring that the person addressed had the power to understand the mystery of things being soft and hard, and not questioning any ignorance upon the subject.

Characteristics of the Northumbrian Dialect from the latter half of the xiii
d to the end of the xiv
d century:

1. The most striking peculiarity perhaps is the preservation of the long a in words of A. Sax. origin containing this vowel, which the Southern dialects changed into a long o.

<table>
<thead>
<tr>
<th>A. Saxon</th>
<th>Northumb.</th>
<th>Southern form</th>
</tr>
</thead>
<tbody>
<tr>
<td>Áld</td>
<td>ald</td>
<td>old</td>
</tr>
<tr>
<td>Án</td>
<td>ane</td>
<td>one, oon</td>
</tr>
<tr>
<td>Bán</td>
<td>báne</td>
<td>bone, boon</td>
</tr>
<tr>
<td>Cláth</td>
<td>clathe</td>
<td>cloth</td>
</tr>
<tr>
<td>Cráwan</td>
<td>craw</td>
<td>crow</td>
</tr>
<tr>
<td>Gást</td>
<td>gast</td>
<td>gost, ghost</td>
</tr>
<tr>
<td>Grápián</td>
<td>grape</td>
<td>grope</td>
</tr>
<tr>
<td>Hám</td>
<td>hame</td>
<td>home</td>
</tr>
<tr>
<td>Háf</td>
<td>lafe</td>
<td>loaf, loof</td>
</tr>
<tr>
<td>Láng</td>
<td>lang</td>
<td>long</td>
</tr>
<tr>
<td>Lám</td>
<td>lame</td>
<td>loam</td>
</tr>
<tr>
<td>Lár</td>
<td>lare</td>
<td>lore</td>
</tr>
<tr>
<td>Láth</td>
<td>lath</td>
<td>loth</td>
</tr>
</tbody>
</table>

Má ma mo.
Nán nan none.
Rá ra roe.
Ráp rape rope.
Sár sara sore.
Sárig sari sorry.
Snáw snaw snow.
Stán stan stone, stoon.
Twá twa two.
Wá wa woe, wo.
Wáh wagh wow (= wall).

Many words once peculiar to the Northumbrian gradually got further South but we observe still the same change of vowel, e.g. and, ond (breath); bla, blo (blue, livid); wath (evil, harm), woth, fra, fro.

2. The adjectives ilk, swilk (slike, sic), ther (ther), tha.
3. The pronouns whoa, whilk (qwilk).
4. The adverb sum, som (= so, as), suw, and the adverbial ending -gate.
5. The prepositions at, fra, til, amel, enid.
6. The inflection of the verb in the present Indicative. The verb sal, suld and the want of inflection in the preterite. The absence of the prefix ge or g, and the disappearance of the infinitive ending -en.
7. The conjunctions at (= that); wame, warne, unless. The interjection quin, quines, (wlyn, whine).
8. A large Norse element in the vocabulary.
9. The Northumbrian seems to have preferred the guttural k to the softer sound of ch. This will account for the double forms still in use as poke and pouch, skirt and shirt.

The following double forms are also very common:

Northern. Southern.

aak ash,
bink bench,
birk birch,
blak blotch,
blink blesch,
Northern.  Southern.
brek    breach,
brekes  breeches,
cloke   clouch (clutch),
hak     hatch-et,
kirk    church,
kist    chest,
mickel  muchel,
pik     pitch,
reke    reach,
rike    rich,
sake    schake,
scrill  shrill,
skift   shift,
skirt   shirt,
skenke  schenche (= to pour out),
skriek  shriek,
spek    speech,
sterc  sterch (= stiff),
thak    thatch,
think   thenche
wrenk   wrench (= trick).

10. The following forms are worthy of notice indicating, as they seem to do, a vowel change:—

<table>
<thead>
<tr>
<th>Northern</th>
<th>Southern</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. sla</td>
<td>ale (= to kill),</td>
</tr>
<tr>
<td>stra</td>
<td>stre (= straw),</td>
</tr>
<tr>
<td>2. bra (= bro)</td>
<td>breye (= brow),</td>
</tr>
<tr>
<td>clai</td>
<td>clei (= clay),</td>
</tr>
<tr>
<td>dai</td>
<td>dei (= day),</td>
</tr>
<tr>
<td>rayke</td>
<td>reke (= spread),</td>
</tr>
<tr>
<td>wayke</td>
<td>weke (= weak),</td>
</tr>
<tr>
<td>3. trayst</td>
<td>trist (= trust),</td>
</tr>
<tr>
<td>4. lither</td>
<td>luther (= bad),</td>
</tr>
<tr>
<td>rig</td>
<td>rug (= back),</td>
</tr>
<tr>
<td>5. sek</td>
<td>sack,</td>
</tr>
<tr>
<td>6. seke</td>
<td>sike (= sick).</td>
</tr>
</tbody>
</table>
Hampole often writes *th* for *t*, as *techyng* for techyng, *feth* for *fet*. Whether *th* at the beginning of words had the sound of *t*, I cannot say, but that it had this sound at the end of words is extremely probable.

1. In the Cursor Mundi *wit* is always written *wit*.

2. In Hampole *Judith* rhymes with *wrut*, but what is still more curious is that *David* rhymes with *Judith*. It would thus appear that *d* at the end of words was pronounced as *t*. Cf. *servand*, *sembland, avenand*, for *servant, semblant, avenant*.

We have an instance of a final *b* being pronounced as *p* for *Job* is made to rhyme with *hope*, and in one instance it is written *lope*.

In a poem of such considerable length as is the 'Pricke of Conscience' we might expect to find many incidental allusions to the manners and customs of the age in which Hampole lived, but we find only a passing notice of that wretched state of affairs so well described in the poem on the 'evil times of Edward II', in which we are told that

"Knytes schuld were clothes
Ischape in dewe manere,
As his order wold aske,
As wel as schuld a frece:
Now thei beth digysed
So diverselych i dijt
That no man may knowe
A mynstrel from a knyf wel ny:
So is mekenes falt a down
And pride aryse an hye."

(Poem on the Times of Edward II,
published by the Percy Society 1849.)

Not very different are the words of Hampole when he complains that

"Of bathe peer worldes gret outrage we se
In pompe and pride and vanite,
In selcoute maners and sere dagysse,
Dat now es used of many wyse.
In worldis havyng and beryng,
In vayn apparail and in veryng,
Dat tas over mykel vayn costage.
And tores al until outrage,
For swilk degises and suilk maners,
Als yhong men now hauntes and lers,
And ilk day as comonly sen,
Byfor pis tyme ne has noght ben. — — —
Now many men so ofte chaungyn
Of sere maners of gys of clethynge;
For now wers men short and now syde;
For now yses men narow and now wyde;
Som has pai clethynge hyngand als stoles,
Som gas tatird als tatird folies. — — —
Swa mykellie pryde als now es I wene,
Was never byfore pis tyme sene. (p. 43, l. 1516-1545.)

Valuable as is the language of Hampole to the student of our early literature, the matter will be found to be almost as interesting.

The reader, who is on the look out for what is curious, can learn how to tell by the cry of the new born babe ‘whether it be man or woman’ (p. 14):

“If it be man it says ‘a a’
And if the child a woman be
When it is born it says ‘e e’.

He can read about the lynx that, ‘with its sharp sight and clear eyes’, sees ‘through thick stone walls’ (p. 17), He will find the miseries consequent upon ‘Old Age’ most minutely enumerated (p. 22-23). He may learn, from ‘men that are sly’, the signs of approaching death, how the left eye of the dying man is narrower than the right, and how

“His nose at the point is sharp and small,
Then begins his chin to fall;
His pulse is still without stirings,
His feet get cold, his belly clings.” (p. 23.)

Those who have been accustomed to death bed scenes may have observed perhaps that

“If near the death be a young man
He always wakes and may not sleep then,
And an old man to death drawing
May not wake but is always sleeping.”¹ (p. 23.)

¹ Hampole here seems to have followed the authorities of his time, as the following extract from a Medical MS. will show:—

“For to wete ye a seke man sal lyve or dy—Qwen his broues bides
Doune; the right eigh more than the lefte ye; neyse ende waxes sharp;
his eres waxes calde; his eighen waxes bolle; the chyn falles; his eighen
and his mouth es open when he slepes, but he be won; thar-to; his
The reader will find, whatever may be said to the contrary, that death is exceedingly painful, much worse than the wrenching from their roots 'each vein, sinew and limb' of our bodies (p. 58). Not only is there physical pain at the approach of death, but mental torture, for the soul of the dying man is disquieted by 'the sight of fiends', ramping, scowling, grinning and staring like 'mad beasts' (p. 61). The devils are very 'ugly' and are only permitted to appear in their 'proper shape' to the dying (p. 63).

If any Protestant reader should not believe in the existence of Purgatory, our author will give him as trustworthy information upon it as if he had travelled through the country and seen its 'sights'. He may learn 'what it is' (p. 64); 'where it is' (p. 76); 'what pains are there' (p. 79-89); 'what souls go thither and for what sin' (p. 89-96); and 'what may help to slake their pain' (p. 96-108).

If any one desires information upon future punishments he will find an interesting question raised at p. 82.—'How may the soul feel pain?' Hampole answers it by showing that all feeling is in the soul and not in the body. The soul shall feel the pain, but 'each one shall appear to another as possessing shape of body of man' (p. 83). But some clerks, our author tells us, 'maintain that the soul that is in purgatory, or in hell, has of the air a body for to suffer pain in various limbs' (p. 84).

About Antichrist, 'the man of sin' there is no lack of information,

"He shall be called the child that is lorn,  
And in Chorazin he shall be born,  
Of a woman of the kindred of Dan." (p. 113.)

And of Gog and Magog, in a passing allusion, we are told that they are the 'worst folk in the world', and the general opinion concerning them is that they live beyond the mountains of the Caspian Sea, and are kept quiet by the queen of the Amazons. At the end of the world however 'they shall break out and de-

ere-lappes waxes lethly; his sete waxes calde; his wambe falles away;  
if he pulle at the straes or the clothes; if he pyke at his nose throilles;  
his forhede waxes rede; yonge man ay wakand, alde man ay alepand;  
his twa membres waxes calde agayns kynne, and hydes tham; if he  
rutill; thir er the takenynges of dethy, forsothe withe thu wele he  
 sai noght leve thre dayes." (Reliq. Antiq. p. 54.)
stroy many lands about" (p. 121). A curious piece of information is given too, about the resurrection, when the age of old and young shall be the same i.e. thirty two years and three months (p. 125). The reason of this is, that Christ, when he rose from the dead, "Was of thirty three years and two
And of three months therewith also."

The reader who is ignorant of the whereabouts of hell, can learn that it is in the middle of the earth, like the hollow in the yolk of an egg. According to Hampole an egg 'hard boiled' exactly represents the relative positions of heaven, earth and hell.

"And as the yolk amidst the egg lies,
And the white about on the same wise,
Right so is the earth without a doubt,
Amidst the heavens that go about." (p. 174)

Hell too is an 'ugly hole' (p. 180) full of boiling brimstone and pitch (p. 181). 'There the devils shall stuff the sinful in the fire so that they shall glow as fire brands' (p. 188). So Burns had pretty good authority for addressing the 'deil' as one

"Wha in yon cavern grim and sootie
closed under hatches,
Spairges about the brunstane clootie
to scaud poor wretches."

Our author in the seventh and last part of his work treats us to an astronomical lesson, far more amusing than instructive. He tells us (p. 206) that

"From the earth until the circle of the moon, es
The way of five hundred winters and no less."

"And from the point of the earth to Saturnus
The highest planet may be guessed thus,
The way of seven thousand years
And three hundred" (p. 207).

For these, and some few other points of this sort, Hampole relies upon the authority of Rabbi Moses; he seldom advances statements of his own, and it is only in describing the 'city of heaven' that he ventures, as he tells his readers, to 'imagine on his own head' (p. 239). For other points of interest the reader must consult the volume itself.

Since Warton prophesied that he would be the last transcriber of any part of the Pricker of Conscience, it has been the fashion for subsequent writers upon English literature to speak of Hampole as prosy and prolix. But to writers of the xve century, many
of whom however were above making any acknowledgement of their original, the Pricke of Conscience furnished abundant mate-
rial for sermons and homilies.

The Rev. John Pery, Canon of Holy Trinity without Aldgate, who lived a century later than Hampole, wrote for the instruction of his parishioners, a little treatise on Heaven and Hell\(^1\), the leading ideas of which are taken from the Pricke of Conscience. Pery was so great an admirer of Hampole as to use the Northern dialect in preference to that of his own, in addressing his Southern flock. That the Canon of Aldgate was really indebted to our author will easily be seen from the following parallel passages, which occur in the description of Heaven.

"Dare es alkyne delycyes and eas,  
And syker peysibille and pees;  
Dare es peyebeille ioy ay lastand,  
And ioyful selymes ay lykand;  
Dare es seyl endeles beynge,  
And endeles blysfulle certaynte,  
Dare es ay blysfulle certaynthe,  
And certayne dwelling ay fre." (Pricke of Consc. p. 211.)

"There is ay grete fulnesse of lyght,  
And largesse of roume withouten press,  
And merthes that passith alle menyys syght;  
There is soversyn sikernessec dight,  
And siker peysibillenesse with pees,  
Peisable joye with lykyng of sight,  
And joyful silence with ses;  
There is seyl endeles beynge  
And endeles blys in that place." (MS. Addit. 10053, f. 141.)

To bring this somewhat rambling preface to a conclusion, the Editor of the present volume would remark that he has endeavoured to make the text of the poem as correct as possible, the proof sheets in every case having been read twice with the Manuscript. It is hoped that the Glossary will be found useful for lexicographical purposes, since no pains have been spared to make it complete, both as an index of Northern words, and as supplying also a reference to many others (of Romance origin) which appear perhaps for the first time in the language of the North.

\(^1\) See MS. Addit. 10053 (British Museum).
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pe Prick of Consience, pe whiche is
dyviside in vii parties.

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THE PRICKE OF CONSCIENCE.

De myght of pe Fader almyghty,
De witte of pe Son alwytty,
And pe gudnes of pe Haligast,
4 A Godde and Lorde of myght mast,
Bo wyth us and us help and spede,
Now and ever, in al our nede;
And specialy at this bygynnyng,
8 And bryng us alle til gude endyng. Amen.

Before ar any thyng was wroght,
And ar any bygynnyng was of oght,
And befor al tymes, als we sal trow,
12 Pe sam God ay was pat es now,
Pat woned ever in his godhede,
And in thre persons and anhede.
For God wald ay with pe Fader and pe Son
16 And wyth pe Haligast in anhede won,
Als God in a substance and beyng
With-outen any bygynnyng;
Bygynnyng of hym, myght never nan be,
20 He was ay God in trinite,
Pat was ay als wys and ful of wytte,
And als myghty als he es yhitte,
W[h]as' myght and wytte of him-selve was tan,
24 For never na God was bot he alan.
Pe sam God sythyn was pe bygynnyng,
And pe first maker of alle thyng;

1 whose.
And als he is bygynnyng of alle,

28 Wyth-outen bygynnyng swa we him call,
   Ende of al wyth-outen ende,
   Þus es in haly bokes contende;
   For als he was ay God in trinité

32 Swa he es, and ay God sal be;
   And als he first bygan alle thing,
   Swa sal he, at pe last, mak endyng
   Of alle ping bot of heven and helle,

36 And of man, and fende, and aungelle,
   þat aftir þis lyfe sal lyf ay,
   And na qwik creature bot þai,
   Als men may se in þis boke contende,

40 þat wille it se or here to pe ende.
   And God that mad man sal ay be þan,
   Als he is now, God and man.
   Alle thyng thurgh his myght made he,

44 For with-outen hym myght nothing be.
   Alle thyng þat he bygan and wroght
   Waas byfor pe bygynnyng noght.
   Alle thing he ordaynd aftir is wille

48 In sere kyndes, for certayn skylle;
   Whar-for pe creatours þat er dom,
   And na witt ne skille baa, er bughsom
   To lof hym, als þe boke beres wytnesse,

52 On þair maner als þair kynd esse.
   For ilk a thyng þat God has wroght,
   þat folowes pe kynd and passes it noght,
   Loves his maker and hym worshipes,

56 In þat at he þe kynd right kepæ;
   Sen þe creatures þat skil has none,
   Hym loves in þe kynde þat þai haf tane;
   Þan aght man þat has skille and mynde

60 Hys creatur worshepe in his kynde,
   And noght to be of wers condicion
   Þan þe creatours with-outen reson.
   Mans kynd es to folow Goddes wille

64 And alle hys comandmentes to fulfille;
For of alle pat God made, mare and les,
Man mast principal creature es,
And alle pat he made was for man done,

Als yhe sal here afterward sone.
God to mans kynd had grete lufe
When he ordaynd, for mans bybufe,
Heven and herth and pe werld brade,

And al other thyng, and man last made
Til hys lyknes and semely stature;
And made hym mast dignë creature
Of al other creatures of kynde;

And gaf hym wytte, skille and mynde,
For to knaw gude and ille;
And pare-with he gaf hym a fre wille
For to chese, and for to halde

Gude or ille, wethir he walde;
And alswa he ordaynd man to dwelle
And to lyf in erthe, in fleashe and felle,
To knaw his werkes and him worshepe,

And his comandmentes to kepe;
And if he be til God bousom,
Til endeles blis at pe last to com;
And, if he fraward be, to wende

Til pyne of helle, pat has nan ende.
Ilk man pat here lyves, mare and lesse,
God made til his awen lyknesse;
Til wham he has gyven witte and skille

For to knaw bothe gude and ille,
And fre wille to chese, als he vouches save,
Gude or ille whether he wil have;
Bot he pat his wille til God wil sette,

Grete mede þarfor mon he gette;
And he þat til ille settes his wille
Grete payne sal have for þat ille;
Whar-for þat man may be halden wode,

Pat cheses þe ille and leves þe gude.
Sen God made man of maste dignité
Of alle creatures, and mast fre,
And made him til his awen liknes,

104 In fair stature, als befor sayde es,
And maste has gyven him, and yhit gyves
Pan til any other creature pat lyves,
And has hight him yit par to

108 Pe blise of heven, if he uele do;
And yhit when he had done mys,
And thurgh syn was prived of blys,
God tok mans kynd for his sake

112 And for his love pe dede wald take,
And with his blode boght him agayne
Til pat blisse fra endeles Payne;
Pan grete lufe God til man kydde,

116 And many benyfices he him dydde;
Whar-for ilk man, bathe lered and lewed,
Suld thynk on pat love pat he man shewed,
And alle pier benefice hald in mynde,

120 Pan he pus dyd til mans kynde,
And love hym and thank him als he can,
And elles es he an unkynd man,
And serve him, bathe day and nyght,

124 And pat he has gyven him, use it ryght
And his wittes despende in his service,
Elles es he a folke and noght wise;
And knaw kyndly what God es

128 And what man self es pat es les;
How wake man es in saul and body,
And how stalworth God es, and how myghty;
How man God greves pat dose noght wele,

132 And what man es worthi par-for to fele,
How merciful and graceouse God es,
And how ful he es of gudenes;
How rightwes God es and how sothefast,

136 And what he has done and sal do at pe last,
And ilk day dos to man-kynde;
Dis suld ilk man knaw and haf in mynde.

1 p (Harl. MS. 4196).
THE NECESSITY OF SELF-KNOWLEDGE.

For ye right way pat lyggs bil blys,

140 And pat ledys a man theder, es pys;
Pat way of mekenes principaly,
And of drede, and luf of God almyghty,
Pat may be cald pe way of wysdom;

144 In-tyl whilk way na man may com
Wyth-outen knawyng of God here,
And of his myght, and his werkes sere,
Bot here he may til pat knawyng wynne.

148 Hym byhoves knaw him-self with-inne,
Elles may he haf na knawing to come
In-til pe farsayde way of wysdome.
Bot som men has wytte to understand,

152 And yhit pae er ful unkunanhd,
And of som thyng has na knawing
Pat myght styrre pam to gude lyfynge;
Swylk men had nede to lere ilk day

156 Of other men, pat can mare pan pay;
To knaw pat, myght pam stir and lede
Til mekenes, and til lufe, and drede;
Pe whilk es way, als befor sayde es,

160 Til pe blis of heven pat es endeles.
In grete perille of saul es pat man
Pat has witt and mynde and na gude can,
And wil noght lere for to knew

164 Pe werkes of God and gode law,
Ne what hym-self es pat es lest;
Bot lyves als an unskylwys best,
Pat nother has skil, witt, ne mynde;

168 Pat man lyfes agayn his kynde.
For a man excuses noght his unkunnyng,
Pat his wittes uses noght in leryng,
Namly, of pat at hym fel to knaw

172 Pat myght meke his hert and make it law,
Bot he pat can noght, suld haf wille
To lere to knaw bathe gude and ille;
And he pat can oght, suld lere mare

176 To knaw alle pat hym nedeful ware;
For an unkunnand man, thurgh leryng,
May be broght til undirstandyng
Of many thynges, to knaw and se
180 Dat has bene, and es, and yhit sal be,
Dat til mekenes myght stir his wille,
And til lufe, and drede, and to fie alle ille.
Many has lykyng trofels to here,
184 And vanités wille blethly lere,
And er bysye in wille and thoght
To lere pat pe saul helps noght;
Bot pat ne[del]ful war to kun and knaw,
188 To listen and lere pæ er ful slaw;
For-pi pæ can noght knaw ne se
Pe peryls pat pæ suld drede and fie,
And whilk way pæ suld chese and take,
192 And whilk way pæ suld lef and forsake.
Bot na wonder es, yf pæ ga wrang
For in myrknes of unknawyng pæ gang,
With-outen lyght of understandyng
196 Of pat, pat falles til ryght knawyng.
Dar-for ilk cristen man and weman
Dat has witte and mynd, and skille can,
Dat knaws noght pe ryght way to chese,
200 Ne pe perils pat ilk wise man fleso,
Suld be ughsom ay, and bysye
To here and lere of pam, namely,
Dat understands and knawes by skille,
204 Wilk es gude way and wilk es ille.
He pat right ordir of lyfyng wil luke
Suld bygyn bus, als says pe boke;
To knaw first what hym-self es,
208 Swa may he tyttest come to mekenes,
Dat es grund of al vertus to last,
On whilk al vertus may be sette fast;
For he pat knawes wele, and can se
212 What hym-self was, and es, and sal be,
A wyser man may he be talde,
Wether he be yhung man or alde,
Pan he pat can alle other thyng,
And of him-self has na knawyng.
For he may noght right God knaw ne fele,
Bot he can first him-self wele:
Par-for a man suld first lere
To knaw him-self propely here;
For if he hym-self knew kyndely,
He suld haf knawyng of God almyghty,
And of pis endyng thynk suld he
And of pe day pat last sal be.
He suld knaw what pis worlde es,
Dat es ful of pompe and lythrenes,
And lere to knaw and thynk wyth-alle
What sal after pis lyf falle.
For, knawyng of all pis shuld hym lede
And mynd with-alle, til mekenes and drede,
And swa may he com to gude lyvyng,
And att pe last til a gode endyng;
And when he sal out of pis world wende,
Be broght til pe lyfe, pat has na ende.
De bygynnyng of alle pis proces
Ryght knawyng of a man self es.
Bot som men has mykel lettyng,
Dat lettes pam to haf right knawyng
Of pam-selfe, pat pai first suld knaw,
Dat pam til mekenes first suld draw.
And of pat, four thynges I find
Dat mase a mans wytt ofte blynd,
And knawyng of hym-self lettes,
Thurgh wilk four, he hym-self forgettes.
Of pis Saynt Bernard witnes bers
And er pa four wryten in pis vers.
Fosma, favor populi, fervor juvenitis, opesque
Surripuere tibi noscere quid sit homo.
Dat es "favor of pe folk and fayrnes,
And fervor of thoght and riches,
yhouthe.
Reves a man sight, skylle and mynde,
252 To know hym-self, what he es of kynde."
Pus þer four lettes his insight
þat he knaws noght him-selfe right,
And mas his hert ful hawtayne

256 And ful fraaward til his soverayne.
þir four norisches ofte pomp and pride,
And other vices þat men can noght hyde.
For in him, in wham ane of þer four es,

260 Es selden sen any mekenes;
Alswa þai lette a man þat he noght sese
þe perils of þe werld, ne vanitese,
Ne of þe tyme of þe dede þat es to come;

264 Thynkes noght ne of þe day of dom,
Ne he can noght undirstand ne se
þe paynes, pat after þis lyfe sal be
To synful men þat here loses foly,

268 Ne þe blise þat gude men er worthy;
Bot in his delytis settes his hert fast,
And fares als þis lyfe suld ay last,
And gyffes him noght bot to vanité,

272 And to al þat lykyng to hym myght be.
Swylk men er noght led with skylle,
Bot þai folow, ay, þair awen wille
And of noght elles thynkes, ne tas hede.

276 What wonder es yf þai haf na drede;
For what þai suld drede, þai knaw noght,
Þarfor þai can haf na drede in thought,
Of þat pat myght þam to drede bryng,

280 And þat es thurgh defaut of knawyng.
Þhit som men wille noght understande
þat þat mought mak þam dredeande,
For þai wald noght here, bot þat þam pays,

284 Þarfor þe prophet in psauter says:

Noluit intelligere
ut bene ageret.

He says "he has no wille to fele,

288 Ne to understand for to do wele". 
Pis woorde by pam may be sayd here,
Pat wil noght understand ne lere
To drede God and to do his wille,
292 Bot folowes pai likyng and lyves ille.
Som understandes als pai here telle,
Bot na drede in pai hertes may dwelle,
And thurgh defant of trouthe pat may be;
296 For pai trow nathynq bot pat pai se,
But groches when pai dredful thyng here;
Parfor pe prophet says on pis manere:
Non crederunt
300 et murmuraverunt.
Pé prophet sayd "pai trowed noght,
And groched" and was angerd, in thoght;
Pus er many pat trowes na thyng
304 Pat men pam says ogayn pai likyng,
Bot groches gretly and waxes fraward,
When men says oght, pat pam thynk hard.
Som can se in buk swilk thyng and rede,
308 Bot lightnes of hert reves pam drede,
Swa pat it may noght with pam dwelle
And parfor says God pus in pe gospelle:
Quia ad tempus crederunt, et in tempore
312 temptacionis recedunt.
"Til a tyme", he says, "some trowes a thyng
And passes par-fra in pe tyme of fandyng."
Alsaw pos says pe prophet David,
316 In a psalme pat cordes par-wyth:
Et crederunt in verbis eius. et laud-
daverunt laudem eius, cito, fecerunt
et obliti sunt opera eius.
320 He says, "in his woorde, trowed pai
And loved his lovyng als pai couth say,
But tyte pai had don, and forgat
His werkes, and thought na mar of pat;"
324 Swilk men er ay swa unstedfast,
Pat na drede may with pam last,
For pai er swa wilde, when pai haf quert,
pat na drede pai can hald in hert;
328 Bot wha-swa can noght drede may lere,
pat pis tretice wil rede or here;
Yf pai rede or here, til pe hende,
pat maters pat er par-in contende,
332 And undirstand pam al and trow,
Parchaunce pair hertes pan sal bow,
Thurgh drede pat pai sal consayve par by,
To wirk gude werkes and fle foli.
336 Darfor pis buke es on Ynglese drawen,
Of sere maters, pat er unknawen
Til laude men pat er unkunnand,
pat can na latyn understand,
340 To make pam pam-self first knaw
And fra syn and vanytese pam draw,
And for to stir pam til right drede;" When pai pis tretisce here or rede,
344 Pat sal prikke pair conscience with-yyn,
— And of pat drede may a lofe bygyn
Thurgh comfort of ioyes of heven sere,
pat men may aftirwar[d] rede and here.
348 Pis buke, als it-self bers wittenes,
In seven partes divised es.
I. De first party, to knaw and habe in mynde,
Es of pe wretchednes of mans kynde.
II. De secunde es of pe condicions sere
353 And of pe unstabelnes of pis werid here.
pe thred parte es in pis buke to rede
III. Of pe dede and whi it es to drede.
IV. De ferthe part es of purgatory,
357 Whar saules er clenched of alle foly.
V. De fift es of pe day of dome,
And of takeyns pat befor sal come.
VI. De sext es of pe payns of helle
361 Dar pe dammed sal ever-mare dwelle.
VII. De sevend es of pe ioys of heven.
" Per er pe partes of pis buke seven,
364 And of ilka parte fynd men may
Sere maters in pis buk to say.
Ga we now til pat parte pat first es,
Pat spekes of mans wretchednes;
368 For alle pat byfor es wyryten to luk,
Es bot als an entré of pis buk.

Here bygynnes pe first part
pat es of mans wretchednes.
372 First whan God made al thyng of noght,
Of the foulest matere man he wroght
Dat was of erthe; for twa skyls to halde;
De tane es forthy pat God walde
376 Of foul matere, mak man in despite
Of Lucifer pat fel als tyte
Til helle, als he had synned thurgh pride,
And of alle pat with him fel pat tyde;
380 For pai suld have pan pe mare shenshepe,
And pe mare sorow when pai tuk kepe,
Dat men of swa foul matere suld duelle
In pat place fra whilk pai felle.
384 De tother skille es pis to se;
For man suld here pe meker be
Ay, when he sese and thynkes in thoght,
Of how foul mater he is wroght;
388 For God, thurgh his gudnes and his myght,
Wald, pat sen pat place in heven bright
Was made voyde thurgh pe syn of pride,
It war filled ogayne on ilka syde
392 Thurgh pe vertu of mekenes,
Dat even contrary till pryde es;
Pan may na man pyder come
Bot he pat meke es, and boghsome;
396 Dat prøves pe gospelle pat says us,
How God sayd til his disciples þus:

1 MS. Addit reads:
"Of so foule matere man make, as in despite
Of the foule fende, him therwith to edwyte."
Nisi efficiamini sicut parvulus, non intrabitis in regnum celorum.

400 "Bot yhe", he sayde, "be als a childe,
pat es to say, bache meke and mylde,
Yhe sal noght entre, be na way
'Hevenryke pat sal last ay.'"

404 Pan byhoves a man ay here seke,
pat may tittest make him meke;
Bot nathyng here may meke him mare -
Pan to thynk in hert, als I sayde are,

408 How he was made of a foul mater,
And es noght elles. bot herthe here.
For-pi says a clerk, als I now say,
'What es man bot herth and clay,

412 And poudre pat with pe wynd brekes?'
And parfor Iob pus to God spekes:
Memento, queso, quod sicut lutum feceris
me, et in pulverem reduces me.

416 He says,"thynk, Laverd, pat als pow made me
Foul erthe and clay here to be,
Right swa pou sal turne me agayn
Til erthe and poudre"; pis es certayn.

420 Pan says our Laverd God almyghty
Agayn til man, pus shortly:
Memento, homo, quod cinis es,
et in cinerem reverteris.

424 "Thynk man", he says, "askes er-tow now,
And in to askes agayn turn sal-tow."
Pan es a man nught elles to say
Bot askes and poudre, erthe and clay; -

428 Of pis suld ilk man here haf mynde
And knawe pe wretchednes of mans kynde,
Pat may be sene, als I shewe can,
In al pe partys of pe lyfe of man.

432 Alle mans lyfe casten may be,
Principaly, in pis partes thre,
Pat er pir to our understandyng;
Bygynyng, midward, and endyng.
436 Per pre partes er pre spaces talde
Of pe lyf of ilk man, yhung and alde.
Bygynnyng of mans lyf, pat first es,
Contenes mykel wrecchednes;
440 Darfor I wille, ar [I] forthir pas,
Shew yhou what a man first was;
Some tym was when a man was noght,
Befor pat he was geten and forth broght.
444 He was geten aftir, als es knawen,∗
Of vile sede of man with syn sawen;
He was consayved synfully
With-in his awen moder body,
448 Whar his herber with-in was dight,
Als David says in pe psauter right:
Ecce in inquitatibus conceptus sum, et in
peccatis concepti me mater mea.
452 "Lo", he says, "als man-kynd es
I am consayved in wykkednes,
And my moder has consayved me
In syn and in caytefte."
456 Dar duellid man in a myrk dungeon,
And in a foul sted of corupcion,
Whar he had na other fode
Bot wlatsom glet, and loper blode,1
460 And stynk and filthe, als I sayde ar,
With per he was first norisshed par.
Aftir-warde, when he out came
From pat dungeon, his moder wame,
464 And was born til pis werldys light,
He ne had nouther strenthe ne myght,
Nouther to ga ne yhit to stand,
Ne to crepe with fote, ne with hand.
468 Pan has a man les myght pan a beste
When he es born, and es sene lest:
For a best when it es born, may ga
Als tite aftir, and ryn to and fra;

∗ 'Bot lothsom glette and filthe of blode.' MS. Addit. 11305.
472 Bot a man has na myght par-to,
    When he es born, swa to do;
   For pan may he noght stande ne crepe
     Bot ligge and sprawel, and cry and wepe.
476 For unnethes es a child born fully
    Pat it ne hygynnes to goule and cry;
   And by pat cry men knaw pan
    Whether it be man or weman,
480 For when it es born it cryes swa: ¹
    If it be man it says “a. a”,
    Pat pe first letter es of pe nam
    Of our forme-fader Adam.
484 And if pe child a woman be,
    When it es born it says “e. e.”
E. es pe first letter and pe hede
    Of pe name of Eve pat bygan our dede.
488 Parfor a clerk made on pis manere
    Pis vers of metre pat es wreten here:
    Dicentes E. vel A. quot-quot nascuntur ab Eva.
   “Alle pas”, he says, “pat comes of Eve,
492 Pat es al men pat here byhoves leve,
    When pai er born what-swa pai be,
    Pai say outhar a.a. or e.e.”
    Pus es here pe bygynnyng
496 Of our lyfe sorow and gretyng,
    Til whilk our wretchednes stirres us;
    And parfor Innocent says pus:
    Omnes nascimur eundem,
500 ut nature nostre miseriam
    exprimamus.
He says, “al er we born gretand, ²
    And makand a sorowful sembland,
504 For to shew pe grete wretchednes
    Of our kynd pat in us ea.”

¹ MSS. Addit 22283, 11305 read ‘wa’.
² He saith: “we ben ybore everichone
    Making sorwe and reuly mone.” MS. Addit 11305
MAN IS BORN IN SIN.

508 Naked we come hider, and bare
And pure, swa sal we hethen fare;
Of pis twa tymes we suld thynk pan,
For þus says Iob, þe rightwes man:

512 *Nudus egressus sum de utero matris mee, et nudus revertar illuc.*
“Naked”, he says, “first I cam
Hyder, out of my moder wam,

516 And naked I sal turne away.”
Swa sal we al at our last day.
þus a man es, at þe first comyng,
Naked, and bringses with him nathyng;

520 Bot a rym̄ pat es ful wlatsome,
Es his garment when he forth sal com,
þat es noght bot a blody skyn
þat he byfor was lapped in,

524 While he in his moder wam lay,
þe whilk es a soul thyng to say,
And fouler to here, als says þe buke,
And aldir-foules on to loke;

528 þus es a man, als we may se,
In wrecchednes borne and caytefte,
And for to life here a fon dayse,
þar-for Iob þus openly sayse;

532 *Homo, natus de muliere, brevi vivens tempore, repletur multis miseriis.*
He says, “Man pat born es of woman
Lyfand short time to ful-fild es þan

536 Of many maners of wrecchednes.”
þus says Iob, and swa it es,

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2 aldir foulest (MS. Harl. 4196.)
3 He saith: “after that a man is bor of a woman
He lyveth but short tyme, and some bicometh wan.” MS. Addit 11305.
4 *to is superfluous?*
Alswa man es borne til nought elles
Bot to travayle, als lob yhit telles:

540 Homo nascitur ad laborem,
sicut avis ad volatum.
He says, "man es born to travaile right
Als a foul es to pe flight."

544 For littel rest in pis lyf es,
Bot gret travayle and bysynes;
Yhit a man es, when he es born,
Pe fendes son, and fra God es lorn

548 Ay, til he thurg grace may com
Til baptem and til cristendom;
Pus may a man his bygynnyng se
Ful of wreckednes and of caytift.

552 Pe tother part of pe lyf, men calles
Pe mydward, aftir pat it falles,
Pe wilk reches fra pe bygynnyng
Of mans lyfe un-till pe endyng.

556 Pe bygynnyng of man, als I talde,
Es vile and wrecked to behalde;
Bot how foule es man aftir-warde
Tels pus, openly, saynt Bernard:

560 Homo nihil aliud est, quam sperma
fetidum, saccus stercorum et escu vermiun.
Saynt Bernard says als pe buke telles,

564 Pat "man here es nathung elles
Bot a foule slyme, wlate some til men,
And a seckful of stynkand fen,
And wormes fode" pat pai wald have,

568 When he es dede and layde in grave.
Bot som men and women fayre semes
To pe syght with-outen, als men dymes,
And pat shewes nought elles bot a skyn;
Bot wha-swa moght se pam with-in,

572 Fouler carion moght never be
Pan he suld pan of pam se.
Darfor he pat had als sharp syght,
And cler eghen and als bright
MEN IN PROSPERITY.

576 Als has a best pat men Lynx calles, The lynx sees through thick stone walls.
Pat may se thurgh thik stane walles,
Littel lykyng suld a man haf pan
For to behald a faire woman,

580 For pan mught he se, with-outen doute,
Als wele with-in als with-oute,
And if he with-in saw hir right,
Sho' war ful wlatson til his sight;

584 Pus foul with-in ilk man es,
Als pe buk says and bers witnes.
Pan may we se on pis manere,
How foul pe kynd of man es here;

588 Whar-for I hald a man noght witty
Pat here es over-prowde and ioly,
When he may ilk day here and se
What he es, and was, and sal be.

592 Bot proud man of pis tas na hede
For hym wantes skille, pat hym suld lede,
When he es yhung and luffes laykyng,
Or has ese, and welth, and his lykyng;

596 Or if he be at grete worshepe,
What hym-self es pan, he tas na kepe;
Whar-for him-self pan knawes he lest
And fares als an unresonabel beste,

600 Pat his awen wille folowes, and noght elles,
And par-for pe prophet in pe psauter telles:
_Homo, cum in honore esset, non intellexit, comparatus est iumentis insipientibus, et similis factus est illis._

604 "Man when he is til worshepe broght
Right understandyng has he noght:
He may be likend and he es lyke pan
Til bestes, pat na skylle ne witte can;"

608 Darfor ilk man pat has witte and mynde,
Su'd thynk of pe wretchednes of his kynde,
Pat es foul, and vile, and wlatson;
For he may se fra his body com,

'As hath a beste that men lynx calles,
That may se thurgh nyne stoon walles. MS. Addit 11305.
612 Bathe fra aboven and fra bynethe,
    Alkyn filthe with stynkand brethe;
    For mar filthe es nane, hard ne nesshe,
    Þan es þat comes fra a mans fleshe;
616 And þat may a man bathe se and fele,
    Þat wil byhald him-self wele,
    How foule he es to mans syght,
    And þarfor says Saynt Bernard right:
620 Si diligenter consideres quid per os,
    quid per nares, ceterosque meatus
    corporis egreditur, vilius stergulitium
    nunquam vidisti.
624 "If pow wille", he says, "ententyfly se,
    And by-hald what comes fra pe
What comes from What through mouth, what through nose, commonly,
    'And through other overes of his body,
628 A fouler myddyng saw pow never nane,"
    Þan a man es, with flesche and bane.
    Al þe tymse pat a man here lyves,
    His kynd na other fruyt gyfes,
632 Whether he lyf lang or short while,
    Bot thyng that es wlatseme and vile,
    Als filth and styruk and nathyng eles,
    Als Innocent pus in a boke telles:
636 Herbas et arbores, inquit, investiga: Ille de se
    producunt flores, frondes et fructus; et
    tu de te lendes, pediculos et lumbricos.
    Ille diffundunt oleum, vinum, et bolsamum; et
640 tu de te sputum, urinam, et stercus: Ille
de se spirant suavitatem odoris; et tu
de te reddis abhimationem feteris.
    Qualis est arbor, talis est fructus.
644 Þis gret clerk telles pus in a buke:
Herbs and trees bring forth flow-
er and fruit, but
man only uze, 
me and vermin.
    "Behalde", he says, "graythely and loke,
Herbes and trese þat pou sees spryng,
    And take gude kepe what pai forth bryng;

1 'And other issues of the body:
   A fouler dongeball sawe thou never none.' MS. Addit 11305.
2 pe (MS. Harl. 4196).
648 Herbes forth bringes floures and sede,
    And tres fair fruyt and braunches to spede;¹
    And pou forth bringes of pi-self here
Nites, lyse, and other vermyr sere.
652 Of herbes and tres, springes baum ful gude,
    And oyle and wyne for mans fude;
    And of pe comes mykel foul thynge,
Als fen, and uryn and spyttyng;
656 Of herbes and tres comes swete savour,
    And of pe comes wlatsome stynk, and sour;
Swilk als pe tre es with bowes,
Swilk es pe fruyt pat on it growes.²
660 An ille tre may na gude fruyt bere,
    And pat knawes ilk gude gardynere.
A man es a tre, pat standes noght harde,
Of whilk pe crop es turned donward,
664 And pe rote to-ward pe firmament,
    Als says pe grete clerk Innocent:
    *Quid est homo, secundum formam, nisi quedam
    arbor verssa, cujus radices sunt crines;*
668 trunccus est caput cum collo; stipis est pectus cum
alvo, rami sunt ulne cum tibitis; frondes sunt
digi cum articulis; hoc est folium quod a vento
   rapitur, et stipula a sole stuccatur.
672 He says, "what es man in shap bot a tre
Turned up pat es donn, als men may se,
Of whilk pe rotes pat of it springes,
Er pe hares pat on pe heved bynges;
676 Pe stok nest pe rot growand
Es pe heved with nek folowand;
Pe body of pat tre par-by
Es pe brest with pe bely;
680 Pe buhes or pe armes with pe handes
    And pe legges with pe fete pat standes:
Pe braunches men may by skille call
Pe tas and pe fyngers alle;
684 Dis es pe leef pat hanges noght faste,
    Pat es blawen away thurg a wynd blaste,

¹ Spred (M.S. Harl. 4196).
 ² Man is like a tree
    Inverted: the roots are the hair,
    the stock is the head, the boughs
    are the arms and hands, with the
    legs and feet; the branches are the
    toes and fingers.
And pe body alswa of pe tre,
\[\text{Man, like a flower, soon fades.}\]
\[\text{Man's strength is weakened by disease.}\]
\[\text{Man fades as a flower.}\]
\[688\] A man pat es yhung and light,
Be he never swa stalworth and wyght,
And comly of shap, lufly and fayre,
Angers and yvels may hym appayre,
\[692\] And his beuté and his strengh[th] abate,
And mak hym in ful wayk state,
And chaunge alle fayre colour,
\[696\] Pat son fayles and fades, als dos pe flour.
For a flour pat semes fayre and bright,
Thurgh stormes fades, and tynes pe myght.
\[700\] Many yvels, angers, and meacheeses
Oft comes til man pat here lyves,
\[704\] Darfor a man may likend be
Til a flour, pat es fayre to se,
\[708\] Pis aute to be ensample til us;
\[\text{For-whi Job, in a boke, says pus:}\]
\[Homo, quasi flos, egreditur et conteritur, et fugit ve-
lud umbra et nunquam in eodem statu permanet.\]
\[712\] "Man", he says, "als a flour bright,
First forth comes here til pis light,
\[716\] And never mare in pe same state duelles,"
\[\text{Bot ay passand, als Iob telles;}\]
\[\text{Of pis pe prophett wintes beres,}\]
\[\text{In a psalme of pe psauter, thurgh pis vers}\]
\[\text{Mane, sicut herba, transeat, mane flore\textasciit {et transeat; vespere decidat, indurat\textasciit {et arescat.}\textasciit {1 indurescat?}\textasciit {1 indurescat?}\]
The prophet says thus, as written es,
"Arely a man passes as pe gres,
724 Arely at pe bygynnyng of pe day,
He floreshe and passes away;
At even late he is doun broght,
— And fayles, and dries, and dwynes to noght.
728 In pe first bygynnyng of pe kynd of man
Neghen hundreth wynter man lyfde pan,
Als clerkes in bukes bers witnes;
Bot sythen bycom mans lyf les
732 And swa wald God at it suld be;
For-whi he sayd pus til Noe:
*Non permanebit spiritus meus
in homine in eternum, quia caro*
736 *est, erunt dies illius centum
viginti annorum.*
"My gast," he says, "sal noght ay dwelle
In man, for he fieshe and felle;
740 Hys days sal be for to life here
An hundreth and twenti yhere."
Bot swa grete elde may nane now bere,
For sythen mans lyfe bycom shortere.
744 For-whi pe complication of ilk man
Was sythen febler pan it was pan;
Now es it alther-feblest to se,
Darfor mans life short byhoves be;
748 For ay pe langer pat man may lyfe,
De mare his lyfe sal hym now griefe,"
And pe les him sal thynk his lyf swete,
Als in a psalme, says pe prophet:
752 *Si autem in potentatibus octoginta an-
ni, et amplius eorum labor et dolor.*
"If in myghtfulnes four scor yhere falle,
Mare es pair swynk and sorow with-alle." —
756 For seldom a man pat has pat held,¹
Hele has, and him-self may weld;

¹ held = 'eld.'
THE PROPERTIES OF OLD AGE. [BOOK I.]

Bot now falles yhit shorter mans dayes,
Als Iob, pe haly man, pus says:

760 Nunc paucitas diesum meorum
frument brevi.

"Now," he says, "my fon days sere
Sal enden with a short tyme here."

764 Fone men may now fourty yhere pas,
And foner fifty als in somtym was;
Bot als tye als a man waxes alde,
Pan waxes his kynde wayke and calde,

768 Pan changeth his complexion
And his maners and his condicion;
Than waxes his hert hard and hevy;
And his heved feble and dysye;

772 Pan waxes his gaste seke and sare,
And his face rounctles, ay mare and mare;
His mynde es short when he oght thynkes,
His nese ofte droppes, his hand1 stynkes,

776 His sight wax dym pat he has,
His bak waxes croked, stoupand he gas
Fyngers and taes, fote and hande,
Alle his touches2 er tremblande:

780 His werkes for-worthes pat he bygynnes,3
His haire moutes, his eghe rynnes;
His eres waxes deef, and hard to here,
His tung fayles, his speche in ought clere.

784 His monthe slavers, his tethè rotes,
His wyttes fayles, and he ofte dotes;
He is lyghtly wrath, and waxes fraward,
Bot to turre nym fra wrethe it es hard;

788 He souches and trowes sone a thyng,
Bot ful late he turnes fra pat trowyng;
He es covatous and hard haldand,
His chere es drery and his sembland;

1 i.e. and = breath.
2 MS. Lancel. 348 reads 'lymmes'.
3 'His werkes forweren that he bygynneth'. MS. Addit 11305.
792 He es swyft to spek on his manere  
And latsom and slaw for to here;  
He prayes ald men and haldes pam wyse,  
And yhung men list him oft despyse;  

796 He loves men pat in ald tyme has bene,  
He takes pa men pat now are sene;  
He is ofte seke and ay granand,  
And ofte angerd, and ay pleynd.

800 Alle pir, thurgh kynd, to an ald man falles,  
Pat clerkes propertés of eld calles.  
Yhit er par ma pan I haf talde,  
Pat falles to a man pat es alde.

804 Þus may men se, wha-so can,  
What þe condicions er of an ald man.  
Þe last ende of mans lyfe es hard,  
Þat es, when he drawes to ded-ward.

808 For when he is seke, and bedreden lys,  
And swa feble þat he may noght rys,  
Þan er men in dout and noght certayn,  
Wethir he sal ever cover agayn.

812 Bot yhit can som men, þat er sleghë,  
Witte if he sal of þat yvel daghe  
By certayne takes, als yhe sal here,  
Þat byfalles when þe ded es nere;

816 Þan bygynnes his front dawnward falle,  
And his browes heldes doun wyth-alje;  
Þe lefte eghe of hym þan semes les,  
And narower þan þe right eghe es;

820 Hys nese, at þe poynþ, es sharp and smalle,  
Þan bygynnes his chyn to falle;  
His pouce es stille, with-outen styringes,  
His fetes waxes calde, his bely olynges.

824 And if nere þe dede be a yhung man,  
He ay wakes, and may noght slepe þan;  
And an aldeman to dede drawand  
May noght wake, bot es, ay slepand;

828 Men says, al pir takens sere  
Er of a man þat þe dede es nere.
THE FOULNESS OF A DEAD BODY. [BOOK I.]

While a man lyves he is lyke a man;
When he es dede what es he lyke pan?

Pan may men his liknes se
Chaunged, als it had never bene he;
And when his lyf es broght to pe ende,
Pan sal he on pe same wys hethen wende,

Pure and naked, right als he cam
Pe first day fra his moder wam.
For he broght with him nathyng pat day,
And noght sal he bere with him away,

Bot it be a wyndyng clathe anely,
Pat sal be lapped about his body;
 Yus wretchedly endes pe lyf of man.
And if we behalde what he es pan,

When pe lyf of hym passes oway,
Pan es he noght bot erthe and clay
Pat turns til mare corrupcion,
Pan ever had stynkand carion.

For pe corrupcion of his body,
Yf it suld lang oboven erthe ly,
It myght pe ayr swa corrumpud mak,
Pat men parof pe dede suld take,

Swa vile it es and violent;
Parfor pe gret clerk says, Innocent:
Quid enim fetidius humano cadavere,
quid horibilius homine mortuo.

He says, "What-kyn thyng may fouler be
Pan a mans carion es to se:
And what es mar horibel in stede
Pan a man es when he es dede?"

Alswa [I] say, nathyng es swa ugly,
Als here es a mans dede body;
And when it es in erth layd lawe, ¹

Wormes pan sal it al to-gnaw,

Til pe flesche be gnawen oway and byten;
For-why we fynde pos in buk writen:

¹ 'And whan it es in erth bywounde,
Wormes wol him gnawe on every stounde'. MS. Addit 11305.
WORMS SHALL FEED ON MAN.

Cum autem morietur homo, heredita-
bit vermes et serpentes.

368 Ṛe buk says pus, “-cols when a man
Sal dighe he sal enherite Ṛan
Wormes and nedders,” ugly in sight,
Til wham falles mans flesh, thurgh right,

372 Ṛarfor in erthe man sal slepe,
Oman[g] wormes, Ṛat on hym sal crepe,
And gnaw on Ṛat stynekand carcays,
Als es wryten in a bok Ṛat says:

376 Omnes in pulvere dormient, et
vermes operient eos.
隳 at es “in powder sal slepe ilk man,
And wormes sal cover hym Ṛan;”

380 For in pis world es nane swa witty,
Swa fair, swa strang, ne swa myghty,
Emperour, kynge, duke, ne cayser,
Ne other Ṛat bers grete state here,

384 Ne riche, ne pure, bond ne fre,
Lered or lawed, what-swa he be,
隳 at he ne sal turne at Ṛe last oway,
Til poudre and erthe and vyle clay;

388 And wormes sal ryve hym in sondre;
And Ṛarfor haf I mykel wondere
隳 unthethes any man wille se
What he was, and what he sal be.

392 Bot wha-so wald in hert cast
What he was, and sal be at Ṛe last,
And what he es, whyles he lyves here,
He suld fynd ful litel mater
e

396 To mak ioy whilles he here duelle,
Als a versifour in metre Ṛus telles:
Si quis sentiret, quo tendit, et unde veniret,
Nunquam gauderet, sed in omne tempore fleret.

900 He says, “wha-so wille fele and se,
Wethen he com and whider sal he,
Suld never be blythe bot ioy forsake,
And alle tymre grete and sorow make.”
Whar-to pan es man here swa myry,
And swa tendre of his vile body,
Pat sal rote and with wormes be gnawen,
And swa ugly to syght may be knawen?

Loverd wha-so of him pan had syght,
Aftir pat wormes him swa had dight,
And gnawen his flesshe un to pe bane,
Swa gryaly a sight saw he never nane,
Als he myght se of pat vile carcays:
For Saynt Bernard pos in metre says:
*Post hominem vermis, post vermem, fetor et horror,
Et sic, in non hominem vertitur omnis homo.*

"Aftir man", he says, "vermyn es,
And aftir vermyn stynkand uglynes;
And swa sal ilk man turned be pan
Fra a man intil na man."

Pos may ilk man in pis parte se,
What he was, and what he sal be,
And what he es ay whils he here lyfes,
And whatkyn fruyt his kynd here gyves.

Here may men se, als writen es,
Mikel of mans wretchednes,
And mykel mare yhit may men telle;
Bot here-on wille I na langer dualle.

Ga we now forther-mar and luke,
To pe secund part of pis buke,
In whilk men may haf understandyng
Of pe world, and of worldlysh he lyfyng.

Here bygynnes pe secunde part pat
es of pe world.

Alle pe world so wyde and brade,
Our Lord speciali for man made,
And al other thynge, als clerkes can profi,
He made anly to mans by-hove.
Sen he al pe world and alle thynge wroght
Til mans by-hove, pan man aght noght
Lufe nowther worldlysh thynge ne bodily,
Mare pan our Lord God almyghty,
THERE ARE TWO WORLDS.

Ne als mykel as God, pogh pat war les;
And wha-so dos, unkyned he es;

944 For God war worthy mare to be lufed
Pan any creature, and swa byhufed,
Syn he es maker of allbyege,
And of alle creatures pe bygynnynge.

948 Dis say [I] by men pat gyves pam mykel
Til pis world, pat es fals and fikel,
And lufes alle thynge pat til it falles;
Swilk men worldisehe men, men calles
Of those who set their love most on this world.

952 Pat pair luf mast on pe world settes,
And pat luf, pe luf of God lettes.
Parfor gude it es pat a man him kepe,
Fra worldisehe luf and vany worshepe.

956 For thurgh luf of pis world and vanité,
A man at pe last forbard may be,
Of pe blisful world par al ioy es,
Whar pe lyfe of man sal be endles,

960 Pat dos to God here pat hym falles,
Pat world per clerkes 'world of world' calles.
Whi alle pe world pat God walde make
For man, of whilk I byfor spake,

964 Pat swa generaly here is tane,
May be undirstanden ma worldes pan ane;
For a grete clerk says, pathight Berthelmewe,
Pat twa worldes er principaly to shewe,

968 Pat pe elementes and al pe hevens
Contenes, als he pam in boke nevens,
And alle pe creatures pat God wroght,
Swa pat withouten pa worldes es noght.

972 Pe tan es gastly, invisible and clene,
Pe tother es bodyly and may be sene.
Pe gastly world, pat na man may se,
Es heven, whar God syttes in trinité,

976 And pe neghen ordres of angels,
And haly spirytes in pat world duelles,

1 For-whi?
HEAVEN MADE FOR MAN.

[BOOK II.]

And pider sal we com and par lyf ay,
If we pederward bald pe right way.

980 Pat world was made for mans wonnyng
Omagh angels in ioy and lykyng,
Evermare par-in for to duelle,
As men may here per clerkes telle.

984 Now heir-on wille I na langer stand,
For after-ward commes pis matere til hand.

988 Pe tother world pat men may se,
In twa partes divided may be,
Pe whilk alle bodily thyng may hald,
And ayther part may a world be cald,
And bathe men may se and knawe;
Bot pe tan es heghe, and pe tother lawe;

992 Pe hegher reches fra pe mon even
Til pe heghest of pe sterned heven;
Pat werld is ful bright and fayre,
For par es na corrpcion, bot cler ayre,

996 And pe planettes and sternes shynand,
And sere signes and noght elles par wonand.

Pek lawer werld, pat lawest may falle,
Contenes haly pe elementes alle,

1000 Pat on pe erthe and about pe erthe standes,
Whar sere manere of men wonnes in sere landes.
In pis werld es bothe wele and wa,
Pat es ofte chaunged to and fra,

1004 Pat til som es softe and til sum harde,
Als yhe may here or se aftirwarde.

Pir worldes byfor als was Goddes wille,
For man was made for certayn skille;

1008 Pe heghest world, pat passes alle thyng,
Was made for mans endles wonnyng;
For ilk man sal hafe par a place
To won ay in ioy, pat here has grace.

1012 Pat world was made to our most advantage,
For par falles to be our right heritage.

Pe tother world, pat is lawer,
Whare pe sternes and planets er,
The Greater and the Lesser World

1016 God ord[a]lynd anly for our byhufe,
By pis skille, als I can prufe.

1020 Pe ayre fra pepen, and pe heat of pe son
Sustayns pe erthe here, par wc won,
And nurrisshes alle tyng pat fruyt gyves,
And confortes best, and man, and alle pat lyves;
And tempers our kynde and our complexioun,
And settes pe tymes of yhere in sezon,

1024 And gyfes us light here, whar we duelle,
Elles war pis world myrk als helle;
Yhit pe bodys of pe world in pair kynde,
Shewes us for bisens to haf in mynde,

1028 How we suld serve God in our kynde here,
Als pai do par, on pair manere.

1032 De lawest world was alsaw made for man,
For pis skylle, als clerkes shew can;
For pat man suld be par-in wonnand,
Goddes werkes to se and undertand,
And his commandmentes and his wille
To knawe, and kepe, and to fulfille,

1036 And to be proved here in gastly batayls,
Of gastly enmys pat man oft assayls;
Swa pat purgh gastly strenth and victori,
He may be made in pis world worthy

1040 To haf pe coroun of blisse endeles
In pe blisful world pat heighest es.
Twa worldes here to-gyder may halle
Patt men may erthely worldes calle.

1044 An es pis dale, whar we er wonnand,
Another es man par-in lyfand;
Pis dale whar we won thurgh, clerkes caldes
Pe mare world, and pe man pe les.

1048 Of pe les world wil I noght speke yhit,
For afterwurd I sal speke of it;
Bot of pe mare world yhit wil I mare say,
Ar I pas fra pis matir away;

1052 Dan wil I after shew, als falles,
Skille why men a man world calles.

The earth is the greater world, man is the lesser.

There are two earthly worlds: 1. the world we live on, 2. man who lives thereon.
De mare world God wald law on erth sett,
For it sulde be til man suggette,

1056 For to serve man, and man nught it;
And pas ordand God, for mans profit.
Bot now pis world pat man lyfes in,
Waxes swa lither and ful of syn,

1060 And of welthes pat are bot wayn,
Pat many mas pe world pair soverayn,
And gyves pam par-to al pat pai may,
And serves it bysily, nyght and day,

1064 And mas pam-selfe pe worldes tharles.
Pas men worldesshe men men calles,
For about worldisshe thynges pai here travaile
Ful bysily, pat at pe last sal fayle;

1068 Bot wald pai do half swilk bysines
About goddes' of heven, par al gude es,
Pai suld haf alle pat gude es pare,
Pat never sal faille, bot last ever mare.

1072 De world pat es here, es nught elles,
Bot pe maners of men pat par-in dwellles;
For pis world men may nught ken,
Bot by pe condicions of pe worldis men.

1076 For whatmught men bype world understand
If na worldishmen war par-in dwelland?
Alle pas men pat pe world mast dauntes,
Mast bisily pe world here hauntes;

1080 And pas pat pe world serves and loves,
Serves pe devel, as pe buk proves;
For pe world here, es pe devels servand,
Pat brynges his servauntes til his hand;

1084 Parfor God him prince of pe world calles,
Pat es of worldismen pat to him falles;
For-pi pis world es perillius to lufe,
By many skilles, as clerkes prove.

1088 Pis worlde es fikel and desayvable,
And fals and unsiker and unstabel.
Many men pe world here fraistes,
Bot he is noght wise pat par-in straystes:

1 gudes (MS. Harl. 4196).
1092 For pe world lághes on man and amyles,
Bot at pe last it him byggles;
Darfor I hald pat man noght witty
Pat about pe world is over bysy;
1096 For a man may noght Goddes servand-be,
Bot he pe maners of pe world fle,
Ne lofe God, bot [he] pe world despise,
For pe godspel says on pis wyse:
1100 Nemo potest duobus dominis servire, quia aut enim unus odio habebit et alterum diliget, aut unus sustinebit et alterum contemptur.
1104 He says "na man may serve rightly
Twa lordes to-gedir, pat er contrary,
For outhere he sal pe tane hate
And pe tother luf aftir his state,
1108 Or he sal pe tane of pam mayntene,
And pe tother despyse", pus es ofte sene.
Pe world es Goddes enmy by skille,
Pat contrarius es to Goddes wille;
1112 And swa er al pat pe world lufes,
Als pe apostel says pus and profes:
Qui enim esse amicus hujus mundi,
inimicus dei constituitur.
1116 He says, "wha-so pe worldes frend wil be,
Goddes enemy þan es he;"
Þan suld we noght assent þar-to,
Ne nathyng þat lykes til pe world do;
1120 For worldishe men here God mysprays,
Darfor pe apostel yhit, pus says:
Nolite diligere mundum, nec ea que sunt in mundo.
1124 "Lufes noght pe world here", says he,
"Ne þat, þat yhe in world may se;"
For al þat in world men tel can,
Es outhere yhernynge of þe fleþhe of man,
1128 Or yhernynge of eghe, þat may luke,
Or pride of lyfe, als says pe buke:
Omne quod est in mundo, aut est concupiscencia carnis, aut
concupiscencia oculorum, aut superbia vite.

"Y hernyg of fleshe es a thyng
Pat falles til lust and fleshe lykyng;
Y hernyg of eghe, als I can gese
Falles to wordes rychese;
Pride of lyf pat some in hert kेपes,
Falles to honours and worships;

Lust and lykyng, pat es flesshely,
Engendres þe syn of lychery;
Worldes riches of grete pryse
Engendres the syn of covatyse;

Honours nuryshes, als men may se,
Vayn glory, vaunting and vanité.
De Eremita qui quidem sequebatur mundum a se fugientem, et postea
fugiebat mundum tunc se sequentem;
munde vale! tibi vel fugiens me, dum sequerer te, Tu sequeris modo me,
tamrespuo despiciens te.

God made the world to serve man, and not man to serve the world.

Sen God made þe world, als says haly writ,
To serve man, and noght man to serve it,
Whar-to serves man þe world pan,
And mas hym þe worldes bondman,

When he may serve God and be fre,
And oute of servage of þe world be?
Bot wald a man ryght knaw and fele
What þe world es, and byhald it wele,

Hym suld noght lyst, als I understand,
Make þe world na glade sembland,
For lo! what says Barthelmew
Þat spekes of þe world, als I wil shew:

Bartholomew says, the world is like a dail vale full of sor-row, and a place of exile.

He says, "þe world es na thyng elles
Bot an hard exil, in qwilk men duelles,"

1 This quotation is absent from most of the MSS.
And alswa a dym dulful dale,
Pat es ful of sorow and bale,
1168 And a sted of mykel wretchednes,
Of travail and angers, pat here ay es,
Of payne, of syn and of foly,
Of shens[h]epe and of velany,
1172 Of lettyng and of taryng,
Of frawardnes and of strivyng,
Of filthe and of corrupcion,
Of violence and of oppression,
1176 Of gilry and of falshe,
Of treson, discorde and of drede;
In pe world, he says, nought elles we se
Bot wretchednes and vanité,
1180 Pride and Pompe and covatyse,
And vayn sleghetes, and qwayntyse;
De world, he says, tyl hym drawes
And tilles, and lufes ēam, pat him knawes;
1184 And many he nuyes and fon avayles.
His lufers he desayves and fayles;
His despisers he waytes ay,
As shadow to tak to his pray;
1188 Bot ēam pat wille him folow, he ledes
And ēam scornes and taries in his nedes;
De whilk a while he here socours,
And ēam heghes with ryches and honours.
1192 Bot he waytes to bygille ēam at pe laste,
And in to povert agayn ēam cast;
Whar-for worldes worshepe may be cald
Nought elles but vanité, and swa I it hald.
1196 And worlishe riches, how-swa pai come,
I hald nought elles bot filth and fantome.
De world has many with vanité filed,
And with pride and pompe ēam ofte bygyled,

1 'Thus de world draweth in to his route,
All men that to him wol allowte,
And many greveth and fewe availoth.
For his luarys he deceyveth and failith.' MS. Addit. 11305.
1200 Parfor an haly man, als yhe may here,
Spekes to pe world on pis manere:
O munde immundum, utinam esses ita immundus, ut me
non tangeres, aut ita mundus, ut
1204 me non coinquinares!

pis es on Inglisho pus to bymene:
"O pou world", he says, "unclene,
Whyn mught pou swa unclen be,"
1208 Dat suld never mare neghe me,
Or be swa 'clene and noght vile,
Dat pou suld never mare me file."

Pe world here who-so wille
1212 Un-to four thinges may liken by skille.

The world is like the sea.
First pe world may lykend be,
Mast properly, unto pe se;
For pe se, aftir pe tydes certayn,
1216 Ebbes and flowes, and falles agayn,
And waxes fulken, thurgh stormes pat blawes,
And castes up and doun many gret wawes;
Swa castes pe world, thurgh favour,
1220 A man to riches and honour.
And fra pat agayn he castes hym doun
Til povert and to tribulacioun.
And pa er pe grete stormes kene
1224 And pe wawes, pat in pe world er sene.

The world is like a wilderness.

Yhit may pe world here pat wyde es,
Be likend to a wildernes,
Pat ful of wild bestes es sene,
1228 Als lyons, libardes and wolwes kene,
Dat wald worow men bylyve,
And rogg pam in sonder and ryve;
Swa pe world es ful of myadoers
1232 And of tyrauntes pat men ofte ders,

1 Whyne moght pou swa unclen be. MS. Harl. 4196.
2 Unto four thinges may lykend be, bi skyll. MS. Harl. 4196.
3 The whilk is ful of bestes unmylde,
The whilke wol a man strangly and destrye. MS. Addit 11305.
THE WORLD IS LIKE A FOREST.

The world is like a forest.

1236 Til a forest, in a wilde cuntre,
Pat es ful of thes and outlawes,
Pat, commonly, til forestes drawes,
Pat hald pases, and robbes and reves

1240 Men of pat pai have, and nought pam leves;
Swa es pe world here par we duelle,
Ful of thes, pat er devels of helle;
Pat ay us waytes, and er bysy

1244 To robbe us of our gudes gastyly.
Pe world may yhit, als yhe sal here,
Be lykend, on pe fierth manere,
To a feld ful of batailles

1248 Of enemys, pat ilk day men assayles.
For-why here we er on many wyse
Alle umset with sere enmys,
And, especiali, with enmys thre,

1252 Agaynes whom us byhoves armed be:
Pa er pe world, pe fende, our fleashe,
Pat, to assayle us here, er ay freshe;
And par-for byhoves us, day and nyght,

1256 Whilles we lif here, agayn pam fight.
Pe world, als clerkes understandes,
Agayn us fighetes with twa handes,
With pe right hand and pe left; pere twa

1260 May be taken, bathe wele and wa;
Pe right hand es welthe, als I halde,
And pe lefte hand es angre calde;
For pe worlde assayles sum men awhile,

1264 With pe right hand pam to bygile;
Pat es welth, als I sayde before,
Of worldly riches and tresore;
And assayles men, nyght and day,

1268 With pe left hand pam to slay;
Pat es with angre and tribulacion,
And povert, and persecucion,
DAME FORTUNE AND HER WHEEL. [BOOK II.]

1272 Of pe world, pat ofte synthes falles.
Bot with pe world comes dam fortone,
Pat ayther hand may chaung sone;
For sho turns about ay hir whole,
1276 Up and doune, als many may fele;
When sho hir whole lates about ga,
Sho turns sum doune fra wele to wa,
And, eft agaynward, fra wa to wele;¹

1280 Pus turns sho about oft hir whole,
De whilk pir clerkes noght elles calles,
Bot happe or chaunce, pat sodanli falles,
And pat men haldes here noght elles,
1284 Bot welthe and angre in whilk men dwelles.
Parfor worldly happe es ay in dout,
Whiles dam fortune turns hir whole about.
Angre men dredes and wilde it fle,
1288 And in welthe men wald ay be;
Bot parfit men, pat pair lif right ledes,
Welthe of pe worlde ay flese and dredes;
For welthe drawes a man fra pe right way

Wealth draws a man from the right way.

1292 Pat ledes til pe blisse pat lastes ay,
Us agh to drede worldly welthe pan
For Saynt Ierom says, pe haly man:
Quanto in virtutibus crescimus,
1296 tanto amplius timere debeamus, ne de sublimiori corrucionem.

Worldly success is to be dreaded.

"De mare", he says, "pat we wax upright
In welthe, and in worldly myght,
1300 De mare we suld have drede in thoght,
Pat we fra pe hegher fal noght;"
Tyl pis acordes pe wordes of Senek,
Pat says pus, als yhe here me spek:
1304 Tunc tibi salubria consilia advoca,
cum tibi alludit prosperitas mundi.

¹ 'And eft sone from wo in-to much blisse
So pat hir whole hath never lysse. MS. Addit 11305.
Senek on pis maner says:
"When werthe of pe worlde with pe plays,

1308 Sek pan gude consayl wyth-alle."
For werte the mas men in perils falle,
Dan es worldes werte to drede parfor,
Als says pe grete clerk, Saynt Gregor:

1312 Si omnis fortuna timenda est, ma-
gis tamen prospera quam adversity.
Saint Gregor says on pis manere:
"If ilka channce be to drede here,

1316 Yhit es happe of welthe to drede mare
Tan channce of angre," pat smerties sare.
For angres mans lyf cleneses, and proves, Sorrow cleanses
And welthes his lif trobles and droves,

1320 And pe sault of man may lightely spille;
For welthea, pat men has here at wille,
Semes tokenyng of endeles pyn.
For lo! what says here Saynt Austyn:

1324 Sanitas continua et rerum habundan-
cia, sunt eternae damnacionis indication.
He says, "continuel hele here
And plente of worldly gudes sere,

1328 Er taknes, als in boke writen es,
Of pe damnacion pat es endles."
And to pis wordes, pat sum men myspays,
Acordes Saynt Gregor, pat pus says:

1332 Continus successus temporalium, fu-
ture damnacionis est indicium.
He says, "continuel happy commyng
Of worldly gudes, es a takenyng

1336 Of pe damnacion pat sal be,"
At pe last day, with-outhe pite.
Bot pe world prayses nan, bot pa anyly
Pat til alle worldes welthes er happy,

1340 And on worldly thynges setses pair hert,
And flesay pe state of povert;

1 Ps. MS. Harl. 4196.
Swilk men purchases and gaders fast,
And fares als pis lyfe suld ay last;

1344 Til pam pe world es favorabel
In alle pat pam thynk profitabel.
De world pam lofes, and pai luf it,
And for pai folow pe worldes wit,

1348 And mykel can of worlde,qwayntys,
De world pam halides gude men and wys,
Til pam commes gudes here many-falde
To pair dannacion, als I talde.

1352 For-why til heven may na man come,
Pat folowes pe worlde and worldes wysdome,
De quilk, als says wyse men and witty,
Onence God es bot foly.

1356 Sapiencia huius mundi est
stultitia apud Deum.
Many men pe world here fraystes,
Bot he es noght wyse pat par-in traistes;

1360 For it ledes a man with wrenkes and wyles,
And at the last it hym bygyles;
Bot he may be called witty and wyse,
Pat pe world can fie and dispise,

1364 And hates pe maners pat it loffes,
And thynkes ay whyder hym byhoves;
And on pis lyfe here traystes noght,
Bot on pe tother settes his thoght.

For na syker duellyng fynde we here,
Als pe apostel says on pis manere:
Non habemus manentem civitatem,
Sed futurum inquirimus.

1372 "Na syker wonnyng-sted here haf we,
Bot we seke ane, pat sal ay be."
For als gestes we here soiourne
Awhile, til we sal hethen tourne;

1376 Pat may fal soner pan som wenes,
For we duelle here als aliens,
To travail, here in pe way, our lyms,
Til our country-warde, als pilgrims.
MAN LIKE A PILGRIM.

1380 Parfor pe prophet says til God thus,
Als pis vers in pe psaute shewes us:
Ne sileas, quoniam aedem ego sum apud
tes et peregrinus, sicut omnes patres mei.

1384 "Be noght stille Loverd" says he,
"For I am a commelyng towarde pe,
And pilgrym, als alle my faders was."
Bus may al say pat in pis world sal pas,

1388 Dat es to say, be noght swa stille,
Dat pow ne make me here knaw pi wille;
And swilk comfort to my saul shew swythe,
Dat mught make it in pe glade and blythe:

1392 And say thos to it: "I am thy hele,
For pou eart my pilgrim lele."

Pis world es pe wy and passage,
Durgh whilk lyes our pilgrimage;

1396 By pis wy byhoves us al gang,
Bot be we war we ga noght wrang.
For in pis world liggis twa ways,
Als men may fynd pat pam assays;

1400 Pe tane es way of the dede calde,
Pe tother es way of lyfe to halde,
Pe way of dede semes large and easy,
And pat may lede us over-lightly,

1404 Uнстil pe grysly land of mirknes,
Par sorow and pyn ever-marre es.
Pe way of lyfe semes narow and harde
Dat ledes us til our contre-warde

1408 Dat es pe kyngdom of heven bright,
Where we sal won ay in Goddes sight
And Goddes awen sons pan be calde,
If we pe way of lyfe here halde.

1412 Pe life of pis world es ful unstable,
And ful variand and chaungeable
Als es sene in contrarius manere,
By the tymes and vedirs and sesons here.

1416 For pe world and worldis life to-gider,
Chaunges and turnes, ofte hider and pider,
THE WORLD IS FULL OF CHANGE. [BOOK II.]

And in a state duelles ful short while,
Unnethes, pe space of a myle.

1420  And for-pi pat pe worlde is swa unstable,
Alle pat men sese par-in es chaungeable;
For God ordays here, als es his wille,
Sere variaunce, for certayn skille,
Of pe tymes and wedirs and sesons,
In taken of pe worldes condicions,
Pat swa unstable er and variande,
Pat ful short while may in a state stande.

1428  For God wille men se, thurgh swilk takes sere,
How unstable pis world es here,
Swa pat men suld mare drede and be abayste,
Over mykel in pe world here to trayste.

1432  Ofte chaunges pe tymes here, als men wele wate,
Als thus, now es arly, now es late,
Now es day, now es nyght,
Now es myrk, now es light,

1436  And pe wedirs chaunges and pe sesons,
Pus aftir pe worldes condicions;
For now es cald, now es hete,
Now es dry, and now es wete.

1440  For now es sow, hail or rayn,
And now es fair wedir agayn;
Now es pe wedir bright and shynand,
And now waxes it alle douiland; ¹

1444  Now se we pe lyfte clere and faire,
Now gadirs mystes and cloutes in pe ayre.
Alle per variance to understande
May be takes of pis world swa variande;

1448  And yhit or par other ma takes sere
Of pe unstublenes of pis life here.
For now es mirthe, now es murnyng,
Now es lghter and now es greynyng;

¹ MS. Harl. reads domland.—MS. Lands. 348 has the following reading:
Now is wedir bryght and schinonde
Now is dym droubelonde.'
1452 Now er men wele, now er men wa,
    Now es a man frende, now es he faa;
    Now es a man light, now es [he] hevy,
    Now es he blithe, now es he drery;
1456 Now haf we ioy, now haf we pyn,
    Now we wyn, now we tyn;
    Now er we ryche, now er we pur,
    Now haf we or litel, now pas we measur;
1460 Now er we bigg, now er we bare,¹
    Now er we hale, now seke and sare;
    Now haf we rest and now travail,
    Now we fande our force, now we fail;
1464 Now er we smert, now er we slawe,
    Now er we heghe, now er we lawe;
    Now haf we ynogh, now haf we noght,
    Now er we aboven, and now down broght;
1468 Now haf we pees, now haf we were,
    Now eese us a thyng, now fele we it dere;
    Now lofe we, now hate, now saghtel, now strife.
†er er †e maners here of pis lyfe,
1472 †e whilk er takens of [†e] unstabelnes
    Of pis worldis lyfe, pat chaungeable es.
    Bot als pis lyfe es ay passand,
    Swa es †e worlde, ilk day, spayrand;
1476 For †e world til †e endewarde fast drawes,
    Als clerkes by many takens knawes.
†arfor †e world, pat clerkes sees pus helde,
    Es als mykel to say als †e wer elde.²
1480 Twa erthely worldes til pis life falles,
    Als es sayd by-for, pat clerkes calles
    †e mare world of erthe, and †e les;
    Ful chaungeable aytther world es.
1484 †e mare world es pis world brade,
    And †e les es man, for whom it es made,
    and the less is man.

¹ 'Now es he ricke and now es he bare.' MS. Addit 11306.
² 'Pis world pat we see pus helde
    Is not but pis worldees elde.' MS. Addit 11306.
And als the mare world es round sette,
Swa es pe les world man round for to mette,
For in pe brede of man es contende,
Als lang space fra pe lang fynger ende
Of pe right hande, with armes outspredande,
Til pe same fynger ende of pe left hande,

1432 Als fra pe haterel oboven pe crown,
Es sene tyl pe sole of pe fot doun.
Pan if a man [h]is armes out spede
Na mar es pe lengthe, pan pe brede;

1496 Swa may men mette a man with-oute, 1
Als a compas round aboute.

1500 Bathe per worldes, I dar wele say,
Sal fall atte pe last and passe away;
For ay pe mare elde pat pai bere,
Pe mare pai appar and er feblere,

1504 Als men sees pat til pam tas tent,
And parfor says puas Innocent:
Sensitiam mundus, uterque macrocosmus [et]
 major mundus, et minor mundus,
et quanto prolixius utriusque senectus producitur,
tanto dexterius utriusque natura turbatur.
He says puas, als in Latyn es talde,
"Ayther worlde now waxes alde,

1512 And pe langer pat pair tym es soght,
And pe elde of ayther of pam forth broght,
Pe mare in malys and feblenes
Pe kynd of ayther trobled es."

1516 Of bathe per worldes gret outrage we se
In pompe and pride and vanité,
In selcouthe maners and sere degyse
Pat now es used of many wyse,

1520 In worldis havyng and beryng,
In vayn apparail and in weryng,

And so may a man be yemed without.
Right as a compas is. round aboute. MS. Addit 11305.
Das tas over mykel vayn costage,
And tornes al until outrage.

1524 For swilk degises and suilk maners,
Als yhong men now haunte and lers
And ilk day es comonly sen,
Byfor pis tyme ne has noght ben;

1528 For pat somtyme men held velany
Now yhong men haldes curtasy;
And pat som tyme was curtasy cald,
Now wille yhong men velany hald.

1532 Now many men se ofte chaungyn
Of sere maners of gys of clethyng;
For now wers men short and now syde,
Now uses men narow and now wyde;

1536 Som has pair clethyng hyngand als stoles,
Som gas tatird als tatird foles;
Some gase wrynchand to and fra,
And some gas hyypand als a ka;

1540 Pus uses yhong men all new gett,
And pe world pai all awkeward sett,
Thurgh swylk uncomly pomp and pryde,
Pat pai schew wheper pai gang or ryde;

1544 Swa mykell pryde, als now es, I wene,
Was never bfore pis tyme sene,
Of swilk comes pir gysees pat we se,
Bot I dred pat pai may takens be

1548 Of greet hasty myscheves to understand
Pat tyll pe world er nore command.
Darfore in pair gysees pai sail fall,
Ifor pare-wyth pai wretch God pat sese all;

1552 And his wretch at pe last sail with pam mete,
Wharfore pus says David pe prophete:
*Et irritaverunt eum in advencionibus suis,*
*et multiplicantae est in eis ruina,*

1556 "And pai styrd God tyll wretch", sais he, The wicked move
In pair new fyndynges of vanité,
And in pam is fallyng many-sald,
And pat es thurgh pryde pat I of tald; God to wrath.
1560 Pis may be said, als pe boke proves
Be pam pat new gyses controves.
For pai do swa pe worlde to plese,
For pryde mare pam for pair eese.

1564 And pa, pat with swylk gyses God greves,
Sall fall in many greves myscheves;
And for pai will noght be led with skyll,
God lates pam awhile have pair will;

1568 Bot at pe last on pam will sende
Vengeaunce, bot if pai pam here amende:
Pan most pai biforn schew som taken,
Pat God has pam left and forsaken;

1572 And pat may be knawen bi sere gyse.
Parfor says David in pis wyse:
Et dimisi eos secundum desideria cordis eorum,
Sunt in advenctionibus suis.

1576 Pe prophet David here spekes pus,
In Godes name, als pes verses shewes us.
"I left pam", he says, "out of covert,
After pe yhernynges of pair hert,

1580 In pair fyndynes sall pai ga."
Pis may be said be all pa
Pat God suffers folow vanytse,
After pair lykyng pat pai chese;

1584 Pe whilk tyll pe world mase pam gay,
And turnses pam al fra God oway,
Pai sall at pe last fro hethen wende
In pair syn, tyll pyne with-outen ende,

1588 Bot pai swylk vanytse forsake
And amendes here be tyme make;
Yhit has pe world, als men sese and heres,
Ma other contrarius maneres;

1592 For now es vertow turned to vyce,
And play and bord untyll malice;
Now es devocyon, on som syde,
Turned tyll pomp and to pryde;

1596 Now es wysdom halden foly
And turned intyll trechery.
And folly is halden [now] wysdome,
With proud men and unbowsome.

1600 Now es luff turned tyll lychery,
And ryghtwisnes tyll tyraantry;
Þus es pis world turned up pat es doune,
Tyll many mans damnpacyoune,

1604 Pe wilk folowes pe worlde swa fraoward;
And parfore pai mon fele payne ful hard,
After pis lyfe pat pai here lede,
And pat aght pam gretly to drede.

1608 Bot it seemes pat swilk men er wode,
For pai baid gud thing evell and evell gude;
Wa sall pam be, als we here clerkes tell,
Fforwhi Crist says in pe gosspell:

1612 Vei vobis qui dicitis malum bonum,
et bonum malum!
He says: "wa till yhow pat says with will
pat ille es gud and gud es ill;"

1616 Pat es to say pam sall be wa
Pat here mysturnes pair lyfe swa.
Þus es pe world, and pe lyfe ðare-in,
Fful of vanyté and of syn.

1620 Bot som men lufes pis lyfe swa mykell
And pe world pat is swa fykell,
Þat pai wald never part ðar-fra,
Bot lyfe here ay, if it moght be swa;

1624 For pai luf swa pis wordes vanyté
Þat pai wald never other lyfe suld be.
Þai will noght knaw pe perys all
Of pis lyfe, ne what after sall fall;

1628 Bot for pai life here in delices sere
Þai think no hevene es bot here,
Bot at þe last, when pair lyfe sall stynt,
Þan sall all ioy be fra þam tynt.

1632 Bot wald a man understand wele
What pis world es and what he sall fele,
When he sall wend fra pis world oway,
Him suld noght lyst, nouther nyght ne day,
1636 Myrthe here ne blythe chere make,  
    Bot all pe welthes of pis world forsake,  
    And lyf in penaunce and in povert,  
    Ffor pe dred pat he suld hafe in hert,  
1640 If he wald know and trow how hard  
    Him bhioved suffer afterward;  
    Bot ogayne pat dred yhit moght he,  
    Thurgh hope of hert, conforted be,  
1644 If he think wele of heven bryght,  
    Whare he sall won if he here lyf ryght,  
    Pus may ilk man do and thynk,  
    In whase hert grace of God may synk.  
1648 And he pat will noght thynk of this  
    And yhernes to have nane other blys,  
    Bot pis wrecched lyfe pat him thynk gude,  
    He es outher clomsea, ¹ or wode;  
1652 Or it es a signe of suspecyon  
    Pat he es in way of dampnacyon.  
    Here have I shewed on sere manere  
    De condicyons of pis world here,  
1656 And of pe worldes unstabilnes,  
    And of pe maners pat in pe world es;  
    And now will I pass, forther-mare  
    To pe thred part and se what es pare;  
1660 Ffor pat part now will I begun  
    To shew yhrow maters pat er within,  
    Pat specially spekes, as I sall rede  
    Of pe ded, and whi it es to drede.  

¹ For clomsea. Harl. MS. 6923 reads: glomsede. MSS. Lands. 348, Addit 22283 read cursed for clomsede.
And these pe ded ay whils it may
Bot at pe last he most be pe dedes pray.

1672 Ded, of all pat it comes to, abates
And chaunges all myghtes and states,
No man may wele ogayn it stand;
Whare pat it comes in any land,

1676 Pat es to say, bodily ded,
Ogayns pe whilk no man may help ne red,
Ffor all pat lyf has bihoves it fele,
Pat aght ilk man to knaw wele.

1680 Bot bi pe name of ded may be tane,
And understanden ma dedes pan aye,
Ffor als pir clerkes syndes writen and redes,
Thre maners of dedes er pat men dredes.

1684 Ane es bodily ded, pat thyrgh kynd es,
Ane other gastely, pe thred endeles.
Bodily ded, pat is kyndely,
Es twynyng betwene pe saule and pe body;

1688 And pat ded es full bytter and hard,
Of whilk I sall schew yhow afterward.
Gastely ded es twynyng thyrgh synne,
Bitwene God and man saule within;

1692 Ffor als pe saule es lyf of pe body,
Swa pe lyfe of pe saule es God allmyghty;
And als pe body, with-outen dout,
Es ded when pe saule es passed out,

1696 Pe saule of man es ded ryght swa,
When God es departed parefra;
For whare syn es, es pe devell of hell,
And pare whare paier, will God noght dwell.

1700 For dedely syn and pe devell and he
In a stede may noght to-gyder be;
Parfor when pe saule es wounded with syn,
God passes out, and pe fende gase in;

1704 Pan es pe saule onence God ded,
Ay whils syn and pe devell dwelles in pat stede;
And als pe body may be slayne
Thyrgh wafen pat men may ordayne,
ON SPIRITUAL DEATH.

1708 Swa es pe saule slane thurgh syn;
Wharfor God and it bihoves twyn,
Pan es gastly ded to dred wele mare,
Pan bodily ded pat nane will spare,

1712 In-als-mykell as pe saule namely
Es better and mare worthy pan pe body;
Ffor all-if pe saule thurgh syn be dede
Fra God allmyghty pat es the hede,

1716 Yhit may it ay lyf and be pyned,
Bot pe body es dedly here thurgh kynde.
Of bodily ded es no gayn-turnyng,
Ffor of erthly lyf it es endyng,

1720 And ryght entré and way it es
Till ioy or payn pat es endeles.
Yhit if pe saule thurgh syn be slayne.
It may thurgh grace qwyken ogayne,

1724 And pe gastly woundes of syn
Thurgh penaunce may be heled within;
Ffor all-if God be ryghtwyse and myghty
He es full of gudenes and of mercy,

1728 And to turne him tyll man mare redy es he
Pan any man till him will be;
For all-if he pe dede of body that greves
Ordaynd til alle pat here lyfes,

1732 Pe dede of saul wild noght be
Of na man pogh he synful be;
For pe life of pe saule mare him pays
Pan pe dede, for pus him-self says:

1736 Nolo mortem peccatoris, sed ut magis
convertatur et vivat.
"I wille noght pe ded of synful man,
Bot pat he may be turned and lyf pan;"

1740 Pan may pe synful pat his saul has slayn
Be turned purgh grace, and lyf ogayn.
Endles dede es pe dede of helle
That es mast bitter and mast felle.

1744 Hell es halden a full hidous stede,
Pe whilk es full of endeles dede,
And of paynes and sorow pat never sal blyn,
And yhit may nan dighe pat es par-in;
1748 Bot if pai mught dighe, als body here may,
Of alle sorow pan delyverd war pay;
Pai sal fele par many a ded brayde,
Bot pai sal ay lyf par-with, als I sayde;
1752 For pe ded of helle es a lif ay dyand,
And a ded pat es ay lifand.
Dede of helle es noght elles to say,
Bot payns and sorow pat sal last ay,
1756 De whilk saules sal fele with-outen ende,
Pat tille pat grisely sted sal wende.
Of pis ded may men rede and luke
Ynoghe, in pe sexte part of pis buke,
1760 Pat spekes of pe payns of helle;
Parfor here-on I wille na langer duelle,
Bot of bodily dede I wille spek mare
Pat es entré and way, als I sayd are,
1764 Til lyf or ded pat has nan hende,
Als es aftirward in pis part contende.
Bodily dede-here dredes ful many,
For twa skillles principaly;
1768 Ane es for pe payne pat a man has,
When pe dede hym assayls, and alas.
Peto ther es, for when his lif sal here ende,
He what never whider he sal wende;
1772 For in dout he es and uncertayn
Whether he sal til ioy or payn;
Bot how-swa he sal aftir fare,
P payn of dede here es bitter and sare;
1776 Parfor ilk man pat of dede has mynde
Dredes gretely pe dede here thurgh kynde;
And swa it semed, als says pe boke
Pat Crist did in manhede pat he toke,
1780 For he byfor, ar he deyghed on pe rode,
For drede of dede he swet blode;
For he wyst, ar he til pe dede suld passe,
What pe payn of pe dede wasse,
1784 Pan may we parby trow right wele
Pat pe payn of pe dede es hard to fele.
Of pe dede here men may thynk wonder,
For alle thyng it brethes in sonder,

1788 Als it sculkes by diverse ways;
Parfor pe haly man in boke pis says:
Mors omnia
Solvit.

1792 "De dede", he says, "louses alle thyng
And of ilk mans lif mas endyng."
Pe dede es swa sutil and pryvé,
Pat na man may it properly se;
And for-py pat na man may se it,
Parfor may na man knaw ne witt,
Ne ymagyn thurgh witte what it es,
Ne what shappe it has and lyknes.

1796 Bot what dede es properly to say,
Wha-swa wilhe, shortly wite he may.
Dede es noght elles to telle shortly,9
Bot a partyng of pe saul and body,

1800 Als I byfor aparty sayde.
Dis may be calde pe dedis brayde,
And a privacion of pe life,
When it partes fra pe body in strife.

1804 And als yhe may se and wate wele,
Pat myrknes kyndly es noght to fele,
Bot overalle whar na light es
Par es properly myrknes;

1808 Right swa pe dede es noght elles
Bot a pryvyng of lyf, als clerkes telles;
For whar-swa-ever pe lyf fayles
Par es pe dede pat pan assayles.

1816 Pis pe dede pat men dredes mast,
When pe lyf fayles men byhoves tast.

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1 stalkes (Lands. MS. 348).
2 Dethe is nothing elles to talle sothly,
Bot a departyng of the soule and the body. (MS. Addit 11305.)
Four skilles I fynd writen in som stede, 
Why men suld specialy drede pe dede:
1820 An es for pe dede stoure swa felle 
Patre mare payne pan man can telle, 
Pe whilk ilk man sal fele with-in, 
When pe body and pe saule salle twyn.

1824 Another es for pe sight pat he sal se 
Of devels, pat about hym pan sal be. 
Pethe thred es for pe aount pat he sal yhold 
Of alle his lyf, of yhouthe and elde.

1828 Pe ferth es, for he es uncertayne 
Whether he sal wend til ioy or payne; 
Wha-swa wil of pe four take hede, 
Hym aght gretely here pe dede to drede.

1832 Of twa of pere four, byfore I spake, 
Now wil I other twa til pam take; 
For of twa I spak first generaly, 
Now I wille with other twa pam specify.

1836 First aght men drede pe ded in hert, 
For pe payn of pe dede pat es swa smert, 
Patre pe hard stour at pe last ende, 
When pe saule sal fra pe body wende;

1840 A doleful partynge es pat to telle, 
For pai luf ay togyder to duelle; 
Nouther of pam wald other forga 
Swa mykel lof es bytwen pam twa;

1844 And pe mare pat twa togyder lufes, 
Als a man and his wyfe oft pruves, 
Pe mare sorow and murnyng 
Byhoves be at pai departynge.

1848 Bot pe body and pe saul with pe lyfe 
Lufes mare samen pan man and hys wyfe, 
Whether pai be in gude way or ille, 
And pat es for many serene skylle.

1852 A skylle es, als yhe sal now se, 
Why pai wald ay togyder be; 
For-py pat God, als says haly wrft, 
First body and saul togyder knyt;
Another for the tane may nght do
Bot if pe tother help par-to;
Pe thred for pai bathe togider sal come
Byfor God at pe day of dome;

De fether, for when pai er comen theder,
Paia sal ay after duel togider.
Parfor pair payne and sorow es mare
When pe tane sal fra pe tother fare.

Dys twynnynge may be cald pe dede,
Pat fleyghes about fra sted til stede,
Thurgh alle landes, fer and nere,
And spares nan of whom he has powere,

For prayer ne gyfte pat men may gyfe.
Where he comes he lattes nane lyfe,
Ne for luf ne awe er nane sparde;
For pe dede til na man tas rewarde,

Ne riche ne pover he spars, hegh ne law,
Pat he ne pe lyf wil fra pam draw,
De dede has mercy of na wight,
Als Saynt Bernard pus shewes right:

Non miseretur mortis inopie,
non reveretur diviciis, non sapience, non moribus,
non etat.

He says “pe dede of povert na mercy has,
Ne to ryches ne reward tas,
Ne til wysdom pat wyse men schewes,
Ne til elde of man ne til gude thewes.”

Dede wil na frendshepe do ne favour,
Ne reverence til kyng ne til emperour,
Ne til pape, ne til bishope, ne na prelate,
Ne til nan other man of heghe estate,

Ne til na religouse, ne til na seculere,
For dede over al men has powere.
And thurgh pe dede hand al sal pas,
Als Salamon says, pat wyse was:

Communionem
mortis scito.

1 No (Ms. Harl. 4196).
"Know pow," he says, "pat pe dede es
Comon to al men, bathe mare and les."

1896 Þus sal dede visite ilk man,
And yhit na man discryve it can,
For here lyves naan, under hevenryke,
Þat can telle til what pe ded es lyke.

1900 Bot pe payn of dede pat al sal fele
A philosopher þus discrived wele;
For he lykend mans lyf til a tre
Þat war growand, if it swa mught be,

1904 Thurgh a mans hert and swa shuld sprynge,
Þat about war lapped with þe hert strynge,
And þe croppe out at his mouth mught1 shote,
And to ilka ioynt war fested a rote;

1908 And ilka vayne of pe mans body
Had a rote festend fast þarby,
And in ilka taþ and fynger of hand
War a rote fra þat tre growand;

1912 And ilka lym on ilka syde
With rotes of þat tre war occupyde;
Yf þat tre war tite pulled oute
At a titte with al þe rotes oboute,

1916 þe rotes suld þan rayse þar-with
Ilka vayn and ilka synoghe and lith.
A mare payne couthe na man in hert cast
Þan þis war, als lang als it suld last.

1920 And yhit halde I þe payne of dede mare
And mare strang and hard, þan þis þayn ware;
Þos a philosopher when he lyfes,
þe payn of þe dede here discrived.

1924 þarfor ilk man, als I byfor sayde,
Aght to drede þe bitter dedes brayde,
For bathe gode and ille sal it taste;
Bot ille men agh þrede it maste,

1928 For dred of ded mast pymys wythin
A man þat here es ful of syn,
þarfor þe prophet says in a stede,
And spekes þus un-til þe dede:

1 The MS. reads: 'And þe croppe out at his mought mought shote.'
1932 \( O \ mort quan amara memoria \\
\textit{ tua homini iniusto.} \\
\text{"O pou grysely dede," says he,} \\
\text{"Ful bitter es pe mynde of pe,} \\
1936 \text{Until pe synful man" namly,} \\
\text{pat for his syn es paynworthy;} \\
\text{parfor me thynk he es unalgshe} \\
\text{pat mas hym noght here redy to deghe;} \\
\text{For pe dede es privy and sodayne,} \\
\text{And pe tyme of his commyng uncertayne.} \\
\text{A man for certayne sal dighe at pe last,} \\
\text{For his lyf is noght bot als a wynd blast,} \\
1944 \text{Bot he wayte never what tyme ne whan;} \\
\text{For swa certayne es here na man} \\
\text{pat can pe tyme of pe dede forluke,} \\
\text{Forpi says Saynt Bernard in a boke:} \\
1948 \text{\textit{Quid in rebus humanis certius et}} \\
\text{morta; quid incertius hora mortis inventur.} \\
\text{He says: "What es til man mare certayn} \\
\text{tan pe dede es pat es swa sodayn;} \\
\text{And what es mare uncertayn thyng,} \\
\text{tan es pe tyme of the dede commyng";} \\
\text{Alsaws say nathyng pat may be;} \\
\text{tan may na man here pe dede fie.} \\
1952 \text{Parfor a man hym suld redy make,} \\
\text{Bayfor ar pe dede com hym to take,} \\
\text{And put hym byfor and ded byhynde,} \\
\text{Swa pat ded may hym redy fynde;} \\
1956 \text{Parfor Saynt Austyn pe haly man} \\
\text{Says pus, als I shew yhow can:} \\
\text{\textit{Nescis qua hora veniat morts,} \\
\text{semper vigila, ut, quod nescis quando} \\
1960 \text{\textit{veniat, paratum te inventat} \\
\text{cum venerit, et ad hoc forte} \\
\text{nescis quando veniat, ut semper sis paratus.} \)
1964 \text{"Man tan knawes noght," says he,} \\
\text{"What tyme pe dedes commyng sal be;} \\
1968 \text{\textit{Als wra say na thyng that may be. (MS. Harl. 6993.)}}\)
Wake ay als pou had na knawyng
Of pe tyme of dedys commyng.

1972 Dat pe dede may fynd pe, when it sal com,
Ay redy til God and bugh[so]m;
And to pat perchaunce knaw pou ne may
Pe commyng, for pou shuld be redy ay.’’

1976 Dan byhoved us our lyf swa cast
Als ilk day of our lif war pe last;
And ilk day be redy and lif wele,
Als we suld ilk day pe ded fele,

1980 And byde noght til pe dede us vyset,
Parfor pos says Saynt Austyn yhet:
\textit{Lates ultimus dies, ut observet
omnes dies, sero parantur reme-
dia cun mortis imminent
pericula.}

1984 “Pe last day of man is hyd”, he says,
“For he shuld kepe wele al pe other dayes,
Man’s last day is hidden from him.

1988 For over late men ordayns remedy,
When perels of dede comes sodanly.’’
For if a man pat unredy es,
Be tane with dede in his wykednes,

1992 Turne agayne pan may he noght
For to amend pat he has myswroght;
In pat state, pat he es in tane,
He sal be demed when he es gane;

1996 Wharfor a man for drede of lettyng
Shuld noght abyde pe dedes commyng,
Bot make hym redy, ar he fel harde,
And kepe hym ay wele aftirwarde,

2000 For when pe dede es at pe yhate,
Pan ce he warned over late.
Pe dede fra a man his mynd reves
And na kyndely witte with hym leves,
Death deprives man of his mind.

2004 For pan sal he fele swilk payn and drede,
Dat he ne may thynk of na mysdede,
Bot of his payn and of noght elles,
Als pis grete clerk Saynt Austyn telles:
2008 Tymor mortis totam animam sibi vendicat,  
it nec de peccatis tunc libeat cogitare.  
Pc drede of pe ded when it fayles a man,  
Chalanges al pe saul tyl it pan;

2012 Swa pat hym liste pan haf na thoght  
Of his synnes pat he here has wroght.  
Pan folowes pat man na wys rede  
Pat abydes pe commyng of pe dede,

2016 And hastes hym noght to clense hym sone  
Of al his syns pat [he] has done;  
For when pe dede comes til a man  
It es over late to bygyn pan;

2020 Bot I rede a man he amend hym here,  
Or pe dede come, or his messangere;¹  
For if he wille swa byfor be war.  
Pc dede pan wele les drede hym par;

2024 His messangere may be called sekenes,  
Pat comes byfor als ofte felled es;  
For sekenes ofte a man swa pynes  
Pat thurgh pat payn hys mynd he tynes,

2028 For he may pan thynk on noght elles  
Bot of pe payn pat with hym duelles.  
Bot when pe ded comes afterward  
And hym byhoves fele mare hard,

2032 Pn sal he be in swylk drede sette,  
Pat he sal God and hymself forget,  
And pat es skylle for he wil noght,  
Whyles he has hele, haf God in thoght,

2036 Parfor he sal pan his mynde tyne  
And parfor pus says Saynt Austyne:  
Hac animaversione percutitur  
peccator, ut moriens obliviscatur

2040 sui, qui dum viveret obitus  
est Dei.  
"Pe synful", he says, als es writen,  
"With pyne of pe dede es Smyten,

2044 Pat he thurgh payn pat him byhoves drighe,  
Hym-self forgetis when he sal dighe,

¹ The MS. reads mensangere.
THE DYING LOSE THEIR SENSES.

Pat whylles he mught lif here bodyly, Forgette his God pat es almyghty:"

Many synful has here na grace To haf tyme of repentance, ne space; For whiles pai lyf pai have na mynde Of God, bot forgettes hym, als ay unkynde.

Me thyn[k] pan pat it es skille and right Patthurgh rede God reve pam mynd and myght; Deus sal pai dyghe and heven blis tyne And be putted til endeles pyne,

Pat til God here er swa uncurtays, Par for David in pe psauter says: Vos sicut homines moriemini, et sicut unus de principibus cadetis.

He says: "Als men yhe sal dighe alle, And als ane of pe princes yhe sal falle." Pat es yhe sal dighe of pe same manere, Als men dighes in pis world here,

And als pe spyrites pat fra heven felle, Be casten don intille helle. Par for til a man it war wysdome To repente hym or pe dede come,

And haf God in mynde whyles he lyfes here, Als pe prophet biddles on pis manere: Memento creatoris tui antequam veniat tempus visitacionis sue.

"Thynk," he says, "and haf in pi thought Of hym pat made pe first of noght, Whilles pou lyffes, ar pe tyme sal be, When he with pe dede sal viset pe."

For when dede here assayles a man He may noght thynk wele on God pan, For pe dede his mynde away pan brekes, And parfor David pos til God spekes:

Quoniam non est in morte qui memor sit tui.

"Lord", he says, "pat man es noght In dede, pat of pe here has thoght."
THE DEATH OF THE SOUL. [BOOK III.]

2084 Bot men may understand hereby
Dede of saule thurgh syn namly;
For he pat has ay God in thoght,
In dede of saul semes he noght;

2088 And he pat of God es myndles
It semes pat he in saul dede es,
God visites us in ilka stede
Where we may fele takens of dede,

2092 And if we couthe understand wele,
Ilk day we may takens of dede fele;
Darfor me thynk alle this lif here semes
Mar dede pan lyf, pus wysmen demes;

2096 For pe boke says, als it beres wyttenes,
Pat a man, when he first borne es,
Bygynnes towardpe dede to drawe |
And feles here many a dede throw,

2100 Als seeryvels and angers when pat byfalle,
Pat men may pe dede throwes calle,
And other perils and quathes many,
Pat commes to men ofte sodanly.

2104 Pan es our birthe here bygynnnyng |
Of pe dede pat es our endyng;
For ay pe mare pat we wax alde |
Pe mare our lif may be ded talde.

2108 Darfor whylles we er here lyffand
Ilk day er we pos dighand;
Pan semes our lyf nathyng elles
Bot als a dede, als pe bok telles,

2112 And til other lyf wyn we noght,
Til pe dede pis life til ende haf broght;
Bot when pe dede has made ende,
Pan wate we never whyder we sal wende;

2116 Wether we sal til wele or wa,
Bot til pe tane byhoves us ga.
For-why til gude men pe dede es way
Til pe blisse of heven pat lastes ay,

2120 And til ille men yhate and entree
Til pe pyn of helle pat ay sal be;
Parfor David, pat was swa haly,
Spekes pus til God almyghty:

2124 Qui exaltas me de portis mortis, ut an-
nunciam omnes laudaciones tuas, in portis filie Sion.

“Loverd”, says David, “pou ert he
Pat fra pe yhates of dede liftes me,

2128 Pat I may shew over alle thynge
Specialy alle pi lovynges,
In pe yhates of doghter Syon.”

Pat, als clerkes says pat can par-on,

2132 Es haly kyrk pat God first ches,
Thurgh whilk men commes to pesight of pes.
By pe yhates of dede, als men may se,
Pe dede of helle may understanden be

2136 Fra wilk God liftes us day and nyght,
To shewe his lovynges with alle our myght,
And to serve hym and his werkes to wyrk
In stedfast trouthe of haly kyrk,

2140 Swa pat we may afterwarde wende
Til pe sight of pees pat has nan ende.
Heghe in heven es pat fair sight,
Pat alle sal se pat here lyves ryght;

2144 Bot alle pat sal com til pat stede
Byhoves passe hethen thrugh bodily dede;
For pat dede to pam es noght ille
Pat lyffes here after Goddes wille,

2148 And in pat lif stedfastly duelles;
And parfor Saynt Austyn pus telles:
*Malam more putanda non est quam
bona vita processeit, negue enim facit

2152 malam mortem, nisi quod sequitur
ipsam mortem.*

He says: “na man ille dede shuld wene
Par, whar gude lyf byfor has bene;

2156 For nathyng mas ille dede to tast,
Bot pat pat folows pe dede mast”,
Pat es dedely dedes pat sum wille do,
And yhit says Sayn[t] Austyn pos parto:
2160 *Non potest male mori qui bene vixit,*
*Et vix bene moritur qui male vixit.*

He says: "he may noght ille dede fele
Pat in Goddes laghe has lyfed wele;

2164 And unnesthes may men se by skille,
*Pat he dyghes wele pat hafes lyfed ille."*
Bot he *pat* hates pis lyfes lykyng
Thar noght drede *pe* dedes commynge;

2168 For aftir his dede na payn hym ders,
*Darfor* says Caton *pus in a vers:*
*Non metuit mortem,*
*qui sit contempture vitam.*

2172 He says: "he *pat* pis lif despyse
Thar dres *pe* dede here on na wyse;"
Swa *did* martirs *pat* *pe* dede soght, *
For by pis lyf sette pai right noght;

Holy men desire 2176 to die.
And other halymen yerhned to dyghes
For to be with God in heven hyghe,
Als pe boke of pair lyfes shewes us,
And swa *did* Saynt Paul *pat* says *pus:*

2180 *Cupio dissolevi*
et esse cum Cristo.*

"I yerhned", he says. "be loused away
Fra pis life and be with Crist ay."

2184 Haly men thoght[t] pis lyf bot wast,
*Darfor* *pair* yerhnyng til God was mast;
And for-*pi* *pat* pam thoght alle pis lyfes
Nought bot travall, angre, and strife,

2188 *pair* yerhned *pe* ende of *pair* lyf days,
And parfor *pe* haly man pos says:
*Melius est dies mortis*
quam dies nativitatis.*

The day of death 2192 is better than the
day of one's birth.

He says: "better es *pe* day of dede
*Pan* *pe* day of burthe", and mare standes instede.
For-why a gude man dyghes to wend to rest,
Whare his lyf sal be alther-best

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1 The MS. reads *soghot.*
2196 When pe saul fra pe body swippes,
Als Saynt Johan says in pe Appocalippes:
Beatı mortui qui in domıno
morıuntur.

2200 "Blessed be alle pas pat in body
Dighes here in God alle-myghty."
For pas pat men sese in gude lyfe ende
Dighes in God, and pai sal wende

2204 Til pe blisse of heven pat es swa hyghe,
Wele es hym pan pat swa may dighe.
Bot alle-yf haly men may digh wele,
Yhit pe payn of dede byhoves pam fele,

2208 Pat es mare pan man can ymagyn
When pe body and pe saule sal twyn;
Pe wilk pam aght dred aparty,
Thurgh manskynd or elles war ferly:

2212 For sen Crist, als I sayd befor, had dred
Of the ded, thurgh kynd of his manhed,
Pan aght ilkman, bathe mare and les,
Drede pe dede here pat swa bitter es.

2216 Pe secund skil, als byfor es redde,
Why pe dede es swa gretyly dredde,
Es for pe grisly syght of fendes
Pat a man sal se when his lyf endes.

2220 For when pe lyf sal pas fra a man
Devils sal gadir about hym pan,
To ravissche pe saul with pam away
Tyl pyne of helle, if pai may.

2224 Als wode lyons pai sal pan fare
And raumpe on hym, and skoule, and stare,
And grymly gryn on hym and blere,
And hydus braydes mak hym to fere;

2228 Pai sal fande at his last endyng
Hym in-to wanhope for to bring,
Thurgh thretynge pat pai sal mak,
And thurgh pe ferdes pat he sal tak.

2232 Ful hydus sightes pai sal shew hym
Pat his chere sal make grisly and grym.
THE DEVIL AND ST. MARTIN. [BOOK III.]

Pat sight he sal se with gauuly ege
With pain of dede pat he most dregh.

2236 Here-of pe prophet Ieremy
Spekes pus in his prophecy:
Omnes inimici eius apprehenderunt
eum inter angustias.

2240 He says: "omang his grete anguys
Hym pai sal tak al hys enmys."
Na vonder es if pe devels com pan
In pe ende about a synful man,
For to flye hym and tempte and pyn,
When pe devel com to Saynt Martyn
In pe tyme of dede at his last day
Hym for to tempte and for to flye:
And in pe life of Saynt Bernard
We rede pat when he drogh til dedeward,
Pat pe devel pat es grisely and grym,
Til hym come and asked hym,

2252 By what skillehe wald, and bi 1 what ryght;
Chalange pe kyngdom of beven bright;
Pan answerd Bernard pus mekely,
And sayd: "I know pat I am unworthy,
Thurgh myn-awen desert, to haif it
When I sal out of pis world flit.
Bot my Lorde Ihesu Crist ful of myght,
Pat it has and welde thurgh doble ryght,
Thurgh right of his faders heritage,
And alswa for our grete avantage,
Thurgh right, of hys hard passion,
Pat he tholed for our raunson,

2264 Pe ta right frely he graunted me,
And pe tother til hym-self held he;
Of was gyste I chal[a]nge it by skille,
Als pe lagh of his mercy wille."

2268 And when pe devel herd hym pus say,
Alle skomfit he vanyst oway;
And pe halyman when pis was done
Torned ogayne til hym-self sone,

1 The MS. reads be.
And he yhelled pe gast to God and dyghed,
And swa pe saul til heven dyghed.
And yhit es mare wonder to telle
Pat God wald suffer pe devel of helle,

Apere til hymself pat es of myght mast,
When he suld dygh and yhelled pe gast,
Als docturs says of haly writ,
In bukes thurgh whilk men may knaw it.

Pan semes it wele pat God wil pus
Suffer pe devel apere til us
In tyme of dede, at our last ende,
When we sal out of pis world wende,

Sen haly men pat here lised right
Mught noght dygh with-outen pat sight,
Ne godys moder pat he lossed mare,
Wald noght fra pat syght spare,

Bot pat he grantet at hir askynge
Pat in pe tyme of hir passyng
Pat sald na power haf hir to dere,
Ne pat syght of pam shuld hir fere;

And yhit sen God hymself spard noght,
For at his dede pe devel til hym soght
In his manhede for swa pan he walde,
Als men says pat er gret clerkes calde.

Pan er we certayn, with-outen were
Pat at our last ende pai sal apere.
Bot a gret payne pan til us sal pis be
Pe sight of pam when we pam se;

For pai er swa grisely, als says pe buke,
And swa blak and foule on to loke,
Pat al pe men here of myldard
Of pat sight mught be aferd;

For al pe men here of pis lyfe
Swa grysely a sight couth noght descryfe,
Ne thurgh wyt ymagyn ne deme,
Als pai sal in tyme of dede seme,

Ne swa aleygh payturer never nan was,
Dogh his aleygh mught alle other pas,
THE FORM OF THE DEVIL. [BOOK III.]

2312 The devil does not appear in his proper form to living men.

2312 Pat couthe ymagyn of pair grislynes
Or paynt a poynst aftir pair liknes;
For in pis lif here may na man
Se þam in pe fourme þat pai haf þan,
For if pai had swa large powere,
In swilk forme to shew þam here,

2316 Out of witte þan pai shuld men fly,
Swa orrible and swa foul er þai;
For-why swa hardy man here es nane
Ne þat ever was liffand in fleshe and bane,

2320 þat saghe a devel in his fygur right,
þat he ne for fyrdnes of þat sight
Shuld dighe, or at þe leste tyn his witt,
Als son after als he had sene it;

2324 Bot in swilk fourme, als I understand,
þai shew þam til na man liffand,
Bot til þam til wham þe dede es nere;
For God has restreyned þai[r] powere

2328 þat þai may na man tempete ne greve,
Ferrr forthe, þan þai hafe leve.
Bot when þe ded asayles a man,
In þe foulest figure þai apere þan;

2332 þarfor aght ilk man dreedand be
Agayne þe tyme when he sal þam se.

2336 The devils are horribly disfigured through sin.
Bot I wille shew yhow aparty
Why þai er swa foul and grisly,
For sum tyme þai war bright angels,
Als þa er þat now in heven duels,
Fra þat blisful place thurgh syn þai felle,
And bycome þan foule devels of helle,

2340 And horribely defygurd, thurgh syn
þat þai war wyth-fild and hardened parin.
For warne syn war þai had ay bene
Bright aungels, als þai war first sene;

2344 And now er þai made foule and ugly
Thurgh fylyng of þair syn anly,
þan es syn mar foule and whatsome,
þan any devel þat out of helle may come;

Sin is more horribile than any devil.
2348 For a thyng es fouler pat may file, 
pan pe thyng pat it fyles, and mare vile, 
Darfor says clerkes of grete cunnyng, 
pat syn es swa foule and swa grisly thyng, 
2352 Pat if a man mought properly se his syn 
In pe kynd lyknes pat it falles be in, 
He shuld for ferdnes titter it fle 
Pan any devel pat he mught se; 
2356 Here may men se and undirstande 
How foul es syn and how fylande. 
Bot men sese noght ne knawes what it es, 
Darfor men dredes it wele pe les. 
2360 Bot if a synful myght se with-out 
How foul pe syn es, pat he bers oboute, 
He sulde never make ioy ne haf lykyng, 
Until he war deleyverd of pat foul thyng. 
2364 Sen1 pe devel pus has tane his uglines 
Of pe silth of syn, pat swa filand es, 
Pan agh pe saul of synful with-in 
Be ful foule pat es alle slotered in syn; 
2368 Darfor a man agh, war-so he wendes, 
Mare dredes syn pan pe syght of fendes, 
Dat sal aper til hym at his dede day. 
Bot his syn he sal se fouler pan pay, 
2372 Of whilk he wald noght hym right shrife, 
Ne repent hym here in his lyfe. 
Pe thred skill til our undirstandyng 
Why us agh dred pe dede commyng, 
2376 Es for pe acont ful strat and harde, 
Of alle our lif pat has bene frawarde, 
Dat us byhoves yheld in God sight 
Als wele of wrang als of right, 
2380 Of alle thyng pat ever we wroght, 
In werk, in worde, in wille, in thoght, 
And of alle pe tymes pat passes oway 
Fra our bygynnyng to our last day, 
2384 Alle sal pan be shewed and sene, 
Bathe gude and ille, foul and clene, 

1 The MS. reads Syn.
And be reherced als pe buke telles,
Bytwene grysely fendes and bright angels;
Pai sal dispute pan of our life
With grete discorde and grete strife.
Pe aungels sal reherce pe gude,
And pe devels pe yvel, with grete mude.1

Alle pe werkes pat we here haf wroght,
Bytwene pam pan sal be out soght,
And ilka thoght and ilka wille,
Als wele pe gude als pe ille;

And ilka worde pat spoken haf we
Gude or ille whether pai be,
Alle sal be reherced, als I sayde are.

Bot any syn pat es wele clenched here,
And gude dede pat es don on right manere.
Pan sal we bathe here and se
Al pe privetepe pat ever did we,

Parfor says God in pe godspelle,
On pis manere, als I wille yow telle:
Nicht est opertum quod non reveletur, nec occultum quod non sciatur.

Nathyng here swa covered and hydde,
Pat sal noght pan be shewed and kydde,
Ne swa privé es nathyng pat touches man,
Pat sal noght be knawen pan.

Pan most us abyde, we may noght ffe,
Until al our lyf examynd be,
And alle our dedys, bathe gude and ille,
Be discussed, after Goddes wille;

Pan sal we se alle our syn halely
And what we er for our syn worthy.
And alle our dedys pat gud here semed
Pan sal be discussed haly and demed,

Swa pat we may se and knaw by sight,
Whether we pam dide wrang or ryght;
And wilk was don on wrang manere,
And wilk we dyd parfitely here;

1 'eger mode' (MS. Harl. 6923).
2424 Darfor Seynt Anselme, ala pe buke shewes us,
Spekes tyl pe saul and says pus:
"Wrecched saul," he says, "what may thou say
When pou partes fra pe body away,
2428 Pan pe byhoves acounte yhelde
Of alle pi lyf of youthe and elde,
How pow has here led pi lyfe,
And how pow has spendyd pi wittes fife,
2432 Fra pe first day pat [pou] had witte
Unto pe last day pow shuld hethen fite.
Pan sal walaway be pi sang,
For pou here dispended pi tym wrang,
2436 Bette in werc and word, in thogh[1] and wille;
And yhit when pou mughel helpe, pou held the stille.
Dou has done many synful dede,
To greve God pou had na drede;
2440 Bot when you sese alle pi trespas
Pan sal pou say 'allas! allas!'
When alle pi life sal be thurgh soght
Unto pe lest thyng, pat ever pou wroght,
2444 Whether pou be lered or pou be lewed;
Pi syns sal pan be many shewed,
Pat pow has done here in pe life
Of whilk pou couthe pe never shrive;
2448 And pa sal be shewed byfor pe
Ful foule and ugly syns to se,
Of whilk pou sal ha[m] mare drede and awe,
Pan of pa pat pou mughet here knawe.
2452 Yhit som dedys pat pe thought here don wele
Dou sal pan se foul syns and fele,
Pan byhoves pe resayve sone
Efter pi werkes pat pou has done;
2456 Pat es to say outhor ioy or payne,
Dou may on nawyse be par agayne.'
Dos sal ilk man, at his endyng,
Be putted til an hard rekenyng,
2460 And be aresoned, als right es
Of alle his mysdedys, mare and les.
Na syn þan unrekend sal be,
Þogh it war never swa privé.

Our good deeds will seem few in comparison with our evil ones.

Alle þe gud dedys þat we haf done
Onence our syns sal þan sem fone;
And yhit we er unsyker in thought
Wether þai sal be alowed or noht;

The three "skilles" why man should not place confidence in good deeds.

For I fynd wryten thre skills why þat na man may trayste sikerly
In hys gude dedys, þat he dus here.
Þir thre skills er gude to lere,

Ane es forthy þat alle thynge
Þat gude er, anly of God springes,
Þan er al gude dedys þat er wroght
Goddes awen dedys and ours noht;

I. Good deeds only spring from God.

Bot alle our syns þat may be knawen,
Commes of our-selven þa er our-awen,
For-why, with-outen God we syn sone,
Bot na gude with-outen God es done.

Another skille es alswa forpi,
Þat we er comonly mare redy
An hondreth sythes here for to syn,
Þan anes a gude dede for to bygyn;

II. We are always more ready to sin than to do what is right.

Swa may we ay rekken and rede
An hondreth syns agayne a gude dede.
Þe thred skille es pis to shew omang,
For our gude dedys er ofte done wrang,

III. Good deeds are often performed wrongly.

Noght of right manner als þai suld be
Or parchaunce done oute of charité.
Alle our syns er here certayne
And by right and skille er worthy Payne:

Bot for our gude dedys certanly
We wate noght what we er worthy;
Wharfor our gude dedys we shuld noght prayse
And þarfor þus Saynt Austyn sayse:

Our good deeds are not perfectly good, but our bad ones are thoroughly evil.

Mala nostra non sunt pura mala, sed bona
nostra non sunt pura bona.

He says "our ille dedys er pur ille wroght,
Bot our gud dedis pur gud er noght."
[BOOK III.] OUR RIGHTEOUSNESS IS IMPURE.

2500 Here to acordes, als pe buk telles us,  
Isidore says that  
Omnes iusticie nostrae quasi pannis  
our righteousness is like an  
menstruale.  
"unclean cloth."

2504 He says "alle our ryghtwynes er sene  
Als a clathe, filed of thyng unclene;"  
Wharfor certanly here wate nane  
How he sal fare, when he es hethen gane.

2508 Bot comfort of gud hope may he fele,  
Dat here lyves wele, to fare wele;  
For we awe to trow, with-outen were,  
Dat God sal hym yhalde pat dose wele here.

2512 Bot yhit es he noght syker in pir days,  
For-why, pe haly man pos says,  
Nescit homo utrum dignus sit  
do vel amore.

2516 For certayn, he says, "a men what noght,"  
No man knows  
Þogh he had never swa mykel gude wroght,  
whether he is  
"Whether he war worthy after his dede  
worthy of God's  
To hafe luf of God or hatrede."

2520 And Isidre, als a buke shewes us,  
Acordes par-to, pat says pus:  
Servus dei dum bonum agit, utrum  
And Isidre shows whether he is  
sit si ad bonum incertus est.

2524 He says, "he pat es God servand,  
When he gude dus, outhwer with tungor hand,  
He es noght certayne yhit in thoght,  
Wether it be gude til hym or noght."

2528 Wharfor our lyfynge here es harde,  
Als pe haly man says, Saynt Bernarde:  
Quis, sine trepidacione et timore,  
Who may lead  
hanc vitam duere potest?  
this life without  
"Wha," he says, "may pis lyfe here lede  
"trembling?"

2532 "Who may lead  
With-outen trembylyng and drede?"

2536 "Wha," he says, "may pis lyfe here lede  
Alsawa¹ say here, may lyf na man  
"Who may lead  
With-outen drede, pat witte can;  
this life without  
For al-if a man here afforse him ay  
trembling?"

2538 For to do alle pe gude pat he may,  
¹'Als wha' (MS. Harl. 6923).
Yhit may his gude dedis be swa wroght,
\[2540\] pat parchanne God allowes pam noght;
And parfor Saint Bernard pleynd him here
Of his lyf, pat says pus on pis manere.
Terret me tota vita mea, qua diligenter discussa,
apparet mihi aut peccatum aut sterilitas;
\[2544\] Et si quis in ea fructus videtur, sic est
aut simulatum, aut imperfectum, aut alio
modo corruptum, ut possit aut non placere
deo aut dispicere.
\[2548\] Per er Bernard wordes pat says:
"Al my lyfe here me flays,
For if it ententyfly discussed be,
It semes noght elles here until me
\[2552\] Bot owther syn, pat pe saul mast deres,
Or barran thyng, pat na fruyt beres;
And if any fruyt par-in seme,
It may be pus be\(^1\) skil to deme,
\[2556\] Outher feyned thyng to shew in syght,
Or thyng, pat es noght alle done ryght,
Or, on other wyse, corrupmed with-in,
Pat es to say, filed with syn;
\[2560\] Swa pat outh er pan may it noght
Pay God almyghty, pat es swa wroght,
Or paraunter it hym myspays;"
\[2564\] pos pe haly man, Saynt Barnard, says.

What may a sin-ful man say of his life?
\[2568\] Of [th]is life here, pat es unclee,
In whilk na fruyt may be sene.
\[2572\] Es for he wate noght whether he sal wende
Tylle ioy or payne aftir his lyfes ende.
For swa wyse and witty man es nane,
Dat wate, when pe dede him has tane,

\(^1\) 'bi' (Harl. MS. 4196).
For certayn, whederward he sal ga,
Whether he sal wend til wele or wa.
Pan aght ilk man, bathe yong and alde.
Haf drede for pis skille pat I talde.

For when pe devels and pe angels
Has desuputed our lif, als pe buk telles,
And discucion made, als fals to be,
Pan sal we certainly here and se

Our certayne dome, pat we sal have;
Wether we sal be dampe in or save,
And othere pan wend to ioy or pyne;
Darfor pe haly man says, Saynt Austyne:

Bene unusquisque de die novissimo
formidare debet, quia unum quemque
in quo invenerit suus novissimus dies,
cum de hoc seculo egreditur, talis in die

"Ilk man" he says, "pat sal pas away
Shuld haf drede of hys last day;
For in what state swa he be pan,

Swilk als his last day fyndes a man,
When he sal out of pis werld wende,
Swilk mon he be demed at pe ende."
Darfor our last day pat sal falle,

Our day of dome we may calle.
Bot at pe general day of dome
With our bodys we sal come,
Byfor Ihesu Crist allemyghty kyng,

Pan sal pat day deme alle thyng.
Pan sal he deme ilka nacyon,
And mak a fynal declaracyon
Of alle pe domes byfor shewed,

In tyme of dede, to lered and lewed.

For pe bodys sal wend to pe same steds
Til whilk pe saul es demed aftir pe dede;
And oother pan have ful ioy togyder,

Or ful sorow when pai com thyder,
And ever-mare aftir togyder duelde,
Whethir pai wend to heven or helle.
Bot in erthe sal duelle pe bodis alle,
2616
Until pat dредful day sal falle,
When pe dome sal be mast strayt and harde,
Als pis buke shewes afterwarde.
Bot first, als sone als pe saul namly,
Thurgh pe dede es passed fra pe body,
It sal be demed, afit his werkes,
Til ioy or payne, als says per clerkes.
Pe synful saul pan gas strik to helle,
2624
In pyne withouten ende to duelle;
Pe clene saul pan gas up even,
With-outen lettyng, til pe blis of hevene.
Bot many saules, pat er save,
2628
Ar pai com to blis, payne byhoves have
In purgatori, and duelle par-in
Until pai be clensid of al syn,
Pat er schrywen and noght clensed here,
2632
And par be fyned als gold pat shynes clere.
For in heven may na saul be sene,
Unto it be fyned and clensed clene,
Outher here thurgh penaunce, als clerkes wate
2636
Or in purgatori thurgh fire hate.
Wharfor pe saul pat es clensed wele
Of al dedely syn and of veniele,
Thurgh penaunce here and almusdede,
2640
Pe angels als tit pan sal lede,
When it es passed fra pe body away,
Til pe blis of heven pat sal last ay;
Parfor whaswa wille folow wysdome,
2644
He suld before, ar he saw pe dede come,
Mak him redy and clense hym clene
Of al spottes of syn pat mught be sene,
Thurgh shriyfe of monthe and repentance,
2648
And thurgh almusdede and penaunce;
Swa pat dede fynd hym clene of syn,
When pe body and pe saul sal twyn.
And whyles he lyfes til he hethen wende,
2652
Thynk he suld ay of his lyfes hende,
[BOOK III.]  THINK OF THY LAST DAY.

Swa may he hym kepe fra alle folys,
And parfor says pus Salamon pe wys:

_In omnibus operibus tuis, memorare_

2656 novissima tua, et non peccabis
inernum.

Dat es on Inglis pos to say;
He says "Thynk on pi endyng day,

2660 Ay when pou sal any werke bygn
And pan sal pou never mare syn."
And parfor pou man in pi werke be slyghe,
And thynk ay wele pat pou sal dighe;

2664 Thynk pou sal dyghe, pou wate never whan,
Ne in what state pou sal be pan,
Ne pou whate never in what stede
Pou sal dyghe, ne of what dede.

In the morning think that thou shall die before night.

2668 Parfor at morne, when pou sese lyght,
Thynk als pou sal dygh ar nyght;
When pou gas to slep, if pou be wyse,
Thynk als pou suld noght with pe lyf ryse,

2672 For Saynt Austyn says pus in a buke,
"Let ay pi hert on pi last day luke."
Wha-swa will e thynk ay on pis manere,
And be war, and make hym redy here,

2676 And of alle his syn clense hym wele,
Ar pe dede com pat hym byhoves fele,
Pan may he eschape and passe lightly
Pe bitter payn of purgatory,

2680 And com til pe blisse of heven bright;
Dat ay es day, and never nyght.
Here es pe thred parte of pis buke spedde
Pat spekes of pe dede, als I haf redde.

2684 On pis part I will na langer stand,
Bot passe to another negligest folowand;
Pat es pe ferthe part for to specify,
Pe whilk spekes of purgatory,

2688 Whar many saules feles ful harde,
Als yhe sal here sone aftarwarde.

1 men?
2 pi?
Here bygynnes pe fyrth part
pat es of purgatory.

Of Purgatory. 2692 Many spekes, and in buke redes
Of purgatory, but fon it dredes;
For many wate noght what it es,
Parfor pai drede it wele pe les.

2696 Bot if pai knew wele what it ware,
Or trowed, pai walde drede it pe mare.
And forthy pat sum has na knawyn
Of purgatory ne undirstandyng,

2700 Parfor I wille now speke aparty,
In pis buke of purgatory.
And first shew yhow what it es,
And whare it es, als pe buke wittenes;

2704 And whatkyyn payns er par-in,
And whilk saules gas peder, and for whatsyn;
And alswa what thynge es mast certayn,
Pat pam mught help and slake pai payn.

2708 Of pir sex poynes I wil spek and rede,
And swa I sal pis fyrth part spede.
Purgatory es nathyng elles
Bot a clensyng sted sar saules duelles,
2712 Pat has synned, and had contricsyon,
And er in pe way of salvacion,
And er noght parfytly clensed here
Of al veniel syns sere.

2716 Bot par byhoves pam payne fele,
Til pai be clensed parfytely and wele
Of alkyn syn pat pai ever wroght,
In worde, in dede, in wille or thoght.

2720 For swa pured and fyned never gold was,
Als pai sal be, ar pai pethen pas.
Whefor pe payn pat pe saul par hentes
Er mare bitter pan alle pe tourmentes
Pat alle pe marters in erthe theoled,
Sen God was for us boght and sold.
For pe lest payn of pe payns par sere
Es mare pan es pe mast payn here,
[BOOK IV.]

THE PAINS OF PURGATORY.

2728 Als says a grete clerk pus shortly,
In a buke of pe payns of purgatory:
Minima pena purgatorii est major
maxima pena mundi.

2732 He says, "pe lest payn pat es pare
In purgatorii, es wele mare
Pan pe mast payn pat may be
In al pis worder, to fele or se."

The least pain in
Purgatory is
more severe than
the greatest
earthly pain.

2736 For pe Payne par, es mare bitter and felle
Pan hert may thynk, or tung telle,
Als pe buke says, trow wha swa wille.
For sum clerkes says, and prues by skille

2740 Pat bytwen pe Payne of helle namly
And pe payn of purgatory
Es na difference bot at pe tane
Has ende, and pe tother has none.

2744 Pe payns of helle sal never sees,
Ne pe saules par-in never haf relee;
Bot in purgatorii saules dueles stille
Until pai be clenched of alle ille,

And mare payn fele, als I understande,
Pan ever feled man here lyfand;
For pai sal haf a day pare
Als mykel bitter payn or mare,

2752 Als a man mght thole here of penaunce
A yhere and fele als mykel grevaunce;
And als mykel dreigh pe fourty days,
Als fourty yhere here; pus clerkes says;

2756 Swa es pe payn par a day to se
Als mykel als here a yhere may be.
Bot ever a day of penaunce here
May stand in-stede par for a yhere,

2760 Als God says openly and wele,
Thurgh pe prophet Ezechyle:
Diem pro anno
dedi tibi.

2764 Pat es on Inglys pus to say,
"For a yhere I gyf pe day."
THE USE OF PURGATORY. [BOOK IV.]

The pain endured in Purgatory obtains no reward in Heaven.

2768 Pe payn par pe saules avayles noght
When pai til purgatori er broght,
Bot for to clense pe saul of syn,
And for na mede in heven to wyn;
Sogh pai a thousand yhere war pare,
Pair mede in heven shuld never be pe mare.

2772 Dan serves pat payne par, of noght elles
Bot to clense pam of syn, pat pare-in duelles.
Bot penaunce to thole here with gude wille,
Serves here til twa thynges by skille.

Penance is useful in two ways.

1. It cleanses the soul of sin.

2776 Ane es to clense here pe saule wele
Of dedly syn and of veniele;
Another to haf in heven mare mode;
Til per twa may penaunce us lede.

2780 For pe saul for ilk penaunce here,
Sal haf specyel ioy in heven swa clere,
Pat with-outen ende sal laste,
If pai thole payne here with hert steadfast.

2784 Here may men se, als pe buke wittenes,
And understand what purgatori es.
Now wil I shew yow shortly
Whar, als clerkes says, es purgatory.

Where Purgatory is.

2788 Pe stede, pat purgatory es calde,
Under pe erthe es, als I halde,
Aboven pe stede, als som clerkes telles;
Par crysom\(^1\) dede childer duells,

2792 Pat fra pe sight of Goddes face
Er putted for ever, with-outen grace.
Pat place es neghest aboven hel pitte,
Bytwen purgatory and itte.

2796 Pus standes pe stede of purgatory,
Oboven pam bathe in pat party.
Alle pat er par payn byhoves hafe,
Bot pai haf grace and er save.

2800 Bot fra pe other stedes, til pe day of dome,
Sal never mare saule out come;

\(^1\) unchristen (MS. Harl. 6923).
SOULS MAY PASS FROM PURGATORY.

For pan sal pai come til pe last iugement,
And with pe bodyes agayn til helle be hent.

2804 Bot fra purgatory saules may wynne
Til blisse when pai er clenised of synne.
Aboveyn tat yhit es pe serthe stede,
Pat Crist visited when he was dede;

2808 And pa pat par war with hym out tuke
And left nane paryn, als says pe buke.
Ne fra pat tyme als we here clerkes telle
Com never nan yhit peder to duelle,

2812 Ne never nan forthward sal com;
And pat stede clerkes calles lymbus patrum Limbus patrum.
Pe whilk a fre preson on Inglys es,
Whare pe haly faders duelled in myrknes.

2816 Alle pir four stedes men may helle calle,
For pai er closed with-in pe erthe alle;
And for helle pai may alle be tane,
Of whilk four purgatory es ake.

2820 Parfor haly kyrk pat for saules prays,
Calles purgatory helle, pat pus says:

Domine Ihesu Criste libera animas
omnium fidelium defunctorum, de
manu inferni!

"Loverd deliver out of helles hande
Alle crysten saules pat par er duellande;"

Pat es to say, out [of] purgatory

2824 Par pe saules er clenised parfytel.
Bot fra pe lawest helle, with-outen dout,
Na saul may be delyverd out;
For of mercy par es na hope;

2828 Parfor pus says pe haly man Iobe.

Quia in inferno nulla est redempcio.
"In helle", he says, "es na raunceon."
For na helpe may be in pat dungeon,

2832 Pat es to say, in pe lawest helle,
Whar pe dampned saules sal ay duelle,
Whar messe ne prayer helpes noght,
Til pam pat er peder broght.
Nothing may avall the souls in hell. 2840 For na thynge may abate paire pyne,
And par for pus says Saynt Austyne,
Si scirem patrem meum aut matrem
in inferno, pro eis non orarem.

He says, "if my fader or moder ware
In helle, and I wist pam pare,
I wald nonther nyght ne day,
For pam byd bede here, ne pray."

For-why, almasdele, ne messe, ne prayers
Helpes na saul par, bot parchaunce ders,
De twa lawest stedes, pat I nevend ar,
Er pe helles pat sal last ever mar.

Purgatory lasts only till Domesday. 2852 Bot purgatory sal noght last ay;
It lasts na langer pan to domeesday,
For aftir pat day, als clerkes can se,
Na stede of purgatory sal be,

Bot helle, ful of devals with in,
Sal ay last, for vengeunce of syn.
Now som has wonder, and may ask why
God has swa ordayne purgatory,
And helle ymydes pe erthe swa law;
Pe skylle why may be pis to know;
Pe syn pat es in erthe wroght
Fra erthe unpunyst passes noght.

Why Purgatory is in the middle of the earth. 2860 Pan nedly byhoves be punyst syn,
Outher oner erthe or with-in,
Pat es outher herre par we duelle,
Or in purgatory or in helle;

For syn es swa hevy and swa harde,
Pat it drawes pe saul ay dunwarde;
Until payn and penaunce haf wastad pat syn
De saul may never tylle heven wyn;

She drags the soul downwards. 2863 Yhit says pir grete clerkes namly,
Pat twa stedes er of purgatory;
De tane es comon, als yhe herd me talle,
Pat with-in erthe es, oboven helle;

Some say, there are two kinds of Purgatory. 2872 And pe tother es speciele, thurgh grace,
1. common.
De saul may never tylle heven wyn;

2. special. 2876
For in pe comon stede som er noght ay, The 'stedes' of Purgatory.
Bot er here punyst, outhere nyght or day,
2880 In stare stedes specialy in gast,
  Whar pai haf synned in body mast.
  And pai may be thurgh helpe and sped
  Of prayer of frendes and almsade,
2884 Til wham pai ofte in gast apere,
  Thurgh speciel grace, in stare stedes here,
  For to hast pair deliverance
  Out of pair payn and pair penance,
2888 Pat, als I ar sayde, gretely greves,
  And for warneyn of frendes pat lysetes.
Here may men properly by skille se
  What purgatory falles to be.
2892 Now will e I rede forthe mare,
  And shew yhow of sum paynes pat er pare. The pains of
  In purgatory, als pe buke wittenes,
  Es diverse payns, som mar, som les,
2896 And many mare pan I can neven;
  Bot I fynd wryten payns se
  Pat may be called payns of purgatory;
  And pa seven I wille here specefy;
2900 Of whilk men sal som fele and se,
  Als tite als pe ded-comyng sal be,
  Pe first payn es of pa seven,
  Als yhe herd me byfor neven,
   First pain 'sight'
   of Devils.
2904 Pe grete drede pat pe saul es in
  When pe body at 1 it sal twyn;
  For pe saul ses pan about it stonde
  Grysly devels agayn it raumepande,
2908 Als wode lyons to wayt pair pray,
  And to ravissehe it with pan away.
  And pat syght es a payn ful greves;
  For pe devels er swa foul and ydous,
2912 Pat swa hardy man was never nane
  Lyfand here in fleashe and bane,

1 And it (MS. Harl. 6923).
OF THE JUDGMENT.  

Pat saw pe syght pat pe saul pan sese,  
Pat ne he for ferdelayk is witte shuld lese,  
2916 Thogh he war never of hert swa balde,  
Als in pe thred parte of pis boke was talde.  
A grete payn aght pis syght to be  
Til pe saule pan, pat it sal se.  
2920 De secunde payn neghest folowande  
Es pe grete drede, to understande,  
Pat pe saul saul saal hafe wyth dole and care,  
Until pe dome be gyfen, how he sal fare.  
2924 For pe angels sal pare redy be  
And pe devels swa grisly to se,  
Pat sal disput of alle his lyfe  
Bytwen pam par, with grete styfe.  
2928 His syns sal pan be shewed ful many,  
Als I tald byfor in pe thred part namly.  
De saul pan sal bytwene pam stande,  
And pe angels on his rytgh hande,  
2932 And devels on pe lefte syde.  
Pan mot pe saul in grete dred abyde,  
Until pat styfe be broght to ende,  
And til it witte whyder it sal wende,  
2936 And whethur it sal be damned or save;  
Pan sal pe saul a grete drede have,  
Als a man pat es in myddes pe se  
In grete peril, and may noght fie,  
2940 When tempestes falles and stormes smert,  
Pan has pat man grete drede in hert;  
He mas pan vowes, and cryes on Crist,  
For, he es afered pat he sal be peryst;  
2944 And pat drede til hym es a grete payn;  
For of his lyf he es uncertayn;  
And als a man has drede bodily,  
When he es acouped of felony  
2948 Byfor kynges justece, and pe cuntré,  
Pat charged es if he gilty be,  
He wate noght whethur he sal be spilt,  
Or be delyvered of pat gilt.
2952 Until pai have gyven pai verdite,
And outhere par-of made hym qwyte
Als pe laghe walde, or made hym gilty.
If he pan haf drede, it es na ferly,

2956 For in grete dout of lyfe es pat man.
Bot yhit has the saul mare drede pan,
Til pe dome be1 gyven and it may se
Whether it sal dampned or saufe be.

2960 For if it dome of damp[nac]cion here,
It gas til helle with-outen recoverere;
And pe saul pat es dampned til pat place
Thar never hope to haf mercy ne grace.

2964 What wonder es pan if pe saule drede have
Pat doutes whethir he sal be dampned or save.
Of pes twa maners of payns of drede
Yhe herd me aparty byfor rede,

2968 Pe whilk es declared in a stede,
In pe thred part pat spekes of pe dede.
Alle pis matere men may se pare,
Parfor here I wil spek par-of na mare.

2972 Pe thred payn es a maner of exil
When pe saules here agayn pai wil
Er exild fra pis lyf til payn,
With-outen any turnyng agayn;

2976 For pan sal pai haf grete murnyng,
When pai er flumed fra pai lykyng,
Fra alle pai frendes lefe and dere,
And fra alle pe delyces pat pai had here.

2980 Pe murnyng pat pai haf on pis wyse,
Til pam sal be grete payn and anguyse.
Pe fereth payn es sere malady,
Pat pe sauls sal haf in purgatory.

2984 For pai sal haf par yvels sere,
For sere syns, pat er unclensed here;
Som for pride pat pai haf here-in bene,
Sal haf par als a fever cotidiene,

1 The MS. reads by.
THE MALADIES OF THE SOUL.  [BOOK IV.]

2988 Dat pe saule sal pyn mar bitterly
A pan ever fyer pyneyd here mans body.
Som sal haf par, for covatyse,
Dropsy.
Als pe dropsy to grege¹ pair angwyse.

2992 Som sal haf in alle pair lymmes about,
Gout.
For sleuthe, als pe potagre and pe gout.
Som, for envy, sal haf in pair lymns,
Ulcers and boils.
Als kylyes and felouns and apostyrms.

Palsy.  2996 Som for ire sal have als pe parlesy,
Dat yvel pe saul sal grefe gretely.
Som for glotoni sal haf pare,
Quinsy.
Als pe swynacy, pat greves ful sare.

3000 And som, for pe syn of lechery,
Leprosy.
Sal haf als pe yvel of maseley.
Øus sal pe saules, als God vouches save,
For sere syns, sere male dys have,
Quinsy.
Dat here has hadde repentance
And has noght ful-filed here pair penaunce.

Those maladies
grieve the soul
very much.

3008 Thynk we what payn has pe body,
Dat has here bot a malady
In pis lif, lastand alle a yhere,
Those maladies par pe saul mar greves,
Or noght bot thre days, or four here.
Dat it dos any body pat here lyves.

3012 Dat malady greves pe body sare,
How can the
Bot yhit it greves pe saul vele mare
soul feel pain
In purgatory, þar es it pynde,
since it is spir-  For pe saul es of mare tender kynde;
tual? 3016 For als a lytel thynd² pin eghe lokand
May greve mare þan it may þi hand,
Swa feles pe saule mare penaunce
Dat pe body, when it has grevaunce.

3020 Bot now may som say here agayne,
And ask how þe saul may fele payne,
Dat es noght elles bot a spirit,
Dat may noght be feled, swylk es it;

¹ 'eche' (Lands. MS. 348), agree (Hari. 6923).
² thyng (Hari. MS. 6923).
3024 For it es swa sutil, pat after pe dede, 
It may occupy na stede. 
Til pis, pus men answer may, 
Als men may here grete clerkes say.

3026 Pe saule pe lyfe of pe body es 
Of ilk man here, bath the mare and las. 
And with-outen pe lyfe is na felyng, 
For felyng may be in na dede thynge.

3032 Pan es alle pe felyng halaly 
In pe saul, and noght in pe body; 
For when pe saul es passed away, 
Pe body es noght bot erthe and clay,

3036 Dat es a dede thynge, als a stane; 
Pe whilk may fele na thynge be it ane. 
Als wa yhit may som pos aske mare, 
How may pe saule pat duelles pare,

3040 Be pyneyd with sere maledy 
Dat falles til sere lymes of pe body, 
Sen it has nouter body ne hede, 
Ne lym pat may occupy stede.

3044 Til pis, men may answer pus shortly: 
Pe saul, al-if it haf na body, 
It sal be pyneyd als in lyms sere, 
Thurgh whilk it has mast synned here.

3048 Swa sal pe saul, fele payn and wa, 
And til other saules it sal seme swa. 
For ilkan til other sal seme pan, 
Als pai had shap of body of man;

3052 Pus sal ilka saul other se, 
For nan of pam may feled be. 
Na mar pan here a man ande may, 
When it passes fra his mouth away.

3056 And pis may be prued be pe godspelle. 
Thurgh pe ensample of prycheman in helle, 
And of Lazar pat he ward2 mete 
Dat in Abraham bosom had his seate.

1 by?  
2 And of pe Lazar pat he werned mete.

(MSS. Lands. 348, Addit 2283.)
Abraham's bosom denotes heaven.

Abraham bosom es nathyng elles,
Bot heven þar haly spryites duelles.
When pe ryche man, þat in helle sat lawe,
Lazar in Abraham bosom sawe,

3064 He cryed til Abraham and prayed with-alle
þat a drope of calde water mught falle
Til his tung, fra Lazar fynger ende,
Als es in þe godspel contende.

3068 Bot al-if he pus spak to hym,
Yhit had he na tung ne¹ other lym,
Ne Lazar, als yhe sal understande,
Had nouter fynger, ne fote, ne hande,

3072 For pai bathe war spirites anly,
þat nouter had lymmes ne body.
þe tane was in blis soverayne,
þe tother was in endles payne.

3076 Bot pe ryche man saule feled in helle
Payne, als he had bene in flesche and felle;
And Lazar saule til him semed þan
Als he had body and lymes of man.

3080 Yhit has men herd som clerkes maynte[ne]
Swilk an opinion, als I wene,
þat a saule, þat es in purgatory
Or in helle, has of þe ayre a body.

3084 For to thole payne, in lymes sere,
After þat he has synned here.
Bot whether þe saul haf body or noght,
He sal fele payne, after he has wroght.

3088 Þe fift payne es þe fire hate,
Þat na maner of thing may abate,
Bot almsdeed and messe and prayere,
Þat frenedes dus for þe saul here.

3092 To abate þat fire, þa thre er best,
For þa thre may bring þe saul to rest.
Þat fire is hatter and mare kene,
Þan al þe fire þat here es sene;

¹ The MS. reads no.
3096 For als pe fire of erthe, par we won,
    Es hatter pan pe beme of pe son,
    Ryght swa pat fire on pe same manere,
    Es hatter pan pe fire es here.
3100 Alle pe waters, pat men may rekken,
    A spark par-of may noght sleken.
    We se pe fire pat here es, greves sare
    Pe body, pat standes par-in bare;
3104 Bot mare greves pe fire of purgatory
    Pe saul, pan pis fire dus pe body.
    For pe fire here, of strenthe es les
    Pan pe fire of purgatory es;
3108 And pe body with flesche and bane,
    Es harder pan pe saul by it ane;
    And pe saul mare tender and nesshe
    Pan es pe body with pe flesche.
3112 Sen pat fire es mare hate pare
    Pan pe fire es here, als I sayd are,
    And pe saul es swa tender of kynde,
    Pan semes it pat it es mare pynde.
3116 Thurgh pat fire, pan pe body myght be
    With alle pe fire of Cristianté;
    For a spark of pat fire es mare hate
    Pan al pe fire of erthe, als clerkes wate.
3120 Many saules duelles in pat fire strange.
    Bot sum duelles short wyle, and sum lang,
    Aftir pair syn es mare or les,
    And aftir pair penancse fulfild es,
3124 Bot na saul may pethen pas,
    Until it be als clene als it first was,
    When he was hoven at fustestane
    And his crestandome par had tane.
3128 Som clerkes, pat spekes of purgatory,
    Says pat pe fire pare is bodily,
    And noght gastly als pe saule es;
    For pe saule, als pe boke bers wytnes,
3132 May be pyned with fire bodily,
    Als it may be with pe\(^1\) awen body.

\(^1\) py?
SOULS ARE CLEANSED IN PURGATORY, [BOOK IV.]

Bot pat fire wirkes noght thurgh kynde
In pe saule, pat par-with es pynde,

3136 Als dos pe fire pat brinnes here,
Bot it wirkes on wonderful manere,
Als God has ordaynd, forwhy, it es
An instrument of Goddes ryghtwysnes,

3140 Thurgh wilk pe saule most clesed be
In purgatory, ar it may God se.
Alle pe fire pat es par-in,
Es bot a maner of fyre to wast syn,

3144 And noght divers fires, les and mare,
Bot a maner of fire, als I sayd are,
Pat alle veniel syns pan sal waste,
Pat es unclesed here, lest and maste.

The stay in Pur-
3148 gatory is of long
or short duration.
For als fyre pat caffe son may bryn,
Gold may melt pat es lang par-in,
Ryght swa pe fyre par thurgh lang hete
Pat wastes smale syns, may wast grete,

3152 And als pe hete of pe son pat comon es,
Som men greves mare, and som men les,
Right swa pe fyre pat es pare,
Som sawles pyns les, and som mare;

3156 For pe sawles byhoves duelle par-in,
Aftir pe charge es of pair syn.
Bot som sawles par sal be delyver[d] sone,
Pat large penance here has done;

3160 Som sal duel par many a yhere,
Pat litel penance has don here,
And lang lygyn in pair syn;
And parfor says pus Saynt Austyn:

3164 Necessa est quod tantum urat dolor,
quartum erat amor; tanto enim quisquis
	torquetur diuocius, quanto affectus eius
	enialibvs ahhersbat forcius.

3168 Saynt Austyn says "nedeful it es,
Pat sorow war als mykel and na les
For ilka syn and ilka trespas,

THE SIXTH PAIN OF PURGATORY.

Als luf and delyte in syn was."

3173 And alaw he says on pis manere,
Dat ay pe styther pat ilk man here
Gives his lykyng and wille
Til veniel syns, outher loud or stille,

3176 Pe langer sal he pyned be
In purgatory;" pus says he.
Pis fire, als byfore wryten es,
Som saules pynees mare, and sum les,

3180 Aftir pat pai pat oommes par-in,
Brynges ought with pam pat may bryn.
For byfor ar pai may God se
Byhoves als thre thynge brinned be,

3184 Dat es at say, als wodde, and hay,
And stubble, pat may sone wast away;
Dat er veniel synnes pat may falle,
Bashe grete and smale, and men with-alle,

3188 Pe mast veniel syns sal par bryn langly,
Als wodde brinnes, pat es sadde and hevy,
Pe lest veniel syns sal brin some,
Als stobble, pat son brinnes and som es done.

3192 Botswa son brinnes noght pe mene synnes;
Pai brin mar slawly als hay brynnes.
Pus sal be brynned and wasted pare,
Als veniel syns, bathe les and mare;

3196 And al dedly syns of wilk men er shryven,
And pe gilt God has forgvyen,
For whilk pe pensusc es noght fullfille dhere,
Sal pare be wasted on pe sam manere

3200 And pe saules in pat fire be pyned
Unto pai be als clene als gold fyned.
And when pai er fyned and made bright
Pai sal be brought befor Goddes sight,

3204 Til hey Paraydise, pat blisful place
Whar ay es rest, ioy and solace.
Pai sext payne es pis to telle;
Dat pe saules unclossen, pat sal duelle

Some souls are tormented more than others.

Venial sins burn as hay, wood and stubble.
The greatest as wood, the least as stubble.

Moderate sins burn as hay.
In purgatory, sal be bunden faste
With bandes of syn, whylest pai may laste,
Als men pat er bunden in pryson,
Pat na man pay for gyt[.] ne raunson,
Out of pat hard payn pam wyn,
Until pe fire haf wasted pair bandes of syn.
Pus er pai bunden by hend and fete,
Allen bydonen\(^1\), in pai brinnand hete.

Me thynk pat na payne may be mare
Pan pa saules has, whyles pai er pare.
Grete dole paymak, somtyme, and sarowe;
For pai may nathyng begg ne borowe,
To help pam, pat pai war out broght,
Ne pair awen prayer help pam noght;
For par es nouter stede ne space,
Helpe ne frenshepe to purchace;
Bot pe gude pat pai did here, pai sal par fele;
Or if pair frendes, pat luffes pam wele,
For pam here pray or do almus de[de];
Alle pai may help pam in pair nede.

Ful hard payn par pai fele,
Bot at pai er save pai wate wele;
Bot sum tyme swa mykel pay[n] pai hafe,
Pat pai tak na kepe pat pai er save;
Wharfor we shuld thynk, pat lyves here,
What payn it es, on pis manere,
To be swa pyned, and fele swa sare
Fourty wynter, outhet les or mare,

Ovang devels, pat pan has leve
Som tyme to torment pe saules and greve,
Ay whiles pai haf any spot of syn;
For are, may pai noght out of payn wyn,
Til pai be clensed and made right clene
Of alle spottes of syn pai may be sene.
And when pai er pus clensed wele
Pan sal pai namare payn fele,

\(^1\) Albedene (MS. Harl. 6923).
3244 Bot als tite par-efter pai sal wende
Tille pe blis pat es with-outen ende.
De sevend payn of purgatory es
Pat pe saules er als in wildernes,

3248 par defant es of alkyn thyng
Of wilk man mught haf lykyng;
Pair payn es turned manyfalde.
Now er pai in hete, and now in calde;

3252 For sumtyme pai sal be pyned lang
With hete, and som tyme with cald omang. Cold and heat, by
Dai sal haf pare bathe hunger and thirst,
And travayl grete, with-outen rest.

3256 Pai er dungen pare, to eke pare payn,
With smert stormes als of wynd and rayn,
And with stormes of hayle, sharpe and kene,
Swylk stormes was never here sene,

3260 Als pe sauls sal par here and se.
Pus sal pai on sere-wyse pyned be,
Sum many wynter for pare syn,
Ar pai til pe sight of God may wyn.

3264 Swilk maner of payns pai sal have pare,
With other ma, pat sal greve sare.
Bot a grete payn yhit pis sal be,
De grete yhernyng pat pai haf to se

3268 De face of God, pat es swa bright,
And pe lang tariyng fra pat syght.
Bot til pat sight pai may never wyn,
Until pai be clensed par of al syn.

3272 Here haf I talde yhow aparty,
Of sum payns of purgatory.
Now I wille shew, als pe boke telles,
Whilk sauls in purgatory duelles.

3276 De saules pat to purgatory most wend
Aftir pe dede, when pis life has end,
Nedly byhoves dwelle par-in,
Unto pai be clensed of al syn,

3280 Thurgi bitter paynes pat er pare.
Bot sum sal fele les, and sum mare,
Very Few Escape Purgatory. [Book IV.]

Aftir pair syn es mare or les,
Als in pis part byfor wryten es,
3284 Or aftir pair syns er many or fone,
And aftir pai haf here pennaunce done.
Bot alle saules sal noght duelle in patstede,
For sum here pat als tite aftir pair dede,
Sal wend strykly til heven blis,
Als Innocentes pat never dyd mys,
And other saules of men parfite,
Pat in nathyng here has delyte,
3292 Bot anly in God pat boght pam dere,
In1 lyffed ay in pennaunce here.
Som pat pe dede here sodanly tas,
In dedely syn strik til helle gas;

3296 And pat me thynk es na ferly,
Forwhy dedely syn es swa hevy
Pat it may with-in a litel stonde
A saul draw doun til helle grounde.

3300 Bot pe saul pat of dedly syn es shryven,
Swa pat pe gelt be here forgyven,
If pe pennaunce pat es here afoyn
Be noght fulfilled at pe dedes poyn,
3304 And pe saul pat es noght clenched welo
Of smale syns pat er veniele;
Peis twa maners of saules er save,
Bot in purgatory pam byhoves have

3308 Ful bitter payn, and duel stil pare
Unto pai be clen, als I sayd are,
Als pai war first when pai had tane
Haly baptem at pe font stane.

3312 Yhit says som clerkes on pis manere,
Pat swa clen of syn es naman here,
Ne swa parfite in pe law of Crist,
Ne yhit a childe, pat es new baptist,
3316 Pat til heven sal wend aftir pe dede,
Pat he ne sal pas forth by pat stede,

1 And (MS. Harl. 6939).
And se pe payns par ilkan.
Bot yhong Innocentes sal fele nan,
For pai couthe never na syn wirk,
And passes\(^1\) in pe trouthe of haly kyrk.
Parfor pai swippe purgh purgatory
Als a fool pat flyes smertly,
With-outen payn pat may dere,
Or any sight pat may pam fere,
Bot unethea any other may
Passe qwyte thurgh purgatory away,
Pat pe fire ne sal noght fynd in pam to bryn,
Ar pai passe thurgh som veniel syn,
Swa strayt pai sal be examynd \(\tilde{p}a\);
For it es nan swa parfiite man
\(^{\text{3329}}\) Pat he netheynkee, sometheyme, som vaynthought
Pat he lattes par and charges it noght;
Of swilk hym byhoves clesed be
Or\(^2\) he may pe bright face of God se;
For als gold, pat shynes clere and bright,
Semea fyned clene ynghe til mans sight,
Whar it put in fire to fyn mare
Yhit suld it leve sum dros pare;
Right swa pe saulies, on pe same manere,
Of parfit men, pat semea clene here
Of al syn, and es to God redy,
Yhit when pai sal pas thurgh purgatory,
\(^{\text{3344}}\) Pe fire \(\tilde{p}a\), pat es with in,
Sal fynd in pam sum dros of syn,
Als light speche, or thoght in vayn,
For whilk pam byhoves fele sum payn,
For swa fyned never na gold here was
Thurgh fire, als pai sal be ar pai-pas.
Here haf I shewed swilk\(^3\) saules sal be
In purgatory, als clerkes can se.
Now wille I som syns here specify
For whilk pai daelle in purgatory.

\(^1\) passede (MS. Harl. 6923).
\(^2\) ar?
\(^3\) wilk.
The sins which send the soul to hell are called 
deadly sins.

Many maners of syns, pat greves, 
Regnes omang men pat leves;
3356 Of wilk sum er dedly to fele 
And sum er noght bot veniele, 
Pa syns pat er cald dedly 
Sal noght be purged in purgatory,
3360 Bot pai sal be punyst ay in helle; 
And whilk pas er I wil yow telle. 
Pir er pa hede syns pat er dedely; 
Pride, hatreden, and envy; 
3364 Glotony and sleuth in Goddes servise, 
And lychery and covatye, 
Sacrilege, and fals wyttenessyn, 
And slacther and forsweryng,
3372 Thesfe alswa and ravyn, 
Ilkan of pir es a dedly syn. 
And wreth es dedly syn omang, 
If it be halden in hert lang;
3376 Bot-if he hym amende, ar he hethen wende, 
He sal noght aftir his lyfes ende 
Wend strek til purgatory, 
Bot even til helle with-outen mercy.
3384 Penance must be performed on earth or else in 
Purgatory.

Of alle swilk syns here in his lyfe, 
Fra helle pyne pâne es he save; 
Bot payn and penaunse hym byhoves have 
In purgatory, als I wene,
3376 Until he be made of alle syn clene; 
Forwhy penaunse for syn, als I sayd are, 
Most be fullfiled uther here or pare.
3388 Syns pat er veniele may dere, 
Bot pai er noght swa hevy to bere, 
Als er dedly, for pai may be here 
Fordon on light maner.
For als men heres þer clerkes say,
Ilk man here lyghtly may
Swilk remedys thurch grace wyn,
Þat may fordo al veniel syn;
Þat es to say, if he clene be
Of dedly syn, and wil it fie;
For I fynd writen ten thynges sere,
Þat veniel syns fordus here.

Þas ten er þir þat I now rede;
Haly water and almsde,de,
Fastynge, and housil of Goddes body,
Prayer of þe Pater Noster namly,

General shrifte, þat ilk day may be,
Benyssoun of bishopes of his dignitie;
And benyssoun of prest, þat gyyen es
Namly, in þe end of þe mes;

Knokying of þe brest of man þat es meke,
Last enoyntyng gyven to þe seke.
þer ten puttes veniel syns away,
Als men may here þer clerkes say.

Bot swa þas many veniel syns sere
May be gadyrd atans togyder here,
Þat þai may wegh þe on þe saul als hevy
Als a syn dus þat es dedly,

Þat alas þe saul and God myspays;
And parfor þe poet on þis wyse says:
De minimis granis fit
maxima summa caballo.

"Als of many smale cornes es made
Til a hors bak a mykel lade,"
Right swa may veniel syns many
Mak a mykel syn dedly.

For þai gadir on þe saul ful thyk,
And cleves togyder als dos pyk,
Bot if þat swythe be done oway,
Ay als þai com, with-outen delay;

Ten things destroy venial sins.

1. Holy water,
2. almsdeed,
3. fasting, 4. the sacrament, 5. the Pater Noster,
6. shrift, 7 and 8. blessing of the bishop and priest, 9. knocking on the breast of a meek man,
10. anointing of the sick.

Many venial sins press heavily on the soul.

A deadly sin may arise out of many venial ones.

On (MS. Harl. 6923).
3423 For swa parfitly may none lyf here,
    With-outen veniel syns sere.
For a man syns alday pat here dnels
Als pe boke says pat pus tels.

3432 Septies in dii eadat
  iustus

"Seven sythes at pe lest off pe day
De ryghtwys falles," pat es to say,

3436 In sere syns pat er venial,
Bot som er mare, and som les to fel.
In swa many veniel syns we falle,
Pat na man can reken pam alle;

3440 Bot sum of pam reheere I can,
Als Saynt Austyn telles, pe haly men.
For in a boke he reheeres som,
Pat mast es used of custom,

3444 And to telle pat' syns he pus bygymes,
    And says pat per er veniel syns.

Excess in eating and drinking.

3448 When pon may vaile thurgh wytte and skille
    And wille noght help bot haldes pe stylle;
When pon spakes sharppely til pe pure,
Pat sum gode askes at pi dore;

3452 When pon erte bale and may wele last
    And etes when tym es to fast;
When pe lyst slepe and wil noght ryse,
And comes overlate tyf Goddes servise;

Coming late to church.

3456 Or when pon ert in gude state
    And says pi praers ever late;
Or when pon says praier or orison
With over litel devocion;

Want of devotion.

3460 When a man list dele in bed
    With his wyfe pat he has wed,
Hys last anly for to fulfille,
And to gette a child es noght in wille;

1 pat?
3464 When pou visites men overlate
pat sek er and in febel state,
Or men pat lyes in prison,
Or in any tribulacion,
3468 Or men pat er synful and sary,
Or saules pat er in purgatory;
For to visite pam it war grete nede,
Thurgh praiier and thurgh almusdeede;
3472 When pou paynes pe noght aftir pi state
To accorde pam pat er at debate;
When pou spekes over bitterly
Til any man with noyse or cry;
3476 When pou prayses any man mare
Thurgh flateryng, pan mister ware;
When pou in kirk makes ianglyng,
Or thynkes in vayn anythyng;
3480 Be it with-outen, be it with-in,
Yhit it es a veniel syn;
When pou ert over lyghtly wrathes,
Or sweres and may noght hald pin athe;
3484 When pou bannes any man,
In wham pou fyndes na gilt to ba;
When pou suppose any wykkednes,
Thurgh suspicion par na es.
3488 Dir smale syns Saynt Austyn telles,
Thurgh whilk many saules duelues
In purgatory, in payne and wa.
Bot yhit par er ful many ma
3492 Of veniel syns, be 1 many a score,
Over pas pat I haf tald before.
Bot awa witty es nane irthely man,
Dat alle veniel syns reken can;
3496 For ofte synthes of pe day men falles
In syns, pat clerkes veniel calles,
Thurgh werk, or worde, or thoght in vayn,
And ilka syn es worthy payn,

1 by?
De whilk most be fordone clenly,
Onther here or in purgatory.
Parfor I rede ilk man, whyles he lyffeshere,
Dat he use pa ten thinges sere

Dat fordus, als I sayde are,
Alle veniel syns, bathe les and mare.
And if any fal in dedly syn
Ryse he up, and ligg nught lang par-in,
And ga to pe prest hym to shrife,
And tak his penance in his life,
And haf he forthynkyng ay in thoght,
For pas syns pat he has wroght,

And do he penance with al his myght,
And be in prayers, bathe day and night,
And fast and ga wolwarde, and wake,
And thole hardes1 for Goddes sake;

For na man may to heven ga,
Bot-if he thole here anger and wa.
And when God sendses a man angwise
He suld thole it with-outen fayntise,

Be it sekenes, or oght elles pat greves,
Losse of catelle, or of fre[n]des pat lyves,
Or unkyndnes, fals[h]ed, or treson,
Or any other tribulacion,
Thole he it mekely and thynk in thoght
Dat with-outen cause commes it noght.
Bot God wate wele pe cause why,
Parchaunce it es for his foly,

To chastly hym on swilk manere,
For his syns pat he dyd here,
Or it may be hym here to pruve,
Or to make hym mar drede God and lufe.

Parfor sen God ofte vouches save
Pat a man here swilk angers have,
Outher for his syn or hym to fande;
Love he him pan of alle his sande,

1 hardnes (Harl. 6923).
3536 And take mekely pat God him sendes,  
And fle alle thyng pat he defendes.  
For thurgh nueys and angers sere,  
He makes a man, als his preson here,  
3540 Payn to drighe for hys foly,  
In pis lif als he es worthy.  
And, if he it thole noght grothand,  
In-stede of penance it sal hym stand,  
3544 And yhit wille God him mare do,  
He wil gif him mede par-to,  
Pat his ioy in heven sal heke,  
If he thole angwyse with hert meke.  
3548 Als pe gude son tholes mekely  
Pe fader, when he wille hym chasty,  
Swa suld ilk man thole and love God ay,  
And do alle pe gude pat he may,  
3552 And specialy almusdede,  
Pe naked to clathe, and hungry to fede,  
And other werkes of mercy wirke,  
Als theches and preches haly kirke;  
3556 And kepe him clene, to his lyfes ende,  
Fra syn, pan sal his saul wende  
Til blis, and lyghtly pas alle payne  
Of purgatori; pis es certayne.  
3560 Here haf I shewed yhow, on Inglys,  
Som syns pat Saynt Austyn specifys.  
Now wil I shew what help es certayne  
For pam pat in purgatory has payne,  
3564 And what may mak pare payn cees  
And pam of pare payn to haf relees.  
Pe saules, pat til purgatory wendes,  
May be helped thurgh help of frendes,  
3568 Pat almus for pam dus, and prays,  
For pe haly man, Saynt Austyn says:  
Non est negandum spiritus defunctorum, pietate suorum viventium, posse relevari.  
Help of friends.  
3572 He says "men shuld not denye on manere,  
Pat pe saules of pam pat er dede here,
Of payn may relees be
Thurgh frendes lyfand pat has pyté."

3576 For als þas þat pased, als I sayd are,
           Til purgatory er pyned þare
For weniels syns, mare and lesse,
Aparty, thurgh Goddes rightwisnesse,

3580 Right swa thurgh help þai may aparty,
Be relees þar, thurgh Goddes mercy.
Alle þat men dus here, bathe les and mare,
For þe saules þat duelles þare

3584 Avasiues þam noght als to heven mede,
Bot for þair deliverance fra payn to spedé.

Four maners of helpes er general,
þat in purgatory avails þam al,

3588 þat es to say, prayer and fastynge,
And almus dede and messynge.
On twa maners, als clerkes can se,
þe saule fra payn delivered may be;

3592 þe tane by way of grace es,
And þe tother by way of rightwisnes,
By way of grace on twyn manere
Als es writen in pis boke here.

1. Prayer. 3596 First thurgh prayer of Crist þat es hede,
When he es offerd in fourme of brede,
Thurgh prestes hande here at þe mes,
When þe sacrament swa made es.

3600 Alswa thurgh prayer of his lyms,
þat es, of gudemæ þat toward heven clyms.
þan may þe saules in purgatory,
By way of grace specialy,

3604 Be delivered of pyn þat ders,
Thurgh messes and rightwis men prayers.
By way of rightwysnes help may be
On twyn maners, als yhe may se.

2. Almideed. 3608 First, through byhyng of paynes þat greves,
With almus, þat men to the pure gyves.
Another es here thurgh assethe makynge,

[BOOK IV.] THE POWER OF ALMSDEED.

3612 Pus may saules, als pe buke beres wytnes,
By helped by way of rightwysnes,
Pat es to say, pai may in pat nede
Be bught fra payn thurgh almusdede;
3616 And thurgh penance for pam here don,
De dette of payn may be qwitte son,
Right als a man, pat duelles in prison
Til he haf payed a certayn raunson,
3620 May be delyverd and broght away
Thurgh a frende, pat wille it for hym pay.
On pis wyse may pe saules pat wendes
Til purgatory, be helped thurgh fre[n]des.
3624 Bot sum frende may help, and som noght,
Pe saules pat til purgatory er broght.
Thurgh pe frendes may pai helped be
Pat here lyves thurgh ryght charité.
3628 Bot pe help of pam, pat charité faillies
Til pe saules pat er par noght availles,
For alle er als lymes of a body,
Pat here er, and in purgatory;
3632 And als we may se properly here
A body hase many lymes sere,
And ilkan of pam, bathe les and mare,
May help other pat feles sere;
3636 Bot if a lym dighe, and pe myght faile,
Pat lym may noght til pe others availle.
Right swa it fars on pe same wyse,
By pam [pat] in purgatory lyee,
3640 And pat er here; for men may pam calle
Als lyms of a body alle.
Wha-swa in' dedly syn es broght
And charité in his hert has noght,
3644 He es als dede in saul with-in;
Ay, whiles he es in dedly syn,
His help vailles noght, bot es in vayne
Als to pe saules pat er in payne.
3648 His help thurgh hym-selfe standes in nastede,
For he es als a lym pat es dede;

Some friends are of service to those in Purgatory, and some are not.

Those in deadly sin, have no power to help their friends.
Bot never-þe-latter, alle-if he swa be
In syn and out of charité,

3652 Yhit may he helpe þe saules pus,
If he til pure men gyf almus,
Þat pæ for þe saules pray specialy
And helps þe saules in purgatory.

3656 Yhit may þe help and þe travaile
Of sum synful men þe saules avayle,
If it thurgh biddyng done be
Of a frende þat es in charité;

3660 Or of¹ pe dede self þat has mast nede
Of help of prayer and almuedede;
Þat help may avayle þe saules son
For his sake, þat biddes it be don,

3664 Þat charity in hert has knytt
And nought for his sake þat dos it,
For-why God wille nought do for his sake
Þat charité wille nought in hert take.

3668 Þis case ofte falles, als I understande,
Bytwen a loverd and his servande,
Whare þe loverd es gude and rightwys,
And þe servand ille and uses folys.

3672 If þe servand do anythyng
Þat es gude at his loverdys bydyng,
Yhit may it availle to a gude use,
Alle-if he be ille þat it duse;

3676 And pat by reson of þe gudenes
Of hym of wham þe bygynnyng es.
For alle be it onence þe doer dede²,
Onence þe bidder it standes in stede;

3860 Bot if pæ bathe in charité ware
Þe helpe til þe dede war wele þe mare.
Alswa a preest alle-if he be
Synful and out of charité,

3684 He es Goddes minister and haly kirkes,
Þat þe sacrament of þe auter wirkes;

¹ The MS. has 'if'.
² Anence the doer if it be dede. (MS. Harl. 6923.)
Pe wilk es never-pe-les of myght, 
Alle-if pe prest here lyf noght right.

3688 For if a prest pat synges mes 
Be never swa ful of wykednes, 
Pe sacrament, pat es swa haly, 
May noght apayred be thurgh his foly.

3692 Þan may mes saules fra payn bring, 
Alle-if a synful prest it syng. 
For in Goddes name he synges þe mes, 
Under wham in order he es.

3696 Bot special prayers with gude entente, 
Þat es made besyde þe sacramente, 
Of a gude prest er wele better 
Þan of an ille, and to God swetter;

3700 Bot þe offerung of Goddis body 
Helpes þe saules principaly; 
Wharfor it semes þat mes syngyng 
May titest þe saul out of payn bryng,

3704 Þat passes heethen in charité, 
And in purgatory clensed suld be. 
Bot til pam þat er dampned for ay 
Na gude dede avayle ne help may,

3706 Nouther almus dede, prayer, ne messe, 
For pai er, als þe buke bers witnesse, 
Departed haley fra þe body of Criste, 
And þe saules for ever er periste,

3712 For als lymmes, þat er dede, er pai 
Þat er hewed fra þe body oway. 
And als nathyng may help kyndely 
Þe lymes þat er cutted fra þe body,

3716 Right swa alle helps þat men can telle, 
Availles pam noght þat er in helle. 
Yhit help of frendes here on sum wyse, 
Availles þam þat er in paradise,

3720 And alsaw þam þat in helle duelles, 
Als a grete clerk in boke telles. 
Þan availles almus, messe, and bedes, 
To þe saules þat er in alle þre stedes;
3724 Dai avalle pe saules in purgatory
To spede pam out mare hastily.
Dai vaile pam pat in heven er;
For pai multiplie par pe titter,

3728 And pe ma pat gaders to pat place,
Pe mare par ioy es, and solace.
Dai avail til pam pat er in helle,
For pe foner shulde com pider to duelle,

3732 And pe foner pat pider commes for syn,
Pe les payn pai have pat duelles par-in;
And ay pe ma saules pat pider wendes,
Pe mare par payne es, pat never endes.

3736 Bus may help here and availle be skille
Til pe saules pat duelles ay in helle stille;
And til pe saules pat er in heven namly,
And til pam pat er in purgatory.

3740 Bot help may na saules out of payn sped,
Bot pam pat has charité and ned.
For in helle es na charité,
And in heven na ned may be.

3744 Bot bathe pa twa pe saules has
Pat fra hethen til purgatory gas.
And als a man may here with his hande,
Make asethe for another lyfand,

3748 De whilk es noght of power par-to,
Right swa may a man for pe ded do.
De saules pat til paradise er gane
Nede of help here haf pai name;

3752 Bot if for pam war don any gude dede,
It may availe pam, pat of help has nede.
De help pat es don here specialy
Availles til pe saules in purgatory,

3756 Bot to som mare and til som les,
Aftar pai er of worthynes;
And aftir pe charité es clere
Of pam pat er lyffand here,

3760 Pat mast er bysy, and dus mare
For sum pam for other pat er pare.
Bot when a man fra pis world sal fitte
Na man for certayn here may wytte

3764 Whether he sal pan til purgatory wende,
Or to blisse or to payn withouten ende.
For som semes gude here and parfite,
Dat, after pe dede, er dampted als-tite;

3768 For parchaunce pai er ille with-in,
And passes away in dedely syn.
Some semes synful, als pai lyfed mys,
Dat er save and er in pe way til blisse,

3772 For parchaunce byfor pai eadyng,
Pai er amended of pai myslyvyng.
Of pis may na man certayn be,
For it es Goddes pryté.

3776 Bot we shuld trow, and suppose ay
Dat alle er save and in gude way,
Dat we se here gude werkys wirk,
And has pe sacramentes of hallýrk.

3780 Bot whether it be or noght pus,
We suuld do pat es in us;
We suuld pray, bathe loud and stille,
For al cristten saules; pus charité wille.

3784 Now sum may ask why synge men mes
For a yhong child when it dede es,
Dat of prayer, ne mes has na nede,
For it couth never do synful dede.

3788 Pis may be pe right skille why,
For pe lovyng of God principaly
And for usage of haly kyrk,
And for pe dedes nse pat office to wirk.

3792 And yhit may pe mes in sum case
Help pam in purgatory pat ned hase.
Here haf yhe herde, als pe buke bers wittes,
How almus, penance, prayer and mes,

3796 Dat er done thurgh fre[n]des certayne,
May help pe saules pat er in payne.
Now wille I shew yhow yhit mare parto,
What pardon may to pe saules do,

1 The MS. reads 'par'.
3800  Pe whilk pai purchased, on right manere
In clene lif whilles pai lifted here.
Pardon helpes pap, als clerkes says,
Dat it has purchased in pair lif days;
3804  For pardon of papes and bisschopes,
Dat es granted here als men hopes,
May avale pair saules in purgatory,
Dat has purchased it here worthily,
3808  If pai of pair syn had contriccion
And war shrifen byfor pat pardon,
Pan may pardon after pair dede
In purgatory pap stand in stede.

Pardon releases the soul from the
'debt of pain.'

3812  For pardon here, pat es certayn,
May pap relese of pe dede\(^1\) of payn,
Als fer-forte als pardon may reche,
Pus haf I herd grete clerkes preche.

3816  Pardon properly neght elles es
Bot of payne, pat es dette, forgyfnes.
Pardon may nane hafe bot he wil wirke,
For it es of pe tresur of haly kirke,

Pardon is a part of holy church.

3820  Dat es gadirde for nede of pardon,
Of pe vertu of Crestes passion,
And of pe worthines of pe dedys
Of his halowes and of pair medys;
3824  And [it] es gaderd on many maners;
First als of marterdom of martires;
Of penance and travail of confessours,
And of pe thechyng of docturs;

3828  And of chastité of virgyns clene,
Dat chast and haly ay has bene;
Of pe fruyt of haly kirk werkes,
And of pe prayers of gude prestes and clerkes;
3832  Of alle pis, als I shewed byfor,
Es gadird haly kirkes tresor,
Of wilk pe pape pe kays hers,
Whar-with he bathe opens and spers.

The Pope bears the keys of this treasure.

\(^1\) dete (MS. Harl, 6923).
THE POWER GIVEN TO ST. PETER.

3836 Pat falles hym of office to halde,
    For he es in erthe, Godes vicar calde.
Pat cays er noght elles to se
Bot playn power of his dignité,

3840 Thurgh whilk he may, be law and skille,
    Loue and bynde at his wille.
For pe sam power hym falles to have,
Pat Crist til Peter in erthe gave.

3844 For Crist gave to Peter playn powere,
    And says to hym on pis manere.
*Quodunque ligaveris super terram
    erit ligatum et in celis, Et quodunque*

3848 *solveris super terram, erit solutum
    et in celis.*
    "Alle pat pou byndes in erthe," says he,
    "Sal in heven bunden be

3852 And alle pat pou lowses in erthe right
    Sal be loused in heven bright."
Dis power til alle papes gaf he,
Pat aftir Petre in erthe shuld be,

3856 Als shewes an exposicion
    Of pe haly godspelle in a lesson.
Pan semes it wele by pis skille here,
Pat pe pape has swa large powere

3860 To assoyle a man, and hym forgype,
    Alle pe dette of payn pat may greve,
Swa pat he, pat pe pape assoyles, fulfille
Pat, pat pe laghe of pe gospelle wille,¹

3864 And yheld agayn, if he be myghty,
    Alle pat he tas wrangwysly;
    For when pe pape, pat grace wil do,
    He byndes hym and alle haly kirk parto

3868 For hym til wham pat grace avayles
    To fulfille alle pat in hym failles,
    Bot biarchopes here of lagerh state,
    And has les power, als clerkes wate,

¹ Yf he pat es assoyled fulfylle
Als pe lawe and pe godepelle wille, (Harl. 6923.)
3872 For why pair dignité here es les
And parfor pair powere restrey ned es;
Bot if it be nought swa suffisant
Als þe papes es, yhit may þai graunt

3876 Of pair power pardon apart
Til pair haveni underloutes anly;
And yhit most þat, als I sayd befor,
Be gyfen of haly kirkes tresor.

3880 Bot na man may here pardon wyn,
Bot he be out of dedly syn;
For he, þat kopyng of þat fair tresour has,
May nought it dele til haly kyrk fas;

3884 And swilk er þai and nan elles
Þat here in dedly syn duelles;
For out of haly kirk er þai,
Þarfor na pardon whyn þai may.

3888 Bot þe frendes of haly kirk may wyn
Pardon, for þai er with-in;
And swilk er þas þat here er fre
Of dedly syns and er in charité;

3892 Til wham pardon sal nought fail,
Bot in purgatory it sal pam avail,
To allege þair saules of payne,
Als fer als it reches of certayne;

3896 Þe whilk, als sum says, fallas to be sett
For þe [r]emenand of payns, þat es, dett
Þat parchaunce es lefte undon here;
And þat may fallas on sere manere,

3900 Aparty for penance þat es [enjioynt,
Þat es nought done at þe dedes poynt;
Aparty for veniel syns sere;
Aparty for syns þat er forgotten here;

3904 Aparty for over litelle penance,
And for over littelle repentance;
Aparty, for penance enjioint, and done
Parchaunce over reklesaly and over sone;

3908 Aparty, for penance þat enjioynt es,
And es forgotten thurgh reklesnes.

1 underlynges (MS. Y).
Alle pis may be cald pe remenand,
Of pe dete of payn, als I understand
De whilk felle to be fulfyllde haly,
Outere here or in purgatory,
Bot alle pis dett may par be qwytte
Thurgh large pardon, wha-swa has it,
In forgvyenes of alle penance soght,
Whethir it be here enioynt or noght,
For swa mykel pardoun may a man
Purche here, pat he may pan
In purgatory qwyte alle pe dett,
Pat hym fra blis may tary or lett;
For swa large es haly kirkes tresor,
Dat it es ynohb to pay parfor,
And for alle pe paynes pat dett may be
Of alle pe men of cristante.
Dat pardon in purgatory availles,
Als I tald; bot som clerkes counsailles
Dat we it spare and reserve halely,
Until we com til purgatory,
And do here penance whilles we lyf may,
For a man sal thynk pare a day
Lenger pan hever thogh[t] him here,
De space of alle ane hele yhere;
Pan es a day of pardon to gesce
Mare worthy pan alle pis worldis riches,
For pe saule had lever, pat in payn dueles,
A day of pardon pan anythyng elles;
For alle pe werld, [if] it his ware,
He wald gyf for rest a day pare.
Of pis maters, pat pas mas mencion
Of help of frendes and of pardon
Dat vailles pas pat er in purgatory,
Als I shewed byfor openly,
Spekes Innocent and Austyn
In bukes, whar par\^1 maters er se;
And Raymu[nd] spekes of pe same
In a boke, pat es called his name;

\(^1\) par
3948 And Thomas Alqwyn spekes alswa
Of pis mater, and of other ma
In a boke, pe whilk made he,
Dat1 hat Veritas Theologie.

3952 Here I have many maters redde,
And pe ferthe parte of pis boke spede,
In pe qwilk yhe hafe herd me specify
Pe condicions of purgatory.

3956 First what it es to fele and se,
And whar God has ordaynd it to be;
And what paynes falles par-to, les and mare,
And whilk sanles byhoves be pyned pare;

3960 And alswa for what manere of syn,
And what may pam help pat er par-in.
Of al pis haf I spoken til pe ende,
And now wil I til pe fifta part wende,

3964 Dat spekes of pe day of dome,
And of takens pat byfor sal come.

Here bygyns pe fifta part pat es of
pe day of dome and of takens pat sal cum byfor.

3968 In pis part men may of ten bynges rede,
Dat touches pe grete day of drede,
Of whilk sum byfor pat day sal be,
And at pe day, als men sal se.

L. 3972 Pe first es of the wonderful takens sere,
Dat byfor pat day sal be shewed here.

II. 3976 Pe secunde es of pe fire pat sal bryn
Pe world and al pat es par-in.

III. 3976 De thred es of pe rysayng generale
Of alle men, bathe grete and smale.

IV. 3980 De ferthe es of crystes commyng don
Til pe dome, in proper parson.

v. 3980 Pe fifta es pe certayn stede
Whar Crist sal dome bathe qwik and dede.

vi. 3980 Pe sexte es of pe fourme of man,
In whilk Crist sal shew hym pan.

1 'And' (Harl. 6923).
3984 Pe sevend, of pe accusers many,

Pat pe synful saul sal accuse par openly.

Pe aghynd, of pe acunt and pe rekennyng,

Pat pai sal aye hold of alle pair lyfyn.

3988 Pe neghend, of al men after pai haf wroght,

Of wilk som sal be demed, and som noght,

Pe tend es of pe grete dome final,

Pat Crist sal gyf and mak ende of al.

3992 Of pir sal som falle, als yhe herd me say,

Byfor pat day and sum at pe day.

Byfor pe day sere takens sal com,

Of whilk men may here fynd wretten some,

3996 Als of ancrist 1 commyng, and his pouste,

And of other ma pat byfor pat day sab be,

Pe whilk takens men sal thynk ful harde,

Als yhe may se and here afterwarde.

4000 And wha-swa wille avise hym wele,

He may ilk day here, sa, and fele

Takens, war-thurgh he may understande,

Pat pe day of dome es fast comande.

4004 For wonders pat shuld falle, als I trow,

Agayn pe worldes hende er sene now,

Thurgh whilk wondres grete clerkes knawes

Pat pe worlde fast to pe endeward drawes.

4008 Wharfor we shuld make us redy here,

Als pe day of dome war commandere.

Crist disciples, pat yherned haf knawyng,

Of sum takens agayns his last commyng, Of the tokens of

4012 Spak to Crist, als yhe may here,

In pe godspelle on pis manere:

*Die nobis signum adventus tui et
consummacionem seculi; Et respondens,

4016 Iesus Christus dixit eis, Videte ne quis vos seducat; multi enim veniant in nomine meo dicentes, Ego sum Christus, et multos seducent & c. Consurget enim gens

1 'Antecrist' (Harl. 6923).
CHRIST'S ANSWER TO HIS DISCIPLES. [BOOK V.]

contra gentem et regnum in regnum,
et erunt pestilenec et famae, et terre
motus per loca. Hec autem omnia
inicia sunt dolorum, et habundabit
inquitas, et refreges est caritas multorum.

"Says us", cryed pai, "of pi commyng
Som takes and of pe world endyng,
Crist als tite answerd pam pan,
And sayd lukes pat yhow desayve ita man,
For many sal com in my name,
Pat sal say pas, 'Crist I am,'
And many a man pai sal bygile
Bot pai sal regne here bot a while;
Andrews ogayne rewme, on pe same wyse
Men ogayne men, thurgh strength, sal ryse;
Pestilences and hungers sal be,
And erthdyna in many contré.
And al pis sal be bygynnyng hard
Of pe sorows pat sal com afterward;
Wykkednesse sal wax many faldé,
And charité of many sal wax calde."

pir takens til his disciples tald he
Pat ogayn pe wordes ende shuld be.
Bot sum of pir takens has bene,
And sum of pam sal yhit be sene.
And of takens pat yhit sal com,
If yhe wille, I sal tal yhow som.
And first of ancrist wille I say
Pat sal com befor domesday;
Aftir pe destruccio sal be
Of pe empyre of Rome, pat es yhit fre.
Som tymye al landes of pe world about
Was sugette til Rome and underlout,
Pat at certayn teremes gaf it trowage,
Als pe custom pan was and pe usage;
Pat custom alle landes pan byhoved do,
Bot Saynt Paule says pas parto:
termes (Harl. 4196).
Quoniam nisi venerit dissencio primum etc., id est, nisi prius dissenserint omnia regna a Romano Imperio, que prius erant sub-dita, non ante veniet antichristus.

He says "bot if dissencione come, pat es, bot-if alle landes hald agayn Rome,
Swa pat it be put til destruccion"

Thurgh pam pat first was in subieccio,
Anticrist ar pat tyme sal noght com
Pat sal com byfor pe day of dom.
Pat destrucion, als says haly writt,

Sal be, bot pat tyme com noght yhitt.
Fra pat tyme sal na land ne contré
In subieccio of Rome langer be;
Ne fra pan sal na man be baghsome,

Ne obedient to pe kirk of Rome.
Men se a pat pe empire, pat was swa myghty,
Es now destroyed a grete party;
Bot at pe last, als I sayd are,

It sal be destroyed wele mare,
Bot pe dignité pat til it sal falle,
Sal noght in pat tyme perysbe alle.
It sal stand and duelle with-outen dout

In alle his regyons about.
Pos sal pe first taken bygyn at Rome;
For it es heved of al cristendome;
For when it es put til destrucion

Alle haly kyrk sal be put don.
Some clerkes says pat an sal come
Pat sal hald pe empire of Rome
Alle haley and his crown bere

Wele, and in pees with-outen were.
He sal be last emparour pat pare sal be,
And mast of alle kynges of pousté;
Pe whilk sal wele maynten his state

And pe empire, with-outen debate,
And it governe thurgh laghe and witte,
Als lang als he sal hald itte.

Before the coming of Antichrist Rome must be destroyed.

Of the destruction of Rome.
The first token of the day of doom shall begin at Rome.

Of the last emperor of Rome.
Bot afterwarte at þe last ende

4096 Until Jerusalem he sal wende;
And on þe mount of Olyvete
He sal þe septre of Rome sette,
And his coron he sal lay don alswa,

4100 And lef þam par and fra þam ga.
Þus sal ende þe dignité of Rome;
And als some aftir sal anticrist come,
Als clerkes says, þat has understandyng

4104 Of Daniel and of Saynt Paul saying;
Þan sal anticrist þat tyme bygyn,
Þat Saynt Paul calles þe man of syn.
For alle-if he be man, never-þe-les,

4108 He sal be welle of alle wykkednes.
Þe devels son he sal be cald;
Bot thurgh kynd men shuld him noghstewahald,
Bot thurgh his turnyng fra gode til ille;

4112 For he sal þe devels wille fulfille.
Alle þe power of þe devel of helle
And alle his witte in hym sal duelle;
In wham al þe tresor of maleice

4116 Sal be hidde with alle maner of vice.
He sal til Criste contrarius be
And til alle his lyms þat he sal se;
And heghen hym thurgh pride, þat he sal balde,

4120 Aboven al þat er paens goddes calde.
Þat es to say, Iubiter and Mercury,
And Appolyn and Herculy;
And noght anly oboven þa goddes alle,

4124 Þat þe paens pair goddes sal calle,
Bot he sal heghe himself to be
Aboven þe haly trinité;
And alle þe creatours, bath mare and les,

4128 Shuld honoure over alle thyng þat es,
Ful synful sal be his bygynyng,
And wonderfull sal be his lyvyng;
And his endyng sal be sodayn;

4132 For thurgh myght of God he[sal] be slayn,
THE BIRTH AND NURTURE OF ANTICHRIST. 113

In his yrne sal be swylk tribulacion
And swa mykel perseucion,
Pat unnethes any sal dur graunt
4136 Pat he es cristen, and God servant.
For mare perseucion sal be pan,
Pan ever was sythen pe world bygan.
Anticrist es, pos mykel at say,
4140 Als he pat es ogayn Crist ay.
Pan may ilk man be cald by skille
Anticrist pat dos ogayn Goddes wille.
Pan may alle pas anticristes be calde,
4144 Pat ogayne Goddes laghe will halde.
Bot ma[n]ly swilk men may wele knawe
Pat mykel dus ogaynes Goddes lawe.¹
Bot anticrist, als says haly writ,
4148 Sal com at pe last, pat com noght yhitt,
Als mast tyrannit with-outen pyté,
Pat ever was or ever sal be.
Wharfor I hald pir got myndoers
4152 Als anticrist lyms and his forgangers.
Now wha-swa wille a whyle duelle
Aparty here I wille hym telle
Of pe maner of anticrist bygynnyng,
4156 And of his lif and of his endyng.
He sal be geten, als clerkes shew can,
Bytwen a synfyl man and a woman,
And aftir pat he consayved sal be
4160 Pe fende sal entre, thurgh his pousté,
With-in his moder wambe sone;
Pus, sais a grete clerke, sal be done
Thurgh was myght he sal be forth-broght;
4164 And wonders thurgh hym sal be wroght.
He sal be cald pe child pat es lorn;
And in Corosaym he sal be born
Of a woman of pe kynred of San²;
4168 Bot cristendome sal he have man.

¹ Be many skil we may some knawe
Pat mekle dos ogayne Goddes lawe. (MS. Harl. 6923.)
² Dane (MS. Harl. 6923) = of the tribe of Dan.
He sal be malicious and ful of envy,
Als of hym pus spekes pe prophecy:
Fiat Dan coluber in via, eerasus

4172 in semita, mordens angulas equi, ut cadat ascensor eius retro, Hoc est [Antiochus] sicut serpens, in via sedebit, et in semita orit, ut eos, qui per semitam iusticie ambulant, feriat et veneno sus malicie occidat.

"De Dan" he says "sal pe nedder be
Sittand in pe way als men sal se;
And sal byte pe hors by pe hufe harde,

4180 And mak pe upstoghe Fal bakwarde:
And pat es pus mykel at say,
Als' antiochrist, als nedder, sal sit in pe way,
And smyte pam alle, bathe mare and les,

4184 Pat walkes in pe way of rightwynes,
And als pam thurg pe venyn
Of pe malice pat sal cum of hym."
Yhit sal he be circumeid

4188 And thurg pat his malice a whyle sal hid.
Alsaw til hym sal aseygne be
A gude angelle, pat he sal noght se,
Aftir his birthre in his bygynnynge,

4192 Pat of him sal haf pe kepyng,
Bot for he agayn pe trouthe pat es,
Sal be hardend in wikkednes
His gude angelle sal fra hym wende,

4196 And leve hym in pe kepyng of pe fende.
He sal be lered, als I understand,
And nurist and mast worsensand
In pe cite of Bethsayda;

4200 In Capharnaum he sal regne alsaw
Pe whilk Bethsayda, and Capharnaum,
And Corozaym God weriied whilom;
For God spak til pes thre cites pos,

4204 Als pe godespelle here abewes us:

1 Pat (Harl. 4196).
Ve tibi Corosayyn! Ve tibi Bethsayda!
Ve tibi Capharnaum!
He says, “wa til pe Corosayna mot cum
And til pe Bethsayda and Capharnaum.”
For pus in pe first he sal be born and bredde,
And in pe secunde be nuryst, and regne in pe thredde.
He sal gader fast til hym pan
Alle pat of pe devils crafte can,
Als negremanciens and tregettours,
Witches and false enchauntours,
Pat pe devils crafte sal hym ken
Whar-thugh he sal decayve pe men.
Afterwarde thugh leading of pe fende
He sal even to Jerusalem wende;
And par sal he dwelle in pat cite
And in mydes pe temple make his se,
And say til alle pat par sal won,
Pat he es Crist, Goddes son,
And mak pe folk hym to honour;
And sal say pat he es pair saveour.
He sal say pat na right cristen man
Was never byfor his tym bygan,
Bot fals antiosistes he sal pam calle;
And say pai lyved in fals trowthe alle
Pat has bene fra pe worlde bygynnynge
Until pe tyme of his commyng.
He sal be lusty and lycherous,
And desayvabel and trecherous;
He sal hym feyn first als haly,
And shew pan appert ypoor[j]y,
To desayve cristen men and leale
Als says pe prophet Danielle:
In aperte tum per ypocriesym simulabit
sanitatem, ut facilius decipere possit.
"First" he says "he sal apertely
Feyn halynees thurghe ypocresay,
Pat he mught lightlyer man bygile."
Bot pat time sal last bot a while,
He sal al kynges and princes til hym drawe
4244 And turne pam alle til his lawe;
And thurgh pam pe poples sal turned be
Of ilka land and ilka cuntre.
In alle stedes he sal walk and pas,
4248 Þar Crist welk when he in erthe was.
In swylk a presumpcion he sal salle
Þat he sal thynk hym loveyll of alle.
Thurgh pride he sal ogyyn God ryse
4252 And hym sclaundre and his lawe dispise,
And afforce hym and be bysyr,
His laghe to chaunge and fordo haly;
He sal turne al poples to his lawe,
4256 And til hym on four maners pam drawe.

I.
A manere sal be, thurgh fals prechyng
Another thurgh fals miracles shewayng,

II.
Þe thred thurgh large gyftes to gyf,

III.
And þe serthe thurgh drede of turmentis griefe.
Thurgh fals prechyng in ilk cuntre.
Many til hym sal turned be.
For he sal send thurgh alle þe world wyde
4264 His prechours to preche on ilka side,
Þe qwilk sal preche undir fals colour,
And say Cristes lawe es not bot errore;
And anticristes lawe þai sal comend
4268 And agayn suntysfastnes it defend,
And forbede ilk man þai noight balde
Þe new lawe, þat es Cristes lawe calde,
And his ministres sal swa lette yh hit
4272 Þat na man sal expound haly writ,
Þat es to say, to right undirstandyng.
For þai sal say it es bot lesyng,
And make þe pople to trow haly
4276 Þat þai sal noight be saved parby.
Þas sal þai bring þe folk in errore
Thurgh þair prechyng with false colour,
Swa his lawes sal þas and his powere
4280 Fra þe est syde til þe west, thurgh þe world her;
And fra þe soute til þe north, alswa
His lawes and his power sal ga.
He sal turne men on another manere

4284 Thurg he fals miracles and wonders sere;
For he sal þan shew wonders many
Thurg enchaunteamentes and nygroma[n]cy.
Swa gretely, þat þe people sal se,

4288 And þat thurg myght of þe devel sal be,
Of whilk wondirs I sal tel yhou sum,
He sal do fire fra þe heven don com,
And þat sal be nought bot an ille spirit,

4292 þat out of þe ayre sal com donn tite,
And omang his disciples don light,
And with sere tunges til þam spek ryght,
Als dyd til þe apostels þe haly gast

4296 And þat sal be in mens sight mast,
For þa þat his disciples sal be cald
Sal þam avant, and þam self hald
Better of lif and to God mare dere,

4300 þan ever war Cristes appostels here.
Alswa thurg þe devils crafte and myght,
He sal feyn him ded til mens syght,
And on þe thred day thurg þe devels rede

4304 He sal feyn hym to ryse fra dede,
And devels aftir sal bere hym up even
In-til þe ayre als he suld stey to heven;
And als he byfor sal be sene,

4308 Als he fra dede rase, men sal wene
Þat he es til heven rayyst,
And trow þan þat he es verray crist.
Þus sal anticrist þan countrefette

4312 þe wondirs of God in erthe swa grete;
Ma wondirs yhit wirk sal he
Þat þe people sal openly se.
He sal do trese growe and florisshe fayre

4316 And chace þe wyndes about and þe ayre.
Fra heven he sal do falle rayne-shours
And mak waters to ryn ogayn pair cours.

Antichrist shall perform miracles through the power of the devil.
An evil spirit shall come out of the air and descend upon his disciples.
He shall pretend to rise for the dead.
He shall cause rain to come down.
He sal trobel pe se when he wille,
4320 And pees it and make it be stille.
He sal chaung on wonder manere
Divers kyndes in figures sere.
4324 He sal do dede ymages and doone
Speke of thynges pat er to come.
He sal alswa dede men uprays,
Pat sal gang about, als pe boke says,
And pat sal be thurgh pe devels quyntis,
For devels sal entre in-till pe dede bodys
And bere pa dede bodys about,
Swa pat parfit men sal be in dont
Whether he es verray crist or noght,
4332 And pos sal men be in error broght.
On pe thred maner he sal bygille
Many thurgh gyftes within short whyle,
And turne pam til a fals beyleye
Thurgh large gyftes pat he pam sal gyfe.
4336 For he sal fynde alle pe tresour
Pat es, or was ever hidde byfor
Under erthe, or ourwar elles
Pat may noght be geseed; for sum telles
Pat mar tresor under erthe es hidde
Pan oboven es knawen or kydde;
Of whilk he sal pam alle ryche make,
Pat pe lawe of Criste here wilde forsake.
Pos sal he shew men welth worldly
For to desayve pam pan parby.
4344 Of pe fether maner aftir pan
He sal turne til hym many a man;
And do pam haly folowe his trace
Thu[r]gh grete tourmentes and manace,
And thurgh drede of dede pat mast may grefe,
4352 For elles he sal noght thole pam lyefe.
Ful grete tribulacions he sal pam shewe,
Als God in pe godspelle sayis thurgh Mathewe:
Tanta erit tribulacio, ut in errorem
4356 inducantur, si fieri potest, eciam electi.
He says “mikel tribulacion
Sal be pan til ilka nacion,”
Thurgh out pe world, ferre and nere,

4360 “Dat pas pat God has chosen here
Suld be broght in error sone
If God wild suffre pat it warre done.”
Bot in pe appocalipse apparty

4364 Es sayd pas ful mistily,

Pedes eius sunt simulæ auricalco,
sicut in camino ardente.

He says “his fete er like latoun bright

4368 Als in a chymnè brynnand light.”
And pis was pat Iohan saw in a vision
Of hym pat semed pe virgyn son.
By his fete pat als latoun was semand

4372 Crist last lyms men may understand,
Pe whilk sal be parfite men in charité
Dat agayne pe worlde ende martird sal be,
Dat es to say, in tym of Anticrist,

4376 Thurgh wham many saules sal be perist.
Pe chimné, brinand with pe het,
Bytakens pe tribulacion gret.
Dat sal be when anticrist sal come,

4380 Thurgh wham many sal theolegret marterdome.

Anticrist sal be pe mast tyrant
Dat ever was; for he sal haunt
Alle pe maners of turmentes kene

4384 In whilk say martirs byfor has bene;
For on eere maners he sal pam turment
Dat wille noght til his law assent;
And put alle pa to pe dede at pe last

4388 Dat ay duels in pe trouthe stedfast.
Bot alle cristen men in pat cuntré
Dat Crist welk, mast tourented sal be.
And Haymo says, pat a grete clerk was,

4392 Hys tyrasuntry thurgh pe world sal pas.
Pe deevls pas er now bunden swa,
Dat pai may noght about flegh ne ga,

Antichrist shall be the greatest tyrant that ever was.

Devils, that are now kept bound shall then be let loose.
Ne nuye als mykel als pai walde,
4396 Sal pan be louse and nathyng pam halde.
pat tyme sal preche na cresten man,
For pai sal be halden als cursed pan;
Ne nan sal bye with pam ne selle,
4400 Ne felaghshepe hald with pam ne duelle,
Bot with pas pat had Criste forsaken
And pe merk ofanticrist had taken,
pat men mught knawe and understand
4404 Pat pai til anticrist war assentand.
For al pas men sal bere his merk,
Pat sal forsake to wirk Cristes werk,
And sal folowe anticristes lawe,
4408 By his merk men sal pam knawe,
Pe whilk pai sal ber, als I understande,
Outher in pe frount or in pe ryght hande.
Bot other pat wille noght do his rede
4412 Sal be done to vilans dede.
On pis four maners, als I haf shewed,
He sal drawe til hym bathe lered and lewed,
And crysten law sal be donn layde,
4416 Parfor pas in appocalips es sayde:
Cauda eius tertiam partem stellarum
celi trahebat, et misit eas in terra.
He says, "with his tayle he drogte don even
4420 Pe thred part of pe sternes of heven,
And into pe erthe sent pam ryght,"
Pai mught noght shyne ne gyf lyght.
Pis was pe taille of pe dragon
4424 Pat Saynt Johan saw in a vision.
Pe dragon es understanden pe fende
And his taille anticrist pat folowed at pe ende
And pe thred part of pe sternes bright
4428 Er crysten men undirstanden right,
Pe whilk he sal fra right trowthe draw,
And do pam in erthe to hald his law.
Pe men of pe worlde pat er covaytous
4432 He sal turne thurgth gyftes precious,
For he sal gyf pam, pat turned wil be,
Of gold and silver grete plente.
Aiswa men of symple connynng

4436 He sal tunre thurgh miracles and prechynng.
Gude men, pat haldes Goddes commandmentes,
He sal tunre thurgh manace and turmentes.
Many pat semes gude and rightwyse

4440 Sal trow in hym, and Crystes trough despyse.
First sal anticrist com in myldnes
And prech ogayn pe right trough pat es,
And myracles sal thurgh hym be done;

4444 Pan sal pe Iewes resaye hym sone
And be turned til hym al haly.
And pat tyme sal com Ennoc and Ely
Ogayn anticrist to preche ful harde,

4448 Als yhe may se and here afterwarde.
Pan sal anticrist bygyn felly
To pursue men thurgh tyrauntry,
Gret parselectiun pan sal he wyrk

4452 Agayn cristen men and haly kirk,
Pan sal he destroye cristen lawe,
And Gog and Magog til hym drawe,
Pei whilk er halden, als men telles,

4456 Pe werst folk pat in pe world duels.
Som saus pat pai er closed haly
By-yhonde pe mountes of Caspy;
Bot pai er noght swa closed about

4460 Pat pai ne mught lightly com out,
Yif a qwene ne war, pat haldes pam in,
Thurgh stre[n]gt the, pat pai may noght out wyn,
Pai es cald pe qwene of Amazons,

4464 Under whas powere pat folk wons,
Bot at pe last pai sal breke out
And destroy many landes about.
For pe fewes has swylk a prophecy

4468 And says pus omang pam commonly,
Pai pis folk ogayne pe wordes ende
Sal com out, and til Ierusaleme wende
Conversion of the Jews

[BOOK V.]

With pair crist, pat wonders sal wirke,
And pan sal pai distroie haly kyrke.
Some clerkes says, als pe groule telles,
Pat Gog and Magog es noght elles
Bot pe host of onticrist [pat] sal come
Sodanly ogayn pe day of dome,
And ogayne haly kyrk wertay
For to destroye it if pai may.
Pe glose of pe buke says alswa
Pat by Gog er understanden alle pa
Thurgh whilk pe devel, our mast enemy,
Sal christen men pursue prively.
By Magog may pas understanden be
Thurgh wham openly pursae sal he,
Or pas er understanden par-by,
Pat in anticrist tymé first pryvely
And aftairward openly, sal wyrk

Wykkedness ogayne haly kyrk.
Gog es als mykkel at say, als covert,
And Magog es noght elles bot als apert.
Dir twa prophetes, als says som,
Ennoke and Hely byfor sal com,
Bytwene pe tymé of pe commyng privé
Of anticerist, when he sal bora be,
And pe tymé of his oppen commyng,

Pat sal be thurgh open prechynge
And thurgh open persaycion,
Pat he sal do til diverse nation.
Bytwen pa tymes pa prophetes twa
On aere partes sal preche swa,
Pat thurgh pair prechynge pai sal drawe
And convert pe lewes til cristen lawe,
For pus spekes pe prophete Malachy,

In a boke of pe prophecy:

Convertent corda patrum
in filios.
He says "pai sal turne thurgh Goddes myght
De fadirs hertes intil pe sons right."
Dat es, pæ sal turne pe Jewery
Until right cristendom halely.
Pan sal Iewes pe sam lawe halde,

4512 Dat pæ hæf, pæ er cristen men calde
And als cristen men dus swa sal pæ do,
Als pe glose says pæ acordes par-to:

Percipient fidem quam

4516 ipsi habuerunt.

"Pe Iewes sal tak pæ with hert glade
Pe trouth pat cristen men byfor hadde."
Wherfor pe Iewes and cristen men,

4520 Als pæ twa prophetes sal pæm ken,
Sal pæn thurgh even entencion
Assent in Crist als a religion.

4524 A thousand and twa hundredeth days
Als sexti, als men sal se and here,
And als pe glose says; pæt es, thre thre,
Als Crist him-self did pat voched safe

4528 To preche pe sam law pat we hafe.

4532 And thurgh ensampl of penance teche,
Bot als tite als anticrist sal knawe
Dat pæ turne Iewes til cristen lawe
Thurgh ensampl pe pæm shew, and særmon²,

4536 Pan sal he shew grete parsecucion
And grevesly pam tourment,
Dat til his law wille noght assent,
And do pam to hard dede at pe last,

4540 Yf pæ in pe trouthe be stedfast.
Anticrist sal be pæn ful wrathe,
He sal do tak pæ prophetes bathe

4544 Hastyly do pam bathe to dede.

¹ Clad (MS. Harl. 4192).
² Thurgh pai ensampl and pai sermone (MS. Harl. 6923).
Pan sal pair bodys, als pe buke says,
In pe stretes ligg stille thre days
And an half, oboven erthe namly,

4548 For na man sal pam dur biry,
For drede pat pai sal haf pan
Of anticrist, pat wikked man.

4552 Of pair dede pai sal be sayn.

When pai haf liggen dede on pis wyse
Thre days and an half, pai sal ryse,
And pan pair emmys a voce sal here

4556 Until pam spek, on pis manere:
‘Ely and Ennok steyes up bathe,
For yhe er passed al maner of wathe.’
And als tyte, when pai haf herd pis steven,

4560 In a clounde pai sal stey up til heven,

Pat alle pe pople pan sal se.

A grete wondre tyl pam pat sal be.

4564 Anticrist sal regne, yhit fifteen days,
Pan sal he turne alle til hym haly
Pat war turned til Ennok and Hely;
And alle, pat til hym wille noght trow pan,

4568 Sal pan be don til pe dede, ilk man.
Anticrist, in his grete tyrantry,
Sal regne thre yhere and an half fully;
Pan sal God abrige his days,

4572 Als Mathew in pe Godspel says:

*Nisi breviatum finissent dies, non erit salva omnis caro.*

“Bot his days war abreged,” says he,

4576 “Fone men fra pan sal save be.”
Bot his tyme God abrige sal pan.
Til pis, says Saynt Gregore pe haly ma

*Quia nos infirmos aspict. deus, dies*;

4580 *malos quoque singulariter intelu, misericorditer breviabit.*
He says “for-pi, pat God sese right
Pat we er freyle and feble of myght,
[BOOK V.] DESTRUCTION OF ANTICHRIST’S FOLLOWERS. 125

Pe days pat er ille and heav,
4584 Pat er putted til sere men singularly,¹
Yhit, at pe last, abrege sal he,
Thurgh his gudenes and his pytē.
Anticrist sal be with-outen pere,
4588 And he sal lyf twa and thretty yhere
And an half, als som clerkes says pai se;
Of swa many yhere his eld sal be
Fra pe tyme of his first bygynnynge,
4592 Until pe tyme of his last endyng.
For sum says he sal lyf als many yhere
Als Crist lifed, in manskynd here,
And when he has pus lang lyfed,
4596 Pan sal na ma thurgh him by² greved.
He sal pan son fele Goddes vengeance
And with-outen any repentance,
He sal be slayn, ful sodanly,
4600 Thurgh pe myght of God almyghty,
Onop pe mounte of Olyvet,
In pe stede whar Crist his fete sett,
When he stey up til heven bright,
4604 And swa sal he ende thurgh Goddes might.
Som clerkes yhit says alwa,
Pat Saynt Michael sal hym sla,
Thurgh Goddes byddynge in pe same stede,
4608 In pe whilk he sal be funden dede.
And pe boke says, alwa, pat he,
Thurgh pe gast of Goddes mouthes slayn sal be.
But how swa it be pis es certayn,
4612 Thurgh Goddes myght par sal he be slayn.
Anticrist mynisters, when he es dede,
Sal mak ioy pan in ilka stede,
And haf pair delices nyght and day,
4616 And wedden wyves, and pus say:
‘Alle-if our prince be dede pus
We haf pees and welthe plenteone,’
And right als pai sal say pus alle
4620 Sodenly ded pai sal down falle,
¹ singularly (MS. Harl. 4196).
² be?
Thurgh pe myght of God almynghty,
Pus sal pai enden sodanly.
Bot yhit when pai alle er pus fordone,
4624 Pe grete dome sal nought be aftir alsone.
For pe glose of Danyel pus says:
"God sal graunte fyve and fortye days
Til alle pas pat desayved sal be,
4628 Thurgh anticrist and his meyné,"
Pai may amende pam of pair syn,
And do penance, ar pe dome bygyn."
Pai iewes sal pan al turned be
4632 Til pai right trouthe, pe whilk haf we
Pan sal God fulfille in pe laste days,
Pis worde pai he in pe godespel sayt,
Ei fiet unum ovio
4636 et unus pastor.
He sais "alle folkes to fald sal falle,
And a hirde sal be to kepe pam alle."
Pai folk iewes and cistien men sal be talde
4640 Under a trouthe in haly kirkas falde;
Fra pai tymes forthe sal hali kirk be
In pees and rest with outen adversité.
For pan sal faile alle power of pe fende,
4644 Fra pai tymes unto pe worldes ende,
Swa pai he sal nother tempte ne grye+
Haly kirk, ne man pai pan sal lyfe.
Bot how mikel spase sal be fra pan
4648 Til pe day of dome, wate na man;
For of al pe prophetes, pai men may neven,
And alle pe halghes, and angels in heven,
Mught never nane witt pat privité,
What tyme pe day of dome sal be;
For God wille pai nane it byfor wytte,
Bot him self pai has ordaynt ite;
Parfor Crist til his disciples sayde pus,
4652 The power of the
devil shall cease.
4655 The time of the
doom has not
been revealed to
any.
4656 Als pe boke of apostles werkes shewes us:
Non est castrum nostro tempora vel momenta
que pater possuit in sua potestate.
"It falles noght yhow knowe the time private
Pat pe fadir has sette in his awen pousté;"
Darfor na man sulde aske, ne say
How mykel we hafe til domes day?
Ne we sulde noght ytherne it to lere;
Ne witte wether it be fere or nere.
Bot we sulde mak us redy alle,
Als pe day of dome to morn sulde falle,
And thynk ay on pe dredeful dome.

Als pe haly man dyd, Saynt Jerome.
Pat ay par-on thought, bathe nyght and days,
And parfor pus in a boke he sayt:
Sine comadam, sine bibam, sine aliquid

aliud faciam, semper michi videtur illa
tuba resonare in auribus meis, surgite mortui, venite ad iudicium.

He says "whether I ette, or I dryak,
Or oght elles do, ay me thynk
Pat pe bene pat blaw sal on domsday,
Sones in myn eres, pat pus says ay:
'Ryse yhe pat er dede, and come
Un-to pe grete dreful dome.'"

Now haf yhe herd of pe bygynnyng
Of anticrist, and of his lif and his endyng,
Pat men may a werray\(^1\) taken calle,

Dat agayne pe day of dome sal falle.
Many ma takens yhit men sal se,
Byfor ar pat dreful day sal be,
Bathe in erthe and yhit in heven,

Als we here Crist in pe gospelle seuen,
Whare he spakes of takens eere
Dat sal falle, And says on pis manere:
Erust signa in sole, et luna, et stellis;

et in terris pressura gencium pro confusi
ions sonitus maris et fluctuum, arescent
ibus hominibus pro timore et expectacione, que
superveniunt universo orbi. Nam virtutes

\(^1\) verray.
4696 celorum movebuntur, Et tunc videbunt
filium hominis venientem in nubibus,
cum potestate magna et maiestate &c.
Dir er pe wordes of pe gospelle,
4700 Dat Crist til his disciples gun telle.
He says pus als he ordaynd be done:
“Takens sal be in pe son and in pe mone,
And in pe sternes pat in heven men may ken,
4704 And in erthe sal be grete thrang of men,
For pe mengyng of pe noys of pe se
Of pe floses, pat pan sal be;
And men sal wax dryn in pat dyn
4708 For drede and for lang bydyng par-in,
Dat til al pe world sal com” says he,
For pe myghtes of heven sal pan styrd be,
And pai sal se pe son of man
4712 Comand doun in cloudes pan,
With his grete myght and magesté,”
And pat tyme sal pe grete dome be.
Dir takens er tald aftir pe lettre here,
4716 Bot pe exposition may be on othir manere.
Alsaw God, pat alle thynges knawes wele,
He says pus thurgh pe prophete IOele:
Et dabo prodigia in celo sursum, et signa
4720 in terra deorum, sanguinem et ignem et
vaporem fumi; sol convertetur in tenetras et hu-
na in sanguinem, antequam veniat dies domini
magnus et manifestus.

The words of the
prophet Joel as

to doomsday.

4724 He says “I sal gyfe wonders sere
Up in heven, als men sal here;
And takens doun in erthe ere-on to luke,
Dat es blode and fire and brethe of smoke;
4728 Pe son sal be turned in-til mirknes,
And pe mone in-til blode, and be lyghtles,
Byfor or pe day of our lord sal faile,
Dat sal be grete and openly shewed til alle.
4732 Dat grete day is pe grete day of dome,
Agayn whilk alle pir takens sal come;
[BOOK V.]  THE FIRST TOKEN OF THE DOOM.

Pan may men by swilk takens wytte
Pat it es pe mast day pat ever was yhitte,
And pe strayteest and pe mast harde,
Als men may se and here aftirwarde.
Yhit spakes pe haly man Saynt Jerome
Of fiften takens pat sal come

Byfor Cristes commyng, als he says,
Pe whilk sal falle in XV days;
Bot whether any other days sal falle
Bytwen pa days, or pai sal alle

Continuely falle, day aftir day,
Saynt Jerom says, he can noght say;
And yhit for certayn approves noght he
Pat pa fiften days of takens sal be,

Bot he reheorses pa takens fiftene
Als he pam fand, and writen had sene
In som bokes of pe Ebrimens,
Pat pa XV days contens.

Bo Saynt Jerome shewes noght ne tellles,
Pat he pam fand written ourwhar elles,
Bot in pe Hebrimens bokes he pam fande
And reheorses pam, als he saw pam stande,

Ilka day aftir other even,
Als yhe may here me now neven.

De first day of pas fiften days,
De se sal ryse, als pe bukes says,

Abowen pe height of ilka monttayne,
Fuly fourty cubyttes certayne,
And in his stede even upstande,
Als an heghe hille dus on pe lande.

De secunde day, pe se sal be swa law
Pat unnethes men sal it knaw.
De thred day, pe se sal seme playn
And stand even in hisours agay[n],

Als it stode first at pe bygynnyng,
With-outen mare rayng or fallyng.
De fierth day, sal swilk a wonder be,
De mast wondreful fishedes of pe se
4772 Sal com to-gyder and mak swilk römyng
Pat it sal be hydus til mans heryng.
Bot what pat romyng sal signify,
Na man may whit, bot God almyghty.

V. The eke shall burn.
De tift day, pe se sal brymne
And alle watters als pat sal rynne;
And pat sal last fra pe son rysyn
Til pe tyme of pe son doun gatgyng.

VI. A bloody dew shall fall
Upon grass and trees.

VII. Buildings shall fall down.
De sext day, sal sprynge a blydy dewe
On griisc and trecs, als it sal shewe.
De sevend day bygyns doun sal falle
And grete castels, and tours with-alie.

VIII. Rocks and stones shall
‘hurtle’ together.
De eight day, hard roches and stanes
Sal strik togyder, alle attanes.
An ilkyn of pwy sal other doun cast,
And ilkyn agayn other hortal fast,

IX. Earthquakes.
De neghend day, greth erthylyn sal be,
Generaly in ilkyn contré;

4788 Swa pat ilkyn stan, on divers wyse,
Salc sonder other in thre partysse.

4799 And swa greth erthylyn als sal be pan
Was ever hard, sythen pe world bygan.

X. The earth shall be turned
Into one great plain.
De tred day par-aftir to neven,
De erthe sal be made playn and even,

4796 For hiltes and valeis sal turned be
In-til playn, and made even to se.

XI. Men shall come forth from
caves and holes,
and roam about
as if mad.

4800 De ellevend day men sal com out
Of caves, and holes and wend about,
Als woode men, pat na wit can;
And nane sal spek til other pan.

XII. The stars shall fall from
heaven.
De twelvde day aftir, pe sternes alke
And pe signes fra pe heven sal falte.

XIII. The dead shall rise.
De thredend day sal deode men benes
Be sett to-gyder, and ryse al attanes,
And aboven on pair graves stand;
Sis sal byfalte in ilka land.

römyng (MS. Lands. 348).
4808 Pe fourtend day, al pat lyves pan
Sal dighe, childe, man and woman;
For pai shalle with pam rys ogsyn
Pat byfor war dede, owther til ioy or payn.

4812 Pe fiftend day, pos sal betyde,
Alle pe world sal bryn on ilk syde,
And pe erthe whar we now duelle,
Until pe utter end of alle helle.

4816 Pus tale Ierom per takens fiftene,
Als he in pe bokes of Ebriens had sene.
Bot for alle pe takens pat men sal se,
Yhit sal na man certayn be

4820 What tyme Crist sal come til pe dome,
Swa sodanly he sal doun come;
For als dyfel in Noe and Loth days,
Swa salhe com, for Luke in pe godspelsays:

4824 Et sicut factum est in diebus Noe, ita
erit adventus filii hominis: edebant
et bibebant, uxorres ducebant et
dabantur ad nupcias, usque ad diem,

4828 qua intravit Noe in arcam; et
venit athwam et perdidiit omnes: Si-
militer factum est in diebus Loth, ede-
bant et bibebant, eenebant et vendebant,

4832 plantabant et edificabant,
quae dies autem exuit Loth a Sodomis, et subito
pluit ignem et sulphur de celo, et perdidiit
omnes; secundum autem hoc erit

4836 qua dies fuitis hominis revelabitur.
Dir er pe wordes of pe godspelle,
Pat es on Ingliissehe pus to telle:
"Als was done in pe days of Noe,
4840 Right swa mans son sal com" says he,
"Men ete and drank pan and war glade,
And wedded wyfes, and bridalles made
Until pe day, namly, pat Noe

4844 Went in-to pe shippe pat made he,
FIRE SHALL CONSUME THE EARTH

And sodanly come pe fride pat tyde,
And fordid alle pe world swa wyde,
Alswe in pe days of Loth byfelle,

The days of Lot.

4848 Men ete and drank, shortly to telle
Ilken with other, and salde and bo;
And planted, and bygged, and houses;
And pat day, pat Loth yhed out of S

4852 Sodanly Goddes vengeance come;
It rayned fire fra heven and brust
And tynt al pat pare was, and spar.
Right pus sal fallie, als men sal se,

4856 Pe day man son sal shewed be."
In pe ende of pe world, byfor pe d
An hydus fire sal sodanly come,
Pat alle pe world sal haly bryn,

4860 And nathyng spare pat es par-in,
For alle pe erthe sal bryn with-out
And pe Elements, and alle pe ayre
And alle pat God in pe world has

4864 Sal pan be brynned and wasted to
Dis fire pat thurg pe world sal ry
Sal com pan fra sere partyse;
For alle pe fire pat es in pe spere,

4868 And under erthe, and aboven erthe
Sal mete togwyder attans pan,
And bryn alle pat lyves, best and
And alle pat growes in erthe and

4872 Tille alle be clensed, and made fat
Of alle pe corrupcions pat men ma
Pe whilk in pe ayre or in pe erthe;
Dis fire, als pe buk says als 1 lere,

4876 Sal brin and wrik on four maneres
It sal wrik als pe fir of belle
To punysche pe synful pat par sal
It sal wrik als fire of purgatory

4880 To clense men of veniel syn fully.

1 And leres (Harl. 4196).
THREE PERIODS OF THIS FIRE.

It sal wirk als fire of herth here,
Dat over alle sal bryn far and nere,
To wast alle pat on erthe springes

Als gresse, and trea, and alle otherthynges,
And alswa pe bodys of ilk man
To brin haly in-to askes pan;
It sal wirk als pe fire of pe spere,

To make pe elementes clene and clere
And alle pe ayre bright of hew,
And pe hevens, for to serve als new.
Thurgh pis fire pat pus sal rayke about,

De face of pe erth sal brin with-out,
And pe shappe of pe world sal for-done be
Als it was first thurgh pe flode of Noe;
And als pat flode passed cubites fifteen

Over pe heyghest mount, pat ever was sen,
Right swa pe fire als heyghe sal pas
To fordo pe world als it pan was;
And als God byfor his first commyng

Wald here fordo, with-outen lettyng,
Alle pe world thurgh water anly
Agayn pe fire of lychery,
Right swa, byfor his last commyng,

He sal of pe world mak endyng,
Thurgh fire pat sal swa brinnand be,
Agayn pe dasednes ¹ of charité.
Pe wirkyng of pe fire swa brinnand

Sal contende² pir thre short tymes passand,
Dat es bygynnynge, mydward, and ende,
Als in pis bok es here contende.
First pe fire, at pe bygynnynge,

Sal cum byfor Cristes commyng,
Dat pe gude men sal pan clensen and fine,
And pe wikked men hard punnys and pyne,
Dat here luffed syn and thought it swete,

And parstor says pus David pe prophete:
Ignis ante ipsum precedet, et inflammabit
incircuitu inimicos eius.

¹ coldnes (MS. Lands. 348).
² contende?
"De fir byfor hym, on sere partys,
Sal ga and about brine his enemys;"
Dat fire mens bodys to aakes sal brin,
And pe world and alle pat es par-ine;
Das sal pe fire first byfor come,
Dat Crist com doun til pe dome.
And when pe fire has wasted, als I talde,
Pan sal al men ryse, bathe yhong and alde,
Out of pair graves with saul and body,
And come til pe dome pan alle halely
And our Loveyed Crist sal com doun pan,
And sit in dome, als domee man,
And deme pan, bathe gode and ille,
Als yhe may aftirward here, if yhe wille;
And yhit pe fire alle pat tyde
Sal brin about hym, on ilka syde,
Als pe prophete David bers wytnes
In pe Psanter, par pus writen es:
"Ignis, in conspectu eius, ezardescat,
et incircuito eius tempestas velut."n
"Pe fyre sal brin in his sight," says he,
And about hym grete tempest sal be."
And als lang als pat dome sal last
Da pat sal be dampeed sal wende,
With alle pe fire pat swa sal brin,
Til helle pyt, and duelle ay par-in.
Pan sal alle pe fire be swepe into doun
In-till helle, with alkyn corrupcioune,
And alle pefilth of pe world, neshen and hard,
Als in pis bok es writen aftirward.
Das thurgh alle pe world pe fire sal brin,
And clenste it of al manere of syn,
And of alle corrupciouns, bath hegh and law
Dat man may now se, here, and knaw;
And when pe fire has wasted sal erdly thynge,
Pan sal pe hevens see of movyngh.
Our Lord yhit pan, or he com don,  
For to sytte in dome in proper parsoun,  
Sal send byfor, als pe buke tels,

4960 In four partya his angels,  
With pair bemes pat pai sal blaw,  
Pat alle pe worlde sal here and knaw;  
Alle men pai sal pan upcall

4964 And byd pan cum til pe dome alle.  
Alle men sal ryse pan pat ever had life,  
Man and woman, mayden and wyfe,  
Gude and ille, with fleshe and fell

4968 In body and saul, als clerkes can telle;  
And pat in al ashort whyle als hert may thynk,  
Or mans eghe may open or wynk,  
Fra pe tympe pat pai pe son sal here,

4972 For pe apostel says on pis manere:  
"Omnes resurrectus in momento, in  
etu oculi; in novissima tiba,"

He says "alle sal ryse in a tym movyng,  
als in pe space of an eghe twynklyng,  
When pai here pe dredeful blast  
Of pe bemes, pat pan sal blaw last."

4980 In pe same stature and pe same bodys,  
Pat pai had here in pair lifedayes,  
And in non other, als pe buk says.  
Pan sal alle ryse in pe same ald pan,

4984 Pat God had fully here als man,  
Namly, when he uprayse thurgh myght  
Fra dede, als says Saynt Austyn ryght;  
Pan was he of thirty yhere edde and twa,  
The age of all shall be thirty two years and three months,

4988 And of thre monethes par-with alswa;  
In pat edde alle sal ryse at pe last,  
When pai here pe grete bemes blast,  
With pair awen bodys alle hale

4992 And with alle pair lymes, grete and smale.  
For alle-if pe bodys of ilk man  
Sklode alle be bryyaned til akes pan,
And yhit pogh alle pe askes of pa
War strew[d] and skaterd in sere
Thurgh ilka land and ilka cuntré,
Pai sal pan togyder alle gader[d]
And ilka body sal rise pan halely.

5000
With alle pe lyms, pat falles til p:
And with alle pe bare of body and
Swa pat na hare sal want in na s
For pare sal na hare be peryste,

5004
Als Saynt Luk says pe Evaungeli|
Capillus de capite,
vestro non peribit.

"Na hare sal perishe, ne faile", sa
"Pat falles on pe heved for to be."
And if any lyms be here unsemely.
Thurgh outragioussté of kynd name
God sal abate pat outrage, thurgh:
And make pa lyms semely to sight
And if any lym wanted, pat shuld:
Til pe body, or any war over smal
Thurgh pe defant here of kynd God p

5016
Alle pe defeutes of pe lyms fulfillle,
And pus sal he do namly, to al pa
Pat sal be save and til blis ga.
For pare bodys sal be semely and b

5020
With avenand lyms til alle mens si
Bot God sal amend on nane wise
Defautes of pe lyms of synful bodys
For pare bodys sal alle unsemely be
And foul, and ugly¹, open to se.
Alle pat er gude pan and rightwyse,
Pat sal be save, sal first upryse,
And up in-to pe ayre be ravyste,

5028
Againe pe comyng of Ihesu Criste,
To kepe him when he doun sal com:
Als domesman for to sitte in dome.
Pe mast parfite men sal Criste first l

5032
And alle cum with hym in his felaws

¹ The MS. has ‘angly’.
And with him ay be in body and saule, 
Als pe apostel says, Saynt Paule:
Quoniam Christus Dominus in iussa et voce arcangeli,

et in tuba dei, descendet de celo, et mortui qui in Christo mortui sunt resurgent primi.
Deinde nos qui vivimus, qui relinquimur, simul rapiemur cum illos in nubibus

obviam Christo in aere, sic semper cum Domino erimus.
He says "our Lord sal come down fra heven,
In Goddis byddynge, and archaungel steven,

And in pe son of Goddes awen beme,
Alle pe world pan for to deme.
And pai pat or dede in Crist pan,
Sal first uprise, ilka man;

And sythen we, on pe sam manere,
Pat now lyves and er left here,
Sal pan with pam in cloudes be ravyste
Up in-to pe ayre for to mete Criste,

And swa with our Lorde ay sal be,
Fra pat tymte forward," pus says he.
Bot we synful pat sal rise pat tyde
Bynethe on pe erthe sal Crist abyde

In drede and sorow charged with synne,
For pai may nour-whare away wynne.
Pam war lever be depe in helle pan,
Pan com byfor pat domesman.

Pai wald fayne sic, if pai myght,
Or hide pam fra pat domesman sight
Under erthe, or ourwhar elles,
Als Saynt Johan, in pe apocalips, telles:

Beges terre et principes, et tribuni, et dives et fortis, et omnis servus et liber, absconderunt se in speluncis et in petris moncium, et
dicent montibus et petris, 'Cadite super nos', et collibus 'abscondite nos, a facie sedentis super tonum et ab ira agni.'
The wrath of Christ.

He says "kynges of pelande and princesere,
And cheftayns pat er under pam here,
And riche men of divers contre,
And strentyth men, and bond and fre,

In caves pai wald pam hyde ilkan
And in cregges, and in roche of sten;
And sal say til montayme and roches pus,
'Fal open us now and hyde us,

Fra pe face of hym pat sittis in throne
And fra pe wretis of pelamb', past el Saynt Johan.
Many maner of men sal haef drede pan,
To com byfor pat dreful domeaman,

Namely, synful men with-oaten hope,
And yhit sayt pys pe haly man, lope!:
'Domine quando veneris indicare terram,
ubi me abscondam a culuis irae tuae, quia

"Loverd", he says, "when pou sal come
To deme pe erthe and syttis in dome,
What sal I fra pi wreth hyd me

For-why I haif synd ogaynes pe
Ful gretely in my life here?"
And yhit sayt Job on pis manere:
'Quia mihi hoc tribuat

us in inferno proteas me,
est abscondas me donec
pertranseat furor tuus?

"Loverd, wha may gyf to me", says be,

"Dat pou in helle may hyd me
And cover me at pe dreful day,
Unto pi wrethes be passed oway;"
Pan es it na wondre, als I sayde aye,

If pe synful men haef drede and care,
Dat sal dampe ned be and peryst
For to cam in pe syght of Ihesu Crist,
Dat til pam swa wrethful sal some pan,

When Job pus says pe halyman.

Job (MS. Harl. 4199).
Our Lord Crist, thurgh his grete myght,  
Sal pan com doun fra heven bright,  
5112 Als domesman to sit in dome,  
And with him grete multitude sal come  
Of angels, and of archangels,  
And of al other halgesa, als pe buk teles:  
5116 Ecce Dominus veniet et  
onnes sancti eius cum eo.  
"Lo! our Lord sal com til pe dome  
And alle his halgesa sal with him come."  
5120 And sodanly he sal hym pan shewe,  
Als says pe godspeller Saynt Mathew:  
"Sicut fulgur exit ab oriente,  
et paret in occidente, ita erit  
5124 adventus filii hominis, subitus,  
choruschanse, et terribilis."  
"Als pe levenynge out gas in short tyde  
Fra pe est, and shewes it in pe west syde, He shall come as  
5128 Right swa pe commynge of man son sal be,  
Sodayne and bright and dreftul to se.  
He sal com doun, nathyng sal him lett,  
Even onene pe mount of Olyvet,  
5132 Whar he, in manhed, stey² up even  
Fra his disciples, til pe fader in heven;  
And in swilk fourme als he stey up pan,  
He sal com doun to derme ilk man,  
5136 Gude and ille, bathe yong and alde,  
Als pe angels til his disciples talde:  
Hic Ihesu qui assumptus est a nobis  
in celum, sic veniet et guesadmodum  
5140 vidistis cum suntens  
in celum.  
Dai sayd "Ithesu Crist pat here es uptane  
Fra yhow, til heven, with flesch and bane,  
5144 Swa sal he com at pe world ende,  
Als yhe saw hym up in-til heven wende;  
In pat fourme of man he sal cum pan,  
And sitte in dome als domesman.

¹ aseyms (MS. Y.),  
² stied (MS. Y.).
When Criste es common doun to deme,

5148 In fourme of man, als he sal seme,
In a place he sal his dome halde,
Dat pe vale of Iosaphat es calde,
Whare alle men sal to-gyder mete,

5152 Als Crist says, thurgh Ioel pe prophete:
Congregabo omnes gentes, et
adducam eas in valle Iosaphat.
He says "alle men I sal to-gyder calle,

5156 And in vale of Iosaphat lede pam alle;"
And yhit mare to pat he says pus,
Als he thurgh pe prophete shewes us:
Consurgent et ascendens

5160 omnes gentes in valle
Iosaphat, quia ibi sedebo
ut iudicem omnes gentes.
He says "al men sal rysse to pe dome,

5164 And in pe vale of Iosaphat come;"
"For par," he says, "I sal sitte namly,
To deme alle men als pai er worthy." 
Dat vale, pe vale of pe erthe men calles,

5168 For imyd pe erthe, with-outer, it falles;
Iosaphat es pus mykel at say,
Als stede of dome, at pe last day.
Crist sal noght fully pan doun come

5172 On pe erthe for to sitte in dome,
Bot up in pe ayre he sal sitte,
On a whyte cloude, als says haly wrytte:
Ecce apparebit dominus super

5176 nubem candidam!
"Lo! our Lorde sal shew hym pan
On a whyte cloude, and sitte als domesman."
Even aboven pat vale namly,

5180 Whare al men sal se his body.
Bot pe skilles why he sal pare sitte
Men may fynde here pat wille pam witte;
For pe vale of Iosaphat es sette

5184 Bytwene pe mount of Olyvet
THE PLACE OF THE DOOM.

And Ierusalem, on þe other syde,
Þat standes imyddes þe world so wyde;
And þar es þe mount of calvery,

5188
And þe sepulcre of Crist fast parby.
And in þat cuntré standes Bethleem,
Noght ful ferre fra Ierusalem;
Þar-for Crist sal sytte þar þat day,

5192
Onence þe myyddes of erth þus for to say.
"Lo! here als yhe may alle now se
þe vale of Iosaphat under me
Whare byred was my moder Mary

5196
Of wham fleshe and blode for yhow tok I."
He may say "lo! here, als yhe se now,
Bethleem whare I was born for yhow,
And in clotes lapped and layd was

5200
In a cribbe, bytwen an ox and an asse."
He may say "lo! here yhe may se stande
Ierusalem, þat es nere hande
Whare I had for yhow many buffet,

5204
And with sharp skourges sare was bette,
And þra whethen þe crosse for yhow I bare,
Þat on my shulder was layd pare."
He may say also "lo! here þarby,

5208
Als yhe may se, þe mount of calvery
Whar I was hanged upon þe rode,
Bytwen twa thefes for yhour gode;
Whare my payn for yhow was mast

5212
And whare I swelt and yhelded þe gast."
He may say yhit þus alsawa;
"Lo! here þe sepulcre a lytil þar-fra,
Whar I was layde for yhow als dede,

5216
When I was beryd in þat stede."
He may say alsawa, als here es sett,
"Lo! here þe mount of Olivett,
Whar angels appered in mens lykenes,

5220
When I stey til [h]even þar blis ay es,
And tald yhow how my commyng shuld be
Tyl þe dome, als yhe may now se."
Now haf yhe herd pe skylles why,
5224 He sal sit oboven pat vale namly,
 pat men pe vale of Jossaphat calles
 pe whilk imyndes 1 pe world falses.
Alsaw another skille may pis be
Why he sal down com in pat countré
For þar was his first commyng down,
And for mans salvacioun,
When he first fleese and bled tok
5232 Of pe mayden Mari, als says [pe] bok.
þus sal he com down at sitte pare,
To deme al pe world, als I saide are,
Crist ful awsterns pe sal be
5236 Agayn synful me[n] pat him sal se;
And dредful and hydes, als says pe boke,
He sal be to þar, when þai on hym loke,
And ful delytable unto pe sight
5240 Of ryghtwysse men pat lyffed here ryght.
Bot alle pe parsons of pe Trinité
And pe godhed sal noght þan shewed be
To ille and gude, þat sal appere þan,
5244 Bot Crist allane in fourme of man,
Goddes son þat þan sal deme us
And parfor Saynt Johan saus þus:
"Omnis iudicium dedit filio, ut honorifi-
5248 cent filium, sicut honorificat patrem."
"God heu gyfen til his son," says he,
"Alle pe dome pat gyven sal be,
Pat men honour pe son ryght,
5252 Als þai honour pe fadir ful of myght."
þe gude men sal se hym in manhed þan,
With þe godhed, als God and man,
þe whilk he sal noght fra þam hyde;
5256 For þai sal se hym þan glorifiåde,
And þat sal be a blissful syght,
Swa fair he sal seme til þam, and bright.

1 in myddes (MS. Harl. 4196).
THE CROSS SHALL BE SEEN IN THE HEAVENS.

The wicked shall see Christ as he appeared on the cross.

5269 Anly als he henged on pe rode tre,
Alle blæ and blody als he pan was,
When he deyhed for manes trespass.
Pat sight til pæm sal be payne and drede,

5264 For pæ sal noght se of his godhede;
And for pe godhede es ful of blisse,
Perfor pe sight of it pæ sal misse.
Bot in his manshed anly, als I say,

5268 He sal shew hym til pæm pæt day,
For in fourme of man he sal pan seme
And in his manhedhe he sal pæm deme.
He sal pan at his doun commyng,

5272 Pat taken of pe croys wyth hym bring,
On whilk he boght us fra elle pyn;
For he wæld noght man saul tyn;
Pat taken of pe croze alle men sal se,

5276 Bot ful dilitable it sal be
Til rightwys men, and seme fale bright;
And drouful til synful mans syght.
Dis taken of pe cros sal be shewed pan,

5280 Als pe buk says, and be hyd fra na man:
Hoc signum crucis erit in celo, cum
dominvs ad iudicandum venerit.

"Dis taken of pe cros in heven sal seme

5284 When our loverd sal com to deme."
Pat es at say aboven in pe ayre,
Pat til gude men sal sem bright and fayre.
Dis taken, als I trowe, sal woght be

5288 Pe sam cros, ne pe sam tre,
On whilk God was nayled not and hande.
Bot a taken of pat cros semande.
Yhit sem trowes, and swa may wel be,

5292 Pat pe taken of pe spere men sal pan se
Pat stayraged Crist wistil pe hert rote,
And of pænayles pat hyr thurgh hand and fote

1 Hall pyne (MS. Harl. 4196).
2 stanged (MS. Harl. 4196).
Til pe hard rode tre fast fested;
5296 And of pe crowne of thornes pat was thrested
On his heved fast, pat pe blode out rane,
When pe thornes hym prikked til pe hampane
And of pe scourges alswa pat brast his hyde!,
5300 Pat pe blode ran doun, on ilk syde.
Alle per takens sal pan be shewed
Byfor alle men, bathe lerd and lewed;
Bot pe synful, pat dampued sal be,
To pair shenhepe pan sal pam se.
5304 Crist sal shew pan his woundes wyde,
In heved, and fote and in his syde,
Pat fresche sal sem and alle bledand
5308 Til pe synful, pat bifor hym sal stand.
He sal shew, to pair confusion,
Alle pe signes of his passion,
And pe enchesoun and pe manere
5312 Of his ded pat he tholed here;
And alle pis sal he do pos openly,
To reprove pe synful men par-by
And pat sal be pair shenchip pan,
5316 For Saynt Austyn says pus, pe halymen:
Fortasse, in corpore suo, dominus cicatrices servavit ut in iudicio hostibus exprobaret,
ut convincens eos dicat: Ecce homo
5320 quem crucifixistas; Ecce Deus et homo:
quem eredere noluitis: Videte vulnera
que infixistas; agnoscit tamen
quod pupigestis propter vos
5324 apertum est et intrare noluiistis.

They shall see the scars of our Lord's wounds.

1 Also the skourges that his fleshe to-tære (MS. Addit 11306).
2 Pe sere of his woundes swipe cler (MS. Y.).
To reprove pan at pe last day,
5332 And to atteyn pan, and pos say;
 "Lo! here, pe man in fleshe and blode
 Pe whilk yhe hynged on pe rode;
Lo! her God and man, pat man wroght,
5336 In wham trow wald yhe nght;
Byhalde pe wondes pat yhe styked,
Sese here pe syd pat yhe priked,
Pe whilk for yhow was open ay,
5340 And yhe wald entre be' ne way.''
A how mikel shenshep sal be
To pe synful pat alle pis sal here and se!
Pe whilk til hym dos here na gude agayne,
5344 Pat for pam tholed swa mykel payne;
And yhit noght pas pat dus na gud anly,
But other pat er swa ful of felony,
Pat ay dos yvel ogayn gude,
5348 And ofte dos Godes son on rode
In pat, pat in pam es thurgh syn,
Of whilk pai wille never here blyn.
What may pai answer pan and say,
5352 How may pai pam excuse pat day?
In nathyng may pai be excused pan,
Swa rightwys sal be pe domeaman;
For pat day, als pe buke wythenes, 3
5356 Sal noght be shewed but ryghtwysnes,
Wyth gret reddour til synful namly,
Pat sal be demed, als pa her worthy.
Pai may defende pam be na ways
5360 For Johan, wyth pe gilden mouth, pos says:
Non erit tunc locus defensionis,
ubi videbunt Christum exhibentem,
testimonia insigniaque sue passionis.
5364 He sais "na sted of defens par sal be
War pai sal Crist pan openly se
Gyfhand wytnes, and takens certayn,
Of his passioun and of his payn.
4 bi (MS. Harl. 4196).
5 witnes (MS. Harl. 4196).
5368 Alle sal haf gret drede þat day,
Bath gude and ille, als we here clerks say.
Dar sal be nouther aungel na man
Dat pai ne sal tremble for drede pan;

5372 Alle-if pai wat þat pai sal be safe,
Yhit sal pai þat day dre hafe
Nogh for þam-self, for pai er giltes,
Bot for þe gret redure of ryghtwisnes,

5376 And for þe gret austerite,
Dat Crist sal shew þat day to se,
Agayn þe synful men namly,
Dat sal be damned, wyth-outen mercy.

5380 When rightwys men þat sal be saf,
And aungels swa mykel dred haf
What dred and dole aghit synful haf pan?
Darfor pos says þe halyman:

5384 Si columnne celis contremiscunt et
pavent adventum Christi,
et aegli pacis amare flebunt,
presentes autem quid faciant!

5388 He says "if þe pylers of heven bright,
Dat er haly men þat has liffed right,
Sal dred Cristes commyng and manhede,
And þe aungels alswa sal þan haf drede,

5392 And yhit gret ful bitterly par-to,
What sal þe synful men þan do,
Dat sal be damned, als I sayd are?"
And says þe haly man þus mare:

5396 Si iustus vix salvabitur, impius
et peccator ubi parebunt?
"If þe rightwys man" yhit says he,
"Sal unnethes þan saved be,

5400 þe synful and þe wykked man
Whyderward sal þai wend þan?"
Ryghtwysmen, als þe buk telles,
Sal be saf þan and man elles.

5404 Our Loverd in manhede sal þan sitt
Oboune 3 þe synful, als says haly writ,

1 ne,
2 dred,
3 Oboven (MS. Harl. 4196).
Austere and wrahte 1 wyth a fel chere,
Wyth pam to threp pat has lyfed ille here.

5408 Helle bynethen pat es wyde and depe,
Sal pan be open pam to kepe,
De erthe pat pai sal on stand sal scake,
Thurgh pair syn, and tremble and quake 2,
The quaking of the earth.

5412 Swa pat unneethes it sal pam bere,
Swa mykel pair syn þe erth sal dere.
Þe world about pam sal be brinnande,
Þe devels on ilk syde þam sal stande,
The burning of the world.

5416 Gret sorow sal be omang pam par;
Þe heven oboven sal strike þam sar,
With thundirs dyntes and levenyngs togyder;
Þai wald þan fle and wate never whider;
Thunder and lightning shall strike the wicked.

5420 Þai sal be umset swa on ilka side,
Þat þai may nouthir fle ne þam hide.
Many accusers þar sal be þan,
To accuse pam byfor þat domesman;

5424 For I fynd written, als yhe sal here,
Fiften maneres of accusours sere,
Þat sal accuse in pat dredeful day
Þe synful men, þat es to say,
Fifteen accusers shall appear against the wicked:

5428 Conscience pat es called Ynwitt,
And pair awen syns, and hali writ,
Gods creatures þat we ken,
Devels and angels and hyathen men,

5432 And martirs pat has feled tourments sere,
And othir pat wranges has tholed here.
Mens sons and doghters unchastlyede,
Pover men þat pair nede myght noghtlyde,

5436 Sugettes, and benefices receyyved here.
Þe tourmentes of Cristes passioun sere;
And God hym-self and alle þe truitié,
Alle þere ogayne þe synful sal be.

5440 First sal þair awen conscience,
Accuse þam þam in Cristes presence,

1 wrahte (MS. Harl. 4196).
2 quake (MS. Harl. 4196).
Openly and noht in priveté;
For na thyng pan sal hiddé be,

Alle thyng sal be shewed þar oppeny;
For Danyel sayþ þus in his prophecy:
"Sedit iudicium et libri aperti sunt."
"Pedome satt and þe bokes er oppeny wyde";

5448 And þus sal be sene þat tyde.
Þe bokes er conscience and noht elles,
Als þe glose þar-on þus telles:
Consciencie omnibus revelabuntur.

I. Conscience. 5452 "Conscience", it sayþ, "of ilka thyng
Sal be shewed til alle mens knawynge."
Þair syns alswa, bathe mare and les,
Sal þam accuse, als þe boke bers witnes.

5456 For þair syns sal ay withþ þam fast,
Als þai war bunden about þair nekes fast,
Þe whilk þam sal accuse þat day;
Agayn wham þai sal noht kun say;

5460 And als stolne thyng wreghes a these funden,
When it es about his neke fast bounden,
Right swa þair syns sal wregh þam þar,
Als þai bunden about þair nekes war,

5464 And þan sal þair syns say þus;
Til ilka synful man "þou wroght us,
And we er pin with-outen dout,
And þou has lang borne us about."

III. Holy writ. 5468 Alswa accuse sal haly writt,
Namly þas men þat knawes it,
Or þe poynites has herde þat falls þar-to,
And wald noht aftir haly writt do.

IV. Creation. 5472 Yhit sal Godes creatures sere,
Accuse þam on diverse manere,
Als þe son and þe mone and þe sterns,
And þe elementes þa[t] us governs;

5476 And alle þe werld sal be þan redy,
To accuse þe synful men oppeny;
For alle creatoureþ hate þam sal,
When he es wrathe þat es maker of alle.
5480 Alswa devels sal accuse pam par
Of alle pair syns, bathe les and mar.
And of pa syns pat pai sal out-say,
Til whilk pai egged pam, bathe nyght and day,
5484 And of pas pai sal pam par accuse,
Als a thefe his felaghe of thieft duse,
Dat hym accuses of pe same thyng
Dat he with hym did thurgh his eggyng;
5488 De devels at pe dome sal be redy,
Dat to tempte men here ay er bysy;
And pai write alle syns, bathe les and mar,
Of whylk pai may accuse pam par,
5492 And alle syns pai sal reherce pan,
And par-for pus says lob, pe halyman:
Scribis Domine contra me amaritudines,
id est, permittis scribi contra me peccata amara.
5496 “Loverd, pou suffers here”, says he,
“Be written bitter syns ogaynes me.”
Aungeles alswa, als we here clerkes say,
Sal accuse pe synful men at pat day,
5500 For God pat til pam pair sauls touke,
For to kepe here als says pe buke,
Sal aske of pam, at his comyng,
Acount to yhelde of pair kepyng;
5504 Pan sal pe anngels answere par-to,
And say pus, “our rede pai wald noght do
Bot agayne our wille foly pai wald use”,
Pus sal anngels pe synful accuse.
5508 Alswa hasthen men, als says pe buke,
Dat never baptem ne right trouthe tuke,
Als Iewes and Sarzyms and Paens,
Dat wate noght what Criestes law bymens,
5512 Sal pan accuse als men sal se,
Pe fals cristen pat dampned sal be,
For pe hasthen men at pat grete assys
Sal pan be halden als men rightwys,
5516 To regard of pe fals cristen men
Dat wald noght kepe pe comandmentes ten.
Bot spendes pai fyve wittes in waryr
Par for pai sal have mykel mare payn
In pite of helle pat pam sal mar
Pan pe haithen men of mysblyyfe.
Pe halges alswa sal accuse alle pa,
Pat sal be damuned and to helle ga;
And namly martirs, Godes awen knyg,
Pai sal accuse pe synful wyghtes,
Als pe tirantez pat pam pyned and slay.
And othir pat pam til tourmentes dro.

5528 Of wham vengeance til God pai cry,
Als pe appocalips pus shewes par-by
Usquequo Domine sanctus et verus, non vin
Sanguinem nostrum de hitis qui habitant in t

5532 Pat es "haly Loverd, sothefast and go
How lange sal be ar pow venge our
t Of our enemys pat in erthe duelles."
On pis manere pe appocalips telles;

5536 Sen pai to God ay vengeance cry,
Of pam pat of pair blude er gilty,
Howe suld pai pan in pe tyme of wre
Be stille and noght ogayne pam speke

5540 Alswa alle pas pat has tholed here
Fals[h]edes and wrangs on sere maner
Sal pat day accuse pam sone,
Pam pat has here gret wranges done.

5544 Ybit sons and doghters pat unchastyd
Sal accuse pa[jr]r fadir and modirs pat
For-pi pat pai war rekles and slawe
To chastly pam and hald pam in awe,

5548 And to teche pam gude thewe,
And parfor pe wys man pus in buke shew
De patre impio conquerentur filii, quonia
propter ipsum sunt in opprobrium.

5552 "De sons sal pleyne pam pan", says he
"Of pe ille fader and agayn hym be,
For thurgh defaute of hym er pai
In grete reprove", pat es to say,
5556 In default of his disciplyne,
Parchaunce, be damped til helle pyne,
And pe fader alswa be with pam spilte,
For he es pe cause of pair gilte.

5560 Yhit pe pover sal pam ple[yn]e thurgh right,
Of pe riche men in Godes syght,
And accuse pam pan ful grevously,
For pai had of pam na mercy,

5564 For to helpe pam here in pair nede,
Nonthir to clathe pam ne to fede,
Bot lete silver and gold on pam rust,
De whilk pai had in hurde uptrust;

5568 And par-of til pure wald noght gyve,
When pai sawe pam at meschyve,
Dar-for pe ruste of pat moveld moné
Agayne pam pan sal witnesse be.

5572 And wormes and mognes on pe samre manere,
Dat in pair clothes has bred here,
De whilk pai had here over mesur,
And of pam wald noght parte til pe pur,

5576 Sal pat day be in wittenes broght,
For pe pure pat pai helped noght.
Alsawa pa pat sugettes war til man,
Sal accuse pair soveraynes pan,

5580 And' pam has greved thurgh maystré and myght
And of other wald do pam na right.
De benefices pat God did pam here,
Sal pam accuse on sere manere,

5584 For agayne pam sal Crist allege sone,
And shewe pam what he had pam done,
And reherce his benefices, mare and les,
To reprove pam of pair unkyndenes.

5588 Yhit pe tourmentes of Cristes passioun,
Dat he thole for mans salvacioun,
Sal pam accuse at pat gret dome,
For-why pus says Saynt Jerome:

5592 *Crux contra te perorabit, Christus per vulnera sua, contra te allegabit,*

1 *Pat?*
THE TESTIMONY OF THE CROSS.

Cicatrices contra se loquentur,
Clavi de se conqueruntur.

He says "pe croyce on whilk he dieghe
Sal straily pryg oayne pe pan,
And Crist, thurgh his wondes wide,
Oayne pe sal allege pat tyde;

Pe erres of his wondes sal speke
Og[alyne pe and of pe aske wreke;
Penaayles pat in his hend and fete s
On pe sal pleyne and gret playnt mat.

At pe last, God hym-self, mast of man
And pe trinite sal accuse pam right,
For pai wretched God in pai legge pe
And alle pe parsons of pe trinite,

Bathe pe sadir and pe son and pe haly
Par-for pat accusyng sal be mast,
Bot pe secunde parson pan alle sal e
Pates Crist Godess son, pat pan man sal s

Alle pat sal com byfor Crist pat day
Sal strayt accounte yhelde, ar pai passe a
Of alle pair lif howe pai here lyved,
Pan sal be sene what pai God gryev
And byfor alle pe werld shewed sal
Oppenly and night in privite;
And byfor halghes and sungels bright
And byfor delves horribel til mans si

And byfor alle wykked men alsawa,
Dat sal be damned til endles wa.
For alle sal be pan pare, gude and il
To deme and be demed als rightwymes w

For Crist, pat rightwyse domesman,
Sal calle alle men byfor hym pan,
Ais pe prophet David bers witness,
In psaunter whare pus writen es:

Advocavit celum desursum et terram,
Discernere populum suum.
He says "he sal bifor hym calle
Pe heven fra aboven and pe erthe alle
5632 For to deme right his folk pat day."
And pis vers es pus mykel at say,
He sal calle pan heven byfor hym tit,
Pat es to say, haly men and parfit,

5636 Pat with hym in dome pan sal sitt,
And wyth hym deme, als says haly writ;
Bot pe erthe es noght elles to telle,
Bot wykked men and devels of helle,

5640 De whilk he sal calle at his wille,
For to chede\(^1\) out pe gude fra pe ille.
Pan sal ilka man parof pair lyfyn\(^2\)
Be sette until and\(^2\) hard rekkenyn,

5644 For men sal pan strayte acount yhelde
Of alle pair tyme of yhouthe and elde;
Noght anly of ane or twa yhere,
Bot alle pe tyme pat pai lyfed here,

5648 And specyaly of ilka moment,
Of alle pe tyme pat God pam lent.
A moment of tyme es nan othir thyngh,
Bot a short space als of a eghe twynklyng.

5652 Na moment sal be unrekend pan,
Als Saynt Bernard says, pe halynman:
*Sicut non peribit capillus de capite,
ita non erit momentum de toto*

5656 *tempore de quo sane*
non conqueratur.
He says "als nan hare of alle pe hed
Sal perisse pat tyme in na sted,

5660 Right swa sal be na moment,
Of alle pe tyme pat God had\(^3\) sent,
Of whilk sal be made na pleynyng."
In pe tyme of pat last rekkenyng,

5664 Alswa pai sal yhelde acount certayne,
Of ilk idel worde, spoken in vayne,
Pat es to say, pat war fruytles,
Als haly writ bers witnes:

\(^1\) chese (MS. Harl. 4196).
\(^2\) ane (MS. Harl. 4196).
\(^3\) has (MS. Harl. 4196).
De omni verbo oiosis in die iudicii reddenda est racio.

Pe buke says shortly on pis maner
Of ilkan idel word and vayne her
Reson sal be yholden right
At pe day of dome, in Goddes sigh
And nought anely of idel wordees say
Bot of ilk idel thoght pat God noght

For excuse pam may pai noght
Nouther of idel worde ne of thoght,
Pat pai spak or thoght aftir pai ha
Of whilk pai war never here qwitt;

Wharfor our Loveerd God alle-myght
Spekes pus thurgh pe prophet Ysay
Ego cogitationes eorum venio ut cons
Cum gentibus ad iudicandum sicut iudico.

He says "I com to gadir with men
De thoghtes of pam pat I ken,
For to deme pam alle, mar and les,
Als I sal men deme, thurgh rightwy:

Many aght be dredand par-for,
And yhit sais pus Saynt Gregor:
Ergo sic Deus vias cutiscunque consi
Ut nec minutissime cogitationes, que

apud vos usu valuerunt, in iudicio
indiscusse remaneant.

He says "God", pat alle wysdom ka
"Swa byhaldes pe wayes of ilk man

Dat pe lest thoghtes pat thurgh use be
In pe dome sal noght undisussed be
And noght anely of idel word and th
Bot of alle idel werk pai ever men wr

Dat sal alswa yhit acont yhelde
Noght anly of gret dedes of elde,
Bot of smale dedes of pair yhouthe,
Fra pe tyme pat pai any witt couthe

Dat pai had wroght, bathe nyghtes and
And parfor Salamon pus says:
Letare iuvenis in adolescencia tua, et in
bono sit cor tuum in diebus iuentutis tue,
5708 et ambula in viis cordis tui et in tuitu
oculorum tuorum; Et scito quod pro
omnibus hiis te adducet
dominus in iudicium.

5712 He says “pou yhung man be glad and blithe,
In pi yhouthe de pat passes swithe,
And pat pi hert in gude be stedfast,
Whilles pe days of pi youte sal last

5716 And in pe ways of pe herht ga
And in pe syght of pin eghen twa;
And wytt pou for alle pis of yhouthe, Our Loverd sal pe into pe dome lede;”

5720 Whar resons sal be yholden sere;
And parfor says Iob on pis manere:
Et consumere ne viis peccatis adolescencie mee.
“Loverd wil pou waste me to noght

5724 Thurgh pe syne pat I haf wroght,”
Alswa men sal pan yhelde acount sone,
Noght anly of pat pat pai wrang had done Witandly thurgh pai knawyng,

5728 Bot alswa of pat pat pai did thurgh erryng,
Of whilk pai sal noght be excused pan,
Als in buk pus says pe wyse man:
Pro omni errato, sine bonum sine malum

5732 sit, adducetur homo in iudicio.
He says “for ilka thyng pat erred es
Be it gude or ille, mar or le,
Man, at pe last day, sal be ledde

5736 To pe dome pat es mast dредde;”
And parfor David, als pe psauter shewes us,
Was ful dредand, pat says pus:
Et ignorancias meas me memineris.

5740 “Loverd” he says, “ne mene pou noght Of my freyle unknawynges of thoght.”
Yhit sal pai yhelde acunt withdrede,
Noght anly of ilk apert ille dede,
Bot alsaw of ilkan ille dede privé, 
pat semed by syght pat gude suld
For some dede pat ille es, sema gud
For Saynt Gregor says on pis man

Interdum sorde in oculis iudicis quod
fulget in oculis auditoris.

Hesays "some tymes es foule in pedon
pat in eghe of pe herer shynes bri;

Bot at pe dome sal pat discused be
Als in pe psalme men may written
Cum accipero tempus,
Ego iusticias iudicabo.

God says pis wordes thurgh pe prophete
And many othir pat accordes par-wi
He says "when I haft tyme receyve,
I sal deme rightwysnes, thurgh myg

Alsaw yhit men byhoves nedly pa
Yhelde account byfor pe domes man
Noght anely of werkes pat paï had wi
Bot alsaw of dedes pat paï did nog

And of werkes of mercy and of alm
Pat pai noght did, for pe godspelle shew
Esurivi et non dedistis michi manduc
sitivi et non dedidistis michi bibere.

Pis es, als yhe sal aftirward here,
How God sal say on pis manere:
"I hungerd, and yhe me nought fedd
I threatred, and yhe me na drynk be

For pis pai sal be aresoned straytly
And for other werkes noght done of
And noght anely for pa werkes nogh
Bot for pe gude pat par-of myghthaf con

Men byhoves alsaw accout yhelde
Of pair saules, pat pam byhoved we
And haf in kepyng whille pai myght.
Of whilk pai sal pan answer gyf.

Now if a kyng of a riche kyngryke
Pat had a dogther, pat war bym lik
Of bewte and of face and body,
\( \text{pe whilk he luved specialy} \)

5784 And eghtild to mak hir qwene of worshpe, \( \text{The king and his 'rewe'.} \)
And bytaght hir til his ryfe to kepe,
If he \( \text{par after kep} \) hir mys,
Me thynk it war na dout ofpis

5788 \( \text{Dat ne pe kyng wald haf rekken} \),
And acount and answer \( \text{of pat kepyng}. \)
For it semes \( \text{pat pe kyng had grete encheson} \)
To sette hym for \( \text{pat kepyng to reson}, \)

5792 \( \text{And pe mare rekkesly' pat he hir yhemed} \)
\( \text{pe mare grevoysly hym aght be demed}, \)
What suld \( \text{pe kyng of heven do pan} \),
Of a man or of a woman,

5796 Til wham he has bytaght to kepe here,
His doghtir \( \text{pat es hym leve and dere}, \)
\( \text{Dat es man saul his awen liknes}, \)
Whilles it fra dedly syn kepde es,

5800 \( \text{pe whilk he eghteld to coroun qwene} \)
In heven par ioy sal ay be sene?
Whaswa es rekles and kepes it ille,
He sal be aresoned, and \( \text{pat es skille}, \)

5804 \( \text{Of pe kepyng of it pat he tuke;} \)
\( \text{Darfor pe wyse man says pus in his buke:} \)
\( \text{Custodi solici} \)
\( \text{animam tuam.} \)

5808 \( \text{Dat es on Ynglis in pis manere,} \)
He says "kepe pi saul bysily here".
Bot he es sely \( \text{pat may sikerly say} \)
In pe tyme of pe dede at his last day

5812 'I yholde my saul in pis dede stour
Til pe Love red pat es my saveour.'
Men sal yhit yhelde acount stray[1]ly
Noght of pair saules with-in anely

5816 Bot alswa of pair bodys with-oute
\( \text{Dat pai had to kepe, and bare aboute} \)
Of whilk pai sal yhelde rekkenyng,
Sen pai had par-of pe kepyng.

rekkesly (MS. Harl. 4198).
Ilka mans body may be cald,
Als a castelle here for to hald,
Dat til man es gyfen of God to kepe
For his profit and Goddes worshepe.

De enemys ofte asales it hard
And parfor says Saynt Bernard:
Bonum castrum custodit
qui corpus suum custodit.

"A gude castelle" he says, "kepes he
"Dat his body kepes in honesté."
Man sal yhelde acount alswa,
At pe dome, ar pai pepen ga,

Dat stratly of pam sal be tane;
Noght anely of pe saules by pam ane,
Ne anely of pair bodys par-by,
Bot of bathe togidir ioently,

Dat es to say, ilkan sal plant
Yhelde acount of alle hale a man,
For a man properly may noght be cald,
Bot-if pe body and saul togidir hald

Pe saule be itself man es nane,
Ne pe body with-out saule by it ane.
Bot man may be called on twyn manere,
Whilles pai bathe er knyt togyder here.

For pes clerkes pat gret clergy can
Calles man bathe Inner man and utter man.
Inner man onence pe saule anely
And utter man onence pe body.

Bot pe body and saule bytwene pam twa,
Makes bot a man and na ma,
Parfor men sal yhelde acount ioently
Of bathe togyder, pe saule and pe body;

And forpi pat God, aftir his stature,
Made man mast digné and noble creature
Parfor if man be til God frawarde
And unkynde and of hym tak na rewarde,

Pat ilk dignité of man namely,
Sal, at pe dome, yhelde hym gylty.
Yhit sal men yhelde acount [nogh] anely
Of pair self, bot of other many,
5860 Dat es to say, of ilka neghebur,
Dat men fals to help and to socur.
For God til ilk man commandes right
To helpe his neghebur after his myght.
5864 And pas, pat may helpe and wille noght,
Sal pan til ful strayt acount be broght.
Alswa fadirs and modirs, at pat day,
Sal yhelde acount, pat es to say,
5868 Of sons and doghtirs pat pai forthe broght,
De whilk pai here chastied noght.
And loverds alswa of pair meigné
De whilk pai lete unjustified be
5872 And maysters of pair disciples alswa,
Dat pai lete be unthewed, and untaght ga,
And chastid pam noght, ne pam wald lere,
Forpi says Salamon on pis manere:
5876 Virga discipline fugabit stulticiam
in corde pueri colligatam.
“De wande”; he says, “of disciplyne smert,
Sal chace foly out of pe childes hert.”
5880 Parfor maysters som tyme uses pe wand
Dat has childer to lere undir pair hand.
Prelats of ordir and of dignyté
Sal acount yhelde in sere degré
5884 Of pair suggets undir pair powere,
How pai pam reweld in pis lyf here,
And answer of pam pai lyfed noght wele,
For pus says pe prophet Ezechiele:
5888 Eccel ego requiram gregem
mean de manu pastoris.
God says pus thurgh pe prophete:
“Lo! I sal aske my flok of shepe
5892 Of pe hird pat had pam undir his hand;”
Of pis word aght prelates be dredand.
Men sal alswa yhelde rekkenynges sere
Of al gudes pat God has gefen pam here,
Gifts of nature, 5896
As of gudes of kynde and gudes of grant and fortune.
I. Gifts of nature.
And gudes of hap pat men purchas
De gudes of kynd er bodily strenth.
And semely shappe of brede and le
And delyveres and bewte of body
Swilk gudes of kynd here has man.
Gudes of grace maypir be,
Mynde, and witte, and sustite,
And fair shewyng of speche suttle,
And knowyng bate of gude and ill
Vertus of grete devocioun
And luf of lyf of contemplacioun.

Gudes of hap er pir to gesce,
Als honours, power, and ryche[s].
Of alle pir gudes men byhoves
Yhelde acont, als pe buke prues.
And answer strauntly of pam alle.
I drede many in arrirage' mon falle,
And til perpetuelle prison gang,
For pai despende pa gudes wrang,
And answer strauntly of pam alle.
For whilk he wille noght haf rekkem;
Som sal ybit, als I sayd ar,
Yhelde acont ful strauntly par
Of pe gudes pat pai wald noght bed
Til other pat of pam had nede,
For alle er we als a body here,
For pe apostel says on pis manere:

5924 Omnes enim unus

 corpus sumus.
We are all as limbs of one body.

He says "we er alle als a body",
Pat has diverse lyms many.

5928 And als a lym of a body here
Es redy, aftir it has powere,
To serve alle pe other, mar and les,
Of pat office pat gyven it es,
5932 Right swa ilk man pat here lyfes,
Of alle pat God thurgh grace him gyfes,
Suld other serve, pat par-of has nede,
Als he wille answer at pe day of drede.

5936 Ful many men lyfes here of pa
Pat er halden for to do swa,
Als he pat gret and myghty es,
Es halden to defende pam pat er les;

5940 And pe ryche pat mykel rycheses has,
To gyf pam pat here in povert gas;
And men of laghe alswa to travayle
And to counsaile pam pat askes counsayle;

5944 And leches alswa, if pai wyse ware,
To hele pam pat er seke and sare;
And maysters of pair science to ken,
Namly, pam pat er unlerd men;

5948 And precheours Goddes worde to preche,
And pe way of lyf other to teche.
Phus es ilk man halden with gude entent,
To help other of pat God has pam lent

5952 Frely for Goddes luf, and for nght elles,
Wharfor Saynt Petre pe apostel pus telles:
Unusquisque, sicut accipit gracion, in alterutrum illam administrare debet.

5956 He says “ilk man pat grace has here
Als he resayves grace, on pe same manere
Suld he it ministre and frely bede
Til ilkan other pat pai¹ of has nede”

5960 And pus es ilk man halden to do,
For in pe godspellyhitsays God marparto:
Quod gratis accepistis,
gratis date.

5964 He says “pat pat yhe haf of grace fre
And frely resayved, frely gyf yhe.”
Phus sal men pan yhelde resons sere
Of alle pair lyf, als writen es here,

5968 Pat es of alle tymes spended in vayne,
And of ilka moment of tyme certayne;

¹ Par?
Of every idle word and thought,

And of ilkyn Idol word and thoght,
And of ilkyn ydel dede pat pai wroght,

5972 Outher in elde or in pair yhoute,
Aftir pe tyme pat pai witt first couthe,
And of dedes pat pai thurgh erryng did;
And noght anely of open werkes bot of hid,

5976 And noght anely of werkes wroght, bot unwroght
AIs of werkes of mercy pat done warnoght;
And of pair awen saules pai sal reken par,
And of pair bodys pat pam about bar;

5980 And noght anely of ayther by pam-self pan,
Bot of bathe togyder als of a man;
And yhit noght anely of pam-self alle,
Bot of pair neghburs answer pai sall;

5984 And fadirs and modirs sal rekken pat tyde,
Of pair sons and pair doghtirs unchastide;
And loverdes alsaw of pair men namly,
Pe whilk pai wald noght justify;

5988 And maysters of pair disciples alsaw,
Pe whilk pai lete untaght in folis ga;
And prelates and prestes of ilka suggette,
Pat pai wald noght in right rewel sette;

5992 And alle other pat wrang and in ille entent
Pe gudes spended pat God had pam lent,
And of alle wrang haldyngs of gudes sere,
Of whilk pai parted noght til other here

5996 Pat of pam had nede, als pai myght se;
Of alle pir thynges men sal aresoned be.
At pe day of dome, als God has ordaynd,
Whar nathynge sal be hid ne laynd,

6000 Of alle pir, men sal yhelde account strayt,
Sal nathynge pan be par to layt.

Happy is that man who may give a good reckoning.

Ful sely es pat man or woman,
Pat a gude rekkenyng may yhelde pan,

6004 Swa pat he may pas qwyte and fre
Of alle thyng, pat may rekend be.
And swa sely may be alle pas,
Pat fra herthen in charité gas;
For he pat has here gude endyng,
Sal pas wele par, with light rekkenyng.
At pe day of dome, als byfor es talde,
Alle men sal be bathe yhung and alde,
Young and old shall be judged.

And gude and ille, alle sal com pider.
Swa mykel folk com never togyder,
Ne never was sene sythen pe werld bygan,
Als sal be sene byfor Crist pan,
Someshall 'deme' with the doomsman.

pat sal be demed aftir pai haf wroght.
Bot som sal deme and sum noght,
For som sal deme with pe domes-man,
Dat thurgh dome sal noght be demed pan.

Som sal be demed pan ryghtwysly,
Dat sal deme on na party;
Bot many other par sal seme,
Dat sal nouter be demed ne deme.

Da pat sal deme and noght demed be,
Sal be parfát men with God privé.
Of pa pat demed sal be and dem sal noght,
Sal some til blise be demed and broght;
Others shall be demed to bliss;

And sum sal be demed to helle to wende,
Whar pyn sal be with-outen ende.
Bot alle pat trowed noght als trow we,
Sal nouter deme ne demed be;
Many shall go to hell without being judged.

Bot for pai wald noght til our trouthe come,
Da sal wende til helle with-outen dome.
First pas pat with Crist sal deme pat day
And noght be demed, er namly pai

Pat here forsuke pe werldes solace,
And folowed rightly Cristes trace,
Als his apostels and other ma,
Pat for his luf tholed angre and wa;

Da sal deme with Crist and nan elles,
For-whi in pe godspelle pus he telles:
Vos, qui secuti estis me, sedebitis
super sedes duodecim, indicantes duodecim
tribus Israel.

He says "yhe pat folowes me here lyfand,"
Sal sitt opon twelf setes deman
pe twelf nacions of Israel,"

6048 Dat es, pas pat God sese here:
Som sal noght deme, bot demed
Til blis, als men of grete charit
Dat blethely wirk wald pe werkes

6052 And kepeth pam here fra syn de
Som sal noght deme, bot be deme
Till helle, and fra God be flemes
Als pas pat er fals cristen men,

6056 Dat kepeth noght pe comandmen
And wald noght here forsake pe
Bot whils pai lyfyed ay dwelle
Som sal noght be demed pat day

6064 Dat sal wende to helle and dwel
Als paens and sarazyns pat had
And Iewes pat never wald Crist
Parfor pai sal ga til payne ende

6068 With-outen dome, for pus writer
Qui sine lege peccant,
absque lege peribunt.

"Pas pat with-outen lawe uses s

6072 With-outen law sal peryshe par
And par-for at pe day of dome
Ilk man sal haf as he es worthy.
A ful hard day men sal pat day

6076 When alle thyng sal pus discuss;
Dat day, sal na man be excused
Of nathyng pat he wrang here us
Dat sounes in ille on any manere

6080 Of whilk he was never delyverd
De synful sal pare na mercy have
For nathyng may pam pan save;
For-why pai sal pan na help get

6084 Of sergeaunt, ne auturne, ne avc
Ne of nan other for pam to pled
Ne pam to counsayle ne to rede,

1 De whiche sownep to ille in eny manere dede.
Of de whiche he hade in thoujt no manere dreed
Ne na halghe sal for ðam pray.

6088 ðis may be cald a ful harde day,
Forwhi ðan, als ðe buke bers witnes,
Sal noght be shewed bot rightwysnes,
And grete redzure, with-outen mercy,

6092 Until alle synful men namely.
ða ðat of ðair syn here wald noght stynt;
ðai sal ðat day for ever be tynt
Fra God, with-outen any recoverere,

6096 And delyverd be until ðe devils powere.
Ful wa sal synful men be ðat day,
And til helle pyne be put for ay,
And parfor men may calle ðat day,

6100 ðe grete day of delyveraunce,
ðe day of wreke and of vengeaunce,
ðe day of wrethe and of wrechednes,
ðe day of bale and of bitternes,

6104 ðe day of pleynyng and accusyng,
ðe day of answer and of strait rekkenyng,
ðe day of ingements and of Iuwys,
ðe day of angre and of angwys,

6108 ðe day of drede and of tremblyng,
ðe day of gretynyng and goulyng,
ðe day of crying and of duleful dyn,
ðe day of sorow ðat never sal blyn,

6112 ðe day of slaying and of affray,
ðe day of departyng fra God away,
ðe day of merryng and of myrk[nes],
ðe day ðat es last and ðat mast es,

6116 ðe dai when Crist sal make ende of alle;
ðus may nan discryve ðat day and calle.
Our loverd ðat alle thyng can se and witt
At ðe dredeful day of dome sal sitt,

6120 Als kyng and rightwyse domeesman,
In dome to deme alle ðe werld ðan,
Opon ðe setil of his mageste.
Þat day sal alle men byfor hym be,
6124 Bathe gude and ille, mare and le
Pan sal nought be done bot right:
He sal deme al men of ilka degr
Til ioy or payne pat demed sal 1
6128 And' rightwyse domes-man and a
And gyf a fynal dome at pe last.
Bot how he sal deme I sal shew:
Als telles pe godspells of Mathev
6132 Hys angels pan, after his wille,
Sal first departe pe gude fra pe i
Als pe hird pe shepe dus fra pe i
Pat falles to be putt til pastur str
6136 By pe shepe understand we may
Pe gude men pat sal be saved pe
By pe gayte understand we may
Pe ille men, pat pan dampned sal
6140 Pe gude sal be sette on his right
And pe ille on his lefte syde sal s
Pan sal our loverd say pus pat ty
Til pam pat standes on his right:
6144 Venite, benedicti patris mei,
possilate paratum nobis regnum
a constitucione mundi.
He sal say pan, "commes now til
My fadir blissed childer fre,
And weldes pe kyngdom pat tilyhow
Fra first pat pe world was ordaynd
For I hungerd and yhe me fedde,
6152 I thrested and at drynk yhe me be
Of herber grete ned I had,
Yhe herberd me with hert glad,
Naked I was, als yhe myght se,
6156 Yhe gaf me clothes and clad me;
Seke I was and in ful wayke state,
Yhe wisait me, bathe arly and late;
In prisoun when I was halden stille
6160 Til me yhe come with ful gude wil

1 Als?
Pan sal pe rightwys men pat day,
Til our loverd answer pus and say;
"Loverd when saw we pe hungry,
And to gyf pe mete war we redy;
And when myght we pe thresty se,
And gaf pe drynk with hert fre;
When saw we pe nude of herber have,
And to herber pe vouched save;
When saw we pe naked and we pe cled,
And when saw we pe seke and in prison sted,
And visited pe with gude wille,
And comforted pe, als was skille?"
Our loverd sal pan pam answer pus,
And say, als pe godspelle showes us:
"Suthly I say yhou, swa yhe wroght,
Pat ilka tyme when yhe did oght
Until ane of pe lest pat yhe myght se
Of my brether, yhe did til me."
Pan sal our loverd til alle pas say,
Dat pan on his lefte syde sal stand pat day,
And spek til pam with an amsterne chere,
Dicitelit a me maledicti, in ignem
eternum, qui preparatus est diabolo
et angelis eis.
"Yhe weryed wyghtes wende fra my sight, Christ reproaches those on his left hand with their want of love towards him.
Til pe devel and til his aungels."
And pan sal he say pus, als pe buke tels,
"I hungred and had defante of mete,
And yhe wald noght gyfe me at ete;
I thrested, and of drynk had nede,
And yhe wald na drynk me bede;
I wanted herber, pat I oft soght,
And alse pat tyme yhe herberd me noght;
Naked with-outen clathes I was,
And with-outen clathes yhe let me pas;
Seke I was, and bedred lay,
And yhe visite me nothe ryght yhe
In prison I was, als wele wyse yhe
And yhe walde ne tyme com til me.
Pan sal pai answere, als men sal hale
Til our loveder, and say on pise mayre.

'Lovder when saw we pise haf hungered
Or of any herber haf grete brist;
Or naked, or seke, or in prison be,
And we na thynge did ne mynstred be.'

Pan sal our loveder answer ogayne
And say til pam pir wordes certayn
'Suthly I say yhou, als falles par-te.
Alle tyme pat yhe wald noght do.'

Til ane of lest pat myne er kydde,
Als lang til me yhe noght didde.'

'Pus sal our loveder rehave openly
Til rightwys men, pe werkes of me.'

For to make pam openly kyd,
Til grete worshepe of pam pat pam.

And shew til pe synful, als falles pa.
Paire unkyndenes, pat wyld noght do.

'Pe werkes of mercy for his luf,
Til pair grete shenshepe and reproue.'

When he has pus sayde and made es.
Pe synful with pe devils sal wende.
Until helle fire, pat never sal slake.

A ful hidus cry pan sal pai make,
And say 'allas! pat we ever war
In manskynd; whyne war we noght!'

Whyne had God made us swa,
Pat us thart never haf feled wele ne.
Now sal we bryn in pe fire of helle,
And with-outen ende par-in duelle.'

Helle pan pam sal swelghe als-tite
With-outen any lenge respyte;
And alle pe fire pat pam sal be seen,
And alle pe corrupcions pat ever has.
THE SHORTNESS OF THE DOOM.

6236 And pe filthe and alle pe stynk
Of alle pe werld pan sal synk
Doun with pam in-til pe pitte of helle,
To eke pair sorow pat par sal duelle.

6240 Bot peryghtwys man, als pe buke bera wytnes
Sal wende til bliase, what lyfe es endeles,
With our loverd and hye anngels ilkane
Shynand brighte pan ever son shane.

6244 Now have yhe herd, als es contende
In pis fist part, how pe werld sal ende,
And how Crist, at his last commyng,
Sal in dome sitte and discusse alle thyng.

6248 Here may a man read pat has tome,
A large proces of pe day of dome,
Pat a lang tyme aftir I haf redde
Suld contene by skille, ar alle war spedde;

6252 Bot ye sal understand and witte,
Als men may se in haly writte,
Pat thurghe pe wysedom and pe vertu,
And pe myght of our Lord Ihesu,

6256 Alle pe processe pat sal be pat day,
Of whilk any clerk can speke or say,
Sal pan swa shortely be sped and sone,
Pat alle sal be in a moment done.

6260 A moment es als of a tyme bygynnynge,
Als short als an eghe twynkelyng.
A grete wondrir may pis be kyd,
Omang alle wondrirs pat ever God dyd,

6264 Pat in swa short tyme at his commyng,
He mught deme and discusse al thyng;
Bot of pis suld nane muse, lered ne lewed,
For als grete wondris has God shewed;

6268 Als grete a wonder es when he wroght,
With a short worde, alle pe world of noght,
And of pis pe prophete bers witnes,
Pat says pus, als it wryten es:

1 wondris (MS. Harl, 1984).
None should despair, for all may obtain mercy.

6272 Quia ipse dixit et facta sunt, 
ipse mandavit et creatum sunt.

"God sayde," says he, "and alle was
He bad and alle was made done."

6276 Dus in a short tyme alle thyng made
Mare wonder than might never be
Pan may be als shortly make endyng
Of alle thyng, als he made bygynnyn;

6280 For swa witty and myghty es he
Pat na-thyng til hym impossibel may
De processe of pat day pat I haf tald
Al pe men of pe world, bat they hung and s.

6284 Sal se and undirstand it alle,
In als short tyme als it sal falle.
Now haf yhe herd me speke and rede
Of pe wondir pat pan sal be and dred

6288 Bot alle pogh yhe haf herd me rede and
Of pe reddure, pat sal be done pat da
Untille alle synful men namely,
Pat sal be damned with-uten mercy

6292 Als men may in pis part wryten se,
Na man parfor suld in dispayre be;
For alle pat has mercy here sal be sau
And alle pat here askes mercy sal it ha

6296 Yf pai it sekes whilles pai lyf bodily,
And trewely trayste in Goddyss mercy,
And amende pam and pair syn forsake
Byfor pe tyme ar pe dede pam take,

6300 And do mercy here and charité,
Pan gette pai mercy and saved sal be.
Bot if pe dede byfor haf pam tane,
Ar pai haf mercy, pan gette pai nane,

6304 Bot reddure of rightwynees anely,
For pan sal be shewed na mercy.
Here may ilk man, if he wille,
Haf mercy pat dus pat falles par-tille;

6308 Doghe he had done never swa mykel s;
If he amended hym, he myght it wyn;
For pe mercy of God es swa mykel here, The mercy of God reaches over all.
And reches over alle, bathe fer and nere,
Pat alle pe syn pat a man may do,
It myght sleken, and mare par-to,
And par-fur says Saynt Austyn pus,
A gude worde pat may comfort us:

Sicut scintilla ignis in medio maris,
ita omnis impietas viri ad miseriam dei.
“Als a litel spark of fire,” says he,
“In mydward pe mykel se,
Right swa alle a mans wykkednes
Un-to pe mercy of God es,”
Here may men se how mykel es mercy,
To fordo alle syn and foly.

For-why if a man had done here
Als mykel and als many syns sere,
Als al pe men of pe worder hass done,
Alle myght his mercy fordo sone;

And if possibel whare, als es noght,
Pat ilk man als mykel syn had wroght,
Als alle pe men pat in pe worder ever was,
Ybit mught his mercy alle par syn pas.

Pan semes it wele, als men may se,
Pat of his mercy here [t]he[re] is grete plenté,
For his mercy spredes on ilka syde
Thurgh alle pe worder, pat es brade and wyde,

And sheues it be many ways,
And parfor pe prophete David says:
Misericordia Domini plena
est terra.

“Pe erthe”, he says, “es ful of mercy.”
The earth is full of mercy.
Pan may men it fynde here plenteosusly;
And he pat has mercy, ar he hethen wende,
At pe grete dome sal fynde Criste his frende,

Whar rightwysnes anely sal be haunted,
And na mercy pan be graunted.
After pe grete dome alle pe worder brade
Sal seme pan als it war new made.
After the doom, the earth shall be purified.

The stars shall shine brighter than the sun does at present.

The sun shall stand in the east.

And the moon opposite to it in the west.

The moving heaven shall cease to perform their usual course.

6348 Pe erthe sal be pan even and hale, And smethe and clere als cristale; Pe ayre about sal shyne ful bright, Pan sal ay be day and never nyght, For pe elementes alle sal pan clene Of alle corrumpciouns pat we here s Pan sal alle pe werld, in alle partyss Seme als it war a paradys, Pe planetes and pe sternes ilkane, Sal shyne brighter pan ever pai shan Pe son sal be, als som clerkes demes Seven sythe\(^1\) brighter pan it now sent

For it sal be als bright als it first war Byfor ar Adam did trespass. Pe mone sal be als bright and clere, Als pe son es now pat shynes here; Pe son sal pan in pe este stande, With-outen removyng, ay shynande, And pe mone ogayne it in pe weste, And na mare sal travayle bot ay rest

Als pai war sette at pe bigynnyng, When God made pam and alle thyng; Pai war pan, als men may trow, Mykel brighter pan pai er now. Pe movand heven[ys] with-outen dout, Sal pan ceese o turnyng about, And na mare about in course wende, For of alle thyng pan sal be made en

6368 6372 Pe movand hevens now about gas, And pe son and pe mone pair course r And pe othir planetes ilkane, Moves als pai pair course haf tane; And alle pe elementes kyndely duse Pat pat es nedeful til man use. Pus ordaynd God pam to serve man, Bot of alle swylk servise pai sal ceese

6380 For alle men aftir domesday Sal be war pai sal duelle for sy,

\(^1\) sythes (MS. Harl. 4196).
[BOOK V.]  IT SHALL BE LIKE CRYSTAL.

Debe gude in bia, in rest and peese,
Debe ille in payne pat never sal ceese.

6388 What neede war pat pa creatures pan,
Shewed swilk servyse mare for man.
Na qwik creature sal pan be lyfand,
Thurgh out pe werld in na land,

6392 Ne nathyng sal growe pan, gresse ne tre,
Ne cragges ne roches sal nan pan be,
Ne dale, ne hille, ne mountayne;
Bot alle erthe sal be pan even and playne,

6396 And be made als clere and fayre and cleene,
Als any cristal pat here es sene;
For it sal be purged and fyned with-oute,
Als alle other elementes sal be oboute,

6400 And na mare be travayled o' na side,
Ne with na charge mare occupide.
Now haf yhe herd me byfor rede
Of pe day of dome pat many may drede,

6404 And of pe woundiful takens many,
Pat salle fall byfor pat day namly,
And how pe werld pat we now se,
Aftir pe dome als new made sal be,

6408 Als here es contened, wha-swae wille luke,
In pe fifte part of pis buke;
Here on now wille I na langer stande,
Bot ga til pe sext part neghest folowande,

6412 Pat specialy spekes, als writen es,
Of pe paynes of helle pat er endeles,
Pat alle men, pat here lyfe byhoves lede,
Aght specialy mast to drede;

6416 For pa paynes er swa fel and hard,
Als yhe sal here be red afterward,
Pat ilk man mayugge, bathe yhunge and alde,

6420 Pat heres pam be reherced and talde.
Her begynnes pe sext party of pis bokes
pat spekes of pe paynes of Helle.¹

¹ on
² Bot (MS. Harl. 4196).
³ This heading is absent from MSS. Galba E IX, Harl. 4196).
Many speak of hell, but few know what the wicked suffer there.

Many men here spekes of helle,
Bot of pe paynes par fune can telle,
Bot wha-swa heremnught wit and [n]aw wele
What paynes pe synful par sal fele,
Pai suld in grete forkelayk be broght,

6428 Ay when pai on pa paynes thoght;
For pe mynde of pam myght men feer,
Swa bitter and swa horribel pai er;
Bot forpi pat many knawes noght right,

6432 Whatkyn paynes in helle er dight,
With-outen ende for synful men,
Darfor I sal shewe yhow, als I can,'
Aparty of pa paynes sere,

6436 Als yhe may sone afterward here.
Bot first I wille shew whare es helle,
Als I haf herd som grete clerkes telle,
And sythen wille I shew yhow mere,

6440 And speke of pe paynes pat er pare.
Som clerkes says, als pe buke bers witnes,
Pat helle even in myddes pe erthe es;
For alle erthe by skille may likend be

6444 Til a ronde appel of a tre,
Pat even in myddes has a colke,
And swa it may be tille an egge yholke;
For als a dalk es even Imydward

6448 Pe yholke of pe egge, when it es hard,
Ryght swa es helle pitte, als clerkes telles,
Ymyddes pe erthe and nourwhar elles.
And als pe yholk ymyddes pe egge lya,

6452 And pe white about on pe same wys,
Right swa es pe erthe, with-outen dout,
Ymyddes pe hevens pat gas about.
Pus may men se by an egge hard dight,

6456 How heven and erthe and helle standes right.
Ful hydus and myrke helle es kyd,
For-why it es with-in pe erthe hyd,
Pider pe synful sal be dryven,

6460 Als tyte als pe last dome es gyven.
With alle pe devels ay par to duelle,  
Par now er in pe ayre and in helle,  
Par sal pai alle be stoped togider;

6464 Wa sal pam be pat sal wende pider,  
For par es swa mykel sorow and bale,  
And swa many paynes with-outen tale,  
Pat alle pe clerkes pat ever had wytt,

6468 Pat ever was, or pat lyfes yhitt,  
Couth noght telle ne shew thurgh lare,  
How mykel sorow and payne er pare.  
And if it thurgh kynd myght be swa,

6472 Pat an hundreth thousand men or ma,  
Had an hundreth thousand tunges of stele,  
And ilk tung mught speke wysely and wele  
And ilka tung of ilka man,

6476 Had bygunnen when pe werld bygan,  
To spek of helle, and swa sulde speke ay  
Whils pe werld sulde last til domes day,  
Yhit mught pai noght pe sorow telle,

6480 Pat to synful es ordaynd in helle;  
For-why na witt of man may ymagyn  
What paynes par er ordaynd for syn.  
Bot men may fynd, wha-swa wil loke,

6484 Som maner of paynes wryten in boke,  
Omang all other paynes pat er in helle,  
Als men has herd wyse clerkes telle;  
Bot what man es swa wyse and wyttty

6488 Pat couthe telle pa paynes propriely,  
Bot it war he pat had bene pare,  
And sene pa paynes bath les and mare?  
Bot he pat par commes for certayne,

6492 May noght lightly turne agayne;  
He most duelle par and never owsy com,  
For pe buke says pus of wysdom:  
*Non est agitus, qui reversus*

6496 *est ab inferis.*  
Pat es on Yaglisse "men knawes nane,  
Pat turned fra helle pat pider was gane."
LAZARUS RETURNED FROM HELL.

For alle pat er par most dewalle for ay
6500 Dai may never be broght oway,
Bot-if war thurgh miracle anely,
And thurgh specyal grace of God almygl
Thurgh whilk som, pat in helle has be
6504 And horrible paynes par has sene
Has bene broght oway fra alle pat stry
And bene turned ogayne fra ded til lyf;
Als Lazar was Mary brother Maidelayn
6508 Pat saw and herd pare many a payne,
Pat tyme namely when he was ded,
For his saul pan was at pat sted,
Four dayes, als God vouched save,
6512 And swa lang his body lay here in grave;
And at pe last God raysed hym ryght
Fra ded til lyf thurgh his myght;
Bot pat pat he saw he nught forgatt,
6516 And sone pare-after als he satt
With Crist at pe meete in Martha hows,
He talde a party of pa paynes hydas;
Bot yhit durst he noght al telle,
6520 For drede of Crist, pat he saw in helle,
Ybit lyfed he after fyften yhere,
Bot he lughe never, ne made blythe chere,
For drede of dede pat he most efti drege,
6524 And of pe paynes pat he saw with eghe,
For how bitter pe dede es nan may witt,
Bot he anely pat has feled it,
And what paynes in helle er, nan wil wene
6528 Bot he anely pat has pam sene.

The two sons of Simeon went to hell and at the crucifixion rose again.

Alsawa twa of Symeon sons ryght,
Pe whilk Caryn and Lantyn hight,
When pa first war dede and hethen went,
6532 Dai saw in helle many a torment,
And sitten when Crist dighe on pe rode,
Dai rase fra ded and obout yhode,
And tald how Crist, byfor pat he ms,
6536 Til helle come and tuke out pat his was,

1 lughe (MS. Harl. 4196).
And mykel couthe pai pan telle
Of pe paynes pat pai saw in helle.
Bot pai had no leve als I wene

6540 To telle alle pat pai par had sene;
Wharfor pai leyed here ay in penance,
And never after made blithe countinance,
Of wham es writen in a pistel pus,

6544 Pat Pilat sent til Tyberius,
Pat pan emparour of Rome was,
For to certifie hym of pis cas.
And yhit many othir pat war dede,

6548 Has bene sumtyne at pat stede,
And sene par many hyduas payne,
And thurgh miracle turned til lyf agayne;
Bot omang alle pat par has bene sene,

6552 I fyde wryten paynes fourtene,
Thurgh whilk pe synful sal be pyned ay,
In body and saul aftir domesday;
Pe whilk er als general paynes of helle,

6556 And whilk pas er I sal yhow telle.
Pe first es fire swa hate to reken,
Pat na maner of thyng may it sleken.
Pe secunde es calde als says som,

6560 Pat na hete of fire may overcom.
Pe thred alswa es filthe and stynek
Pat es stranger pan any hert may thynk.
Pe ferthe es hunger sharpe and strang.

6564 Pe fitt es brynnand threat omang.
Pe sext es swa mykel myrknnes,
Pat it may be graped, swa thik it es.
Pe seve[n]d es pe horribel sight

6568 Of pe devels pat par er hydyslyight.
Pe eghtend payne es vermyng grete,
Pat pe synful men sal gnaw and frete.
Pe neghend es dyngynge of devels hand,

6572 With melles of yren hate glowand.
Pe tend payne es gnawyng with-in
Of conscience pat bites als vermyng.
11. Scalding tears,  
Pe elevend es hate teres of gretyng,
6576 Pat pe synful sal scalden in pe downfallyng.
12. Shame and disgrace,  
Pe twelfte es shame and shenshepe of syn
Pat pai sal haf pat never sal blyn.
13. Bonds of fire,  
Pe threttend es bandes of fire brinnand,
6580 Pat pai sal be bunden with fote and hand.
Pe fourtend payne deseayre es cald,
Pat pe synfal sal ay in hert hald.
Alle pir er generale paynes in helle;
6584 Bot par er other ma pan tung may telle,
Or hert may thynk or eer may here,
Of special paynes pat er sere,
6588 Sal thole ever-mare in saule and body;
Bot of alle pa paynes can I nought say,
For na man pam reken ne specifyf may,
6592 Of pe general paynes pat I shewed are,
And with som autorites pam bynd,
Als men may in sere bakes writen fynd.
6596 Pe first als I told es pe fire hate,
Pat na thyng may sleken ne abate;
Whare pe synful men sal bryn thurgh hete
Of whilk God spekes pus thurgh pe prophete:
_Ignis succensus est in furore_
6600 meo, et ardebit usque ad inferni novissima, id est, usque
_in eternum._

"Fyre es kyndeld in my wreth", says he,
6604 "And sal bryn until ende of helle sal be,
Pat es ever-mare, als God vouches save,
For helle sal never-mare ende have."
6608 Pat fire es swa hate, and ay brymnes,
Pat if alle pe waters pat standes or rynnes
On erthe, and alle pe sese with-onte,
Pat encloses alle pe erthe oboute,
6612 Yhit myght it noght it sleken ne abate,
[BOOK VI.] THE SECOND PAIN IS GREAT COLD.

Na mare pan a drope of water shire
If alle Rome bred, mught sleken pat fire.
For pe fire of helte pat es endeles,

6616 Es hatter pan fire here es,
Right als pe fire pat es brinnand here,
Es hatter and of mare powere,
Pan a purtrayd fire on a waghe,

6620 Pat es paynted outhere heghe or laghe,
With a rede colore til mens sight,
Pat noughter brynnes ne gyfes light,
Ne on othir manere avales ne ders.

6621 Of pir twa fires I fynde writen twa vers.
Quam focus est mundi picto fervencior igne,
Tam focus inferni superat fervencia mundi.
“Als pe fire of pe werld hatter es

6628 Pan a fire paynted, be it mare or les,
Right swa pe fire of helte pases thurgh hete,
Alle pe fires of pe werld, smale and grete,
And for-pi pat pe synful brynned ay here,

6632 In pe fire of fole yhernynge sere,
It es right pat pai brynne pare
In pat hate fire for ever-mare.
“Est locus indignis ubi non extinguitur ignis,

6636 Non qui torquetur, nec qui torquet, morietur.”

De seconde payne es grete calde,
Pat pe synful sal sele, als I ar talde;
Pat cald sal be swa strang and kene,

6640 Pat if pe mast roche pat man has sene,
Of pe mast mountayne in any land,
War al attanes in fire brynnand,
And even Imyddes pat cald war,

6644 It suld fresee and turne al in-til yse par;
And for-pi pat pai, omang other vice,
Brynned ay here in pe calde of malice,
And ay was dased in charité,

6648 Parfor it es right pat pai be
In pat strang calde ever-mare lastand,
Whar pai sal fresee, bathe fote and hand.

m 2
The devil shall alternately torment the wicked by heat and cold.

De devils sal tak pam fra pat fire,
And cast pam, with ful grete ire,
In-till pat cald to eke pair Payne,
And eft pe pam cast in pe fire ogaync;
Ps sal pai cast pam to and fra,
And ever-mare pai sal fare swa.
Of pis pe haly man bers wittenes
Iob pat says pus, als written es:
Ab aquis nivium transibunt
ad calorem nimum.

"Fra waters of swawes pe synful sal wende
Til pe over mykel hete pat has nan ende."
And Saynt Austyn says on pis manere,
In a buke, als es written here.

Dicuntur namque, mali candere
exterius calore ut ferum in for-
 nave, et interius frigore ut
glacies in yeme.

The sinfull shall be burning without through heat, and frozen within through cold.

"Pe wikked sal outwith be glowand
Thurgh hete, als men in fire brynnand,
And with-in thurgh calde sharpe and kene,
Als yse pat es in wynter sene,"
Psal pai ay be in calde and hete;
Pis tourment es ful strang and grete.
Pethred payne es, als men heres clerkestelle,
Pis grete styck and filthe pat es in helle;
Of pis Saynt Ierom, pe haly man,
Says pus, als I here shewe yhow can:
Ibi est ignis inextinguibilis,
et fetor intollerabilis.

"Pe fire es par of swa grete pouste,
Pat it may never mar sleekend be,
And swyk filthe and styck es in pat ugly hole,
Pat nan ethely man mught it thole;"
For na man in erthe may ymagyn
Swa mykel filthe, als sal be par-in,
Whar-for par sal be mare styck
Pam tung may telle or hert thynk.
De whilk stynk, with filthe and fen,
Sal be strang payne til synful men,
And yhit pe fire pat bryn pam sal,
Sal gyfe a stra[n]g stynk with-alle,
For it sal be fulle of brunstane and pyk,
And of other thyng pat es wyk;
And for pe synful delyted pam here namly,
In pe filthe and stynk of lechery,
It es right pat pai be ay omang
De stynk and filthe in helle swa strang.
De ferthe payne es, als I haf herd say,
De strang hunger pat par sal last ay,
De whi[l]k pe synful in helle sal fele,
Ever-mare als pir clerkes knawes wele.
De strenthe of hungre sal pam swa chace
Dat pair awen fleshe pai sal of-race;
And for hungre pai sal ytherne it ete,
For pai sal gett nan other meete;
For hungre pai sal be als brayne-wode,
Bot pe dede par sal be pair fode,
Als says pe prophet in a stede:
‘Pai sal be fedde with pe dede:’
Mors depasct

Pis es on Inglis pus to rede:
“De dede pam sal dolefuly fede.”
For als he pat has here hungre grete,
Thurgh kynde langes mast aftir mete,
Right swa pe synful pat sal duelle pare,
Yhit sal lange aftir pe ded wel mare
Pat pai mast hated and drede here,
Bot dighe may pai noght on na manere,
Of pis Saynt Ion bers wittnes,
Als in pe apocalipsee writen es:
Disiderabunt mori, et mors
fugiat ab eis.

“Ytherne pai sal to dighe fra pair wa,
And pe ded sal ay fie pam fra;”
GREAT THIRST IS THE FIFTH PAIN. [BOOK V]

The wicked shall be tormented by hunger because they would not, while on earth, give to the poor.

6728 Til pe poore, pat here hunger had grete,
Ne of pam had noother reuthe ne mercy,
Bot used ay outrage and glotony,
It es right pat pai haf pis payne

6732 Grete hungre in helle ay par ogayne.
Pe fift payne es, als sal bessele,
Grete thret pat pai sal haf with-alle.
Swa mykel in helle sal be pair thret,

6736 Pat pair hertes sal nere clewe¹ and brest;
Bot pe flanne of fire pai sal drynk,
Menged with brunstan pat foul sal stynk,
And with smoke of fyre and wyndes blast,

6740 And with other stormes pat ay sal last,
Pat alle togider pan sal mete;
And parfor says David pe prophete:
Ignis et sulphur et spiritus

6744 Procollarum pars calicis corun.
He says pus, als we writen fynde,
"Fire and brunstan and stormes with wynde,
A part sal be par of pair drynk,"
And pat sal be menged with smoke and stynk;
Yhit sal pai drynk, ogayne pair wille,
Another manere of drynk pat es ille,
Pat sal be bitter and venemus,

6752 And be cald pair wyne, for pe prophete says pus:
Fel draconum vinum corum, et venenum aspidum insanabile.

"Galde of draguns pair wyne sal be,
And weny of snakes par-with," says he,
"Pat may noght be heled wele,"
Swa violent it es to fele.
Dir wordes, aftir pe lettre, er hard to here,

6760 Bot men may pam take on othr manere.
Pat sal swa breynnand threat thole,
Pat pair hertes sal bryn with-in als a cole,

¹ clefe (MS. Harl. 4196).
[BOOK VI.] DARKNESS IS THE SIXTH PAIN.

For na licour sal pai fynd to sele, 
Pai pair thirst mught sleke and pai hertes kele;  
6764 Pai sal for thirst pe hevedes souke 
Of pe nedders pai on pam sal rouke,  
Als a childe pai sittes in pe moder lappe,  
And when it list, soukes hir pappe;  
6768 For I fynd pis word in haly writ, 
Als lob says pai witnesses it:  
*Caput aspidum*

sugent.

6772 "Pe heved of nedders pai on pam sal fest"  
He says, "Pai sal souke pan for thirst."  
Strang payne of thirst pan haf pai  
When pai sal souke for therst\(^1\) swilk venmey.

6776 And for-pi pai wald never blethely  
Gyf til poer at drynk pat war throstly,  
To sleken pair thirst, ne on pam thynk,  
Ne nouther gyf pam mete ne drynk,  
6780 And on pair-selven na drynk wald spare  
Na day, til pai drunken ware,  
It es pan right pai pat pai in helle sele  
Brynnand thirst pai never sal kele;  
6784 Pat sal pai haf when pai com pider,  
And sharp hungre alswa bath to-gydre,  
Pat never sal cesse, als I sayde ar;  
For pirtw paynes with othir er endel[e]s par,

6788 Of *pis* Saynt Ierom bers witnes,  
Pai says pus, als writen es:  
*In inferno erit fames infinita,  
et sitis infinita.*

6792 "In helle sal be whar never es rest  
Endel[e]s hungre and endeles thirst."  
*Inferni pene sunt hec, vermes, tenesque  
flamma, chorus demonum, fetor, frigusque fa-  
mes; sitis, horror.*

6796 *Pe sext payne es over mykel myrknes,*  
Pat in helle sal be ay endeles;  
\(^{1}\) thrust (*MS. Harl. 4196*).
This darkness is so thick that it may be felt.

Fra whilke synful sal never eschape.
For na hert may think ne tung telle,
Swa mykel mirkenes als es in helle,
Ofwhilk Iob spekes, als pe buk shewes wele,

And says, pe synful sal grape and felo
Myrkenes, als mykel at mydday
Als at mydnyght, pat sal last ay:
_Palpabunt tenebras in meridie,
sicut in media nocte._

"In helle es never day bot ever nyght;
_Thar brynnes ayfire, bot it gyffes[es] na light."
Bot yhit pe synful sal ay se

Alle pe sorowe pat ðar sal be,
And ilka payne and ilka torment,
Thurgh sparkes of fire pat about sal spreth.
Bot pat sight sal be til pam pare,

Na confort, bot sorowe and kare.
Pus to eke pair paynes, pai sal haf sight,
With-outhen any comfort ðar of light;
And for-pi pat helle es ay lightles,

It es cald pe land of myrkenes,
Pat es depe and myrke and hydus,
Þarfor says Iob, pe haly man, pus:
_Ut non revertar ad terram_ tenebrosam.

He says; "Loved pat I nought turne away
Til pe myrke land", whare sorow es ay,
Whare wonyng es ay hydus and ille,

Als Iob says pat pus spekes mar par-tille:
_Ubi nullus ordo, sed sempiternus_ horror inhabitans.

"_Thar nan ordre wonand es," says he,
"Bot uglynes pat ever mare sal be."
And forpi pat pe synful in pair lych here,
Lufed ay myrkenes of syns sere,
And wald noght turne pam when pai myght,

Fra pat myrkenes til Goddes light,
It es right pat pai duelle pare,
In pat hidus myrnes ever-mare,
And never-mare aftir light se;

A strang payne til pam pat sal be.
De sevend payne es of pe fourtene
De sight of devels pat sal be sene
Oman pe synful pat sal be in helle,

In whas company pai sal ay duelle.
Pat sight sal be swa hidus to se,
Pat alle pe men of cristianité
Couthe noght, thurgh witt, ymagyn right,

Ne descryve swa hydus a sight,
Als pai pan sal se in helle ever-mare,
Of ugly devels pat sal be pare,
For pan sal be ma devels in helle,

Pan any tung can reken or telle;
And ilkan sal mare gryselly seme
Pan any man can ymagyn and deme:
For swa hardy es na man, ne swa balde

In pis werld, nouth er yhung ne alde,
If he myght right consayve in mynde,
How gryselly a devel es in his kynde,
Pat durst for alle gude of mylderde

A devel se here, swa suld he be aferde;
For pe hardeyst man in fleshe and bane
Pat here lyfes, yf he sawe aane
Of pa devels in pair awen lyknes,

Suld wax wode for ferde and be wittles.
For-why na witt of man may endure
To se a devel in his propre figure.
How sal pai fare pan pat ay sal pam se,

And ay in company with pam be?
De synful sal ever-mare on pam luke
For pus we fynde wryten in boke:

In inferno videbunt eos, facie ad faciem,

quorum opera in terris dilexerunt.

"In helle pai sal pam se, face to face,
Whas werkes pai lufed and folowed pe trace,
Whiles pai war here in erthe lyfand;"
And with pat syght, als I understand,
Pai sal duleful crying and sorow here,
For Saynt Austyn says on pis manere:
Demones igne scintillante
videbunt, et miserabilem
clamorem flencium et lamentancium audient.

"Pai sal se þar devels with eghe,
Thurgh sparkes pat of pe ðire sal flæghe,
And here þar-with on ilka party,
þe wrecched synful grete and cry."
And þe sorow and dule pat pai sal make,
Sal never-mar pat cees ne slake;
And forþi pat pat here hated to se,
And to here pat gude suld be,
And parfor it es resson and ryght,
Pat pai ay se þar grysely syght,
And þat pat1 herung haf of duleful dyn,
To eke þar payn for þar sia.
þe agh teng pat neke, als þe buke says us,
Es þe horribel vermyn venemus.
þe whilk sal on þe synful rouke,
And ever-mare þam gnaw and souke,
Als ugly dragans, and nedders kene;

And tades swa hydus was never here sene
And othr vermyn ful of venym,
And wode bestes grysely and grym,
þat with teethe sal with þam ay gnaw and byte,

On alle þar lyms, whar pai had delite
Synful werkes here for to wirk,
Agayne þe law of God and of haly kyrk.
þus for pai did ay ogaynas Goddes lawe,
Vermyn and wode bestes sal þam ay gnawe,
For þar syn pat þam thought here sweit,
þarfor God says þus thurgh þe prophet:
Dentes bestiarum immittam in eos, cum furo-
re trahencium in terra atque sarpencium.

1 pai?
VERMIN SHALL GNAW THE WICKED.

“I sal send in pe synful”, says he,
“Pe tethe of bestes pat felle sal be
With wodenes of pam in-til erthe drawand,
6916 And of neders pam fast gnawand.”
Þus sal wode bestes and vermin gnaw pam aywild beasts and
And never-mare pas fra pam oway;
And pat Payne pe synful byhoves ay dreghe,
6920 For-why þair vermyne sal never diegha,
Bot ever-mare lyfand with pam duel, 
Þarfor God says pus in þe godspelle:
Vermis corum non morietur,
6924 et ignis corum non extinguestur.
“Þair vermyne salle never deghe,” says he, Their vermin
“Ne þair fyre salle never slekend be;” shall never die.
And to þat says pus Saynt Austyne,
6928 þat spakes here of þat vermyne:
Vermes infernales sunt immortales qui, ut pis-
ces in aqua, ita vivunt in flamma.
He says, “vermyne of helle sake ay lyfe,
6932 And never deghe þe synfulle to grysefe,
The whilk sake lyfe in þe flawme of fyre, The vermin
Als fysshes lyves in water schyre.” shall live in the
þat vermyne on þam sake ay crepe,
6936 In þam feste þair clokes full depe;
þai sake unlap þam sake aboute, The vermin
And gnaw on ilka lym and souke;
With vermyne þai sake alle covered be,
6940 Swa þat na lym of þam sake be fre, Vermyn in helle sake be þair clethyng
And swa þai sake be ay gnawand
On þair lyme, whether þai lyg or stand;
Vermyn in helle sake be þair clethyng Vermyn shall be
6944 And vermyne sake pare be þair beddyng.
Na clotes þai sake have to gang in,
Ne na beddes to lyg in bot vermyne,
Wharfor I fynd wryten pare I have red,
6948 How þe prophete discryved swilk a bed
To þe kyng Nabogodonosor,
And sayd pus to mak him ferd parfor:

1 And in þam feste þair clowes ful depe (MS. Harl. 6923).
Subter te sternetur tinea, et
6952 operationum tuum vermes.
Worms shall be the bed of the sinful.
He says "of worms pi bed sall be
pat sall be strewed thyk under pe,
And pi covertoure on pe sene
6956 Salles be vernyn fulle felle and kene."
Swilk beddes er ordaynd in helle
Ffor synfulle men pat par sall dwelle.
thus sall pai be pyned for pair syn,
6960 Ever-mare with fyre and vernyn,
And with many other paysn ma;
Ffor God vouches safe pat it be swa,
Ffor pus synd we wryten in haly wrytt,
6964 In a boke of pe Bibelle pat hate Iudith:
Dabit dominus ignem et vermes
in carnes eorum, ut urantur
et senciant, usque in sem-
6968 piternum.
It says "fyre and vernyn pat ay sall le, Our lord tyll pe flech of synfulle sallesgyfe,
Swa pat pai sall bryn ever-mare,
6972 And ay fele of vernyn bytyng sare."
Pis payne es mare to fele and se, Pan alle pe paynes pat may be
In pis werld here, mare and les,
6976 Als pe boke openly bers witnes,
thus sall vernyn in helle be gretpayne,
Bot yhit may men say here ogayne,
Ffor men may in som boke wryten se
6980 Pat after pe gret dome pat last sall be,
Na quyk creature sall lef pean,
Bot anely angelle, develle and man,
"How suld in helle pan or ourwhare elles,
Any vernyn lef als men tellles,
Or any other best pat moght dere?"
To pis may men gyf answere
On pis manere, wha-swa kan;
6988 Pe vernyn pat sall be pan,
Als I understand, noght elles es
Bot devels in vermyn lyknes,
\( \hat{\text{The devils take}} \)
\( \text{the likeness of} \)
\( \text{vermin.} \)
\( \hat{\text{vermin.}} \)
6992 To eke pair payne and mak it mare.
\( \hat{\text{The devils take}} \)
\( \text{the likeness of} \)
\( \text{vermin.} \)
\( \hat{\text{vermin.}} \)
6996 Salle gnaw \( \hat{\text{pat}} \) alle with-in,\textsuperscript{1}
And pat gnawyng salle be fulle hard,
Of whilk I salle speke sone afterward.
\( \hat{\text{The devils take}} \)
\( \text{the likeness of} \)
\( \text{vermin.} \)
\( \hat{\text{vermin.}} \)
7000 \( \hat{\text{pat}} \) vermyn here es, and mare myghty.
By vermyn here \( \hat{\text{pat}} \) greves sare,
Men aght to drede \( \hat{\text{pe}} \) vermyn pare;
And forpi pat \( \hat{\text{pe}} \) synfulle was here namely,
\( \hat{\text{IX. The ninth}} \)
\( \text{pain is beating} \)
\( \text{by `devils with} \)
\( \text{glowing hams-} \)
\( \text{mers.'} \)
7004 Ay fulle of hateredyn and of envy,
And wald noght amend \( \hat{\text{pam}} \) of \( \hat{\text{pat}} \) syn,
Bot lette it gnaw \( \hat{\text{pam}} \) ay with-in,
It es ryght and skylle thurgh Godes lawe,
\( \hat{\text{The devils shall}} \)
\( \text{strike the sinful} \)
\( \text{without ceasing.} \)
\( \hat{\text{The devils shall}} \)
\( \text{strike the sinful} \)
\( \text{without ceasing.} \)
7008 \( \hat{\text{pat}} \) \( \hat{\text{pe}} \) vermyn in helle ay \( \hat{\text{pam}} \) gnawe.
\( \hat{\text{The devils shall}} \)
\( \text{strike the sinful} \)
\( \text{without ceasing.} \)
\( \hat{\text{The devils shall}} \)
\( \text{strike the sinful} \)
\( \text{without ceasing.} \)
7012 With glowand hamers huge and grete
And als smythes strykes on \( \hat{\text{pe}} \) yren fast,
Swa \( \hat{\text{pat}} \) it brekes and brestes at \( \hat{\text{pe}} \) last,
Right swa \( \hat{\text{pe}} \) devels salle ay dyng
\( \hat{\text{IX. The ninth}} \)
\( \text{pain is beating} \)
\( \text{by `devils with} \)
\( \text{glowing hams-} \)
\( \text{mers.'} \)
7016 On \( \hat{\text{pe}} \) synfulle, with-outen `stynytynge;
And with hamers gyf swa gret dyntes,
\( \hat{\text{The devils shall}} \)
\( \text{strike the sinful} \)
\( \text{without ceasing.} \)
\( \hat{\text{The devils shall}} \)
\( \text{strike the sinful} \)
\( \text{without ceasing.} \)
7020 \( \hat{\text{pan}} \) pai salle gyf, als says Saint Austyne:
\( \text{Sicut machina bellita percuit} \)
\( \text{muros opidi, ita demones ym-} \)
\( \text{mo asperius et crudelius, corpora malorum} \)
\( \text{et animas flagellabunt, post judicium.} \)
7024 He says “als men may se ane engyne cast,
\( \text{As a warlike} \)
\( \text{machine strikes} \)
\( \text{the walls of a} \)
\( \text{city,} \)
With a stane pat es huge and hevy,
Swa salle devcls stryke passe1 mare felly
De ille bodys and saules pat salle dwelle,
After pe last gret dome in helle."
Pus salle pai dyng on pam ever-mare,

With gret glawand hamers, and nane spare.
And pis payle tylle pam salle be endles,
Als pe bok here-o1 bers wintes;
Ffor pai salle have power ay and leve,

De synfull men to dyng and greve,
Als in a boke es schewed tylle us,
Dat Saynt Austyne made, pare he says pus:
Parata iudicia blasphemotoribus, et percuc
cientibus malleis stultorum corpora.

"De domes salle pan be redy
Tille pe sklaunderers of God alle myghty,
And tylle passe pat salle be ay smytand
De bodys of synfulle with melles in hand."
And forpi pat pai wald noght take
Haly disciplyne here, for Godes sake,
Parfor pe devels salle sryk pam pare,

With hevy melles ay, and nane spare.
De tend payne es pe gnavyng with-in
Of pair conscience pat never salle blyn;
Ffor with-in pam sallene pe worme of conscience frete

Als with-outen salle do vermyng grete,
And swasalle pai ever-mare, with-outen dout,
Be gnaven and byten with-in and with-out.
Ffull mykelle sorow salle pan be in helle

Oman pe synfull pat pare salle dwelle;
Ffor pai salle ever pus cry and say,
‘Allas! Allas! and walsaway!
Whi ne wald we never are trow,

What payne and sorow here es now.’
Pam salle pai pleyne pam of pair wickednes,
And say pus, als in boke wryten es:
Quid nobis profuit superbia, quid divicia-

1 puse?
bra, et tanquam nuncius percurrunt, et tanquam
navis procedens in fluctuante aquam, et tan-
quam navis transvolans in aere, cuius itineris non
7068 est inventire vestigium.

"What avayld us pryde", pai salle say,
"What rosyng of ryches or of ryche array?"
Alle pat pomp als we se now,
7072 Es passe oway als a schadow,
And als messanger bfore rynand,
And als schypp pat gase in water flowand,
And als foghel fleghand in pe ayrealis wynd,
7076 Of whase gate men may na trace fynd."

Pus salle alle pair pomp oway pas,
And be als thyngh pat never was,
Pan salle pam thynk when alle es oway,
7080 Alle pair lyfe here bot als anhowrof a day,
Pof pai never so lang had lyfed here,
Pai may say on pis manere:
'Right now born we war in pe world to be,
7084 Ryght now in alle our delytes lyfed we,
Ryght now we deghed and passed oway
Now er we in helle and swa salle be ay',
Pan salle pai knew how ille pai haf lyfed,
7088 When pe worme of conscience pam has greved,
Pat with-in salle pam ay gnaw and byte
Ffor pai in vanyte had here delyte,
And for-pi pat conscience styrd pam noght,
7092 To forsake pair folyes pat pai wroght,
Bot folowed ay here pair fleschly wille;
Parfor it es gud, ryght, and skylle,
Pat pe worme of conscience with-in,
7096 Ever-mare in helle pam gnaw for pair syn.
Pé ellevend Payne es teres of gretyng
Of pe synfulle pat, with-outen stynytng,
Sal grete ever-mare, als says pe boke;
7100 For-whi whatfor sorrow, and whatthurgh smoke
And what thurgh cald, and what thurgh hete
Pat pai salle thole, pai salle ay grete,
And pus teres fra pair eghen salle ryn
Ever-mare and never salle blyn.
Swa mykelle water als salle falle pan,
Ffra a mans eghe may gesce na man;
Ffor-whi pai salle ay be gretand,

In all the world
is not so much
water seen as
shall fall from
their eyes.

And pair teres salle be ay flowand,
And fra pair eghen ryn swa fast,
And pair gretyn swa lang salle last,
Dat in alle pe world here, als I wene,
Es noght swa mykelle water sene,
Als fra pair eghen salle salle pare;
Ffor pai salle be gretand ever-mare.
Wharfor Saint Austyn says pus,

Whase wordes er auctentryke tylls us:
In inferno plures effundentur lacrime
quam sunt in mari gutte.

"In helle," he says, "out-yhettet salle be,
Ma teres pan dropes er in pe se;"
Pe synfulle salle pare pus ever-mare grete,
And pair [teres] salle be of swa gret hete,
Dat pe water pat pan salle doun-ryn,

Ffra pair eghen, sallie pam schald and bryn,
Ffor it salle be hatter pan ever was
Molten led or welland bras,
Als I have herd gret clerkes telle,

Dat has descryved pe payns of helle;
And for-pi pat pai had here ay lykyng
In pair syn and never forthynkyng,
Ne sorow parfores, for pam thought it swete,

Parfor pai salle in helle ay grete,
And with pair teres be schalded sare,
To eke pair paynes, als I sayd are.

Pe twelfte Payne es schame and schenshepe,
Dat pe synfulle salle have in helleswa depe,
Of ilkyn syn pat ever pai dyd;
Ffor-whi pare salle be knaumen and kyd
Alle pair syns of thoght, or word and werk,

Als says Saint Austyne pe gret clerk:
Omnia in omnibus patebunt, et se abscondere non valebunt.

"Alle pair syns in þam salle shewed be

And þai may nother þan þam hyde ne fle;"

Þai salls have mare scheame of þair syn þare,
And þair schendschepe salls be mare,
Þan ever had any man here in thoght

7148 Ffor any velany þat ever he wroght,
And þat schame with þam salls last ay,
And never salls pas fra þam oway;
Þai may say þus þat þare þan dwelles,

7152 Als þe prophete in þe psauter telles;
Tota die verecundia mea contra me est, et confusio faciei mee cooperuit me.
Þat es, "my schamefulnes," says he,

7156 Alis day es ogayns me,
And þe schenschepe of my face
Salls cover me, in ilk place."

Þai salls swa scheame ay of þair syn,

7160 Þat þam salls thynk als þai suld bryn,
Ffor þe gret schame þat þai salls have þare,
Þat never salls cese, bot last ever-mare;
Wharfor if na payne war in helle,

7164 Bot þat scheame anely, þat I of telle,
It suld be tylle þam þare mare payne,
Þan any man couth here ordayne;
And forþ þat þai here in þair lyfe,

7168 Durst never for scheame of syn þam schryve,
Bot with-outen scheame to syn was bald,
It es ryght þat þai have, als I tald,
Schame in helle for þair syn,

7172 Of whilk þai wald þere never blyn.

Þe threttende payne es, als clerkes wate,
Þe bandes of fyre brynand fulle hate,
With whilk þe synfulle salls be bonden,

7176 Als in som boke wryten es fandon;
And þa bandes of fyre salls never slake.
Ffor þai wald never þair syn forsake,
The sinful in
hell shall be
bound with burn-
ing chains.

Pai salls be with pa bandes brynand,
In helle hard bonden, both fote and hand,
And straytely streyned ilk a lym,
Thurgh pe devels pat er ugly and grym.
Pair wonyng in helle sall be endeles,

Omang stynek and ylth in gret myrnkes,
Whare ever es nyght and never day,
Als men may here gret clerkes say.

Pan sall pai fele, when pai pare come,

Godes vengeance thurgh rychtwise dome,
Ffor pai syn pat him here mysveys,
Wharfor God pus in pe gospelle says:
*Ligatis manibus et pedibus, mittite*

in tenebros exteriore.

"Lat bynd pai hend and pai fete fast,
And in-to pe utter myrnkes pai cast,"

Dat es in pe depepest pyt of helle,

Whare mare sorrow es pan tong may telle.

Pare salls pain hevedes be turned downward,
And pai fete upward bonden hard,
And pai bodyse be streyned bi fete and hed,

With brynand bandes glowand red;

Pai sall be pyned on pis manere,
With other paynes many and sere,
Als a gret clerk says openly,

In a boke pat he made thurgh study,
Of sere questyons of divinité,
Dat es cald 'Flos Sciencio'
Dat es on Ynglys 'pe flour of konyng'

Whare wryten es many privé thyng;
In pat boke pus he telles,
How pai sall byng pat par pan dwellles:
*Capita, inquit, sorum erunt ad-vice mendorsum versa,

pedes sursum erecti, et undique penis distantii.*

He says "in pe grond of helle dongeone
"Pe hevedes of synfulles a sall be turned downe,
And pe fete upward fast knytted

And in strang payns be streyned and tytted."
And for-pi, pat pai war here ay redy
To syn, with sere lyms of pair body,
Darfor pai salle be bonden pare

7220 Be divers lyms, als I sayd are,
With bryndand bandes hate glowand,
Pat ever mare salle be lastand;
And for-pi pat pai wald noght God knaw,

7224 Na kepe pe ordre here of his law,
Bot turned pam ay fro God-ward,
And on pe world pair hertes sett hard,
And swa mysturned here pair lyfynge

7228 In-tyle vanyté and fleschly lykyng,
Darfor it es ryght and resounne,
Pat pai be turned up-swa-doune,
And streyned in helte and bonden fast,

7232 With bandes of fire pat ay salle last.
De fourtendye payne es despayre to telle,
In whilk pe synfulle salle ay dwelle,
With-outen hope of mercy pan,

7236 Ffor Salamon says pus, pe wise man:
Omnes qui ingrediuntur ad infernum non reverentur, nec apprehendunt semitas vite.
He says “alle pase pat tylle helle wendes,

7240 And in despayre salle be omang fendes,
Salle never after turne ogayne,
Ne tak pe ways of lyfe certayne.”

For when pai er damnud thrugh jugement,

7244 And with body and saule tille helle er sent,
Pai salle never after, with-outen dout,
Have hope, ne thynk to com out,
Bot ever-mare dwelle with-outen hope,

7248 Ffor pus says pe haly man Job:
Quia in inferno nulla est
redempcio.
“Efor in hell”, he says, “es na redempcyoune”

7252 Thurf na help of frende; for na devocyon There is no re-
of prayer, ne almsdede, ne messe, demption for
May pam help, ne pair payn mak les.
those in hell.
A strang payn sallé pis be in hells,
7256 Ever-mare pus in despayre to dwelle,
With-outen hope of recouerere.
7260 'Pat he ne has som tyme hope omang,
Outer of remedy pat men may kast,
Or pat it sallé end and noght ay last;
Elles suld þe hert, thurgh sorow and care,
7264 Over-tyte fayle, warn som hope ware;
Ffor in sorow here hope confortes best.
And mensays, warn hope ware it suld brest.
7268 Bot in helle na hope may falle in thoght,
And þair hertes brest may noght;
Ffor pai er orsaynd to lyf ay pare,
7272 Swa pat pai may be pyned ever-mare.
Bot þe lyfe of þam in þat stede
Es wers and bytterer þam þe dede.
Bot better it war to be fully slayne,
7276 Þan over-lang lyfe in strang payne;
Bot þe synfulle sallé ay þare in payne be,
And na ded may þam sla bot ay þam fie,
Als þe boke openly schewes us,
Whare we may fynd wryten þus:
Mors fugiet ab eis.
7280 "De ded'", pat here es strang and hard
"Salle ay þam fie fra þam-ward,"
Pe payns of þe ded þai sallé ay dreghe,
7284 Bot þai sallé never-mare fully deghe;
"Pat sallé ay lyf in sorow and styfle,
Bot þair lyf sallse same mare ded þan lyfe;
7288 Þair lyf in myndward þe ded sall stand,
Ffor þai sallse lyfse ever-mare deghand,
And deghe ever-mare lyfand with-alle,
Als men dose pat we se in swowne falle;
And for-pi, pat þai here mykelle lufed syn,
And thurgh over-mykelle hope ay lyfed par-in,
7292 And to leve pair syn had never wille,
\[…\]
7296 Now have I schewed yhow, als I couth telle,
\[…\]
7300 Dat es tharnyng for ever of the syght namly,
\[…\]
7304 And pe sorow pat parfor salle falle
Salle be mast payne to pam of alle,
\[…\]
7306 Right swa pe tharnyng for ever of pat syght,
Es pe mast payne in helle dyght;
\[…\]
7312 Yhit salle pare be sere paysns many ma
Als pe boke says, and mare sorow and wa
\[…\]
7316 Dat pe synful men pat salle wende
Tille helle salle have with-outen ende,
\[…\]
7320 Bot travail and stryfe with sorow and care,
Fulle wa salle pam be pat salle dwelle pare;
\[…\]
7324 And on pair syn pat pai here wroght,
Swa sal ppeyns and sorow treble pair thoght;
\[…\]
7328 Pare salle be wantyng of alkyn thyng,
In whilk mought be any lykyng,
There is a Great Noise in Hell. [Book VI]

And default of alle thyng pat gud moght be,
And of alle pat ille es gret plenté.

In hell shall be 7332
'doleful dia.'

In helle salle be pan fulle dolesfulle dyn,
Omang pe synfulle pat salle dwelle par-in,
Patre mare salle pus cry and say:
"Allas, allas and walaway!"

7336 Pat ever we war of wemen borne,
Ffor we er fra God for ever lorne?"  
Pan salle pai grete and goule and with teth gnayste
Ffor of help ne mercy par pam noght tryste.\footnote{m}

\footnote{m} Pe devils about pam pan in helle,
On pan salle ever-mare rare and yhelle;
Swa hydus nøyse pai salle pan make,
Patre pe world it moght do qwake,

7344 And alle pe men lyfand pat herd it,
To ga wode for ferd and tyne pair witt.
Pe devils ay omang on pam salle stryke,
And pe synfull pare-with ay cry and skryke;

7348 Pare salle be pan mare nøyse and dyn,
Pau alle pe men of erth couth ymagyn;
Ffor pare salle be swilk rareyng and ruschyng
Andaumpynge of devels and dyngyng and dusching

7352 And skrykyng of synfulle, als I said are,
Patre nøyse salle be swa hydus pare,
Omang devels and pase pat salle com pider,
Ryght als heven and erth strake togyder.

7356 Ane hydus thing es it to telle
Of pe nøyse pat salle pan be in helle;
Pe devels, pat ay salle be fulle of ire,
Salle stopp pe synfulle ay in pe fyre,

7360 Swa pat pai salle glowe ay als fyre brandes
And ay when pai may weld pair hands,\footnote{n}
Ffor sorow pai salle pam hard wryng;
And walaway pai salle ay syng.

7364 In helle salle be pan swa gret thrang,
Patre nane may remow for other ne gang.

\footnote{n} Pai salle gret and with teth gnayste,
For mercy par pam nane traiste (MS. Harl. 6923).

\footnote{m} MS. Harl. 6923 reads styg for weld.
On na syde, backward ne forward
Ffor pai salue be pressed togyder swaharde, The wicked shall be pressed as into
Als pai war stopped togyder in ane oven, an oven, full of
Ffulle of fyre bineth and oboven; fire beneath and above it, nevertheless hell is
Bot never-pe-lees halle yhit es swa depe, large enough to
And swawwyde and large, pat it moght kepe hold all the

Alle pe creatures, les and mare,
Of alle pe world if myster ware.
Ilka synfulle salle pare on other prese,
And none of pam salls other ese,

Bot ever fyght togyder and stryfe,
Als pai war wode men of pis lyfe,
And ilk ane scratte other in pe face,
And pair awen fessch of-ryve and race,

Swa pat ilk ane wald him self fayn sla,
If he moght, swa salli him be wa,
Bot pare-to salli pai hal na myght,
Ffor pe ded salli never mar on pam lyght.

Ffulle fayn pai wald pan ded be,
Bot pe ded salli ay fra pam fle;
After pe ded pai salli yherne ilk ane,
Als in pe apocalypsc schewes Saint Iohan:

Desiderabunt mori, et
mors fugit ab eis.

"Pai sall yherne"; he says, "to deghe ay,
And pe ded salli fle fra pam oway;"

Omang pam salli ay be debate,
Ilk ane of pam salli other hate.
Pai salli be fulle of hateredyn pan;
Ilk ane salli other wery and ban,

And say "cursed kaytif and wa worth pe,
And woryed mot pou ever be,
And woryed mot pai be ever-mare,
Pai pe gat and pai pe bare,

And pe tyme pat pou was born alswa,
Ffor pi payne es tylls me sorow and wa;
It pynes me and greves me sare,
Als mykelle als myne awen payn or mare,
200 THE PAINS OF HELL ARE BEYOND ALL RECKONING. [BOOK VI.]

7404 For my payne it ekes, and more more greus,"
Ilk ale tyll other pan sall say pus.

7408 Nonther son, no doghter, ne syster, ne brother
Ffather ne moder, ne ybit name other;
Ffor ilk ale sall other hate dedly,
And ilk ale gryn on other and cry.

7412 Ilk ale sall egnew pair awentonges in sander,
And ilk ale sall pare on other wonder.

7416 "Whar-to made God us tyll his lyknes,
And lates us now dwell pare sorow ay es;
Bot it semes pat God made us in vayne,
When we er pus putted tilde endles payne,
And curse the day of their birth.

7420 Or he us made for noght els to dwelle
In erth, bot to be fyre brandes in helles."

7424 Pus sall pai sklaundre God omag,
Swahard pair payns sall he, and swa strang;
Pai sall ilk ale on other stare and gryn,
Als wode men dose here, and makes gret dyn;

7428 An hydus thing to here it ware,
Wha-swa couth telle pe payns pare,
Als properly als pai sall pare be.
Bot pat couth noght alle pe men of cristianté.

7432 Ne alle pe clerkes pat ever had witt,
Sen pe world bigan, ne pat lyfes yhit
Couth never telle, bi clergy, ne arte
Of pa payns of helle pe thowsand parte.

7436 Ffor pe noumbr of payns pat pare griefes
Passes pe mens witt pat here liefes,
Or pat ever lyfed in any degré,
And pat may men bi skylle pus se;

7440 Ffor ilka syn pat pe synfulle has wroght,
Whar it never swa lytelle venyalle thoght,
THERE IS A PAIN FOR EVERY SIN.

Pai salle have certayne payne pare,
After pat pe syn es les or mare.

Wha couth pan telle, war he never swa wyse, There is a pain for every sin;
Alle pe syns and alle pe folyse,
Both deddy and alswa venyale,
And leve nane untald, gret ne smale,

Pe whilk a man has here fallen in,
Ffra pe tyme pat he first bigan to syn,
Both in thoght, in word and dede?
Alswa say nane es pat tyme couth rede.¹

And for ilka thing done here inayne,
In helle es ordaynd certayne payne
Tille synfulle men pat salle dwelle pare.
Pan bihoves pam, als I sayd are,

Ffor ilka syn pat pai dyd here,
Have certayne payne singulere;
And for ilka manere of syn and foly,
Be pyned in helles spealy.

And als oft-sythe als pai here newed pair syn
Als oft-syth pair payn salle new pare bigyn;
Parfor swamany payns tylle pam salle falle,
Pat na witt may comprehende pam alle;

Ffor na syn pat pai ever here dyd,
Deddy ne veniele, salle be hyd,
Bot alle openly sene and nan be laynd,
Ffor whilk salle be pare sere payns ordaynd;

Wha moght pan alle pe payns telle,
Pat pe synfulle men salle have in helles?
Ffor-whi if a man fra hethen pass oway
In a dedly syn, at his last day,

Ffor ilka venyel syn, pat ever dyd he,
He salle pan diversly pyned be;
And als oft renoueld² salle be ilk payne,
Als he turned new tylle ilk syn ogayne.

And pe lest payne pare es mare to se,
Pan alle pe payns of pis world may be,

¹ Als wha say na man couth thaim rede (MS. Harl. 6923).
² renewed?
The sorrow of this world is but joy compared with the pains of hell.

Ffor alle pe payns of pis world here, 
Dat ever was sene fer or nere,
Als to pe lest payne pare moght noght be tald,
Bot als a bathe of water, nouther hate ne calde
Ffor alle pe sorow of pis world, ilka dele,
War noght bot als solace and joy to fele,
Als to regard of pe lest payne,
Dat es in helle; pis es certayne,
Ilk synfulle salle haf syght pare
Of alle pe payns, both les and mare,
Dat alle pe synfulle men salle dredhe.
Pan salle ilk ane se pare with eghe
Men and wymmen, many a thousand,
On ilk syde about, in sere payns dwelland;
And pat syght, pat ilk ane salle pare se
Of ilka payne, tylls pam payne salle be;
Fforalle pe payns pat salle falle tylls ilk man
Salle be sorow tylls alle pat sese pam pan.

The sight of another's pain shall be a source of suffering to the damned.

Pus salle ilk ane dredhe mare payn in helle,
Pan hert moght ever think or tong telle;
What of payns pat to pam-self salle be dyght,
And what of payns pat pai salle have of syght.

Ffor alle pe payns, pat pare salle be knawen,
Salle greve ilk man als mykelle als his awen;
Swilk payns to here, als men may here rede,
Aght to mak ilk man of helle have drede;
For I trow pat here es no man lyfand,
Swa hard-herted, pat wald understand
And trow what payns in helle er wroght,
Dat he ne suld have gret dreed in thoght,
Pe whilk suld mak him hate alle foly,
Wharfor he war swylk payns worthy.
Bot alle pase pat wille pair syn forsake,
While pai lyfe here, ar pe ded pam take,
And of alle thing have forthynkyng
Dat pai have done ogayns Godes bydyng,

1 As a leuks bath nouther hate ne calde (MS. Harl. 6923).
And turn \textit{pam tylle} God fra \textit{pair syn},
And ask his mercy and tryst \textit{par-in},
\textit{7516} And be lufand un-\textit{tylle} him and bowsom,
In \textit{pa payns} of helle \textit{salle never com},
Bot \textit{tylle pe blys} of heven mon \textit{pai wende},
And have \textit{pare pair} lykyng with-\textit{oten ende}.

\textit{7520} Here have I spoken of \textit{pe payns} of helle,
Als yhe have herd me openly tells,
And of \textit{pe sext part of pis boke} made ende.
Now wills I \textit{tylle pe sevend part wende},
\textit{7524} \textit{Dat es pe last part of alle};
\textit{De whilk spakes als I shew yhow salle},
\textit{Specialy of pe ioyes in heven},
\textit{Dat er mare pan any tong may neven}.

\textit{7528} Bot\textit{fyrst I wille schew yhow whare heven es},
Als clerkes says and \textit{pe boke bers witnes};
And after \textit{pat I salle schew yhow mare},
And telle yhow of sere ioyes \textit{pat er pare}.

\textit{7532} Here bygyns \textit{pe sevend part of pis boke}
\textit{Dat es of pe ioyes of heven}.
\textit{Many pe blys} of heven covaytes,
Bot \textit{fone pe ryght way} \textit{pider laytes};
\textit{7536} And som thurgh syn er made so blynd,
\textit{Dat pe right way} \textit{pider pai kan noght fynd},
Som wald be \textit{pare}, with-\textit{oten dout},
Bot \textit{pai wille noght travaile pare about};
Bot \textit{whasa wille tak pe way pider-ward},
\textit{7540} Behoves in gud werkes travaille hard;
\textit{Ffortyle pe kyngdom of heven may no man com}
Bot he ga bi \textit{pe way of wisdom};
\textit{De way of wysdom es mekenes}
\textit{7544} And other virtue, mare and les.
And \textit{pat way es cald:a gastyly way},
Bi whilk men sold here travaile ay,
\textit{Dat es pe way pat ledes men even}
\textit{7548} Untylle \textit{pe hegh kyngdom of heven}.
Bi other way may nane, bot he fleghhe,
Heaven is the highest place that God has made.

Pass up tylle heven it es swa heghe;
Ffor it es pe heghest place pat God wroght,
And pe first, when he made all thing of noght.
Na man may gesce swa lang space,
Als es fro hethen untylle pat hogh place;
Ffor bitwene us and pat hogh heven
Es alle pe firmament to neven,
Pe' clerkes bi skylle hevens calles,
Pe whilk er ay moveand als falles.
Dus er oboven us hevens sere,
Bot alle er pa noght olyke clere;
Ffor pe heghest heven es welie bryghter
Pan pe other hevens pat er lagher;
Ffor pe heghest has swa mykelle bryghtnes,
And swa sayre and swa deyltable es,
Pat alle pe men of erth south noght
Swa mykelle ymagyn, ne think in thogh.
Sere hevens God ordaynd for sere thyg,
Bot pe heghest God made for our wonyng.
Seke hevens er oboven us heghe,
Als clerkes says, pat er wise and slegh;
Ane es, pat we pe sternet heven calle,
Dare pe planetes and pe sternes er alle,
Pat men may se here, on nyght, schyne;
Ane other es, pat clerkes calles cristallyne,
Pat next oboven pe sternet heven es,
And es mare pan pat of wydenes;
Som clerkes it calles on pis manere;
Pe water heven, pat es als clere
Als cristalle, pat hoves oboven dare,
Ryght als water pat frozen ware;
Dus telles Berthelemewe in pe boke
Of propertes of sere things to loke:
Pir twa hevens ay obont-rynnes,
Both day and nyght, and never blynnes;
Pe erth, pat pa hevens about-gase,
Es bot als a poynyt Imyddes a compase;
HELL IS THE LOWEST PLACE.

Swa lytelte it es semand with-out
To regard of pa hevens about;
And Imyddes pe erth es ordaynd helle,
Pare pesynfull, pat salle be dampned salledwelle
Als men may before rede and se,
And lawer pan helle may na place be;
Dus both pe hevens about-gase ay
And never sall ceese untyle domesday;
Ffor clerkes says pat knawes and sese,
Of pir twa hevens pe propertese,
Pat if pai moved noght, alle suld peryssch,
Both man and beste, foghel and fyssch
And alle pat under pam may be,
Pat lyves and growes, both gresse and tre,
All suld be smored with-outen dout,
Warne pa hevens ay moved about;
Ffor if pai stode never swashort while style,
Alle pat on erth es suld perysch and spyll;
Pus telles gret clerkes of clergy,
Pat has bene lered in astronemy
And knawes pe constellacyouns
And pe heven pat pe erth envirouns.
Of pair moveyng pan have yhe no wonder,
Ffor it norissy[es] alle pat es pare-under,
In wate and drye, in hate and cald,
Ay whils pai move, als I bifoare tall,
Pir hevens about-gase alle erthly thynges
And pam norysches and forth-brynges,
Ffor als clerkes says pat to pam tentes
Pat tempre po streng[th]e of alle pe elementes
Ay als pai move whiles pai about-ga.
Bot pe thred heven es oboven pa twa,
Swa wonderly heghe and swa ferre
Pat nathyng may be heghere;
Yhit som clerkes ma hevens nevens,
And says pat pare er other seven hevens,

1 Al schulde be split wyth-outen doute (MS. 22283).
Some say that the planets are heavens and are seven in number:

The Moon is the lowest, Saturn is the highest planet.

The air may be called a heaven.

The distance of the earth from the moon is 500 winters, so says Rabbi Moses.

Pat semes lawer, als men may se,
7624 Pan pe twa hevens falles to be,
Ffor-whi pe clerkes pe planetes alle
Bi certayne skylle heveus pai calle.
And seven planetes er oboven us;
7628 Ffyrst pe Mone and Mercury and Venus,
Sythen pe Son and pan Mars and Iubiter,
And Saturnus oboven pan pat es hegher.
Ilk ane pair course about ay mase

7632 In pair cercles, als God ordaynd have;
Pat styk noght fast, als smale sternes dase,
Ilk ane his course mase thurgh use;
ilka planete falles for to be
7636 Hegher pan other in ordre and degré;
pae Mone, pe fyrst and lawest, es sene,
And Saturnus pe heghest es, als I wene;
Oboven us er alle pe planetes seven,

7640 And pe cercle of ilke ane es called ane heven
Pat er wonderly bryght and dayre;
Yhit ane other heven es called pe ayre
Pat es lagher, par pe foghles has flyght,
7644 And pat heven es mast nere our syght
Bot it es noght swa clere ne clene
Als pe other hevens oboven er sene:
Alle pe cercles of pe planetes alle

7648 Pat we here clerkes pus hevens calle,
Er bryght and clere, als pe bokes schewes us
And ilk planete es ferrer pan other fra us;
Ffra pe erth untylle pecercle of pe mone, es
7652 Pe way of fyve hundreth wynter, and na les,
Pat es als mykelle space at say,
Als a man mought ga, in playne way,
In fyve hundreth yhere fully,
7656 If he mought lyfe swa lang in body,
Als a gret philosophir pat byght
Rabby Moyses telles ryght
Pat thurgh witt mykelle couth se;
7660 And over pat alle, swa says he,
Pat ilka cercle pat es sene
Of ilka planete, may contene,
Als men may fynd wryten here,

7664 Pe way of fyve hundreth yhere
Als es gesed in brede and thyknes,
Swa mykelle and thyk ilk ane es,
Pat es at say, als mykelle space here

7668 Als a man moght ga in fyve hundreth yhere.
Pof pat travaille him suld noght gryfe
If he here swa lang moght lyfe;
And fra pe poynpt of pe erthe tille Saturnus.

7672 Pe heghest planete may be gesed pus,
Pe way of seven thousand yhere
And thre hundreth, als es wryten here,
Pat es at say, als es here contende,

7676 Als mykelle space als a man moght wende
In seven thousand yhere, and¹ playn way gang
And th[r]e hundreth, if he suld lyf swa lang;
Swa pat ilk yhere be acoutned halely

7680 Of thre hundreth days and fourty,
And pat pe way of ilk day
Be fully of fourty myle of way,
And pat ilka myle fully contene

7684 A thousand pases or cubites sene.
Raby Moysses says alle pis,
Pat er noght alle my wordes bot his;
Bot whether alle pis be soth or noght,

7688 God wate, pat alle thyng has wroght,
Ffor he made alle thyng thurgh myght and sleght
In certain noumbre and mesure and weght;
Bot swa sutelle and wise may na man be,

7692 Pat pat mesuryng knawes swa wele als he;
Ffor na thyng pat may be, mare or les,
Or pat ever was, tylle him unknawen es;
Himself fra erth, upward met pat way,

7696 When he stey tylle heven on halghThursday, Moly Thursday.
Pat wate he best thurgh wytt and sleght,
What space pat way contened of heught.

¹ in?
Bi alle pe hevens had he gane,
And passed alle pe sternes ilk ane,
And up tylle pe beghest heven he went,
And alle pis way he passed in a moment,
In pe beghest part of pe sterned heven.

Oboven alle pe planetes seven,
Standes swa many sternes smale,
Dat na man may pam telle bi tale,
Dat standes fast par, als pe buke pruves,

And er led obout with pe heven pat moves,
Als nayles er in a whele with-out,
Dat with pe whele er turned obout;
Bot pe planetes er nought led swa,

Ffor in pari cercles about pai ga.
Pe sternes semes smale, als we deme,
Bot swa smale er pai nght als pai seme,
Ffor pai er schewed fra us swa fer,

Dat we may noght se how mykelle pai er;
Bot pe lest sterne pare pat we on-luke.
Es mare pan erth, als says pe boke;
Ffor clerkes says, if alle erth in fyre ware,

And possibel war pat a man war parc,
Him suld thynk, pof it bryned bryght,
Les pan pe lest sterne pat schynes on nyght,
Pan aght pat heven gret space contene,

Pare swa many sternes may be sene.
Alle pir hevens here sene may be,
Bot pe alther-heghest heven may na man se.
Tille pat heven couth clerk thurgh arte,

Pe space gesce bi ane hundreth thowsand part
Ffor it es swa heghe, als Sydruk says,
Dat if a stane pat war of pays,
Of ane hundreth mens lyftynge,

Might fallse fro pepen, it suld be in fallync
A thowsand yhere and na les,
Ar it come at pe erth, swa heghe it es;
Bot aungels pat fro heven er sent,

May com doune tylle erth in a moment,
And up ogayne tylle heven may slegh,
In pe space of a twynkellyng of ane eghe.
And swa may a saule pat es clen a lyght,
The souls of the righteous may pass from earth to heaven in the twinkling of an eye.

7740 Com pider fro hethen in als schort a flyght,
Thurgh pe myght of God and thurgh noght elles
And swa has done many pat pare dwelles;
Dis may be halden a gret ferly,

7744 Omang alle pe wonders of God alle-myghty,
Pat ane aungelle may pass swa many myle,
Ffr a heven tyll he yder, in swa schort awhyle.
And a saule thurgh Godes myght and grace,

7748 May fro hethen com pider in swa short space.
This heven es pe aither-hegest place of alle,
Heegher es na thyng pat may bifalle,
Pe whilk alle thyng contenes of dignyté,
7752 And in nathyng contende may be,
It contenes over-alle, on ilk party,
Bath bodily thyng and gastly,
And als helle es lawest place pat may falle,
7756 Swa es pis heven aither-hegest place of alle;
And als sorow es ay in pe lawest place,
Swa es ay in pe hegest, ioy and solace.
And als tylle pe lawest place, drawes us syn,

7760 Swa tylle pe hegest may vertues us wyn.
Dis heven es cald heven empiry
Dat es at say heven pat es fyry,
Ffor it semes alle als fyre of gret myght,
7764 Dat brynnes noght bot schynes bryght.
Dis heven falles noght about to ga,
Ne moves noght als dose pe other twa,
Bot standes ay styll, for it es pe best,
7768 And pe most worthi place of pees and rest
Dat God has ordaynd for pair wonyg,
Dat gyfea pare here tyllle ryghtwise lyfyng.
Dis heven es cald Godes awen se,

7772 Ffor par syttes pe haly trinité,
And alle pe orders of aungels,
And alle pe blyssfullespirites pat in heven dwels,
And pe saules of gud men and clene,

7776 Pat in pis world ryghtwyse has bene.

And at pe dredfalle day of dome,
When alle men salle biforn God come,

7780 Pan salle alle theryghtwysemwene pider,

In body and saule both togyder,

7784 Pe whilk anely pan salle be save,

And fulle blys in body and saule have.

Pan salle mare ioy be in heven,

7788 Als es fonden wryten in haly wrytt.

Quod oculus non vidiit, nec

auris audivit, nec in cor ho-

minis ascendet, quod preparavit

7792 Deus diligebus se.

"Eghe moght never se, ne ere here,
Ne in-tylls mens hert com pe ioyes sere

7796 Pat God has ordaynd pare and dyght,

Tyll alle pat here lufes him ryght."

Ffor swa mykelle ioy pare salle be,

7800 Pat alle pe men of Cristiante,

If ilk an war parfyte in clergy

In divinite and in astronomy,

In gemettry and gramer, and...arte,

Couth...noght gese bi pe thowsand parte,

7804 Ne think in hert ne with tong neven,

7808 Pe ioyes pat pan salle be in heven.

Ffor swa wyse here was never man yhit,

Ne swa sleghie, ne swa solelle of wytt,

7812 Bot God anely pat knowes alle thyng,

Pat couth tells a poyn or ymagyn

Of pe ioyes in heven pat never salle blyn,

Als propresly als pai er pare to say,

7816 Bot als pe boke pan schewes, swawe may.
AND PERFECT HAPPINESS.

Alle manere of ioyes er in pat stede.
\textit{Dare es ay lyfe with-outen dede;}
\textit{Dare es yhowthe ay with-outen elde,}
\textit{Dare es alkyen welth ay to welde.}
\textit{Dare es rest ay, with-outen travayle;}
\textit{Dare es alle gudes pat never sal fayle;}
\textit{Dare es pese ay, with-outen stryfe;}
\textit{Dare es alle manere of lykyng of lyfe;}
\textit{Dare es, with-outen myrknes, lyght;}
\textit{Dare es ay day and never nyght;}
\textit{Dare es ay somer fulls bryght to se,}
\textit{And never mare wynter in pat contré:}
\textit{Dare es alkyen druyyes and rychesce,}
\textit{And mare nobillay pan any man may gesse;}
\textit{Dare es mare worsche[pe] and honoure,}
\textit{Pan ever had kyng here or emparoure;}
\textit{Dare es alkyen power and myght}
\textit{And endeles wonyng sykerly dyght;}
\textit{Dare es alkyen delyces and eese,}
\textit{And syker peysibilnes\textsuperscript{1} and pese;}
\textit{Dare es peyselle ioy ay lastand,}
\textit{And ioyfulles selynes ay lykand;}
\textit{Dare es sely endeles beyng,}
\textit{And endeles blysfulhede in alle thynge;}
\textit{Dare es ay blysfulles certaynte,}
\textit{And certayne dwellynge ay fre;}
\textit{Dare es laykyng and myrthes sere;}
\textit{Dare es laghyng and lufly chere;}
\textit{Dare es melody and angels sang;}
\textit{And loyng and thankyng ay omang;}
\textit{Dare es alls frendschepe pat may be,}
\textit{And parfyte luf and charitye;}
\textit{Dare es acorde ay and anehede,}
\textit{And yheldyng of mede for ilk gud dede;}
\textit{Dare es lowtyng and reverence,}
\textit{And boghsommes and obedience;}
\textit{Dare es alls vertuse with-outen vyce,}

\textsuperscript{1} peysibilnes?
pare es plente of dayntes and delice;
Pare es alle pat lykes and may awyle,

7852 And nathyng pat greves or may fayle;
Pare es alle pat gud es at wills,
And na thyng pat may be ill.
Pare es alle wisdom with-outen foly,

7856 And honeste with-outen vilany;
Pare es bryghtnes and bewte
Of alle thing pat men salle pare se.
Alle pir ioyes er pare generalle,

The greatest joy, 7860
in heaven is the
sight of God's
face.

Bot pe mast soverayne ioy of alle
Es pe syght of Godes bryght face,
Pat passes alle other ioyes and solace;
Pfor swa mykelle may na ioy be,

7864 Als es pe syght of pe trinité,
Dat es pe Fader, and Son, and Haly gaste.
De syght of whilk salle be ioy maste;
Pfor-whi swa mykelle ioy and blys

7868 Na ioy may be als es pis.¹
Ffor alle pat pan salle se him ryght,
May knaw alle thing thurgh pat syght,
Dat ever was, and es, and salle be,

7872 Als men may afterward rede and se.
Here have I shewed on a general manere
De ioyes of heven, many and sere.
Bot now will I specialy shew yhow mare
Of the special 'blisses' and their
contraries. 7876

Of seven maners of blysses pare,
And of seven schenschepes in hellesalle-swa,
Dat er even contrary'tylle pa,
And whilk blysses falles specyaly

7880 Tylle pe saule, and whilk tylle pe body,
Of pas pat God in heven salle se;
And whilk schendeschepe sylle appropriated be
Tylle pe bodyse of pas, pat salle ga

7884 Tylle helle, and whilk tille pe saules alle-swa.
I spak biform of sere ioyes generally,
Bot now will I here sere blysses specify;

¹ Forwhi þar may be ioy ne blis,
Swa mekyl to fele als is pis. (MS. Harl. 2394.)
And pair contraries pat er hard,
7888 Als yhe sall here be red afterward.
Saint Anselme says, pe haly man,
Als I here schew yhow kan,
Pat omang alle pe ioyes of heven,
7892 Salle be sene specialle blysses seven,
Pat pe bodyse sall have pat sall be save,
And other seven pat pe saules sall have
In pe kyngdom of heven alle to-gyder,
7896 After pe dome, when pai com pider;
Bot tylle pe synfulle bodyse pare ogayne
Pat sall be damned tylle helle payne,
Seven specialles schendschepes salle falle
7900 And other seven tylle pe saules with-alle
In helle to-gyder lastand ever-more,
Wa es pama pat sall dwelle pare.
Herez now, ar I pass ferrer,
7904 Whilk pa spesyalles blysses er,
Pat er appropried tylle pa bodyse
And tylle pe saules of men ryghtwyse,
And pair contraryes, pat I schendschepes sall falle.
7908 Pantylle pe synfulles bodyse and saules sall falle.
P De first blys es bryghtnes cald
Pat pe saved bodyse sall ay hald;
Ffor be pair bodyse never swa dym here,
7912 In heven pai sall be fayre and clere
And mare schyneand and mare bryght,
Pan ever pe son was tylle mans syght;
Swa fayre a syght bifoire was never sene,
7916 Als sall be pan, ne swa clene,
When ilka body pat sall be save,
Swa mykelle bryghtnes pare sall have;
Ffor if a man had eghen swa bryght,
7920 And if swa moght be, swa mykelle syght,
Als had alle pe creatures lyzand,
Yhit moght he noght, als I understand,
Ogayne swa mykelle bryghtnes loke,
7924 Als a body sall have, pus says pe boke.
214 SWIFTNESS IS THE SECOND BLISS OF THE BODY. [BOOK VII.]

The bodies of the damned shall be dark and hideous.

Bot pe dampeed bodyse pare ogayne
Salle be foule and stynkand als carayne;
And fulle myrk and dym salle pâ be

7928 And fulle hydus and whatsom to se;
Ffor swa foul a syght saw never man
Als pe dampeed bodyse salle be pan,
Pat with pe saules salle dwelle in helledephe,

7932 Pis salle to pam be payne and schendschepe.
De secunde blys after es swyftnes,
Pat ilk body salle have pat ryghtwise es;
Ffor in les while pan a man may wynke,
Pâi salle mow fleghie whider pâi willethynke
With body and saule togyder thrugh flyght,
Ffra heven tylle erth and ogayne ryght,
And fra pe ta syde of pe world wyde,

7940 If pâi wyld, tylle pe tother syde;
And whider-swa pâi pâir thought wille sett
Nathyng pam salle ogayne-stand ne lett.
Pâi may pâi do with-outen travayle,
And pis swyftnes salle never fayle;
Ffor als pe lyght of pe son, thrugh strente,
May fleghie fra pe eat tylle pe west on lenthe,
Ryght swa pâi may whyder pâi wille, fleghie

7948 In a short twynkellyng of a ne ege.
Ffor pâi salle be als swift pan
Als any thought es here of man.
Bot pe synfulle bodyse salle ever-mare

The bodies of the sinfull shall be heavily laden with sin.

On a contrary manere fare;
Pâi salle be swa hevy charged with syn,
Both with-outen and with-in,
Pât pâi salle have no myght to stand,

7956 Ne unnethes to styf fote ne hand,
Ne yhit nane other ym of body,
Pâir syn salle weghhe on pam swa hevy.
Pê thred blys es strente and myght
Pât pê ryghtwisse bodyse salle have thrugh ryght,
Ffor thof pâi feble here and wayke ware,
Swâ mykelle myght pâi salle have pare,
And swa mykelle strenthe ay lastand,
7964 Pat na thynge saile mow ogayne pam stand;
Swa pat pai sallemow remover at pair wille,
Ika mountayne and ilka hille,
Pat ever was in pe world sene;
7968 And if pai wild, alle pe erth bidene,
With-outen any ogayne-standyng,
Or any lettyng of any-thyng;
And in pat dede have no mare swynk,
7972 Pan a man has here to loke or wynk.
Bot pe synfullesbodyse, pat dampped sallebe,
Salle be swa wayke and swa feble to se,
Pat pai salle unnethes mow stand,

Ne myght have anes to lyft pair hand
To wype pe teres fra pair eghen oway,
And pat waykenes sall last with pam ay.
Pe ferth blys alle-swa es fredome

Pat pe saved bodyse salls have pat salls come
Tyll e heven, where alkyn loyes er,
To do what pai wille with-outen daunger;
Ffor-whi pai salls never fele na thyng

Bot pat at salls be at pair lykyng;
And na thing salls pam warn ne lett,
To do pair wille where-swa it es sett;
Ffor alle thing tylle pam salls be boghand,

And na thing salls ogayne pam stand,
Ne ogayns pam na thing be sett,
Pair wille ne pair purpose to lett,
Nowther men, ne stele, ne stane, ne tre,

Ne noght elles, swa fre salls pai be;
Pai sall mow passe ay where pai wille
And alle pair lykyng pam ful-fylle.
Pis fredom and pis fraunches

Salle be appropriated tylle pe saved bodyse
With pe saules of pam pat God salls chese,
And pis fredom pam salls never lese.
Bot on contrary manere ogayne pat blys,

Pe dampped bodyse salls fredom mys;

The righteous shall remove at will mountains and hills.
The bodies of the sinful shall be weak and feeble.
IV. The fourth bliss is freedom.
The righteous shall ever do what they please.
The wicked shall be treated as slaves.
For pai salle be stresced in helle als thralle,
And alle pat may greve thole with-alle;
Pai salle be chaced ogayne pair wille

8004 Tylls alle manere of thing pat es ill
"Pus salle pai in helle in thraedom be,
Ffra whilk pai may never mare fie.
Phe fyft blys, als clerkes wate wele,

8008 Es hele pat pe saved bodyse salls fele,
With-outen sekenes or grevaunec,
Or angre, or payne, or penaunec;
Ffor Ivel ne payne salls never pam greve,

8012 Bot in hele and lykyng pai salls ay leve,
In heven with ioy on ilka syde,
Ffor pare salls pai be glorifyde.

Bot pe dampened bodyse, on other-wyse,
Salle have strang yvels and angwyse,
Als saules has pat in purgatory dwels
Ffor certayne tymne, als pe boke tels.
Bot swa lang lastes no sekenes pare.

8020 Als in helle, for pat lastes ever-mare;
Ffor purgatory, als wrytta es,
Has ende, and helle es endeles.
Phe sext blys es pe gret deleyte,

8024 Pat pe saved bodyse salls have swa parfyte
Pat no man lyfand kan ne may,
Swa mykelle yhern hery, nyght ne day;
Ffor here moht never man far swa wele,

8028 With swa mykelle deleyte als pai salls fele
In alle pairwitten, ne swamykelle ioy have,
Als God on pam salls pan vouche save.
Pai salls have swa mykelle ioy pare,

8032 Pat nane of pam salls desyre mare;
Ffor als pe iern pat es glowand,
Thorugh strentche and hete brynand,
Semes better to be fyre-bryght,

8036 Pan iern, als tylls any mans syght,
Right swa pa pat in heven salls won
Salls seme bryghter pan fyre, and scynte als son
And be fulke-sylde ay in that place.

8040 Of pe huf of God and of his grace,
And of alle delices and joy and bllys,
Pe whilk pai salle never-more mys;
And als men here oft haue sene

8044 Pat a vesselle dypped alle bidene
In water, or in other lyeouz thyn,
Be pe vesselle never swa wyde wyth-in,
Haue water bath with-in and with-out,

8048 Henethen, oboven, and allz about,
And na mare water with-in may hale,
Ne name other thing pat lycoure es cald,
Right swa pe ryghtwise salle have joy, mare

8052 Pan pai may think or yher pare;
Bot pe damped bodyse ogayn-ward
Salle in heile fele payns strang and hard;
Ffor pai salle bryn in fyre, ilk aye,

8056 Pat salle be menged with bronstane
Ffulle hate brynand, and with pyk,
And with other thing pat es wyk,
Omang vermyn pat salle pam byte,

8060 And deves pat ay salle pam smyte,
With other payns strang and felle,
Ma pan hert may thynk or tong telle.
Pe sevend blys es endeles lyfe,

8064 Pat pe saved salle have, with-osten stryfe,
Ever-mare in heven swa heghe;
Ffor pai salle ay lyf and never deghe,
And with God alle-myghty pare ay won,

8068 Pat es sothfast Fader, and sothfast Son,
And pe Haly Gast in Trinité;
And in pat lyfe his face pai salle ay se.
Now if a man moght lyf here,

8072 In pis world a thousand yhere,
Yhit suld his lyfe be broght tylle ende,
And fra pis world biphoved him wende.
Yhit suld him thynk, and he toke kepe,

8076 His lyfe noght bot als a dreme in alepe,

The sevenste thlis is ever-lastyng lyfe.
IN HEAVEN THERE IS EVER DAY. [BOOK VII.]

Dan suld pe lenthe of alls his lyfedays,
Seme bot als a day, als pe prophet says:
Quoniam mille anni ante oculos tuos, tanguum

dies hesterna que prersiti.

He says pus: "Lord! a thousand yhere
Bi-for pine eghen, pat alle thyng sene here,
At pe last, es noght bot als yhister-day,

Pat was awhile and es passed oway."

Pus when pis lyfe tylle ende es broght,
Alle pe tyme of it semes als noght;
Dan es a day mare in heven swa clere,

Dan here er many thousands yhere;
And many thousands yheres here es les,
Dan pare a day, als pe boke bers witnes.
Dan salle pe lyf be als lang pare,

Als pat day lastes, and pat es ever-mare;
Ffor pare es ay day and never nyght,
Darfor pe prophet says pus ryght:

Melior est dies una in atriis
tuis super milia.

He says: "Loverd! better es a day lastand
In pi halles dan a thousands;"

Pat es, better es in heven a day,

Dan a thousands here pat passes oway;
Ffor alle pe days pat here may falle,
Passes oway, and pis lyf with-alle,
And in a day in heven salle be conteude

Pe tyme pat never salle have ende;
Dan salle pat day, als pe boke us leres,
Pass many hundreth thousands yheres.
And als in helle salle be nyght,

Als day salle be in heven bryght;
Ffor als men in heven salle ay day se,
Ryght swa salle nyght ay in helle be.
Pus salle day in heven be conteude,

And nyght in helle, with-outen ende;
Bot se we noght how schort a day es here
To regard of a hundreth yhere?
HEAVENLY LIFE IS FULL OF JOY.

Yhit es a hundreth yhere les
To regard of pe tyme pat es endeles;
For Saint Austyn telles in a sarmon,
Dat a day here may be a porecyon,
Of ane hundreth yhere, als men may se,
Alle-if pat porecyon fulle lytylle be,
Bot pe space of ane hundreth yhere es
Na porecyon of endelesneses;
For if a thowsand yhere pat es mare
Of endelesnes a porecyon ware,
After a thowsand thowsand yheres to kast,
Endlesnes suld sese pan at pe last,
And pat wills nought pe reson of endelesnes
Suffer pat it be schorter pan it es;
For if endelesnes any end moght hald,
Pan war it endelesnes unproperly cald.
But in pat endelesnes es contende
Alle pe tyme pat may have nane ende;
And lyfe in heven salles als lang be
Als men salle tyme pare with-outen endes,
Pan semes it wele, als I sayd are,
Dat lyfe salle be pare ever-mare
Wharfor ilk man with hert stedefast,
Suld seke pat lyfe pat ay salle last,
Pe whilk ilk man may lyghtly wyn,
Dat here lyfes wele and wille fie syn,
And leve nought pat lyf pat lastes ay
For pis lyfe here pat passes oway;
Ffor pat lyfe es syker, and swa es nought pis.
Dat lyfe es swa fulles of ioy and blys
Dat a mansalle thynk pare a hundreth yhere,
In pat lyfe, schorter pan a day here.
Tylle pat joyfulle lyf may alle men com
Dat meke of hert er here, and bowson.
Das salle endles lyfe appropryed be,
Tylle pe saved bodyse pat ay God salle se.
Bot pe dampned pat tylle helle salle wende,
Salle have ded pare with-outen ende,
And pat ded saile ay new pam gryefe.
In pat ded pai saile ay lyefe,
And swa be pyned, in pair wyttes fyve,

8156 Pat pair lyfe saile same mare ded pan lyve.
Pai saile same, whether pai lyg or stand,
Als men in trasmyng, ay deghand;
Pai saile ay deghand lyf, and lyfand dyghe,

8160 And ever-mare payns of ded pus drygeh,
And pare-with be tourmented, ay omang,
With other bytter payns and strang;
Pare-for pe lyfe in hells may be cald
pe secund ded, and swa may we it hald.
Pan may pai say, pat saile luf pare,
Allas! pat ever moder pam bare.
Here have I tald, als yhe moght here,

8164 Life in hell is the second death.
8168 Of seven manere of blysses sere,
Pat pe saved bodys e saile have thrughryght
With pe saules in heven bryght,
And of pe seven schendschepes alle-swa

8172 Pat es even contrary tylls pe,
Pe whilk pe bodys e in hells saile have ay,
Pat saile be dampesed at domeday.
Bot I wille schew yhow yhit with-alle,
Seven manere of blysses, pat saile sall
Tylls pe saules namaly with pe bodys e,
Of alle pe men pat er gude and ryghtewise,
Pat saile be saved at pat tyde,

8176 The special spiritual blessings and their contraries.
8180 And in heven be gloryfyde;
And yhit seven schendschepes wille I even,
Pat er even contrary tylls pe seven,
Pe whilk sailes sall, with-outen ende,

8184 Tylls pe saules of pe symfaile pe saile wende,
With pe bodys e, untyle hells pyt,
Als es fonden in haly wrytt.
Pe fryst blys pat pe saules saile have
Of ryghtwise men, pat saile be save
Es wisdom; for pai saile knaw and se
Alle pat was, and es, and yhit saile be.
Dai salls have knawyng of God fully,

8192 And of pe myght of pe Fader alle-mygghty,
Dai sallz knaw pe wytt of pe son and taste,
And pe gudenes of pe Haly-gaste:
Dus salls pair knawyng parfyte be,

8196 In alle pe haly trinity.
Dai sallz knaw alle thing and wytt,
Pat God has done and salls do yhit,
In heven, in hells and in erth anywhare,

8200 Dus wise pai salls be ever-mare.
Pfor pai salls have swa mykelle grace,
When pai se God, face to face,
Pat nathyng, pat God ever dyd,

8204 Salls be layned fra pam ne hyd,
Pat es to say, of pat God vouches save,
P any creature knawyng may have;
Pfor Saint Austyn pat mykelle couth of clergy,

8208 Says in a sermon pat he made openly,
Pat, in pe syght of God pat pai salls se,
Thre manere of knawyng tylle pam salls be.
Pfor pai salls se him pare both God and man,

8212 And pam-self pai salls se in him pam,
And alle men and alle thing, les and mare.
Pai salls se, and knaw in pat syght pare,
Als we may thre thynges se here

8216 In a myroure of glas, pat es clere;
Ane es pe myrour pat byfor us es,
Ane other es our awene face and lyknes,
And pe thred we may par-in se yhit,

8220 Pat es alle thyng pat es onence it;
Right swa men salls se God als he es,
In pe myroure of his bryghtnes,
Als properly als possible may be,

8224 Tylls any creature him to se.
Pai salls se pam-self in him so bryght,
And alle men to-gyder, at a syght,
And alle other thyng pai salls knawe,

8228 And se over-alle, both hegh and lawe.
They shall learn all the secrets of God.

How he is invisible, unchangeable and everlasting.

The righteous shall see the reason and cause of all things.

Why one is chosen and another left.

Why some die in their childhood and others live to extreme old age.

Why some are rich, and some poor.

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ALLE men pan salls se pat pare salle dwelle,
ALLE pe creatures in heven and helle.
Dare salle be schewed pan tytle pam, apertly,
Sere privetese of God alle-myghty,
Dat na man here moght knaw ne wytt
Thurgh clergy, ne thurgh haly-wrytt;
Dat es, how God invysible es,
And unchaungeable, and endles;
And how he was bifor alle thing,
And with-outen any bygyynyng;
And how, and whi, he salls be

With-outen ende, pai salls pan se;
ALLE thyng pat now es fra pam hyd,
Salle pan tylle pam be knawen and kyd.
Pai salls pan se pare, openly,
Of alle thynes pe skyls and pe cause whi;
Als whi ane es chosen here and taken,
And ane other left and forskaken;
Whi ane es upane tylls a kyngdom,
And ane other es putted in-tylle thraldom;
And whi som childer er ded and lorn
In pair moder wambe, ar pai be born;
Pai salls knaw, with-outen drede,
Skylle whi som deghes in pair barnhede,
And som after when pai mast strentchy weld;
And whi som lyfes tylle pair mast eld;
Pai salls yhit sertaine skylle se pan

Whi som er born in sayre schap of man,
And som in uncomly stature,
And whi som er ryche here, and som pore,
And whi som childer gotten in hordom,

Er baptized, and has cristendom,
And som pat er in lele wedlayk born,
Ar pai be cristened, er ded and lorn;
And whi som bi[g]yennes to be stedfast

To lyfe wele, and endes ille at pe last;
And whi som has here ille bigynnynge,
And, at pe last, mase a gud endyng.
Of pir thynges, and of other many,

8268 Pe skylles salle be knawen pan openly,
   In pe boke of lyfe pat open salle be,
   Pe whilk es pe syght of pe trinite.
   Pus salle allemen, pat in heven pan dwelles,

8272 Kna witt, als Saint Austyn telles,
   And in pe bryghtnes of God openly se
   Alle thing pat ever was, or yhit salle be,
   And alle pe soth of ilk thynge, and skylle,

8276 Als fer-forth als God vouchesse safe, and wille.
   Pare sall ilk man als wele knaw other,
   Als a man hereknaves hyssyster or brother,
   And wyt of what contré pai ware,

8280 And wha pam gatt, and wha pam bare.
   Ilk ane sall knaw pan other thoght
   And alle pe dedes pat pai ever wroght;
   Pus wyse sall pai be pat sall come

8284 Tylle pe kyngdom of heven, after pe dome.
   Pai sall be Godes sons, and till he him lyke,
   They shall be
   And be made his heyres of hevenryke,
   And be alle als Godes of gret myght,

8288 Als pe prophet, in pe psauter, says ryght:
   Ego dixi: 'Dii estis et
   filii excelsi omnes.'
   He says: 'I sayd, yhe er Godes alle

8292 And Godes sons men sall yhow calle.'"
   Wharfor it semes, pat when pai com
   Tylle heven, pai sall be fulle of wysdom
   And fulle of myght, lastand ever-mare,

8296 When pai sall alle be als Godes pare.
   Bot now may pou ask me and lere
   A questyon, and say on pis manere:
   'Salle pai oght think pat sall be safe,

8300 On pe syns of whilk pai pam schraf.
   Here in pair lyfe, and made pam clene,
   And of pam assoyled has bene?'
   Saint Anseleme answers to pis,

8304 And says pat pou pat sall have heven blys,
Salle love God and thank him pare
Of allis guedes, both les and mare,
Pât he has done tylle pe here,

And tylle alls other, on pe same manere,
Pê whilk, at pe day of dome, salle be safe,
And with pe endles blys salle have.
Gret gud he dose pe, while pou lyfes,

When he pi syns pe here forgeyes;
How moght pou pân, with hert fre,
Thank God of pât pât he has forguye pe,
Alle pe syns pât pou has wroght,

If pou moght thynk on nane in thoght?
Bot pou salle pis understand wele,
Pât na mare grevance salle pou fele,
Ne na mare payne have, ne myslykyng,

When pou has of pi syns maneyng,
Pân he has, pât som tyme had in stryfe
A sare wound, with swerd or knyfe,
Pât parfytely es haled and wele,

Of whilk he may na mare sare fele;
And als pou now has na schame of pe dede
Pât pou dyd in pi barnhede,
Or pât pou dyd in pi dronkeme,

Of whilk tylle pe now na schame es.
Na mareschames salle pou pan have in thoght,
Of pe syns pât pou here has wroght,
Of whilk pou ert here schryven parfytely,

And pât God has forgysen here, thurgh mercy
And na mare pân Petre now has schame
Of pât, pât he forsoke our Lord bi name;
Or Mary Maudelayne now has of hir syn

Pât eho som tyme delayed hir in.
Na mare schame salle men pân have
Of pair syn here done, pât salle be save.
Bot for-pi pât God pât boght us fre,

Wyld thurgh his mercy and his peté,

1 The MS. has 'sale'.
And couth, thurgh his awen wytt clere,
And myght wele, thurgh his awen powere,
Swa gret syns þam frely forgyve
And þe woundes hale\(^1\), þat war gryfe,
Whare-thurgh þai had deserved wele
þe pyne of helle ever-mare to fele,
Par for þai sále luf him þe mare,
And þe mare him love and thank þære,
And als wele for other mens trispa,
And other mens syn þat he heled hæs,
Als for þair awen þai wroght here,
Par for says David, on þis manere:
\textit{Misericordias Domini}
\textit{internum cantabo.}
He says: "I sále þe mercyes syng
Of our Loverd, ay with-outen cesyng."
And swa sále alle syng, with-outen ende,
Þat tylle þe blys of heven sále wende;
And swa mought þai on nane wise syng,
Warn þai had of þair syns meneýng,
Þat þai had done here bodily
And God forgaf thurgh his mercy;
Þus sále þe saule be fulls of wysdom þære,
And alle thing knaw and se, als I sayd are.
Bot þe saules þat with þe bodysé sále synk
In-tylle helle, sále on na gud thynk,
Ne have witt, ne knaw, ne fele
Na dede þat ever was done wele,
Bot on þair payns sále be alle þair thoght
And on þair syns þat þai had wroght;
Pfor þai sále on nathyng have meneýng,
Bot anely on þair awen wicked lyfying,
And on þair sorrow, with-outen ende,
And on þair wretchednes þat sále þam schende
Þe whilk þai sále, ay, bísor þam se,
And þat synȝht tylle þam schendschepe sállebe.

\(1\) The MS. has ‘hæve’. 
II. The second spiritual bliss is friendship.

\[ \text{Pe second blys pat pe saule sall fele,} \]
With pe bodyse, als pir clerkes wate wele,
Salls be freudschepe and parfyte love,

8380 \[ \text{Pates mare pan ever man moght here prove;} \]
Ffor ilk ane sall mare luf other pan,
Pan ever lufed here any man,
And als parfytyely and als lang

8384 \[ \text{Als he sall luf him-self omang;} \]
And pat luf sall be fested swa fast,
Pat it sall neve fayle, bot ay last;
Ffor als ilka lym of a body

8388 \[ \text{Lufes alle pe other lymys kyndely,} \]
And yhernes, ay, gretyl pair hele,
Swa parfyte pat luf sall be and lele;
Ffor pai sall alle be of ane asent

8392 \[ \text{And of a wille and of ane entent;} \]
Ffor pai sall be pan alle als a body
In sere lymys, and als a saule aneley;
And God pair heved sall be pare,

8396 \[ \text{Pat sall pam luf als mykelle or mare,} \]
Als dase pe heved of pe body pat loves
Pe lymys kyndely pat on it moves.
Pat cire luf and pat alliance

8400 \[ \text{Sall never-mare fayle, thurgh na distance,} \]
Ne thurgh stryfe, pat man may make;
Pat band of luff sall never slake.
Bot even pe contrary sall men se,

8404 \[ \text{Omag pe saules pat dampned sall be;} \]
Ffor pai sall be full of felony,
Of hatred, of wretch and of envy;
Swa pat ilk ane wald with other fyght,

8408 \[ \text{And strangelle other, if pai myght.} \]
\[ \text{Pus sall pai hate and stryfe ilk ane,} \]
Ffor peese sall be omang pam nane,
Ne rest, ne eese, ne worschepe,

8412 \[ \text{Bot travayle, and pyne, and schendschepe.} \]
Bot God alle-myght, and alle-swa alle his
Pat with him sall dwelle in heven blis,
Salle pam in sorrow and pyne se
And of pam pai salls have na peté,
Bot hate pam als Godes enmyse.
And pat hatredyn salls pan be ryghtwyse;
Ffor pe fader, pat pan salls be save,
Na peté of pe son pare salls have,
Pat salle be dampned tylle helle payne;
Ne pe son, pat salls be saved pare ogayne,
Salls have na reuthe, ne na pyté,
Of pe fader pat dampned salls be;
Ne pe moder, on pe same manere,
Of pe doghter pat scho lufed here;
Ne pe doghter of pe moder na mare;
Ne pe brother of pe syster pare;
Ne pe systers of pe brother.
None of pam salle have reuthe of other;
Ne nane other, pat salle be saved pan,
Salle have reuthe ne peté of dampned man.
Bot when pe ryghtwyse pe synfulls salls se
Pyned in helle, glad pai salle be,
Ffor twa skyls, and ioyfulls and fayne;
Ane es, for-pi pat pai er skaped pat payne,
Ane other es for-pi pat Godes vengeance
Es ryghtwise, and his ordinance.
Dis proves pe prophete, als pe boke schewes us,
Pare he says in pe psauter pus:
\emph{Letabitur iustus, cum viderit vindictam.}
He says pat "ilka ryghtwyse man
Fulle glad and blyth salls be pan,
When pai Godes vengeance se
On pe synfulls, pat pan dampned salls be.
Pe thred blys, als men may in boke rede, \textit{III. The third spiritual bliss in unity and concord.}
Es veray accord and anehede,
Pat pe sanles salls have in heven to-gyder,
With pe bodyse, when pai com pider;
Ffor ilk ane salls folow others wille,
And ilk ane othe[r]s lykyng fullfylle;
And als pine ane eghe folows ryght.
Pe tother, pare it settes pe syght,
And nother may turne, hyder no pider,

8456 Bot pai both ay turne to-gyder,
Right swa salle God acord with alle his,
And ilk ane with other in that blys;
And to what thyng pe saule has talent,

8460 To pat pe body salle, ay, assent;
And what-swa God pan wille be done
To pat pai salle assent alle-sone;
And what thyng swa pai pan wille,

8464 Pat salle God als-tyte fullo-fylle.
Dis acorde and anehede sall never ceese,
Bot ever-mare last with rest and peese.
Alle salle pai be alle ane in company,

8468 And als a saule and a body.

Bot pe damned pare ogayne salle stryve,
Ilkane with other, for pair wicked lyve;
Ffor ilk ane salle hate other pan,

8472 And ilk ane salle wery other and ban;
Ilk ane salle yherne with other to fyght,
And ilk ane wald sla other if pai myght;
P body salle hate pe saule bi skylle,
Ffor pe saule here thought ay pe ille;
P saule salle ay hate pe body,
Ffor pe body wroght pe foly;
And for-pi pat pe saule fyrst syn thought

8480 And pe body it afterward wroght,
And wyld noght leve, ne stand pare ogayne,
Untyll pe ded pe body had slayne.
Par-fore bath to-gyder salls dwelle,

8484 With-outen ende, in pe pyne of helle.
P ferth blys, omang pe tother alle,
P pat to pe saules, with pe bodyse, sallesalle,
P whilk salle be saved, es powere;

8488 Ffor pai salle pare have both fer and nere,
Swa mykelle power and maistry
And lordschip, and be swa myghty
THE BLISS OF HONOUR.

3 Pat alle thyng pan salle be done

3492 At pair wille, hastily and sone;
And what-swa pai wille think in thoght,
Alle salle be at pair wille pare wroght;
Ffor alle thing salle be tylle [pam] boghand,

3496 And nathyng salle ogayne pam stand;
Ffor God salle fulle-fylle alle pair lykyng,
And folow pair wille in alle thing.
Pus salle pai haf pare greet powere,

3500 And heghnes, for pair aweng greet lawnes here,
Pai pai had in pair lyfe days,
And parfor God, in pe gosselle says:
Qui se humilitat

3exaltabitur.

He says: "Wha-swa here lawes him ryght
He salle be heghed, in heven bryght."
Bot pe damped pare ogayne halely,

3508 Salle want alkyn power and maistry,
And pare-with pat salle tharme alle thing,
Of whilk men moght have lykyng.
Pai salle ay be in greet dred and awe,

3512 And under fote ay be halden lawe.
Pai salle have nathyng at pair wille,
Bot alle thing pat salle lyke pam ille.
Mykelle sorow pam salle pan bityde,

3516 Ffor pair heghenes here, and pair pryde,
Als pe bok says pat beres wytnes,
And als in pe same gosselle wryten es:
Qui se exaltat hu-

3520 miliabitur.

Pat es, "wha-swa heghe here wille him bere
He salle be lawed" and putted in daungere,
Pat es in greet daunger of fendea,

3524 In pyne of helle, pat never endes.
Pc fyft blys pat salle falle alswa,
To pc saules, pat with pc bodyse salls ga
Tylleheven-ryke, es honoure and worschepe,

3528 Of whilk God him-self salle tak kepe;
Ffor pai salls have pare sere honours,
And be corouned, als kynges and emperours.

And sytt in setyls schynmasd bryght,

With alkyn nobelay, rychely dyght;

With bryghtnes of lyght pai salls be cled,
And gret reverence pan sall be bed,
And be honounrd als Godes frenes dere,

Ffor pe worchepe pat pai dyd him here,
In gud werkes, pat tyls him war swete,

Parfor pus says David, pe prophete:

Omnis honorati sunt

amici tui Deus.

"Di frendes, Loveerd, pat honourd pe
Es mykells honourd, and swa ay sall be."

Bot pe dampned, pat with syn er fyled,

Pare ogayne salls be revyled,

And despyed, and ay schent with-alle,

And streaced ogayne pai wille als thralle,

And pyned with gretter paynes sere,

Pan ever was sene in pis world here;


With payn and sorow pat es endles,

Oman[ge] hete and cald, vermy[n] and sty[n]k,

And alkyn fy[th] pat hert may think;

And alle pe sorow pai pat sall[le] sole,
Salle be endles, als pai sall[le] knaw wele.

De sext blys pa to the saules of ryghtwise
Salle be appropyred pan with pe bodysce,

In pe kyngdom of heven, es sykernes,

To dwayne ay pare whare alkyn ioy es,

Ffor pai salls be pare syker and certayne

To have endeles ioy, and never-marke payne,

And to won ay pare, with-outen dout,

And with-outen lettyng, and putting out,

And with-outen alle manere of drede;

Ffor of nathyng p[ae] pai sall[le] have nede,

Pai' salls noght far, als men fares here

Dat lyfes ay in dreed and were;
For here, both kyng and empareoure
Has dred to tyre pair honoure;
And ilk rych man has dred sals-swai
His gudes and ryches to for-ga;
And ilk man, pat here fared wele,

8572 Has ay dred angeres to fele.
Bot pai pat sals com tyll heven blys,
Sals never have dred pat joy to mys;
Ffor pai sall be syker Inoghre pare,

8576 Pat pair joy sals last ever-mare.
Bot pe damped men pare ogayme,
Sals ay be dredand in pair payne,
Pat pair payme sull eked be,

8580 And be made mare grevous to se,
Ffor pe devels sal, ay, on pam gang
To and fra, over-thewr and endlang;
And omang pam ay ymageyne,

8584 How pai may eke pair sorow and gyne;
And pe mare payne pat pai tillesynfalle sallseke
Pe mare pai pair awen payne sallseke.
And, if pai do swa, it es na ferly,

8588 Ffor pai er ay fulle of Ire and envy.
Pe devels sals ay opon pam gang,
And ay on pam stamp with peardest omang
And threat pam doun, in fyre and smoke,

8592 And parfor says Job pus in a boke:
Vadent et venient super
eos demones horribiles.
He says, "grysely devels salls gangand com

8596 On pesosynfulle patylls God war unbowsom."

Pus dredand sals pai ay be pare,
Pat pair payne suld be ay mare and mare;
Ffor pai sall be certayne pare pai dwelhe,

8600 Pat pai sals never com out of hellz.
Pe sevend blys es ioy parfyte,
Pat pe saules salle have, with gret delyte,
With pe bodyse pat saved salls be,
8604 And won in heven, whare psalme say God se
Ffor-whi ilk ane pære sallæ pat tyde,
In body and saule be gloryfyde,
And full sioy and blys have with-allæ,

8608 With allæ manere of delycyes pat may sallæ.
Ilk ane with other sallæ be knawen,
And fele other mens sioy als pair awen;
And mare sioy and blys moght never be,

8612 Þan ilk ane sallæ þæc-on other se.
Þai sallæ se, in heven-ryke swa wyde,
Many sere sioyes, on ilka syde;
Ffor þære sallæ be mare sere sioyes þan,

8616 Þan ever couth noumbre erthly man;
Of whilk syght þai sallæ mare sioy have,
Þan any man moght yhern or crave.
Ilk ane sallæ be payed swa wele

8620 Of his part of sioy þat he sallæ fele,
Þe whilk he sallæ parfytyly have pare,
Þat he sallæ willing yhern no mare;
Þære sallæ ilk ane many thowsandes se

8624 In sere sioyes, als him-self sallæ be.
And þe syght of ilka sioy þan,
Sallæ be swa delytable tille ilka man,
Þat þe sioy of a syght þære sallæ þas

8628 Allæ þe sioyes þat ever in erth was;
And allæ þat tylle heven sallæ be tane
Sallæ þære þan se þa sioyes ilk ane.
And þe syght of ilka sioy þære, sallæ be

8632 Ioy tylle ilka man þat it sallæ se,
Þan sallæ ilk man have ma sioyes in heven,
Þan hert may thyntk, or tong kan neven;
Þai sallæ have sioy, with-in and with-out,

8636 Oboven, benethe, and alle about.
Oboven þan, þai sallæ have ioyfully
Of þe syght of God alle-myghty,
Binethe þan, of þe sternæs and planetæs sere,

8640 And þe world þat þan sallæ be bryght and clere;
THE GREATEST JOY IN HEAVEN.

Oboven pam, of heven pat pai bryght salle se,
And of other creatures pat fair salle be,
With-in pam, of pe glorifying of man,
Of pe body and saule to-gyder pan;
With-outen pam, of pe blyssfulle companyse
Of aungels, and of men ryghtwise.
Pai salle have ioy in alle pai rittes,
In heven with God pare he syttes;
First pai salle se with pai eghen bryght
Many a fayre blyssfulle syght;
Pai salle pai God apertly se,
And alle pe thre parsons in trinite,  
Pe Fader, and Son, and Haly-gaste,
Pai sight salle be pai ioy maste.
Ffor als he es, pai salle him se pan,
Sothfast God, and sothfast man;
Thurgh whilk syght pai salle knaw,
And se als thing both hagh and law
And se als pe werkes pat ever God wroght;
And ilk mans dede, and ilk mans thought,
And alle pat salle in helle be pan,
Ilka devalle and ilka man,
And alle payns pat salle be pare,
Pai salle se, both les and mare;
And alle erth, and pe hevens obout,
And alle pat es, with-in and with-out;
Pai salle pai se, thurgh myght and grace,
In the brightness of God's face the redeemed shall see and know all things.

They shall have joy in all their senses.

The sight of the Trinity shall be the greatest joy.

In pe bryghtnes of Godes face,
Of whilk pai salle ever-mare have syght,
Pai mast ioy es in heven bryght.
And for pai salls ay pus God bihald,
Pai salls knaw alle thyng, pat pai knaw wald.
In pis lyfe here men sese him noght,
Bot anely thurgh ryght trowth in thoght,
Als thurgh a myroure be lyknes,
Bot pare salls men se him als he es.
Here men him sese gastly, thurgh grace,
Bot pare salls men se him, face tylls face.
And pat syght pare sallés alle men have,
8680 With-outen ende, pat salle be save.
8684 Oboven alle anguels, als es ryght;
Ffor he chese hir tylls his moder dere,
And of hir toke flesch and blode here,
And vouched safe to souke hir brest,
8688 Parfor it es ryght scho sytt him nest.
Scho es swa fayre pare scho syttys,
Pat hir fayrnes passes all mens wittes;
A gret ioy pat may be cald,
8692 Hir fairnes anely to behald.
8696 And swa bryght, als says pe boke,
Pat alle fayrnes of pis lyfe here,
Pat ever was sene, fer or nere,
Pat any man myght ordayne desuntales,
8700 War noght a poynyt to pat fairnes,
Pat pai sallés en par of pat syght
Of pe ordres of pe anguels bryght.
8704 And servisablylle tylls God and man;
And ilk ane ordre, in pair degré
Salle do pat pat mast lykand salle be,
Bath tylls God and tylls man ryght;
8708 A gret ioy sall be pare of pat syght,
Ffor ilk ane aungelle bi him-ané
Salle clerer schyne pan éver son schane;
8712 To se pe aungels swa bryght alle,
Pat in heven sallés be sene to-gyder;
Pat syght sallé sallés alle se pat sallé com pider.
8716 Couth'never na wytt here ymagyn ne deme.
THE REWARDS OF THE REDEEMED.

The redeemed shall see patriarchs, prophets, apostles, evangelists and other righteous men.

Pai saile se in heven alle-swa
Patrarches, and prophets and other ma,
And apostels and evanglistes,
Pat folowd nane other lyf bot cristes.
Pai saile se Innocentes many ane,
Of whilk som was, in Goddes name slane,
And other martyrs and confessours,
And haly heremyttes and doctours,
Pat haly wryt wald teche and ken;
And many other haly men,
Lered and lewed, pat lyfed wele here,
Both religiose and seculere.
Pai saile se haly virgyns pare
Pat here lufed God, ay mare and mare,
And kepéd pam chast, for Godes sake,
Of whilk som wald pe ded for his luf take.
Pai saile se pare in ioy and blys,
Other pat God saile chese for his,
Als wedded men pat lyfed wele here,
And other many of states sere.
A fayr syght saile be pán to se,
Of alle pe fayr folk pat pare saile be,
Pat bryghter saileschyne pan versuschaneson,
Dis syght sailes alle se pat pare sailes won.
Pai saile alle-swa apertly se
Ilk ane be worscheped in his degré,
With gret nobelay, and have sere honours,
And alle be als kynge and emperours,
Coround with ryche corouns of blys,
A fullé deltyabelle syght saile be pis.
Pai saile se pare pe gret medes,
Pat men saile have pare, for pair gud dedes,
After ilk ane of pam has lyfed here;
And pas er swa mykelle, and many, and sere,
Pat never ende saile pai have bot last ay,
Pat na man, thurgh wytt, mesure may,
Ne pam reken, ne telle pam kan,
Swa many medes pai saile have pam.
HEAVEN IS VERY LARGE.  [BOOK VII.]

They shall see heaven brighter than the sun.

8756 Pair medes sale be swa precyouse,
And swa delitable, and plenteouse,
Pat na man lyfand, als pe boke says,
Couth ne myght pam gesce ne prays.
Bot pa medes sale lyke pam als wele,

8760 Pat pam seese, als pam pat sale pam fele.
Pat sale se heven fulle large and wyde,
And round and even, on ilka syde,
And bryghter schynand pan evereschane son;

8764 Wele sale pam be pat pare sale won.
A delitable syght pat sale be
Tyll pat pat sale dwelle in pat contré.
Pat contré swa fayre es on to loke,

8768 And swa bryght and brade, als sas pe boke,
Pat alle pis world, pare we won yhit
War noght bot als a mydbyng-pytt
To regard of pat contré swa brade,

8772 Pat God swa mykelle and fayr has made.
Pat contré es halden swa large a land,
Pat with-in pe space of pat myght stand
Many a thousand of werldes sere,

8776 Pof ilk world war als large als pis here;
And pat land es cald soveraynly
Pe kyngdom of God alle-mykhty,
Pe whilk es made als a caté,

8780 Whare men sale many wonynge-stedes se,
Pare alle pe haly men sale dwelle,
Pefor sas Crist pus in pe gospelle:
Multi mansiones sunt,

8784 in domo patris mei.

Many dwelling places are in heaven.

8788 He says "wonynge-stedes er many
In pe hows of my fader God alle-mykhty."
Our Loverd, his fader hous calles

8792 In pe apocalyps, on pis manere:
Vidi sanctam civitatem Jerusalem novam descendentem de celo, paratum sicut sponsam viro suo ornatum.

"I saw," he says, "pe haly ceté
8796 Of Ierusalem, alle new to se,
Comand doun fra heven bryght,
Of God alle-myghty rychely dyght,
Als bryde, madefayre tylle hir brydegome;"

8800 Dus says Saint Iohan he saw come.
Dia ceté es for to understand,
Haly kyrk pat here es fyghtand
Ogayne pe develle and his myght,
8804 Pat it assayles, both day and nyght;
Bot pat fyght salle noght last ay,
It salle last no langer pat tylle domesday.
Dau salle haly kyrk, of fyghtynge cees,
8808 And be with God, in rest and pees;
Ffor it es bryde, and God es brydegome;
Dau salle pai both to-gyder come,
And in heven won ay to-gyder;
8812 And alle pair chider salle pan com pider.
Pat to pan has bene bowsom and trewe;
And pat bi-takens pe ceté newe;
Ffor pan salle haly kyrk pat tyde,
8816 In heven be new gloryfyde,
And won ay pare with God alle-myghty,
In ioy, and myrth, and melody.
Bot yhit haly kyrk, pat es Godes bryde,
8820 Bihoys be fyghtand, yhit here to abyde
Pe comyng of Crist pat es hir brydegome,
Pat ay es myghty for to over-come,
Ffor haly kyrk fyghtes for Godes ryght;
8824 And God overcomes thurgh his myght.
On twa-wise may haly kyrk be tane,
And, at pe last, salle bath be in ane;
On a manere es cald haly kyrk fyghtand,
8828 On ane other es haly kyrk over-comand.
Dir clerkes says als pe boke beres witnes,
Pat haly kyrk, pat here fyghtand es,
Es noght els, bot a gaderyng
Of alle cristen men of lele lyfyng.
Haly kyrk over-comand es alle-swa
God with alle pe company of pa
Pat dwelles with him, in his blys,
Pe whilk he has hyght tylle alle his.
Under haly kyrk, pat here fyghtand es,
Er alle gud cristen men, mare and les.
Under haly kyrk pat es over-comand,
Er alle haly men in heven wonand.
Bot haly kyrk pat here fyghtes fast,
After pe day of dome at pe last,
In pe bryght ceté in heven salle won
Ever-mare, with bir spowse Godes Son;
Ffor ðan salle pe noumbré fullé-fyld be
Of alle haly men in pat ceté,
Thurgh haly kyrk pat es Godes spowse;
And pat ceté Crist calles his Faders howse,
Ffor pare salle alle men pat er ryghtwise and haly,
Ever-mare dwelle in anugels company;
And ilk aue salle have a blysfallé wonyng,
And ioy parfyte, with-outen endyng.
Þis ceté of heven pat es wyde and brade,
Na man wate properly how it es made,
Ne can, thurgh wrytt, ymagyn in thoght,
Of whatkyn materé it es wroght,
It es noght made of lyme ne stane,
Ne of tre; for of swilk materé has it nane,
Als pir erthly cetése er made of here,
Þat er made of corruptybelle materé;
Ffor na thyng falles to be in pat ceté,
Þat corruptybelle or sayland may be.
Bot pe materé pare-of, als I trow,
Es of alle thing pat es of gret vertow.
Þis ceté was never made with hand,
Botthurgh pe myght and witt of God alle-weldand
Þis ceté contenes alle heven-ryke
Bot name wate properly to what it es lyke;
[BOOK VII.] IT IS LIKE A CITY MADE OF PRECIOUS STONES. 239

We fynd wryten, pat it es fayre and bryght,
Bot na man kan descrive it ryght;
Ffor swa wyse clerk was never of lyve,
8872 pat fe fairnes of it couth properly descrive,
Hampole says that although he
Bot alle-if I kan noght descrive pat stede,
cannot describe heaven, yet he
Yhit wille I ymagyn, on myne awen hede,
will give an imaginary description out of his
Ffor to gyf it a descripcion;
8876 Ffor I have pare-to, gret affeceyon;
Heaven may be likened both to
And gret comforth and solace it es to me
'thing and spiri-
To thynk and spek of pat fayr ceté;
tual things.'
8880 Ffor pare-in have I gret lykyng.
ogayne ryght trowth nathing I do,
If I lyken pe ceté pat me langes to,
8884 Bath to bodily thing and gastly.
Pe whilk men may lyken on som party,
And for-pi pat alle thing pat es clere and bryght
Heaven may be likened to a city
Es mast lykand here tyllle bodily syght,
of precious
Parfor I wille it lyken tille bodily thing.
stones, set upon
8888 pat es fayre to syght with gastly understandyng.
Of whilk may na companysyon be made
Of whilk may na companysyon be made
Tille na ceté pat on erth may stand,
8892 Ffor it was never made with mans hand.
Bot yhit, als I ymagyn in my thought,
I lyken it tyllle a ceté pat war wroght
The walls of
Of gold, of precyouse stanes sere,
which are formed
8896 Opon a mote1, sett of berylle clere,
of precious
With walles, and wardes, and turrets,
stones and of
And entré, and yhates, and garettes;
pearl;
And alle pe walles war made, of pat ceté,
And alle pe turrets, of cristalle schene,
8900 Of precyouse stanes and ryche perré;
And pe wardes enamyl, and overgylt clene,
And pe yhates of charbucles suld falle,
And pe garettes aboven of rubys and curalle;
8904 And pe garettes aboven of rubys and curalle;

1 MS. Lands. 348 reads 'mount'.
And at pat ceté had lanes and stretes wyde,
And fayr bygynge on ilka syde,
Alle schynand als gold bryght burnyst
8908 And with alkyn ryches replenyst;
And pat alle pe stretes of pe ceté and pe lanes
War even paved with precyouse stanes;
And pat pe brede and lenthe of pat ceté
8912 War mare pan here es of any cuntre;
And pat alle manere of melody
Of musyk and of mynstralsy,
Patmoght be schewed with mowthe or hand,
8916 War continually pare-in sownand,
And pat ilk day, on sere manere suld falle,
Swa pat na man moght irk with-alle.
And pat ilk lane and ilka strete,
Of pis ceté war fulle of savours swete,
Of spycery and of alle other thyng;
Of whilk any swete savoure moght spryng;
And pat par war plenté of mete and drynk,
8924 And of alle other delyces pat man may thynk;
And pat ilka ctesayne pat wonned pare,
Had als mykelle bewté or mare,
Als Absolon, pat swa fayre was,
8928 Whase bewté moght bi skylle pas
Pe bewté of alle manere of men erthly,
Swa clene he was in lym and body;
And pare-with als mykelle strenthe had omang
8932 Als Sampson had, pat was so strang,
Pat a thousand men armed clene
He over-come and felled doune alle bi-dene;
And pat ilkane war als swyft to pas
8936 And to ryn, als Assahelle of fote was,
And swa swyft was to ryn and ga,
Pat thurgh rase wald turne bath bnk and ra;
And pat ilkane had pare-with als mykelle lykyng
8940 And als mykelle pair wille in alle thing,
Als Salamon had, pat als God vowched save
Pat had alle thyng pat he wald have;
And pat ilkane par-with, had als mykelle fredome

8944 Als August had pat was emparour of Rome, As free as Augustus;
Tylle whame alle landes of pe world about
Served, and tille him war underlout;
And pat ilkane had with alle als continuele hele

8948 Als Moyse had pat was swa lele, As healthy as Moses;
\[\text{Pat God wald never with yvelle dere him,} \]
\[\text{Bot anely pat he made his egheyn dym;} \]
\[\text{And pat pare-with, if possible ware,} \]

8952 Ilkane moght als lang be lyfant pare,
Als Matassale namely dyd here, As old as Mothnasleh;
\[\text{Pat lyfod nere a thowsand yhere;} \]
\[\text{And pat ilk ane moght als mykelle wisdom weld,} \]

8956 Als Salamon had, pat men swa wise held, Pat thurgh his wisdom had knawyng
\[\text{Of alle thing and understanding;} \]
\[\text{And pat ilk ane pare-with lufed als wele or mare,} \]

8960 And als gud frende ay tylle other ware, As friendly as David and Jona-
Als David tylle Ionatha was kyd,
\[\text{Wham he lufed als he his awen saule dyd;} \]
\[\text{And pat ilk ane with pat honourd ware} \]

8964 Of alle pe other pat wond pare,
Als Ioseph was of pe Egypciens ryght, As honoured as was Joseph by the Egyptians;
\[\text{Wham pat lowted als loverd of gret myght;} \]
\[\text{And pare-with pat ilk ane war in alle thing} \]

8968 Als mykelle als was Alexander the gret kyng As great as Alexander;
\[\text{Pat conquerd Affryk, Europe and Asy,} \]
\[\text{Pat contened alle pe world haley;} \]
\[\text{And pat ilkande accorded with other in anehe,} \]

8972 Als Lisyas with Sampson dyd in dede, As closely united as Lysias and Samson;
\[\text{Of whilk nouthere wald nothing do,} \]
\[\text{Bot als ayther of pam assented pare-to;} \]
\[\text{And with alle pis, pat ilkane alssyker ware} \]

8976 Of pair dwellyng, to won lang pare,
Als Ennoc and Hely, on pe same wyse, As secure as Enoch and Elias;
\[\text{Pat er syker of pair dwellyng in paradysye,} \]
\[\text{Ffra pe tyme pat pai war pider ravyst,} \]

8980 And sall be untylle pe comyng of Anticrist;
And as joyful as one escaped from the gallows.

And over alle pis, pat ilkane als mykellejoy had
Als he suld have pat war lad
Tyllpe galows, and sodainly in pe gate

8984 War tane and putted tille a kynges state;
And, pare-with, pan' tyllle ilk ane suld falle
Alle pe ioyes pai moght have alle.
He pat alle pes had, als bifore wryten es,

8988 Suld pass alle pe world in worthines:
What man, thurgh witt, couth telle ioy mare
In pis world to weld, pan alle pis ware?
Ffor wha-swa had alle pes, withouten dout,

8992 Had hereioyinoghe, both with-in and without
With alkyn deycys pat he moght have here,
Specialy in alle his wittes sere,
Dat es to say, in syght and hereyng,

8996 And in smellyng, tastynge and feleyng;
Bot yhit allepir blysses patyhe herd men even
War als noght, als to regard to pe blys of heven;
Ffor als mykelle difference, or mare, suld be

9000 Bitwene heven and swilk a ceté,
Als es bitwene a kynges palays
And a swynst es dat es lytelle to prays,
And na mare comparson may be made

9004 Bitwene pe cité of heven, wyde and brade,
And swilk a ceté mad of gold and perré,
Dat bitwene alle pe world and a fanulde may be;
Alle-swa alle ryches pat may here be sene

9008 War noght bot als muk pat es unclene,
To regard of pe precyous rychesce
Of pe ceté of heven pat na man may gesce.
And alle pe melodyse of pe world sere,

9012 War noght bot als sorow to here,
To regard of pe blysfulle melody
Dat in pe ceté of heven es ay redy.
And alle swete savours pat men may fele,

9016 Of alkyn thing pat here savours wele,
Warnoght bot als stynk to regard of pat stayre
Dat es in pe ceté of heven swa stayre;

1 dat?
And alle pe worscheppe pat here may be,
9020 War noght bot als schendschepe to se,
To regard of pe gret worscheppe
Of whilk men salls in heven tak kepe.
Alle pe fairnes pat Absolon had in syght,
9024 War noght bot laythede in heven bryght.
Alle pe strentche of Sampson pat was pereles,
War noght talde bot wayknese.
Alle pe delyces pat had Salomon pe kyng;
9028 War noght in heven bot myslykyng.
Alle pe swyftnes of Assahel pat had he,
War noght pare bot slawnes to se.
Alle pe freedom pat August had whilom,
9032 War noght talde bot thraldom.
Alle pe hele pat here had Moyses
War noght talde bot als seknes.
Alle pe eld pat Matassale had here,
9036 War les pare pan pe lest day of pe yhere.
Alle pe wisdom pat Salomon had redy
War noght talde bot als foly.
Alle pe luf pat David Ionathas lufed,
9040 War noght pare bot als hatereden proved.
Alle pe honoure pat pe Egypciens Ioseph dyd,
War noght in heven bot schendschip kyd.
Alle pe myght pat Alexander had aywhere,
9044 War noght talde bot wayknese pare.
Alle pe acord pat Lisyas had in his lyfe
With Sampson, war par bot als strife.
Alle pe sykernes pat had Ennoc and Ely
9048 Of pair dwellyng in paradise, namly,
War noght bot als unsykernes
Of wonyng in heven pat es endles.
Pas may I lyken, als I ymagn,
9052 Pe ceté of heven and pe blys pare-in,
Tylle a ceté of gold and of precyouse stanes sere
Bot peceté of heven es mare bryght and clerne,

1 MS. Lansd. 348 reads 'filpe'.

q2
And es sett on swa heghe a hylle,
9056 Dat na synfulte man may wyn par-tyle;
De whilk hylle I lyken tylle berylle clene,
Dat es clerer pan any pat here es sene;
Dat hille es noght els bi understandyng,
9060 Bot baly thoght and brynynd ybernynge,
Dat baly men had here to pat stede,
Whils pai lyfed, bi-for par dede;
Ffor God wille pat pai als heghe up-pas,
9064 Als pair thoght and ybernynge upward was.
Yhit I lyken, als I ymagyn in thoght,
De walles of heven tylle walles pat war wroght
Of alle manere of precyouse stanes sere,
9068 Cymented with gold fullre bryght and clere;
And swa bryght gold ne swa clene,
Was never nane in pis world sene,
Ne swa ryche stanes, ne swa precyouse,
9072 Als about heven er, ne swa vertuouse.
De precyouse stanes, gasty may be
Gud werkes, and pe gold charyte,
9076 Dat dose gud werkes in charyte here.
De turrets of heven, gret and smalle,
I lyken tylle turrets of clere crystalle;
Bot de turrets of heven er mare clereshynd
Pan ever was cristalle in any land.
Pa turrets, gasty, sere honours may be,
Dat gud men, in heven, salle fele and se.
De wardes of pe ceté of heven bryght
9080 I lyken tylle wardes pat war staworthyly dyght
And clenly wroght and craftily tayted
Of clene sylver and gold and enamayld.
Bot pa wardes of pe ceté of heven,
9084 Er mare crafty and strang pa any kan neven,
Bot gasty to speke, pa warde swa dyght,
May be tald strenthe, and power, and myght,
Dat pa salle have pat in heven salledwelle,
9088 Als yhe moght here me bfore tellz.
pe yhates I lyken of heven swa brade,
Tylle yhates pat war of charbukelle stanes made
Bot swa clere charbukelle was never sene,
Als pa yhates of heven er ne swa clene
Bot pa yhates, gastly to speke, er mekenes
And fredom of ryght sayne and bowsonnes,
Dat gyfes way and entré tylle men boghsom,
Intylle pe ceté of heven for to com.
Pe garettes oboven pe yhates bryght
Of pe ceté of heven, I lyken pus ryght,
Tyll pe garettes of a ceté of gold,
Dat wroght war, als I before told,
Of fyne curalls and rych rubys,
And of other stanes of gret prys,
With fyne gold wyre alle about frett,
And bryght besandes burnyst omang sett.
Pe garettes of heven, gastly, may be
Heghe state, and lordschhip, and dignité;
For alle pat salle won in pat ceté pare,
Salle bere heghe state pare-in ever-mare.
Pe lanes alle-swa and pe stretes alle,
Dat in pe ceté of heven may falls,
And pe wonyng-stedes pat er par-in,
I lyken here, after I ymagyn,
Tylle pe lanes and stretes, less and mare,
Of pe ceté of gold pat I spak of are,
With pe bygynge on ilk syde standand,
Dat of fyne gold war made, bryght schynand;
Bot in na ceté pat men may neven,
Er stedes and lanes swa bryght als in heven;
Ne swa bryght wonyng-stedes als er par-in,
Can na man, thurgh wytt, ymagyn,
Pe whilk selle schyne, with-in and with-out,
And on ilk syde alle about,
Whare alle ryghtwyse men salle won at ees,
In joyfulle quyte, and rest, and pese;
And parfor haly kyrk, pat oft prays
Ffor pe saules in purgatory, pus says:
Tuam Deus deprecimus pietatem, ut eis tribue-
re digneris lucidas et quietas mansiones.

"Loverd God, we ask pi pete,
Pat pou vouche safe, als we pray pe,
To gyf pam wonyng stedes breght
And restfulle", patnede has of rest and lyght.
Na bodily egbe moght never here se
A poynt of swilk breghtnes, als in heven sailles be.
Ilka lane in heven and ilka strete
Most schyne breght, bi skyllle, for par sallemete
Aungels and men breghter schynand,
Pan ever schane pe son in any land;
Ffor pe body ofilk man sailleschyness breght
Pat tylle alle a contré, ane moght gyf lyght;
And ilka hare pare, on pair hede,
And on pair body, on ilka stede,
Salle be als breght als es pe son,
Pat we may se here whare we won,
Fulles breght schynand oboven us,
And parfor says pe boke pus:
Fulgebunt iusti sicut sol.

"Be ryghtwis men sailleschynes als pe son;"
In heven whare pai sailles ever-mare won.
Now een a ryghtwis man sailleschynes als bright
Als pe son dose, pan mon he gyf lyght
Als fer als pe son dose and ferrer,
Fforwhi he saille pan be wele breghter.
And yhit sailles alle pat gret breghtnes,
Pat ryghtwis men saille have pare be les
Pan pe breghtnes of God alle-myghty,
Als saille be knawen pare openly,
Ryght als pe sternes here, whare we won,
Semes als to pe breghtnes of pe son;
Ffor we saille be pare als sternes in breghtnes,
And God breghtest als son of ryghtwisnes.
Ilka lane and strete pat in heven may be,
Es lenger pan here es any contré,
9168 For pe roume and pe space pat es contende
   In pe ceté of heven has nane ende.
  Pa stretes and lanes, gastyly to tells,
Er alle haly men pat pare salle dwelle;
9172 And pair wonyingstedes may be pe medes,
   Pat pai salle have for pair gud dedes.
In pat ceté salle be mare rychese
   Pan alle pe men of pe world may gesce;
9176 Bot pase ryches gastyly to understand,
Er sore blysses and delycers ay lastand,
Pe whilk alle pas, pat tylle heven salle wende,
Salle fele and se pare with-outen ende.
9180 Pe pament of heven may lykened be,
   Tills apament of precyouse stanes and perré;
Bot pe pament of heven salleschyne marclere
   Pan ever schane gold or precyouse stanes here;
9184 And pat pament es sett swa fast,
   Pat it salle never fayle bot ay last,
In whilk may na crevyce be sene,
   It es swa hale, and even, and clene.
9188 Dis pament of heven als of perré,
   Gastyly to understand may be
Parfyte luf and lyfe endeles,
   With pese, and rest and aykernes,
9192 Pat alle salle have pat salle won pare,
And pis pament salle last ever-mare,
   Pus may a man pat kan and wille,
Alle pe ceté of heven lyken bi skylle,
9196 Tyll bodily thing pat es fayre and bryght,
And mast delytebells here to syght,
   And to precyouse stanes of vertow,
And to sylver and gold and thing of valow,
9200 Pat men may here bodily se,
   Bot swilk thinges may nane in heven be.
Of verray ryches, gret plenté es pare,
   Pat er a hundreth thowsand-fald mare
9204 Pan alle pe ryches of pe world here,
   Pat ever was sene, fer or nere,
Pat fayles and passes oway;  
Bot pe rychese of heven salle last ay,

9208 Pat er alle thing, als God vouches save,  
Pat men in heven yhernes to have.  
Oboven pe cété of heven salle noght be sene,  
Bot bright bemes anly, als I wene,  
9212 Pat sal schyne fra Goddes awen face,  
And sprede about and over pat place.  
His bright face sal alle pas se,  
Pat sal duelle in pat blissful cité;

9216 And pat syght es pe mast ioy of heven,  
Als men mught here me byfor neven.  
And alle-if pat cité be large and wyde,  
Men salle hym se, until pe ferrest syde,  
9220 And als wele pas pat sal be fra hym fer,  
Als pas pat sal par til hym be nerrer;  
For als men of fer landes may haf sight  
Of pe son, pat we se here schyne bright,  
9224 And als pesameson patshynes byhond pe se  
Shewes it here, and in ilka cuntré  
Alle pe day, aftir pe ryght course es,  
Bot when cloudes fra us hydes bir¹ brightnes;

9228 Right swa pe face of God alle-myghty,  
Sal be shewed in heven appertely,  
Tille alle pe men pat pider sal wende,  
Pogh som suld duelle at pe ferrest ende.  
9232 Bot ilk man, als he lufes God here,  
Sal won par, som fer and som nere,  
For som lufes God here mar pan sum,  
And som lufes hym les pat til heven sal com  
9236 Alle pas pat God here lufes best,  
When pai com par sal be hym nerrerest,  
And pe nerrer pat pai sal hym be,  
De verreylyer pai sal hym se;

9240 And pe mare verraly pai se his face,  
De mare sal be pair ioy and solace.

¹ MS. Harl. 4196 reads 'his'.
Bot pa pat here lufs hym les,
\[9244\] Bot ilk man sal se hym in his degré,
In what syde of heven swa he sal be.
Here haf yhe herd of many fayre sight,
\[9248\] Ful glade and ioyful alle pas may be,
\[9252\] Alswa ilkan sal haf in pair heryg,
Grete ioy in heven and grete lykyng,
For pai sal here par sungen sang,
And pe haly men sal ay syng omang,
\[9256\] With delitabel voyces and clere;
And, with pat, pai sal ay here
Alle other manere of melody,
Of pe delitable noys of mynstralysy,
\[9260\] And of alkyne sweyte tones of musyke,
\[9264\] With-outen instrumentes ryngand,
And with-outen movyng of mouth or hand,
And with-outen any travayle,
And paat sal never mar cese ne payle.
\[9268\] Swilk melody, als paat sal be paan,
In pis werid herd never nan erthely man,
For swa sweete sal be pat noyse and shille
And swa delitabel and swa sutile,
\[9272\] Pat alle pe melody of pis werld here,
\[9276\] Omang pam alswa sal be sweyte savour,
Ne of spicery might never spryng,
Ne yhit of nan othir thyng,
\[\text{That thurgh vertu of kynde sulde savour wele}\]
\[\text{Swa swete savour als pai sal fele;}\]
\[\text{For na hert may thynk, ne tung telle,}\]
\[\text{How swete sal ilk an til other smelle;}\]
\[\text{That savour sal be ful plentenouse,}\]
\[\text{And swa swete and swa delicious,}\]
\[\text{That alkyn spicery pat men may fele,}\]
\[\text{And of alle othir thynge patheres savours wele,}\]
\[\text{War noght bot als thynge pat stynked sour,}\]
\[\text{Als to regarde of pat delycious savour.}\]
\[\text{Pan sal pat savour pat es swa swete,}\]
\[\text{Be ioy til pam, ay when pai samen mete,}\]
\[\text{Als wa ilk an pat sal won par,}\]
\[\text{Sal syng with angels, als I sayd ar,}\]
\[\text{In swilk tones pat sal be swete to here,}\]
\[\text{With ful delitabel voyces and clere;}\]
\[\text{Bot pai sal love God ay in pair sang,}\]
\[\text{And thank hym of his mercy ay omang;}\]
\[\text{And ilk an of pat blissful company}\]
\[\text{Sal speke with othir par ful swetely,}\]
\[\text{With laghyng and with lufly sembland,}\]
\[\text{And say “weles us pat here er wonnand”,}\]
\[\text{And thank God omang pat pam gun wysse}\]
\[\text{Til makenes, pat pam led til pat blysse}\]
\[\text{With anger pat pai had in pair lyf days,}\]
\[\text{Pan may pai say pus als David says:}\]
\[\text{Latati sumus pro diebus quibus}\]
\[\text{nos humiliasti, annis quibus}\]
\[\text{vidimus mala.}\]
\[\text{“Loverd ful glad for pe days er we,}\]
\[\text{In whilk pou made us lawe to be,}\]
\[\text{In pe yheres in whilk we saw illea.”}\]
\[\text{Pus may pai syng and say for sere skillles.}\]
\[\text{Pan sal pair sang and pair spekyng,}\]
\[\text{Be til pam gret ioy and lykyng;}\]
Alswa pai sal fele worshepes grote,
For ilkan sal be sette in a ryche sete,
And, als kynges and qwenes corouned be

With coroues dight with ryche perré,
And with stanes of vertu, precyouse to prays,
Als David til God thus spekes and says:

_Posuisti Domine super caput eius_

coronam de lapide precioso.

"Loverd on hys heved pon sette ryght,
A corouene of preciouse stanes dight;"

Bot swa fayre corouene was never sene

In pis world, on kynges heved ne qwene.

Dis corouene es pe corouene of blys,
And pe stane es ioy pat pai sal never mys.

Dis worshepe pat pai sal fele, sal pas

Alle pe worshepes pat ever here was,
Of whilk pai sal par mar ioy have,
Pan any man can yherne or crave.

Dis sal pai have in pair wittes fyte

Parfite ioy with endeles lyfe,
In pe heghe blisful cité of heven,
Whar sere ioyes er ma pan tung can neven;

For pai sal many hundreth thowsand se

Of men and women in pat cité,
Pat many sere ioyes par sal haf,
Als pai er worthy and God vouches saf.

And alle pe ioyes pat pai alle sal se,

Sal be ioyes til ilka man pat par sal be,
With-outen his awen ioyes, les and mare,

Pat til hym-self sal be appropriated pare;

For pe sight of ilk ioy pat pai sal se pan,

Sal be ioy par til ilka man;
For othermens ioyes tham sal like als wele,
Als pai sal pair awen pat pai sal fele;

Pan sal a man haf ma ioyes in heven

Pan any tung conthe telle or neven;
For ilk man sal haf special ioy and mede,
For ilk gude thoght and ilk gude dede,
THE GREATEST JOY IN HEAVEN. [BOOK VII.]

Pat he ever thought or wrought open or privè.

Pan may never pair ioys noumbred be,
Pat ilk man in heaven when pai com pider
Sal in body and saule haf alle togider,
And never mare of na ioy fele irkyng,

For pai sal ay be new als at pe bigynning,
Of whilk pe leste ioy par to fele and se,
Sal be mar pan alle pe ioyes of the world may be
Pai sal be fed par and cled wele,
With ioy of sight pat pai sal fele,
Pai sal wyrk par nan othir thynge,
Bot love ay God with-outen irkyng,
Als a versioun sayes in a verse parby,

Pe whilk es made in metre pus schortly:
Visio sit victus, opus est
laus, lumen amictus.

"With pe sight of God pai sal be fed,
And with brightnes of light pai sal be cled,
And pair Werk sal be ay loyvyng,"
In whilk pai sal haf gret likyng.
Bot pair mast ioy in heven sal be
Pe blissful sight of pe trinité,
Pe whilk pai sal se ever-mar;
And pai ioy sal pas alle othir par,
For ay whilles pai pat sight sal se,

Of alle ioyes pai sal fulfilled be;
And if pai sulid pat syght myssse,
Pai myght noght pan haf parfite blis.
For if a man war pyned in helle,

With ma payns pan tung may telle,
And he of Goddes face mught se oght,
Alle his payns suld pan gryefe hym noght.
Now haf I redde here how men sal hafe

Parfite ioy in heven pat sal be safe;
Bot pe dampeed men par ogayne
Sal haf ful sorowe and parfite payne;
With-outen ende for pair wikked lyfe,

For pai sal in alle pair wittes fyve,
THE MISERY OF THE DAMNED.

Be turmented on sere manere,
With grysely payns, many and sere,
Dat es to say, in syght and heryng,

9396
In smellyng, tastyng, and felyng.
First pai sal in helle about pam se
Mare sorow pan ever in pis werld meught be,
And pe sorow pat pai sal se par,

9400
Sal be strang Payne til pam ever-mare.
Paire thankyng in helle, als says pe buke,
Pai sal se ful of fire and of smoke,
And ful grysely, and myrk, and dyn,

9404
And about pam devels ful grym,
Pai with sere payns sal Payne pam ay,
Als men muht here me byfor say:

9408
And alle-pogh pai in helle want light,
Yhit sal pai of alle payns haf sight,
Thurgh pe sparkes of fyr par, als says Saynt Austyn
Noght til pair comfort bot til pai pyne;
Yhit mare sorow pam sal bytyde,

9412
Pai sal here in helle, on ilka syde,
Ful hydus noyse and duleful dyn
Of devels and of synful men par-yn:
Pai sal here devels par, rare ful hydusly,

9416
And pe synful men goule and cry;
Pai sal par, in smellyng, fele mare stynk, and sof stench;
Pan hert may here ymagyn or thynk,
Of brynnand brunstan and of pyk,

9420
And of alkyn othir thynge pat es wyk.
Pai stynk, als yhe sal understand wele,
Sal be strang Payne til pam to fele;
Al-sawa pai sal ilkan other wery,

9424
And myssay and sclaunder God allemyghty,
Pai sal ay stryfe and be at debate,
And ilkan other sal despise and hate.

9428
Bot hatreden and stryfe pat never sal cees.
Pai throte sal ay be filled omang,
Of alle thynge pat es bitter and strang,

The misery of
the damned.

The shall be
great noise in
hell.

And cursing and
strife.

The throats of
the wicked shall
be filled with
THE PAINS OF HELL.

Of flowe and reke with stormes melled,
Of pyk and brunstane togyder welled,
Of molten bras and lede with-alle,
And of other welland metalle:
\(\text{fam}e\) \(\text{smoke}\) mixed with \(\text{brim-stone}\) and \(\text{pitch}\).

Of omang alle othir paynes, lest and mast,
With stryf pat sal be omang pam \(\text{pan}\),
When ilkan sal other wery and ban;
Al-sawa \(\text{pai}\) sal fele, als I byfor talde,
Outragens hete and outrageouse calde,
For now \(\text{pai}\) sal freue in yse, and now in fire bryn
And be gnawan with-outen and with-in;
Within, als yhe sal understand,

With worms of conscience ay bytand;
With-outen, with dragons felle and kene,
Swa hidus was never here name sene,
With neddirs and tades and othir vermyne,
And with many hydus bestes of ravyn,
Als wode wolves, lyons and beres felle,
\(\text{pat}\) sal noght be elles, bot devels of helle,
In liknes of hydus bestes and vermyne,

\(\text{pat}\) sal pam gnaw without, to eke pairpyne,
Als in \(\text{pe}\) sext part of \(\text{pis boke}\) es wrynent.
\(\text{pus}\) sal \(\text{pe}\) synful be gnawan and byten
With outen, thurgh hydus bestes and vermyne,

\(\text{pe}\) devels alsowa sal stryke pam felly,
With glowand hamers, ful huge and hevy,
\(\text{pat}\) sal seme of iren and stede;

\(\text{pir}\) payns \(\text{pai}\) sal with alle other fele.
\(\text{pus}\) sal pai ever-mare be pyned par,
In alle pair fife wittes, als I said ar,
With sere payns als es gode skille,

For \(\text{pai}\) here used pair wittes ille.
Alle \(\text{pir}\) payns \(\text{pat}\) yhe herd me telle,
And many mia \(\text{pat}\) salle be in helle,
\(\text{pai}\) sal thole ay \(\text{par}\) \(\text{pat}\) sal wende pider,

In body and saule alle to-gider.
DREAD THE BROTHER OF LOVE.

pus sal pai ever mar contynueth
Haf parfite payne par, with-outen mercy,
Fra whilk payne and sorow God us shilde,

Thurgh prayer of his moder mylde,
And pe right way of lyf us wysse,
Whar-thurgh we may com til heven blyssse. Amen.
Now es pe last part of pis buke sped,

And alle pe maters par-in haf I red,
Dat contenes, als yhe mught here,
Bathe general and special ioyes sere,
Dat alle pas pat til heven sal come,

Sal haf aftir pe day of dome;
And sere schendshepes of helle alswa,
Dat er even contrary til pa,
De whilk, pas pat sal til helle wende,

Sal haf par, with-outen ende.
Whar-for wha-swa of pis wil take hede,
May be stird til luf and drede;
Til drede, thurgh mynde of pe hydanes

Of payne and sorow pat in helle es;
Til luf, thurgh mynd of ioyes and blissee sere
Dat God hetes til alle pat lufes hym here.
Bot pe drede es noght medeful to prufe,

Dat accordes noght halely with pat lufe;
For if drede stand by itself anely,
Na mede of God it es worthy,
Parfor drede sulde be lufes brother,

And ayther of pam stand with other,
For wha-swa lufes God on ryght manere
He has grete drede to wretche hym here;
Pan lufes he his bydynges to fulfille,

And dredes to do oght ogayne his wiffe,
Delites to be with God ay,
And drede to be put fra hym oway.
For men sulde noght drede God only for payne

Bot men sulde drede to tyn pe ioy soverayne,
Dat es, pe syght of God of heven,
De whilk yhe herd me byfor neven;
WE SHOULD LOVE GOD FOR HIMSELF.

\[\text{We should love God for himself.}\]

\[\text{Earthly joys are passing vanity.}\]

\[\text{The contents of the \textit{'Pricke of Conscience'.}}\]

\[\text{\textsuperscript{1} Dan (MS. Harl. 4196.)}\]

\[\text{\textsuperscript{2} The MS. reads 'qwik'.}\]

\[\begin{align*}
\text{\textsuperscript{1} Dan (MS. Harl. 4196.)}\end{align*}\]
De sext es of pe paynes of helle to neven;
And pe sevend part es of pe ioyes of heven.
In pir seven er sere materes drawen
Of sere bukes, of whilk som er unknowen,
Namly til lewed men of England,
Dat can noght bot Ingloise undirstand;
Parfor pis tretice drawe I wald
In Ingloise tung pat may be cald
Prik of Conscience als men may fele,
For if a man it rede and understande wele,
And pe materes par-in til hert wil take,
It may his conscience tendre make,
And til right way of rewel bryng it bilyfe,
And his hert til drede and mekenes dryse,
And til luft and yhernyng of heven blis,
And to amende alle pat he has done mys.

For pe undirstandyng of pir materes seven,
Dat men may in pis buke se and neven,
May make aman knawe and halde in mynde,
What he es here of his awen kynde,
And what he sal be, if he avyre hym wele,
And whar he es, for to knaw and fele.
Yhit may he se when he it redes
What he es worthy for his dedes,
Whether he es worthy ioy or payne
Pis tretice may make hym be certayne,
For par-in may he many thynges se,
Dat has bene, and es, and pat sal be;
Dus may pis tretice, with pe sentence,
Pryk and stirre a mans conscience,
And til mekenes and luft and drede it dryse,
For to bring hym til ryght way of lyfe.
Of alle pis I haf sere maters soght,
And in seven partes I haf pam broght,
Als es contente in pis tretice here,
Dat I haf drawen out of bukes sere,
Aftir I haf in pam understandyng,
Alle-if I be of symple kunnyng.
THE AUTHOR'S ADDRESS TO THE READER.

Bot I pray yhou alle, par charité,
Pat pis tretice wil here or se
Yhe haf me excused at pis tyme,

9584 If yhe fynde defaut in pe ryme,
For I rek noght, pogh pe ryme be rude,
If pe maters par-of be gude.
And if any man pat es clerk,

9588 Can fynde any errour in pis werk,
I pray hym he do me pat favour,
Pat he wille amende pat errour;
For if men may here any errour se,

9592 Or if any defaut in pis tretice be,
I make here a protestacion,
Pat I wil stand til pe correccion
Of ilka rightwyse lered man,

9596 Pat my defaut here correcte can.
Pis tretice specialy drawen es
For to stirre lewed men til mekenes,
And to make pam luf God and drede;

9600 For wha-swa wil it here or rede,
I hope he sal be stirred par-by.
Yf he trow pat God es alle-myghty,
And he sal it here or se,

9604 And may noght par-by stirred be,
It semes pat he es wittles,
Or over mykel hardend in wikkednes.
Bot alle pas pat redes it, loud or stille,

9608 Or heres it be red with gode wille,
God graunt pam grace pat pai may
Be stird par-by til rhyghtwyse way,
Pat es, tille pe way of gude lyfying,

9612 And at pe last be broght til gude endying.
And yhe pat has herd pis tretice red
Pat now es broght til ende and sped,
For pe luf of our Loverd Ithesu,

9616 Pray specially pat it dru,
Pat if he lyf, God safe hym harmles,
And mayntene hys lyf in alle gudenes,
MAY GOD BRING US ALL TO HEAVEN.

And if he be ded, als falles kyndely,
9620 God of his saule haf mercy,
And bryng it til pat blisful place
Whar endeles ioy es and solace,
Til whilk place he us alle bryng,
9624 Dat for us vouched safe on rode to hyng. Amen.

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Explicit tractus qui dicitur, Stimulus Consciencie.
Here endes pe tretice pat es called Pryk of Conscience.
NOTES.

Page 1. l. 5 spede, prosper. 8 endyng, death. 9 ar, ever. 17 beynge, existence, 25 sythyn, afterwards.

Page 2. l. 48 skyle, cause, reason. 49 dom, dumb. 50 bughsom, buxom obedient. 51 lof, praise. 56 at, that.

Page 3. l. 71 herth, earth. 74 digne, worthy. 76 wytte, skille and mynde, sense, reason and memory. 82 felle, skin. 96 mon (=moun), shall.

Page 4. l. 107 hight, promised. 115 kynde, showed. 121 love, praise. 122 unkynd, lit. unnatural and hence ungrateful. 129 wake (=woryke), weak.

Page 5. l. 139 byggus, lies. 152 unkunnand, ignorant. 156 can, knows 166 unskylyng, without reason. 169 unkunnynge, ignorance.

Page 6. l. 183 trofes, idle stories, uninstructive fables. 182 And til, evidently an error for un-till. 187 knung, learn by rote, pret kund. 196 un-knewynge, ignorance. 208 tytest, soonest.

Page 7. l. 226 kytherness, wickedness. 230 mynd, to put in mind. 237 lettyng, hindrance. 242 mase, makes. 250 thoghth, an error for ghouthe.

Page 8. l. 253 per (=pir), these. 272 And to that might be pleasure to him. 283 pays, please.

Page 9. l. 306 pat pam thynke hard, that to them seems hard. 320-321 MS. Y. has the following reading:

“He saith ‘in his wordes trowed pey,
And allowed his preysynge as pei cyp sesy.’”

loued = allowed = praised, loyng = preysynge = praise.

Page 10. l. 326 quert, joy. 336 drawen, composed. 354 to rede, to be read.

Page 11. l. 368 to luk, to be seen. 381 tuk kepe, took notice.

Page 12. l. 421 shortly, briefly. 424 ertou, art thou.

Page 13. l. 443, 444 geten, conceived. 455 caytefte, wretchedness. 459 gilet, slime. loper, coagulated. 471 alstite, immediately.

Page 14. l. 475 bigge, lie. 477 gowl, howl, yowl. 496 greynge, weeping. 503 sembland, appearance.
NOTES.

Page 15. l. 509 pure, poor. 520 syn (=sone), membrane. 535 fulkil, filled with.

Page 16. l. 566 fen, mud, dirt, filth. 575 sphen, eyes.

Page 17. l. 583 wronog, is lacking. This verb is here used impersonally with the dative. 594 laydyng, sport, play.

Page 18. l. 613 brethe, vapour. 614 hard ne neshe, hard nor soft. 628 myddyng, dunghill. 645 graythely, carefully.

Page 19. l. 684 tas, toes.

Page 20. l. 689 wyght, brave. 691 'angers and ycle, pains and diseases. 698 mescheffes, misfortunes. 701 MS. Y. reads: 'Steches gowtes and other maladys.'

707 webbe, faded, lit. becomes white. 712-15 MS. Y. reads: "Man he saip as a flour bright Fusst come pe forge to pe sight, And sone es broken and passep away As a schalde webbe in somez day."

Page 21. l. 725 floresshe, should be flourishes. 729 neghen, nine. 731 bycom, became. 741 ghere, years. 756 held = eld, old age. 757 hcle, health. weld, govern.

Page 22. l. 762 fon (pl. of few) = fone, see l. 764, 765. 773 rouncles, MS. Y. reads: ryveleth, wrinkles. 774 His mynde es short, His memory is not retentive. 775 hand = and, breath. 776 wax, should be waxes. 777 gas, goes. 780 for-worthes, comes to nothing. 781 moutes, mouts, falls off. 786 lyghtly, easily. 788 souches, suspects, is suspicious. 789 trowynyng, opinion, belief. 791 sembland, appearance.

Page 23. l. 797 laxes, censures, blames. 798 granand, groaning. 799 angerd, troubled, disturbed. 812 slegh, crafty, wise. 816 fre- head. 817 heldes, bends, bows. 822 pouce, pulse. sprynge, movements. In Wicliffe's Apology we have 'His steringes' "voluntatis sue motus."

Page 24. l. 856 what-kyn, what kind of. 860 ugly, horrible. 863 to- gnow, gnaw away.

Page 26. l. 917 upsnes, horror. 939 aight, ought.

Page 27. l. 949 sikel, treacherous, deceptive. 961 'world of world', eternity. 966 hight, called.

Page 28. l. 996 sterne, stars.

Page 29. l. 1027 bisene, examples.

Page 30. l. 1060 wayn, vain. 1064 thrilles = thrilles, slaves. 1074 ken, knew. 1080 fraistes, tries.

Page 31. l. 1106, 1108 tone, the one, the first. 1127 ghervynge, lust, desire.

Page 32. l. 1181 sleghtes, crafty, contrivances. qwemyyses, cunning. 1188 tilles, leads. 1186 waytes, watches. 1189 tories, mock, deludes. 1197 fantome, vanity. It sometimes signifies a lie;
NOTES.

"This is no sanctum, ne no fabulle,
3e wote wele of the Rowuntabulle."


Page 34. l. 1205 bymene, to be explained. 1207 whyn, O that! 1208 neghe, approach, come near. 1217 ken, keen. 1224 wawes, waves.
1228 wawes, wolves. 1229 worow men bylyne, strangle men quickly, see Glossary. 1230 rogg = rugg = tear, rend.

Page 35. l. 1239 pases, paths, narrow passages. 1250 unmet, surrounded.
1260 be taken = be-taken, to betoken. 1268 fly, to terrify, frighten.

Page 36. l. 1272 oftenythe, oft times. 1277 sho, she. bates, lets. 1279 wa to wele, woe to weal. 1281 pêr, these.

Page 37. l. 1319 drove, disturbs, afflicts. 1322 tokenyng = takenyng, token, sign. 1334 happy, fortunate, see l. 1339. 1338 pe, those.

Page 38. l. 1368 syker, sure, certain. 1374 gastes, guests. 1375 hethen, hence.

Page 39. l. 1385 commelyng, a foreigner, used to translate advena. 1390 swythe, quickly. 1393 lele, loyal. 1397 war = ware, cautious, careful.
1400 dede, death, see l. 1402. 1403 over-lightly, very easily. 1413 varian, varying, see l. 1426. 1415 vedars, weathers, see l. 1424.

Page 40. l. 1432 wate, knows. 1443 douiland, evidently an error for domland, Sc. drunly, N.E. dromland, dark, cloudy.

Page 41. l. 1452 Now er men wele, now er men wa, Now are men happy, now are men sorrowful. 1453 faa, foe. 1456 pym, pain. 1459 or-
litel = over-litel, moderation. 1460 bigg, well furnished. 1463 fande, try. 1464 smert, smart, quick. 1468 were, war. 1470 sahtel, reconciliation, concord. 1478-79 The correct reading seems to be:

"Parfor pe world pat clerkes sees pus holde,
Es als mykel to say als pe werdés ilden."

Page 42. l. 1487 to mette, to measure, mete. 1499 haterel, top of the head, the poll. 1509 eide, age. 1520 horyng, behaviour.

Page 43. l. 1522 costage, expense. 1525 haunte, practises. 1528 wrychand, twisting.

"And, if som smithsfolde Ruffian take up som strange going: some new mowing with the mouth: some wyrchlyng with the shoulder, some new disguised garment, or desperate hat—whatsoever it cost—gotten must it be and used with the first; or els the grace of it is stale and gone.' The Scholemaster by R. Ascham, p. 44. Ed.
Major 1863.

1539 hypond als a ka, limping as a cow. 1540 new gett, new fashion.
1543 gang, walk. 1548 hausty myscheces, sudden misfortunes. 1551 wrecht, to make angry, irritate. 1557 fyndynge, inventions.

Page 44. l. 1561 controves, contrives.

Page 45. l. 1559 unbouwome = unbuceom, disobedient. 1616 pam salt be wa, to them shall be woe.

Page 46. l. 1651 clomesed; cursed is perhaps too strong a rendering, if
the word is derived from O.E. *clomsen, clumsen*. The literal meaning would seem to be 'numbed' and hence 'stubborn', 'blockish'.

Page 47. l. 1680, 1681 *dede*, death. 1682 *redes*, explains. 1686 *kynde*, natural. 1687 *toryng*, separation. 1688 *full*, very. 1704 *onenice*, against.

Page 48. l. 1709 *turyn*, separate. 1718 *gryn-turning*, returning. 1732 *weld*, desired, pret of *welle* or *wollen*, to desire. The pret of *wille* as an auxiliary verb = *wol*.

Page 49. l. 1750 *a dede brayde*, a death assault, pain. 1776 *mynde*, remembrance. 1777 *thurgh kynde*, naturally. 1781 *sweet*, pret of *sveete*, to sweat.

Page 50. l. 1788 *skulches*, hides. 1810 *overalle*, everywhere. 1817 *tast*, experience.

Page 51. l. 1820 *stoure*, conflict. 1849 *samen*, to be together. 1852 *A* = *ane*, one.

Page 52. l. 1881 *reward*, regard. 1883 *thewes*, manners. 1890 *dede hand*, death's hand.

Page 53. l. 1907 *fested*, fastened. 1913 *occupyde*, filled. 1915 *at a titte*, with a sudden jerk, with a tug. 1917 Each vein and each sinew and member.

Page 54. l. 1938 *unslegh*, unwise, foolish. 1944 *wayte* (= *wate*), knows 1946 *fortlake*, foresee.


Page 58. l. 2088 *myndles*, forgetful. 2101 *throws*, throes. 2109 *quathes* = *wathes*, evils, dangers.

Page 60. l. 2163 *laihe*, law. 2167 *Thar*, need. 2172 The sense would seem to require that we should read: 'he pat can this lif despyse' instead of 'he pat pis lif despyse'.

Page 61. l. 2196 *neippes*, passes quickly. 2206 *alle-iff*, although. 2210 *aparty*, partly. 2216 *rede*, told.

2217 'Why þe dede es swa greteely drede' should be?

2224 *fare*, go. 2226 *grymly*, savagely. *gryn*, to open the mouth wide. *blere*, put out the tongue. 2224-27 MS. Y. reads:

"For as wode lyons þey schul fare, To rauyme on hem and grene and stare, And grymely on hem grone and hare tonges blere, And with hidous lokes hem sore afera."

2231 *ferndes*, fear.

Page 62. l. 2249 *drogh*, drew. 2257 *fite*, depart. 2264 *ta = tane*, the first. 2265 see l. 2011.

Page 63. l. 2309 *sleight*, wisdom, craft.

Page 64. l. 2320 *saghe*, saw. 2342 *warne*, unless.

Page 65. l. 2353 *kyne*, natural. 2368 *war-so = whar-so*, where-so.
Page 66. l. 2391 grete mode; 'eger mode' is a better reading; mode = mood, mind. Cf. phrases 'wilde mode', 'evil mode', 'mengid in mode'. i.e. 'confused in mind'. 2416 haelly, wholly.

Page 67. l. 2446 pe should be pit? 2449 to see, to be seen. 2453 fele, many. 2456 aresoned, called to account.

Page 68. l. 9486 unswer, uncertain. 2467 alowed, praised. 2469 sikerly, securely.

Page 69. l. 2510 awe, ought. 2511 yhelde, reward. 2516 whate=what, knows.

Page 70. l. 2552 deres, injures, harms. 2582 myspeys, displeases.

Page 72. l. 2628 streik, streik, straight, direct.

Page 73. l. 2668 whate=what, knows. 2682 spedde, finished. 2695 negests, next.

Page 74. l. 2729 hentes, receives, takes.

Page 75. l. 2760 'For pai sa! haf [in] a day pare.'

Page 76. l. 2791 crysom, an error for uncrysom. Chrisome signifies properly the white cloth which is set by the minister of baptism upon the head of a child newly anointed with chrism after his baptism: now it is vulgarly taken for the white cloth put about or upon a child newly christened, in token of his baptism, wherewith the women used to shroud the child if dying within the month; otherwise it is usually brought to church at the day of Purification. Chrysoms in the bills of mortality are such children as die within the month of birth, because during that time they used to wear the chrism cloth; and in some parts of England, a calf killed before it is a month old is called a chrisom-calf.—Blount in Halliwell p. 249.

Page 78. l. 2864 nedly, of necessity.

Page 80. l. 2915 ferdelayk, fear. 2933 mot, must. 2947 aroupled=acoupled, accused. felony, crime.

Page 81. l. 2953 goyte, free.

Page 82. l. 2991 Als, also. grege, increase. 2999 sketbe, sixth. potagre, disease in the feet. 3006 kyllas, ulcers. felows and apostymes, whitlows and imposthumes. 2999 swynacy, quinsey. 3001 memery, leprosy. 3008 Thynk we, let us think.

Page 83. l. 3037 be it ane, by itself.

Page 85. l. 3126 was hoven, was raised, see Glossary.

Page 86. l. 3148 caffe, chaff.

Page 87. l. 3173 styther, stronger. 3175 loud or stille; openly or secretly, publicly or privately. 3183 The sense requires than before by-hoves. 3189 saadde, solid. 3192 mene = mean, moderate.

Page 88. l. 3213 haf for has or haife! 3214 hend and fete, hands and feet. 3239 are, are before. wyn, go.

Page 89. l. 3248 defaut, want. 3256 dungen, smitten, beaten.

Page 90. l. 3287 For sum here pat als tile after pair dede, sal wend strykly til heven blis. The word pat should be omitted or we must read: "For sum er here pat &c, &c." 3288 strykly, straight, direct 3289 mys, wrong. 3292 bogh, redeemed. 3298 stonde, time.
Page 91. 1. 3328 smertly, quickly, smarly. 3395 fere, frighten. 3331 For it es nan &c. = "For there is none &c. 3399 What = scar, were.
Page 92. 1. 3362 hede, head, chief. 3368 hatreden, hatred. 3367 forsweryng, perjury. 3370 omang, at intervals.
Page 93. 1. 3400 rede, tell. 3402 howeil, the Sacrament. 3404-9 MS. Y. has the following reading:
"General schrift pat may eche day be made
And benyson of bishop pat makep pe soul glade
And namly in pe ende of pe holy masse,
For hit es grete mede bope to more and lasse,
And knockyng on pe brest and knelyng in pe grounde,
And pe last anoynlyng on pe dethus stounde.
3408 Knokynge of pe brest &c. i.e. confession. 3413 atans, at once.
Page 94. 1. 3434 off, o is correct and very common in the 'Cursor Mundi'. 3447 myster, need.
Page 95. 1. 3468 sary, sorrowful. 3473 debate, contest, strife. 3478 ianglyng, idle talk, idle stories. 3484, 85 bann, ban, curse. 3487 na should be none. 3491 ma, more.
Page 96. 1. 3507 Ryse he, let him rise. 3510 forthynkyng, repentance. 3514 wolworde, wretched, plagued. 3515 hardnes, severity, affliction. 3519 foynise, deceit. 3522 unkyndnes, ingratitude. 3534 fande, tempt, try. 4535 sanse, message, messenger.
Page 97. 1. 3546 heke = eke, increase. 3555 theches, teaches. Cf. feth = fet, wytenes = wytenes &c.
Page 98. 1. 3589 messyng, mass. 3594 twyn, two. 3608 byhyng, ransom. 3610 assethe, amends, satisfaction. 3611 Als, also.
Page 99. 1. 3624 frende, friende.
Page 100. 1. 3678 For alle be it onence pe doer dede, i.e. 'For although it be against the doers deed.
Page 103. 1. 3781 pat, what.
Page 104. 1. 3827 thechyng, teaching. 3885 spers, locks, fastens.
Page 105. 1. 3844 playn, full. 3870 lagher, lower.
Page 106. 1. 3877 underloures, subjects.
Page 107. 1. 3915 large, free, liberal. 3923 par-for, i.e. for that (purpose). 3934 gesce, to be reckoned.
Page 108. 1. 3951 hat, called.
Page 109. 1. 3986 aghtynd, eighth. 3988 neghend, ninth. 3996 pouste, power.
Page 110. 1. 4025 Sayes us, tell us. 4026 world endyng, world's ending. 4028 lukes pat shew desaeye na man, i.e. 'see that na man deceive you'. 4036 ertheidynge, earthquakes. 4053 trouage, homage, fealty.
Page 112. 1. 4119, 25 heye, to exalt. 4130 hyeyng, life.
Page 113. 1. 4153 to 4215. The following lines on Antichrist are from the 'Cursor Mundi' fol. 124. (Cott. MS. Vesp. A. iii.)

Nu sal yee her, i wil you rede
Hu pat anticrist sal brede,
NOTES.

Nathyng sal I fene yow neu
Bot þat I find in bokes treu.
Dir clerkes telles þat er wise
Þat he o luus king sal rise.
And o þe kind, man clepes dane,
Þat prophet mas o þus his nam.
Dane he sais 'neder in strete,
Waitand hors to stang' in fete,
To do þe rider falle bi þe wai,
Þat als mikel es for to sail
By þe wai als nadder sal he sitt,
Þat all þas men þat he mai witt,
Ridand in þe reule o right,
He sal þam smeit and dun þam light.
He sal þam give ful attre3 dint,
Ute of þair trouthe þam for to stint.
O fader and moder he sal be born,
Als other men es him biform,
Bituix a man and a woman,
And noght of a maiden allan,
Als it es foli tald4 o sum
Noght tuix a biscop and a nun,
Bot of bismert5 brem6 and bald,
And geten7 of a glotun scald,
Þat þar mai be na fuler tuin.8
He sal be geten al in sin.
Geten in sin and born in plight,
Over alle he sal be maledight.
In his geting7 þe feind of helle,
Sal crepe in his moder to duelle;
Maister of errur and of pride,
Þar-in he sal his birth abide
Þof he be in prisun bunden,
Als it in hali writt es funden,
Þat Sent Gregor self has wroght,
Þarfor he sais, he lies noght
De kind o strenght þat he had ar
Þof þan his might be laten9 mare,
Þat his might es noght sal yee knann
Ur laverd has don it als for his ann.
Ffor if he moight, al wald he quelle
Ffor-pi he bunden has þat felle.8

1 stang = sting, pierce.  2 poisonous.  3 reckoned.  4 a wicked one.  5 lustful.  6 combination.  7 conception.  8 wicked one.
NOTES.

He sal be lesed pan o band
And mikel wa sal werc in land;
Dis es he pat sorful dring\(^9\)
We rede of in bok o sceaning;\(^10\)
An angel he sais isagh lendand
Wit a mikel cheigne in hand,
And bar pe kai o pe mikel pitt
Als sais Sant Iohn in hal writt.
To pe dragon suith he wan,
Dat men calles deval and sathan,
And in pat pitt himesperd fast
For to be laisd at pe last
To quils a thousand yeir at pe last;
Quen pat thousand yeir war past,
To walk his forth fra pat quile
And mani man for to bigile
Right sua pe devil sal descend
In antieist moder lend,\(^11\)
To fille pat caitif ful unclene
And umbelai hir al bidene,
Al in his weild\(^12\) hir to receive,
And do hir porn a man conceve,
Dat al pat birth pat par es born
Be wick and fals and felun lorn,
Fforpi his nam es cald wit right
Sun o tinsel\(^13\) pat maledight,
For al pat he may wire par-to
Al manakind he sal fordo.
Of his geting i talid yow ar,
Of his birth I telle you quar;
Ffor als pat crist him-selven chese
Be born in bethlehem for ur ees,
His maidenhede for to bring in place,
Dat he tok for us wit his grace
Right sua sal pe feind him pis,
Chese him stede o birth iwise.
Dat best es titald til his stalle,
Quar es pe rote of ivels alle,
Par left o godd men makes sin in,
Dat es, tun o babelon wit-in;
Dis tun was quillum chese o pers
O mani other alsna divers,
A tun o selcuth mikel pride,
Heft o maumentri pat tide,

\(^9\) chieftain. \(^10\) 'book of revelations'. \(^11\) loins. \(^12\) power. \(^13\) perdition.
NOTES.

Bethsaida and Corozaim
Pir tua cites sal foster him.
Ur laverd snails 14 pir tua tuns,
And pus he sais in his servyns:
‘Corozaim ai be ye was,
And sua be ye Beth[aj]aida,
And Capernaum ai wa ye be!
Pè sinful sun sal regne in pè;
Pof pou pe rais up until heven
To helle dope sal pout be driven.’
Norys him sal enchanters,
O nigramanci o jugulars,
Of alle maner o craftes ille;
Of alle falsed pai sal him fille,
Pè wicked gastes bis wierar 15
Him soluan in al his afer.

Page 114. 1. 4180 upstegher, one who goes up, from stegh, to ascend.
MS. Y. reads upstirt. 4202 weried, cursed.
Page 115. 1. 4210 nuryst, nurtured. 4213 tregetous, a magician. It
sometimes signifies a cheat. Cf. O.E. treget, a trick. 4220 se, seat.
4228 fals trouth, false belief.
Page 116. 1. 4248 welk, walked. 4257 A = one, one.
4258 thurgh fals miracles showynge, i.e. through the manifestation of false miracles.
4268 suthfastnes, truth.
Page 117. 1. 4306 stey, ascend. 4316 chace, drive.
Page 118. 1. 4339 ourwar, anywhere. 4349 trace, path, track, and hence
example.
Page 119. 1. 4359 ferre, far. 4368 chymné, fireplace.

‘Damesele loke ther be
A flyyre in the chymné
Pfagnittus of flyre tre
That fetchyd was jare.’


Page 120. 1. 4400 felagehepe, fellowship.
Page 122. 1. 4477 wervay, to make war on.
Page 123. 1. 4541 ful wrahte, very wroth.
Page 124. 1. 4558 wathe, torment. 4576 fra pan, from that time.
Page 128. 1. 4700 gun telle = gan tille, did tell. 4703 ken, see. 4727
brethe, vapour.
Page 130. 1. 4772, 74 romyng, roymyng, roaring. 4782 bygyngs = bygyngs,
buildings. 4786 An, an error for And. 4794 to neven, to be named.
Page 132. 1. 4850 bygyed, built. 4851 ybed, went. 4853 brunstane,
brimstone.

14 = sneds, curses. 15 = protectors.
Page 133. l. 4891 roys about, spread about. 4998 dasedines, coldness.
4907 wirkyng, operation.
Page 135. l. 4961 bemes, trumpets. 4975 morvyng, movement. 4979 to 5020. The following lines upon the resurrection of the body are from the 'Cursor Mundi' fol. 126.

Sant Paule us saiz on pis-kin wise,
Dat littel and mikel, old and ything,
Alle at dat mikel uprising,
Sal be of olde as pai said here
Haf deied in old o thritte yare,
Dat eild pat orist had at his ded,
Quen he us broght al fra ur fed;¹
And if pat ani her livand
Was wemmed² or on fote or on hand,
Als we se chances oft bitide,
On smuth or nese or olie-guar,
Or bote upon his bodi bar,
Cripel, croked or turnd o baft,
Or limes ma gain³ kindli craft,
Thern ma or less o lim haf last,
At pis uprising pat sal be last,
Alle þaa pat Godd has choosin til his
Ffor to be broght into his blis,
Quatsum þai in pis liif has bene,
It sal na wem⁴ o þam be sene,
Ne naking thing bot alle fairhede,
Als we in halí scripture rede;
Alle sal have right limes par,
þai aght to haf ne less ne ma,
Bot take tawt quat I saiz to þa;
O fair stature quat it sal be,
And o pair eild, o þam i mele,⁵
Dat Crist tas for his ann lele,
Þaaß other sal ha fairhed nan,
For al walth sal þam he wan,⁶
O þam it es to telle na tale,
Dat brued wíttuten bots as bale.
De childre pat es abortives,
Þaaß pat er born olives,⁷
Sal rise in thritte winter eild,
To littel bots to þaim or beild,⁸
Ffor þáss war noight baptist swiss,
Ne sal þai haf na part o bliss,

¹ enemy. ² deformed. ³ against. ⁴ blemish, spot. ⁵ talk.
⁶ wanting, absent. ⁷ alive. ⁸ protection, safety.
NOTES.

Dir mikel maisters sais pat pai
Mai saued be on nankin wai,
Pat sal haf nother wel ne wa
Bot in merckenes forever and a.
De men pat thoru pair sun gil;
Wit hefding droght or hanging spilt
Thoru pair sin and pair selnni,
Wit hundes eten pe mast parti,
Mani wenes pat er unwise,
Pat pat flexs Hale said never rise,
And pat to wene es bot sothede; 9
Nu i sal pe sum resun rede,
Ute of alle skil it es and right
Ffor to mistru in goddes might.
Quat man mai wiit, quat man mai lere.
Quat man may se, quat ere may here,
Quat man in outh mai thync in thoght
Hu al pis wordr ur laverd wroght,
Heven and outh al in pair halde,
Pat mighti godd pat alle walde? 10
Qua can sai me hu of a sede,
He dos an hundret for to brede?
Thoru his mighti wille dos pat king
Ute of pe hard tre to spring
Firts pe lef and sipen pe fluor,
And pan pe frut wit his savur,
Ilkin frut in his sesun;
Agh we par-in seke resun
Hu he dos ilkin thing to nait, 11
Certes pat war bot surfait,
Pé mar man suine him par abute,
Ffra spede 12 ferrer he sal be ute.
A sample sal i seen yow par-bi
Pat i fand o Sant Gregori,
Par he was in a stede sumquar,
An crafti clere and wis o laire,
And 13 asked him a quastiuin
Of a wolf and a leon,
And of pe thrid pat was a man,
Quar-of pe tale pus bigan.
A man welk thoru a woddes wai,
Par ner pe stre a wolf him lai;
Pis wolf it was unmesur [of] mete,
Al pis mans flexs par he ete,

9 folly. 10 rules, wields. 11 prosper. 12 success. 13 also.
NOTES.

Ais-suith he sua had don,
An hungre leon mete he son,
Up and dun his prai sekand;
Quen he nan oper best þar fand,
Þis wolf he fald ant ete him al
Ne left he noither gret ne smalle;
Þe leon after deied in hii,
Ded þar gun his coroiyne lli,
And þar was roten al to noght,
Quar-in sal þis man be soght?
For i mai tru on nakin wise,
Þat þis man mai to liif uprise,
Sí an es als i wene þat can
Tuin Þat erth þat com o man,
Ffra þat erth þat es bredd o best.
Sant Gregor gaf ansuer honest,
And o þat man þat was in were,
Þe soth he scend him al clere,
And provide him wit quilk resun
Þat at þis resurrectioun,
Wit alle his limes, hale and fere,\(^{15}\)
Sal [he] cume befor þe demstere;
Ffor þof his bodi al war brint,
And blann overal [and] þe puder tint
Yett mai godd gedir it aigain;
And neu him at his wille wit main
Alle þe flexs þat was o þe man
Soothfast sal be raised þan,
It sal be deit in littel weve,\(^{16}\)
Þat was o best al sal bileve,\(^{17}\)
Þat bath þe tane and þe toper made
Wel bituix þam can he schade,\(^{18}\)
Sua haali sal þai þan rise þare,
Þam sal noght want a hefd hare,
Ne noght a nail o fote ne hand;
Þof quether we sal understand
Þat nail and hare þat haf be scorn,
Bës noght al quar þai war befor,
Bot als potter wit pottes dos,
Quen he his neu wessel fordos,
He castes al þan in a balle,
A better for to mak wit-alle;
O noght he lokes quilk was quilk,
Bot makes a nother of þat ilk,
Wel fairer þan þe first was wroght;
Right sua sal crist, ne dut þe noght.

\(^{14}\) separate. \(^{15}\) sound. \(^{16}\) pieces. \(^{17}\) remain. \(^{18}\) distinguish.
NOTES.

He hat es lawer of arth and heven,
Mai o pat ilk selvin even,
Dat first was molten into lama\(^{19}\)
Mak a wel fairer leam,\(^{30}\)
And if par-of was mar or lea
To mesur, ais his wille es.

Page 136. l. 5003 peryote, destroyd. 5020 amawand, comely.
Page 137. l. 5054 For we the sense requires pe.
Page 139. l. 5126 lenengyng, lightning. 5131 onence, opposite.
Page 141. l. 5188 fast, near, close. 5199 clothes, clouts, clothes. 5209 nere-hande, nigh, near. 5319 swell, died.
Page 143. l. 5261 bla, livid. 5286 misse, to lose. 5293 staynged=stanged, pierced.
Page 144. l. 5293 harmpane, brain pan. 5299 braet his hyde, burst his skin. 5311 encheson, reason. 5327 erre, scare.
Page 145. l. 5332 attnym, accuse. 5357 reddour, redden, severity, lit. dread, fear.
Page 147. l. 5407 threp, dispute with, talk severely. 5410 scake, shake. 6417 sar, sore. 5428 Ynswit, conscience.
Page 148. l. 5460 worghes, bewrays, discovers.
Page 149. l. 5483 egged, instigated. 5487 eggyng, instigation. 5503 kepyng, custody. 5511 byamen, signifies.
Page 150. l. 5522 halges = hallows, saints. 5526 sloghe, slow. 5538 wreke, vengeance.
Page 151. l. 5567 uptryst, uptrussed, hoarded up. 5570 moweld more, mouldy money. 5572 moghes or mows, moths. 5574 overse, above.
Page 152. l. 5602 stak, pret of stik to pierce. 5606 legge pouste, sovereign power. 5609 accwysyng, accusation.
Page 153. l. 5649 lent, given pret of len, lene, to give, grant.
Page 154. l. 5672 yholden, yielded.
Page 155. l. 5716 for pe the sense requires pi.
Page 156. l. 5771 bedde, offered.
Page 157. l. 5784 eghtild, eghtield, endeavoured, aimed at. 5785 ryse, reeve. 5785 bytaght, entrusted.
Page 158. l. 5831 peper, thence.
Page 159. l. 5871 uniuystyfed, wronged.
Page 160. l. 5908 Gudes of hop &c. = Riches of fortune are these to be reckoned. 5913 arrirage, arrear.
Page 161. l. 5944 leches, physicians. 5951 lent, given, pret of len, to grant. 5958 bede, give.
Page 162. l. 5978 rekyn, give an account of, see l. 5984. 5987 justyfie, to do justice to. 5994 haluyngs, possessions. 5999 laynd, kept secret. 6001 layt, seek, look for. 6003 rekkyng, account.
Page 163. l. 6022 seme, appear.

\(^{19}\) loam, earth.  
\(^{30}\) body.
NOTES.

Page 164. l. 6058 dwelle seems an error for dwelled. 6079 Pat soundes in ille on any manere, cf. the following passage from Ascham: “Some siren shall sing him a song sweete in tune, but soundin in the ende to his utter destruction. The Scholmaster, p. 72, ed. Mayor 1863.

Page 165. l. 6087 halghes, saints. 6091 redure, see line 5357. 6112 flaying, terror. 6114 merryn, louring. 6122 setil, seat, throne.

Page 166. l. 6133 departe, divide. 6135 gayte, goats.

Page 168. l. 6205 brist, need. 6210 Suthly, truly. 6212 kydde, known. 6227 whyme, O that! 6229 thurt, needed. 6232 swelghem, swallow.

Page 169. l. 6248 time, leisure. 6250 redde, promised. 6251 spedde, finished.

Page 172. l. 6348 hale, whole. 6365 removyn, removal. 6373 o, of.

Page 173. l. 6418 ugge, fear, dread.

Page 174. l. 6424 fune, few. 6429 mynde, memory. feer, terrify. 6432 dye, prepared. 6445 colke, core. 6447 dalk, hollow.

Page 175. l. 6463 stoped, stuffed. 6466 tale, reckoning, number. 6469 lare, learning.

Page 176. l. 6522 hughe, laughed. 6523 este, again. dreghe, suffer. 6535 yhode, went.

Page 177. l. 6564 threst, thirst. 6566 grpaped, felt, handled. 6571 dyngyng, smiting.

Page 178. l. 6575 gretyn, weeping. 6603 wreh, wrath.

Page 179. l. 6613 shire, pure, clean. 6614 bred, burned. 6619 waghe, wall. 6632 fole, foul. 6647 dased, cold.

Page 181. l. 6693 pyk, pitch. 6694 wyk, bad, nasty. 6704 of-race, tear off.

Page 189. l. 6729 reuther, pity. 6736 clewe, cleeve. brest, burst. 6738 menged, mixed.

Page 183. l. 6762 to fele, too much. 6763 kele, cool. 6765 rouke, squat, nestle. 6772 feste, fasten.

Page 184. l. 6814 spreent, scatter, fly. 6832 uylynes, horror.

Page 185. l. 6860 oerde, frightened. 6874 Whas, whose.

Page 188. l. 6877 duleful=doleful, sorrowful. 6884 fleghem, fly. 6900 tades, toads. 6902 grym, savage.


Page 188. l. 6955 covertoure, covering.

Page 189. l. 7009 neghend, ninth. 7015 dyng, strike, beat. 7016 styngyn, cessation.

Page 191. l. 7070 rosyn, boast. 7075 foghel, fowl, bird. fleghand, flying.

Page 192. l. 7119 out-yhetted, poured out, shed. 7126 welland, boiling. 7130 forthynkyng, repentance.

Page 193. l. 7159 schane, to feel ashamed. 7169 bald, ready eager.

Page 194. l. 7193 hend, hands. 7194 utter, outer. 7216 tytted, pulled with violence.

Page 195. l. 7230 up-swu-doune, upsidedown.

Page 196. l. 7264 Over-tile, very soon. warm, unless.
Page 197. 1. 7296 tharmony, desire. Tharn sometimes signifies to want, stand in need of. 7302 tym, lost. 7303 stynt, cease. 7327 treg and tene, sorrow and grief. 7328 wantyng, absence, lack.

Page 198. 1. 7338 gmayste, gnash. 7341 rare, roar. 7347 skryke, shriek. 7351 duzechyng, dashing. 7352 skrykymg, shrieking. 7355 strake, struck. 7355 stopp, stuff. 7361 weld, use. 7364 thrang, throng, pressure.

Page 199. 1. kepe, hold. 7373 myster, need. 7378 scratte, scratch. 7392 debate, contest, strife. 7396 wa worth pe, woe be to the. Cf. 'wele worth pe while', 'wa worth pe day.'

Page 201. 1. 7451 tyme, evidently an error for pam. 7460 newed, renewed. 7461 new, anew.

Page 203. 1. 7535 laytes, seeks.

Page 204. 1. 7579 hvenes, hangs over.
Page 205. 1. 7601 smored, smothered. 7615 ennies, attends, takes notice.

Page 206. 1. 7633 styk, stand, remain.

Page 207. 1. 7665 genced, reckoned, see s. 7642. 7687 soth, truth. 7692 meseryng, measurement. 7695 met, measured. 7696 stey, ascended halgre, holy.

Page 208. 1. 7730 pays, weight.

Page 210. 1. 7802 gese (guess), tell.

Page 211. 1. 7816 alwyn, all kind of, to weide to be possessed or be enjoyed. 7825 druyves, gallantry. 7826 nobilte, nobility. 7846 yheltyng, bestowal. 7847 louytng, obeisance. 7848 boghsommes, buxomness = compliance.

Page 214. 1. 7939 ta = tane, the one. 7940 wyld, desired. 7942 ogaynestand ne lett, oppose nor hinder. 7953 charged, loaded.

Page 215. 1. 7964-5 mov, be able. remove, remove. 7969 ogaynestanding, opposition. 7985 warn, forbid, refuse. 7987 boghand, compliant obedient. 8000 mys, lose, be without.

Page 216. 1. 8003 chased, driven about.

Page 217. 1. 8039 fulle-tyld, filled. 8061 felle, fierce. 8075 toke kepe, took notice.

Page 219. 1. 8122 endelenes, eternity.

Page 220. 1. 8158 transyng, trance.

Page 221. 1. 8193 taste, experience. 8199 anywhere, everywhere.

Page 222. 1. 8222 barmhede, childhood. 8262 lorn, lost.

Page 223. 1. 8268 skylles, reasons. causes. 8300 schrake, shrove.

Page 224. 1. 8305 love, praise. 8319 mystlyng, dislike. 8320 meneyng, remembrance. 8323 hailde, healed, made whole.

Page 226. 1. 8385 fested, fastened. 8389 hele, health. 8405 felony, wickedness.

Page 227. 1. 8448 veray, true.

Page 228. 1. 8462 alle-sone, immediately. 8481 wyld, desired.

Page 229. 1. 8500 heghnes, exaltation. lawnes, humility. 8505 lawnes, humility. 8506 heghed, exalted. 8507 hately, wholly. 8514 lyke, pl ase.
Page 231. l. 8582 To and fra, overthwert and endlang, To and fro, across, and from head to heels; overthwert across, endlang, in length: 'from head to tail' our modern along. 8690 feth, feet. 8591 throst, thrust. 8506 unhowson, disobedient.

Page 232. l. 8608 deylces, delights. 8628 tane, taken.

Page 233. l. 8656 sotbfast, true. 8674 anely, only.

Page 234. l. 8688 nest, next. 8706 lykand, pleasing. 8709 bi him-ane, by himself. 8710 schane, shone.

Page 235. l. 8790 dubbed, decorated.

Page 236. l. 8827 a = ane, one.

Page 237. l. 8840wonand, dwelling. 8851 wonyng, abode. 8857 tre, wood. 8866 weldand, ruling, governing.

Page 238. l. 8882 langes, there longs. 8897 warden, out works of a castle. 8898 garettes, watch towers. 8902 overgyll, gilded over. en-nyld, interwoven, mixed.

Page 240. l. 8900 perré jewelry, see note on besandes. 8906 bygynge, buildings. 8911 brede, breadth. 8938 rasce, journey, course, way. Ra, roe.

Page 241. l. 8946 underlou, subject. 8966 houtted, reverenced.

Page 242. l. 9002 swayesty, a pigsty. 9017 stayre, small, favour.

Page 243. l. 9029 laithede, ugliness. 9026 waynes, weakness. 9028 myshlykyng, unpleasantness. 9032 tald, reckoned. 9035 old, old age. 9049 unmynkenes, insecurity.

Page 244. l. 9060 brynd, burning. 9084 stalworthy, strongly. 9085 tayled, carved. 9094 charbulle, carbuncle.

Page 245. l. 9107 fret, ornamented. 9108 besandes, besants. Besants were gold coins so called from Byzantium or Constantinople where they were first coined. They seem however to have been used for ornaments. "Her belte was of blanket, with briddus ful bold, Beton with besandes, and bochul ful bene. Her fax in syne perré was frettut and fold."


Page 246. l. 9136 rentfulle, peaceful. 9156 fer, far; ferrer, farther.

Page 247. l. 9170 gastly, spiritually. 9181 pament, pavement.

Page 248. l. 9211 wene, suppose. 9218 alle-if, although. 9221 nerrer, nearer.

Page 249. l. 9254 sang, song. 9255 omang, at intervals. 7261 like, please. 9270 shyle, shrill.

Page 250. l. 9304 wysee, show direct. 9312 skilles, reasons. 9315 lykyng, pleasure.

Page 251. l. 9358 irkyng, weariness, see l. 9365.

Page 253. l. 9423 myssesy, to revile. 9430 lowe, flame. reke, smoke. melled, mixed.

Page 254. l. 9439 outrageous, extraordinary. 9447 bestes of rawyn, beasts of prey.

Page 255. l. 9474 sped, finished. 9490 medeful, deserving of reward.

Page 257. l. 9580 kumyng, knowledge.
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—— gnaw the wicked 26.
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"A, ever, see 'Ay'.
A, 1852, one.
Abate, 1672, 3108, 5011, to put

down, lessen, put an end to, 6596,
Fr. abbattere.
Abayse, 1430, depressed; pret of
abaisse or abash, Fr. esbahir;
'abraschyd or aferde, territus' P.P.
Abouten, 612, 4120, above; A.S.
yfan, be-yfan, busen, Du. boven.
*Abortives,
Abrege, 4571, 4577, to shorten; ab-
regeed, 4575, Fr. abréger, Lat. ab-
breiare.
Abyde, byde, 5055, to wait for, A.S.
bidan, abidan, Goth. beidan, to
expect, look out for.
Acordes, 1302, 4514, 1) vb. intr.,
French accorder, to agree with.
2) sb. 8465.
Accorde, vb. tr., 3473, to reconcile.
Accusation, 5699, 6195.
Accuse, 3985.
Accusser, accusours, 3984.
Accusyng, 6104, accusation.
Acount, vb., 7675, 5422, 5425.
Acooped, 2947, pret. of acoulp, to
accuse, from Lat. culpa.
Acount, acounts, 3986, 6000, account,
Fr. compter, Lat. computare, to
reckon.
Adversité, 4642.
Aferd, 2303, aferde or trobelid (P.P.).
Afered, 2943, frightened.
*Afere, affairs.

Affecyon, 8876.
Afforce, 2536, 4253, to exert, en-
deavour.
Affray, 6112, fright, affright, Fr. ef-
frayer, to scare, affright, effroi,
terror. Fray, to scare birds is
still in use among bird-scarers.
Aftir, after, 47, 553, 6016, 1) after,
2) according to; A.S. cft, after,
afterwards, again.
Agayn, agaynes, agayns, 168, 1252,
4011, 4062, 4268, against; A.S.
ongean, ongon, egen, opposite,
against; gean, against, opposite;
gain occurs often in the Cursor
Mundi in this sense.
Agaynward, 1279.
*Agh, ought, see 'Awe'.
Aght, 1831, ought, pret of aw or
agh.
Aghtend, aghynd, 3986, 6895,
eighth, Germ. acht, Sc. acht, O.Fris. acht, acht, eighth.
Agrege, aggeregyn, aggravo (P. P.) p 82, see 'Grege', Fr. aggrêger,
to aggravate, from Lat. gravis.
Aioynt, 3302, enjoined.
Al, alle, 2269, 1) adj. all, 2) 9520
adv., quite, entirely; A.S. eall.
Al-if, alle-if, 3650, 3687, although.
Alan, 24, alone.
Ald, alde, 214, 794, 6418, old, A.S.
 ald, eald.
Aldir-foulest, 527, foulest of all.
Alkyn, 613, 3248, 4948, all kinds of.
Allane, 5244, alone.
Alle, see al.
Allebydonen or albedene, alle-bi-dene, 3215, 8040, 8934, see Bidene.
Allege, 3894, to allay; A.S. alec-gan, to lay down, put down, suppress.
Allege, 5584, to alledge, Fr. alléguer, Lat. allegare.
Alle-if, 4107, see al-if.
Alliance, 8399.
Alloit, p. 33, to bow to, see 'Lowe'.
Almus, 3609, alms, Gr. ἀλήθωρ, compassionate, A.S. ælmesse, ælmes, alms.
Almsede, 3660, 3708, almsdeed.
Alowed, 2467, praised; O.Fr. louer, to praise, Lat. laudare.
Als, 17, 2991, 2995, as, also; A.S. eallæwa, Germ. als, O.Fris. als, als.
Alsone, 4624, at once, immediately.
Alstite, 3767, 6232, 6460, at once, immediately, as soon.
Alsua, 81, 3682, also.
Alsua = als wha, 7447.
Altherbest, 2195, the best of all.
Altherfelest, 746, the weakest of all.
Alther-highest, 7722.
Alwyty, 2, allwise.
Amed, 5021.
Amended, 3773, in phrase 'are amended'.
Amidward, in the midst, in the middle of.
An, ane, 259, 1768, 4085, one, A.S. án; ph. bi it ane, by itself, 3037, 3109; by tham ane, 5833.
Ande, 3064, breath. O,N. anda.
And if, 8075.
Anes, once.
Anger, angre, 691, 2100, 6039, sorrow, trouble, grievance; Icel. angr, narrow, grief, pain; pl. angers, 3538.
Angred, adj., 302, troubled.
'And mani seke men have pai brought
Dat angerd war with divers evils.
(MS. Harl. 4196 f. 99.)
Anguise, anguys, angwys, angwyse, angwysse, 2240, 3518, 3547, 6107, anguish, sorrow; Lat. angustia, a strait, O.Fr. anguisse, Fr. angoisse.
Anheide, 16, 8448, unity.
Anly, anely, 1338, 2345, 4901, only.
Aparty, 1804, 2700, 3579, partly.
Apayre, appayre, 69, to impair, injure; Lat. pejor, Fr. pis, pire, worse. 'To appayre to waxe worse' (Falsgrave). Apperyn or make worse, pejoro, deterio'.
(P.P.)
Apayred, 3691.
Apayrand, 1475, becoming worse.
Apetir, appertir, 4234, 4490, 5743, open. Fr. apert.
Apertely, 4238, 8651, openly.
Apostyme, 2995, O.Fr. apostume, Gr. apostēma, an imposthume.
Appere, 5219, 5243, to appear, to be seen.
Appropried, 9346, appropriated.
Ar, 9, 10, ever.
Ar, are, 178, 407, 440, 1763, adv. before, formerly; A.S. era, before, early, Goth. aif.
Aray, 7070.
Arely, arly, 1433, 6158, early.
Arely, in the morning, manie, 723, 724. A.S. ærlice, manie.
Aresoned, 2460, 5997, 'called to account'. O.Fr. aresoner, to question. Lat. ratiocinare.
Arrirage (rerage), 5912, arrears.
Arte, 7723.
Asethe see assethe.
Akses, 424, 4886, ashes; A.S. ascæ, Icel. aska.
Askyng, 2288, et., a petition, prayer,
GLOSSARIAL INDEX.

A.S. asciam, to ask, Icel. æskia. O.Fris. askia.

‘Like in Laverd, and gif sal he ðo askinges of pi hert to ðe.’

(Ps. xxxv.)

Assale, 1037, 5824, 8804. Assay, 1399, to try; Lat. caigere, to prove by examination. O.Fr. asaier, Fr. essayer, to try.

Assent, 1) vb., 4386, 8460; 2) sb., 8391.

Assethe, asethe, 3610, 3747. This word is the earlier form of our ‘assets’. We find other O.Eng. forms such as assyth, synth, sithe &c. A.S. sæd, saed, satisfied, Germ. satt, full, Icel. satt, seatte, reconciliation.

“And who so harms any man in his nede,
Sal noth be safe, bot he make aseth at his power.”

(Castle of Love p. 107.)

Assoyde, 3860, 3862, to acquit. Lat. absolvere, O.Fr. absouler, assouler.

Assygned, 4189.

Assys, 5514, assize. O.Fr. assire, to sit, assise, a set rate, ‘Cour d’assise’, a court to be held on a set day.

At, 1. conj. 56, 171, that. 2. prep. 4189, 6152, to (before the inﬁn. mood); 5569, in; 7730 to. Icel. at, to.

Atans, attans, attanes, 4785, 6442, at once.

Atteyn, 5332, to accuse, convict.

Fr. atteindre, O.Fr. atteindre, to reach to, convict, accuse &c.

And phrasines, fulle mekil schrews, Went for to wit of this thewes,
For to atteyn him in sum thing,
Dat pai might wraye him to pe king.

(Ms. Harl. 4196 f. 164.)

“Attre, poison, A.S. attor.

Auctentyke, 7116.

Aungel, angelle, 6188, angel.

Austerne, awsterne, 5235, 6181, austere, stern.

Austerité, 5376, severity.

Auter, 3685, altar.

Authorities, 6593.

Auturne, 6084. Mid Lat. attornatus, one taking the place or turn of another. O.Fr. attorne.

Avail, avale, 3587, 6623.

Avant, 4298, advance. Fr. avancer, to push forwards, from avant, before, Lat. abante.

Avantage, avaunage, 1012, advantage.

Avayle, 3884, Fr. valoir, Lat. valere, to be well, be able, be worth.

Avenand, 5020, = avenant, comely, elegant. O.Fr. avenent, avenant.

Avise, vb., 4000, to take note, observe. O.Fr. avisier, avisier. It. avisare.

Avoket, 6084, advocate. Lat. advocare, to call, or summon one to a place.

Avyse see ‘avise’.

Aw, awe, 2510, ought, pret aught.

A.S. agan, pres. dh &c., pret dhie.

Goth. aigan, aihan.

Awe, 1870, anger, originally dread, fear; phrase: ‘for luf ne awe’.

Dan. awe, A.S. age, oga, fear, dread. Icel. ægir, terrible.

Awen, awin, 90, 447, own, see ‘aw’.

It is sometimes found under the form æghen in the Cursor Mundi.


Ay, 12, 1752, 1753, always. A.S. ãva, a, all, ever. O.Fris. a. Grm. je, ever, always.

Ayther, 1274, 5979, either. A.S. ægwaether, ægther, each.
Aywhere, 8195, everywhere. A.S. *arghwear*, everywhere.

Bad, 6275, pret of bid.

Bald, 6855, 7169, bold, eager, ready, Germ. *bald*, quick.


Band, bande, 3209, bonds. A.S. *band*.

Bane, 629, 4804, bone. A.S. *bôn*.

Germ. *bein*, the leg. Welsh *bôn*, a stem, stock.

Baptism, 5508, baptism.

Bar, 5979, pret of ‘bere’.

Bare, 1460, naked, poor. Germ. *baer*, bare.

Baret, contest, dispute, contention.


Barn, a child. A.S. *bearn*.

Barnheart, 8428, childhood.


Be, 3736, 5369, by.

Beauté, beute, bewté, 692, 5782, beauty. Fr. *beauté* from *beau*, bel, Lat. *belius*.

Bed, bedde, 6152, 8524, offered, see *‘Bede’*.

Beddyng, sb., 6944, bed.

Bede, 5968, 6193, to offer, furnish pret bedde. A.S. *beodan*, Germ. *bieten*, to offer. ‘Bid’ has this sense in the modern phrases: ‘to bid the banns’, ‘to bid for a thing’, ‘to bid against a person’.

A pover man come untill his pate Lazier he was and fulle lothly With many biles on his body, And fast pan gan he calle and crawe, His fille of crums pare for to have, And pare was none pat wald him bede, Mete ne drink for alle his nede; Bot hundes come and likked his woyndes, And lethid pe werking in þa stowndes.

(MS. Harl. 4196 fol. 104.)

Bede, 3722, prayer. A.S. *bead*.

Bedene, see ‘Bidene’.

Bedred, bedreden, adj., 6198. A.S. *bedrida*, one who rides about in his bed.

*Beft, beaten.*

Behald, 579, behold. A.S. *behealden*, to regard.

*Beild, protection, safety. O. Fris. *beilda*, to establish.*

Beme, 4677, 4961, trumpet. A.S. *beam*, beme.

Than sal be herd the blast of benn The damster sal com to dem.

(Met. Hom. p. xii.)

Beme, 3097, beam, ray.


Benysoun, 3405, a blessing. Fr. *bénisson* from *bénir*, to bless.

Ber, bere, 685, to bear, pret bar, bare.


Bery, 5216, to bury. A.S. *bérigan*, *byrigan*, to bury.
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Beryng, sb., burial.
Best, besta, 166, 470, a beast.
Bette, 5204, beaten.
Betyde, 4812, to happen.
Beyng, sb., 17, existence.
Bid, 3663, to command, order. A.S. bidan.
Bidder, 3679, a petitioner.
Biddynge, sb., 3658.
Bidene, 7968, of Dutch origin. "It is a compound of the particle by and the demonstrative pronoun. by dien = thereby, therefore, and hence, immediately." (Marsh.)
Bigg, 1460, rich, well furnished.
Icel. bolga, a swelling. The adjective 'bigly' occurs with the same sense in MS. Harl. 4196.
And pir ez wrethin pat we may luke, And teche pe folk how pai sall trow, And baynly tille his biddinges bow, And ever-more honore him and his, And so cum to his bigly blys.
(fol. 90.)
Bigg, 4860, to build. A.S. byggan, Icel. byggja.
Bighing, sb., 3608, redemption.
Bihove, 1396, behove. A.S. be-how-vian, to be fit, right.
Bilyfe, 3655, quickly.
Biry, 4548, to bury.
Bisschope, 3804, bishop.
Bisen, 1027, example. A.S. bisen.
And of Child Iesus bisen take.
(Met. Hom. p. 110.)
We sometimes meet with bisen as a verb = to signify, denote. Scottish writers use the verb in the sense of 'to portend', and the adjective as equivalent to ominous, portending. Bisen has also the meaning of 'appearance' and hence 'well-beseene', 'well-beseene' = of good appearance, as used by Chaucer and Spenser.

"Bisser, a wicked one. A.S. bis-
mère, an infamous person.
Bisy, bysy, 1233, 5489, busy. A.S. bisey.
Bitterly, 2888, painfully, sharply.
Bla, 5261, livid. O.H.Germ. bia, blaw, blue. N.Fris. bla, blå.
Icel. bla. Dan. blæuw, blue, livid. A more modern form is blo.
"Bernard, I saw my dere son hang Als he had bene a maister theif; With sides blo als pai him dang, Pat are war white and me ful lefe, Alle with blude his cors was cled, And with spiting fro hevid to hele."
(MS. Tiberius E. vii, f. 83)
Bla in the sense of blue occurs in MS. Harl. 4196 fol. 82:
pe blude brast out both bla and rede,
Wers was never none done to dede."
Blaw, 4677, to blow.
Blawen, 665, blown.
*Blank, fault.
Blere, 2226, to mock. Blerynge wythe the mowe makynge. Patento, valgio. (Pr. Pm.) The knave beareth his tongue at me, tirer la langue. (Palsgrave.)—In Sion College MS. xviii, 6, among sins of the mouth are given the following:
Laghyng, grynnyng and wayn
lykenyng,
Dispycus bro, blertyng and maws
makynge.
(fol. 5.)
Blithly, blethely, 184, 6051, blithely. A.S. blithe, joyful, blithe.
Blin, blyn, 1746, 5350, to cease, stop, pret. blan.
Blisfulhede, 7832.
Blissed, 6148, blessed.
Blody, 5261, bloody.
Blode, 5537, blood, see 'blode'.
Blyn, 6111, see 'Blin'.
Boghand, 8495, obedient, imp. part. of bogh, to bend.
Jesus satt on his moder kne
With a ful blith chere said he
Bogh pou til as suith pou tre
Unnethe had he said pe sune
Quen pe tre it boghed dune.
Boghsum, bousom, bowsum, bough-
sum, 50, 85, 201, buxom, obedient, dutiful.
A.S. bocsum, buxsum, from bugan, to bend, submit.
Fris. bocsum.
Boght, 113, 5273, bought, redeemed.
Bok, boke, buk, buke, 39, 51, 206,
Bonden, 3210, bound.
Borwe, 3259, to borrow; phrase 'beg ne borwe'. A.S. bork, a surety, pledge. Germ. bürge, surety, bail.
Bot, 1. conj., 24, 35, but, 161, except 2. adv., 5849, only.
Scottish writers use bot, but, in the sense of 'without', as 'bot dout'; 'bot remede'. A.S. butan, buta, bute, without, except, besides.
'Bote, remedy. A.S. bôte.
Bot-if, 1569, 4061, unless.
Bourd, 1593, jest, play, sport. Fr.
Bousom, bowsum, 85, see 'Boghsom'.
Bow, 323, to be obedient.
Bowes, 658, boughs, see 'Bughes'.
Brade, 71, 1484, broad. A.S. brad.
Germ. breit.
Brayde, brayde, 1750, an assault, attack.
Brast, 5299, pret of brest, to burst.
Brayde, see 'Braide'.
Brayne-wode, 6707, mad.
Brede, 5573, to breed (as vermin).
Brede, sb., 1488, 5899, breadth, see 'Brade'.
Brede, 3597, bread. A.S.
Icel. bræð. Germ. brot.
Breke, 412, 2078, to scatter, drive away.
Breke, 4465, to break. O.Fris. breka.
Goth. brikan. Germ. brechen.
'Brem, fierce. A.S. breme.
Brend, 6617, burnt, p. of brin.
Brest, 679, breast. A.S. broest.
Brest, 1787, 7264, to burst, pret.
bersten.
Brethe, 613, 4727, vapour, steam.
Scott. broth. Germ. brodem, bro-
den, steam, vapour. A.S. bræth, odour, scent, breath.
Brether, 6178, plural of 'brother'.
Bridalles, 4842, wedding feasts.
A.S. bryd-eale, the marriage feast.
Brin, brine, byrn, 3181, 3183, 3974,
4920, 4921, to burn. A.S. byr-
nan. Du. brennen, brennen.
Brist, 6205, need, want. 'Brest or wantynge, of nede. Indigencia.' (P. P.)
Dan. bröst, default.
Brunstone, 4853, 6693, bronstone, 8086, brimstone, i.e. burning stone.
Bryn, 4994, see 'Brin'.
Brydegome, 8609, bridegroom.
Buffet, sb., 5203, blow.
Hughes, 680, boughs. A.S. bog, bog, from bugan, to bend.
Bughsole, 50, 1973, see 'Boghsom'.
Buk, buke, 307, 336, see 'Boke'.
Buk, 8938, a buck. Welsh buch.
Bunden, 3208, 3851, p.p. of hync.
Burnyk, 8907, burnished.
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Buxom, see ‘Boghsom’.
Bycom, 743, become, became. A.S. becumen, to attain to, arrive at, Gerw. bekomen, to get obtain.
Byd, 2847, in ph. ‘bid a bede’, i.e. offer a prayer.
Byde, 1980, to wait for.
Bydyng, sb., 4708, abiding, awaiting.
Bydyng, bydyng, sb., 3673, 4607, 5043, command.
Bye, 3616, 4399, to buy, to redeem, pret. boght. A.S. bygann, bòhte.
Byfalle, falle; 2100, 4807, befall, happen.
Byfor, 46, 368, 523, before.
Bygan, 33, began.
Bygged, 4850, built, see ‘Bigg’.
Bygyyn[g], bygyngle, sb., 4782, 9119, a building.
Bygile, bygyle, 1284, 4031, to beguile.
Bygyyn, 477, 2049, 4081, to begin. A.S. aginnen, beginnyn. The abbreviated form gan, gun, can is often used as an auxiliary of the past tense of verbs as, ‘gan say = did say’ &c.
Bygynnyng, sb., 495, 3677, beginning.
Bygunnen, 6476, p. p. of bygyyn.
Byhald, 625, 5337, beheld.
Byhove, vb., 3959, 5760, behove. A.S. behofan, to be fit.
Byhyfe, 70, behoof. A.S. behofe.
O.Fris. behof, behuf.
Byhynde, 1958, behind.
Byhyng, sb., 3608, redemption.
Bylyve, 1229, quickly, suddenly.
Bymene, 1205, to explain (passive). 5511, to signify (active).
Bynethe, bynethen, 612, 5055, 5409, beneath, from A.S. neðhan, beneath. O.Fris. binetha. Germ. nieder, lower.
Byred, 5195, buried.

Bysily, 5809, busily.
Bysy, 185, 4953, busy.
Bysynes, 545, toil, trouble.
Bytaght, 5786, 5796, entrusted, pret. of bityche, to entrust. A.S. bétican.
Bytaken, 4378, betoken.
Bytwen, bytwene, 3668. A.S. betwuh, betwæoh, by two, between.
Byyhonde, 4458, beyond. A.S. be-gyndan.

Caffe, 3148, chaff. A.S. ceaf. German kaff.

*Caitif, a wretch.
Cald, calde, 767, 4040, adj. and sb., cold. A.S. cæld. German kalt.
Can, kan, kun, 156, 175, 607, 4800, 1) to be able; 2) to know, pret. cuth, couth. A.S. cunnan. Goth. kunnan, to know. Sw. kunna, to be able.

Thou ert Laverd that worthy drihte
That al ophalde wiht thi mihte;
Thou that al craftes kunn, Of erth and lam thou made man.
(Met. Hom. p. 2.)

†Pat was na clere sa craft kend,
Bituixand pe werlds end,
†Pat moght pe cleris wit clergé mat
†Pat cuth pe bokes pat he wraet.
(Cursor Mundi fol. 48.)
(MS. Vesp. A. iii.)

Care, 7263, grief.
Carion, carayne, 572, 7296, corpse. Fr. charogne. Lat. caro.
Cast, 1918, 1976, order, reckon, iuvent, pret. kest, p. p. kasten; hence O.E. cast, a lot, an artifice.
Castel, 4783, castle.
Catelle, 3521, wealth. Fr. chatelet, O.Fr. chapelt, a piece of property (movable). Lat. capitaile, whence capitaile, castellum.
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Cayseyre, 882, emperour.
Caysté, caytifié, 465, 551, wretchedness. From O. Fr. châtif, caitif. Fr. chétif, poor, wretched.
Lat. capitivus, captive.
Cees, ceese, 3564, 6373, to cease.
Ceesyng, sб., 8356, cessation.
Certayne, 3562, 5969.
Certaynté, Certifé, 6546.
Cesyng, 8356, cessation.
Chace, 4316, 5879, to drive about, follow. O. Fr. chacier, chacher. Fr. chasser.
Chalange, 2011, 2253, a) to claim, b) to accuse. Fr. chalenger. Lat. clamare.
   a) see King Lear i, 2:
   Chalengyn or ‘leymyn’ vendico.
   Chalengyn, or ‘undyrtakyn’, reprehendo, deprehendo. (P.P.)
   For qua-sa hides godes gift,
   God man chalange him of thift.
   (Met. Hom. p. 3.)
Charbukelle, 9094, carbuncle.
Charge, vб., 2947.
Charged, 5056, loaded. Fr. charger.
   Lat. caricare.
Charité, 3627, charity.
Chast, 3829, chaste. Lat. castus.
Chastité, 3828, chastity.
Chastied, 5068, pret. of chasty.
Chasty, 3549, 5547, to chastise.
   O. Fr. chastoirer, chastier. Fr. châter.
   Lat. castigare.
Chauenge, 4254, to change. Fr. chan-
   ‘Chefe, chief.
   [ger.
   Du. kiesen.
Cheffayn, 5073. O. Fr. chevetaine.
   ‘Cheigne, chain.
Chere, 1636, 2933, 6181, face, countenance. O. Fr. chière, Fr. chère, face, visage.

Chese, 2132, choose, see ‘Cheese’.
Childer, childre, 5881, 6148, children.
Chymené, 6368, 4377, fire place. Fr. cheminée. Lat. caminus.
Circumcised, 4187, circumcised.
Citesayne, 8925.
Clathé, a) vb., 3553, 5565, (pret. clad, cled), to clothe. b) sб., 5573, 6156, a cloth, pl. clothes. A.S. cláth, Germ. kleid, Ice. klæti, a garment. In MS. Harl. 4196 a ‘surtot’ is called a clath.
Cled, 6169, pret. of clathes.
Clene, 6352, purified, clean; 3801, 3828, chaste, pure; entirely.
Clency, 9085, neatly.
Clensen, clense, 3705, 4913, to cleanse.
   *Clepe, to call.
Clergy, sб., 5544. learning. O.Fr. clergie, science. Mid Lat. clericia. Fr. clergé.
Clerk, clerke, 3831, 6257, one of the clergy, a learned man. O.Fr. clere, cler. Lat. clericus.
Clethynge, sб., 1583, 6943, clothing.
Clowe, 6936, a claw. A.S. clea, cleo.
Sc. ciuke, cleuk, O.E. cloy, cløy, clew, cie, cîver. Mod.E. cluch, the earlier form of which was clouch, stands in the same relation to cloke, as pouc does to poke, pitch to pyk &c.
Syche buffetey he hym recheç, With hys brode, klokes, Hys brest and his brathelle Whas blodye alle over.
   (Mort. Arth. p. 67.)
Clomased, 1651, cursed. This meaning is given on the authority of MS. Addit. 22283. The word occurs again in MS. Harl. 4196.
in the sense of confined, bound
(cf. A.S. clom, a band, a prison;
Prov. E. clam, to starve, pinch).
Gospel of Nichodemus fol. 213.
"De fendes pat saw alyke lyght
befalle
Whare none before was sene,
Said 'we er clomseed gret and smallle
With yhone kaytyf so kene.'
Clote, 5199, clout, rag. A.S. clut,
a patch.
 Clyme, 3601, climb, pret. clam,
clamb, p. p. clumen, clommen,
clommen.
 Clyng, 882, to dry up, wither,
 thrivel, pret clang, p. p. clungen.
A.S. clingan, to wither, shrink.
Pl.D. klingen, to shrunk, shrivel.
For pai and clungen was his chek,
 His skin was klungen to pe bane.
(Met. Hom. p. 88.)
Till famine clingthee. (Macb. v. 5.)
Colke, 6445 (= coke), core, heart.
Mr Wedgwood gives Wall. chauke,
germe de l'oeuf. Gael. caoch,
empty, hollow. He has evidently
overlooked the Pl. D. kolk (a hole
in the ground, a pit), a diminutive
of kulc.
Tille an appyle she is lyke,
Withouten faile ther is none slyke
In hoarde ther it lyse,
Bot if a man assay it witterly,
It is full roten inwardly,
At the colke within.
(T. M. p. 281.)
Colour, 4265, pretence, pretext.
Com, come, 506, 2245, pret. of com,
come.
Comandmentes (ten), 8056.
Comend, 4267.
Comly, 680, comely. A.S. cuvenian,
to please.
Commelyng, sb., 1385, a stranger.
A.S. cuumling. Commlying, new
cum man or woman. Adventi-
cius, inquininus P. P.
Commen, 5775, p. p. of come.
Compareyson, 8890.
Compase, 7586.
Compleccion, 768.
Comprehende, 7463.
Condicion, 3955.
Confessour, 3826.
Conforted, 1643, comforted.
Confusion, 5309.
Connyng, 4435, knowledge.
Consayve, 4159, 6857, conceived.
Conscience, 5428.
Constellacyoun, 7607.
Contemplacioun, 5907.
Conten, contene, 438, 4751, contain.
Contende, 30, contained.
Continuail, 8947.
Contrarius, 1414, 1591, 4115, con
trary.
Contrary, sb., 7887.
Contré, 4036.
Contricion, 3808.
Controve, 1561, devise. O. Fr. trover.
Fr. controuer, to devise, inven.
Bot by alle craftes pai couth con
trove,
Psai might no thing pe maiden
move.
(MS. Harl. 4196 fol. 139.)
Conversand, 4198.
Convert, vb., 4502.
Corde, 316, to accord, agree with.
Corne, 3420, a grain, pl. cornes.
A.S. corn. Goth. kaurn, corn;
kaurno, grain. Du. keerne, a
grain, kernel.
Coron, coroun, 4099, 5800, a crown;
to crown.
Correccion, 9594.
Correcte, 9596.
Corrympcioune, 6353, corruption.
Corruppid, 2557, corrupted.
Corrupcion, corrupcioune, 4873, 4948.
Costage, 1522, expense, cost O.Fr. couster, coster, to cost; costene, expense, from Lat. constare, to stand one in, cost.
Cotidiene, 2987. daily.
Counsaille, sb. and vb., 3927, 5943, counsaille, coussayle, counsel.
O.Fr. consaill. Lat. consilium.
Countenance, 6245.
Countrefette, 4311, counterfeit.
Cours, 4318.
Couth, 321, 3787, could, 5703, knew, see 'Can'.
Covatous, covayteous, 740, 4431.
Covayte, 5734.
Covaytise, sb., 1180, 2990. O.Fr. covetise.
Cover, 811; to recover.
Covert, sb., 1578, adj., 4489, secret.
O.Fr. covert, secret, from couvrir.
Lat. coeperire.
Coverture, 6955.
Crafte, 4215, art.
Craftily, 3088.
Crafty, 9085.
Cragges, 6393, cliffs; a krag of stone. (MS. Harl. 4196 fol. 187.) Welsh careg, a stone. Gael. creag, a rock.
Creatoure, creatours, 4127, 5430, 5472, created things (animate and inanimate).
Cresten, 4397, christian.
Crestendome, 3128, baptism.
Creveyce, 9186.
Cribbe, 5200, crib, cratch. Du. kribbe.
Cristal, cristale, 6349, 6397.
Cristanté, 3925.
Cristen, 127, 3783, 4136, christian.
Cristendome, 4082, 4168, baptism.
Crop, croppre, 663, 1906, top, summit. A.S. crop, top. Croppe of an erbe or tree, cima,coma, capillamentum. Pr. Pm.

The crop was evening to the rote.
(MS. Vesp. A. iii f. 65.)
Crose, croyse, croys, croise, 5272, 5275, 5279, 5283, 5596. O.Fr. crois. Fr. croix. Lat. crux.
Crown, a) (of the head), 1492. b) 4087, 5296, a crown.
Crysom, 2791, an error for uncrysom. O.Fr. creme, from χρυσόμα.
Crystalle, 9078.
Cunnyng, conyng, 2350, 7207, knowledge, science.
Curalle, 9105.
Curtsay, 1519, 1530. Fr. courtoisie, courtesy, civility—Cotgrave.
Custom, 4054, 4055.
Cymented, 9068.

Dale, 1044, 1046, abode, dwelling.
Dalk, 6447, a hollow. Delk a small cavity in the body or in the soil (Forby). Dalke, vallis. Pr. Pm. Icel. dala, a dint. Dan. dal, valley. "Moni canne riwee beo; suh tuo beo among alle pet ich challe spoken of. De on riwee pe heort, pe makeit hire efne ant smeoe, wiuite knotte ant dolke of woh, inwit ant of wreiinde."
(De Ancren Riwle p. 1.)
Dam, 1273, dame.
Dampned, 3706.
Dang, pret. of ding, to hammer, strike, see 'Dyng'.
D˙an decius thought grete hethinge, Datlaurence was noght for him rad And to his turmentours he bad, Dat pai suld tak kobilie stanes, And ding his teth out al at anes; And when pai with pe stanes him dang,
He stode ay laghand pam omang.
(MS. Harl. 4196 fol. 170.)
Dased, 6647, cold, weak; 'dasyt wightis'. It also = stupified.
(G. Douglas, vol. ii, p. 567.)
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All pe maisters were so mased
Pat dom pai stode als pai were dased.
Icel. dasdr, faint, tired; das, dos, a faint, exhaustion. To
dase, to feel cold, to shiver, occurs in the Townley Mysteries.
"I wote never whedir,
I dase and I dedir
For ferd of pat taylle." (p. 28.)

Dasednes, 4906, 6647, coldness.
Sc. desines.
Dasednes of hertals clerkes prues
Es when a man god dasedly loves,
And slyly his luf in god settes.
(MS. Tib. E. vii, fol. 24.)

Daunger, sb., 8522.

Daynté, 7846. The earlier northern form is daynteth from Welsh
dantaidd, delicate; dant, a tooth.

Debate, 3473, 4092, strife, contest.
Fr. debattre, to contend, fight.

Dede, adj., 3981, dead.
Dede, 2485, deed.
Dedely, 2158, deadly.

Dedeward, 2249, death-ward.


Defant, 1. 280, 3248, 6190, want;
2. 5016, defect. O.Fr. défaute, defect.

Defautles, 8699.

Defend, 3537, 5360, forbid, excuse.
Defens, 5364, defence.

Defygured, 2340, disfigured.

Deghe, 1939, 7289, to die.

Degise, degyse, 1518, 1524. O.Fr.
deguisier, desguiser. Fr. guise.

Germ. weise. Eng. wise, mode, manner, fashion.

Dele, 3883, a) to give, b) to divide.
    De tan bad dele pe child in tua.
(MS. Vesp. A. iii, fol. 49.)
    c) 3460, dele with.

Delices, 4615, delights. Lat. de-
liciae.

Delicious, 9291.

Delitable, 5229, delightful.

Deliver, 3591.

Deliverance, delyverance, 3585,
'Delt, divided, see 'Dele'.'

Delyces, 1628, see 'Delices.'

Delyte, 8336. O. Fr. deëit, from
Lat. delectare.

Delyverance, 6100, 8041.

Delyverd, 6080, acquitted.

Delyvernes, 5900. From O. Eng.
deliver, delyver, from O.Fr. de-
livre, active, nimble. Fr. deli-
ver from Lat. liberare, to free, free from.

Dem, deme, 1995, 3981, 6017, 6026,
to judge, to doom, deem, to form
an opinion. A.S. déman, to deem
or doom.

*Demstere, a judge.

Depart, 6133, to separate.

Departed, 3710, separated.

Departying, 1847, 613, separation.

Der, dere, 1. adj., 2978, 5019, 5797,
precious, valuable, the root of
dearth. Phrase 'lefe and dere'.
2. adv., dearly, as in the modern
phrase 'dearly bought'. A.Sax.
déore, O.H.Germ. tiur, precious.

On him [Christ] mai I best found
mi werke,
And of his dedes tac mi merke,
Pat maked al jis wer[ld] of noht,
And der mankind on rode boht.

(Met. Hom. p. 4.)

Der, dere, vb., 1232, 2168, 2290,
3604, 5413, to injure, harm, hurt.
A.S. derian. O.Fris. deria.

†Derai, confusion.

Dere, adv., 1469, painfully, badly.
Derlyng, 8791, favourite, darling.
A.S. derling.

Desayvabel, 4232, deceptive.
Desayve, 4028, 4235, to deceive.
Descryfe, descrive, 2305, 6848, to describe.
Despende, dispend, 125, 2435, 5915, to spend, use.
Despine, vb, 9426.
Destroie, distroie, 4453, 4472.
Destruccion, destruccion, 4049, 4063, 4067.
Destruye, 4074, 4076.
Desyre, 8032.
Dette, 3617, 3861, debt.
Devocyon, 5906, 7252.
Deygh, digh, dighe, 1747, 1748, 1780, 2060, 3838, to die; 5262, 6533, pret. dighed, deg hed, did (1779), died hed (1780, 5596).
Dignité, 3872, 4809, dignity.
Dight, 448, 6149, a) prepared, b) decked, 8532. A.S. dihtan, to set in order. Germ. dichten, contrive, invent.
Digne, 74, 5853, worthy. Lat. dignus.
Dilatable, 5278, delightful.
Disciple, 5908.
Discipline, 5556.
Discrive, discryve, 1901, 6117, to describe.
Discussae, 6247, to investigate.
Dispoyre, 6293.
Dispense, 2435, to spend.
Dispise, 4252.
Dissencion, 4061.
Distance, 8400.
Divers, 4788.
Diversly, 7473.
Divisid, 987, divided.
Do, 4290, cause.
Doble, 2259, double.
Doctur, 3827.
Doghter, 2130, 5434, daughter. A.S. dohter.
Dole, 5381, pain, grief. Sc. dool, pl. doles.
Unto blis [he] wille himself me fetche,
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Douncomyng, sb., 5271, a descending.
Dounfal, 4620.
Dounfallyng, 6576.
Douangancyng, sb., 4779, setting.
Doulnay, 4415, to lay down.
Dournyn, 7123.
Dont, 4330, doubt, fear.
Draw, 1291, 1. to entice; 1476, 4007, 2. to go to, to incline to;
1. For il felawes oft drawses
   God men til ivel plaws.
   (Met. Hom.. p. 115.)
2. To dede I drawe als ye mai se
   (ibid. p. 30.)
3. Mi speche hafi mint to drawe,
   Of eristes dedes and his saw.
   (ibid. p. 2.)
Drawen, 336, composed.
In other Inglis was it drawin,
And turned Ic have it til ur awin
Language of the northin lede,
Dat can nan other Inglis rede.
   (Met. Hom. xxii.)
Dre, 5373, sorrow. Cf. Sc. dree; see 'Dreghe'.
Dred, drede, 3969, 5935, dread.
Dredful, dreful, 4977, 5129, dreadful, sorrowful.
Dreghe, drighe, 2235, 3540, 6523,
Sc. drié, to suffr. A.S. dreogean.
   Whi mi saule dreiri ertou?
   (Ps. xii, 6.)
Drighe, 2044, 2754, to suffer.
Drighten, lord. A.S. drihten.
*Dring, chieftain. A.S. dreg.
Drogh, droghes, 2249, 4419, 8527,
pret. of draw.
Drop, 775, to drip.

Drove, 1319, to afflict, trouble.
   Loved hou fele-folded are pais,
   Dat drove me, to do me wa.
   (Ps. iii, 2.)
Drovynge, sb., tribulation. Du. droef,
droeven, to disturb, trouble. Goth. drobijan.
Germ. trüben. Cf. O. E. drupi,
troubled, sorrowful.
Droubelon, p. 40, see 'Domland'
Compare 'drobbly, drubly, turbulens, turbidus (of drestys), fuscumentus.' P. P.
Drury, 7828, gallantry. O. Fr. druerie, drurie, friendship. O.H.Germ.
trüt, drüt, dilectus—Burgu.
Dubbed, 8790, decorated, from dub,
to adorn, ornament. Fr. doubuer,
to rig or trim a ship. Prov. adobar, to arrange, prepare.
"A garment to him gert he mak,
Side and wide, and wonder blak;
He gert it dub fra top til to,
With swerel tailes ful blak also."
(MS. Cotton Galba E. ix, fol. 39.)
Dule, 6987, pain, grief.
Dulful, duleful, 1116, 6110, doleful. Phrase, 'duleful dyn'.
Dungen, 3256, p. p. of ding, to hammer, strike.
Dunwarde, 816, 2869, downward.
Dur, 4153, 4548, to dare.
Duschynge, sb., 7351, a blow, a smiting. Dan. daske, to slap. Icel. dust, a blow. The verb and noun
'dusch' is frequently used by
Scottish writers in the sense of
to dash, smite, beat down.
The byrnand towrdown rollys with
a rusche.
Quhill all the hevennys dyndlit of
the dusch.
(G. Douglas vol. ii, p. 551.)
And sa hard on helmes he duscht, t2
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Throw fine force [he] thame al to fruschit
(Buik of Alex. p. 386.)

Dwine, 703, to dwindle, fade. A.S

dwine, to fade. Icel. döina, to
diminish.

Dygh, dyghbe, 2054, 2670, to die.
Dym, 1166, dark. A.S. dim. Icel.
dimr, dark, dimma, darkness.

'dedes dina' = dark deeds.
(Met. Hom. p. 111.)

Dyn, 4787, noise. Icel. dynja, to
resound; duna, to thunder.

Dyng, 7015, 7031, to strike, beat.
Icel. dengja. Sw. dänga. A.S.
denegan.

Dyngyn, sb., 6571, a beating.
Dynt, 5418, 7017, blow. A.S. dynt.

Dyey, 1771, dizzy. A.S. dyseig, O.E.
dusi, foolish. O.Fris. dusia, to
be dizzy.

Edwyte, vb., see p. 4, note 1, to
reproach. A.S. edwitan. O.E.
atwite. E. twit.

Eer, ear.

Eese, vb., 1469, to please. sb., 1563,

ease, pleasure.

Eesy, 1402, easy, pleasant. Fr. aise,

convenience, leisure. A.S. eath,
easy, gentle.

Eft, after, 6523, 6654, after, after-
wards, again. A.S. ðeft, ðeftan,
after, after, again, afterwards.

Egg, 5483, to incite, instigate. O.N.
eggja, A.S. eggan, to sharpen,
to instigate. Egg, an edge.

Eggyng, sb., 5487. instigation.

Eghe, 2234, 6261, eye. A.S. egh,
ege; Germ. augen; pl. eghen, 575.

Eght, 4784, eighth. A.S. ehta, eatha.

Eghtend, 6569, eighth.

Eghtel, eghteld, 5784, 5800, to en-
devour, to aim at. Sc. ettle,
A.S. ethtan, ethtan, to follow after,
pursue. Icel. ættla, to intend.

This word is sometimes written
attel, estefeld, agheldg.

For ur lord had agheld yete
A child to rais of his [Adam's]
oxspring.

Dat all suld oute o baret bring.
(Cott. MS. Vesp. A. iii, fol. 9.)

Aghel also signifies 'to endow
with'.

Qua herd ever spek o mare bliss,
Pan agheld was Adam and his.
(Ibid. fol. 53.)

Eke, heke, 3256, 6239, to increase.

Germ. auch, also. Goth. awkan,
to increase; A.S. ecana.

Eld, elde, 742, 1513, 1883, 4983,
age, old age. A.S. eald; Germ-
alt, old.

Elementes, 6352.

Elle, 5273, hell.

Elles, els, 1281, 1754, 3816, 7420,
else, otherwise. A.S. elles.

Ellevend, 4798, eleventh. A.S.
endlesfan, eleven.

Emparour, 4089.

Empiry, 7761.

Empyre, 4050.

Enamayld, 8902, interwoven.

Enchaunteemente, 4286.

Encheson, enchesoun, 5311. 5790,
reason.O.Fr. achenson, Lat. occasio.

Endeles, 6067.

Endelesnes, endlesses, 8122, 8124,
eternity.

Endeward, 4007, towards the end.

Ending, sb., 3772, end, death, 4026,
4156. Goth. andes; Sansc. anta,
end, death.

And when to king Edward was told
How pat Brus pat was so bald
Had brocht þe Cumyn till endynge
Out of his wit he went wele ner.
(Barbour p. 33.)

Endlang, 8582, from head to tail.
A. S. andlang; Germ. entlang, along.
Enioynt, 3900, 3906, enjoined.
Envuy, 1037, 5929, enemy. O. Fr. enemy, Lat. inimicus.
Enoentyng, sb., 3409, anointing. Fr. oindre; Lat. ungere, to anoint.
Ensample, ensample, 708, 4532, example. O. Fr. ensembl, Lat. exemplum.
Entent, 3696, 5960, 5991, intention, will. O. Fr. entent, from Lat. intendere.
Ententlyff, 624, 2550, carefully.
Entre, vb., 5340.
Entré, sb., 8898.
Envy, 4169.
Er, 49, 331, 805 &c., are.
Erldy, 4355, earthly. Germ. erde.
Ere, 782, ear. [earth.
Err, vb., in phrase 'es erred', 5733, 'is done wrong'.
Errour, 4066.
Erryng, sb., 5728, 5974, error.
Erthedyng, 4036, 4790, earthquake.
a compound of erthe = earth and dyn, din, noise.
Ertun, 425, art thou.
Es, 30, is.
Eschape, 2678, to escape. O. Fr. eschaper, Fr. écaper, to shift away, slip out of.
Ess, 585, pleasure.
But theder come bothe jong and old.
Into the temple for to her,
Goddess servyse on their manner,
And for to make their offerand ther
Eiter that their esse war.
(Met. Hom. p. 74.)
Ete, 4848, ate.
Ett, ete, 4675, 6191, to eat, pret. ete. Goth. itan; Germ. essen.

Evangelistte, 5004.
Excused, 6077.
Exposition, 3856, 4716, exposition.
Expound, 4272.

Fa, 1453, foe, pl. faes, faas. A. S. fah, fâ, enemy. Fa as an adjective = bad, dirty occurs in the description of the two women, who appeared before Solomon, each laying claim to the same child: 
̃Dair clothes was sa gnede and fa
̃Dat pai moght nan part ̃am fra.
̃(Cursor Mundi, fol. 48.)

Fader, 1386, father. O. N. fadir; Germ. vater.

*Fairshed, beauty.

Fal, fall, 171, a) to appertain to, belong to; 228, 3992, b) to happen. O. N. falla, to fall.

Fald, 4637, 4640, fold (for sheep). A. S. fald.

Fald = fold, as in twafald &c. Germ. fallen, to fold.

Falshede, 1176, falsehood.

Fand, pret. of find.

Fande, 1463, 3534, 2228, to tempt try. A. S. fandian.


Fantome, 1197, vanity, lie. Greek ψάντομα, an appearance, whence the Fr. fantosme, fantome, a spectre, fantom, 'a fantime or a fabel'.

(Cursor Mundi, fol. 134.)

Mennes sones to-when of hert unmake?
Whi love yhe fantom and lighinge spoke?
(Psalm v, 3.)

Far = fare, 3638.
†Fare, sb., suffering.

Fare, 1863, 1. to go, depart, pret.
fore and ferd; 270, 1343, 2. to behave, conduct oneself. A.Sax. færan.
Fas, 3883, foes, pl. of fa.
Fast, 4211, quickly.
Fayn of, adj., 4552, glad of. A.S. fægn, joyful pain; fahmian, to rejoice. We meet with fain as a verb in Ps. ix, 3.
I sal fagne and glad in pe.
Fayntise, 3519, weariness, literally deceit from O.Fr. feintise, fantise, from feindre, faindre.
Fayre, 4315, 3249, beautiful, beautifully. O.N. fagr, bright.
Fayres, 249, beauty.
Feer, vb., 6429, to frighten. A.S. fær, fear. Sw. fara, to fear.
Fel, 5406, fierce, see 'Felle'.
Fel, 6416, many. A.S. fela.
Felagbe, 5485, fellow, companion.
Felagheshope, felawshope, 4400, 5032, fellowship, company.
Feld, 1247, field.
Felle, 2453, many; phrase 'to felle', 'too much'. Germ. viel.
Felle, fel, adj., 1820, a) cruel; 1743, b) dreadful. Fr. felle, cruel, fierce; felon, cruel, rough; felonie, anger, cruelty, treason.
°Felle, sb., a wretch.
†Felle, a hill.
Felle, 82, 739, 3077, 4967, skin. O.N. fel, du. vel, skin.
Felly, 4449, cruelly.
Felony, 5346, wickedness, see 'Felle'.
Feloun, 2995, a whitlow.
Felounis, wretches, see 'Felle'.
Fer, 1866, 2329, 3895, far; comp.-ferrer. A.S. feor, O.H.G. fer.
Ferd, 6864, sb., fear; adj., 6950, afraid. A.S. forht, Germ. furcht, fear.
Ferdelayk, ferdelayk, 2915, 6427, fear, see 'Ferd'; formed from the adj. ferd, afraid. The termination -layk = -ness, as revelaic, hendlaic &c.
Ferdnes, 2231, 2321, fear, see 'Ferd'.
De ȝerth tremblid and al to schoke, And halows in heyyn for ferdnes quoke.
(MS. Harl. 4196. fol. 82.)
Fere, 2291, to frighten.
Fereth, fourth.
†Feren, fiery.
Ferforth, 3814, far. Ferrer-forthe, 2329.
Ferly, 2211, 2955, wonder. A.S. feric, sudden.
Ferth, ferthe, ferthe, fereth, 356, 1246, 1823, 3983, 4260, 4770, fourth. A.S. feother, feowor, four.
Ferre, 5190, far, see 'Fer'.
Fest, pret. of fast, to fasten.
Al his clothes fra him pai kest, And tille a peler fast him fest,
And scourges kene pai ordand pare
To bete upon his body bare,
(MS. Harl. 4196. fol. 76.)
Fested, 1907, 1909, fastened, p.p. of fest.
Festend, 5295.
Feyn, 4253, to feign. Fr. feindre.
Feyned, adj., 2556, feigned.
Fickle, 1088, deceptive, false.
Semi Saxon fiken, fikel, to deceive. A.S. ficcan; Fris. fikeln, to flatter (see Gloss. to 'Seinte Mar harete', ed. Cockayne).
With par tunges fikeli pai dide 'langsuis suis dolose agebant'.
(Ps. v. 11.)
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For in his tyme, I hard well say
Pat fykkei pai war all tyme of sain.
(W. C. Vol. ii, p. 130.)

He moved was
Be fykkei fes suggestyowne.
(Ibid. p. 132.)

Fife, 2431, five. Du. eef.
Fist, fiste, 3088, 3966, 4776, fifth.
First, 4812.
Find, 2365, desiring.
Fild, 2341, field.
File, fyle, 1198, 1210, 2348, to desile, pollute. Hence O. E. fyle, file, a wicked wretch.
Filede, 2559, defiled. A.S. fylan, to make foul or filthy.
Filthede, p. 13 note, see 'File'.
Final, 3390.
Fine, 4913, to refine, purify. O. N. fana, to polish, cleanse.
Flay, 1268, 2944, to terrify. Sc. fley. Icel. Fleja, to frighten, put to flight.
Thow art bot a fawnkyne,
Ne ferly me thyreakys!
Thow wille flayede for a flye
That on thy flesche lyghettes.
(Mort. Arth. p. 175.)
Thou wenest for to flay us,
Fiske-mouthede schrewes.
(Ibid. p. 282.)

Flaying, sb., 6112, fear.
Flayne, 2520, flayed.
Flayre, 9017, small. Fr. flaire, to smell.
Flaume, flaume, 6737, flame. Lat. flammea. Fr. flamme.


Flemed, 2977, 6054, banished, from fleem, to banish. A.S. feaman, to banish; feem, exile, flight.
Flegh, flee, pret. of flegh.
Flitte, vb. intr., 2257, 1. to depart, 3762, 2. to remove. Dan. flitke, to remove.
2. And forpe fute [i.e. ofthercross] pay made a pit
Ffor no man sult it pepin ful.
(MS. Harl. fol. 82.)

Flede, 4706, flood. O. N. flod, Sw. flod, a flood. O. N. fedla, to inundate.
Flogh, flogh, pret. of flegh.
Fode, 458, food. A.S. foda, fode.
Goth. foddan, to nourish. Eng. to foster.
Fole, 126, fool. Fr. fol, foolish.
Fole, 6692, foul.
Fole, 1637, foal. Germ. fohlen,
Goth. feld, a foal, silly. Phrase "tatird fol." "Tatird as a foyle." (T. M. p. 4.)
Folk, 4637, 6013, people.
Fon, fone, 530, 762, 764, 2893, few.
(Foner, 765, 3731, fewer.) A plural form of the A.S. feawa. O. H. G.
fohe. Goth. faws, pl. fawas.
Fontane, 3351, fontstone.
For, conj., 1263, 1291, 2084, because.
Goth. faur, Germ. vor, in front of. The for in forbard, fordo &c.
= Germ. vor, forth, away, out.
Forbard, 957, excluded.
Fordo, 3995, 3504, 6323, to do away with, destroy.
Forga, 1842, to forego, to go without.
Forganger, 4152, foregoer.
Forgeten, 3909.
Forgyfnes, 3817, forgiveness.
Forlaken, 4146, foresee.
Formefader, 483, forefather. A.S. forrne, first. In the Cursor Mundi we find formast = first used as an adj. 'formast fader', (fol. 54), Cf. form-kind, form-birth, form-days.
(Fol. 51.)

Forsake, 4406, 6057, deny.
Forswereng, sb., 3367, perjury.
Forth-bring, 4163, 5868.
Forther-mare, 2892.
Forthir, 440. A.S. forth, forward.
Germ. fort.
Fortone, 1273, fortune.
'Forth, way, course. A.Sax. för.
Forthy, 375, therefore, because = for
that.
Forthynkyng, sb., 3510, repentance.
Forpi, forby, 169, 375, 1854, there-
fore, because.
Forwhi, forwhy, 1249, 6458, where-
fore, therefore = for which.
Forworth, sb., 780, to come to ruin,
to fail. A.S. forworthan.
For Laverd of rightwise wate pe
wai.
And gate of wicked forworthsalai.
(Ps. 1, 6.)
Fot, fote, 467, 778, 1493, foot.
Foureme, 3982, form, figure.
'Fourtend. 4808, fourteenth.
Fra, 114, 3713, from. O.N. fra,
from. Phrases: 'to and fra', 471,
603; 'fra than', from that time',
4071.
Frais, frayst, 1090, 1358, to at-
tempt, to try. O.N. fresta, to
try.
Fraunches, 7995, freedom.
Frawarde, frawarde, 87, 256, 5854,
froward.
Frawardnes, 1173.
Frayst, 1358, see 'Fraist'.
For po pat to dremys overmoche
trastys,
To scorne bhm pe fende pen fraystys.
(Handlyng Synne p. 16.)
Frely, 5902, 5958, 5965.
Frend, 1116, 6342, friend; pl. frend.
Frendshepe, 1884, friendship.
Fresshe, 1254, eager, ready. A.S.
fera. Du. versch, frisch.
Freyle, 4582, 5740, frail. Fr. frèle.
Frete, 6570, to eat. A.S. fretan.
Frett, 9107, ornamented.
Fro, 1586, 7735, from.
Front, fronton, 816, 4410, forehead.
Lat. frons, frontis.
Fruytles, 5666, not producing fruit.
Fudo, food, see 'Fode'.
Ful, fule, fulle, 520, 789, 4129,
5276, a) very; phrase 'ful late'.
2611, 2612, b) entire, complete,
phrase 'ful joy', 'ful sorrow'.
Fulfid, 535, filled with.
Fully, 476, 4570, completely.
Fulfill, 5016, to fill up, make com-
plete.
Funden, 4608, p. p. of find.
Fune, 6424, few, see 'Fone'.
Funstane, see 'Fonstane'.
Fygtur, 2320, form, shape.
Fyland, 2357, defiling.
Fyle, 2349, to defile.
Fyn, fyne, 3337, 3338, to refine,
purify, see 'Fine'.
Fynal, 6129.
Fyndynges, 1557, inventions.
Fyne, 3337, see 'Fine'.
Fyned, 3201, 3202, 6398, refined,
purified.
Fyre-brand, 7421.
Fyre-bryght, 6036.
Fyry, 7762, fiery.
Fyver, 2989, 3029, fever. Fr. fièvre.
Lat. febris.
Ga, gang, 193, 4100, to go. 3d pers.
sing. gase. O.N. ganga; N. ganga,
gaa, to go on foot, walk.
Gader, gadir, 1342, 2221, 3728, to
gather. Germ. gatten. Dn. ga-
deren.
Gaderynge, sb., 8831.
Gaf, gve.
Gain-turnyng, 1718, returning.
+Gammen, sport, play.
Gane, 3750, gone.
Gang, 194, 1936, 1. to go, to walk. Phrase 'gang' or ride'.
Ane seknes tuk him in the way,
And put him in sa hard assay,
That he nicht nouthis gang na
ride.

(Barbour p. 81.)
Gangying, sb., 4779, setting.
Garette, 9101, a watch tower.
There salle appone Godarde
A garette be rerede,
That schalle be gerneschte and
kepyde,
With gude mene of armes,
And a bekyne abovene,
To brynne whenne them lykys,
That nane enmye with hoste,
Salle entre the mountes.

(Mort. Arth. p. 48.)
Gas, 3745, goes.
Gast, 2272, spirit, soul. A.S. gast.
Germ. geist.
Gastly, gestely, 974, spiritual, ghostly.
Gate, 7076, 8993, way, a street. Dan.
gade, a way. O.N. gata, path.
Gayte, 6133, goat (used collectively)
O.N. geit, a female goat.
Gemetry, 7501, geometry.
General, adj., 3586.
Generaly, 4791.
Geese, gese, 1136, 3935, 5908, to tell,
reckon, calculate, to guess. Du.
gissen, to reckon, estimate. O.N.
giska. N. gissa.
Geest, 1374, guests. Germ. gast,
a stranger. O.N. géstr, a guest.
Geten, 443, 444, 4157, conceived.
(O.N. geta, to conceive.) p. p. of
of gett, to conceive (pret. gatt),
hence O.E. getting, conception.
Gett, 1540, fashion. 'Get, modus,
consuetudo, manner, or custome.
(P. P.) gette, a custom. Phrase
"newe icete, guise novelle".

Palsgrave. Chaucer uses the phrase false get. Mr Wedgwood
derives it from the verb get in the
sense of contrive, devise.
†Geting, conception.
Gilden, 5360, golden.
Gilry, 1176, guile, deceit. O.Fr.
guile, deceit, fraud.
Gilt, 2961, 5559, guilt.
Giltless, 5374, guiltless.
Gilty, 2949, 2954, 5537, guilty.
O.N. gialld, Dan. gjeld, debt. A.S.
gilt, fault.
†Glad, pret. of glide.
Glade, 4517, glad. Dan. glad,
joyous. O.N. gladr.
Glet, 458, slime. O.N. gleta, wet.
Fr. glette. Prov. E. glut, slime,
pliegrm. Sc. gilit, pns. O.E. glat,
moist, slippery.
Gломседе, see 'Cломсед'.
Glorify, 8015.
Glose, 4473, gloss, comment.
Glotony, 6730.
*Glotun,
Glow, 7360, to burn. O.N. glóa.
Gnawen, 864, p. part. of to gnaw.
Gnayste, 7338, to gnash. O.N. gnista.
Gode, 5210, good.
Godhede, 13, 5265, godhead.
Godspelle, 1099, 3857, 6041, gospel.
A.S. godspell, the word of God.
A.S. spel, O.E. spelle, discourse,
tidings.
Godspeller, 5121, evangelist.
Goule, 477, to yowl, cry. O.N. gola.
Goulyng, sb., 6109, cry.
Gout, 2993. Sp. gota. Du. goete,
the palsy. Lat. gutta, a drop.
Corresponding to the Sp. gota ca-
duca, we find in the Cursor Mundi
fol. 66 mention made of the 'fall-
and gute', or epilepsy.
Grace, 3592, 5956, 5857.
Gramer, 7801.
Grape, 6566, 6501, to feel, grasp. A.S. grapian; Goth. greipan; O.N. greip-
pa, Sw. grabba, to seize, grasp.
Pan answered to him Peter and Joan,
And said paro as wonder none;
For why you travailed night Thomas,
Pat our lord Ihesus resin was,
Until you saw his bloody side,
And grasped within his wondes wide;
Of evil biflew has you ay bene,
And pat es on pi selven sene,
Darfore errow ay us fro,
When any thing es for to do.
(MS. Harl. 4196, fol. 173.)
Grunt, 3827, to grant.
Graythely, 645, carefully, thoro-
roughly. It also signifies pre-
paredly, readily, from gra以防, grei-
the, to make ready. O.N.
greða. A.S. ge-read, ready.
Prov. E. gradedly.
Grage, 2991, to increase.
Gres, grosse, 4884, 6392, grass.
A.S. geres, grese. Sc. gersce.
Gret, 5392, to weep, see ‘Grete’.
Gret, grete, 69, 644, 908, 3721,
great, comp. gretter.
Gretand, 502, crying.
Grete, 7099, to cry. A.S. greatan,
to weep. We have also O.Eng.
gre a tear, weeping, see Ps. c.
1-10.
Gretely, 1831, greatly.
Gretyng, sb., 496, 1451, 6109, acry.
Grevaunce, 3019.
Greve, 3608, grieve. Fr. grever,
to oppress, disquiet. Lat. gravis,
heavy.
Grovesly, gravesly, 4587, 5562,
grieveously.
†Grise, terrible.
Grisely, 1757, 2233, horrible, dread-
ful. A.S. agrysan, to terrify, gris-
lic, grisly.
Grisse, 4781, grass.
Groche, 297, to murmur, grumble.
‘Grouches, grochyns, murmure’—
(P.P.) Fr. gruger, to grieve, re-
pine; groucer, grouchier, grou-
cher, to murmur, reproach.
Dai gruched pus and war night
fain.
(MS. Harl. 4196, fol. 38.)
Grotehand, 3542, mormuring.
Grund, grond, 209, 7213, foundation, bottom. Goth. grundus,
O.N. gronar.
Grym, 2250, savage, fierce. Germ.
griemen, fury, wrath. Du. grim,
probably connected with the O.E.
gran, grame, grome, angry. A.S.
grama, gram; Germ. gram.
Grymly, 2226, fiercely.
Gryn, 2226, to grind the teeth,
open the mouth wide. N. grina,
to wry the mouth, curl the nose.
Du. grinen, to grin, snarl.
Then shalle helle gape and gryn.
(T. M. p. 53.)
Bihald sal sinfull rightwis thanne,
And with his teth on him sal he
grene.
(Ps. xxxvi, 12.)
Gryslsy, 1404, dreadful, see ‘Griesly’.
Gryslynes, 2210, terribleness.
Gud, gude, 8, 80, good, see ‘Gode’.
Gude, pl. guedes, 1244, riches, goods.
Gudenes, gudenes, 134, 3676, 4586,
goodness.
Gun, 4700, pret. of bigena. It is fre-
quently written gan, con, and is used
as an auxiliary of the past
tense as ‘gan say’ = ‘did say’.
Gys, gyse, 1533, 1546, guise, fa-
shion (of dress). Fr. guise, mode,
way, fashion.
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†Ha, to have.
Haf, 58, to have.
Haithen, haythen, 5521, heathen.
Germ. heide, a heathen. Goth. haithno, haithi, the open country. E. heath. Du. heide, heyden. E. hoiden, a clown, a pagan.
Hald, halde, 794, 1283, to estimate, 5936, hold.
*Haldes, vb., holds, fastnesses.
Haldyng, 5994, possession.
Hale, adj., 3933, 6348, whole.
Hale, vb., 8323, 8344, to heal. A.S. hal, healthy, whole.
Halge, 6087, a saint.
Halghue Thursday, holy Thursday.
Haligast, sai, Holyghost.
Halow, 3823, a saint, pt. halowes.
from A.S. halgian, to keep holy, consecrate. E. hallow.
Haly, 977, 3690, 4233, holy.
Haly, halely, 2416, 3710, 4254, wholly, see 'Hale'.
Halynees, 4240, holiness.
Hand (= and), 775, breath. O.N. anda, breath.
Hap, happe, 1282, 5897, fortune. O.N. happ.
Salomon was in mekil wele
Umset bath wit hap and sele.
(MS. Vesp. A. iii, fol. 50.)
Happy, 1334, fortunate, lucky.
Hard, 806, 1785, a) severe, painful; 662, b) firm. Germ. hart. O.N. hardr. Phrases 'hard haldand' = close fisted, 790; 'hard day', 6075, 'hard-borted'.
Hardnesse, 3515, suffering, pain.
For right als brede here bodily, Sustences and strenkithes pe body,
Right so pe gift of strenkith mai make
Of bert stalworthes, to undertake
And to thole hardinesse here in body,
For pe luf of god almighty.
(MS. Tib. E. vii, fol. 12.)
Hare, 675, 5001, hair. Du. haer, Germ. haer.
And with a sownd smate Targus but remede,
Throu ather part or templis of his hede;
In the harnpan the schaft he has affixe,
Qubil blude and brane al togider mixt.
(G. Douglas, fol. ii, p. 551.)
Haste, vb., 3285, to hasten. Sw. hasto, to hurry.
Hastily, 3725, quickly.
Hasty, 1548, sudden, unexpected.
Symon answerd and said nay,
I may noght bere it [the cross] this day,
And hasty things I have to do.
(MS. Harl. 4196 fol. 82.)
Hastily, 4544, speedily.
Hat, hats, 3088, 3189, hot; comp. hatter = hotter, 3097.
Hat, hatte, 3961, called, named.
It is sometimes written hatten.
A.S. hatan, to vow, promise.
Icel. heita, to name, to be named.
Goth. haitan, to call, to command.
And he said Ic haf sped ful ille,
For nan of thaim wille do mi wille,
[Thar] wald nan of thaim mi lare liste,
Bot an that hatte Teocist.
(Met. Hom. p. 149.)
Haterel, 1492, the poll.
Hatreden, 3406, hatred. 'Wic
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*hatreden* i.e. 'wicked hatred'.

(Ps. xxiv., 19.)

-reden was a common termination in Northern literature; *hafreden*, love (M. H. p. 30); *falowreden*, fellowship (MS. Harl. 4196); *mone*, monreden, homage (Syr. Gawayne, Romances Ed. Robson A. 505).

Haunt, 1079, 1525, 4382, 6344. to practise. Fr. hanter, to frequent, haunt.

Havyng, s., 1520. behaviour. Germ. haben, to behave. A.S. habban, to have.

He [Edgare] was a man of sayre havyng,
And dyde in bys tyme bot ister thyng.

(W. C. p. 275.)

Hawen, 3877, own.

Hawtayne, 255, haughtily. Fr. hau-, tain from hau, O. Fr. hault, high.

Haythen, 5431, heathen.

Hed, heved, hede, 486, 3596, 5002, 5658.

Heede, 592, heed. A.S. hedan, to keep, guard, observe.

*Hefting, beheading.*

Hegh, heghe, vb., 1191, 4953, 8506, to exalt.

Hegh, heghe, adj., 1872, 1887, 4953, 4763; *comp. hegheer, 962; superl. heghest (and heut), 993. A.S. heah, high.

Heghen, 4119, to exalt.

And he pat makes himself with wille,

He sale be heghind als it es skilles.

(MS. Harl. 4196, fol. 109.)

Heghnes, 8500, exaltation, pride. Heght, 4760, height.

Heke (= eke), 3546, to increase.

Held, 817, to bend down, stoop.

Alle heledes pai samen.

Omnès declinaverunt simul.

(Ps. xiii., 3.)

De men pat wyght and willy ware,

Said "to pi steven we stand

Whase heved so heledes brede of an hare,

Hardily bag of his hand."

De hevedes halely gan held

And did him honour alle.

(MS. Harl. 4196, fol. 207.)

Held (= eld), 756, old age.

Hele, 757, 1326, 2035, health.

Hend, 3214, 5602, plural of hand.

O.N. hendr. Hend pai haf, and noght sai pai

Grape with þam night ne dai.

(PS. cxiii.)

Pai hent Joseph be hend and fet.

(MS. Vesp. A. iii, fol. 25.)

Thai wrang their hend and wep ful sar.

(Met. Hom. p. xviii.)

Hende, 1764, 2693, 4005, end.

Hend, polished.

Henged, 5260, hanged. O.N. hanga, to hang, pret. hæk.

Hent, vb., 2722, to receive. Hent, pret. O.N. henda, to seize.

Herber, s., 448, 6153, lodging. Sc. herbery, to shelter, to house. vb., 6154, to lodge. A.S. heribrygan, to lodge; beorgyan, to shelter.

Bot Godd sun he wald su geb, st

In 'clene sted at most he rest,

A clene bewist he che forbi,

For to mak in his herbergeri.

(MS. Vesp. A. iii, fol. 55.)

Here, 526, to hear.

Heremyte, 8724.

Hert, 255, 3547, heart.


Hete, 9490, to promise. A.S. haitan.

Hethen, 509, 3704, 6007, hence.

Hoved, 675, 771, 4082, 5002, head.
Heven, 7756, heaven. A.S. heofon.
Hevenryke, 403, 1898, the kingdom of heaven.
Hever, 3222, ever.
Hey, 4583, sorrowful.
Hew, 4889, hue. A.S. heaw, hiew, form, fashion, colour.
Hewed, 3713, hewn. A.S. haewian.
Germ. hauen. We have also the Northumbrian hag, to cut chop. O.N. högva.
Hey, 3044, high.
Heyghe, 4897, high; heyghest, 4896, highest.
Hider, hyder, 508, 1417, hither.
Hidos, hidus, 1744, hideous, frightful. O.Fr. hide, hide, hidour, hidour, dread; hideouse, dreadful.
Hight, 1) 107, promised; 2) 966, 6530, called, named.
Hir, 582, her.
Hird, birde, 6134, 4638, keeper = the herd in shepherd. Germ. hirt, a herdsman. O.N. hird, to keep guard.
Honest, 5892, honourable.
Honesté, 5829, honour.
Honour, vb., 8535.
Hordom, 8259, A.S. hórdom. Icel. hör, adultery.
Horribel, 5619, 6430.
Hortel, 4787, hurtle. Du. horten, to dash against.
Housil, 3402, the sacrament. O.N. húsul, husil, a sacrifice.
Hove, vb., 3126, to hover, remain above, hang over. W. hófan, hófe, to hang over.
†Hove, cessation.
Hoven, p. partic. of heave, to raise, was hoven = was presented (i.e. to the priest for baptism). It is a phrase that often occurs in reference to the baptismal rite. Macpherson and others give it the meaning of 'baptised', but this is a secondary sense.
Dan at þe first of þat cas De Kyng of Brettane hōgyn was; And all þe Barnage of his land Dan baptyst wes (W. C. p. 39.)
Syne hōgyn he wes, and cald Henry. (W. C. p. 309.)
Or yf a man have hove a chylde, God hyt forbede and shylde, þat þat chylde shulde any have Of hys godfadrys, maydyn or knave. (Handlyng Synne p. 55.)
De fyrst Sacrament ys holy bap-teme Hove of watyr, and noyted wyth creme. (Ibid. p. 294.)
How-swa, howso.
Hundreth, 4524, hundred. O.Norse hundrad.
Hunger, 4035, famine, pl. hungers.
Hyde, 5299, skin (of the human body). O.N. hud, hydi. Germ. haut, Du. huyd, skin of a beast. His clothes fra him sone pai tugged, And alle his hide in sunder rugged. (MS. Harl. 4196, fol. 82.)
Hydus, 4773, hideous.
Hydualy, 6568.
Hydusnes, 9487.
Hyng, 675, (pret. hang) to hang.
Hyngand, 1536, hanging.
Hynged, 5334, hanged.
Hy pand, 1539, halting, hopping. O.N. hipp, saltus.
It þe fone hipped biforn him in þe gate,
Till it come at pe abbay yate,
(MS. Harl. 4196, fol. 83.)
Hope came hippynge after,
That had so y-hosted
How he with Moyses maundement,
Haddynge men y-holpe.
(Piers Ploughman p. 351.)

Ianglyng, 3478, chattering. O.Fr.
jangler, to chatter.
Sum men in kirk slemors and
slapes,
Sum tentes to iangillyng and iapes.
(MS. Harl. 4196, fol. 185.)
Iannys, 700, jaundice. Fr. jaunisse
from jaune, yellow.
Ilk, ilk, ilkan, 53, 89, 137, 138,
each.
Ill, ille, 80, 174, 660, evil, bad.
O.N. illr.
Impossibyl, 6281.
Imyd, imyddes, 5168, 5186, in the
midst of.
Imyward, 6447.
In-als-mykelle, 1712, in as much.
Insight, 253, knowledge; generally
explained by 'perception'.
For thou gaf man skil and inweht.
(M. H. p. 2.)
Forbatethir foules [doues] haves
crowding
Insted ofsang, and stillemurning,
And bitakenes that sinful man,
That schilwisnes and inoste can,
Suld of thir fules bisenes take.
(M. H. p. 158.)

Instrumentes (musical), 9264.
Invisile, 972, invisible.
Jointly, 8835.
Ioly, 889, joyful. Fr. joli, merry.
Ire, 8588.
Irk, vb., to tire, get weary of 8918.
Irkyng, vb., 9359, weariness. A.S.
cargh, slothful.
\[\text{†theneu, frequently.}\]
Iugement, 2802, 6106.
Justify, 5987, to do justice to.
Ordayne thy selvene,
Bathye jure [and jugge],
And justice; of landes,
Luke thou justye [or] them wele,
That injury wyrkes.
(Mort. Arth. p. 56.)

Justys, \(\text{sb.}\), 5330, justice.
Iuwis, 6106, judgement.
Ivel, \(\text{sb.}\), 8588, disease.
Ka, 1539, cow, pl. ky.
Ken, see 'Can'.
Kast, \(\text{vb.}\), 7261, to devise.
Kay, cay, 3835, 3838, key, see 'Cay'.
Kayth, 7396, wretch.
Kele, 8726, to cool.
Ken, 1074, 5215, 5946, to see,
To teach, show. O.N. kenma, to
perceive by sense, observe.
Kend, pret. of ken.
Kene, 1298, 433, fierce, cruel, sharp.
Germ. kohm, bold, daring. O.Sw.
köm, kym, quick, prompt, daring.
Kepe, a) 5029, to guard, take care
of; b) 7371, to hold, contain. A.S.
cepan, to observe.
Kepe, \(\text{sb.}\), 381, 597, care, as in phr.
'tuk kepe'.
Kepyng, \(\text{sb.}\), 4196, 5503, 5819, care,
custody.
Kidde, 4342, pret. of kithe, to show,
discover. A.S. cyðhan.
Kirke, kyker, 3684, church.
Knaw, 83, to know.
Knawen, 8609, known, acquainted
with.
Knawyng, \(\text{sb.}\), 45, 147, 4010, 5727,
knowledge.
Knytte, 7215, knotted.
Kun, \(\text{vb.}\) inwæn, 187, to learn. A.S.
cummæn, to know, 5459.
Kydde, kid, 4342, (pret. of kithe or
kythe, to show, to discover = shown, discovered, known.
Kyllë, 2995, ulcer. Icel. kjöll.
Kynd, sb., 52, 1515, nature.
Kynd, adj., 2535, natural.
Kyndel, 6603.
Kyndely, kyndly, 127, 1686, 3714, 6380, according to nature, naturally.
Kyngryke, 5780, kingdom.
Kynered, 4167, kindred.
Kyrm, 4472, church.
Lade, 3421, load. A.S. hlaed, hladan, to load. O.N. hladi, a heap.
Lagh, laghe, law, 2163, 2267, 4144, 5942, law. O.N. laeg, order, law; laggia, to lay down.
Lagh, 1092, to laugh (pret. loghe. Sc. leuch.) Germ. lachen.
Laghter, 1451. laughter.
Laghyng, sb., 7840, laughter.
Lake, vb., 797, to censure, blame.
Du. lachen, to be wanting, blame, accuse, from lack, luecke, want, fault, blame. Swed. lak, fault, vice. Lake is generally written lakke.
(see Piers Ploughman l. 2736.)
Lakkyn or blamyn vitupero oculpo. (P. P.)
When he was went pe folk of Tours, Harmed him behind his bac, And fast omang þam gan him lac.
(MS. Harl. 4196, fol. 191.)
'Lame, loam, earth. A.S. lâm.
Lane, sb., 8905, pathway.
Lang, 632, long. O.N. langr.
Lang, vb. impers., 8882, to long for.
Langer, 6410. longer.
Langly, 3188, for a long time.
Lapped, 523, 841, 5219, folded. Wyclif has wlap, to fold.
Lare, 8469, learning. A.S. lâre.
Large, 4259, liberal.
Latoun, 4371, latten, brass, tinned iron. Fr. laiton, brass.
Latsom, 793, see 'Watzsom'.
Latte, late, 1587, 1869, to let. Germ. lassen, to permit. A.S. lætan.
O.N. laetr, lazy, slow. In this sense it is connected with E. late.
Laude, 333, see 'Lewd'.
Law, lawe, adj., 862, 4764, low, meek, see 'Lagher'. vb., 8505, to humble.
Lawed, 885, see 'Lewd'.
Lawed, 8522, humbled.
Lawnes, 8500, humility.
Layk, to play. A.S. læcan, to play; lac, play.
Unreunfulli þai can him raipe
Ful snoberli him for to snaip
Þe folk þat was sa fade
O clai þai kest at him þe clote,
And lauded wit him siti-sote.
(Cursor Mundi fol. 135.)
Laykyng, sb., 594, sport, pleasure.
Laynd, 5999, pret. of 'Layn'.
Layt, vb. tr., 6001, to seek. A.S. weitan. Icel. leita; Sw. leita, to look for.
"It es no nede he sais to teche
A hale man for to have a leche
Bot þe man þat feles seones sare
Nedes to layt a leches lare.
(MS. Harl. 4196, fol. 181.)
Laythede, 9024, ugliness, foulness. A.S. lâth, evil.
Leche, 5944, physician. A.S. lece.
Lede, a) 593, 5719, to lead, b) 2840, to bring. O.N. leida.
Ledyng, sb., 4217, instigation.
Leef, 684, leaf.
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Lef, 4100, leave, permission.
Lef, 192, to leave. O.N. leifa, to leave. A.Sax. laf, remainder, whence the Sc. lafe, leave.
Legge, adj., 5606, liege = supreme, sovereign. Fr. lige. Ph. ‘legge ponesté’.
Bot, and I lif in lege ponesté
Par ded sail richt wele vengit be.
(Barbour, p. 108.)
For gif I leif in liege ponesté
Thow sail of him weili vengit be.
(Buik of Alex. p. 190.)

Legge is not a very common form of the word; it is usually written lege or liege.

‘Liege ponesté’ (Buik of Al. p. 361).
Wold je warpilych, lorde quoth
Gawan to pe kying,
Bid me boje fro pis benche and
stonde by yow pere,
Dat I wyth oute vylanie myt
voyde pis table,
And pat my legge lady lyked nat
ilie,
I wolde come to your counseyl
bifore your cort ryche.
(Syr Gawyn and pe GrenenKnyt
l. 346.)

Lele, 1393, 4253 loyal, faithful.

*Lend, loans. A.S. lendencu.

*Lendand, descending.

Lenger, 3932, 6233, longer.

Lent, 5993, pret. of len, to grant, give. A.S. lēnan.

Adam, for pou has left mi late,
And broken pe bode pat I bad are,
And mare wroght ever pé wife,
Dan ever mete pé lent pe life,
Unto pi body sal I send
Sixty womanes and ten to lend,
Right fra pi hevid unto pi hele,
Eghen and eres and ilka dele

And alle pi limbs on ilka side
Witht sorows sal be ocupide.
(MS. Harl. 4196, fol. 77.)

Lenthe, 5899, length, see ‘Lang’.

Ph. ‘on lenthe’ = along.

Ler, lere, 155, 1525, 4663, 5874, to teach, learn. A.S. læran.
Sw. læra. Germ. lehren.

Lerd, lered, adj. and sb., 117, 4197, 4414, learned, taught, the clergy, as distinguished from the laity.

Ph. ‘lared and lewed’, 6266.

Leryng, sb., 170, learning.

Lese, 2915, to lose. A.S. lesan.

Lesson, 3857.

Leat, leaste, 165, 469, 2322, 6177, least.

Lesyng, sb., 4274, lie. A.S. lecasian, to lie; leas, empty, false.

Lete, 1556, 5989, to let.

†Leth, loosening.

Lett, 238, 3921, 5130, to hinder. A.S. latian. Goth. laitan, ga-
latian, to delay. Prov. German leizen, to retard, impede, hinder.

Lettre. 6759.

Lettyng, sb., 237, 1996, 4900, hindrance.

Leuke, 7481 (note), warm. A.S. wlic, tepid. Dunbar has huik-
hartit. ‘Leuwe, not fully hote, tepidus. Lewkenesse, tepor.’

(P. P.)

Leve, adj., 5797, dear, see ‘Lefe’.

Leve, 6553, leave.

Levenynge, sb., 5126, lightning. It occurs also under the form levin,
N. lyon, lum, lightning.

Lever, 5058, rather, comp. of leve.

Lewed, adj., 117, 4414, 5302, ignorant, lewd. Ph. ‘lered and lewed’.
A.S. leved, levode, laicis; leod, the people, the laity. ‘Lewde, not letteryd, illiteratus; — un-
knowynge in what so hyt be, iu-
scius, ignarus.’ (P. P.)
The lopprit blude in ded thaw voydis he.

(G. Douglas vol. ii, p. 621.)


†Lou, a pit.

Loud, 3782, loudly, openly, publicly as in phrase 'loud and stille', 3782. Germ. laut, sound. O.N. hlit.

Louse, lowse, 1792, 2182, 3841, 3852, 3853, to loose. Goth. laus, loose, empty; lausjan, to loose.


Of mouth of childer and soukand Made pou lof in ilkā land.

(PS viii, 3.)

Loverd, 1384, 3669, lord.

Lovyang, 321, 2129, 3789, praise.

Hafe mercy of me Laverd and se Mi makenesse of my fases pat be Dat upheves me fra yhates of dede, Dat I schewe forth to spredre, Dine loveynges everlik-one, In yhates of doghtres Syon.

(PS ix, 14, 15.)


And brrint in pair sinagog fire ful bright

De love it swath sinful douright.

(PS cv.)

Lowt, 8966, to reverence.

Lowting, sb., 7847, obeisance. A.S. litan, to bow, stoop. O.N. hita, to stoop.

'He sagh paim knele pis calf abute, Als Godd him selven love and lute.

(Cott. MS. Vesp. A. iii, fol. 37.)

Luf. Iue, 1) sb., 69, 142, love. 2) vb., 584, 1844.
Lughe (or loghe), 6524, pret. of lagh, to laugh.

De felons logh him til bethinig.
(Cott. MS. Vesp. A. iii, fol. 87.)

Lusty, 690, lovely.

Luke, 1) 205, 4028, 4726, to see.
   2) 368, to be seen.

Lusty, 4231, full of lust.

Lychorous, 4231.

Lychery, 4902.

Lyncour, 6763.

Lyfand, 2319, living.

Lyf, 37, 52, 1863, to live.

Lyfte, 1444, sky, air. This word also appears as luft or loft. O.N.
   loft, air, sky. A.S. lyst.

And al he loked up til heven
   Open he saw the lyfes seven.
(MS. Tib. Vesp. A. iii, fol. 71.)

Lyfting, sb., 7731, support.

Lyftynge, lyving, sdb., 4130, 5642, 7227, life.

Lyg, 6942, to lie.

Lyght, to come on, 7383, pret.
   lagh.

Lygyrn, 3202, lain, p. part. of lygg.

Lygyrs, lies.

Lyghtles, 4729, dark.

Lyghtly, 3393, 3482, easily or soon.
   'Lyghtely or sone levet. Lyghly
   or easly facilliter.' (P. P.)

Lyke, 1119, to please, see 'like'.

Lyknes, 73, likeness.

Lyknge, 183, 272, 7984, pleasure, lust.
   'Lykynge or luste (lyste s.)
   delectacio.' (P. P.)

Lym, 1912, 3641, 3630, limb. A.S.
   lim.

Lyse, 651, lice.

Lyst, 1636, to please, see 'list'.

Lyther (= luther), 3454, bad, wicked.

Lytherneus, 226. wickedness. Germ.
   tiderlich, loose, disorderly. Cf.
   'Lyder or wyly (lipire or wyly k.)
   cautus'. (P. P.) Ignave, lazy,

lither. Desidieux, idle, lazie, lither,
   slouthfull (Cotg.).

Ma. 3997, more. A.S. ma, mora,
   greater, more.

Majesté, 4713.

Malice, 4186, 6646.

Maliciousse, 4169.

Mansace, sb., 4350, menace. Fr.
   menace. Latin mince, minacia,
   threats.

Manbed, 5132, manhood.

Mar, maie, 323, 380, 1) more.
   2) greater; superl. mast, greatest.
   1047. A.S. mara.

Marterdom, 3825, 4380.

Martiir, sb., 3825, 4384; vb., 4374.

Martiird, 4374.

Mas, mase, 242, 255, makes.

Mast, 4090, greatest; superl. of ma.

Mayntene, 1) 1108, to serve. 2) 4091,
   to maintain, keep. Fr. maintenir.
   Lat. mantenerere.

Mayster, 5946, 5880, teacher.

Maystre, 5580, mastery.

Mede, 26, 3545; meed, reward.
   A.S. med. Goth. miethe, hire.

Medeful, 9491, miritorious.

Meigné, 5870, meiny, family, house-
   hold. Fr. mensie. O.Fr. maignée,
   menie.

Meke, 1) adj., 395, meek. 2) vb., 172,
   to cause, to be meek, to humble.

Melde, 9431, mixed. Fr. méler.

Melles, 6572, hammers. Fr. mail.
   Lat. malleus.

Melody, 9011.

Men, mene (= mean), 3187, 3194,
   middle. Fr. moyen. Lat. medius.

Mencion, 3940.

Mene, vb., to mention.

Mene, vb., 5740, to remember.
   Goth. meanan, to think, intend.
   O.N. munna, to remember. Germ.
   meinen.
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Meneyng, sb., 8320, remembrance.
Menged, 6738, 6748, mixed, the pret. of meng, to mix, to ming-le. Germ. mengen; Du. mengen, to mix.
Meng and ming, to mix, occur very frequently in O.E.
The busy bee her honey now she mings.
(Surrey, p. 40, Ed. Bell.)
For askes als it ware brede I ete,
And I mengd mi drinke with grete.
(Ps. ci, 6.)
Menging, sb., 4704, mixtura, commoditatem (P. P.)
Merk, 4402, mark. A.S. mearc; O.N. merka, to mark.
Merryng, sb., 6114, louring. Du. moeren, to make thick, muddy.
Meschyve, 5569, misfortune, sorrow.
Fr. meschief, meschef.
He [Dives] luked up and saw fulle sune,
... (MS. Harl. 4196, fol. 105.)
Meselry, 3001, leprosy, from mesel, a leper. O.Fr. mesel.
Mes, 3688, mass. Fr. messe, the sacrifice; pl. messes, 3605, the mass.
Messanger, 2021.
O.Fr. messagge, a message, from Lat. missus, sent.
Messe, 3722, mass.
Mesying, sb., 3589, mass.
Mesur, 1459, 5574, moderation. Fr. mesure. Lat. mensura.
For foul he was out of mesure.
(Y. & G., p. 11.)
Mesure, 7690, measure.
Meseryng, 7892, measurement.

Met, 7695 (pret. of mete), measured.
Meyne, 4623, see ‘Meigne’.
Midward, 435, middle.
Mikel, 924, great. O.N. mikill, great.
Ministre, 5958.
Miracle, 6550.
Mirk, dark, see ‘Myrk’.
Mirkenes, 6802, darkness, see ‘Myrkness’.
Mirfar, misfortune.
Misse, 5266, to lose.
Mister, myster, 3477, need, necessity. Lat. ministerium. Span. menestre.
*Mistru = mistrow.
Mistyly, 4364, ‘mysty or prevey to manmys wytte, misticus’. (P. P.)
Mispay, 7189, displease.
Miswroght, 1993, miswrought.
Moder, 447, 463, mother. O.N. modir.
Moghys (mowys), 5572, moths, maggots. A.Sax. mogthe. We may compare this with O.E. mawk, a maggot N. makk; Sw. màst, a grub, worm.
Moght, 571, might.
Mon, man, 96, 7518, shall. O.N. man, mun.
Moné, 5570, money.
Mon, mone, 992, 4702, the moon. O.N. mana. Germ. mond.
Moneth, 4988, month.
Montayn, mountayne, 5078, 6394.
Most, 3878, must.
Mot, 4207, may, must, pret. most, 7397. 7398.
Mount, 4896, mountain; pl. mountains, 4458.
Moveyng, movyng, sb., 4956, 7609, movement, motion.
Mow, 7965, to be able.

n2
Moweld, 5570, moudy. Dan. mule, to become mouldy, mul, mould.
Mude = mood, 2391, anger. It is generally written mode.
Mught, 282, 2285, 4941, might.
Multiply, 3727.
Murnyng, sb., 1846, mourning. O.H. Germ. mornen, to grieve.
Muse, 6366. Fr. muser.
Myddes, 2938, 4220, midst.
Mydying, sb., 628, a daughhill.
Dan. modding, a dunghill. O.N. moddyngja. A.S. midding. 'A moddynge sterquilinium.' (P. P.)
Sune sweirnes at the secound bidding,
Come lyke a sow out of a midding
Ful slep was hes grunyie.
Dunbar (Ed. Laing)
The deadly Sins.
Myddyngetytt, 8770.
Myrdierd = middle earth, 2302, 6850, the earth.
Myron, myroure, 8216, 8217.
Myrdward, 553, 4909, 6319, in the middle of.
Myghtes, 1673, powers.
Myghtfulness, 752.
Mykel, mykelle, 237, 439, 926, great.
Mynde, 1) sb., 59, 167, 2050, memory, recollection; 2) vb., 230, to remember, to call, to mind.
O. N. minna.
Myndles, 2088, forgetful.
Mynstralay, 9258.
Mynystre, 6207.
Myrk, 456, dark. O. Norse myrk, darknes.
Myrkenes, 194, 6114.
Myry, 904, merry.
Mys, 1) sb., 109, wrong. 2) adv., 3770, ill, wrongly. 3) vb., 5266, to lose. O. N. missa, to lose.
Du. misseen, to fail, miss.

Mybylyse, sb., 5521, unbelief.
Mydoer, 4151.
Myslykyng, sb., 9028, dislike.
Myslywyng, 3778, wrong living.
Myspay, 1120, 7189, to displease.
Myspray, 1993, to pray wrong.
Myssay, 9424.
Myster, 7373, need.
Mysturn, 1617, 7227.

Na, 472, 6201, no. A.S. na.
Nacion, 4358.
*Nait, to prosper. A.S. neatan, to enjoy, use.
Namly, 171, 3738, especially, chiefly.
Nan, none, 19, 57, none.
Nathing, 44, nothing.
Nedder, 870, adder. A.S. neadder.
Goth. nadr, Icel. nadr.
Ne, 465, 466, not, nor.
Nedly, 2864, 3318, 5760, of necessity, needs. A.S. nead. Germ. noth, need, want.
Neghe, 1) adj., near, high. 2) vb., 1208, to approach, come near. A.S. neah, near, nearer, neke, next.
Nehgen, 729, nine. A.S. nigon.
Nehgend, 3098, 4790, 6571, nineteenth.
Nehgest, 2920, 6411, next.
Negremancien, 4212, necromancer.
Nere, 1866, near.
Nerebande, 5202, night. It also = nearly.
Dan lifed he lang in wedowwed.
Unto eld so gan he pas,
Datal his bare nereband white was.
(Cott MS. Galba E. ix, fol. 33.)
<p>| Nest, 676, next, see ‘Neghe’. |
| Neven, 969, 4794, to name. O N. <em>nayyn</em>, a name. |
| Never-be-latter, 3650. |
| New, 7460, to renew. |
| New-made, 6407. |
| Nites, 651. nits. |
| Nobelsay, 8532. |
| Noght, 1) 61, 131, not; 2) 46, 2073, nought. A.S. <em>naht</em>, <em>nought</em>, noht. |
| Noryshes, 7610, nourishes. |
| Nother, nouth, nowther, 167, 465, 940, 1842, 6023, neither. |
| Noombre, 7432, number. |
| Nurist, nuryst, 4198, nourished, nurtured. Fr. <em>nourrir</em>. Latin <em>nurīre</em>. |
| Nuye, <em>vb.</em>, 1234, 4395, to annoy, to trouble. Fr. <em>nuire</em>. |
| Nygromancy, 4286. |
| Nyghtes and days, <em>adv.</em>, 4286, 5704. |
| O, 8401, of. O.N. <em>af</em>. |
| Obedience, |
| Oboun (obovin), 5405, above. |
| Obout, 1905, 4051, 4396, about. |
| Obout-ga, 7593, 7613, revolve round. |
| Obout-ryn, 7583, run about. |
| Oboven, 849, 2575, 4123, above. |
| Occupide, 1913, 6401, filled with. |
| Of, 1867, 1874, over, upon. |
| Offer (the host) 3697. |
| Office, 3791. |
| Of-race, tear off, 6704, from race. |
| Of-ryve, 7379, to pluck off. |
| Ofsythe, 7460. |
| Ogayn, 1) <em>prep.</em>, 304, 4042, against. 2) <em>adv.</em>, 391, 2271, 4034, 4140, again. |
| Ogaynes, 4144, against; 6366, opposite. |
| Ogayne-standyng, <em>sb.</em>, 7969, opposition. |
| Ogayn-ward, 8053, on the other hand. |
| Oght, 10, 306, aught. |
| Olyke, 7560, alike. |
| Oming, 1) <em>adv.</em>, 7424, at intervals. 2) <em>prep.</em>, 2240, among. |
| Onence, 1355, 3678, against; 5131, 5192, opposite. |
| Onluke, 7717, to look on. |
| Or (= over), 1459, too. |
| Or (= are), 2067, before |
| Ordyan, 4654, |
| Order, ordre. <em>sb.</em>, 3695, 7636. |
| Ordinance, 8438. |
| Orison, 3498, prayer. Fr. <em>oraison</em>. |
| Ourwhar, 6863, anywhere; 4339, onwhar (Ancren Riwe). |
| Out-broght, 3220. |
| Outga, 5126. |
| Outher, 1651, 3913, 4410, other. A.S. <em>outher</em>. |
| Outrage, <em>sb</em>. 1) 1516, 1523, excess; 2) 5010, 5011, defect. Fr. <em>outrage</em>, excess, violence, from Lat. <em>ultra</em> beyond Fr. <em>outre</em>. |
| Outrageouse, 9440. |
| Outragiousté, 5010. |
| Outsay, 5482, to speak out. |
| Outtak, 2808, to take out. |
| Outwith, 6669. |
| Out-wyn, 4462. |</p>
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<td>Overgylt, 8902.</td>
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<td>Overlang, 7274, overlong.</td>
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<td>Overmykelle, 7287, over much.</td>
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<td>Overmykelle, 6662.</td>
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<td>Overtes, 527, openings.</td>
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<td>310</td>
<td>Overthwert, 8582, athwart.</td>
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<td>Overtyte, 7260, very soon.</td>
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<td>Oway, 2264, 3713, away.</td>
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<td>Paen, 4120, 6065, pagan.</td>
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<td>Pain, 98, punishment. Fr. peine, Pament, 9180, pavement. [pain.</td>
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<td>Pape, 1886, 3804, pope.</td>
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<td>Pappe, 6767.</td>
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<td>Paradise, 3719.</td>
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<td>Parantre, 2562, 5326, peradventure.</td>
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<td>Pardon, 3768, 3929.</td>
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<td>Parfit, parfite, 3766, 4330, perfect.</td>
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<td>Parlesy, 2996, palsy. Fr. paralysis.</td>
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<td>310</td>
<td>Lat. paralyseis. Greek παραλυσις.</td>
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<td>310</td>
<td>Nu beginnes he [Herod] to seke [i.e. sicken]</td>
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<td>Ðe parlesi has his a [i.e. one] side,</td>
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<td>Ðat dos him fast to pok his pride.</td>
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<td>Parshecion, 4154, 4137, 4451.</td>
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<td>Parson, parson, 3979, 4958, person.</td>
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<td>Partyng, 1805, separation.</td>
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<td>Pas, 1239, path. O.Fris. pas, -—- Satenas</td>
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<td>Waites us als thef in pas (Met. Hom. p. 53.)</td>
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<td>Bot in our gat lis Satenas</td>
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<td>Wit his felawes als thef in pas</td>
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<td>And spies ful gern ef we straye. (Ibid. p. 52.)</td>
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<td>Pas, 3558, 6009, escape. Latin passus, whence Fr. passer, to go.</td>
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<td>Passes, 7684, pases.</td>
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<td>311</td>
<td>Pass, 2309, surpass.</td>
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<td>Of thi meknes, he sayd, speke I,</td>
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<td>For wit meknes thou passes me.</td>
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<td>Passion, passioun, 2262, 3821, 5310, suffering.</td>
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<td>Pastur, 6135, pasture.</td>
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<td>Pay, 283, 1734, to please. French payer, to satisfy, pay. Lat. pacare, to appease.</td>
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<td>Pays, 7730, weight. E. poise. Fr. poer, poiser, to weigh, from poids.</td>
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<td>Lat. pondus, weight. G. Douglas uses pais = to weigh, paysand heavy.</td>
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<td>Pees, pes, 1) sb., 2133, 2141, 4088, 7315, peace. 2) vb. ir., 4320, 4618, to quiet.</td>
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<td>Penance, penance, 3611, 6541.</td>
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<td>Pere, peer, 4587, equal.</td>
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<td>Perilus, 1086.</td>
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<td>Perisse, 4376, 5659, to destroy.</td>
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<td>Periste, peryst, 3711, 4376, lost; 5003, 5104, destroyed.</td>
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<td>Perré, 9005, jewelry. Fr. pierre.</td>
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<td>Lat. petra.</td>
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<td>Peryshe, peryssche, 4078, 7597.</td>
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<td>Peyssibles, 7832.</td>
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<td>Pistel, 6543, epistle.</td>
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<td>311</td>
<td>Pitte, 6239, pit, hole; ph. 'putte of helle'. Dunbar has 'pot of helle'.</td>
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<td>In the Owl and Nightingale it is written putte. Du. put, putte.</td>
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<td>Place, 5149.</td>
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<td>Planetes, 6356.</td>
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<td>Play-with, 1307, mock, to deceive.</td>
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<td>Playn, 3844, full; ph. 'playne wy'. 7654.</td>
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<td>Playn, 4766, level, even.</td>
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<td>Playnt, sb., 5603, complaint.</td>
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Plide, vb., 6085.
Plente, 6333.
Plenteous, plenteous, 4618.
Plenteously, 6341.
Pleyland, 799, complaining.
Pleyne, vb. tr., 5552, 7061, complain against.
Pleyning, vb., 5682, 6105, complain. Fr. plaindre from Latin plangere, to complain.
†Plight, danger.
Pomp, 7077.
Poole, 4245, people.
Por, poer, 6728, poor, see 'Pover'.
Porcyon, 8118.
Possibl, 6328.
Potaoge (or Podagra), 3033, a disease on the feet and joints of the limbs.
Pouce, 822, pulse.
Ponder, poudre, 412, 427, 878, dust. Fr. poudre. Lat. pulvis.
Porste, 3998, 5606. Lat. potestas.
O. Fr. poeste.
Pover, 1872, 5435, poor. French pauvre, Lat. pauper.
Pover, 1633, 5941, poverty.
Power, 3748, 5884.
Poynt, 2811, particle, particular.
Poyntes, 5470.
Prayer, 3596.
Proche, 3815, 4965, 5948. French prêcher, Lat. predicare.
Prechours, precheours, 4264, 5948.
Prechyng, vb., 4261.
Precious, 4432.
Precyouse, 9009.
Prelate, 5990.
Presse, 7367, to press.
Presst, 1222, 3548, 3998, 5990. O. Fr. prestre. Lat. presbyter. Greek πρεσβυτερος.
Presumption, 4249.
Prike, 5338, to pierce.
Principale, 7399.

Principaly, 3701.
Prisoun, 6159.
Prive, pryve, 110, to deprive.
Privé, privy, 1794, 1940, 4493, 6025, secret.
Prively, pryvely, 4492, 4496, secretly.
Priveté, 5617, secret.
Privetesse, 2403, secrets.
Process, processe, 6249, 6256.
Proper, 6366.
Properly, 3632, 3816.
Propertes, 7582, properties.
Prvyeté, privité, 3775, 4651, secret.
Prvyng, 1813, deprivation.
Psalter, 284, psalter.
Punnys, punyssche, 4878, 4914, to punish.
Pur, 2498, 2499, pure.
Purchased, 3803.
Purches, 3819. Fr. pourchasser.
O. Fr. purchacier.
Pure, 509, 3609, poor.
Pured, 2721, purified.
Purgatory, 3724.
Purged, 6398.
Pursue, 4450, persecute. Fr. poursuivre. Lat. persecut.'
Portray, 6619, painted. O. Fr. portrait.
Purt, putted, 4584, 6136, cast, put.
Dan. putte, to put, put into. O. N. potta.
Pyk, 6693, pitch. Du. pak. German pech. 'Pike and terr'. Cursor Mundi fol. 66.
Pylers, 5388, pillars.
Pyn, pyne, 1) sa., 1322, 2121, 2224, 6029, punishment; 2) vb., 3969, to punish, to suffer pain. Germ. pein, trouble, pain, punishment.
O. N. pina, to torment, punish. A. S. pinan.
Pyté, 3575, 4147, pity. Fr. pitié.
Lat. pietas.
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Qwake, 7343, quake, pret. quake.
Quainty, quaintyse, qwayntys, 1181, 1348, 4327, craft, device.
Qwene, 4461, queen.
Quert, 326, joy. Fr. cœur, gwer, cfr. 'hearty', 'in good heart'.
Mi rightwis helpe fra Laverd in quert
That sauf makes right of hert.

(Ps. vii. 11.)

Questyons, 7205.
Quilk, qwilk, 1165, which.
Quyk, qwik, 3981, 6390, 6981, alive.
A.S. cwioc.
Quyken, qwikken, 1723, vb. intr., to live.
Qwitt, quyte, qwitte, qwite, adj., 2953, 3617, 5679, blameless; phrase 'all qwite' = 'soot free', 6004 'qwite and fre'.
Quyte, qwitte, vb., 3920, to release, absolve. Lat. quietus. Fr. quitte.

Ra, 8938, roes. A.S. raed. Icel. ra.
Germ. reh.
Harte, Hynde, Das, Ra.
(Acts. Ja. l. 1424, c. 39)
Race, 7381, tear.
Rane, 5297, pret. of Rain.
Rare, 7241, to roar.
Rareng, vb., roaring.
Raump, vb., 2225. Ital. rampare, to paw like a lion.
Raunpand, 2907.
Raunpyng, vb., 7351.
Raunson, 3619. Fr. raçon.
Raviashe, raviasche, 2009.
Ravyn, 9448, plunder, rapine, see 'Reve'. A.S. raed, reásung, spoil, plunder, robbery.

Rayste, 4300, 5060, 5077, raviished.
Rayke, 1) to roam, wander, go abroad and hence, 2) to spread about, 4891. O.N. rekn; Icel. reika, to ruin. Rake to walk, range or rove about. (Brockett.) It occurs also under the forms rok, rokke. This word does not occur in A.Saxon but appears in Læsamon.
Bi this tal her may we se,
That wis and wair bihoves us be,
That Setanas ne ger us rayk
Fra rightwisnes to sinful laik.

(Met. Hom. 58.)

O.E. rayk = path, way, road.
Rayne-shours, 4317.
Recovred, 5436, received.
Reche, 554, 3814, 6311, to reach, extend; pret. roght. A.S. racan.
Recoverere, recoverere, 2961, 6095, 7257, recovery.
Red, rede, 1) vb., 2014, 4303, 5606, 6086, advice. 2) vb., 1677, to advise, to tell, 3) to discuss (pret. red, rede), 3983, 6286, 6288.
Red, 6947, told.
And wit him pai plaid siti-sott,
And badd pat he suld rede
Quilk o þaim him gaf þe dint.
(Cott. MS. Vesp. A. iii, fol. 91.)
'redel rede', fol. 40 our modern phrase read a riddle.
— Bring a besant to of ryng
And jif it þe þaire dreme redeing
Dai rede þe dremys þan als þam
lykes.
(Cott. MS. Galba E. ix, fol. 37.)
Reddour, reddenre, 6091, 6804. Sw. radda, to fear. O.E. rad, red, fear. A.S. bræth. [affray. Of dreadful reddour trymlyng for The trojans fled right fast, and brak away.

(G. Dougl. p. 577, vol. ii.)
But more and more ay cried he
And said Lord I beseech you on me.
(MS. Harl. 419, fol. 41.)

Reve. reave, 251, 308, to rob (with
violence), to plunder. A.S. redwan.
O Fris. ráva.

Reverence, 7847.
Reyved, 5844.

Reward, 1880, 5855, regard. Ital.
guardare. Fr. regarder, to look.
Rewel, vb., 5885, to rule.
Rewel, sb., 5991.

Rewme, 4033, realm. O.Fr. realm.
Rightwis, rightwes, 136, 511, righ-
teous.

Rightwanes, rightwanes, 3570, 3605, righteousness.
Roche, sb., 5078, 6393, rock. Fr.
roche. ‘Roche stan’ occurs in
MS. Vesp. A. iii, fol. 57.
Rode = rood, 1780, cross.
Rode-tre, 5360.

Rogg, 1230, to tear in pieces. Sc.
rug. It is generally explained
‘to shake’, but this is only a
secondary meaning of the word.
Sw. rycka, raptare, trahere—Jam.


(T. M. p. 28.)

So was he [Christ] rugged, raced
and reyn
De purper clath pat he in stode,
Was hardened all with his swin
blade,
So pat it cleved on ilka side,
Fful fast both unto flessche and
hide,

Dai rugged it of with otten rest,
When it so to be flesshe was fest.

(MS. Harl. 4196, fol. 81 & 71.)

Romyng, romyng, sb., roaring,
loud noise, 1) 4772, from rume.
Sc. aime, to roar, growl; 2) 4774,
from romy, to roar or growl. A.S.

Rede, 6821, red.
Redempayoun, 2721.

Regard, in phrase ‘to regard of’,
7484, compared with.
Regne, 4032, 4200, to reign.
Regyone, 4080.

Rehearse, 3886, 4748, rehearse.
Reke, 2655, to care.

Reke, 5331, smoke. Sc. ruke. A.S.
rekt.

For waned als reke mi daies awa
And mi banes als krawkan dried pa.
(Ps. cl. 4)

Reken, 5978, to account for.
Reken, 3100, 5985, 6003, 6009, to
reckon; 6557, 6590, to tell. A.S.
recan.

Rekenynge, rekennyng, sb., 3986,
an account.

Rekles, 5546, careless. A.S.
recoc-leas, from recan, to rec

care for.

Reklesly, 5792, carelessly.

Rekleenes, 3807, 3909, carelessness.
Reless, sb., 3565.

Reless, sb., 3813.

Relesed, pt., 3576.

Religion, 4622, 8728, belief.
Religious, 1888.

Reme, see ‘Rym’. A.Sax. reoma,
reoma, a film, membrane, rim.

Remedy, 7261.

Remenand, 3897, 3910, remnant.

Remow (or remu), 7365, to remove.

Removynge, sb., 6365, removal.

Repentance, 3963.

Reprouve, 5314, reproof; 5555, 6221.

Resayve, 448, 5597.

Reson, resoune, 5968, 7525, reason.
Reson, 3676, account.

Respyte, 6233.

Restreyoned, 3873.

Reful, sorrowful.

Renthe, 6729, pity, from the verb
rew, A.S. redwan, to have marcy
or pity.

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Kremian, to roar, roomian, krea- 
man. Sw. rauma.

He [the bare] began to romy and 
rowte

And gapes and gones. (Robson's 
Met. Rm. p. 63, xii, 3.)

Rosyng, sb., 7070. Sc. rosmyng, 
boasting, from ros, to praise, 
boast. Sc. ruse. Swed. rosa, to 

And he pat sekes here to have rose 
De dedes nought worth pat he dose.

(Sc. Harl. 4196, fol. 58)

Rot, rote, 664, 676, 5293, root.

Rote, 784, to rot. A.S. rothan.

Rouke, vb. intr., 6765, 6897, to 
crouch, lie close.

Ruck, to squat (Ray). Rook is 
used by Shakespeare and Chaucer.

O.N. hruku, to squat. Du. hur-
ken, to crouch, 9168.

Roungle, 773, to wrinkle. A.Sax. 
runkle, runkell.

Rychesces, 5940.

Ryfe, 5785, reeve. A.S. geréfa.

Ryghtwysnes, 3173, righteousness.

Rym, 520, reme.

Rim, peritoneum or membrane 
enclosing the intestines.

(Brockett)

Ryn, 471, 781, 4318, to run. A.S. 
yrnan.

Rysyng, 3976, resurrection.

Ryve, 888, 1230, pret. rafe, p.part. 
raven, to split, to tear.

Sacrament, 3599.

Sadde, 3229, hard, thick, solid. A.S. 
sæd. 'Sæd thrwth' = firm faith.

(MS. Harl. 4196, fol. 41.)

Saghe, 2320, saw.

Saghtel, sb., 1470, peace, reconci-
liation. Cf. vb. saght. Sc. saucht, 
to reconcile, make peace with. In 

the Anturs of Artber (Rd. Robson) 
we have the verb Saytun and the 
noun saytynge. In the Thornton 
Romances p. 252 we have the noun 
swathynge which is more com-
mon than sachtel. A.S. sechtian, 
seachtian. O.N. satt, to recon-
cile; satt, satt, reconciliation.

A.S. saht. Cf. Swed. satta, to 
place. Eng. settle.

†Sake, fault.

Sal, sall, 41, shall.

Salde, 4849, (pret. of selle) sold.

Salle, see 'Sal'.

Sam, 12, 35, same.

Samen, 1849, together. O.N. saman.

Sande, 3635, message, a messenger.
A.S. sand, a sending = the sou-
thern word sonde.

This bodword can the levedi tru, 
To Gods sand sco can hir bu.

(MS. Vesp. A. iii, fol. 61.) 

Goddes sun and Godes sonde

[Christ]

Com to les mankind of bande.

(Met. Hom. p. 8.)

Sang, 9264, song. A.S. sang.

Sar, sare, a) adj., 1461, 1775, 3635, 
6972, sore,sorrowful. b) sb., 5945, 
a sore; ph. 'seke and sare'. adv., 
7402, sorely. A.S. sir.

Sarmon, 4535.

Sarowe, 3218, sorrow. A.S. sorh.

Sary, 3468, sorrowful. A.S. sar-
gian, to be in pain &c.

Saufe, 2959, safe, saved.

Saul, saule, 129, soul. A.S. saul, 
sawel, sawol.

Save, adj., 3776, saved.

Saveour, 4294.

Savour, 668, 9016, smell.

Sawen, 445, sown, p.part. of saw.
the pret. of which is sawe. A.S. 
sawan, to sow, pret sawe.

Say, 4025, to tell, relate.
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<td>Sen, syn., 57, 2212, 5536, since.</td>
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<td><em>Scald, a scold.</em></td>
<td>Sc. <em>scyn.</em></td>
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<td>Scalden, scald, 6576, 7124, to scald.</td>
<td>Septre, 4098, sceptre.</td>
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<td><em>Schade, to distinguish.</em></td>
<td>Sepulcre, 5188.</td>
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<td>Schame, 1) <em>sb.,</em> 7145; 2) <em>vb.,</em> 7159, to feel shame.</td>
<td>Sere, 48, 337, 5966, several, severally.</td>
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<td>Schamefulness, 7155, verecundia.</td>
<td>Sergeant, 6084.</td>
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<td>Schendisehep, 7146, disgrace, shame.</td>
<td>Servage, 1157, bondage.</td>
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<td>Schent, 845, A.S. <em>scendan,</em> injure.</td>
<td>Servand, servante, 1082, 1083, 3668, 3672, servant.</td>
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<td>Schræfe, 8300, pret. of <em>schrife.</em></td>
<td>Servisabyle, 8704.</td>
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<td>Schryve, 7168, to shrieve.</td>
<td>Servise, servyse, 6383, service.</td>
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<td>Schrywen, 2631, shriven.</td>
<td>Sete, 6046, seat.</td>
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<td>Schyre, 6934, see 'Shire'.</td>
<td>Setil, setyl, 6122, 8531, seat, throne.</td>
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<td>Science, 5846.</td>
<td>He [David] wiste that Gode til him havid suorn.</td>
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<td>Selander, 4252, slander.</td>
<td>Thatane suid of his sede be borne;</td>
</tr>
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<td><em>Scorn, shorn.</em></td>
<td>To site in <em>settis</em> that was his.</td>
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<td>Seratte, 7378, to scratch.</td>
<td>(Met. Hom. p. xxii.)</td>
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<td>Bot ilkan <em>sculke</em> thaim awai.</td>
<td>Sevend, 362, 3984, seventh.</td>
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<td>(MS. Vesey. A. iii, 76.)</td>
<td>Sext, sexte, 360, 3982, 4780, sixth.</td>
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<td>Se, 4220, seat.</td>
<td>Sexti, 4525, sixty.</td>
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<td>Seculere, 1888,</td>
<td>Shane, 6243, pret. of <em>shone.</em></td>
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<td>Secunde, 3974, 6637.</td>
<td>Shap, shappe, 672, 1799, 4893, form, shape.</td>
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<td>Sees, 6373, to cease.</td>
<td>Shendisehepe, shenshepe, shenshepe, shenschip, 380, 1171, 3341, 5315, 6221, ruin, disgrace.</td>
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<td>Sek, 566, sack. A.S. <em>sec,</em> <em>sacc.</em></td>
<td>Shepe, 6134, sheep.</td>
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<td>Seke, 772, 5945, sick. A.S. <em>sec,</em> <em>sed.</em></td>
<td>Shewyng, <em>sb.,</em> 5904, manifestation. A.Sax. <em>sceawung.</em> The 'Bok of <em>sceawing</em>' is the name given to the 'Book of Revelations' in the Cursor Mundi.</td>
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<td>Sakenes, 2024, 2026, sickness.</td>
<td>Shille, 9270, shrill.</td>
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<td>Sekful, 566, sackful.</td>
<td>Shire, 6612, pure, clean = our modern word <em>sheer.</em> A.S. <em>scire.</em></td>
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<td>Sokkes, 4530, sack-cloth</td>
<td>(Ps. xi, 7.)</td>
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<td>Selcouthe, 1518, wonderful. A S. <em>seld—cut = seldom known, rare.</em></td>
<td>Sho, scho, 583, 1277, she.</td>
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<td>Seldon, 260, seldom. A.Sax. <em>seld,</em> <em>seldon.</em></td>
<td>Short, <em>adj.,</em> 774, not retentive (as applied to the memory).</td>
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<tr>
<td>Selve, selven, 6730, self.</td>
<td>Short, 6269, brief.</td>
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<td>Sely, 5810, 6002, 6006, happy. A.S. <em>sælig.</em></td>
<td>Shortly, 4848, 6278, briefly.</td>
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<td>Selyynes, Semande, 5290, apparent.</td>
<td>Sembland, 791, appearance.</td>
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Shote, 1906, shoot.
Shrife, 3508, to confess, to receive confession, shrive, pret. shrafe.
A.S. scrifan.
Shryfte, 2647, confession, shrift.
Shuld, 3776, 5013, shoulde.
Shulder, 5206, shoulder. A.Sax. sculder.
Sikerly, 2469, 5810, confidently, surely, securely.
Sikernan, 8557, security.
Singulary, singulerly, 4584, individually.
Singular, 7453.
Skaped, 8436.
†Skathe, danger.
Skil, skill, skylle, 1) 50, 91, the reason as a faculty of the mind.
2) 48, 607, 3758, reason, cause. O.N. skil.
Sklaunder, sklaundre, 7042, slander.
Skomit, 2269.
Skoul, 2225, to scowl.
Skrike, 7341, to shriek. O.Norse skrikja. O.Fris. skria.
Skrykyng, sb., 7352, shrieking.
†Skurn, to shun. A.S scuman.
Sla, 4185, 7272, to slay, pret. slough.
O.Fris. sla. A.S. slaen, pret. sloh.
Slaghter, slaughter. A.S. slaige, a slaying, 3567.
Slake, 6224, 6888, mitigate, lessen, quench, stop. The original meaning is to loosen, let loose, 7177, to slacken. A.Sax. sleacian, to slacken. Sw. sloken, to slake; sloka, to droop. O N. slaker. A.S. sleac, loose, slow.
At pasch of lewes pe custom was, Ane of prison to slake Withouten dome to latt him pas Pfor pat hegh fest sake.
(MS. Harl. 4196, fol. 209.)
Slaver, 784, to slobber, drivell.
Slaw, slawe, 188, 5546, slow. A.S. sleow.
Slawly, 3192, slowly.
Sleghe, 7570, wise. O.N. slaeagr. O.E. sleecce.
Slegh, 7685, 7639, wisdom, cleverness. Pl. sleghtes, 1181.
For I sal se thine hevenes hegh And werkes of thine fingres slegh. (Ps 8, 4.)
Mi mouth sal speke wisedomes on heght,
And thoght [i. e. meditation] of mi hert slegh.
(Ps. xviii.)
Sliche, sicken, vb., 6313, 6558, 6763, 6778, 6882, to lessen, to mitigate, quench, cool, see 'Slake'. It sal sick paires thrist for ever. (MS. Harl. 4196, fol. 51.)
From the Sw. slocken we have slokken in the same sense.
It willite not slokken ye paires thrist. (Ibid.)
Sleuth, 3299, sloth. A.S. slomote.
Sloghe, 5626, pret. of sla.
Slouh, slow, p. 15, slough, skin.
Slyghce, 2662, wise, clever.
Smaile, 3420, 3877, 4992, small. A.S. smale.
Smert, adj, 1) 2940, 5878, severe, 2) 1464, quick; vb., 1317, to smart. A.S. smeortan, to smart.
Smerly, 3323, quickly.
Smethe, 6349, smooth. A.S. smethe
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Smore, 7601, destroyed, literally smothered. A.S. *smorian*, to smother.

The devil sa devit wes with their yell.

That in the depest pot of hell He *smorit* thame with smuke.

(Dunbar.)

A credill of iring for his he makes, And hinged it up on iring stakes, Under it gert he make grete fire, And kest in oyle to make it chire, Sethin toke ³ai hir with bitter brayd.

And in pat credel allone her layd. To *smor* hir in pe smoke so thik.

(MS. Harl. 4196, fol. 164.)

We war in a hus bath wonnand, At ans bath wit child we war, At ans bath barns bar; In wanes war we sted unwide And laid ur barns be ur side, Bot wailawen it swa bitide, Mi felaw *smord* his barn in bedd.

(Cursor Mundi fol. 49.)

*Snaip, to curse.

Snaw, 1440, 6661, snow. A.S. *snæac*.

Socur, 5861.

Sodanli, sodanly, 1282, 1989, 4476, suddenly.

Sodayz, sodayne, 1951, 4331, 5129, suddenly.

Soft, 1004, easy, pleasant.

Soght, sought, pret. of *seke*.

Solasce, 3243, 3729, 6036, pleasure.

Son, 687, 1018, 4702, 5128, sun.

Son, 4971, 5044, sound. A.S. *son*.

Sonder, *vb.,* 4789, to sunder.

*Sonder, 'in *sonder*, 888, 1787.

Sone, 68, 4161, soon. A.S. *sona*.

Soetelle, 9271.

Soth, 7687, sooth, truth. A.S. *sóth*.

Sothfast, 5532, true. A.S. *sothfæst*.

Sothly, 6175. see 'Suthly'.

*Sotthede, folly.

Sonche, 788, to suspect.

Souke, 6767, to suck. A.S. *suican*.

Sounes, *vb.,* 4678, sounds, see 'Son'.

Sovereyne, 66, 5573; adj., 3074.

Soverainly, 8777.

Space, 3933.

Spare, 3928, to treasure or hoard up. A.S. *spārian*.

Great heaps of gold by *sparing* gan I save.

(Surrey, Ed. Bell, p. 111.)

Some time we seek to *spare* that afterward we waste.

(Ibid, p. 115.)

Speciably, speckedly, 3603, 3654, 5648, 6412, specially.

Speciell, 3696, special.

Specify, 6590.

Spede (pret *spedde*), 5, 2682, 3585, 3725, to hasten, to succeed. A.S. *spēdan*.

Spede, 2882, success.

Sped, 6258, hastened.

*Spelling, teaching.

Spended, 5968, spent.

Sper, 3835, to lock, fasten. A.S. *sparran.* O.N. *sprey.*

De yhates pan he gert pan *sper,* And saet and et at all laser.

(Barboar, p. 116.)

Spere, 4887, sphere.

Sper, 5292, spear. A.S. *spēre*.

Spille, 1320, to destroy, ruin. A.S. *spillan* to spoil, destroy.

Spilte, 5558, destroyed, pret. of *spille*.

Spowse, 8844.

Sprawel, 475, to sprawl.

Spredre, 849, 6335, to spread. A.S. *spreadan*.

Spret, 6814, to leap, scatter, pret. *sprent* A.S. *sprewean*.

Pair speri in splendens *sprent.*

(Syr Gawayne.)

And Salamon sais to understand,
<Pair mowthes er like a pot welland,
Wharof hate dropes sy spresnets out
And skaldes pam pat er about.
(Reg. Ti. E vii, fol. 70.)
— — — abak he drench
As qhia onwar tred on a rowch
serpent
Lyggyng in the bus and for feir
bakwart sprent.
(G. Douglas, p. 96.)

Spycery, 6278.
Spyle, 7600, see 'Spille'.
Spyttyng, 655.
His neys smellid of the Iewes
shot and foul spitting.
(Castle of Love, p. 147.)
Stak (pret. of stik), 5602, to stab.
Stalworth, 689. A.S. stæl-wærth.
Stalworthly, 9084.
Stan, stane, 3076, 4784, stone.
A.S. stán.
Stang, stayng, 5293, pret. of stang,
to pierce, stab; p.p. stengen.
O.N. stínga, to prick, stick. Germ.
estechen.

†Starck, stubborn.
Stare, vb., 7426, to look sternly
upon.
Staturo, 4980.
Sted, stede, 457, 1168, 3723, 5001,
a place, stead. 6170, vb. A.S.
sted.e.
Steigh, stey, 4306, 4557, 4603, 5134,
7692, to ascend, pret. stey, steigh.
Hence O.E. stegh, a ladder. A.S.
stigán, to ascend.
Sterne, 396, 4120, star. A.Sax.
steorra. O.N. stíarma.
Sterned, 393, 7667, starry.
Steven, 4559, 5044, a voice. A.S.
stepen.
Stey, 5132, to ascend.
Stille, 1388, secretly. As a phrase
'loud and stille', 3782. O.Eng.
stilly, secretly.
Stille, 3737, continually.

†Stylli, secretly.
Sting, (pret. stang and stanged, p.p
stungen), 5293, to pierce, stab.
Stok, 676, stock. A.S. stoc.
Stonde, stounde, 3329, a space of
time. A.S. stund.
Stopp, 7359, to stuff, stop up. Du,
stoppen.
Stoupand from stoup, to stoop, 777,
stooping.
Stour, stoure, 1820, 5812, conflict,
batele.
For þe best and þe worthyast,
Dat wilfull war to win honour
Plungit in þe stalward stour,
And routes rud about þam dang.
(Barbour, p. 38.)

Strake, 7355, pret. of strike.
Strang, 881, 6562, 6563, strong,
violeit. Phrases 'strang Payne',
6690; 'strang stynk', 6692.
Strangelle, 8408.
Strayt, 2376, 5613, 6000, 6136,
strict.
Straytely, 7181, severely.
Straytest, 4736.
Strek, 3388, straight, direct.
Strenth, strente, 5898, 6703,
strength.
Strenthi, strenthy, 5075, strong.
He [Crist] is a strentkeththy swayne.
(MS. Herl. 4196, fol. 209.)

Strесed, 8546.
Streynd, 7181.
Strik, 2624, direct, straight. Icel.
strik. A.S. stræc.
Stryfe, 7376, to strive, pret. stræfe.
Strykly, 3288, straight, direct.
Study, 7204.
Styk, in phrase 'styk fast', 7633.
Styk, 5337, to stab, pierce, pret.
stak.
Stynk, vb. 566.
Stynt, vb., 1630, 6093, 7299, to
stop, cease. A.S. stinnan.
Styntyng, sb., 7016, a stopping.
Styr., 7091, move, instigate.
Styther, comp. of stythe, 3173, stiff, stubborn.
Subiecction, 4064.
Suffishaut, 3874, sufficient.
Sugette, adj., 4052, subject.
Suld, 3705, should.
Suppose, 3776.
Suthfast, 6128, true.
Suthfastnes, 4268, truth.
Suthly, 6175, truly.
Sutille, sulture, 5904, 7687.
Sutilité, 5903.
Swa, 28, 231, 3550, so. Compound
how-sw a, wha-swa.
Sweige, 6232, to swallow. Sc. swelly.
A. S. swegelan.
Swell, 5912, to die. A. S. sweelian.
Swet, 1781, pret. of sweat.
Swete, 4915, sweet.
Swetter, 3699, comp. of sweet.
Swilk, 165, 273, such A. S. swilc.
Swinacy, 2999.
Swinthe, 5713, quickly. A. S. swith.
Swipp, 2196, to pass quickly, to
whip. O. N. swippa.
Swowne, 7289.
Swynk, 755, labour.
Swynstoy, 9002, a pigsty.
Swythe, 1390, 3424, see ‘Swithe’.
Syde, 1594, long. A. S. sid.
Syght, 2218, vision, appearance.
Syker, 1372, sure, certain.
Sykerly, surely, see ‘Siker’.
Sykerness, see ‘Sikerness’.
Syn, see ‘Sen’. Scotch sync.
Synging, sb., 3702.
Sythen, adv., 1) 25, 731, afterwards.
2) 4138, 6014, since.
Sythes, 1272, 3496, times.
Ta, tan, tane, 972, 1375, 1856,
2964, the one.
Taa, 1910, toe.
Tade, 1910, 6900, toad.
Taken, 359, 1328, 2093, 3972, to-
ken, miracle.
Takenynng, sb., 1335.
Tald, talde, pret. of tell, 1) 213,
4040, told; 2) 436, reckoned.
Tale, 7702, reckoning, number.
Tan, tane, 58, 964, taken.
Tariynng, sb., 1172, delay.
Tary, sb. tr., 1180, 3921, to pro-
voke, annoy, mock. A. Sax. tirian,
tyryan, to provoke, vex. Pl. D.
tarren, to tease. Dan. turre.
For speches of God gremed thai
And taried rede of behest ai.
(Ps. cvi, 11.)

Summe he temples aiswa and
namely solitary men and wym-
men be dredes, and ugglines and
qwakynes and schakynges, ou-
ther aperand to pam in bodilé
liknes, or elles in ymagynge,
slepand and wakande, and taryes
pam swa pat ēpi may unnethes
have any rest.
(MS. Harl. 1022, fol. 27,
see King John, act. iv, Sc. 1.)
Tas, 275, 3865, takes.
Taez, taz, 885, toes.
Tattiird, 778, rough, shaggy. Ph.
tattiird as a foile. Sc. tatty.
Dan pe angelle shinand bright
Schewes pam a ful grisely sight,
A fende blacker pan any cole,
And taterd als a filterd foile.
(MS. Harl. 4196, fol. 175.)
Teche, 5548, teach, pret. taght.
Tempest, 4940.
Tempre, 7812, to moderate.
Tend, 3990, 4794, tenth.
Tene, sb., 7237. A. S. teón.
Tent, 7615, to take note of, attend
to, pret. tent.
To tilth he tent and tend [tenth]  
gaf iele, 1804  
(MS. Vesp. A. iii, fol. 57.)  
Ps., 9087, these, dem. pron. pl., 1253, those, used either with or  
without a following substantive,  
pair, 4329, their.  

dam, ward, 7281.  

dan, 4712, then.  

Thankyn, sb., 7842.  

cher, rel. adv., 361, where.  

Thar, vb. imp., 2167, 2173, 2963,  
behoves, need, pret. thurt. A.S.  
thearf, imp. thorfte.  

Tharles, 1064, slaves. A.S. thrall,  
aservant.  

Thor, vb., to lose, be in need of,  
want, 8509.  
And alle pat mercy here will warn  
Mercy of god sal pai thorn,  
So he turnes pe depe ere to pam  
pan,  

Pat turnes paires to pe pore man.  
(MS. Tib. E. vii, fol. 37.)  

Tharneyng, sb., 7300, want.  

Partille, 6307, 6828.  

Pas, pase, 491, 7236, those.  

Pat, 3781, what.  

Peder, 140, theiner.  

Thes, theses, 1237, 5210, thief,  
thieves. A.S. thef.  

Per, þere, 1269, these.  

Therst, 6775, thirst.  

Dopen, 2721, 5831, thence.  

Thawes, 1883, 5548, manners. A.S.  
þedw. 'Maner or thwene' Mos. P.P.  
His resoun and his wise thanes  
Dat he was God ful graithel  
schawes. (M. H. p. 3.)  

Dider, 1417, 3731, thither.  

Diderward, 7539.  

Think, 306, pret. thought, to seem.  

Dir. 1281, 4151, these.  

Dof, dogh, pogue, 1713, 6288, 6308,  
7721, though.  

Déght, 278, thought.  

Thole, 3542, 4352, to suffer. A.S.  
Thraldon, 8006.  

Thrall, 8001.  

Thrang, 4704, 7364, throng,  
pressure. A.Sax. pringan, to press,  
push.  

Thrast, pret. of thrust, to thrust.  

Pan pai gederd thornes þene,  
And made a corowne þambitwene,  
And on his hevid pai it þrast,  
On ilka side þe blude out-brast,  
With slaues of rede pai set it donn,  
And clapped it fast untill his  
crowne,  
So pat þe thornes went in þan,  
Tille pai perceþ þe horn-þan.  
(MS. Harl. 4196, fol. 76.)  

Thraw, 2099, three. A.S. threuþ,  
thèð. Icel. þræð.  

Thred, 354, third.  

Thredend, 4804, thirteenth.  

Threp, þreþe, 5407, to dispute.  
A.S. þreapian. O.N. þræfa.  
Give ear to my suit, Lord! from-  
ward hide not thy face  
Behold! hernken, in grief lament-  
ing how I pray:  
My foes þat bray so loud, and  
ake þreþe on so fast,  
Buckled to de me scath, so is  
their malice bent.  
(Ps. iv, Surrey’s works, Ed. Bell,  
p. 128.)  

Thres, 354, 6734, to thirst.  

Thres, 8591, to thrust, pret. thrust.  
A.S. þrescian, to twist.  

Thrested, p. p. of thrust, 5296,  
to thrust.  

Thresty, 6165, 6777, thirsty.  

Threthree, 7773, thirteenth.  

Threty, threthy, 4588, 4887, thirty.  

Thryting, sb., 2230. A.S. thryt-  
ynge. 'Manisse or thrytynge'.  
(Fr. Pm.)
Thirst, 6118, 6204, thirst.
Thudner-dyntes, 5418, thunderbolts.
Thurgh, 1428, through.
Thurt, 6229, pret. of thar, to need.
Til, tyl, 88, 1302, to. O.N. til, to.
Tilles, 1183, leads away, and hence entices, from O.N. til, to. A.S. till, end, object. This must not be confounded with tolle or tulle, to entice, deceive.
For ille felawes hafd ali mai stri
to tille this yong man to foli.
(Met. Hom., p. 113.)
It is not always used in a bad sense.
For 

"Tinsel, perdition.
Tisauntes, 5396.
Titte, 1918, a tug, pull. It is used by G. Douglas and Dunbar. See 'Tytt'.
Togider, togyder, 1841, 1858, together.
To-gnaw, 663, gnaw away.
Toke, 5196, took.
Tokenyng (= takenyng), sb., 1322, token.
Tome, 6248, leisure. Sc. tume.
A.S. tom. O.N. tómr.
Ga yee to fest, for sus yee do,
Haf I na tome at ga parto.
(Cott. MS. Vesp. A. iii, fol. 80.)
It also signifies empty, and hence idle.
And after none again he jode,
And other jet in pe marked stode;
Unto pam fulle even he come,
And said whi stand ye al day tome.
(MS. Harl. 4196, fol. 38.)
To-morn, 4666, the morrow.
Tong, 7315, tongue.
To regard of, 5516.
Tother, 384, 552, 3592, the second. that other.
Touch, 3969, to concern.
Tour, 4783, tower.
Trace, 4329,6037, 7076, track, path, example. Fr. trache.
Traist, 1359, to trust, confide in.
Transyng, trance.
Travaile, trayvayle, '1) sb., 545, work, labour; 2) vb., 539, 542, 1378, 2657, 5942, 6401, to labour.
Trayst, trayste, 1061, 6297, 7339, see 'Traist'.
Trecherous, 4232.
Tregettour, a magician.
A tregetour I hope [expect] he be,
Or elles Gods self es he.
(MS. Vesp. A. iii, fol. 68.)
Treblyng, sb., 6108.
Tresor, tresore, tresour, tresur, 1266, 3819, 3837, 3882, 4115, treasure.
Trespas, 5262, 6361, fault.
Trewely, 6297.
Trey, 7323, sorrow. A.S. trega.
Phrase 'trey and tene'.
Tribulation, 4133, 4353.
Troble, 4319, to trouble.
Trofes, sb., 183, (a lying) tale, story, fable.
logeloures grete avantage gettes
Thurgh fals trofels and tregetes.
(MS. Tib. E. vii, fol. 35.)
' to tryle or jaape or lye' (Ortus), 'iape or trifull'. (Palsgrave.)
Troute, trouth, trothe, 4228, 4388, belief, opinion, from traw, to believe, think. Ph. 'false trouth'.

x
And pat fals Crist as I telle pe
In pe slum sal baptis be,
To save man saules he salle be
send.

And alle fals trouthe he salle de-
send.

(MS. Harl. 4196, fol. 78.)
Trow, vb., 3776, 7504, to believe,
think. A.S. træwian.
Trowage, 4053, fealty.
For alle kinges yald trouage
Till Rome, and servis and homage.

(Met. Hom. p. 61.)
Trowyng, sb., 789, opinion, belief.
"Tun, combination.
"Tun, town.
Tung, 783, 4294, tongue.
Turment, 1) sb., 4260, 4383; 2) vb.,
4385.
Turrets, towers.
Twa, 374, two.
Twelf, 6046, 6047, twelve.
Twelfte, 4809, twelfth.
Twin, twyn, 1) adj., 3594, 5842,
two; 2) vb., to separate.
Twinyng, sb., 1864, separation, di-
vision.
Tyde, 379, 6142, time.
Tyn, tyne, 1) to lose; 2) to de-
stroy, 1457, 2027, 2322, 5274,
pref. tym. O.N. tyna.
Tynt, 4854, destroyed, pref. of
tyne; 6094, taken away from;
1631, lost.
Tyrant, 4149,
Tyrantry, 1601, 4392.
Tywek, 701.
Tyte, tyttest, 322, see 'Tite'.
Tytt, vb., 7216, to pull suddenly
or with great violence. A.Sax.
tihtan, to draw.

Ugge, 6418, to frighten. MS Harl.
4196, reads ug. Cf. uge, Liber
Cure Cocorum p. 47. Uggi (An-
cren Biwle). O.N. ugea, Hence
O.E. ugosome, see Surrey's Ed.
Bell, p. 174.
Uglines, 2364, horror, see 'Ugge'.
Ugly, 6683, 7182, horrible.
"Ugly Furies', Surrey, p. 194.
Uglynes, 917, 6852, horror.
"Umbelai, to lie with.
Umiapp, 6937, envelop.
Umet, 1250, 5420, surrounded.
Unbowsom, 8596; unboxom, 1599.
disobedient.
Unchastide, unchastyd, unchastydde,
5434, 5544, 5985.
Unchaungeable, 8232.
Uncomly, 1542.
Uncristen, p. 76, unbaptized.
Uncurtays, 2065.
Underlout, 1) sb., 3877, underling,
inferior; 2) adj., 4052, see 'Lowl'
derlout to Laverd thou be,
And bid [pray to] him, for best
es he.

(Ps. xxxv, 7.)

And underlout til thaim was he
Als god child au til elders be.

(Met. Hom. p. 109.)
Understanden, 1681, 2135, under-
stood.
Undiscussed, 5697, not investigated.
Unjustified, adj., 5871, not done
justice to, wronged.
Unknowen, 337, unknown.
Unknewyng, sb., 194, 5741, igno-
rance.
Unkunnand, 152, ignorant.
Unknunnyng, 169, ignorance.
Unkynd, unkynde, 122, 5855, un-
grateful.
Unkyndness, 6219, ingratitude.
Unlered, 5947, ignorant.
Unmethes, 476, 890, hardly, scarcely,
from us, not, eth, easy.
Unproperly, 8130.
Unredy, 1990, unready.
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Unrekend, 2462, 5652, untold, unaccounted for.
Unreasonable, 599, without reason.
Unseemly, 5009, 5023.
Unsiker, unsyker, 1089, uncertain, not secure.
Unsykerness, 9049, insecurity.
Unskilwys, adj., 166, not possessing, 'skill' or reason.
Unsleghhe, 1538, unwise, see 'Sleghhe'.
Untaught, 5872, untaught.
Untold, 7447, untold.
Unthewed, 5873, rude, ill-mannered, thewed, well behaved, occurs in the Cursor Mundi fol. 47—
'De child es thewed and milde o mode,
Lok þat he haf maister god.
Untill, 182, unto
Unto, 3319.
Unwoght, 5976, undone.
Upas.
Upcalle, 4983, to call up.
Uprise, upraise, vb. intr., 4985, uprose.
Uprise, upryse, 4979, 5046, 5047, to rise up.
Upstand, 4782, to stand up.
Upstegher, 4180, see 'Stegher'.
Uspwadone, 7230, upside down.
Uptane, 5142, uptaken.
Uptrust, 5567, stored or trussed up,
from up-trus, root, trus, see T. M. p. 287—
In the southern dialects trus signifies 'to bind in bundles',
while in the North it means 'to store-up', house.
He had so grete plente of corn,
He wist noght wher it might be laid,
And to himself pan pus he said,
'How saile I do now of pis thing,
I se þat I ne have no howsing,
Wharin þat I my corn may trus',
And effsones pan said he pus.

Usage, 3790, custom.
Use, 6071, 6078, to practise.
Utter, 4815, 7194, extreme.

Vailé, vaille, 3646, 3942, avail, help.
Valeis, 4736, valleys.
Vany, 955, vain.
Sins þat cumes of worldly dede
And of þe body er pise to rede,
Dronkenes and glotony,
And manslaughter and lichery,
Sacrelege, thift, and ravyne,
And symony, a wikked syn;
Oker gretely God mispayes;
Braking of dere haly days,
Forsaking of order þat men mase,
Taking of howse unworthy,
Unreverence unto goddes body,
Bisynes for vanie reverse.
(MS. Tib E. vii, fol. 28.)

Vanyst, 2269, vanished.
Vanyté, 7228.
Variance, variannce, 1423, 1446, change.
Variand, 1413, changing.
Vedir, 1415, weather.
Velany, 1528, 7148, crime.
Venemus, 6751.
Vengance, vengeance, vengeance, 4852, 6101.
Venge, 5583, avenge.
Veniel, 3175, 3902, venial.
Venym, 4185, 6756, poison.
Veray, true.
Verdite, 2952, verdict.
Vermyn, 916, 6574, vermin, worms (all creeping things, large and small).
Verray, 4310, true, very.
Verrayly, 9229, 9240.
Vers, 6624, verse.
Vertow, verto, 3821, 9198.
Vertouness, 9072, valuable.
Vicar, 3837.
Vilan, 4412.
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Vilany, see ‘Velany’.
Voce, 4555, voice.
Voyde, 390, empty.

Wa, 1) sb., 4207, woe; 2) adj., 1452, ph. ‘fulle wah’, 7320, very sorrowful’, ‘woe worth the, 7396.
Waghe (=waw), 6619, a wall. A.S. wægh.
Wocce or wai, murus. (Pr. Pm.)
The ship-boy and the galley-slave, have time to take their ease;
Save I alas! whomse care, of force
doeth so constrain,
To wail the day and wake the night,
continually in pain (Surrey).
Walaway, interj., 2434, an exclamation of sorrow = ‘well-away!’
‘well a day!’
Wal, 15, 6193, would.
Wam, wambe, the wall, 463, 515, 4161, womb. A.S. wæmb.
*Wan, deficiency, want.
*Wan, pret. of wem, to go.
Wand, wande, 5876, 5880, rod, (birch). It also has the meaning of branch, twig in O.E.
Wanhope, 2229, despair. Cf. O.E. wanout, wanout, &c.
Want, vb., 6198, to be without, to be absent or missing.
Wantying, sb., lack.
War, 2022, 2676, cautious, careful. A.S. weor.
David es his name
And for pat he es wære and wise,
I have him chosen to pis servis.
(Cott. MS. Vesp. A. iii, fol. 42.)
War, 1903, 1906, was.
War, 583, were.
Wardes, 9089, outworks.
†Warlau, wizard, sorcerer.

Warn, warne, 7985, to deny, also forbid. O.N. varna.
Warne, 2342, 7264, unless.
Dai said ‘Sir bind þe nedes us bus,
And lede þe unto lams with us,
And to Philet pat fræ þe fled,
And warne it war us forbed,
To do þe harm, or hurt þe sare,
Þou suld far ille or þou com þare.
(MS. Tib. E. vii, fol. 165.)
War[n]e[d], 8258, denied, pret. of warn or wern, to deny.
—God schewes in his godspelle
[Of] þe riche man and lazarens,
How þat he wærned him almsns
Þærfor god wærned him agayne,
A drope of water to sloken his
payne
In þe fyre of helle when he was
pan.
(MS. Tib. E. vii, fol. 37.)
Wast, waste, 4864, 4883, to destroy, do away with.
For he [Crist] sal wit the halie
gaste,
Batis you and your sinnes waste.
(Met. Hom., p. 11.)
Wat, wate, waste, what, 5372, to know. A.S. witun [wæt].
Wate, sb., 7611, wet.
Wathe, 1) danger, harm; 2) torment, 4558, see ‘Quathe’.
Sorwes of dede umgaf me ai
And wathes of helle me fand thi.
(Ps. cxiv, 3.)
In the Cursor Mundi it occurs as an adjective.
Allas! þat i [Jacob] him outher
out-sent
Þat way pat was sa wath to wend.
(MS. Vesp. A. iii, fol. 25.)
Watter, 4777, water.
Wawes, 148, waves. A.S. wæg.
Wawce of the water, flustrum.
(Pr. Pm.)
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Wax, 4039, to increase, become (pret. wax).
Wayke, 6157, weak. A.S. warg.
Wayknes, 9026, weakness.
Wayt, wayte, 1186, 1243, to watch for in order to harm.
He waites in hidels as lions in den.
He waiteth to reve pse power in dim.
To reve pse power while he drawes him.
(Ps. ix, 30.)
Waytyn, to harmyn, Insidio.
(Pr. Pm.)

Wayte, see ‘Wate’.
Weder, wedir, 1424, weather.
Wederward, witherward.
Wedlayk, 8561, wedlock.
Weght, 7690, weight.
*Weild, power.
Weild, 7361, move, stir.
Weild, weide, 5777, 6149, to rule, govern, possess, use. A.S. wealdan.
Wele, 131, 1452, well.
Wele, 1002, weal. A.S. weala, weal, wealth, pl. riches, property.
Weik, 4248, pret. of walk.
Weik, 707, wither, fade. Sc. wallow.
De weikid tre pir appelis bare
Dat has bene ded pre yere and mare.
(MS. Harl. 4186, fol. 98.)
Welland, 7126, boiling, from welle, walla, to boil. A.S. weallan, to boil.
Welthe, 1307, prosperity, riches.
Welthees, pl., 1319, riches.
*Wem, spot, blemish.
Wend, wende, vb., 3557, 6028, to go. A.S. wendan.
Wene, 2154, to think, suppose. A.S. wénan.
Were, 2296, doubt. A.S. war, caution.

Were, 4088, war. A.S. wérrre.
Weried, cursed, see ‘Weryd’.
Werk, 4683, 5977, 6905, work.
Werray, 7268, true.
Werray, 4477, to make war upon.
Were, 61, worse.
Worst, 4456, worst.
Wery, 7422, to curse.
Weryd, adj, 6186, 0392, 7393, cursed. A.S. wérgan.
Wete, 1438, wet.
Wethen, 90, whence.
*Weve, a piece.
Wex, (pret. of wax), increased.
De water wex ðan cald and lyth.
(Cott. MS. Galba E. ix, fol. 37.)
Wha, 900, who.
Whake, 5411, to quake.
‘Whakyn or quakyn’. Tremo.
Wham, 3868, whom. (Pr. Pm.)
Whar, 357, where.
Wharfor, 3702.
Wharwith, 3835.
Whas, whase, 23, 892, whose.
Whase, whaswa, 4158, whoso.
What, 2666, see ‘Wate’.
What-kyn, 856, what kind of.
What-swa, 885.
Whethen, 5205, whence.
Whider, whyder, 3115, 2935, whither.
While, sb., 632, 1418, time.
Whiles, whilles, whyles, 3645, 3930, 5715, 5778, whilst.
Whilom, 4202, formerly.
Whilk, will, 144, 204, 244, 3950, which.
Whine, 7423, see ‘Whyne’.
Whit, see ‘Wite’.
Whyderward, 6401.
Whylles, see ‘Whilles’.
Whyn, 3887, obtain, see ‘Wyn’.
Whyn, whyne, 1207, 6228, utinam, = whi+ne = why not. But whi ne as separate words take a negative in the same clause.
Whine had he eghen, in ilk howa,
Whine might his sight be set ay-
ware!

Than suld his sorow be mekill
mare
(Cott. Collect; MS. Galba E. ix.)
Wiche, 4214, a witch (not confined
to females).

Wytche magus, sortilegeus.

*Wiers, protectors. (Pr. Pm.)
Wight, creature.

Wight, 1874, active, see 'Wygth'.
Wille, sb., 7288, desire.
Wille, vb. subj., (pret. wild), 8240.
Wirk, 3685, 4877, 6905, to work,
operate, perform.

Wirkyng, sb., 4907, operation.
Wisit, 6158, visit.
Wise, 9304, to show, direct. A. S. 
wisan.

Wysyn, dirigo. (Pr. Pm.)
Wist, wyst, 9516, knew.

Withally, 5727, wittingly.
Wite, whit, witte, wyt, wytt,
wyte, 1) sb., 4093, 6847, wis-
dom, knowledge; 2) vb., 4734,
6118, to know; 4664, discover.
†Witherwin, an enemy.
With-outen, without.
Witness, 6769, to bear witness.
Wittes (five), 5518, the senses.
Wittles, 6864, out of one's wits
or senses.
O caytyve wyties knaip!
Quhat! weny thet our handis to
eschaip?
(G. Douglas v. ii, p. 562.)

Witty, 880, 6280, wise.

Wlatson, 459, 666, hateful, lothson.
The verb wlate = hate occurs in
Ps. v. 8.

Men slaers and swykel Lavern
wlate sal.

Wode, 99, 1608, 2224, 6864, mad.
Wodeness, 6915, madness.

Wolwarde, 3514, plagued, miserable.
A. S. wold, plague, severity.
Of O. E. wele (= wol) bad. (OwI
and Nightingal l. 35.)

Wolweard and weetahood
Wente I forth after,
As a reccheles renk.

(Piers Ploughman, p. 368.)
Thei shulden delven and dyken,
And werchen and wolward gon
As we wrecches usen.

(Ibid. p. 497.)

Wolwes, 1228, wolves.

Won, wone, 13, 16, 1001, 4221, to
wohnen. O. Fris. wona.

Wonand, 997, 6831, dwelling.

Wonde, 5337, wound. A. S. wund
Wonder, adj., 1786, 4321, wonderful.
Wonderly, 7619, 7641, wonderfully.

Wonnyn, wonying, sb., 980, 6827
a dwelling.

Wonnyn-sted, 1372, a dwelling
place.

Worldishe, worldesche, 1065, 1066,
temporal, worldly.

Worow (= worry), 1229, to strangle.
Sc. worrey, wirrey, choke, kill.
Germ. würgen.

Worowan, suffoco, strangulo.
(Pr. Pm.)

Worschepe, worshepe, 6217, honour.

Worthynes, 3757.

Wrahte, 5406, wrath.

Wrang, sb. and adj., 193, 5433,
5992, wrong.

Wrangwysly, 3865, wrongfully.

Wrathe, adj., 5479, angry, wroth.

Wretched, 557, wretched.

Wretchednes, 6102.

Wreh, ob., 5460, 5462, to betray,
accuse.

Wreek, 5538, 6101, vengeance.

Wrench, 1360, trick, stratagem. Ph.
'wyle and wrenc'. A. S. wrence.
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Saquaynt and crafté mad thou itte,
That al bestes er red for man,
Sa mani wyle and wrenck he can.
(Met. Hom. p. 2.)

Wreth, wrethe, 1) sb., 767, 1552,
1556, 5081, 5091, 6102, wrath;
2) vb., 1551, 5606, to make angry.
Wrethful, 5107, wrathful.

Wrynchand, 1588, wriggling, twisting. MS. Harl. reads wrythand.
MS. Lands. 348 has wrickynge.

Wydones, 7576.

Wyght, adj., 689, Sw. vig, active.
\[Wyghte or deliver, agilis.\] (Pr. Pm.)

Wyghtes, 6186, creatures. A.Sax. wihht.

De wind began rudely to rise,
And \(\text{\textit{pe}}\) see to boline on wunder wise,
Grete storms wex with weders wik,
And \(\text{\textit{pe}}\) wawes went wunder thik.
(MS. Harl. 4196, fol. 154.)


Wyn, wynne, 1) 2769, 3880, to obtain, (pret. wæn, p. p. wonnen).
2) 2871, 3263, 4462, 5057, to go.

Wyndyng-clathe, 840.

Wynter, 7652, pl. = years.
Wys, wyse, 3622, manner.

Wyst, see \"Wist\".

Wythen (= witen), 5355, to give or bear witness.

Wytnes, wytteneesying, sb., 3612, 3366, witness.

Wytte, vb., 3763, 4788, to know. A.S. witan.
CORRIGENDA.

Page 11, note for 'MS. Addit.' read 'MS. Addit. 11305.'
Page 13, l. 450 for 'inquitatius' read 'inquitatibus.'
Page 18, l. 620 for 'cansideres' read 'cansideres.'
Page 40, note for 'MS. Harl.' read 'MS Harl. 4196.'
Page 41, l. 1478 for 'pus' read 'pws.'
Page 56, l. 2010 for 'fayles' the sense requires 'fayues.'
Page 68, l. 2496 omit 'non.'
Page 69, l. 2516 for 'men' read 'man.'
Page 74, l. 2727 for 'payn' read 'payn.'
Page 77, l. 2823 for 'fidelium' read 'fidelium.'
Page 88, l. 3215 for 'allen' read 'alle.'
Page 91, l. 3333 for 'par' read 'pas.'
Page 93, l. 3426 for 'pæu' read 'pæu.'
Page 124, l. 4578 for 'ma' read 'man.'
Page 165, l. 6117 for 'man' read 'man.'
Page 189, l. 6391 for 'knew' read 'gnaw.'
Page 190, l. 7034 for 'here-ol' read 'here-of.'
Page 208, l. 7727 for 'couth clerk' read 'couth na clerk.'
Page 217, l. 8040 for 'pe' read 'pe.'
Page 229, l. 8509 for 'pas' read 'pæu.'
Page 253, l. 9408 for 'pæu' read 'pæu.'
Page 296, l. 43 for 'ferse' read 'ferse.'
Page 300, l. 31 for 'herebyryan' read 'herebyryan.'

CONTRACTIONS USED IN THE GLOSSARY.


Words marked by a * occur in the Notes; those marked by a † are in the Introduction.

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