

THE PRICKE OF CONSCIENCE  
(STIMULUS CONSCIENTIÆ)

---

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

RICHARD MORRIS,

AUTHOR OF "THE ETYMOLOGY OF LOCAL NAMES", EDITOR OF "LIBER CERE COCORUM",  
MEMBER OF THE COUNCIL OF THE PHILOLOGICAL SOCIETY.

PUBLISHED FOR THE PHILOLOGICAL SOCIETY

BY

A. ASHER & CO., BERLIN.

1863.

## 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, 22283;

Cottonian MS., Galba E. ix;

Harleian MSS., Nos. 106, 1731, 2377, 2394, 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’.<sup>1</sup>

2. Six manuscripts<sup>2</sup> 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,  
Þar duellid man in a myrk dungeon,  
And in a foul sted of corrupcion,  
Whar he had na other fode,  
Bot wlatson glet and *loper blode*.” (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 wlatson glet and *loper blode*.”

Addit. MS. 11305 reads:—

“Bot lothsom glette and *filthede of blode*.”

The transcriber of MS. Y.<sup>3</sup> shows still more ingenuity in ren-

<sup>1</sup> *Cursor Mundi* (Northumbrian version) a MS. in the College of Physicians at Edinburgh, fol. 43b, col. 2. Quoted by J. Small M. A. in *Metrical Homilies* p. xxi.

<sup>2</sup> Harl. MSS., Nos. 106, 1731, 2377 (all very imperfect).

Addit. MSS. Nos. 11305, 22283 (perfect).

Lansd. 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.

<sup>3</sup> I take this opportunity of acknowledging the kindness of James Yates Esq. who, unsolicited, placed a fine MS. copy of the ‘*Pricke of Conscience*’ (xiv<sup>th</sup> 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 dwelleþ man in a foule dungeoune,  
And in a foule stede of corrupcioune,  
Where he hap non oþer 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 gradually travelled southwards, for we find it in Forby and other collectors of provincialisms.

This example is sufficient to show how far the numerous transcribers 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. 343, are worthy of notice:—

coldness	for dasednes, (Northern)
droubelowde	„ domland,
pees	„ saghtel,
lowryng	„ merryng,
riche	„ bigg,
roryng	„ romyng,
slouh	„ rym,
strangly	„ worow.

From these remarks it may be inferred that the Cottonian manuscript 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 archaic, 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 received 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<sup>th</sup> to the middle of the xv<sup>th</sup> 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<sup>th</sup> century, while in treating of the literature of the xiv<sup>th</sup> 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 xv<sup>th</sup> 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<sup>th</sup> century<sup>1</sup>. 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<sup>th</sup> 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<sup>2</sup> most writers have confined their remarks to that portion of it spoken

<sup>1</sup> There are MSS. (southern) of the 'Pricke of Conscience' as old as the middle of the xiv<sup>th</sup> 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<sup>th</sup> century would seem to show that Hampole compiled the 'Pricke of Conscience' but a few years before his death (A. D. 1349).

<sup>2</sup> 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 *xiv*<sup>th</sup> and *xv*<sup>th</sup> 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 Inglismen

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 Ywaine 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 Tristram (Ed. Scott.) originally composed in the Northumbrian dialect, has been rendered nearly worthless by the alterations of a midland scribe.

"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, -eght, -oght*:  
     *ficht* for *fight*,  
     *hecht* for *heght* = *height*,  
     *licht* for *light*,  
     *ocht* for *oght* = *aught*,  
     *wicht* for *wight* = *active*;
- b) *-aucht* for *-aght*:  
     *aucht* for *aght* = *eight*, *possession*,  
     *saucht* for *saght* = *reconciliation*,  
     *straucht* for *straght* = *stretched*;
- c) *-euch* for *-ogh*:  
     *beuch* for *bogh*,  
     *dreuch* (*drew*) for *drogh* (*drow*) = *drew*,  
     *eneuch* (*enew*) for *enogh* (*enow*) = *enough*,  
     *leuch* for *logh* = *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. *ȝif* for *ȝif*, if.

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

Among grammatical differences the following are the most important:—

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

Dr. Latham<sup>1</sup> 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 preterities:—

*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<sup>2</sup>. It never takes this meaning in Hampole,

<sup>1</sup> English Language 2<sup>nd</sup> edition.

<sup>2</sup> *Southern* writers of the xiii<sup>th</sup> and xiv<sup>th</sup> 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.



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 *slik* = such, the like, (*slikt*, *slik'r*, *slk*). *Swilk* A.S. *swilc* is the usual Yorkshire form.<sup>1</sup>

*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*.<sup>2</sup> (*Thoru* is the Anglian *thorh* 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, *keld*, 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.

<sup>1</sup> 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<sup>th</sup> and xiv<sup>th</sup> centuries it was unknown.

<sup>2</sup> *Sua* or *sua* is not unfamiliar to Scottish writers of the xiv<sup>th</sup> and xv<sup>th</sup> 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<sup>th</sup> 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 pider far.  
 Þe first, it es þe fire sa hatte,  
 Þat al þe mikel se sa wate,<sup>1</sup>  
 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<sup>2</sup> urs moght  
 Þat apon a wagh<sup>3</sup> war wrought.  
 Ever it brennes dai and night  
 Bot never mare it castes light.  
 Þe toþer paine is tald sa kene,  
 Þat mans muth it mai noght mene.  
 Þat þof a fer[e]n felle war made,  
 And þoru a chance þar-in it gladd<sup>4</sup>  
 Quils þou moght turn þi hand abute,  
 It suld worth [f]rese<sup>5</sup> wituten dute.  
 Þe thrid pine es hard to dreī,  
 O wormes þat sal never dei,  
 Ffelle draguns and tades 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 pai in þat lou<sup>5</sup> sa dim.  
 Þe ferth paine it es o stinc,  
 Þat mai na man sa mikel thinc.  
 Þe fiftē es undemnes dint,  
 Þat þaa wreches þare sal hint,  
 Als it war dintes on a stapī,  
 Þat smythes smittes in a smeþey.

<sup>1</sup> wet      <sup>2</sup> against      <sup>3</sup> wall      <sup>4</sup> glided      <sup>5</sup> pit.

\* As the MS. is rather indistinct *ȝe* may have been the original reading.

Paa dintes ar ful fers and felle  
 Herder þan es here irinn melle.  
 Þe sext paine, es noght to scape,  
 Es suilk mercknes men mai it grape;  
 Sua wonder think<sup>a</sup> par sal it be,  
 Þat nan ne mai on oper se.  
 Þe sevend scenscip al for pair sin,  
 Ai scam lastand þat never sal blin,  
 Ffor par-tille sal ilkan ha sight  
 To se þe scenscip on oper plight.<sup>6</sup>  
 Þe aghtand pine it es ful grise<sup>7</sup>  
 To se paa warlaus in þait wise,  
 Strang paine es it on þam to loke,  
 And namli laght until pair crok;  
 Þat dreri din, þat balful bere,<sup>8</sup>  
 Þat þai wit-uten stint sal here,  
 O paa wepand in þat waa,  
 Þat sal þam last for ever and ai.  
 Ffirend bandes es þe nind,  
 Als in hali writt we find,  
 Þat al pair limes ar bunden wit,  
 Wituten leth<sup>9</sup> of ani lith<sup>10</sup>.  
 Bot a point es par [þat] þam pines mare,  
 Þan elles al pair oper fare<sup>11</sup>.  
 Þai wat pair pine sal ha nan end,  
 Ffor þai mai haf na might to mend.  
 And qui þar es paa paines nine  
 Here nu þe skil of ilk pine;  
 Nine orders of angels þai forsok,  
 Quen þai þam to þe warlau tok,  
 Þarfor sal þai pined be,  
 Wit paa pines, sex and thre;  
 Ffor þat þai war won to brin  
 In catel wit covetise to win,  
 To-quils þai in þis werld war  
 Ai sal þai brin *al par for par*.<sup>b</sup>  
 And paa men þat sa starck<sup>12</sup> war her,  
 Stilli<sup>13</sup> pair wickedhed to ster  
 And brint par-in sa war þai bald,  
 Þai sal have ever þat water cald.  
 Þai þat war fild wit enst and hete  
 Þat ipenli<sup>14</sup> pair hertes ete,

<sup>a</sup> thick?<sup>b</sup> al par for par = always there for that (sin).<sup>6</sup> misfortune<sup>7</sup> terrible<sup>8</sup> noise<sup>9</sup> loosening<sup>10</sup> limb<sup>11</sup> sorrow<sup>12</sup> stubborn<sup>13</sup> secretly<sup>14</sup> frequently.

Par wormes sal þam underwrote<sup>15</sup>  
 In bale wituten hope and bote,  
 And for-þi þai her war wont to li  
 In þair stincand licheri,  
 Ne wald noght here bot þair delites,  
 Þat drogh þam until oþer vices,  
 Þai sal haf ipen<sup>16</sup> stine iwiss  
 Þat þai sal never mar mis.  
 And for þai wald na disciplin,  
 Thole for lue of ur drightin<sup>17</sup>  
 Þai sal be best<sup>18</sup> wit-uten hove<sup>19</sup>,  
 Ne merci nan to þair behove;  
 And for þai wald noght þe light,  
 Þat gis of sothfastnes þe sight,  
 Þat es godd self at understand,  
 Þai sal haf mircknes ai lastand;  
 And for þai wald noght scribe þair sake<sup>20</sup>,  
 Ne fore þair ending mendes make,  
 Ilkan sal se wit sight o scam  
 Quat blenck<sup>21</sup> on oþer es to blam;  
 And þai þat wald na spelling here  
 O godd, ne of his laghes lere  
 Ffor-þi þan sal þai here þe sunes  
 O nedders bath and of draguns,  
 Þat reuful bere, þat waful cri  
 Þat wa es þam sted par-bi.  
 And for-þi þai gilderd were,  
 Wit in þis liif wit lustes sere,  
 Þai sal suffer soru ai þar,  
 Apon þair membres ai-quare;  
 Ai<sup>22</sup> wend þai here to live in sin,  
 Þar sal þai dei wit-uten blin,  
 Deiand ai and never ded,  
 Ffor ded sal fle þam als þair fede<sup>23</sup>;  
 Þai sal be sett in þair prisun,  
 Upward þair fete, þair hefdes dun  
 Þair backes til war oþer bete  
 Wit pine on ilk side umæte.  
 Þe rightwisemen sal se þaa pines  
 Apon ur laverd wiperwines<sup>24</sup>,  
 Þat þair blis mai be þe mare,  
 Þat þai er scaped o þat care.

<sup>15</sup> under-root  
 tion      <sup>20</sup> fault  
<sup>24</sup> adversary.

<sup>16</sup> frequent  
<sup>21</sup> fault  
 \* over?

<sup>17</sup> lord      <sup>18</sup> beaten  
<sup>22</sup> = wened = thought

<sup>19</sup> cessa-  
<sup>23</sup> enemy

Þe wicked alsua þe gode sal se,  
 Wit-in þair gammen stad and gle,  
 Þat þai þe sorfuller sal be,  
 Þat losen folili has þat le;<sup>\*</sup>  
 To domesdai sua sal þai fare,  
 Bot efter domesdai na mar  
 Ffor to þam se paa maledight;  
 Bot þe seli sal o þam ha sight.  
 Bot þof þai se þam, wiit þou wele,  
 O þaim þai sal noght reu a dele;  
 If fader sagh his son þare,  
 Or sun his fader in þat care,  
 Þe wiif hir man, or man his wiif,  
 Or freind he luved als his liif,  
 Ffor þair misfar suld þai not murn,  
 Ne ans for þair skathes skurn.<sup>25</sup>  
 Bot suld þai haf a gret delite  
 To se þam seclid<sup>26</sup> in þair site,  
 Als we haf here on summers dai,  
 To se fixs in a water plai;  
 Ffor-qui, þe rightwis blith sal be,  
 Quen he sal wrak<sup>27</sup> on sinful se.  
 If þai suld for paa feluns prai,  
 It war gain godd and gret derai;  
 Ffor þai til him sal be sa queme,  
 Al sal þam like þat he sal deme.  
 To deme us mot þat drightin sua  
 Þat we com never unto þat wa.

\* *gle?*

<sup>25</sup> shun

<sup>26</sup> *seclid?*

<sup>27</sup> 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 *cu* = cow) make the plurals *childer* and *ky*.

*Brother* is in the plural *brether*, *brethir* just as the Icelandic *brothir* makes *bræthir*, Dan. *brøder*. *Hend*, the plural of *hand*, is the Icelandic *hender* (the plural of *hönd*) and is of very frequent occurrence.<sup>1</sup>

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

*Frend* is both singular and plural. This may have arisen from the A.Saxon plural *frýnd* not being very differently pronounced from the singular *freond*. *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)<sup>2</sup> 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 'fourty *myle*'.

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

*geting*, conception; *gretyng*, cry; *kepyng*, custody; *knawyng*, knowledge; *movyng*, motion; *removyng*, removal.

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

ferdlayk fear,

hendlaic politeness,

revelaic robbery,

wedlayk wedlock.

*Tinsel* = perdition contains the Dan. *-sel* in *födsel*, birth; *in-forsel*, importation.

<sup>1</sup> In the Northumbrian Gospels ed. Bouterwek, *feder* occurs as the pl. of *fader*. (Mt. 10, 32.) Cf. Icel. *faðir*, pl. *faðir*.

<sup>2</sup> Cf. 'a tryppe of *gayte*.' (Thornton Romances.) Wiclif also uses *gayt* as a collective noun.

The A. Sax. suffix *-reden*<sup>2</sup> is preserved without much change in :

fa-reden enmity,  
felaw-reden fellowship,  
hat-reden hatred,  
luf-reden love,  
man-reden homage,  
sib-reden relationship.

The ending *-hede*, *-hed* = -hood is not the A. Sax. *-hād*, preserved by the Scotch in *-hade*, but the Frisian *-hed*, *-hede* in

*dwalikhed*, error; *dweshed*, folly; *werked*, truth; *falschede*, falsehood. Cf. Dan. *-hed* in *frihed*, freedom; *hvidhed*, whiteness,

## II. Adjectives.

Adjectives have no sign to mark the plural, unless the *e* in *hise* and *thise* (before plural nouns) be examples of the final *-e* which is so frequently employed in Southern English, as late as the middle of the xv<sup>th</sup> 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.<sup>2</sup>

*Fone* or *fune*, a form unknown to Barbour or Wyntown, occurs in Hampole as the plural of *few*.<sup>3</sup>

*þa* (A. Sax. *thā*) is generally used as a demonstrative adjective before plural nouns as:

'*þa* clerkes', '*þa* bokes', '*þa* 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 *þær* (*pau*, *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*).

Thrin = three. A. S. *threo* (Ac. *thrym*).

<sup>1</sup> This forms of the ending *-red* is not found in Scottish writers.

<sup>2</sup> 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.

<sup>3</sup> *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.<sup>1</sup>

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

Scottish 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 superlative<sup>2</sup> as in the modern English late, latter, last (A. Sax. *læt*, *lator*, *latost*).

Brade, bradder, braddest.

Depe, depper, deppiest.

Grete, gretter, grettest.

Hate, hatter, hattiest.

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*.

<sup>1</sup> The numerals *sevend*, *aghtend*, *neghend* (*nind*), *tend* &c. may be compared with the Dan. *syvende*, *attende*, *niende*, *tiende* &c. The Southern forms are *seveth*, *eiþteoth*, *nythe*, *teoth* (*tethe*). The Kentish dialect however prefers *-nd* to *-th*.

<sup>2</sup> The doubling of the consonant generally marks the shortening of the preceding vowel.



*Form*, first, in composition only; superl. *form-ast*.<sup>1</sup> (*formast* barn, *formast* fader &c.)

*Wer*, *werr*, Sc. *war*, occasionally occurs for *wers*; O.N. *vérr*, 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*,<sup>2</sup> = very old, very long; *al clere*, *al rede*, *al blak*, *alle warme*<sup>3</sup> = 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 mikitt*, very large; *all goðr*, very good; *all vitr*, 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*, *wrathe* (i. e. old, broad, hot, wet, wroth) are always distinguished from their corresponding substantives *eld*, *brede*, *hete*, *wete*, *wrethe* (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), *lese* (lief), comp. *lever*, *dere* (dear), *lath* (loth).

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

<sup>1</sup> Cf. *form-dais*, *form-birth*, *form-tide* with the Icelandic *frum-móthir*, *frum-getin* (first born), *frum-rit*, original (of a book).

<sup>2</sup> Metrical Homilies.

<sup>3</sup> *Cursor Mundi*.

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

*almandin* wand, an almond wand,  
*boken* lare, book learning,  
*cluden* piler, a cloud pillar,  
*firen* piler, a fire pillar,  
*rochen* stan, a rocky stone,  
*wildrin* way, a desert way,<sup>1</sup>  
*stelene* wapyns,  
*sylverene* disches.<sup>2</sup>

In the phrases, *thrid half yere*, *half fjerth 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* (*heom*, *hom*).

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

1. Nom. Ic, I.	We.
Poss. My, myne, mine.	Ur, our, urs, ours.
Obj. Me.	Us.
2. Nom. þu, pou, pow.	Yhe <sup>3</sup> or yhou, yhow, you.
Poss. þy, pyne, pine.	Yhour, your, yhours, yours.
Obj. þee, pe.	Yhow, yhou, you.
3. Nom. He.	þai.
Poss. His.	þair, pairs.
Obj. Him,	þam, paim.
Nom. Sco, sho.	
Poss. Hir, hers.	
Obj. Him.	

Relative. Nom. Wha (= who).  
 Poss. Whas, whase.  
 Obj. Wham.

<sup>1</sup> Cursor Mundi.  
 used as an *objective* case.

<sup>2</sup> Morte Arthure.

<sup>3</sup> Yhe is occasionally

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 clerc*, *that es na man*, for 'there is no clerc' &c. *It es na man* for 'there is no man'.

The interrogative pronouns are *wha*, *wha-swa*, and *whilk* or *quilk* (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*, *lese*, *lath*, *ders*, and the impersonal verbs

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

*Self* or *selven* 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 *this self*, *hir self* &c.

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

#### 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.

Singular. (I) loves.	Plural. (We) loves.
(Thou) loves.	(Yhou) loves.
(He) loves.	(Thai) loves.

We have occasionally (thai) *loven* instead of (thai) *loves*.

##### Preterite.

Singular.	Plural.
(I) loved, gaf (gave)	(We) loved, gaf
(thou) loved, gaf	(yhou) loved, gaf
(he) loved, gaf	(thai) loved, gaf.

We find (thai) *loveden* for (thai) *loved*, but it is not of frequent occurrence.

## Imperative Mood.

## Singular.

2<sup>d</sup> pers. loves (thou)

## Plural.

loves (yhe or yhou).

The Northumbrian has what may be called an uninflected 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<sup>d</sup> pers. sing., while such phrases as *ga we*, *lat we* &c. for let us go, let us, occur often elsewhere.

This uninflected imperative survived to a very late period in our literature, and examples of the 3<sup>d</sup> pers. sing. and 1<sup>st</sup> and 3<sup>d</sup> plural may be found in Pope, Thomson and Goldsmith.<sup>1</sup>

## Participles.

## Imperfect.

lovand

## Perfect.

loved.

The A. Sax. prefix *ge* never occurs in Northumbrian MSS. of the xiii<sup>th</sup> and xiv<sup>th</sup> centuries, whereas the dialects of the Southern counties retained it to a comparatively late period.<sup>2</sup>

Infinitives in *-en* are seldom employed. The Cursor Mundi contains *lasten*, to last, *wenden*, to walk, *wacken*, to wake, *fasten*, to make fast, and in Hampole we have *enden*, to end, *heghen*, to exalt, *clensen*, to cleanse, *wedden*, to wed, used after the verb *sal*.<sup>4</sup>

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

<sup>1</sup> I have not come across any instances of the first pers. sing.

<sup>2</sup> Fall he (Pope). Be my tongue mute (Thomson). Turn we (Goldsmith).

<sup>3</sup> 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 *i* or *y*.

<sup>4</sup> The *-en* after all may be the verbal suffix *-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.

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

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 *drove*, *shone*, *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 xviii<sup>th</sup> 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.

	Present.	Preterite.	P. participle.
Class I.	Hate	hated	hated.
Class II.	Bede (offer)	bedde	bedde.
	Bete (beat)	bette	bette.
	Bete (amend)	bette	—
	Cleth (clothe)	cled	cled (clad).
	Ken (teach)	kend	kend.
	Kythe (show)	kydde	kydde, kyd.
	Lede (lead)	ledde	ledde, lad.

	Present.	Preterite.	P. participle.
	Mete (measure)	mette	—
	Rede (advise)	redde	redde.
	Send	send	send, sent.
	Shed	shedde	—
	Spend	spend	spend, spent.
	Stede	stedde	stedde, stad.
	Wene (suppose)	wend	—
Class III.	By (buy)	boght	boght.
	Leche (take)	laght	—
	Reche (reach)	raght	—
	Reck	roght	—
	Seke	soght	soght.
	Selle	salde	salde.
	Telle	talde	talde.
	Teche	taght	taght.
	Wille	wald	—

B. Complex Order.

Division I.

Class I. a)	Bere	bare	born.
	Brake	brake	broken.
	Brest	brast	brusten (brosten).
	Help	halp	holpen.
	Kerve	karve	korven.
	Leke	—	loken.
	Shere (cut)	share	shorn.
	Steke (shut)	stake	stoken.
	Stele	stale	stolen.
	Swere	sware	sworn.
	Threst	thrust	thrusten.
	Wreke (avenge)	wrake	wroken.
	Yhelde	yhald	yholden.
b)	Chese (choose)	ches	chosen.
	Cleve	clef (claf)	cloven.
	Crepe	crep	croopen.
	Delve (dig)	delf (dalf)	dolven.
	Grete (weep)	gret (grat)	—

	Present.	Preterite.	P. participle.
	Lepe	lep (lap)	lopen.
	Lese	les	losen, lorn.
	Melt	melt (malt)	molten.
	Wepe	wep	—
	Slepe	slep	—
	Swepe	—	swopen.
	Yhete (pour out)	yhet	yhotten.
c)	Bete	bete	beten.
	Ete	ete	eten.
	Forbid (forbede)	forbed (forbad)	forbeden.
	Forget	forгат	forgeten.
	Frete (eat)	—	freten.
	Get	gat	geten.
	Sit	sete, sate	seten.
Class II.	Blaw (blow)	blew	blawen.
	Cast	kest	casten.
	Fall	felle	fallen.
	Fast	fest	fasten.
	Ga, gang	yhede, yhode	gane, went.
	Gnaw	—	gnawen.
	Hate	hete	hatt, hatyn.
	Late, lete	lette	leten, laten.
	Saw	sew	sawen.
	Snaw	snew	—
	Start	stert	—
	Walk	welk	walken.
	Wash	wesh	waschen (weschyn).
	Wax	wex (wox Sc.)	waxen (woxen Sc.).
Class III.	Bake	—	baken.
	Draw	drogh, droh, drow	drawen.
	Fare (to go)	for, ferd	faren, farn.
	Fla (flay)	flogh	flane.
	Laghe (laugh)	lughe, loghe	laghen.
	Qwake	qwoke	qwaken.
	Shape	shope	shapen.
	Stand	stode	standen.
	Sla	slogh, sloh, slow	slane.

Present.	Preterite.	P. participle.
Take	toke	tane.
Wake	woke	waken.

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

## Division II.

	Present.	Preterite.	P. participle.
Class I.	Begin	bigan	bigunnen.
	Bind	band	bunden, bonden.
	Blin (cease)	blan	blunnen.
	Climb	clamb	olumben, clummen.
	Cling	clang	clungen.
	Ding	dang	dungen.
	Drink	drank	drunken.
	Fight	fight	foghten.
	Find	fand	funden (fonden).
	Fling	flang	flungen.
	Grind	—	grunden.
	Nim (take)	nam	nomen, numen.
	Rin (run)	ran	runnen.
	Sing	sang	sungen.
	Sink	sank	sunken.
	Spin	span	sponnen.
	Swing	swang	swungen (swongen).
	Swink	swanc	swonken.
	Thrust	thraast	thrusten.
	Win	wan	wonnen.
Class II.	Wring	wrang	wringen.
	Come	come	comen, cumen.
	Bite	bate	bitten.
	Drive	drave	driven.
	Give	gave	given.
	Glide	glade	glidden.
	Ride	rade	ridd en.
	Rise	rase	risen.
	Shine	shane	—
	Shrive	shrave	shriven.
	Smite	smate	smiten.



	Present.	Preterite,	P. participle.
	Strike	strake	striken.
	Swike	swake	swiken.
	Write	wrate	writen.
	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. agh.

Can, (infin. kun) pret. couth.

Dur (dare) pret. durst.

May, mow, pret. might, mught, mought.

Mot (may, must) pret. most.

Sal (shall) pret. suld. Cf. Dan. *skal*, *skulde*.

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 &amp;c.       We sal,    wille &amp;c.

Thou sal,   wille &amp;c.       Yhou sal,   wille &amp;c.

He sal,     wille &amp;c.       Thai sal,   wille &amp;c.

The substantive verb *to be* is thus conjugated:—

I es,       am.               We er,   es.

Thou es, ert.               Yhou er, es.

He es,   es, bes.           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* = behoves, *ha* = have, *ma* = make, *ta* = take; *mase* = makes, *tase* = takes, *tane* = 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 *hēðan*, *paðan*, *hvaðan*.

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 *whare-sum*, *quat-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* = oftaythes. 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-for* = before.

*Outwith* = outwards; *forwit* (*forwith*) = before.

## VI. Prepositions.

*Fra*, from, *at*, to, *til*, to, *amell* (*emell*), among, *emid*, amid, at intervals, are of Norse origin (*frá*, *at*, *til*, *á milli*, *á meðal*).

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

The prefix *um* in *umset*, *unlap*, *unloke* 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 thought al on that sight  
 And said 'our laverd god alle-might,  
 Sua hale *quin* war i and swa light,  
 Als me thought i was to night."

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

"*Hwý ne* miht þu on-gitan þette selc wuht cwices byð innan-weard hnescost and útan-weard 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<sup>th</sup> to the end of the xiv<sup>th</sup> 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*.

A. Saxon. Northumb. Southern form.

Ald	ald	old.
Án	ane	one, oon.
Bán	báne	bone, boon.
Cláth	clathe	cloth.
Cráwan	craw	crow,
Gást	gast	gost, ghost.
Grápian	grape	grope.
Hám	hame	home.
Háf	lafe	loaf, loof.
Láng	lang	long.
Lám	lame	loam.
Lár	lare	lore.
Láth	lath	loth.

## A. Saxon. Northumb. Southern form.

Má	ma	mo.
Nán	nan	none.
Rá	ra	roe.
Ráp	rape	rope.
Sár	sare	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), *thir* (ther), *tha*.

3. The pronouns *wha*, *whilk* (qwilk).

4. The adverb *sum*, *som* (= so, as), *swa*, and the adverbial ending *-gate*.

5. The prepositions *at*, *fra*, *til*, *amel*, *emid*.

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 *y*, and the disappearance of the infinitive ending *-en*.

7. The conjunctions *at* (= that); *warn*, *warne*, unless. The interjection *quin*, *quins*, (*whyn*, *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.

ask	ash,
bink	bench,
birk	birch,
blak	blotch,
blink	blench,

Northern.	Southern.
brek	breach,
brekes	breeches,
cloke	clouch (clutch),
hak	hatch-et,
kirk	church,
kist	chest,
mickel	muchel,
pik	pitch,
reke	reach,
rike	rich,
scake	schake,
scrill	shrill,
skift	shift,
skirt	shirt,
skenke	schenche (= to pour out),
skriek	shriek,
spek	speech,
sterck	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:—

Northern.	Southern.
1. sla	sle (= to kill),
stra	stre (= straw),
2. bra (= bro)	breye (= brow),
clai	clei (= clay),
dai	dei (= day),
rayke	reke (= spread),
wayke	weke (= weak),
3. trayst	trist (= trust),
4. lither	luther (= bad),
rig	rug (= back),
5. sœk	sack,
6. seke	sike (= sick).

Hampole often writes *th* for *t*, as *thechyng* 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* *with* is always written *wit*.

2. In Hampole *Judith* rhymes with *writt*, 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 *Iob* 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 frere:  
Now thei beth disgysed  
So diverselych i dijt  
That no man may knowe  
A mynstrel from a knyjt 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 þer worldes gret outrage we se  
In pompe and pride and vanité,  
In selcouthe maners and sere degyse,  
Þat now es used of many wyse.  
In worldis havying and beryng,  
In vayn apparail and in weryng,  
Þat tas over mykel vayn costage.  
And tornes al until outrage,  
For swilk degises and sulik maners,  
Als yhong men now hauntes and lers,

And ilk day es comonly sen,  
 Byfor pis tyme ne has nocht ben. — — —  
 Now many men se ofte chaungyng  
 Of sere maners of gys of clethyng;  
 For now wers men short and now syde,  
 For now uses men narow and now wyde;  
 Som has pair clethyng hyngand als stoles,  
 Som gas tatird als tatird foles. — — —  
 Swa mykelle 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 stirrings,  
 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 than,  
 And an old man to death drawing  
 May not wake but is always sleeping."<sup>1</sup> (p. 23.)

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

"For to wete yf a seke man sal lyve or dy—Qwen his brones hildes doune; the right eigh mare than the lefte ye; neyse ende waxes sharp; his eres waxes calde; his eighen waxes holle; the chyn falles; his eighen and his mouth es opou when he slepes, bot he be wonȝ 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. 53). 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 lethy; his fete waxes calde; his wambe fallas away; if he pulle at the straes or the clathes; if he pyke at his nase thrilles; his forhede waxes rede; yonge man ay wakand, alde man ay slepand; his twa membres waxes calde agayns kynne, and hydes tham; if he rutills; thir er the takenynges of dethe, forsothe witte thu wele he sal 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. 135). 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. 193). 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 clotie  
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 *Pricke 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 xv<sup>th</sup> century, many

of whom however were above making any acknowledgement of their original, the Pricke of Conscience furnished abundant material 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<sup>1</sup>, 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.

"Pare es alkyn delyces and eese,  
And syker *peysibilnes* and pees;  
Pare es *peysebelle ioy* ay lastand,  
And *ioyful selynes* ay lykand;  
Pare es *sely endeles* beyng,  
And *endeles blysfulhede* in alle thyng;  
Pare es ay *blysfulle certaynte*,  
And *certayne dwellyng* ay fre." (Pricke of Cons. p. 211.)

"There is ay gret fulnesse of lyght,  
And largease of rounge withouten pres,  
And merthes that passith alle menys syght;  
There is soverayn *sikernes* dight,  
And *siker peisibilnesse* with pees,  
*Peisable joye* with lykynge of sight,  
And *joyful* silence with ees;  
There is *sely endeles* beyng  
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.

<sup>1</sup> See MS. Addit. 10053 (British Museum).

## TABLE OF CONTENTS.

(From Mr. Yates' Southern MS. of the xiv<sup>th</sup> century.)

Here bigynneþ þe boke whiche is iclepid

þe Prick of Conscience . þe whiche is

dyvised in vii parties.

	Page
Þe first party is of þe bigynnyng of mannes lif. (l. 371-931)	11- 26
Þe secunde is of þe unstabulnes of þis world. (l. 933-1663)	26- 46
Þe iii. part telleþ of deþ and whi deþ is to drede. (l. 1664-2689)	46- 73
Þe iv. part telleþ of purgatory. (l. 2690-3965)	73-108
Þe v. part spekeþ of þe day of dome. (l. 3966-6420)	108-173
Þe vi. part is of þe paynes of helle. (l. 6421-7531)	173-203
Þe vii. part is of þe ioies of heven. (l. 7532-9532)	203-256

Here bigynneþ þe chapitles of þe first part of þis boke.

First hit telleþ of þe commendacioun of þe trinité. (l. 1)	1
And how þe fader was ever wiþ-out bigynnyng. (l. 12)	1
And how þat God is bigynnyng and ending of eche þing. (. 25).	1
And how þat God made alle þyng of nought. (l. 43)	2
And how god made man to his owne liknes. (l. 69)	3
How mekenes is princepal wey to blisse. (l. 139)	5
How foure thynges letteþ a mannes Insyȝt þat he may not knowe what he is .and makeþ his hert wel hautyne to servy God .and þes buþ þilk foure. (l. 241)	7
Favour of þe puple. Fairnes of man. [Brennyng of jouþe.] Riches of godes. (l. 249)	7
And þanne hit telleþ of bigynnyng of mannes lif. (l. 370)	11
And wherof God made man (l. 372). How God made man of foule mater for two skilles. (l. 374)	11
Of þe myrdward of mannes lif. (l. 552)	16
Of þe ende of mannes lif. (l. 728)	21
Of þe tokens of deþ þat a man haþ or he deþ. (l. 812)	23
What a man is aftur his deþ. (l. 830)	24

Here bigynneþ þe chapitles of þe secunde part of þis boke

þat telleþ of þe world.

	Page
First hit telleþ how God made two worldes for man. (l. 963) . . .	27
þat one is heven. þat othere, þis dale .where In we buþ now lyv- yng. (l. 972) . . . . .	27
How God made two erthliche worldes þe more and þe lesse. (l. 1042)	29
How God made þis world to be soget to man, and not man to be soget þerto. (l. 1055) . . . . .	30
How a man schuld not trist to þis world þat nys bot vanite. (l. 1088)	30
How þe more world may be lickend to foure thinges. (l. 1211) .	34
Hit is likened to þe see. (l. 1213) . . . . .	34
Hit is likened to a wildernes þat is ful of wild bestes. (l. 1225)	34
Hit is likened to a grete forest þat is ful of thefis. (l. 1235) . .	35
Hit is likened to a feld ful of dyvers batailes. (l. 1245) . . .	35
How þe world fyttēþ aþens us wip doumble hond. (l. 1257). . .	35
Wip þe right hond and wip þe lift. (l. 1259) . . . . .	35
How he calleþ þe right hond welth and gret havyng of goodes. (l. 1261)	35
And þe lyfte honde. angres and tenes þat ofte cometh to man. (l. 1262)	35
Of two weyes þat buþ in þis world. þat one is þe wey of lif and þat opere is þe wey of dep. (l. 1398) . . . . .	39
Of þe variaunces of þis worlde. (l. 1412) . . . . .	39
How a man is ilikend to þe more world and he clepid þe lasse world (l. 1487). Of dyvers condiciouns þat toucheþ to a mannes lif. Of þe nyce degises þat men useþ in þis world. (l. 1516) .	42
Here bigynnep þe chapitles of þe prid partof þis boke, whiche telleþ of dep and whi dep is to drede.	
First he telleþ of thre manners of dep (l. 1680). Þe first is bodi- liche dep (l. 1686). Þe secunde is gostly dep (l. 1690). . . .	47
How a mannes soul may be slawe thurgh dedly syne (l. 1708). Þe thrid es endles dep. How þat endles dep is in helle (l. 1742) .	48
What thing dep is (l. 1761). . . . .	49
How he likeneþ dep (l. 1808). . . . .	50
How men schuld drede dep for foure skilles (l. 1818). . . . .	51
How dep hap no mercy of no man (l. 1864). . . . .	52
How dep is commune to alle men (l. 1895). How a philosophre dis- creveþ þe paynes of dep (l. 1900). How dredful thyng dep is (l. 1920).	53
How no man knoweþ þe tyme of dep when hit schal come and þe skile why (l. 1940). . . . .	54
How sikenes is iclepid þe messanger of dep (l. 2024). . . . .	56
How God visiteþ us al day wip tokenes by whiche he warneþ us to be-ware (l. 2092). . . . .	58
How þe feud apperid to Seint Bernard in þe tyme of his dyþyng. (l. 2248).	62
How griseliche þe fendes buþ of sight (l. 2300). . . . .	63
How a mau schuld ever thynk on his last day for to fle synne (l. 2593)	71
Here bigynnep þe chapitles of þe iv. part of þis boke þat telleþ of purgatorie, wherein soules bep iclansid of synne.	

	Page
First hittelleþ what purgatory is (l. 2710). . . . .	74
Where þat purgatory is (l. 2788). . . . .	75
Of two dyvers purgatories (l. 2871). . . . .	78
Of þe bittur paynes þat buþ in purgatory (l. 2892). . . . .	79
Of menydyverssynnes, whiche buþ venial and whiche buþ dedly (l. 3354)	
How a mannes soul is dampned to helle for dedly synne (l. 3358).	
How for venial synnes þe soul is purgid in purgatory (l. 3383).	92
How x thynges mowe fordo lytly þe venyal synnes, if a man wil	93
use hem (l. 3394). Þe first is holy watur (l. 3401). (2) Almes	
dede. (3) Fastyng. (4) Howsel of þe sacrament (l. 3402). (5)	
Praier of þe paternoster (l. 3403). (6) Blessyng of Bischop (l. 3404).	
(7) Schrift of mouthe (l. 3405). (8) Knockyng of mannes brest	
(l. 3408). (9) Kussyng of þe grounde. (10) And þe last ennoynt-	
yng (l. 3409). . . . .	93
Þanne he counsaileþ þat eche man schold use þes x thynges (l. 3502).	96
What profit þe help of lyvyng frendes doþ to þe soul (l. 3572)	97
What pardoun avalleþ to maunes soule (l. 3798) . . . . .	103
Here bigynneþ þe chapitles of þe v. part of þis boke. þe whiche	
spekeþ of þe dredful day of dome.	
First hit telleþ of dyvers tokens þat to-fore þilk day schul be, of	
whiche crist here on erthe spake to his disciples. how Rome tofore	
þilk dayschal be put to al maneres subiection and destructioun (l. 3972)	109
Of þe lif of Antecrist (l. 4047). . . . .	110
Where Antecrist schal be bore (l. 4166) . . . . .	113
In what place he schal be norished (l. 4199). . . . .	114
In what cite he schal regne (l. 4210). . . . .	115
How Antecrist schal deceyve þe puple on iiij maneres (l. 4255). Þe	
first es thurgh fals prechyng (l. 4257). Þe secunde thurgh fals	
miracles shewyng (l. 4258). Þe iii thurgh large þiftes jvyng	
(l. 4259). Þe iiij thurgh grete manaces, and tourment, and strong	
payne. þat he schal do busiliche to alle folk þat stondeþ aþeys	116
his wille (l. 4260). How his tourmentis and pretynges schul passe	
þurȝ al þe world (l. 4276). How Gog and Magog þanne schulle	
appery and be obedient to Antecristis lawe (l. 4449). . . . .	121
Of þe commyng Ennok and Ely and of hare prechyng (l. 4496).	
How þe Jewes schul be turned to cristen feeþ þurȝ prechyng of	
Ennok and Ely (l. 4499). . . . .	122
How þes two prophetes, Ennok and Ely, schulle be put to hard deth	
thurgh Antecrist and his mynystres (l. 4541). . . . .	123
How Antecrist schal be slawe thurgh Goddes myȝt, of Saint Michael	
appon þe mount of Olyvete (l. 4599). Of þe sodeyne deth þat	
Antecrist mynystres schul at þe last take thurgh goddis ven-	
geance (l. 4619) . . . . .	125
Howe aftur þe deth of Antecrist and of his mynystres, alle men	

schul be turned to cristen feth thurȝ gods mercy (l. 4631). How we schuld ever make us redy, as þe day of dome schuld falle to-morow (l. 4655).	126
Of meny mo tokenes þat holy writ makeþ menciou of, þat schulle be in þe moone and in þe sonne and in þe sterres tofore domes-day (l. 4685).	127
Of xv other tokenes of whiche seint Jerom makeþ menciou of, þat schul be tofore þe day of dome. in xv dayes. þe whiche buȝ pes (l. 4738).	129
1. On þe first day þe see schal arise, and be more heghe þan eny mountayne þat is pere-to nye, bi fourty cubites (l. 4758). 2. On þe secund day þe see schall bicomme so lowe, þat uneþe eny man schal hit knowe (l. 4764). 3. On þe iii day þe sea schal seme al playn, and so stonde stille as hit first stode at þe bigynnyng of þe worlde, wiȝ out eny more arisyng other doune fallyng (l. 4766). 4. On þe iiij day all þe wondrous fishes in þe see schal come to-gidur and make suche a roryng, þat for drede pere-of meny a man schal quake (l. 4770).	129
5. On þe v day þe see and alle other watres schul brenne (l. 4776). 6. On þe vi day hit schal rayne blode þurȝ al þe world (l. 4780). 7. On þe vii day castels and toures ful fele schul falle adoun (l. 4782). 8. On þe viii day rete roches and hevy stones schal fyȝt to gedur, and eche schal othere to-barst and in þre parties dyyvse (l. 4784). 9. On þe ix day schal grete erthe-dyn be generalliche in eche londe and in eche cuntree (l. 4790). 10. On þe x day schal come suche wyndes blast, þe whiche hilles and dales schal turne into playne þat non hille schal be i-sene (l. 4794). 11. On þe xi day men and wymman schul come out of caves and holes and so wend aboute as gidy men þat conneþ no witte (l. 4798). 12. On þe xii day men and wymmen schul se a token falle doune fram heven (l. 4802). 13. On þe xiii day schal dey both man, and womman, and child and alle opere thyng þat on erthe þanne lyveth (l. 4804). 14. On þe xiiii day dede mennes bones schul togidur be i-set, and out of hare graves hi schul arise and pere-upon stonde (l. 4805).	130
15. On þe xv day þe world schal brenne in eche side (l. 4812). And þus endeþ þe worlde (l. 4813).	131
Of þe fuyr þat schal brenne al þe worlde (l. 4856). How pilk fire schal worche and brenne in four maners (l. 4875). Hit schal worche as þe fuyre of helle (l. 4877). Hit schal worche as þe fuyre of purgatorie (l. 4879).	132
Hit schal worche as þis worldliche fuyre (l. 4881). And hit schal worche as þe fuyre of þe spere (l. 4887).	133
Of þe general arisyng of alle men to þe dome (l. 4959).	135
Of þe stede in whiche crist schal ȝif his dome (l. 5147).	140
Whi God wol ȝeve his dome in pilk stede rathere þan in eny othere (l. 5193).	141
How crist schal ȝeve his dome in þe fourme of man (l. 5253).	142

	Page
How þe tokenns of cristis passioun schul be brought to þe dome (l. 5271)	143
Of xv manere accusours þat schul accuse þe synful bifore god atte day of dome, and þo buþ þes (l. 5424).	147
1. A mannes owne conscience. þat is his Inwit (l. 5452). 2. The secunde es a mannes owne synne þat he hæp do (l. 5454). 3. The iii is holy writ (l. 5468). 4. The iiij is þe sonne and þe mone. and al þe world (l. 5472).	148
5. The v is fendis of helle, þat schulle accuse men of synnes unschryven (l. 5480). 6. The vi aungellis schul accuse þe synful cristen, for a fals cristen man schal þanne be worse i-hold þan eny iewe or sarzyne (l. 5498). 7. [The vii. How hethen men schul accuse þe fals cristen] (l. 5508).	149
8. The viii. Seintes of heven, and princepalliche martures, schul accuse þe synful (l. 5520). 9. The ix. hy þat suffereþ wronges here, schulle hem accuse þat dide hem wrong (l. 5544).	150
10. The x. how children þat were unchastide schul accuse hare fadres and hare modres (l. 5560). 11. The xi. how þe poere men schul accuse þe riche (l. 5578). 12. The xii. how sogettis schulle accuse þe riche (l. 5582). 13. The xiii. how benefices þat god hæp to man schal hem accuse (l. 5588).	151
14. The xiiii. how þe tourment of cristes passioun schal hem accuse þat buþ synful (l. 5604). 15. The xv. how þe holy trinité schal þe synful accuse. at þe day of dome (l. 5608).	152
Of þe streit accountis þe whiche men schul ȝyf tofore god atte day of dome (l. 5642). How men schul ȝeld accountis of al hare lif (l. 5652). How men schul ȝeld accountis of eche tyme and moment spendid dedliche (l. 5657). How men schold ȝeld accountes of eche idel word and þouȝt (l. 5664).	153
How men schul not onlyche ȝeld accountis of þe synnes þat hy dud in hare elde, but also of synnes þat hi dude in hare þonthe (l. 5700).	154
How men schul ȝeld accountis of þat hy synned in hare v wittes. How men schul ȝeld accountes not onliche of eche yvul opyn dede, but also of eche privy yvel dede (l. 5742).	155
How men schul ȝeld account of þe seven werkes of mercy þat hy wold not here in hare lif fulfille (l. 5760). How eche man schal ȝeld accountes of his own soul (l. 5776).	156
How men schul ȝeld accountes nouȝt only of hare soules but also of hare bodies (l. 5814).	157
How men schuld not ȝeld accountes of þe soul by hit self and of þe bodi bi hit self, but of bope to gadre emeyned (l. 5830).	158
How men schuld not ȝeld accountes only of hem self, but also of hare neighboures (l. 5858). How faders and moders schul ȝeld accountis of hare children þat were unchastised (l. 5866). How lordis schul ȝelde accountis of hare maynye (l. 5870). How prelatiis schul ȝif accountis of hare sogettis (l. 5882). How scale maisters	

schul ȝeld accountes of hare disciples pat myspendid hare tyme in lerning (l. 5892). How men schul ȝelde accountis of ȝe godes pat god hap sent ham, of whiche ȝai wold not ȝyve to ȝe pore pat pere-to had nede (l. 5894). . . . .	159
How somme men schul be demed and some schul not be demed (l. 6017). How somme schul deme opere men, and somme schul non oper man deme, but take hare dome (l. 6018, 6027). . . . .	163
Of ȝe fynal dome pat crist schal ȝyve (l. 6126) . . . . .	166
How ȝe yvel men schal be demed and wend to helle (l. 6222). . .	168
How ȝe gode men schul be saved and wend to heven (l. 6240) . .	169
How men schul be saved at ȝe day of dome, thurgh mercy i-pur- chast here in hare lif (l. 6294). . . . .	170
How ȝe mercy of god passip alle mannes synne (l. 6310). How ȝe world schal seme as hit were new made aftur ȝe day of dome (l. 6346). .	171
Here bigynnep ȝe chapitles of ȝe vi. part of ȝis boke pat tellep of helle.	
First hit tellep where helle is (l. 6437). . . . .	174
How soales schul pere for ever duelle (l. 6491) . . . . .	175
Of xiiii maners of paynes pat buȝ in helle (l. 6552) . . . . .	177
1. Of ȝe fuyre of helle, how hot hit is (l. 6595) . . . . .	178
2. Of ȝe strong cold pat is in helle (l. 6637) . . . . .	179
3. Of ȝe grete filthe and stenche pat is in helle (l. 6675). . . .	180
4. Of ȝe strong hungur pat is in helle (l. 6699). . . . .	181
5. Of ȝe gret thirst pat es in helle (l. 6733). . . . .	182
6. Of ȝe grete derknys pat es in helle (l. 6796). . . . .	183
7. Of ȝe hidous siȝt of fendes pat buȝ in helle (l. 6841). . . .	185
8. Of ȝe horribul vermyne pat is in helle (l. 6895). . . . .	186
9. Of ȝe betyng of fendis upon ȝe synful in helle (l. 7007). . .	189
10. Of ȝe guawying of a mannes conscience in helle (l. 7049). . .	190
11. Of teres of ȝe wepyng of ȝe synful in helle (l. 7097) . . . .	191
12. Of ȝe grete schame and schendschip pat ȝe synfulle schule have in helle for hare synnes (l. 7135). . . . .	192
13. Of ȝe hidous bondes, wiȝ ȝe whiche ȝe synfulle bep i-bounde in helle (l. 7173). . . . .	193
14. Of ȝe grete dispaire pat ȝe synfulle schul have in helle, for ȝai schul never have hope ne trist to come out of helle (l. 7233). .	195
How ȝe synful schal ever mere wanty ȝe siȝt of God (l. 7298). .	197
And þus endip ȝe seȝt party of ȝis boke (l. 7520). . . . .	203
Here bigynnep ȝe chapitles of ȝe vii. part and ȝe last of ȝis boke. ȝe whiche spekes of ȝe ioyes of heven.	
First hit tellep where heven is (l. 7553). Of meny dyvers hevens (l. 7567). ȝe first es ȝe sterred heven (l. 7571). ȝe secunde es ȝe cristal heven (l. 7574). . . . .	204



	Page
Pe iii þe hegh heven, where-In god duellip, þe whiche he made for man (l. 7618). How somme clerkes telleþ þat þer buþ seven manere hevens, þat buþ þe seven planetis (l. 7621) . . . . .	205
1. Þe first is þe mone. 2. Þe secunde is Mercury. 3. Þe iii is Venus (l. 7628). 4. Þe iiij is þe sonne. 5. Þe v is Mars. 6. Þe vi is Iubiter (l. 7629). 7. Þe vii is Saturnus þat is last (l. 7630).	206
Of þe ioy þat is in heven (l. 7813) . . . . .	211
How no thing is hegher þan heven (l. 7726) . . . . .	208
How alle worldliche blisses buþ accountid as nouȝt to regard of þe blisse of heven (l. 8767). . . . .	236
Of þe lickenyng of þe cite of heven (l. 8867). . . . .	238
How heven is lickend to a worldliche thyng and expounep hit in gostliche thyng (l. 8883). . . . .	239
How no man can telle wher-of heven is made (l. 8853) . . . . .	238
Of seven manere blisses þat þe saved bodies schul have in heven. Of seven schenschipes þat þe dampned bodies schul have in helle. (l. 7875). . . . .	212
1. Of þe blisse of bryȝtnys (l. 7909). . . . .	213
Of þe contrarie of þilk blisse (l. 7925). 2. Of þe blisse of swiftnes. (l. 7933). Of þe contrarie of þilk blisse (l. 7951). 3. Of þe blisse of strengthe (l. 7959). . . . .	214
Of þe contrarie of þilk blisse (l. 7973). 4. Of þe blisse of fredom (l. 7979). Of þe contrarie of þat blisse (l. 7999). . . . .	215
5. Of þe blisse of helthe (l. 8007). Of þe contrarie of þilk blisse (l. 8015). 6. Of þe blisse of delices (l. 8023) . . . . .	216
Of þe contrarie of þilk blisse (l. 8053). 7. Of þe blisse of endeles lif (l. 8063). . . . .	217
Of þe contrarie of þilk blisse (l. 8151). . . . .	219
Of seven manere of blisses þat þe saved soules schul have aftur þe day of dome (l. 8175). Of vii paynes þat þe dampned soules schulle have in helle (l. 8181). 1. Of þe blisse of wisdom (l. 8187) . . . . .	220
Of þe contrarie of þat blisse (l. 8365). . . . .	225
2. Of þe blisse of onhed and acorde (l. 8377). Of þe contrarie of þat blisse (l. 8403). . . . .	226
3. Of þe blisse of frendschip and parfit love (l. 8447). . . . .	227
Of þe contrarie of þat blisse (l. 8469). 4. Of þe blisse of myght and strengthe (l. 8485). . . . .	228
Of þe contrarie of þat blisse (l. 8507). 5. Of þe blisse of honour and worschip (l. 8525). . . . .	229
Of þe contrary of þat blisse (l. 8543). 6. Of þe blisse of suyrte and sikernys (l. 8555). . . . .	230
Of þe contrarie of þat blys (l. 8577). 7. Of þe blisse of parfit loye (l. 8601). Of þe contrarie of þat blisse . . . . .	231
Of þe blis þat þe saved schul have in hare v wittes (l. 9355). Of	

# TABLE OF CONTENTS.

XLI

	Page
pe vii schenschipes þat pe dampned soules schul have in hare fyve wittes (l. 9392). . . . .	252
Of pe ioyful sight of pe trinité (l. 8652). . . . .	233
Of pe ioyful sight of oure lady (l. 8681). Of pe ioyful sight of pe ix ordres of aungelis (l. 8693). . . . .	234
Of pe ioyful sight of pe seintes in heven (l. 8717). Of pe ioyful sight of dyvers worschippes (l. 8741). Of pe ioyful sight of dy- vers medes (l. 8747). . . . .	235
Of pe ioyful sight of pe cité of heven (l. 8848). . . . .	238
Of pe ioy of huyryng and of pe contrarie of hit (l. 9257). Of pe ioy of smellyng and of pe contrarie of hit (l. 9276). . . . .	249
Of pe ioy of tastyng and of pe contrarie of hit. Of pe ioy of felyng and of pe contrarie of hit (l. 9363). . . . .	252



## THE PRICKE OF CONSCIENCE.

---

pe myght of pe Fader almyghty,  
pe witte of pe Son alwyttý,  
And pe gudnes of pe Haligast,  
4 A Godde and Lorde of myght mast,  
Be 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-uten any bygynnyng;  
Bygynnyng of hym, myght never nan be,  
20 He was ay God in trinité,  
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;

<sup>1</sup> whose.

- And als he is bygynnyng of alle,  
 28 Wyth-uten bygynnyng swa we him call,  
 Ende of al wyth-uten 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 þe last, mak endyng  
 Of alle þing 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 þe 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-uten hym myght nathing be.  
 Alle thyng þat he bygan and wroght  
 Was byfor þe bygynnyng noght.  
 Alle thing he ordaynd aftir is wille  
 48 In sere kyndes, for certayn skylle;  
 Whar-for þe creatours þat er dom,  
 And na witt ne skille has, 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 þe kynd and passes it noght,  
 Loves his maker and hym worshepes,  
 56 In þat at he þe kynd right kepes;  
 Sen þe creatures þat skill has nane,  
 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-uten 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,  
 68 Als yhe sal here aftirward sone.  
 God to mans kynd had grete lufe  
 When he ordaynd, for mans byhufe,  
 Heven and herth and pe werld brada,  
 72 And al other thyng, and man last made  
 Til hys lyknes and semely stature;  
 And made hym mast digne creature  
 Of al other creaturs of kynde;  
 76 And gaf hym wytte, skille and mynde,  
 For to know gude and ille;  
 And pare-with he gaf hym a fre wille  
 For to chese, and for to halde  
 80 Gude or ille, wethir he walde;  
 And alswa he ordaynd man to dwelle  
 And to lyf in erthe, in flesshe and felle,  
 To know his werkes and him worshepe,  
 84 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  
 88 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  
 92 For to know 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,  
 96 Grete mede parfor mon he gette;  
 And he pat til ille settes his wille  
 Grete payne sal have for pat ille;  
 Whar-for pat man may be halden wode,  
 100 Pat cheses pe ille and leves pe 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  
 þan til any other creature pat lyves,  
 And has hight him yit par to  
 108 þe 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 þe dede wald take,  
 And with his blode boght him agayne  
 Til pat blisse fra endeles payne;  
 þus grete lufe God til man kydde,  
 116 And many benyfices he him dydde;  
 Whar-for ilk man, bathe lered and lewed,  
 Suld thynk on þat love pat he man shewed,  
 And alle pier<sup>1</sup> benefice hald in mynde,  
 120 Pat he þus 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 fole and noght wise;  
 And know kyndly what God es  
 128 And what man self es put 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 mercyful and gracouse God es,  
 And how ful he es of gudeness;  
 How rightwes God es and how sothefast,  
 136 And what he has done and sal do at þe last,  
 And ilk day dos to man-kynde;  
 þis suld ilk man know and haf in mynde.

<sup>1</sup> pier (Harl. MS. 4196).

- For þe right way þat lyggus til blys,  
140 And þat ledys a man theder, es pys;  
    Þe way of mekenes principaly,  
    And of drede, and luf of God almyghty,  
    Þat may be cald þe way of wysdom;  
144 In-tyl whilk way na man may com  
    Wyth-uten knawying of God here,  
    And of his myght, and his werkes sere,  
    Bot here he may til þat knawying wyne.  
148 Hym byhoves knaw him-self with-inne,  
    Elles may he haf na knawing to come  
    In-til þe forsayde way of wysdome.  
    Bot som men has wytte to, understand,  
152 And yhit þai er ful unkunand,  
    And of som thyng has na knawing  
    Þat myght styrre þam to gude lyfyng;  
    Swylk men had nede to lere ilk day  
156 Of other men, þat can mare þan þay;  
    To knaw þat, myght þam stir and lede  
    Til mekenes, and til lufe, and drede;  
    Þe whilk es way, als befor sayde es,  
160 Til þe blis of heven þat es endeles.  
    In grete perille of saul es þat man  
    Þat has witt and mynde and na gude can,  
    And wil noght lere for to knaw  
164 Þe werkes of God and gode law,--  
    Ne what hym-self es þat es lest;  
    Bot lyves als an unskylwys best,  
    Þat nother has skil, witt, ne mynde;  
168 Þat man lyfes agayn his kynde.  
    For a man excuses noght his unkunnyng,  
    Þat his wittes uses noght in leryng,  
    Namly, of þat at hym fel to knaw  
172 Þat myght meke his hert and make it law,  
    Bot he þat can noght, suld haf wille  
    To lere to knaw bathe gude and ille;  
    And he þat can oght, suld lere mare  
176 To knaw alle þat hym nedeful ware;



- For an unkunnand man, thurgh leryng,  
 May be broght til undirstandyng  
 Of many thynges, to know and se  
 180 **Pat** has bene, and es, and yhit sal be,  
**Pat** til mekenes myght stir his wille,  
 And til lufe, and drede, and to fle alle ille.  
 Many has lykyng trofels to here,  
 184 And vanités wille blethly lere,  
 And er bysy in wille and thocht  
 To lere pat pe saul helpes noght;  
 Bot pat ne[de]ful war to kun and know,  
 188 To listen and lere pai er ful slaw;  
 For-pi pai can noght know ne se  
 Pe peryls pat pai suld drede and fle,  
 And whilk way pai suld chese and take,  
 192 And whilk way pai suld lef and forsake.  
 Bot na wonder es, yf pai ga wrang  
 For in myrknes of unknowyng pai gang,  
 With-uten lyght of understandyng  
 196 Of pat, pat falles til ryght knowyng.  
 Par-for ilk cristen man and weman  
 Pat has witte and mynd, and skille can,  
 Pat knows noght pe ryght way to chese,  
 200 Ne pe perils pat ilk wise man fiese,  
 Suld be bughsom ay, and bysy  
 To here and lere of pam, namely,  
 Pat understands and knowes by skille,  
 204 Wilk es gude way and wilk es ille.  
 He pat right ordir of lyfyng wil luke  
 Suld bygyn pus, als says pe boke;  
 To know first what hym-self es,  
 208 Swa may he tyttest come to mekenes,  
 Pat es grund of al vertus to last,  
 On whilk al vertus may be sette fast;  
 For he pat knowes wele, and can se  
 212 What him-self was, and es, and sal be,  
 A wyser man may he be talde,  
 Wether he be yhung man or alde,

- þan he þat can alle other thyng,  
 216 And of him-self has na knawying.  
 For he may nocht right God knaw ne fele,  
 Bot he can first him-self wele:  
 þar-for a man suld first lere  
 220 To knaw him-self propely here;  
 For if he hym-self knew kyndely,  
 He suld haf knawying of God almyghty,  
 And of þis endyng thynk suld he  
 224 And of þe day þat last sal be.  
 He suld knaw what þis worlde es,  
 þat es ful of pompe and lythernes,  
 And lere to knaw and thynk wyth-alle  
 228 What sal after þis lyf falle.  
 For, knawying of all þis shuld hym lede  
 And mynd with-alle, til mekenes and drede,  
 And swa may he com to gude lyvyng,  
 232 And atte þe last til a gode endyng;  
 And when he sal out of þis world wende,  
 Be broght til þe lyfe, þat has na ende.  
 Þe bygynnyng of alle þis proces  
 236 Ryght knawying of a man self es.  
 Bot som men has mykel lettyng,  
 þat lettes þam to haf right knawying  
 Of þam-selfe, þat þai first suld knaw,  
 240 þat þam til mekenes first suld draw.  
 And of þat, four thynges I find  
 þat mase a mans wytt ofte blynd,  
 And knawying of hym-self lettes,  
 244 Thurgh wilk four, he hym-self forgettes.  
 Of þis Saynt Bernard witnes bers  
 And er þa four wryten in þis vers.  
*Forma, favor populi, fervor juvenilis, opesque*  
 248 *Surripuere tibi noscere quid sit homo.*  
 þat es "favor of þe folk and fayrnes,  
 And fervor of thought<sup>1</sup> and riches,

<sup>1</sup> yhouthe.

- Reves a man sight, skylle and mynde,  
 252 To know hym-self, what he es of kynde.”  
 þus þer four lettes his insight  
 þat he knows noght him-selfe right,  
 And mas his hert ful hawtayne  
 256 And ful fraward til his soverayne.  
 þir four norisches ofte pompe 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, þat after þis lyfe sal be  
 To synful men þat here lofes 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 know noght,  
 þarfor þai can haf na drede in thoght,  
 Of þat þat myght þam to drede bryng,  
 280 And þat es thurgh defaut of knawying.  
 Yhit som men wille noght understande  
 þat þat mught mak þam dredande,  
 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”.

- Dis wordes by þam may be sayd here,  
 Þat wil noght understand ne lere  
 To drede God and to do his wille,  
 292 Bot folowes pair likyng and lyves ille.  
 Som understandes als þai here telle,  
 Bot na drede in pair hertes may dwelle,  
 And thurgh defaut of trouthe þat may be;  
 296 For þai trow nathyng bot þat þai se,  
 But groches when þai dredful thyng here;  
 Þarfor þe prophet says on þis manere:  
     *Non crediderunt*  
 300     *et murmuraverunt.*  
 Þe prophet sayd "þai trowed noght,  
 And groched" and was angred, in thoght;  
 Þus er many þat trowes na thyng  
 304 Þat men þam says ogayn pair likyng,  
 Bot groches gretly and waxes fraward,  
 When men says oght, þat þam thynk hard.  
 Som can se in buk swilk thyng and rede,  
 308 Bot lightnes of hert reves þam drede,  
 Swa þat it may noght with þam dwelle  
 And þarfor says God þus in þe gospelle:  
     *Quia ad tempus credunt, et in tempore*  
 312     *temptacionis recedunt.*  
 "Til a tyme", he says, "some trowes a thyng  
 And passes þar-fra in þe tyme of fandyng."  
 Alsua þos says þe prophet David,  
 316 In a psalme þat cordes þar-wyth:  
     *Et crediderunt in verbis eius. et lau-*  
     *daverunt laudem eius, cito, fecerunt*  
     *et obliti sunt opera eius.*  
 320 He says, "in his wordes, trowed þai  
 And loved his lovyng als þai couth say,  
 But tyte þai had don, and forgat  
 His werkes, and thought na mar of þat;"  
 324 Swilk men er ay swa unstedfast,  
 Þat na drede may with þam 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,  
 pe 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 Parfor pis buke es on Ynglese drawen,  
 Of sere maters, pat er unknowen  
 Til laude men pat er unkunnand,  
 pat can na latyn understand,  
 340 To make pam pam-self first know  
 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-yn,  
 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 buk, als it-self bers wittenes,  
 In seven partes divided es.
- I. pe first party, to know and hafe in mynde,  
 Es of pe wrechednes of mans kynde.
  - II. pe secunde es of pe condicions sere  
 353 And of pe unstabelnes of pis world here.  
 pe thred parte es in pis buke to rede
  - III. Of pe dede and whi it es to drede.
  - IV. pe ferthe part es of purgatory,  
 357 Whar saules er clensed of alle foly.
  - V. pe fift es of pe day of dome,  
 And of taknes pat befor sal come.
  - VI. pe sext es of pe payns of helle  
 361 par pe dampned sal ever-mare dwelle.
  - VII. pe sevend es of pe ioys of heven.  
 per er pe partes of pis buk 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 wrechednes;  
 368 For alle pat byfor es wryten to luk,  
 Es bot als an entré of pis buk.

Here bygynnes pe first part  
 pat es of mans wrechednes.

- 372 First whan Gód made al thýng of noght,  
 Of the foulest matere man he wrought The two reasons  
 why God made  
 man of earth.  
 Pat was of erthe; for twa skyls to halde;  
 Pe tane es forthy pat God walde  
 376 Of foul matere, mak man in despite<sup>1</sup>  
 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,  
 Pat men of swa foul matere suld duelle  
 In pat place fra whilk pai felle.  
 384 Pe 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 wrought;  
 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,  
 Pat even contrary til pryde es;  
 Pan may na man pider come  
 Bot he pat meke es, and boghsome;  
 396 Pat próves pe gospelle pat says us,  
 How God sayd til his disciples þus:

<sup>1</sup> 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, bathc 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 matere,  
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 Hesays, "thynk, Laverd, pat als pow made me  
Foul erthe and clay here to be,  
Right swa pou sal turne me agayne  
Til erthe and poudre"; pis es certayn.
- 420 Pan says our Laverd God almyghty  
Agayne 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 noght elles to say  
Bot askes and powder, erthe and clay; -
- 428 Of pis suld ilk man here haf mynde  
And knawe pe wrechednes 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,  
Principally, in pis partes thre,  
pat er pir to our understanding;  
Bygynnyng, midward, and endyng.

Of the three  
parts of the life  
of man.

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 wrechednes;

The beginning  
 of man's life.

440 Parfor I wille, ar [I] forthir pas,  
 Shew yhou what a man first was;  
 Some tyme was when a man was noght,  
 Befor pat he was geten and forth broght.

444 He was geten aftir, als es knawen,<sup>1</sup>  
 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 iniquitatibus conceptus sum, et in  
 peccatis concepit 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 caytefé."

456 Par duellid man in a myrk dungeon,  
 And in a foul sted of corrupcion,  
 Whar he had na other fode  
 Bot wlatom glet, and loper blode,<sup>1</sup>

460 And stynk and filthe, als I sayde ar,  
 With per he was first norissched par.  
 Aftir-warde, when he out came  
 From pat dungeon, his moder wame,

Man's feeble-  
 ness.

464 And was born til pis werldys light,  
 He ne had nouthre strenthe ne myght,  
 Nouthre to ga ne yhit to stand,  
 Ne to crepe with fote, ne with hand.

468 Pan has a man les myght pan a bestc  
 When he es born, and es sene leste:  
 For a best when it es born, may ga  
 Als tite aftir, and ryn to and fra;

Man is less than  
 a beast.

<sup>1</sup> 'Bot lothsom glette and filthede 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 nocht stande ne crepe  
 Bot ligge and sprawel, and cry and wepe.
- 476 For unnethes es a child born fully  
 Pat it ne bygynnes to goule and cry;  
 And by pat cry men knaw pan  
 Whether it be man or weman,
- A male child at  
 its birth says a. a,  
 and a female  
 child e. e.
- 480 For when it es born it cryes swa:<sup>1</sup>  
 If it be man it says "a. a",  
 Pat pe first letter es of pe nam  
 Of our forme-fader Adam.
- a. denotes Adam,  
 and e. stands for  
 Eve.
- 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 outhur a. a, or e. e."
- The reason why  
 man's life com-  
 mences with  
 crying.
- 496 pus es here pe bygynnyng  
 Of our lyfe sorow and gretying,  
 Til whilk our wrechednes stirres us;  
 And parfor Innocent says pus:  
*Omnes nascimur eiulantes,*
- 500 *ut nature nostre miseriam*  
*exprimamus.*  
 He says, "al er we born gretand,<sup>2</sup>  
 And makand a sorowful sembland,
- 504 For to shew pe grete wrechednes  
 Of our kynd pat in us es."

<sup>1</sup> MSS. Addit 22283, 11305 read 'wa'.

<sup>2</sup> He saith: "we ben ybore everichone  
 Making sorwe and reuly mone." MS. Addit 11305

- þus when þe tyme come of our birthe,  
 Al made sorow and na mirthe;  
 508 Naked we come hider, and bare  
 And pure, swa sal we hethen fare;  
 Of þis twa tymes we suld thynk þan,  
 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 bringes with him nathying;  
 520 Bot a rym<sup>1</sup> þat es ful wlatsume,  
 Es his garment when he forth sal com,  
 þat es noght bot a bloody skyn  
 þat he byfor was lapped in,  
 524 Whils he in his moder wam lay,  
 þe whilk es a foul thyng to say,  
 And fouler to here, als says þe buke,  
 And aldir-foules<sup>2</sup> on to loke; —  
 528 þus es a man, als we may se,  
 In wrechednes borne and caytefté,  
 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 þat born es of woman<sup>3</sup>  
 Lyfand short time to<sup>4</sup> ful-fild es þan  
 536 Of many maners of wrechednes."  
 þus says Iob, and swa it es,

Man brings  
nothing into the  
world with him.

Man is born to  
trouble and  
sorrow.

<sup>1</sup> MS. Lansd. 348 reads 'slow'. MS. Addit 22283 reads 'slouh'. MS. Addit 11305 reads 'reme'.

<sup>2</sup> aldir foulest (MS. Harl. 4196.)

<sup>3</sup> He saith: "after that a man is bor of a woman

He lyveth but short tyme, and sone bicometh wan." MS. Addit 11305.

<sup>4</sup> to is superfluous?

Alswa man es borne til noght elles  
Bot to travayle, als Iob yhit telles:

540 *Homo nascitur ad laborem,*  
*sicut avis ad volatum.*

He says, "man es born to travaille 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

Man at his birth  
is the devil's son.

548 Ay, til he thurgh grace may com  
Til baptem and til cristendom;  
pus may a man his bygynnyng se  
Ful of wrechednes and of caytiffé.

The second or  
middle period  
of man's life.

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-til pe endyng.

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

Man is full of  
corruption.

560 *Homo nihil aliud est, quam sperma*  
*fetidum, saccus stercorum et esca vermium.*

Saynt Bernard says als pe buke telles,

564 pat "man here es nathyng elles  
Bot a foule slyme, wlatsome til men,  
And a sekful of stynkand feu,  
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-uten, als men demes,  
And pat shewes noght elles bot a skyn;  
Bot wha-swa moght se pam with-in,

572 Foulter carion moght never be  
pan he suld pan of pam se.  
parfor he pat had als sharp syght,  
And cler eghen and als bright

576 Als has a best pat men Lynx calles,<sup>1</sup>  
 Pat may se thurgh thik stane walles,  
 Littel lykyng suld a man haf pan  
 For to behald a faire woman,

The lynx sees  
 through thick  
 stone walls.

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 wlatom 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.

The proud man  
 has no thought  
 about himself.

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 leste  
 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 understanding has he noght:  
 He may be likend and he es lyke pan  
 Til bestes, pat na skylle ne witte can;"

608 Parfor ilk man pat has witte and mynde,  
 Suld thynk of pe wrechednes of his kynde,  
 Pat es foul, and vile, and wlatom;  
 For he may se fra his body com,

Of the foulness  
 of man's body.

<sup>1</sup> 'As hath a beste that men lynx calles,  
 That may se thurgh nyne sloon walles. MS. Addit 11305.

- 612 Bathe fra aboven and fra byneth,  
 Alkyn filthe with stynkand brethe;  
 For mar filthe es nane, hard ne nesshe,  
 Pan es pat comes fra a mans flesshe;
- 616 And pat may a man bathe se and fele,  
 Pat wil byhald him-self wele,  
 How foul he es to mans syght,  
 And parfor says Saynt Bernard right:
- 620 *Si diligenter consideres quid per os,  
 quid per nares, ceterosque meatus  
 corporis egreditur, vilis sterquilinum  
 nunquam vidisti.*
- 624 "If pow wille", he says, "ententyfly se,  
 And by-hald what comes fra pe  
 What thurgh mouthe, what thurgh nese, commonly,  
 'And thurgh other overtes of his' body,
- 628 A fouler myddyng saw pow never nane,"  
 Pan a man es, with flesche and bane.  
 Al pe tyme pat a man here lyves,  
 His kynd na other fruyt gyfes,
- 632 Whether he lyf lang or short while,  
 Bot thyng that es wlatome and vile,  
 Als filth and stynk and nathynge elles,  
 Als Innocent pus in a boke telles:
- 636 *Herbas et arbores, inquit, investiga: Ille de se  
 producant flores, frondes et fructus; et  
 tu de te lendes, pediculos et lumbricos.  
 Ille diffundunt oleum, vinum, et balsamum; et  
 tu de te sputum, urinam, et stercus: Ille  
 de se spirant suavitatem odoris; et tu  
 de te reddis abominationem fetoris.  
 Qualis est arbor, talis est fructus.*
- 644 Pis gret clerk telles pus in a buke:  
 "Behalde", he says, "graythely and loke,  
 Herbes and trese pat pou sees spryng,  
 And take gude kepe what pai forth bryng;
- What comes from  
man.
- Man as com-  
pared with trees,  
plants &c.
- Herbs and trees  
bring forth flow-  
ers and fruit, but  
man only urine,  
lice and vermin.

<sup>1</sup> 'And other issues of the body:

A fouler dongehall sawe thou never none.' MS. Addit 11305.

<sup>2</sup> pe (MS. Harl. 4196).

- 648 Herbes forth bringes floures and sede,  
 And tres fair fruyt and braunches to spede,<sup>1</sup>  
 And pou forth bringes of pi-self here  
 Nites, lyse, and other vermyn sere.
- 652 Of herbes and tres, springes baum ful gude,  
 And oyle and wyne for mans fude;  
 And of pe comes mykel foul thyng,  
 Als fen, and uryñ and spytyng;
- 656 Of herbes and tres comes swete savour,  
 And of pe comes wlatosome stynk, and sour;  
 Swilk als pe tre es with bowes,  
 Swilk es pe fruyt pat on it growes."
- 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 eversa, cujus radices sunt crines;*
- 668 *truncus est caput cum collo; stipis est pectus cum  
 aluo, rami sunt ulne cum tibiis; frondes sunt  
 digiti cum articulis; hoc est folium quod a ven-  
 to rapitur, et stipula a sole siccatur.*
- 672 He says, "what es man in shap bot a tre  
 Turned up pat es down, als men may se,  
 Of whilk pe rotes pat of it springes,  
 Er pe hares pat on pe heved hynges;
- 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 bughes er 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 thurgh a wynd blaste,

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.

<sup>1</sup> Sprede (MS. Harl. 4196).

- And þe body als wa of þe tre,  
 Þat thurgh þe son may dried be.” —
- Man, like a flower, soon fades. 688 A man þat 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 streng[th] abate,  
 And mak hym in ful wayk state,  
 And chaunge alle fayre colour,  
 Þat son fayles and fades, als dos þe flour.  
 696 For a flour þat semes fayre and bright,  
 Thurgh stormes fades, and tynes þe myght.  
 Many yvels, angers, and mescheefes  
 Oft comes til man þat here lyves,  
 Man's strength is weakened by disease. 700 Als fevyr, dropsy, and launys,  
 Tysyk, goute, and other maladyes,  
 Þat hym mas streng[th] and fayrnes tyne,  
 Als grete stormes dose a flour to dwyne;  
 704 Þarfor a man may likend be  
 Til a flour, þat es fayre to se,  
 Þan son aftir þat it es forth broght,  
 Welkes and dwynes til it be noght;  
 Man fades as a flower. 708 Þis aught to be ensample til us;  
 For-whi Iob, in a boke, says þus:  
*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 þis light,  
 And es sone broken and passas away,  
 Als a shadu on þe somers day;  
 716 And never mare in þe same state duelles,”  
 Bot ay passand, als Iob telles;  
 Of þis þe prophet witnes beres,  
 In a psalme of þe psauter, thurgh þis vers  
 720 *Mane, sicut herba, transeat, mane floreat*  
*et transeat; vespere decidat, indurat<sup>1</sup> et arescat.*

<sup>1</sup> indurescat?

- The prophet says þus, als writen es,  
 "Arely a man passes als þe gres,  
 724 Arely at þe bygynnyng of þe day,  
 He floresshe and passes away ;  
 At even late he is doun broght,  
 — And fayles, and dries, and dwynes to noght.
- 728 In þe first bygynnyng of þe kynd of man Of the length of  
man's life, and  
the reason why  
it is shortened.  
 Neghen hundreth wynter man lyfed pan,  
 Als clerkes in bukes bers witnes;  
 Bot sythen bycom mans lýf les
- 732 And swa wald God at it suld be;  
 For-whi he sayd þus 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 is flesshe and felle;
- 740 Hys days sal be for to life here  
 Au hundreth and twenti yhere."  
 Bot swa grete elde may nane now bere, Of the shortness  
of man's life.  
 For sythen mans lyfe bycom shortere.
- 744 For-whi þe complection of ilk man  
 Was sythen febler pan it was pan;  
 Now es it alther-feblest to se,  
 Þarfor mans life short byhoves be;
- 748 For ay þe langer pat man may lyfe,  
 Þe mare his lyfe sal hym now grieþe,  
 And þe les him sal thynk his lýf swete,  
 Als in a psalme, says þe prophete:
- 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 þat has pat held,<sup>1</sup>  
 Hele has, and him-self may weld;

<sup>1</sup> held = 'eld'.



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

760 *Nunc paucitas dierum meorum  
finitur brevi.*

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

Of the changes  
wrought in man  
by old age; and  
of the properties  
of 'eld'.

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

768 Pan chaunges his complexcion  
And his maners and his condicion;  
Than waxes his hert hard and hevy,  
And his heved feble and dysys;

772 Pan waxes his gaste seke and sare,  
And his face rouncles, ay mare and mare;  
His mynde es short when he oght thynkes,  
His nese ofte droppes, his hand<sup>1</sup> stynkes,

Bodily infirmi-  
ties caused by  
old age.

776 His sight wax dym pat he has,  
His bak waxes croked, stoupand he gas  
Fyngers and taes, fote and hande,  
Alle his touches<sup>2</sup> er tremblande:

780 His werkes for-worthes pat he bygynnes,<sup>3</sup>  
His haire moutes, his eghen rynnes;  
His eres waxes deaf, and hard to here,  
His tung fayles, his speche is nocht clere.

Mental infirmi-  
ties.

784 His mouthe slavers, his tethé rotes,  
His wyttes fayles, and he ofte dotes;  
He is lyghtly wrath, and waxes fraward,  
Bot to turne hym 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;

<sup>1</sup> i. e. *and* = breath.

<sup>2</sup> MS. Lansd. 348 reads 'lymmes'.

<sup>3</sup> 'His werkes forweren that he bygynneth'. MS. Addit 11305.

- 792 He es swyft to spek on his manere  
 And latsom and slaw for te here;  
 He prayees ald men and haldes pam wyse,  
 And yhung men list him oft despyse;
- 796 He loves men pat in ald tyme has bene,  
 He lakes pa men pat now are sene;  
 He is ofte seke and ay granand,  
 And ofte angerd, and ay pleynand;
- 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 Pus may men se, wha-so can,  
 What pe condicions er of an ald man.  
 Pe last ende of mans lyfe es hard,  
 Pat es, when he drawes to ded-ward.
- 808 For when he is seke, and bedreden lys,  
 And swa feble pat he may nocht rys,  
 Pan er men in dout and nocht certayn,  
 Wethir he sal ever cover agayn.
- 812 Bot yhit can som men, pat er slaghe,  
 Witte if he sal of pat yval daghe  
 By certayne takens, als yhe sal here,  
 Pat byfalles when pe ded es nere;
- 816 Pan bygynnes his frount downward falle,  
 And his browes heldes down wyth-alle;  
 Pe lefte eghe of hym pan semes los,  
 And narrower pan pe, right eghe es;
- 820 Hys nese, at pe poynt, es sharp and amalle,  
 Pan bygynnes his chyn to falle;  
 His pounce es stille, with-uten styrynges,  
 His fete waxes calde, his bely clynges.
- 824 And if nere pe dede be a yhung man,  
 He ay wakes, and may nocht slepe pan;  
 And an aldeman to dede drawand  
 May nocht wake, bot es, ay slepand;
- 828 Men says, al pir takens sere  
 Er of a man pat pe dede es nere.

How to tell  
 whether an old  
 man will recover  
 from his sick-  
 ness.

How to tell  
 whether a young  
 man will recover  
 from his sick-  
 ness.

What's a man  
like when he 'is  
dead?

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

832 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,

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

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

A dead body is  
but earth and  
clay.

844 When pe lyfe of hym passes oway,  
pan es he noght bot erthe and clay  
pat turnes til mare corrupcion,  
pan ever had stynkand carion.

A dead body  
pollutes the at-  
mosphere.

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

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

856 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?"

860 Alswa [I] say, nathying es swa ugly,  
Als here es a mans dede body;  
And when it es in erth layd lawe,<sup>1</sup>

Man's body shall  
be eaten by  
worms.

Wormes pan sal it al to-gnaw,  
864 Til pe flesshe be gnawen oway and byten;  
For-why we fynde pos in buk writen:

<sup>1</sup> 'And whan it es in erthe bywounde,  
Wormes wol him gnawe on every stounde'. MS. Addit 11305.

*Cum autem morietur homo, hereditabit vermes et serpentes.*

- 868 Þe buk says þus, "þat when a man  
 Sal dighe he sal enherite þan  
 Wormes and nedders," ugly in sight,  
 Til wham falles mans flessch, thurgh right,
- 872 Þarfor in erthe man sal slepe,  
 Oman[g] wormes, þat on hym sal crepe,  
 And gnaw on þat stynkand carcays,  
 Als es wryten in a bok þat says:
- 876 *Omnes in pulvere dormient, et vermes operient eos.*  
 Þat es "in pouder sal slepe ilk man,  
 And wormes sal cover hym þan;"
- 880 For in þis world es nane swa witty,  
 Swa fair, swa strang, ne swa myghty,  
 Emperour, kyng, duke, ne caysere,  
 Ne other þat bers grete state here,
- 884 Ne riche, ne pure, bond ne fre,  
 Lered or lawed, what-swa he be,  
 Þat he ne sal turne at þe last oway,  
 Til poudre and erthe and vyle clay;
- 888 And wormes sal ryve hym in sondre;  
 And þarfor haf I mykel wondere  
 Þat unnethes any man wille se  
 What he was, and what he sal be.
- 892 Bot wha-so wald in hert cast  
 What he was, and sal be at þe last,  
 And what he es, whyles he lyves here,  
 He suld fynd ful litel matere
- 896 To mak ioy whilles he here duelles,  
 Als a versifiour in metre þus 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 tyme grete and sorow make."

Emperor, king,  
 duke and kayser,  
 all shall worms  
 rive asunder.

Man has  
 little cause to  
 rejoice here.

Why is man so  
tender of his  
vile body?

904 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?

908 Loverd wha-so of him pan had syght,  
Aftir pat wormes him swa had dight,  
And gnawen his flesshe un to pe bane,  
Swa grysly a sight saw he never nane,

A grisly sight  
his vile carcass  
shall be.

912 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.*

916 "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."

920 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.

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

928 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 worldyashe lyfyng.

932 Here bygynnes pe secunde part pat  
es of pe world.

Of 'worldish'  
men.

Alle pe world so wyde and brade,  
Our Lord speciali for man made,  
936 And al other thyng, als clerkes can profe,  
He made anly to mans by-hove.  
Sen he al pe world and alle thyng wrought  
Til mans by-hove, pan man aght nought  
940 Lufe nowther worldisshe thyng ne bodily,  
Mare pan our Lord God almyghty,

- Ne als mykel as God, pogh pat war les;  
 And wha-so dos, unkynd he es;  
 944 For God war worthy mare to be lufed  
 Pan any creature, and swa byhafed,  
 Syn he es maker of althynges,  
 And of alle creatures pe bygynnynges.  
 948 Pis say [1] by men pat gyves pam mykel  
 Til pis world, pat es fals and fikel,  
 And lufes alle thynges pat til it falles;  
 Swilk men worldisse men, men calles  
 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 worldisse 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<sup>1</sup> alle pe world pat God walde make  
 For man, of whilk I byfor spake,  
 964 Pat swa generally here is tane,  
 May be undirstanden ma worldes pan ane;  
 Foragrete clerksays, 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 nocht.  
 972 Pe tan es gastly, invisile 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,

Of those who set  
 their love most  
 on this world.

More worlds  
 than one; the one  
 visible, the other  
 invisible.

The spiritual  
 world is heaven,  
 where dwell God,  
 the nine orders  
 of angels and  
 holy spirits.

<sup>1</sup> For-why?

- And pider sal we com and par lyf ay,  
 If we pederward hald pe right way.
- 980 þat world was made for mans wonnyng  
 Omang 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.  
 þe tother world pat men may se,  
 In twa partes divided may be,
- The visible  
 world is divided  
 into two parts;  
 the one is high,  
 the other low. 988 þe 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 þe hegher reches fra pe mon even  
 Til pe heghest of pe sternered heven;  
 þat werld is ful bright and fayre,  
 For par es na corrupcion, bot cler ayre,
- The higher.  
 world contains  
 the planets and  
 stars. 996 And pe planettes and sternes shynand,  
 And sere signes and noghtelles par wonand.
- þe lawer world, pat lawest may falle,  
 Contenes haly pe elementes alle,
- The lower world  
 contains the  
 earth and man. 1000 þat on pe erthe and about pe erthe standes,  
 Wharsere manere of men wonnes in sere landes.  
 In pis werld es bothe wele and wa,  
 þat es ofte chaunged to and fra,
- 1004 þat til som es softe and til sum harde,  
 Als yhe may here or se aftirwarde.  
 þir worldes byfor als was Goddes wille,  
 For man was made for certayn skille;
- The highest world  
 was made for  
 man's endless  
 abode. 1008 þe heghest world, pat passes alle thyng,  
 Was made for mans endles wonnyng;  
 For ilk man sal hafe par a place  
 To wone ay in ioy, pat here has grace.
- 1012 þat world was made to our most advantage,  
 For par falles to be our right heritage.  
 þe tother world, pat is lawer,  
 Whare pe sternes and planets er,

- 1016 God ord[a]ynd anly for our byhufe,  
By pis skille, als I can prufe.  
Pe ayre fra pepen, and pe heat of pe son  
Sustayns pe erthe here, par we won,
- 1020 And nuriasses alle thyng 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 seson,
- 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.  
Pe lawest world was als wa made for man,  
For pis skylle, als clerkes shew can;
- 1032 For pat man suld be par-in wonnand,  
Goddess werkes to se and undirstand,  
And his commandmentes and his wille  
To knowe, 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 heghest es.  
Twa worldes here to-gyder may falle  
Pat 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 aftirward I sal speke of it;  
Bot of pe mare world yhit wil I mare say,  
Ar I pas fra pis matir away;
- 1052 Pan wil I after shew, als falles,  
Skille why men a man world calles.

The air from the higher portion of the visible world, together with the sun, sustains the earth and produces fruit &c.

God made man to dwell on the earth that he might see and understand the works, and do the will of the Creator, and be proved here, by spiritual conflicts.

There are two earthly worlds: 1. the world we live on, 2. man who lives thereon.

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



- þe mare world God wald law on erth sett,  
 For it suld be til man suggette,  
 1056 For to serve man, and man nocht it;  
 And þus ordand God, for mans profit.  
 Bot now þis world pat man lyfes in,  
 Waxes swa lither and ful of syn,  
 1060 And of welthes pat are bot wayn,  
 Pat many mas þe world pair soverayn,  
 And gyves þam par-to al pat pai may,  
 And serves it bysily, nyght and day,  
 1064 And mas þam-selfe þe worldes tharllis.  
 Þas men worldesshe men men calles,  
 For about worldisshe thynges pai here travaile  
 Ful bysily, pat at þe last sal fayle;  
 1068 Bot wald pai do half swilk bysines  
 About goddes<sup>1</sup> of heven, þar al gude es,  
 Pai suld haf alle pat gude es þare,  
 Pat never sal faille, bot last ever mare.  
 1072 Þe world pat es here, es nocht elles,  
 Bot þe maners of men pat þar-in dwelles;  
 For þis world men may nocht ken,  
 Bot by þe condicions of þe worldis men.  
 1076 For whatmught men by þe world understand  
 If na worldishmen war þar-in dwelland?  
 Alle þas men pat þe world mast dauntes,  
 Mast bisily þe world here hauntes;  
 1080 And þas pat þe world serves and loves,  
 Serves þe devel, as þe buk proves;  
 For þe world here, es þe devels servand,  
 Pat brynges his servauntes til his hand;  
 1084 Þarfor God him prince of þe world calles,  
 Pat es of worldismen pat to him falles;  
 For-þi þis world es perillius to lufe,  
 By many skilles, as clerkes prove.  
 1088 Þis worlde es fikel and desayvable,  
 And fals and unsiker and unstabel.  
 Many men þe world here fraistes,  
 Bot he is nocht wise pat þar-in traystes:
- The world waxes  
 wicked.  
 Of worldish  
 men.  
 By the world  
 that waxes  
 wicked is meant  
 the different  
 kinds of people  
 who herein  
 dwell.  
 The world is the  
 devil's servant,  
 and therefore is he  
 called the prince  
 of the world.  
 It is perilous  
 to love the world,  
 for it is fickle  
 and deceptive.

<sup>1</sup> gudes (MS. Harl. 4196).

- 1092 For pe world laghes on man and smyles,  
 Bot at pe last it him bygyles;  
 þarfor I hald þat man noght witty  
 þat 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 þis wyse:
- 1100 *Nemo potest duobus dominis ser-*  
*vire, quia aut enim unum odio ha-*  
*bebit et alterum diligit, aut unum*  
*sustinebit et alterum contempnet.*
- 1104 He says “na man may serve rightly  
 Twa lordes to-gedir, þat er contrary,  
 For outhur he sal pe tane hate  
 And pe tother luf aftir his state,
- 1108 Or he sal pe tane of þam mayntene,  
 And pe tother despyse”, þus es ofte sene.  
 þe world es Goddes enemy by skille,  
 þat contrarius es to Goddes wille;
- 1112 And swa er al þat pe world lufes,  
 Als pe apostel says þus and profes:  
*Qui vult esse amicus huius mundi,*  
*inimicus dei constituitur.*
- 1116 He says, “wha-so pe werldes 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 worldisshe men here God mysprays,  
 þarfor pe apostel yhit, þus 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 outhur yhernyng of pe flesshe of man,
- 1128 Or yhernyng of eghe, þat may luke,  
 Or pride of lyfe, als says pe buke:

The world is  
 opposed to God.

*Omne quod est in mundo, aut  
est concupiscencia carnis, aut  
1132 concupiscencia oculorum, aut  
superbia vite.*

What is meant  
by 'lust of the  
flesh', 'lust of the  
eye' and the  
'pride of life'.

1136 "Yhernyng of flesshe es a thyng  
pat falles til lust and flesshe lykyng;  
Yhernyng of eghe, als I can gese  
Falles to worldes rychese;

Pride of lyf pat some in hert kepes,  
Falles to honours and worshepes;  
1140 Lust and lykyng, pat es flesshely,  
Engendres pe syn of lychery;  
Worldes riches of grete pryse  
Engendres the syn of covatyse;

1144 Honours nuryshes, als men may se,  
Vayn glory, vaunting and vanité.

*De Eremita qui quidem sequebatur<sup>1</sup>  
mundum a se fugientem, et postea*

1148 *fugiebat mundum tunc se sequentem;  
munde vale! tibi vel fugiens me, dum  
sequeris te, Tu sequeris modo me,  
iam respuo despiciens te.*

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

1152 Sen God made pe world, als says haly writ,  
To serve man, and noght man to serve it,  
Whar-to serves man pe world pan,  
And mas hym pe worldes bondman,

1156 When he may serve God and be fre,  
And oute of servage of pe world be?  
Bot wald a man ryght knaw and fele  
What pe world es, and byhald it wele,

1160 Hym suld noght lyst, als I understand,  
Make pe world na glade sembland,  
For lo! what says Barthelmew

pat spekes of pe world, als I wil shew:

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

1164 He says, "pe world es na thyng elles  
Bot an hard exil, in qwilk men duelles,"

<sup>1</sup> This quotation is absent from most of the MSS.

- And als wa a dym dulf dale,  
 þat es ful of sorow and bale,  
 1168 And a sted of mykel wrechednes,  
 Of travail and angers, þat here ay es,  
 Of payne, of syn and of folý,  
 Of shens[h]eþe and of velany,  
 1172 Of lettyng and of taryng,  
 Of frawdardnes and of strivyng,  
 Of filthe and of corrupcion,  
 Of violence and of oppression,  
 1176 Of gilry and of falshede,  
 Of treson, discorde and of drede;  
 In þe world, he says, noght elles we se  
 Bot wrechednes and vanité,  
 1180 Pride and pompe and covatyse,  
 And vayn sleghtes, and qwayntyse;  
 Þe world, he says, tyl hym drawes<sup>1</sup>  
 And tilles, and lufes þam, þat him knawes;  
 1184 And many he nuyes and fon avayles.  
 His lufers he desayves and fayles;  
 His despisers he waytes ay,  
 Als shadow to tak to his pray;  
 1188 Bot þa þat wille him folow, he ledes  
 And þam scornes and taries in his nedes;  
 Þe whilk a while he here socours,  
 And þam heghes with ryches and honours.  
 1192 Bot he waytes to bygille þam at þe laste,  
 And in to povert agayn þam cast;  
 Whar-for worldes worshepe may be cald  
 Noght elles but vanité, and swa I it hald.  
 1196 And worlisshe riches, how-swa þai come,  
 I hald noght elles bot filth and fantome.  
 Þe world has many with vanité filed,  
 And with pride and pompe þam ofte bygyled,

The world is  
 no support in  
 time of need.

<sup>1</sup> 'Thus þe world draweth in to his route,  
 All men that to him wol allowte,  
 And many greveth and fewe availleth  
 For his lovvers he deceyveth and faillith.' MS. Addit. 11805.

- 1200 Þarfor an haly man, als yhe may here,  
 Spekes to þe world on þis manere:  
*O munde immunde, utinam esses ita immundus, ut me  
 non tangeres, aut ita mundus, ut*
- 1204 *me non coinquinares!*  
 Þis es on Inglishe þus to bymene:  
 "O þou world", he says, "unclene,  
 Whyn mught þou swa unclen be,<sup>1</sup>
- 1208 Þat suld never mare neghe me,  
 Or be swa 'clene and noght vile,  
 Þat þou suld never mare me file."  
 Þe world here who-so wille
- 1212 Unto four thinges may liken by skille.<sup>2</sup>  
 First þe world may lykend be,  
 Mast properly, unto þe se;  
 For þe se, aftir þe tydes certayn,
- 1216 Ebbes and flowes, and falles agayn,  
 And waxes ful ken, thurgh stormes þat blowes,  
 And castes up and doun many gret wawes;  
 Swa castes þe world, thurgh favour,
- 1220 A man to riches and honour.  
 And fra þat agayn he castes hym doun  
 Til povert and to tribulacioun.  
 And þa er þe grete stormes kene
- 1224 And þe wawes, þat in þe world er sene.  
 Yhit may þe world here þat wyde es,  
 Be likend to a wildernes,  
 Þat ful of wild bestes es sene,<sup>3</sup>
- 1228 Als lyons, libardes and wolwes kene,  
 Þat wald worow men bylyve,  
 And rogg þam in sonder and ryve;  
 Swa þe world es ful of mysdoers
- 1232 And of tyrauntes þat men ofte ders,

The world is  
like the sea.

The world is like  
a wilderness.

<sup>1</sup> 'Whyne mught þou swa unclene be.' MS. Harl. 4196.

<sup>2</sup> 'Unto four thinges may lykend be, bi skyll.' MS. Harl. 4196.

<sup>3</sup> 'The whilk is ful of bestes unmylde,  
 The whilke wol a man strangly and destrye.' MS. Addit 11305.

- Þe whilk er biay, nyght and day,  
 To nuye men in alle þat pai may.  
 Þe world alswa may lykend be
- 1236 Til a forest, in a wilde cuntré,  
 Þat es ful of thefs and outlawes,  
 Þat, commonly, til forestes drawes,  
 Þat hald pases, and robbes and reves
- 1240 Men of þat pai have, and nocht þam leves;  
 Swa es þe world here þar we duelle,  
 Ful of thefs, þat er devels of helle;  
 Þat ay us waytes, and er bysy
- 1244 To robbe us of our gudes gastly.  
 Þe world may yhit, als yhe sal here,  
 Be lykend, on þe fierth manere,  
 To a feld ful of batailles
- 1248 Of enemys, þat ilk day men assayles.  
 For-why here we er on many wyse  
 Alle umset with sere enmys,  
 And, speciali, with enmys thre,
- 1252 Agaynes wham us byhoves armed be:  
 Þa er þe world, þe fende, our flesshe,  
 Þat, to assayle us here, er ay freshe;  
 And þar-for byhoves us, day and nyght,
- 1256 Whilles we lif here, agayn þam fight.  
 Þe world, als clerkes understandes,  
 Agayn us fightes with twa handes,  
 With þe right hand and þe left; pere twa
- 1260 May be taken, bathe wele and wa;  
 Þe right hand es welthe, als I halde,  
 And þe lefte hand es angre calde;  
 For þe worlde assayles sum men awhile,
- 1264 With þe right hand þam to bygile;  
 Þat es welth, als I sayde before,  
 Of worldly riches and tresore;  
 And assayles men, nyght and day,
- 1268 With þe left hand þam to flay;  
 Þat es with angre and tribulacion,  
 And povert, and persecucion,

The world is  
like a forest.

The world is like  
a battle-field.

The world fights  
against us with  
two hands.

The right hand  
of the world is  
wealth, the left  
is sorrow, pover-  
ty, &c.

Dame Fortune  
helps the world  
to fight against  
man.

- pe whilk per clerkes pe left hand calles  
 1272 Of pe world, pat ofte sythes falles.  
 Bot with pe world comes dam fortune,  
 pat ayther hand may chaung sone;  
 For sho turnes about ay hir whele,  
 1276 Up and doune, als many may fele;  
 When sho hir whele lates about ga,  
 Sho turnes sum doune fra wele to wa,  
 And, eft agaynward, fra wa to wele;<sup>1</sup>  
 1280 Pus turnes sho about oft hir whele,  
 pe 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,  
 Whilles dam fortune turnes hir whele about.  
 Angre men dredes and walde it fle,  
 1288 And in welthe men wald ay be;  
 Bot parfit men, pat pair lif right ledes,  
 Welthe of pe worlde ay fiese 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 aght to drede worldly welthe pan  
 For Saynt Ierom says, pe haly man:  
*Quanto in virtutibus crescimus,*  
 1296 *tanto amplius timere debemus,*  
*ne de sublimiori corruamus.*  
 Worldly success is to be dreaded. "pe mare", he says, "pat we wax upright  
 In welthe, and in worldly myght,  
 1300 pe mare we suld have drede in thocht,  
 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.*

<sup>1</sup> 'And efte sone from wo in-to much blisse  
 So pat hir whele hath never lysse. MS. Addit 11305.

Senek on pis maner says:

"When welthe of pe worlde with pe plays,

1308 Sek pan gude consayl wyth-alles."

For welthe mas men in perils falle,

Pan es worldes welthe to drede parfor,

Als says pe grete clerk, Saynt Gregor:

1312 *Si omnis fortuna timenda est, ma-*

*gis tamen prospera quam adversa.*

Saint Gregor says on pis manere:

"If ilka chaunce be to drede here,

1316 Yhit es happe of welthe to drede mare

Pan chaunce of angre," pat smertes sare.

For angres mans lyf clenses, and proves, Sorrow cleanses  
man of sin.

And welthes his lif trobles and droves,

1320 And pe saul of man may lightly spille;

For welthes, 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 eterne dampnacionis indicia.*

He says, "continuel hele here

And plenté of worldly gudes sere,

Worldly success  
is a sign of eternal  
damnation.

1328 Er taknes, als in boke writen es,

Of pe dampnacion pat es endles."

And to pis<sup>1</sup> wordes, pat sum men mysays,

Acordes Saynt Gregor, pat pus says:

1332 *Continuus successus temporalium, fu-*

*ture dampnacionis est indicium.*

He says, "continuel happy commyng

Of worldly gudes, es a takenyng

1336 Of pe dampnacion pat sal be,"

At pe last day, with-uten pité.

Bot pe world prayses nan, bot pa anly

pat til alle worldes welthes er happy,

The world  
praises only the  
rich.

1340 And on worldly thynges settes pair hert,

And fiese ay pe state of povert;

<sup>1</sup> Pes. MS. Harl. 4196.



- Swilk men purchaces and gaders fast,  
 And fares als pis lyfe suld ay last;
- 1344 Til pam pe world es favorabel  
 In alle pat pam thynk profitabel.  
 Pe world pam lofes, and pai luf it,  
 And for pai folow pe worlides wit,
- 1348 And mykel can of worlides qwayntys,  
 Pe world pam haldes gude men and wys,  
 Til pam commes gudes here many-falde  
 To pair dampnacion, als I talde.
- 1352 For-why til heven may na man come,  
 Pat folowes pe worlde and worlides wysdome,  
 Pe 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;
- The wise man  
 will not trust in  
 the world. 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 fle 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.
- Man has no sure  
 dwelling place  
 on earth. 1368 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 lyma,  
 Til our countré-warde, als pilgryma,

- 1380 Þarfor þe prophet says til God thus,  
 Als þis vers in þe psauter shewes us:  
*Ne sileas, quoniam advena ego sum apud  
 te et peregrinus, sicut omnes patres mei.*
- 1384 "Be noght stille Loverd" says he,  
 "For I am a commelyng towarde þe,  
 And pilgrym, als alle my faders was."  
 Þus may al say þat in þis world sal pas,
- 1388 Þat es to say, be noght swa stille,  
 Þat þow ne make me here knaw þi wille;  
 And swilk comfort to mysaul sheweswythe,  
 Þat maught make it in þe glade and blythe:
- 1392 And say thos to it: "I am thy hele,  
 For þou ert my pilgrim lele."  
 Þis world es þe way and passage,  
 Þurgh whilk lyes our pilgrimage;
- 1396 By þis way byhoves us al gang,  
 Bot be we war we ga noght wrang.  
 For in þis world liggis twa ways,  
 Als men may fynd þat þam assays;
- 1400 Þe tane es way of the dede calde,  
 Þe tother es way of lyfe to halde,  
 Þe way of dede semes large and eesy,  
 And þat may lede us over-lightly,
- 1404 Until þe grysy land of mirknes,  
 Þar sorow and pyn ever-mare es.  
 Þe way of lyfe semes narow and harde  
 Þat ledes us til our contré-warde
- 1408 Þat es þe kyngdom of heven bright,  
 Where we sal won ay in Goddes sight  
 And Goddes awen sons þan be calde,  
 If we þe way of lyfe here halde.
- 1412 Þe life of þis world es ful unstable,  
 And ful variand and changeable  
 Als es sene in contrarius manere,  
 By the tymes and vedirs and seasons here.
- 1416 For þe world and worldis life to-gider,  
 Chaunges and turnes ofte hider and pider,

Man is a pil-  
grim.

Of the way of  
life and death.

The life of this  
world is full of  
change and as  
variable as the  
seasons.]

The changes of  
the times and  
seasons are to-  
kens of the va-  
riableness of  
worldly things.

Of the change in  
the times and  
seasons.

Of the changes  
in man's life.

- 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 ordayns here, als es his wille,  
Sere variaunce, for certayn skille,
- 1424 Of pe tyms 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 mense, thurgh swilk takens 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 snaw, hail or rayn,  
And now es fair wedir agayn;  
Now es pe wedir bright and shynand,  
And now waxes it alle douiland; <sup>1</sup>
- 1444 Now se we pe lyfte clere and faire,  
Now gadirs mystes and cloudes in pe ayre.  
Alle per variance to understande  
May be takens of pis world swa variande;
- 1448 And yhit or par other ma takens sere  
Of pe unstableness of pis life here.  
For now es mirthe, now es murnyng,  
Now es laghter and now es gretynge;

<sup>1</sup> 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 mesur;
- 1460 Now er we bigg, now er we bare,<sup>1</sup>  
 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 lofewe, now hate, now saghtel, now strife.  
 Per er pe maners here of pis lyfe,
- 1472 Pe whilk er takens of [pe] unstabelnes  
 Of pis worldis lyfe, pat chaungeable es.  
 Bot als pis lyfe es ay passand,  
 Swa es pe worlde, ilk day, apayrand;
- 1476 For pe world til pe endewarde fast drawes,  
 Als clerkes by many takens knawes.  
 Parfor pe world, pat clerkes sees pus helde,  
 Es als mykel to say als pe wer elde.<sup>2</sup>
- 1480 Twa erthely worldes til pis life falles,  
 Als es sayd by-for, pat clerkes calles  
 Pe mare world of erthe, and pe les;  
 Ful chaungeable ayther world es.
- 1484 Pe mare world es pis world brade,  
 And pe les es man, for wham it es made,  
 The greater world is the *earth*  
 and the less is *man*.

<sup>1</sup> 'Now es he ricke and now es he bare.' MS. Addit 11305.

<sup>2</sup> 'Dis world pat we seo pus helde  
 Is not but pis worldes elde.' MS. Addit 11305.

- And als the mare world es round sette,  
 Swa es pe les world man round for to mette,  
 Of the breadth 1488 For in pe brede of man es contende,  
 and length of man.  
 Als lang space fra pe lang fynger ende  
 Of pe right hande, with armes outspredande,  
 Til pe same fynger ende of pe left hande,  
 1492 Als fra pe haterel oboven pe crown,  
 Es sene tyl pe sole of pe fot down.  
 Pan if a man [h]is armes out sprede  
 Na mar es pe lengthe, pan pe brede;  
 1496 Swa may men mette a man with-oute,<sup>1</sup>  
 Als a compas round aboute.  
 Man has the shape and likeness of the greater world.  
 Pos has pe les world pat man es,  
 Shap of pe mare world and liknes;  
 1500 Bathe per worlde, I dar wele say,  
 Sal fail atte pe last and passe away;  
 For ay pe mare elde pat pai bere,  
 Pe mare pai appair and er feblere,  
 1504 Als men sees pat til pam tas tent,  
 And parfor says pus Innocent:  
*Seniit iam mundus, uterque macrocosmus [et]  
 major mundus, et microcosmus et minor mun-*  
 1508 *dus, et quanto prolixius utriusque senectus producitur,  
 tanto dexterius utriusque natura turbatur.*  
 He says pus, 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 febelnes  
 Pe kynd of ayther trobled es."  
 Of the great outrage that is seen in both worlds.  
 1516 Of bathe per worlde's 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 havyn and beryng,  
 In vayn apparail and in weryng,

<sup>1</sup> And so may a man be yemed without.  
 Right as a compas is. rownd aboute. MS. Addit 11305.

- pas tas over mykel vayn costage,  
 And tornes al until outrage.  
 1524 For swilk degises and suilk maners,  
 Als yhong men now hauntes and lers  
 And ilk day es comonly sen,  
 Byfor pis tyme ne has nocht ben;  
 1528 For pat somtyme men held velany  
 Now yhung men haldes curtasy;  
 And pat som tyme was curtasy cald,  
 Now wille yhong men velany hald.  
 1532 Now many men se ofte chaungyng  
 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 wrynychand to and fra,  
 And some gas hypand 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 bifore pis tyme sene,  
 Of swilk comes pir gyses pat we se.  
 Bot I dred pat pai may takens be  
 1548 Of gret hasty myscheves to understand  
 Pat tyll pe world er nere command.  
 Parfore in pair gyses pai sall fall,  
 Ffor pare-wyth pai wreth God pat sese all;  
 1552 And his wreth at pe last sall with pammete,  
 Wharfore pus says David pe prophete:  
*Et irritaverunt eum in advencionibus suis,*  
*et multiplicata est in eis ruina,*  
 1556 "And pai styrd God tyll wreth", sais he,  
 In pair new fyndynges of vanité,  
 And in pam is fallyng many-fald,"  
 And pat es thurgh pryde pat I of tald;

Of the change  
in the manners  
and customs.

Of clothing.

The wicked move  
God to wrath.

- 1560 Þis may be said, als þe boke proves  
 Be þam þat new gyses controves.  
 Ffor þai do swa þe worlde to plesse,  
 Ffor pryde mare þan for þair eesse.
- 1564 And þa, þat with swylk gyses God greves,  
 Sall fall in many grevos myscheves;  
 And for þai will noght be led with skyll,  
 God lates þam awhile have þair will;
- 1568 Bot at þe last on þam will sende  
 Veng[e]aunce, bot if þai þam here amende:  
 Þan most þai bifore schew som taken,  
 Þat God has þam left and forsaken;
- 1572 And þat may be knawen bi sere gyse.  
 Þarfor says David in þis wyse:  
*Et dimisi eos secundum desideria cordis eorum,*  
*ibunt in advencionibus suis.*
- 1576 Þe prophet David here spekes þus,  
 In Godes name, als þes verses shewes us.  
 "I left þam", he says, "out of covert,  
 After þe yhernynges of þair hert,
- 1580 In þair fyndynges sall þai ga."  
 Þis may be said be all þa  
 Þat God suffers folow vanytese,  
 After þair lykyng þat þai chese;
- 1584 Þe whilk tyll þe world mase þam gay,  
 And turnes þam al fra God oway,  
 Þai sall at þe last fro hethen wende  
 In þair syn, tyll pyne with-outen ende,
- 1588 Bot þai swylk vanytese forsake  
 And amendes here be tyme make;  
 Yhit has þe world, als men sese and heres,  
 Ma other contrarius maneres;
- 1592 For now es vertow turned to vyce,  
 And play and bourd untill malice;  
 Now es devocyon, on som ayde,  
 Turned tyll pomp and to pryde;
- 1596 Now es wysdom halden foly  
 And turned intyll trechery.

- And foly is halden [now] wysdome,  
 With proud men and unbowsome.
- 1600 Now es luff turned tyll lychery,  
 And ryghtwisnes tyll tyrauntry;  
 Þus es þis world turned up pat es doune,  
 Tyll many mans dampnacyoune,
- 1604 Þe wilk folowes þe worlde swa fraward;  
 And þarfore þai mon fele payne ful hard,  
 After þis lyfe pat þai here lede,  
 And pat aght þam gretly to drede.
- 1608 Bot it semes pat swilk men er wode,  
 For þai hald gud thing evell and evell gude;  
 Wa sall þam be, als we here clerkes tell,  
 Fforwhi Crist says in þe gossPELL:
- 1612 *Ve vobis qui dicitis malum bonum,  
 et bonum malum!*  
 Hesays: "wa till yhow pat says with will  
 þat ille es gud and gud es ill;"
- 1616 þat es to say þam sall be wa  
 þat here mysturnes pair lyfe swa.  
 Þus es þe world, and þe lyfe þare-in,  
 Fful of vanyté and of syn.
- 1620 Bot som men lufes þis lyfe swa mykell  
 And þe world pat is swa fykell,  
 þat þai wald never part þar-fra,  
 Bot lyfe here ay, if it moght be swa;
- 1624 For þai luf swa þis worldes vanyté  
 þat þai wald never other lyfe suld be.  
 þai will noght know þe peryls all  
 Of þis lyfe, ne what after sall fall;
- 1628 Bot for þai life here in delices sere  
 þai think no hevене 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 þis world es and what he sall fele,  
 When he sall wend fra þis world oway,  
 Him suld noght lyst, nouthen nyght ne day,

Concerning  
 those who call  
 good evil, and  
 evil good.



- 1636 Myrthe here ne blythe chere make,  
 Bot all þe welthes of þis world forsake,  
 And lyf in penaunce and in povert,  
 Ffor þe dred þat he suld hafe in hert,
- 1640 If he wald knaw and trow how hard  
 Him bihoved suffer afterward;  
 Bot ogayne þat dred yhit might he,  
 Thurgh hope of hert, confortet be,
- 1644 If he think wele of heven bryght,  
 Whare he sall won if he here lyf ryght,  
 Þus may ilk man do and thynk,  
 In whase hert grace of God may synk.
- 1648 And he þat will noght thynk of this  
 And yhernes to have nane other blys,  
 Bot þis wreched lyfe þat him thynk gude,  
 He es outhur clomsed,<sup>1</sup> or wode;
- 1652 Or it es a signe of suspecyon  
 þat he es in way of dampnacyon.  
 Here have I shewed on sere manere  
 þe condicyons of þis world here,
- 1656 And of þe worldes unstabilnes,  
 And of þe maners þat in þe world es;  
 And now will I pass, forther-mare  
 To þe thred part and se what es pare;
- 1660 Ffor þat part now will I begyn  
 To shew yhow maters þat er within,  
 þat specialy spekes, as I sall rede  
 Of þe ded, and whi it es to drede.
- 1664 Here bigynnes þe thred part  
 þat es of þe ded.  
 Ded es þe mast dred thing þat es  
 In all þis world, als þe boke witnes;
- 1668 Ffor here es na qwyk creature lyfand  
 þat it ne es for þe ded dredand

Of death and  
 why it is to be  
 dreaded.

<sup>1</sup> For clomsed. Harl. MS. 6923 reads: *glomsede*. MSS. Lands. 348, Addit 22283 read *cursed* for *clomsede*.

- And fiese þe ded ay whils it may  
 Bot at þe last he most be þe dedes pray.
- 1672 Ded, of all þat it comes to, abates  
 And chaunges all myghtes and states,  
 No man may wele ogayn it stand;  
 Whare þat it comes in any land,
- 1676 Þat es to say, bodily ded,  
 Ogayns þe whilk no man may help ne red,  
 Ffor all þat lyf has bihoves it fele,  
 Þat aght ilk man to know wele.
- 1680 Bot bi þe name of ded may be tane,  
 And understanden ma dedes pan ane,  
 Ffor als þir clerkes fyndes writen and redes,  
 Thre maners of dedes er þat men dredes.
- 1684 Ane es bodily ded, þat thurgh kynd es,  
 Ane other gastely, þe thred endeles.  
 Bodily ded, þat is kyndely,  
 Es twynyng betwene þe saule and þe body;
- 1688 And þat ded es full bytter and hard, More kinds of death than one.  
 Of whilk I sall schew yhow afterward.  
 Gastely ded es twynyng thurgh synne,  
 Bitwene God and man saule within;
- 1692 Ffor als þe saule es lyf of þe body,  
 Swa þe lyfe of þe saule es God allmyghty;  
 And als þe body, with-uten dout, Of bodily death.  
 Es ded when þe saule es passed out,
- 1696 Þe saule of man es ded ryght swa,  
 When God es departed þarefra;  
 For whare syn es, es þe devell of hell, Of spiritual death.  
 And þare whare þaier, will God noght dwell.
- 1700 For dedely syn and þe devell and he  
 In a stede may noght to-gyder be;  
 Þarfor when þe saule es wounded with syn, The devil passes into the souls of the sinful.  
 God passes out, and þe fende gase in;
- 1704 Þan es þe saule onence God ded,  
 Ay whils syn and þe devell dwelles in þat stede;  
 And als þe body may be slayne  
 Thurgh wapen þat men may ordayne,

- 1708 Swa es pe saule slane thurgh syn ;  
 Wharfor God and it bihoves twyn.  
 þan es gastly ded to dred wele mare,  
 þan bodily ded pat nane will spare,
- 1712 In-als-mykell as pe saule namely  
 Es better and mare worthy þan 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 gudeness and of mercy,
- God is full of  
 mercy and de-  
 sires not the  
 death of the sin-  
 ner. 1728 And to turne him tyll man mare redyes he  
 þan any man till him will be ;  
 For all-if he pe dede of body that greves  
 Ordaynd til alle pat here lyfes,
- 1732 þe dede of saul wild noght he  
 Of na man pogh he synful be ;  
 For pe life of pe saule mare him pays  
 þan pe dede, for þus 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 þan ;"
- 1740 þan 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.
- Of endless  
 death. 1744 Helle es halden a full hidos stede,  
 þe whilk es full of endeles dede,
- Hell is a hor-  
 rible place.

- 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 pe whilk saules sal fele with-ouden 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 Of bodily death  
 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, Death is dreadful  
for two reasons.  
 For twa skilles principaly;  
 1768 Ane es for pe payne pat a man has,  
 When pe dede hym assayls, and slas.  
 pe tother 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,  
 pe payn of dede here es bitter and sare; The pain of  
death is bitter  
and sore.  
 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 deyhged 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 þan may we parby trow right wele  
 þat þe payn of þe dede es hard to fele.  
 Of þe dede here men may thynk wonder,  
 For alle thyng it brestes in sonder,
- 1788 Als it sculkes<sup>1</sup> by diverse ways;  
 þarfor þe haly man in boke þus says:  
*Mors omnia*  
*Solvit.*
- 1792 "Þe dede", he says, "louses alle thyng  
 And of ilk mans lif mas endyng."  
 Þe dede es swa sutil and prývé,  
 þat na man may it properly se;
- No man knows  
 what death is. 1796 And for-py þat na man may se it,  
 þarfor may na man knaw ne witt,  
 Ne ymagyn thurgh witte what it es,  
 Ne what shappe it has and lyknes.
- 1800 Bot what dede es properly to say,  
 Wha-swa wille, shortly wite he may.  
 Dede es noght elles to telle shortly,<sup>2</sup>  
 Bot a partyng of þe saul and body,
- Death is a separation between  
 soul and body. 1804 Als I byfor aparty sayde.  
 Þis may be calde þe dedis brayde,  
 And a privacion of þe life,  
 When it partes fra þe body in strife.
- 1808 And als yhe may se and wate wele,  
 þat myrknes kyndly es noght to fele,  
 Bot overalle whar na light es  
 þar es properly myrknes;
- 1812 Right swa þe dede es noght elles  
 Bot a pryvyng of lyf, als clerkes telles;  
 For whar-swa-ever þe lyf fayles  
 þar es þe dede þat þan assayles.
- 1816 þus þe dede þat men dredes mast,  
 When þe lyf fayles men byhoves tast.

<sup>1</sup> stalkes (Lands. MS. 348).

<sup>2</sup> Dethe is nothing elles to telle sothly,  
 Bot a departyng of the soule and the body. (MS. Addit 11305.)

- Four skilles I fynd writen in som stede,  
 Why men suld specially drede pe dede :
- 1820 An es for pe dede stoure swa felle  
 Pat es 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.  
 Pe thred es for pe account pat he sal yheld  
 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 per 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 generally,  
 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,  
 Pat es pe hard stour at pe last ende,  
 When pe saule sal fra pe body wende;
- 1840 A doleful partyng es pat to telle,  
 For pai luf ay togyder to duelle;  
 Nouthur of pam wald other forga  
 Swa mykel lof es bytween pam twa;
- 1844 And pe mare pat twa togyder lufes,  
 Als a man and his wyfe oft prues,  
 Pe mare sorow and murnyng  
 Byhoves be at pair departyng.
- 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 sere skylle.
- 1852 A skylle es, als yhe sal now se,  
 Why pai wald ay togyder be;  
 For-py pat God, als says haly writ,  
 First body and saul togyder knyt;

Of the four special reasons why death is feared.

I. The death struggle is full of pain.

II. Devils appear to the dying man (p. 61, l. 2216).

III. Man will have to yield account of the whole of his life.

IV. Man is uncertain of his future state.

Of the death conflict.

Four reasons why soul and body are so closely united.

First reason.

- Second reason. 1856 Another for the tane may noght do  
Bot if þe tother help par-to;  
Third reason. þe thred for þai bathe togider sal come  
Byfor God at þe day of dome;  
Fourth reason. 1860 þe ferthe, for when þai er comen theder,  
þai sal ay after duel togider.  
þarfor þair payne and sorow es mare  
When þe tane sal fra þe tother fare.  
Death spares 1864 þis twynnyng may be cald þe dede,  
none. þat fleyghes about fra sted til stede,  
Thurgh alle landes, fer and nere,  
And spares nan of wham he has powere,  
1868 For prayer ne gyfte þat men may gyfe.  
Whare he comes he lattes nane lyfe,  
Ne for luf ne awe er nane sparde;  
For þe dede til na man tas rewarde,  
1872 Ne riche ne pover he spars, hegh ne law,  
þat he ne þe lyf wil fra þam draw,  
þe dede has mercy of na wight,  
Als Saynt Bernard þus shewes right:  
1876 *Non miseretur mors inopie,*  
*non reueretur diuiciis, non sa-*  
*piencie, non moribus,*  
*non etati.*  
Death has no re-1880 He says "þe dede of povert na mercy has,  
spect for poverty or riches, wis-  
dom, age or good  
manners. Ne to ryches ne<sup>1</sup> reward tas,  
Ne til wysdom þat wyse men schewes,  
Ne til elde of man ne til gude thewes."  
1884 Dede wil na frendshepe do ne favour,  
Ne reverence til kyng ne til emperour,  
Ne til pape, ne til bisshope, ne na prelate,  
Ne til nan other man of heghe estate,  
1888 Ne til na religieuse, ne til na seculere,  
For dede over al men has powere.  
And thurgh þe dede hand al sal pas,  
Als Salamon says, þat wyse was:  
1892 *Communione*  
*mortis scito.*

<sup>1</sup> No (MS. Harl. 4196).

"Knew þow," he says, þat þe 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 nan, under hevenryke,  
Þat can telle til what þe ded es lyke.
- 1900 Bot þe payn of dede þat 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 mught<sup>1</sup> shote,  
And to ilka ioynt war fested a rote;
- 1908 And ilka vayne of þe mans body  
Had a rote festend fast parby,  
And in ilka taa 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 tite with al þe rotes aboute,
- 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 payn ware;  
Þos a philosopher when he lyfed,  
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 aght drede it maste,
- 1928 For dred of ded mast pyns wythin  
A man þat here es ful of syn,  
Þarfor þe prophet says in a stede,  
And spekes þus un-til þe dede:

Of the pain of  
death and what it  
is like.

Bad men fear  
death most.

<sup>1</sup> The MS. reads: 'And þe croppe out at his *mught mught* shote'.



1932 *O mors quam amara memoria  
tua homini iniusto.*

"O pou gryselly dede," says he,  
"Ful bitter es pe mynde of pe,

1936 Until pe synful man" namly,  
pat for his syn es paynworthy;  
parfor me thynk he es unsleghe  
pat mas hym noght here redy to deghe;

Death comes un-1940 For pe dede es privy and sodayne,  
expectedly. And pe tyme of his commyng uncertayne.  
A man for certayne sal dighe at pe last,  
For his lyf is noght bot als a wynd blast,

1944 Bot he wayte never what tyme ne whan;  
For swa certayne es here na man  
pat can pe tyme of pe dede forluke,  
Forpi says Saynt Bernard in a boke:

1948 *Quid in rebus humanis cercius est  
morte; quid incercius hora mortis invenitur.*  
He says: "What es til man mare certayn  
pan pe dede es pat es swa sodayn;

1952 And what es mare uncertayn thyng,  
pan es pe tyme of the dede commyng",  
Alswa say nathyng pat may be<sup>1</sup>;  
pan may na man here pe dede fle.

Man should pre-1956 parfor a man hym suld redy make,  
pare himself for Byfor ar pe dede com hym to take,  
death. And put hym byfor and ded byhynde,  
Swa pat ded may hym redy fynde;

1960 parfor Saynt Austyn pe haly man  
Says pus, als I shew yhow can:  
*Nescis qua hora veniat mors,  
semper vigila, ut, quod nescis quando*

1964 *veniat, paratum te inveniat  
cum venerit, et adhuc forte  
nescis quando veniat, ut semper  
sis paratus.*

1968 "Man pan knawes noght," says he,  
"What tyme pe dedes comyng sal be;

<sup>1</sup> Als wha say na thyng that may be. (MS. Harl. 6923.)

- Wake ay als pou had na knawying  
Of pe tyme of dedys commyng,
- 1972 Pat pe dede may fynd pe, when it sal com,  
Ay redy til God and bugh[so]m;  
And to pat perchaunce know pou ne may  
Pe commyng, for pou shuld be redy ay."
- 1976 Pan 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 hyde noght til pe dede us vyset,  
Parfor pos says Saynt Austyn yhet:  
*Latet ultimus dies, ut observentur  
omnes dies, sero parantur reme-*
- 1984 *dia cum mortis imminet  
pericula.*  
"Pe last day of man is hyd", he says,  
"For he shuld kepe wele al pe other dayes,"
- 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 mys wrought;  
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 es he warned over late.  
Pe dede fra a man his mynd reveas  
And na kyndely witte with hym leves,
- 2004 For pan sal he fele swilk payn and drede,  
Pat he ne may thynk of na mysdede,  
Bot of his payn and of noght elles,  
Als pis grete clerk Saynt Austyn telles:

Watch for death.

Man's last day is  
hidden from him.Death deprives  
man of his mind.

- 2008 *Tymor mortis totam animam sibi vindicat,  
ut nec de peccatis tunc libeat cogitare.*  
The dread of death occupies the soul wholly,
 Þe drede of þe ded when it fayles a man,  
 Chalanges al þe saul tyl it þan;
- 2012 Swa þat hym liste þan haf na thoght  
 Of his synnes þat he here has wroght.  
 Þan folowes þat man na wys rede  
 Þat abydes þe commyng of þe dede,
- 2016 And hastes hym noght to clense hym sone  
 Of al his syns þat [he] has done;  
 For when þe dede comes til a man  
 It es over late to bygyn þan;
- 2020 Bot I rede a man he amend hym here,  
 Or þe dede come, or his messangere;<sup>1</sup>  
 For if he wille swa byfor be war.  
Sickness is death's messenger.
 Þe dede þan wele les drede hym þar;
- 2024 His messangere may be called sekenes,  
 Þat comes byfor als ofte felled es;  
 For sekenes ofte a man swa pynes  
 Þat thurgh þat payn hys mynd he tynes,
- The dying man loses his senses.
 2028 For he may þan thynk on noght elles  
 Bot of þe payn þat with hym duelles.  
 Bot when þe ded comes aftirward  
 And hym byhoves fele mare hard,
- 2032 Þan sal he be in swylk drede sette,  
 Þat he sal God and hymself forget,  
 And þat es skylle for he wil noght,  
 Whyles he has hele, haf God in thoght,
- 2036 Þarfor he sal þan his mynde tyne  
 And þarfor þus says Saynt Austyne:  
*Hac animaversione percutitur  
 peccator, ut moriens obliviscatur*
- 2040 *sui, qui dum viveret oblitus  
 est Dei.*  
 "Þe synful", he says, als es writen,  
 "With pyne of þe dede es smyten,
- 2044 Þat he thurgh payn þat him byhoves drighe,  
 Hym-self forgetis when he sal dighe,

<sup>1</sup> The MS. reads *mensangere*.

- pat whylles he mught lif here bodyly,  
 Forgatte his God pat es almyghty."
- 2048 Many synful has here na grace Many men never  
think of God.  
 To haf tyme of repentance, ne space;  
 For whiles pai lyf pai have na mynde  
 Of God, bot forgettes hym, als ay unkynde.
- 2052 Me thyn[k] pan pat it es skille and right  
 Patthurgh dede God reve pam mynd and myght;  
 Pus sal pai dyghe and heven blis tyne  
 And be putted til endeles pyne,
- 2056 pat til God here er swa uncurtays,  
 parfor David in pe psauter says:  
*Vos sicut homines moriemini, et  
 sicut unus de principibus cadetis.*
- 2060 He says: "Als men yhe sal digh alle, 'Ye shall die as  
one of the prin-  
ces.'  
 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,
- 2064 And als pe spyrites pat fra heven felle,  
 Be casten don intille helle.  
 parfor til a man it war wysdome  
 To repente hym or pe dede come,
- 2068 And haf God in mynde whyles he lyfes here,  
 Als pe prophet biddes on pis manere:  
*Memento creatoris tui antequam ve-  
 niat tempus visitacionis sue.*
- 2072 "Thynk," he says, "and haf in pi thocht 'Think of God,  
while thou livest.'  
 Of hym pat made pe first of noght,  
 Whilles pou lyffes, ar pe tyme sal be,  
 When he with pe dede sal viset pe."
- 2076 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:
- 2080 *Quoniam non est in morte  
 qui memor sit tui.*  
 "Lord", he says, "pat man es noght  
 In dede, pat of pe here has thocht."

- 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  
 Of the tokens of death. Whare we may fele takens of dede,
- 2092 And if we couthe understand wele,  
 Ilk day we may takens of dede fele;  
 Parfor 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 towarde pe dede to drawe |  
 And feles here many a dede thraw,
- 2100 Als sere yvels and angers when pai byfalle,  
 Pat men may pe dede thrawes calle,  
 And other perils and quathes many,  
 Pat commes to men ofte sodanly.
- 2104 Pan es our birthe here bygynnyng |  
 Of pe dede pat es our endyng;  
 For ay pe mare pat we wax alde |  
 Pe mare our lif may be ded talde.
- 2108 Parfor whylles we er here lyffand  
 Ilk day er we pos dighand;  
 Life is but death. 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-*  
*nunciem omnes laudaciones tuas, in portis filie Syon.*  
 "Loverd", says David, "pou ert he  
 pat fra pe yhates of dede liftes me,
- 2128 pat I may shew over alle thynges  
 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  
 Byhovs passe hethen thurgh 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:  
*Mala more putanda non est quam*  
*bona vita precessit, neque 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:

The gates of the  
 daughter of Sion  
 denote Holy  
 Church.

The gates of  
 death denote the  
 death of Hell.

Death preceded  
 by a good life,  
 is not to be  
 dreaded.

- 2160 *Non potest male mori qui bene vixit,  
Et vix bene moritur qui male vixit.*  
 Good men do not  
 fear death. He says: "he may noght ille dede fele  
 pat in Goddes laghe has lyfed wele;  
 2164 And unnethes 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 commyng;  
 2168 For aftir his dede na payn hym ders,  
 parfor says Caton pus in a vers:  
*Non metuit mortem,  
qui sit contempnere vitam.*  
 2172 He says: "he pat pis lif despyse  
 Thar dred pe dede here on na wyse;"  
 Swa did martirs pat pe dede soght,<sup>1</sup>  
 For by pis lyf sette pai right noght;  
 Holy men desire  
 to die. 2176 And other haly men yherned to dyghe  
 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 dissolvi  
et esse cum Cristo.*  
 "I yhern", he says. "be loused away  
 Fra pis life and be with Crist ay."  
 2184 Haly men thogh[t] pis lyf bot wast,  
 parfor pair yhernyng til God was mast;  
 And for-pi pat pam thought alle pis lyfe  
 Noght bot travail, angre, and strife,  
 2188 pai yherned pe ende of pair lyf days,  
 And parfor pe haly man pos says:  
*Melius est dies mortis  
quam dies nativitatis.*  
 The day of death  
 is better than the  
 day of one's  
 birth. 2192 He says: "better es pe day of dede  
 pan pe day of burthe", and mare standes instede.  
 For-why a gude man dighes to wend to rest,  
 Whare his lyf sal be alther-best

<sup>1</sup> The MS. reads *soghot*.

- 2196 When pe saul fra pe body swippes,  
 Als Saynt Johan says in pe Appocalippes:  
*Beati mortui qui in domino*  
*moriuntur.*
- 2200 "Blessed be alle pas pat in body  
 Dighe here in God alle-myghty."  
 For pas pat men sese in gude lyfe ende  
 Dighe 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 gretely drede,  
 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  
 Devels 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 skoul, 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 ferdnes pat he sal tak.
- 2232 Ful hydus sightes pai sal shew hym  
 Pat his chere sal make grisly and grym.

'Blessed are  
 those who die in  
 the Lord.'

The second reason why death  
 is feared (see  
 p. 51, l. 1824.)

Devils shall  
 gather about the  
 dying man.



- pat sight he sal se with gastly eghe  
 With payn of dede pat he most dreghe,  
 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,  
 How the devil 2244 For to flay hym and tempte and pyn,  
 came to St. Mar-  
 tin when he was  
 dying.  
 When pe devel com to Saynt Martyn  
 In pe tyme of dede at his last day  
 Hym for to tempte and for to flay:  
 St. Bernard and 2248 And in pe life of Saynt Bernard  
 the devil.  
 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 skille he wald, and bi ' what ryght;  
 Chalange pe kyngdom of heven bright;  
 Pan answerd Bernard pus mekely,  
 And sayd: "I know pat I am unworthy,  
 2256 Thurgh myn-awen desert, to haf it  
 When I sal out of pis world flit.  
 Bot my Lorde Ihesu Crist ful of myght,  
 pat it has and weldes thurgh doble ryght,  
 2260 Thurgh right of his faders heritage,  
 And als wa for our grete avauntage,  
 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 gyfte I chala[n]ge 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,

<sup>1</sup> The MS. reads *de*.

- 2272 And he yhelded þe gast to God and dyghed,  
 And swa þe saul til heven flyghed.  
 And yhit es mare wonder to telle  
 Þat God wald suffer þe devel of helle,  
 2276 Apere til hymself þat es of myght mast,  
 When he suld dygh and yheld þe gast,  
 Als docturs says of haly writ,  
 In bukes thurgh whilk men may know it.  
 2280 Þan semes it wele þat God wil þus  
 Suffer þe devel apere til us  
 In tyme of dede, at our last ende,  
 When we sal out of þis world wende,  
 2284 Sen haly men þat here liffed right  
 Mught noght dygh with-uten þat sight,  
 Ne godys moder þat he loffed mare,  
 Wald noght fra þat syght spare,  
 2288 Bot þat he graunted at hir askyng  
 Þat in þe tyme of hir passyng  
 Þai suld na power haf hir to dere,  
 Ne þat þe syght of þam shuld hir fere;  
 2292 And yhit sen God hymself spard noght,  
 For at his dede þe devel til hym soght  
 In his manhede for swa þan he walde,  
 Als men says þat er gret clerkes calde.  
 2296 Þan er we certayn, with-uten were  
 Þat at our last ende þai sal apere.  
 Bot a gret payne þan til us sal þis be  
 Þe sight of þam when we þam se;  
 2300 For þai er swa grisely, als says þe buke,  
 And swa blak and foule on to loke,  
 Þat al þe men here of mydlerd  
 Of þat sight mught be aferd;  
 2304 For al þe men here of þis lyfe  
 Swa grysbely a sight couth noght descryfe,  
 Ne thurgh wyt ymagyn ne deme,  
 Als þai sal in tyme of dede seme,  
 2308 Ne swa sleygh payntur never nan was,  
 Þogh his sleght mught alle other pas,

Good men as wel  
as bad, will be  
tempted by de-  
vils on their  
deathbed.

Of the horrible  
appearance of the  
devils that are  
seen by the dy-  
ing man.

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

- pat couthe ymagyn of pair gryslynes  
 Or paynt a poynt astir pair liknes;  
 2312 For in pis lif here may na man  
 Se pam in pe fourme pat pai haf pan,  
 For if pai had swa large powere,  
 In swilk forme to shew pam here,  
 2316 Out of witte pan pai shuld men flay,  
 Swa horrible and swa foul er pai;  
 For-why swa hardy man here es nane  
 Ne pat ever was lifland in flesshe and bane,  
 2320 pat saghe a devel in his fygur right,  
 pat he ne for ferdnes of pat sight  
 Shuld dighe, or at pe leste tyn his witt,  
 Als son after als he had sene it;  
 2324 Bot in swilk fourme, als I undirstand,  
 pai shew pam til na man lifland,  
 Bot til pam til wham pe dede es nere;  
 For God has restreyned pai[r] powere  
 2328 pat pai may na man tempte ne greve,  
 Ferrer forthe, pan pai hafe leve.  
 Bot when pe ded assaylles a man,  
 In pe foulest figure pai apere pan;  
 2332 parfor aght ilk man dredand be  
 Agayne pe tyme when he sal pam se.  
 Bot I wille shew yhow aparty  
 Why pai er swa foul and grisly,  
 2336 For sum tyme pai war bright angels,  
 Als pa er pat now in heven duels,  
 Fra pat blisful place thurgh syn pai felle,  
 And bycome pan foule devels of helle,  
 2340 And horribly defygurd, thurgh syn  
 pat pai war wyth-fild and hardened parin.  
 For warne syn war pai had ay bene  
 Bright aungels, als pai war first sene;  
 2344 And now er pai made foule and ugly  
 Thurgh fylyng of pair syn anly,  
 pan es syn mar foule and wlatsume,  
 pan any devel pat out of helle may come;

The devils are  
horribly dis-  
figured through  
sin.

Sin is more hor-  
rible than any  
devil.

2348 For a thyng es fouler pat may file,  
 pan pe thyng pat it fyles, and mare vile,  
 parfor says clerkes of grete cunnyng,  
 pat syn es swa foule and swa grisly thyng.

2352 pat if a man mught 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;

Could we see sin  
 we should flee  
 from it faster  
 than from any  
 devil.

2356 Here may men se and undirstande  
 How foul es syn and how fylande.  
 Bot men sese noght ne knawes what it es,  
 parfor 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 suld never make ioy ne haf lykyng,  
 Until he war delyverd of pat foul thyng.

2364 Sen' pe devel pus has tane his uglines  
 Of pe filth of syn, pat swa filand es,  
 pan aght pe saul of synful with-in  
 Be ful foule pat es alle slotered in syn;

Sin is the cause  
 of the devil's  
 ugliness.

(Panke)

2368 parfor a man aght, war-so he wendes,  
 Mare drede syn pan pe syght of fendes,  
 pat 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 aght drede pe dede commyng,

The third 'skill'  
 why death is  
 feared, is the  
 strict account  
 which we shall  
 have to give of  
 the whole of our  
 lives.

2376 Es for pe acont ful strayt and harde,  
 Of alle our lif pat has bene frawarde,  
 pat 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 thought,  
 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,

<sup>1</sup> The MS. reads *Syn*.

Devils and angels shall rehearse the events of our lives.

And be reherced als þe buke telles,  
Bytwene gryssely fendes and bright angels;  
2388 Þai sal dispute þan of our life  
With grete discorde and grete strife.  
Þe aungels sal reherce þe gude,  
And þe devels þe yvel, with grete mude.<sup>1</sup>

2392 Alle þe werkes þat we here haf wroght,  
Bytwene þam þan sal be out soght,  
And ilka thoght and ilka wille,  
Als wele þe gude als þe ille;

2896 And ilka worde þat spoken haf we  
Gude or ille whether þai be,  
Alle sal be reherced, als I sayde are.

They shall spare none.

Bytween þam þan þai sal nan spare,  
2400 Bot anly syn þat es wele clensed here,  
And gude dede þat es don on right manere.  
Þan sal we bathe here and se  
Al þe privetese þat ever did we,

2404 Þarfor says God in þe godspelle,  
On þis manere, als I wille yow telle:  
*Nichil est opertum quod non reveletur, nec occultum quod non sciatur.*

Nothing shall be left 'undiscussed'.

2408 Nathyng here swa covered and hydde,  
Þat sal noght þan be shewed and kydde,  
Ne swa privé es nathyng þat touches man,  
Þat sal noght be knawen þan.

2412 Þan most us abyde, we may noght fle,  
Until al our lyf examynd be,  
And alle our dedys, bathe gude and ille,  
Be discussed, after Goddes wille;

2416 Þan sal we se alle our syn halely  
And what we er for our syn worthy.  
And alle our dedys þat gud here semed  
Þan sal be discussed haly and demed,

2420 Swa þat we may se and knaw by sight,  
Whether we þam dide wrang or ryght;  
And wilk was don on wrang manere,  
And wilk we dyd þarfityly here;

<sup>1</sup> 'eger mode' (MS. Harl. 6923).

- 2424 Þarfor Seynt Anselme, als þe buke shewes us,  
 Spekes tyl þe saul and says þus:  
 "Wretched saul," he says, "what may thou say What may the  
 wretched soul say  
 when it parts  
 from the body.  
 When þou partes fra þe body away,
- 2428 Ðan þe byhoves acounte yhelde  
 Of alle þi lyf of youthe and elde,  
 How þow has here led þi lyfe,  
 And how þow has spendyd þi wittes fife,
- 2432 Fra þe first day þat [þou] had witte  
 Unto þe last day þow shuld hethen fite.  
 Ðan sal walaway be þi sang,  
 For þou here dispended þi tym wrang,
- 2436 Bathe in werk and word, in thogh[t] and wille,  
 And yhit when þou mught helpe, þou held the stille.  
 Þou has done many synful dede,  
 To greve God þou had na drede;
- 2440 Bot when you sese alle þi trespas  
 Ðan sal þou say 'allas! alas!'  
 When alle þi life sal be thurgh soght  
 Unto þe lest thyng, þat ever þou wrought,
- 2444 Whether þou be lered or þou be lewed; The soul will  
 see all its sins  
 that have been  
 left unshriven.  
 Þi syns sal þan be many shewed,  
 Þat þow has done here in þe life  
 Of whilk þou couthe þe never shrife;
- 2448 And þa sal be shewed byfor þe  
 Ful foule and ugly syns to se,  
 Of whilk þou sal haf mare drede and awe,  
 Ðan of þa þat þou mught here knawe.
- 2452 Yhit som dedys þat þe thoght here don wele Some dedes that  
 we thought good,  
 will appear sinful,  
 Þou sal þan se foul syns and fele,  
 Ðan byhoves þe resayve sone  
 Efter þi werkes þat þou has done;
- 2456 Þat es to say outhur ioy or payne,  
 Þou may on nawyse be þar agayne."  
 Þos 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 pan unrekend sal be,  
 þogh it war never swa privé.
- Our good deeds will seem few in comparison with our evil ones. 2464 Alle þe gud dedys pat we haf done  
 Onence our syns sal pan sem fone;  
 And yhit we er unsyker in thoght  
 Wether pai sal be alowed or noght;
- The three "skilles" why man should not place confidence in good deeds. 2468 For I fynd wryten thre skills why  
 Pat na man may trayste sikerly  
 In hys gude dedys, pat he dus here.  
 Þir thre skills er gude to lere,
- I. Good deeds only spring from God. 2472 Ane es forthy pat alle thynges  
 Pat gude er, anly of God springes,  
 Pan er al gude dedys pat er wroght  
 Goddes awen dedys and ours noght;
- 2476 Bot alle our syns pat may be knawen,  
 Commes of our-selven þa er our-awen,  
 For-why, with-uten God we syn sone,  
 Bot na gude with-uten God es done.
- II. We are always more ready to sin than to do what is right. 2480 Another skille es alswa forpi,  
 Pat we er comonly mare redy  
 An hondreth sythes here for to syn,  
 Pan anes a gude dede for to bygyn;
- 2484 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. 2488 Noght of right maner als pai suld be  
 Or parchaunce done oute of charité.  
 Alle our syns er here certayne  
 And by right and skille er worthy payne:
- 2492 Bot for our gude dedys certainly  
 We wate noght what we er worthy;  
 Wharfor ourgude dedys weshuld noght prayse  
 And parfor þus Saynt Austyn sayse:
- Our good deeds are not perfectly good, but our bad ones are thoroughly evil. 2496 *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."

- 2500 Here to acordes, als pe buk telles us,  
 Ysidre pe grete clerk, pat says pus:  
*Omnes iusticie nostre quasi pannus*  
*menstruale.*
- 2504 He says "alle our ryghtwysnes 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,  
 Pat here lyves wele, to fare wele;  
 For we awe to trow, with-uten were,  
 Pat God sal hym yhelde 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*  
*odio vel amore.*
- 2516 For certayn, he says, "a men what noght," No man knows  
 Pogh he had never swa mykel gude wrought, <sup>whether he is</sup>  
 "Whether he war worthy after his dede <sup>worthy of God's</sup>  
 To hafe luf of God or hatrede." <sup>love or hatred.</sup>
- 2520 And Isidre, als a buke shewes us,  
 Acordes par-to, pat says pus:  
*Servus dei dum bonum agit, utrum*  
*sit ei ad bonum incertus est.*
- 2524 He says, "he pat es God servand,  
 When he gude dus, outhur with tungor hand,  
 He es noght certayne yhit in thoght,  
 Wether it be gude til hym or noght."
- 2528 Wharfor our lyfyng here es harde,  
 Als pe haly man says, Saynt Bernarde:  
*Quis, sine trepidacione et timore,*  
*hanc vitam ducere potest?*
- 2532 "Wha," he says, "may pis lyfe here lede 'Who may lead  
 With-uten tremblyng and drede?" <sup>this life without</sup>  
 Als wa<sup>1</sup> say here, may lyf na man <sup>trembling?</sup>  
 With-uten drede, pat witte can;
- 2536 For al-if a man here afforce him ay  
 For to do alle pe gude pat he may,

<sup>1</sup> 'Als wha' (MS. Harl. 6923).



'St. Bernard' says that he is frightened by a review of his life, for it is wholly sinful.

Life is barren.

What may a sinful man say of his life?

IV. Man is uncertain of his future state.

Yhit may his gude dedis be swa wrought,  
 þat parchaunce God allowes þam noght;  
 And þarfor Saint Bernard pleyned him here  
 Of his lyf, þat says þus on þis manere.

*Terret me tota vitamea, 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 displicere.*

2548 Þer er Bernard wordes þat says:  
 "Al my lyfe here me flays,  
 For if it ententyfly discussed be,  
 It semes noght elles here until me  
 2552 Bot owther syn, þat þe saul mast deres,  
 Or barran thyng, þat na fruyt beres;  
 And if any fruyt par-in seme,  
 It may be þus be<sup>1</sup> skil to deme,  
 2556 Outher feyned thyng to shew in syght,  
 Or thyng, þat es noght alle done ryght,  
 Or, on other wyse, corrupted with-in,  
 Þat es to say, filed with syn;  
 2560 Swa þat outhur þan may it noght  
 Pay God almyghty, þat es swa wrought,  
 Or paraunter it hym mysþays;"  
 Þos þe haly man, Saynt Barnard, says.

2564 What may a synful man say þan,  
 When he, þat was swa haly a man,  
 Couth na fruyt here in his life se?  
 Þan aght þe synful dredand be  
 2568 Of [th]is life here, þat es unclene,  
 In whilk na fruyt may be sene.

Þe ferth skille and þe last to telle,  
 Why man dredis þe dede swa felle,  
 2572 Es for he wate noght whether he sal wende  
 Tylle ioy or payne afir his lyfes ende.  
 For swa wyse and witty man es nane,  
 Þat wate, when þe dede him has tane,

<sup>1</sup> 'bi' (Harl. MS. 4196).

- 2576 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.
- 2580 For when pe devels and pe angels  
Has desputed our lif, als pe buk telles,  
And discucion made, als fals to be,  
Pan sal we certainly here and se
- 2584 Our certayne dome, pat we sal have;  
Wether we sal be dampned or save,  
And outhur pan wend to ioy or pyne;  
Parfor pe haly man says, Saynt Austyne:
- 2588 *Bene unusquisque de die novissimo  
formidare debet, quia unum quemque  
in quo invenerit suus novissimus dies,  
cum de hoc seculo egreditur, talis in die  
novissimo indicatur.*
- 2592 "Ilk man" he says, "pat sal pas away  
Shuld haf drede of hys last day;  
For in what state swa he be pan,
- 2596 Swilk als his last day fyndes a man,  
When he sal out of pis werld wende,  
Swilk mon he be demed at pe ende."  
Parfor our last day pat sal falle,
- 2600 Our day of dome we may calle.  
Bot at pe general day of dome  
With our bodys we sal come,  
Byfor Ihesu Cryst allemgyhty kyng,
- 2604 Pat sal pat day deme alle thyng.  
Pan sal he deme ilka nacyon,  
And mak a fynal declaracyon  
Of alle pe domes byfor shewed,
- 2608 In tyme of dede, to lered and lewed.  
For pe bodys sal wend to pe same stede  
Til whilk pe saul es demed aftir pe dede;  
And outhur pan have ful ioy togyder,
- 2612 Or ful sorow when pai com thyder,  
And ever-mare aftir togyder duelle,  
Whethir pai wend to heaven or helle.

The discucion  
of our deeds  
shall be followed  
by the judgment.

Each man should  
live in fear of  
his last day.

After the 'dome'  
the soul and  
body shall dwell  
together.

- Bot in erthe sal duelle þe bodis alle,  
 2616 Until pat dredful day sal falle,  
 When þe dome sal be mast strayt and harde,  
 Als þis buke shewes aftirwarde.  
 Bot first, als sone als þe saul namly,  
 The soul is 'demed' as soon  
 as it leaves the 2620 Thurgh þe dede es passed fra þe body,  
 It sal be demed, aftir his werkes,  
 Til ioy or payne, als says þer clerkes.  
 Þe synful saul pan gas strik to helle,  
 2624 In pyne withouten ende to duelle;  
 Þe clene saul pan gas up even,  
 With-outen lettyng, til þe blis of hevene.  
 Bot many saules, pat er save,  
 Many go to Pur- 2628 Ar pai com to blis, payne byhovs have  
 gatory before  
 they can reach  
 Heaven.  
 In purgatori, and duelle þar-in  
 Until pai be clensid of al syn,  
 Þat er schrywen and noght clensed here,  
 2632 And þar 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 þe saul pat es clensed wele  
 Of al dedely syn and of veniele,  
 Thurgh penaunce here and almusdede,  
 Some few who 2640 Þe angels als tit pan sal lede,  
 have been puri-  
 fied by penance  
 and almsdeed  
 go straight to  
 heaven.  
 When it es passed fra þe body away,  
 Til þe blis of heven pat sal last ay;  
 Þarfor whaswa wille folow wysdome,  
 2644 He suld before, ar he saw þe dede come,  
 Mak him redy and clense hym clene  
 Of al spottes of syn pat mught be sene,  
 Thurgh shryfte of mouthe and repentance,  
 2648 And thurgh almusdede and penaunce;  
 Swa pat dede fynd hym clene of syn,  
 When þe body and þe saul sal twyn.  
 And whyles he lyffes til he hethen wende,  
 2652 Thynk he suld ay of his lyfes hende,

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*  
*in eternum.*

Pat es on Inglis pos to say;

He says "Thynk on pi endyng day,

Think of thy  
last day.

2660 Ay when pou sal any werk bygyn

And pan sal pou never mare syn."

And parfor pou man<sup>1</sup> in pi werk 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.

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<sup>2</sup> lyf ryse,

In the morning  
think that thou  
shalt die before  
night.

2672 For Saynt Austyn says pus in a buke,

"Let ay pi hert on pi last day luke."

Wha-swa wille thynk ay on pis manere,

And be war, and make hym redy here,

2676 And of alle hys 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;

Par 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 wille na langer stand,

Bot passe to another neghest 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 aftirwarde.

<sup>1</sup> mon?

<sup>2</sup> pi?

Here bygynnes þe ferth part  
pat es of purgatory.

Of Purgatory. 2692 Many spekes, and in buke redes

Of purgatory, but fon it dredes;  
For many wate nocht what it es,  
þarfor þai drede it wele þe les.

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

2700 þarfor I wille now speke aparty,  
In þis buke of purgatory.

What Purgatory  
is.

And first shew yhow what it es,  
And whare it es, als þe buke wittenes;

2704 And whatkyn payns er þar-in,  
And whilk saules gas peder, and for whatsyn;  
And als wa what thyng es mast certayn,  
þat þam mught help and slake þair payn.

2708 Of þir sex poyntes I wil spek and rede,  
And swa I sal þis ferth part spede.

Purgatory is a  
place for the  
purification of  
sinful souls.

Purgatory es nathyng elles  
Bot a clensyng sted þar saules duelles,

2712 þat has synned, and had contricyon,  
And er in þe way of salvacion,  
And er nocht þarfytly clensed here  
Of al veniel syns sere.

2716 Bot þar byhoves þam payne fele,  
Til þai be clensed þarfytely and wele  
Of alkyn syn þat þai ever wrought,  
In worde, in dede, in wille or thocht.

2720 For swa pured and fyned never gold was,  
Als þai sal be, ar þai pethen pas.

The pains of  
Purgatory are  
more severe than  
all the sufferings  
of martyrs.

Wharfor þe payn þat þe saul þar hentes  
Er mare bitter þan alle þe tourmentes  
2724 þat alle þe marters in erthe tholed,  
Sen God was for us boght and sold.  
For þe lest payn of þe payns þar sere  
Es mare þan es þe mast payn here,

- 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 purgatori, es wele mare  
Pan pe mast payn pat may be  
In al pis world, 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 pruves 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 nane.
- 2744 Pe payns of helle sal never sees,  
Ne pe saules par-in never haf relees;  
Bot in purgatori saules dueles stille  
Until pai be clensed of alle ille,  
'The pain of Hell  
shall never cease.'
- 2748 And mare payn fele, als I understande,  
Pan ever feled man here lyfande;  
For pai sal haf a day pare  
Als mykel bitter payn or mare,
- 2752 Als a man mnght thole here of penaunce  
A yhere and fele als mykel grevaunce;  
And als mykel drighe par 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,  
One day's pain  
in Purgatory is  
as great as a year  
of penance on  
earth.
- 2760 Als God says openly and wele,  
Thurgh pe prophet Ezechyele:  
*Diem pro anno  
dedi tibi.*
- 2764 Pat es on Inglys pus to say,  
"For a yhere I gyf pe day."

The pain endured in Purgatory obtains no reward in Heaven.

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

Penance is useful in two ways.

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

1. It cleanses the soul of sin.

2776 Ane es to clense here pe saule wele  
Of dedly syn and of veniele;

2. It obtains a greater reward in heaven.

Another to haf in heven mare mede;  
Til per twa may penance us lede.

2780 For pe saul for ilka penance here,  
Sal haf specyel ioy in heven swa clere,  
Pat with-uten ende sal laste,  
If pai thole payne here with hert stedfast.

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

Where Purgatory is.

Whar, als clerkes says, es purgatory.

It is under the earth, above the place where unbaptized children dwell.

2788 De stede, pat purgatory es calde,  
Under pe erthe es, als I halde,  
Aboven pe stede, als som clerkes telles;  
Par crysom<sup>1</sup> dede childer duells,

2792 Pat fra pe sight of Goddes face  
Er putted for ever, with-uten grace.  
Pat place es neghest aboven hel pitte,  
Bytween 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;

<sup>1</sup> uncristen (MS. Harl. 6923).

- For pan sal pai come til pe last ingement,  
And with pe bodys agayn til helle be hent.
- 2804 Bot fra purgatory saules may wyne  
Til blisse when pai er clensed of synne.  
Aboven pat yhit es pe ferthe 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 ane.
- 2820 parfor haly kyrk pat for saules prays,  
Calles purgatory helle, pat pus says:  
*Domine Ihesu Criste libera animas  
omnium fidelium defunctorum, de*
- 2824 *manu inferni!*  
“Loverd deliver out of helles hande  
Alle crysten saules pat par er duellande;”  
pat es to say, out [of] purgatory
- 2828 par pe saules er clensed parfytely.  
Bot fra pe lawest helle, with-uten dout,  
Na saul may be delyverd out;  
For of mercy par es na hope;
- 2832 parfor pus says pe haly man Iobe.  
*Quia in inferno nulla est redemptio.*  
“In helle”, he says, “es na raunceon.”  
For na helpe may be in pat dungeon,
- 2836 pat es to say, in pe lawest helle,  
Whar pe dampned saules sal ay duelle,  
Whar messe ne prayer helps noght,  
Til pam pat er peder broght.

The soul may  
pass out of Pur-  
gatory.

Above Purgatory  
is the place that  
Christ visited  
when he des-  
cended into Hell.

These four  
places are within  
the earth.

No soul may  
leave Hell.



Nothing may  
avail the souls  
in hell.

2840 For na thyng may abate pair pyne,  
And parfor pus says Saynt Austyne,  
*Si scirem patrem meum aut matrem*  
*in inferno, pro eis non orarem.*

2844 He says, "if my fader or moder ware  
In helle, and I wist pam pare,  
I wald nouthter nyght ne day,  
For pam byd bede here, ne pray."

2848 For-why, almasdede, 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 Domes-  
day.

2852 Bot purgatory sal noght last ay;  
It lastes na langer pan to domesday,  
For aftir pat day, als clerkes can se,  
Na stede of purgatory sal be,

2856 Bot helle, ful of devels with in,  
Sal ay last, for vengeaunce of syn.  
Now som has wonder, and may ask why

Why Purgatory  
is in the middle  
of the earth.

God has swa ordayned purgatory,  
2860 And helle ymyddes pe erthe swa law;  
De skylle why may be pis to knaw;  
De syn pat es in erthe wroght  
Fra erthe unpunyst passes noght.

2864 Pan nedly byhoves be punyst syn,  
Outher opon erthe or with-in,  
Pat es outhere here par we duelle,  
Or in purgatory or in helle;

Stu drags the  
soul downwards.

2868 For syn es swa hevvy and swa harde,  
Pat it drawes pe saul ay dunwarde;  
Until payn and penaunce haf wasted pat syn

1 De saul may never tylle heven wyn;

Some say, there  
are two kinds of  
Purgatory.

2872 Yhit says pir grete clerkes namly,  
Pat twa stedes er of purgatory;  
De tane es comon, als yhe herd me telle,  
Pat with-in erthe es, oboven helle;

1. common.

2. special.

2876 And pe tother es speciele, thurgh grace,  
Pat es oboven erthe, in sere place.

- For in þe comon stede som er noȝt ay,    The 'stedes' of  
 Bot er here punyst, outhur nyȝt or day,    Purgatory.
- 2880 In sere stedes specialy in gast,  
 Whar pai haf synned in body mast.  
 And þat may be thurgh helpe and spede  
 Of prayer of frendes and almesdede,
- 2884 Til wham pai ofte in gast apere,  
 Thurgh speciel grace, in sere stedes here,  
 For to hast þair deliverance  
 Out of þair payn and þair penaunce,
- 2888 Þat, als I ar sayde, gretely greves,  
 And for warnyng of frendes þat lyefes.  
 Here may men properly by skille se  
 What purgatory falles to be.
- 2892 Now wille I rede forthermare,  
 And shew yhow of sum paynes þat er pare.    The pains of  
 In purgatory, als þe buke wittenes,    Purgatory.  
 Es diverse payns, som mar, som les,
- 2896 And many mare þan I can neven;  
 Bot I fynd wryten payns seven,    They are seven  
 Þat may be called payns of purgatory;    in number.  
 And þa seven I wille here specefy,
- 2900 Of whilk men sal som fele and se,  
 Als tite als þe ded-comyng sal be,  
 Þe first payn es of þa seven,    First pain 'sight'  
 Als yhe herd me byfor neven,    of Devils.
- 2904 Þe grete drede þat þe saul es in  
 When þe body at<sup>1</sup> it sal twyn;  
 For þe saul sese þan about it stande  
 Grysly devels agayn it raumpande,
- 2908 Als wode lyons to wayt þair pray,  
 And to ravissehe it with þam away.  
 And þat syght es a payn ful grevous;  
 For þe devels er swa foul and ydous,
- 2912 Þat swa hardy man was never nane  
 Lyfand here in flesshe and bane,

<sup>1</sup> And it (MS. Harl. 6923).

- 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 bokewas talde.  
 A grete payn aght pis syght to be  
 Til pe saule pan, pat it sal se.  
 Second pain: 2920 Pe secunde payn neghest folowande  
 The soul's doubts  
 about its future  
 state.  
 Es pe grete drede, to understande,  
 Pat pe saul sal 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  
 Bytween pam par, with grete stryfe.  
 2928 His syns sal pan be shewed ful many,  
 Als I tald byfor in pe thred part namly.  
 Pe saul pan sal bytwene pam stande,  
 And pe angels on his ryght hande,  
 Dispute between  
 devils and angels-2932 And devels on pe lefte syde.  
 Pan mot pe saul in grete dred abyde,  
 Until pat stryfe be broght to ende,  
 And til it witte whyder it sal wende,  
 2936 And whether it sal be dampned or save;  
 Pan sal pe saul a grete drede have,  
 Als a man pat es in myddes pe se  
 In grete perille, and may noght fle,  
 The soul then,  
 is like a man on  
 the sea in a  
 storm. 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  
 The soul is in  
 bodily fear, like  
 one accused of  
 felony. 2948 Byfor kynges iustice, and pe cuntré,  
 Pat charged es if he gilty be,  
 He wate noght whether he sal be spilt,  
 Or be delyvered of pat gilt.

- 2952 Until pai have gyven pair verdite,  
 And outhir 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 be<sup>1</sup> gyven and it may se  
 Whether it sal dampned or saufe be.
- 2960 For if it dome of damp[na]cion here,  
 It gas til helle with-uten 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 pair wil  
 Er exild fra pis lyf til payn,  
 With-uten any turnyng agayn;
- 2976 For pan sal pai haf grete murnyng,  
 When pai er flemed fra pair lykyng,  
 Fra alle pair 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,

The souls of the  
 damned go to  
 hell without  
 hope of ever  
 leaving it.

The third pain  
 of Purgatory is a  
 kind of exile.

The fourth pain  
 is disease of  
 various kinds.

<sup>1</sup> The MS. reads *by*.

- 2988 Þat þe saule sal pyn mar bitterly  
 Þan ever fyver pyned here mans body.  
 Som sal haf þar, for covatyse,  
 Dropsy. Als þe dropay to grege<sup>1</sup> pair angwyse.
- 2992 Som sal haf in alle pair lymmes about,  
 Gout. For aleuthe, als þe potagre and þe gout.  
 Som, for envy, sal haf in pair lym,  
 Als kylls and felouns and apostyms.
- Ulcers and boils. 2996 Som for ire sal have als þe parlesy,  
 Palsy. Þat yvel þe saul sal grefe gretely.  
 Som for glotoni sal haf þare,  
 Quinsey. Als þe swynacy, þat greves ful sare.
- 3000 And som, for þe syn of lechery,  
 Leprosy. Sal haf als þe yvel of meselry.  
 Þus sal þe saules, als God vouches save,  
 For sere syns, sere maledys have,
- 3004 Þat here has hadde repentance  
 And has noght ful-fild here pair penaunce.  
 Þir maladies þar þe saul mar greves,  
 These maladies  
 grieve the soul  
 very much. Þan it dos any body þat here lyves.
- 3008 Thynk we what payn has þe body,  
 Þat has here bot a malady  
 In pis lif, lastand alle a yhere,  
 Or noght bot thre days, or four here.
- 3012 Þat malady greves þe body sare,  
 Bot yhit it greves þe saul vele mare  
 In purgatory, þar es it pynde,  
 For þe saul es of mare tender kynde;
- 3016 For als a lytel thynd<sup>2</sup> pin eghe lokand  
 May greve mare þan it may pi hand,  
 Swa feles þe saule mare penaunce  
 Þan þe body, when it has grevaunce.
- 3020 Bot now may som say here agayne,  
 How can the  
 soul feel pain  
 since it is spiri-  
 tual? And aske how þe saul may fele payne,  
 Þat es noght elles bot a spirit,  
 Þat may noght be feled, swylyk es it;

<sup>1</sup> 'eche' (Lands. MS. 348). agrege (Harl. 6923).<sup>2</sup> thyng (Harl. MS. 6923).

3024 For it es swa sutil, pat aftir pe dede,  
It may occupy na stede.

Til pis, þus men answer may,  
Als men may here grete clerkes say.

3028 Þe saule pe lyfe of pe body es  
Of ilk man here, bathe mare and les.  
And with-outen pe lyfe is na felyng,  
For felyng may be in na dede thyng.

The soul is the  
life of the body.

3032 Þan es alle pe felyng halely  
In pe saul, and noght in pe body;  
For when pe saul es passed away,  
Þe body es noght bot erthe and clay,

The body with-  
out the soul is  
as dead as a  
stone.

3036 Þat es a dede thyng, als a stane;  
Þe whilk may fele na thyng be<sup>1</sup> it ane.  
Alswa yhit may som þos aske mare,  
How may pe saule þat duelles pare,

3040 Be pyned with sere maledy  
Þat falles til sere lymes of pe body,  
Sen it has nouthir body ne hede,  
Ne lym þat may occupy stede.

How may the  
soul suffer ma-  
ladies proper to  
the body?

3044 Til pis, men may answer þus shortly:  
Þe saul, al-if it haf na body,  
It sal be pyned als in lym sere,  
Thurgh whilk it has mast synned here.

3048 Swa sal pe saul, fele payn and wa,  
And til outhir saules it sal seme swa.  
For ilkan til outhir sal seme þan,  
Als þai had shap of body of man;

Souls in Purga-  
tory appear to  
one another as if  
they had bodily  
forms.

3052 Þus sal ilka saul outhir se,  
For nan of þam may feled be.  
Na mar þan here a man ande may,  
When it passes fra his mouthe away.

3056 And pis may be prued be<sup>1</sup> pe godspelle.  
Thurgh þe ensampel of þe ryche man in helle,  
And of Lazar þat he ward<sup>2</sup> mete  
Þat in Abraham bosom had his sete.

<sup>1</sup> by?

<sup>2</sup> And of þe lazir þat he warned mete.

(MSS. Lands. 348, Addit 22283.)

Abraham's bosom<sup>3060</sup>  
denotes heaven.

Abraham bosom es nathyng elles,  
Bot heven par haly spyrites duelles.  
When pe ryche man, pat in helle sat lawe,  
Lazar in Abraham bosom sawe,

Lazarus had no  
tongue nor finger,  
foot or hand in reality.

3064 He cryed til Abraham and prayed with-alle  
pat a drope of calde water mught falle  
Til his tung, fra Lazar fynger ende,  
Als es in pe godspel contende.

3068 Bot al-if he pus spak to hym,  
Yhit had he na tung ne<sup>1</sup> other lym,  
Ne Lazar, als yhe sal understande,  
Had nouthur fynger, ne fote, ne hande,

3072 For pai bathe war spirites anly,  
pat nouthur had lymmes ne body.  
pe tane was in blis soverayne,  
pe tother was in endles payne.

3076 Bot pe ryche man saule feled in helle  
Payne, als he had bene in flesshe and felle;  
And Lazar saule til him semed pan  
Als he had body and lymes of man.

Some 'clerks'  
say that the soul  
in Purgatory  
'has of the air  
a body'.

3080 Yhit has men herd som clerkes maynte[ne]  
Swilk an opinion, als I wene,  
pat a saule, pat es in purgatory  
Or in helle, has of pe ayre a body

3084 For to thole payne, in lym sere,  
After pat he has synned here.  
Bot whether pe saul haf body or noght,  
He sal fele payne, after he has wrought.

The fifth pain  
of Purgatory is  
fire, the heat of  
which may be  
mitigated by  
almsdeed, mass  
and prayer.

3088 pe fifte payne es pe fire hate,  
pat na maner of thing may abate,  
Bot almsdede and messe and prayere,  
pat frendes dus for pe saul here.

3092 To abate pat fire, pa thre er best,  
For pa thre may bring pe saul to rest.  
pat fire is hatter and mare kene,  
pan al pe fire pat here es sene;

<sup>1</sup> 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 flesshe and bane,  
 Es harder pan pe saul by it ane;  
 And pe saul mare tender and nesshe  
 Pan es pe body with pe flesshe.
- 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 might 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 duells in pat fire strang.  
 Bot sum duelles short wyle, and sum lang,  
 Aftir pair syn es mare or les,  
 And aftir pair penaunce fulfild es,
- 3124 Bot na saul may pethen pas,  
 Until it be als clene als it first was,  
 When he was hoven at funtstane  
 And his crestendome 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 pynd with fire bodily,  
 Als it may be with pe<sup>1</sup> awen body.

The body is not  
 so tender as the  
 soul.

A spark of the  
 fire of Purgatory  
 is hotter than  
 all the fire of  
 earth.

Some 'clerks'  
 say that the fire  
 of Purgatory is  
 'bodily'.



- 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 clensed 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 unclensed here, lest and maste.  
 3148 For als fyre pataffe 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 penaunce here has done;  
 3160 Som sal duel par many a yhere,  
 pat litel penaunce has don here.  
 And lang lygyn in pair syn;  
 And parfor says pus Saynt Austyn:  
 3164 *Necesse est quod tantum urat dolor,*  
*quantum erat amor; tanto enim quisquis*  
*torquetur diucius, quanto affectus eius*  
*venialibus aherebat forcius.*  
 3168 Saynt Austyn says "nedeful it es,  
 pat sorow war als mykel and na les  
 For ilka syn and ilka trespas,

The fire of Purgatory destroys sin.

The stay in Purgatory is of long or short duration.

Pain is in proportion to sin.

Als luf and delyte in syn was."

- 3172 And alswa he says on pis manere,  
 Pat ay pe styther pat ilk man here  
 Gyves his lykyng and wille  
 Til veniel syns, outhir loud or stille,
- 3176 Pe langer sal he pyned be  
 In purgatory;" þus says he.  
 Dis fire, als byfore wryten es,  
 Som saules pynes mare, and sam les,
- 3180 Aftir pat pai pat commes par-in,  
 Brynges ought with þam pat may bryn.  
 For byfor ar pai may God se  
 Byhoves als thre thynges brinned be,
- 3184 Pat es at say, als wodde, and hay,  
 And stubble, pat may sone wast away;  
 Þa er veniel synnes pat may falle,  
 Bathe 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 sone,  
 Als stobbe, pat son brinnes and sonce done.
- 3192 Botswa son brinnes noght pe mene synnes;  
 Þai brin mar slawly als hay brynnes.  
 Þus sal be brynned and wasted þare,  
 Als veniel syns, bathe les and mare;
- 3196 And al dedly syns of wilk men er shryven,  
 And pe gilt God has forgyven,  
 Forwhilk pe penaunce es noght fulfilled here,  
 Sal þare 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  
 Þai sal be broght befor Goddes sight,
- 3204 Til hey Paraydise, þat bliaful place  
 Whar ay es rest, ioy and solace.  
 Pe sext payne es pis to telle;  
 Pat pe saules unclensed, 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.

The sixth pain  
 of Purgatory is  
 bonds of sin.

The souls in Purgatory are bound hand and foot.

Souls in Purgatory shall feel the good they did on earth.

They remain in Purgatory till they are cleansed.

- 3208 In purgatory, sal be bunden faste  
 With bandes of syn, whilles pai may laste,  
 Als men pat er bonden in pryson,  
 Pat na man may for gyff[t] ne raunson,  
 3212 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<sup>1</sup>, in pat brinnand hete.  
 3216 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,  
 3220 To help pam, pat pai war out broght,  
 Ne pair awen prayer help pam noght;  
 For par es nouthur stede ne space,  
 Helpe ne frenshepe to purchase;  
 3224 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 pat may help pam in pair nede.  
 3228 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;  
 3232 Wharfor we shuld thynk, pat lyves here,  
 What payn it es, on pis manere,  
 To be swa pyned, and fele swa sare  
 Fourty wynter, outhur les or mare,  
 3236 Omang devels, pat pan has leve  
 Som tyme to turment pe saules and greve,  
 Ay whiles pai haf any spot of syn;  
 For are, may pai noght out of payn wyn,  
 3240 Til pai be clensed and made right clene  
 Of alle spottes of syn pat may be sene.  
 And when pai er pus clensed wele  
 Pan sal pai namare payn fele,

<sup>1</sup> Albedene (MS. Harl. 6923).

- 3244 Bot als tite par-eftir pai sal wende  
 Tille pe blis pat es with-outen ende.  
 Pe sevend payn of purgatory es  
 pat pe saules er als in wildernes,
- 3248 par default 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  
 pai sal haf pare bathe hunger and threst, turns, torment  
 And travayl grete, with-outen rest. the soul.
- 3256 Pai er dungen pare, to eke paire payn,  
 With smert stormes als of wynd and rayn,  
 And with stormes of hayle, sharpe and kene,  
 Swylik 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 pair 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,  
 Pe grete yhernyng pat pai haf to se
- 3268 Pe 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 Pe 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 Thurgh bitter paynes pat er pare.  
 Bot sum sal fele les, and sum mare,

The seventh pain  
 of Purgatory is  
 the absence of  
 all kinds of  
 pleasure.

The great yearn-  
 ing of the sight  
 of God torments  
 the soul.

What souls go  
 to Purgatory.

- 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 penaunce done.  
 Bot alle saules sal noght duelle in patstede,  
 For sum here pat als tite aftir pair dede,
- Some, after death  
 go straight to  
 heaven while  
 others go to hell.
- 3288 Sal wend strygly 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,  
 In ' lyffed ay in penaunce 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 down til helle grounde.
- Deadly sin will  
 draw a man  
 down to hell,  
 unless penance  
 is done for it.
- 3300 Bot pe saul pat of dedly syn es shryven,  
 Swa pat pe gilt be here forgyven,  
 If pe penaunce pat es here afoynt  
 Be noght fulfilled at pe dedes poynt,
- 3304 And pe saul pat es noght clensed welc  
 Of smale syns pat er veniele;  
 Pis twa maners of saules er save,  
 Bot in purgatory pam byhoves have
- And for venial  
 sins, bitter pain  
 must be suffered.
- 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,

<sup>1</sup> And (MS. Harl. 6923).

- And se pe payns par ilkan.  
 Bot yhong Innocentes sal fele nan,  
 3320 For pai couthe never na syn wrik,  
 And passes<sup>1</sup> in pe trouthe of haly kyrk.  
 Parfor pai swippe purgh purgatory  
 Als a foul pat flyes smertly,  
 3324 With-uten payn pat may dere,  
 Or any sight pat may pam fere,  
 Bot unnethes any other may  
 Passe qwyte thurgh purgatory away,  
 3328 Pat pe fire ne sal nocht fynd in pam to bryn,  
 Ar pai passe thurgh som veniel syn,  
 Swa strayt pai sal be examynd pan;  
 For it es nan swa parfite man  
 3332 Pat he ne thynkes, some tyme, som vayn thocht  
 Pat he lattes par and charges it nocht;  
 Of swilk hym byhoves clensed be  
 Or<sup>2</sup> he may pe bright face of God se;  
 3336 For als gold, pat shynes clere and bright,  
 Semes fyned clene ynoghe til mans sight,  
 Whar it put in fire to fyn mare  
 Yhit suld it leve sum dros pare;  
 3340 Right swa pe saules, on pe same manere,  
 Of parfit men, pat semes clene here  
 Of al syn, and es to God redy,  
 Yhit when pai sal pas thurgh purgatory,  
 3344 Pe fire par, pat es with in,  
 Sal fynd in pam sum dros of syn,  
 Als light speche, or thocht in vayn,  
 For whilk pam byhoves fele sum payn,  
 3348 For swa fyned never na gold here was  
 Thurgh fire, als pai sal be ar pai pas.  
 Here haf I shewed swilk<sup>3</sup> saules sal be  
 In purgatory, als clerkes can se.  
 3352 Now wille I som syns here specify  
 For whilk pai duelle in purgatory.

Young innocents  
 shall feel no  
 pain, but fly  
 smartly through  
 Purgatory like  
 a bird.

No others  
 are so perfect  
 as to escape.

However pure  
 the soul may  
 seem, the fire of  
 Purgatory will  
 find in it some  
 sin.

<sup>1</sup> passede (MS. Harl. 6923).

<sup>2</sup> ar?

<sup>3</sup> wilk.

The sins which  
send the soul to  
hell are called  
*deadly sins.*

Pride, hatred,  
gluttony, sloth,  
lechery, covetousness, sacrilege, false witness, perjury, murder, theft.

Penance must be  
performed on  
earth or else in  
Purgatory.

- 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 sleuthe in Goddes servise,  
And lychery and covatyse,  
Sacrilege, and fals wyttenssyng,  
And slaughter and forsweryng,  
3368 Thefte alsawa and ravyn,  
Ilkan of pir es a dedly syn.  
And wreth es dedly syn omang,  
If it be halden in hert lang;  
3372 And yhit drunkenes es dedly to fele,  
If it be over continuele;  
Wha-swa feles hym here gylty  
In any of pir syns dedly,  
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.  
3380 Bot if he wille hym repent and shrife  
Of alle swilk syns here in his lyfe,  
Fra helle pyne pan es he save;  
Bot payn and penaunce hym byhoves have  
3384 In purgatory, als I wene,  
Until he be made of alle syn clene;  
Forwhy penaunce for syn, als I sayd are,  
Most be fulfilled outhere 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 manere.

3392 For als men heres per clerkes say,  
 Ilk man here lyghtly may  
 Swilk remedys thurgh grace wyn,  
 Pat may fordo al veniel syn;

3396 Pat es to say, if he clene be  
 Of dedly syn, and wil it fle;  
 For I fynd writen ten thynges sere,  
 Pat veniel syns fordo here.

Ten things destroy venial sins.

3400 Pas ten er pir pat I now rede;  
 Haly water and almusdede,  
 Fastyng, and housil of Goddes body,  
 Prayer of pe *Pater Noster* namly,

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.

3404 General shrifte, pat ilk day may be,  
 Benyssoun of bisshope of his dignité;  
 And benyssoun of prest, pat gyyen es  
 Namly, in pe end of pe mes;

3408 Knokying of<sup>1</sup> pe brest of man pat es meke,  
 Last enoyntyng gyven to pe seke.  
 Per ten puttes veniel syns away,  
 Als men may here per clerkes say.

3412 Bot swa many veniel syns sere  
 May be gadyrd atans togyder here,  
 Pat pai may weghe on pe saul als hevvy  
 Als a syn dus pat es dedly,

Many venial sins press heavily on the soul.

3416 Pat alas pe saul and God mys pays;  
 And parfor pe poet on pis wyse says:  
*De minimis granis fit*  
*maxima summa caballo.*

3420 "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.

A deadly sin may arise out of many venial ones.

3424 For pai gadir on pe saul ful thyk,  
 And cleves togyder als dos pyk,  
 Bot if pat swythe be done oway,  
 Ay als pai com, with-uten delay;

<sup>1</sup> On (MS. Harl. 6923).



- 3428 For swa parfitely may nane lyf here,  
 With-outen veniel syns sere.  
 For a man syns alday pat here duels  
 Als pe boke says pat pus tels.
- 3432 *Septies in die cadit*  
*iustus*  
 "Seven sythes at pe lest o[f] pe day  
 Pe ryghtwys falles," pat es to say,
- 3436 In sere syns pat er veniel,  
 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 reherce I can,  
 Als Saynt Austyn telles, pe haly men.  
 For in a boke he reherces som,  
 Pat mast es used of custom,
- 3444 And to telle pat<sup>1</sup> syns he pus bygyas,  
 And says pat per er veniel syns.  
 First when a man etes or drinkes mare  
 Anytime, pan myster ware;
- Excess in eating  
 and drinking.
- Uncharitable-  
 ness.
- 3448 When pou may vailethurch wytte and skille  
 And wille nocht help bot haldes pe styлле;  
 When pou spekes sharppely til pe pure,  
 Pat sum gode askes at pi dore;
- Speaking sharply  
 to the poor.
- 3452 When pou erte hale and may wele last  
 And etes when tym es to fast;  
 When pe lyst slepe and wil nocht ryse,  
 And comes overlate tyl Goddes servise;
- Eating at fasting  
 time.
- 3456 Or when pou ert in gude state  
 And says pi praers ever late;  
 Or when pou says praier or orison  
 With over litel devotion;
- Coming late to  
 church.
- Saying prayers  
 late.
- 3460 When a man list dele in bed  
 With his wyfe pat he has wed,  
 Hys lust anyl for to fuffille,  
 And to gette a child es nocht in wille;
- Want of devo-  
 tion.
- Lust.

<sup>1</sup> pas?

- 3464 When pou visites men overlate  
 pat sek er and in febel state,  
 Or men pat lyes in prison,  
 Or in any tribulacion,  
 Leaving the sick  
 unvisited.
- 3468 Or men pat er synful and sary,  
 Or saules pat er in purgatory;  
 For to visite pam it war grete nede,  
 Thurgh praier and thurgh almusdede;  
 Neglecting to act  
 the part of the  
 peace-maker.
- 3472 When pou paynes pe nocht affir pi state  
 To accorde pam pat er at debate;  
 When pou spekes over bitterly  
 Til any man with noyse or cry;  
 Neglecting to act  
 the part of the  
 peace-maker.
- 3476 When pou prayses any man mare  
 Thurgh flaterieng, pan mister ware;  
 When pou in kirk makes ianglyng,  
 Or thynkes in vayn anythyng;  
 Flattery.  
 Jangling in  
 church, and idle  
 thoughts.
- 3480 Be it with-uten, be it with-in,  
 Yhit it es a veniel syn;  
 When pou ert over lyghtly wrathe,  
 Or sweres and may nocht hald pin athe;  
 Anger, swearing.
- 3484 When pou bannes any man,  
 In wham pou fyndes na gilt to ban;  
 When pou supposes any wykkednes,  
 Thurgh suspencion par na es.  
 Cursing.  
 Suspicion.
- 3488 Dir smale syns Saynt Austyn telles,  
 Thurgh whilk many saules duelles  
 In purgatory, in payne and wa.  
 Bot yhit par er ful many ma
- 3492 Of veniel syns, be<sup>1</sup> many a score,  
 Over pas pat I haf tald byfore.  
 Bot swa witty es nane erthely man,  
 Pat alle veniel syns reken can;  
 Venial sins are  
 innumerable.
- 3496 For ofte sythes of pe day men falles  
 In syns, pat clerkes veniel calles,  
 Thurgh werk, or worde, or thocht in vayn,  
 And ilka syn es worthy payn,  
 Each sin is pain  
 worthy.

<sup>1</sup> by?

- 3500 Þe whilk most be fordone clenly,  
 Outher here or in purgatory.  
 Þarfor I rede ilk man, whyles he lyffes here,  
 Þat he use þa ten thinges sere
- 3504 Þat fordus, als I sayde are,  
 Alle veniel syns, bathe les and mare.  
 And if any fal in dedly syn  
 Ryse he up, and ligg noght lang þar-in,
- Deadly sin must  
 be shriven by  
 the priest. 3508 And ga to þe prest hym to shrife,  
 And tak his penaunce in his life,  
 And haf he forthynkyng ay in thocht,  
 For þas syns þat he has wroght,
- 3512 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 hardes<sup>1</sup> for Goddes sake;
- 3516 For na man may to heven ga,  
 Bot-if he thole here anger and wa.  
 And when God sendes a man angwise  
 He suld thole it with-uten fayntise,
- 3520 Be it sekenes, or oght elles þat greves,  
 Lõsse of catelle, or of fre[n]des þat lyves,  
 Or unkyndnes, fals[h]ed, or treson,  
 Or any other tribulacion,
- Tribulation  
 should be pa-  
 tiently endured. 3524 Thole he it mekely and thynk in thocht  
 Þat with-uten cause commes it noght.  
 Bot God wate wele þe cause why,  
 Parchaunce it es for his foly,
- 3528 To chasty hym on swilk manere,  
 For his syns þat he dyd here,  
 Or it may be hym here to pruve,  
 Or to make hym mar drede God and lufe.
- 3532 Þarfor sen God ofte vouches save  
 Þat a man here swilk angers have,  
 Outher for his syn or hym to fande;  
 Love he him þan of alle his sande,

<sup>1</sup> hardnes (Harl. 6923).

- 3536 And take mekely pat God him sendes,  
 And fle alle thyng pat he defendes.  
 For thurgh nuyes 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 grotchand,  
 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 pair payn cees  
 And pam of pair 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.*
- 3572 He says "men shuld not denye on na manere,  
 Pat pe saules of pam pat er dede here,

Sorrow serves  
 instead of pe-  
 nance.

The means by  
 which the pains  
 of Purgatory may  
 be alleviated and  
 shortened.

Help of friends.

- Of payn may relese be  
Thurgh frendes lyfand pat has pyté.”
- 3576 For als pas pat passed, als I sayd are,  
Til purgatory er pyned pare  
For weniel syns, mare and lesse,  
Aparty, thurgh Goddes rightwisnesse,
- 3580 Right swa thurgh help pai may aparty,  
Be relese par, thurgh Goddes mercy.  
Alle pat men dus here, bathe les and mare,  
For pe saules pat duelles pare
- 3584 Avayles pam noght als to heven mede,  
Bot for pair deliverance fra payn to spede.  
Four maners of helpes er general,  
Pat in purgatory availes pam al,
- 3588 Pat es to say, prayer and fastyng,  
And almus dede and messyng.  
On twa maners, als clerkes can se,  
Pe saule fra payn deliverd may be;
- 3592 Pe tane by way of grace es,  
And pe 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 pat es hede,  
When he es offerd in fourme of brede,  
Thurgh prestes hande here at pe mes,  
When pe sacrament swa made es.
- 3600 Alswa thurgh prayer of his lymys,  
Pat es, of gudemen pat toward heven clyms.  
Pan may pe saules in purgatory,  
By way of grace specialy,
- 3604 Be delivered of pyn pat ders,  
Thurgh messes and rightwis men prayers.  
By way of rightwysnes help may be  
On twyn maners, als yhe may se.
2. Almsdeed. 3608 First, through byhyng of paynes pat greves,  
With almus, pat men to the pure gyves.  
Another es here thurgh assethe makyng,  
Als thurgh penance of fre[n]des and fastyng.
3. Fasting.

Of the four kinds  
of help that assists  
the souls in  
Purgatory.

- 3612 þus may saules, als þe buke beres wytnes,  
 By helpyd by way of rightwysnes,  
 þat es to say, þai may in þat nede  
 Be boght fra payn thurgh almsdede;
- 3616 And thurgh penance for þam here don,  
 þe dette of payn may be qwitte son,  
 Right als a man, þat duelles in prison  
 Til he haf payed a certayn raunson,
- 3620 May be delyverd and broght away  
 Thurgh a frende, þat wille it for hym pay.  
 On þis wyse may þe saules þat wendes  
 Til purgatory, be helped thurgh fre[n]des.
- 3624 Bot sum frende may help, and som noght,  
 þe saules þat til purgatory er broght.  
 Thurgh þas frendes may þai helped be  
 þat here lyves thurgh ryght charité.
- 3628 Bot þe help of þam, þat charité failles  
 Til þe saules þat er þar noght availles,  
 For alle er als lymes of a body,  
 þat here er, and in purgatory;
- 3632 And als we may se properly here  
 A body hafe many lymmes sere,  
 And ilkan of þam, bathe les and mare,  
 May help other þat feles sare;
- 3636 Bot if a lym dighe, and þe myght faile,  
 þat lym may noght til þe others availle.  
 Right swa it fars on þe same wyse,  
 By þam [þat] in purgatory lyese,
- 3640 And þat er here; for men may þam calle  
 Als lym 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 rayne  
 Als to þe saules þat er in payne.
- 3648 His help thurgh hym-self standes in nastede,  
 For he es als a lym þat es dede;

Some friends are  
 of service to  
 those in Purga-  
 tory, and some  
 are not.

Those in deadly  
 sin, have no  
 power to help  
 their friends.

The help of the  
sinful may be of  
service.

A sinful priest  
is still the mi-  
nister of God  
and holy church.

- Bot never-pe-latter, alle-if he swa be  
In syn and out of charité,  
3652 Yhit may he helpe pe saales pus,  
If he til pure men gyf almus,  
Pat pai for pe saules pray specialy  
And helpes pe saules in purgatory.  
3656 Yhit may pe help and pe travaile  
Of sum synful men pe saules awayle,  
If it thurgh bidding done be  
Of a frende pat es in charité;  
3660 Or of<sup>1</sup> pe dede self pat has mast nede  
Of help of prayer and almusede;  
Pat help may awayle pe saules son  
For his sake, pat biddes it be don,  
3664 Pat charity in hert has knytt  
And noght for his sake pat dos it,  
For-why God wille noght do for his sake  
Pat charité wille noght in hert take.  
3668 Pis case ofte falles, als I understande,  
Bytwen a loverd and his servande,  
Whare pe loverd es gude and rightwys,  
And pe servand ille and uses folys.  
3672 If pe servand do anythyng  
Pat es gude at his loverdys bydyng,  
Yhit may it availle to a gude use,  
Alle-if he be ille pat it duse;  
3676 And pat by reson of pe gudenes  
Of hym of wham pe bygynnyng es.  
For alle be it onence pe doer dede<sup>2</sup>,  
Onence pe bidder it standes in stede;  
3680 Bot if pai bathe in charité ware  
Pe helpe til pe dede war wele pe mare.  
Alswa a prest alle-if he be  
Synful and out of charité,  
3684 He es Goddes minister and haly kirkes,  
Pat pe sacrament of pe auter wirkes;

<sup>1</sup> The MS. has 'if'.

<sup>2</sup> Anence the doer if it be dede. (MS. Harl. 6923.)

- Þe wilk es never-pe-les of myght,  
 Alle-if þe prest here lyf noht right.  
 3688 For if a prest pat synges mes  
 Be never swa ful of wykednes,  
 Þe sacrament, pat es swa haly,  
 May noht apayred be thurgh his folý.  
 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 speciel prayers with gude entente,  
 Pat es made besyde þe sacrameute,  
 Of a gude prest er wele better  
 Þan of an ille, and to God swetter;  
 3700 Bot þe offeryng of Goddis body  
 Helpes þe saules principaly;  
 Wharfor it semes pat mes syngyng  
 May titest þe saul out of payn bryng,  
 3704 Þat passes hethen in charité,  
 And in purgatory clensed suld be.  
 Bot til þam pat er dampned for ay  
 Na gude dede awayle ne help may,  
 3708 Nouthur almus dede, prayer, ne messe,  
 For þai er, als þe buke bers witnesse,  
 Departed halely fra þe body of Criste,  
 And þe saules for ever er periste,  
 3712 For als lymmes, pat er dede, er þai  
 Þat er hewed fra þe body oway.  
 And als nathyng may help kyndely  
 Þe lymes pat er cutted fra þe body,  
 3716 Right swa alle helps pat men can telle,  
 Availles þam noht pat er in helle.  
 Yhit help of frendes here on sum wyse,  
 Availles þam pat er in paradise,  
 3720 And als wa þam pat in helle duelles,  
 Als a grete clerk in boke telles.  
 Þan availles almus, messe, and bedes,  
 To þe saules pat er in alle pre stedes;

The sin of the priest does not destroy the efficacy of the Sacrament.

#### 4. Mass.

The souls in hell, are not assisted by any of the four aids that are of service to those in Purgatory.

How the help of friends serves those in Paradise as well as those in Hell.



- 3724 *Pai availe þe saules in purgatory*  
*To spede þam out mare hastily.*  
*þai vaile þam pat in heven er;*  
*For þai multiplie þar þe titter,*
- 3728 *And þe ma þat gadars to þat place,*  
*þe mare þair ioy es, and solace.*  
*þai avail til þam pat er in helle,*  
*For þe foner shuld com pider to duelle,*
- 3732 *And þe foner þat pider commes for syn,*  
*þe les payn þai have þat duelles þar-in;*  
*And ay þe ma saules þat pider wendes,*  
*þe mare þair payne es, þat never endes.*
- 3736 *þus may help here and availe be skille*  
*Til þe saules þat duelles ay in helle stille;*  
*And til þe saules þat er in heven namly,*  
*And til þam pat er in purgatory.*
- 3740 *Bot help may na saules out of payn spede,*  
*Bot þam þat has charité and nede.*  
*For in helle es na charité,*  
*And in heven na ned may be.*
- 3744 *Bot bathe þa twa þe saules has*  
*þat fra hethen til purgatory gas.*  
*And als a man may here with his hande,*  
*Make asethe for another lyfande,*
- 3748 *þe whilk es noght of power þar-to,*  
*Right swa may a man for þe ded do.*  
*þe saules þat til paradise er gane*  
*Nede of help here haf þai nane;*
- 3752 *Bot if for þam war don any gude dede,*  
*It may availe þam, þat of help has nede.*  
*þe help þat es don here specialy*  
*Availles til þe saules in purgatory,*
- 3756 *Bot to som mare and til som les,*  
*Aftir þai er of worthynes;*  
*And aftir þe charité es clere*  
*Of þam pat er lyffand here,*
- 3760 *þat mast er bysy, and dus mare*  
*For sum þan for other þat er þare.*

The fewer that  
 go to hell, the  
 less pain those  
 feel who dwell  
 there.

No charity exists  
 in hell or need  
 in heaven.

- 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 with-uten ende.  
 For som semes gude here and parfite,  
 Pat, after pe dede, er dampned als-tite ;  
 3768 For parchaunce pai er ille with-in,  
 And passes away in dedely syn.  
 Some semes synful, als pai lyfed mys,  
 Pat er save and er in pe way til blisse,  
 3772 For parchaunce byfor pair eadyng,  
 Pai er amended of pair myslyvyng.  
 Of pis may na man certayn be,  
 For it es Goddes pryveté.  
 3776 Bot we shuld trow, and suppose ay  
 Pat alle er save and in gude way,  
 Pat we se here gude werkes wirk,  
 And has pe sacramentes of halikyrk.  
 3780 Bot whether it be or noght pus,  
 We suld do pat es in us;  
 We suld pray, bathe loud and stille,  
 For al cristen saules; pus charité wille.  
 3784 Now sum may aske why synges men mes  
 For a yhong child when it dede es,  
 Pat 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 witnes,  
 How almus, penance, praier and mes,  
 3796 Pat er done thurgh fre[n]des certayne,  
 May help pe saules pat<sup>1</sup> er in payne.  
 Now wille I shew yhow yhit mare parto,  
 What pardon may to pe saules do,

No man is cer-  
tain of his fu-  
ture state.

Why mass is  
sung for a young  
child.

On the use of  
pardon to the  
soul.

<sup>1</sup> The MS. reads 'par'.

- 3800 Þe whilk þai purchaced, on right manere  
 In clene lif whilles þai liffed here.  
 Pardon helpes þam, als clerkes says,  
 Þat it has purchaced in þair lif days;
- 3804 For pardon of papes and bisschopes,  
 Þat es granted here als men hopes,  
 May availe þair saules in purgatory,  
 Þat has purchaced it here worthily,
- 3808 If þai of þair syn had contricion  
 And war shrifen byfor þat pardon,  
 Þan may pardon after þair dede  
 In purgatory þam stand in stede.
- Pardon releases the soul from the 'debt of pain.' 3812 For pardon here, þat es certayn,  
 May þam relese of þe dede<sup>1</sup> of payn,  
 Als fer-forthe als pardon may reche,  
 Þus haf I herd grete clerkes preche.
- 3816 Pardon properly nocht elles es  
 Bot of payne, þat es dette, forgyfnes.  
 Pardon may nane hafe bot he wil wirke,  
 For it es of þe tresur of haly kirke,
- Pardon is a part of the treasure of holy church.' 3820 Þat es gadirde for nede of pardon,  
 Of þe vertu of Crestes passion,  
 And of þe worthines of þe dedys  
 Of his halowes and of þair medys;
- 3824 And [it] es gaderd on many maners;  
 First als of marterdom of martires;  
 Of penance and travail of confessours,  
 And of þe thechyng of docturs;
- 3828 And of chastité of virgyns clene,  
 Þat chast and haly ay has bene;  
 Of þe fruyt of haly kirk werkes,  
 And of þe prayers of gude prestes and clerkes;
- 3832 Of alle þis, als I shewed byfor,  
 Es gadird haly kirkes tresor,  
 Of wilk þe pape þe kays bers,  
 Whar-with he bathe opens and spers.
- The Pope bears the keys of this treasure.

<sup>1</sup> dette (MS. Harl. 6923).

- 3836 Þat falles hym of office to halde,  
 For he es in erthe, Godes vicar calde.  
 Þa cays er noght elles to se  
 Bot playn power of his dignité,  
 3840 Thurgh whilk he may, be law and skille,  
 Louse and bynde at his wille.  
 For þe sam power hym falles to have,  
 Þat Crist til Peter in erthe gave.  
 3844 For Crist gave to Peter playn powere,  
 And says to hym on þis manere.  
*Quodcunque ligaveris super terram*  
*erit ligatum et in celis, Et quodcunque*  
 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 lowsces in erthe right  
 Sal be loused in heven bright."  
 Þis power til alle papes gaf he,  
 Þat aftir Petre in erthe shuld be,  
 3856 Als shewes an exposicion  
 Of þe haly godspelle in a lesson.  
 Þan semes it wele by þis skille here,  
 Þat þe pape has swa large powere  
 3860 To assoyle a man, and hym forgyfe,  
 Alle þe dette of payn pat may greve,  
 Swa pat he, pat þe pape assoyles, fulfille  
 Þat, pat þe laghe of þe gospelle wille,<sup>1</sup>  
 3864 And yheld agayn, if he be myghty,  
 Alle pat he tas wrangwysly;  
 For when þe pape, pat grace wil do,  
 He byndes hym and alle haly kirk parto  
 3868 For hym til wham pat grace awayles  
 To fulfille alle pat in hym failles,  
 Bot bischopes here of lagher state,  
 And has les power, als clerkes wate,

The Pope is  
God's vicar.

The power given  
to St. Peter, is  
given to all the  
Popes after him.

The bishop has  
less power than  
the Pope.

<sup>1</sup> Yf he pat es assoilede fulfille  
 Als þe lawe and þe godespelle wille. (Harl. 6923.)

- 3872 For-why pair dignité here es les  
 And parfor pair powere restreyned es;  
 Bot if it be noght swa suffishaunt  
 Als pe papas es, yhit may pai graunt
- 3876 Of pair power pardon aparty  
 Til pair hawen underloutes<sup>1</sup> anly;  
 And yhit most pat, 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, pat kepyng of pat fair treasour has,  
 May noght it dele til haly kyrk fas;
- 3884 And swilk er pai and nan elles  
 Pat here in dedly syn duelles;  
 For out of haly kirk er pai,  
 Parfor na pardon whyn pai may.
- 3888 Bot pe frendes of haly kirk may wyn  
 Pardon, for pai er with-in;  
 And swilk er pas pat here er fre  
 Of dedly syns and er in charité;
- 3892 Til wham pardon sal noght fail,  
 Bot in purgatory it sal pam avail,  
 To allege pair saules of payne,  
 Als fer als it reches of certayne,
- 3896 Pe whilk, als sum says, falles to be sett  
 For pe [r]emenand of payns, pat es, dett  
 Pat parchaunce es lefte undon here;  
 And pat may falle on sere manere.
- 3900 Aparty for penance pat es [en]joynt,  
 Pat es noght done at pe dedes poynt;  
 Aparty for veniel syns sere;  
 Aparty for syns pat er forgeten here;
- 3904 Aparty for over litelle penance,  
 And for over littelle repentance;  
 Aparty, for penance enioint, and done  
 Parehaunce over reklesly and over sone;
- 3908 Aparty, for penance pat enioynt es,  
 And es forgeten thurgh reklesnes.

No man may  
 obtain pardon  
 unless he be out  
 of deadly sin.

Of the 'remnant  
 of the debt of  
 pain'.

<sup>1</sup> underlynges (MS. Y).

- Alle þis may be cald þe remenand,  
 Of þe dette of payn, als I understand  
 3912 Þe whilk felle to be fulfilled haly,  
 Outher here or in purgatory,  
 Bot alle þis dett may þar be qwytt  
 Thurgh large pardon, wha-swa has itt,  
 3916 In forgyvenes of alle penance soght,  
 Whethir it be here enioynt or noght,  
 For swa mykel pardoun may a man  
 Purches here, þat he may þan  
 3920 In purgatory qwyte alle þe dett,  
 Þat hym fra blis may tary or lett;  
 For swa large es haly kirkes tresor,  
 Þat it es ynogh to pay þarfor,  
 3924 And for alle þe paynes þat dett may be  
 Of alle þe men of cristanté.  
 Þus pardon in purgatory availles,  
 Ala I tald; bot som clerkes counsaillles  
 3928 Þat we it spare and reserve halely,  
 Until we com til purgatory,  
 And do here penance whilles we lyf may,  
 For a man sal thynk þare a day  
 3932 Lenger þan hever thogh[t] him here,  
 Þe space of alle ane hale yhere;  
 Þan es a day of pardon to geace  
 Mare worthy þan alle þis worldis riches,  
 3936 For þe saule had lever, þat in payn dueles,  
 A day of pardon þan anythyng elles;  
 For alle þe werld, [if] it his ware,  
 He wald gyf for rest a day þare.  
 3940 Of þis maters, þat þus mas mencion  
 Of help of frendes and of pardon  
 Þat vailles þam þat er in purgatory,  
 Als I shewed byfor openly,  
 3944 Spekes Innocent and Austyn  
 In bukes, whar þair<sup>1</sup> maters er sen;  
 And Raymu[n]d spekes of þe same  
 In a boke, þat es called his name;

The treasure of holy church is sufficiently large, to release from 'the debt of pain' all the men in christendom.

A day in Purgatory will seem longer than a year on earth.

Of the authors who have written about Purgatory.

<sup>1</sup> þir?

The subjects  
discussed in  
Book IV.

- 3948 And Thomas Alqwyn spekes als wa  
Of pis mater, and of other ma  
In a boke, pe whilk made he,  
Pat<sup>1</sup> 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 saules byhoves be pyned pare;
- 3960 And als wa 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 wille I til pe fifte part wende,
- 3964 Pat spekes of pe day of dome,  
And of takens pat byfor sal come.

Here bygyns pe fifte part pat es of  
pe day of dome and of takens pat sal cum byfor.

Signa ante Judi-  
cium.

- 3968 In pis part men may of ten pinges rede,  
Pat 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,  
Pat byfor pat day sal be shewed here.
- II. Pe secunde es of pe fire pat sal bryn  
Pe world and al pat es par-in.
- III. 3976 Pe thred es of pe rysyng generale  
Of alle men, bathe grete and smale.
- IV. Pe ferthe es of crystes commyng don  
Til pe dome, in proper parson.
- V. 3980 Pe fifthe es pe certayn stede  
Whar Crist sal deme bathe qwik and dede.
- VI. Pe sexte es of pe fourme of man,  
In whilk Crist sal shew hym pan.

<sup>1</sup> 'And' (Harl. 6923).

- 3984 Þe sevend, of þe accusers many,      VII.  
 Þat þe synful saul sal accuse þar openly.  
 Þe aghtynd, of þe acunt and þe rekennyng,      VIII.  
 Þat þai sal yheld of alle þair lyfyng.
- 3988 Þe neghend, of al men aftir þai haf wrought,      IX.  
 Of wilk som sal be demed, and som noght,  
 Þe tend es of þe grete dome final,      X.  
 Þat Crist sal gyf and mak ende of al.
- 3992 Of þir sal som falle, als yhe herd me say,  
 Byfor þat day and sum at þe day.      The tokens of  
 Byfor þe day sere takens sal com,      the day of doom.  
 Of whilk men may here fynd wreten some,
- 3996 Als of ancris<sup>1</sup>t commyng, and his pousté,  
 And of other ma þat byfor þat day sak be,  
 Þe 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, se, and fele  
 Takens, war-thurgh he may understande,  
 Þat þe day of dome es fast comande.
- 4004 For wonders þat shuld falle, als I trow,  
 Agayn þe worlde's hende er sene now,  
 Thurgh whilk wondres grete clerkes knawes  
 Þat þe worlde fast to þe endeward drawes.
- 4008 Wharfor we shuld make us redy here,  
 Als þe day of dome war command nere.  
 Crist disciples, þat yherned haf knawying,  
 Of sum takens agayns his last commyng,      Of the tokens of  
 Of the tokens of      Christ's last  
 Christ's last      coming.
- 4012 Spak to Crist, als yhe may here,  
 In þe godspelle on þis manere:  
*Dic nobis signum adventus tui et  
 consummacionem seculi; Et respondens,*
- 4016 *Ihesus Christus dixit eis, Videte ne quis vos sedu-*  
*cat; multi enim venient in nomine*  
*meo dicentes, Ego sum Christus, et multos*  
*seducent &c. Consurget enim gens*

<sup>1</sup> 'Antecrist' (Harl. 6923).



- 4020 *contra gentem et regnum in regnum,*  
*et erunt pestulencie et fames, et terre*  
*motus per loca. Hec autem omnia*  
*inicia sunt dolorum, et habundabit*
- 4024 *iniquitas, et refrigescet caritas multorum.*  
 'Says us', cryed pai, "of pi commyng  
 Som taken and of pe world endyng.  
 Crist als tite answerd pam pan,  
 4028 And sayd lukes pat yhow desayvè na man,  
 For many sal com in my name,  
 Pat sal say pus, 'Crist I am,'  
 And many a man pai sal bygile  
 4032 Bot pai sal regne here bot a while;  
 Andrewme ogayne rewme, on pe same wyse  
 Men ogayne men, thurgh strength, sal ryse;  
 Pestilences and hungers sal be,  
 4036 And erthedyns in many contré.  
 And al pis sal be bygynnyng hard  
 Of pe sorows pat sal com aftirward;  
 Wykkednesse sal wax many falde,  
 4040 And charité of many sal wax calde.'  
 Pir takens til his disciples tald he  
 Pat ogayn pe worldes ende shuld be.  
 Bot sum of pir takens has bene,  
 4044 And sum of pam sal yhit be sene.  
 And of takens pat yhit sal com,  
 If yhe wille, I sal tel yhow som.  
 And first of ancrisat wille I say  
 Of Antichrist  
 who shall come  
 before doomsday. 4048 Pat sal com befor domesday,  
 Aftir pe destruccion sal be  
 Of pe empyre of Rome, pat es yhit fre.  
 Som tyme al landes of pe world about  
 4052 Was sugette til Rome and underlout,  
 Pat at certayn teremes<sup>1</sup> gaf it trowage,  
 Als pe custom pan was and pe usage;  
 Pat custom alle landes pan byhoved do,  
 4056 Bot Saynt Paule says pus parto:

termes (Harl. 4196).

*Quoniam nisi venerit dissencio primum etc.,  
id est, nisi prius dissenserint omnia regna  
a Romano Imperio, que prius erant sub-*  
4060 *data, non antea veniet antichristus.*

He says "bot if dissencion come,  
pat es, bot-if alle landes hald agayn Rome,  
Swa pat it be put til destraccion

Before the com-  
ing of Antichrist  
Rome must be  
destroyed.

4064 Thurgh pam pat first was in subieccion,  
Antierist ar pat tyme sal nocht com  
pat sal com byfor pe day of dom.

Of the destruc-  
tion of Rome.

pat destrucion, als says haly writt,

4068 Sal be, bot pat tyme com nocht yhiitt.

Fra pat tyme sal na land ne contré

In subieccion of Rome langer be;

Ne fra pan sal na man be bughsome,

4072 Ne obedient to pe kirk of Rome.

Men seae pat pe empire, pat was swa myghty,

Es now destruyed a grete party;

Bot at pe last, als I sayd are,

4076 It sal be destruyed wele mare,

Bot pe dignité pat til it sal falle,

Sal nocht in pat tyme perysshe alle.

It sal stand and duelle with-uten dout

4080 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

The first token  
of the day of  
doom shall begin  
at Rome.

4084 Alle haly kyrk sal be put don.

Some clerkes says pat an sal come

pat sal hald pe empire of Rome

Alle halely and his croun bere

4088 Wele, and in pees with-uten were.

He sal be last emparour pat pare sal be,

And mast of alle kynges of pousté;

pe whilk sal wele maynten his state

Of the last em-  
peror of Rome.

4092 And pe empire, with-uten debate,

And it governe thurgh laghe and witte,

Als lang als he sal hald itte.

- Bot afterwarde at þe last ende  
 4096 Until Ierusalem he sal wende;  
 And on þe mount of Olyvette  
 He sal þe septre of Rome sette,  
 And his coron he sal lay don als wa,  
 4100 And lef þam þar and fra þam ga.  
 Þus sal ende þe dignité of Rome;  
 And als sone 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 noghtswahald,  
 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 malice  
 4116 Sal be hidde with alle maner of vice.  
 He sal til Criste contrarius be  
 And til alle his lymys þat he sal se;  
 And heghen hym thurgh pride, þat he sal halde,  
 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 bygynnyng,  
 And wonderful sal be his lyvyng.  
 And his endyng sal be sodayn;  
 4132 For thurgh myght of God he[sal] be slayn,

St. Paul speaks  
of Antichrist as  
the 'man of sin'.

Antichrist shall  
exalt himself  
above all the  
pagan deities.

He shall exalt  
himself above  
the holy Trinity.

- In his tyme sal be swylk tribulacion  
 And swa mykel parsecucion,  
 Pat unnethes any sal dur graunt  
 4136 Pat he es cristen, and God servant.  
 For mare parsecucion sal be þan,  
 þan ever was sythen þe world bygan.  
 Anticrist es, þos mykel at say,  
 4140 Als he pat es ogayn Crist ay.  
 þan may ilk man be cald by skille  
 Anticrist pat dos ogayn Goddes wille.  
 þan may alle þas anticristes be calde,  
 4144 Pat ogaynes Goddes laghe will halde.  
 Bot ma[n]ly swilk men may wele knawe  
 Pat mykel dus ogayns Goddes lawe.<sup>1</sup>  
 Bot anticrist, als says haly writ,  
 4148 Sal com at þe last, pat com neght yhitt,  
 Als maast tyraunt with-outen pyté,  
 Pat ever was or ever sal be.  
 Wharfor I hald þir gret mysdoers  
 4152 Als anticrist lymys and his forgangers.  
 Now wha-swa wille a whyle duelle  
 Aparty here I wille hym telle  
 Of þe maner of anticrist bygynnyng,  
 4156 And of his lif and of hys endyng.  
 He sal be geten, als clerkes shew can,  
 Bytween a synful man and a woman,  
 And aftir pat he consayved sal be  
 4160 Þe fende sal entre, thurgh his pousté,  
 With-in his moder wambe sone;  
 þus, sais a grete clerke, sal be done  
 Thurgh was myght he sal be forth-brought;  
 4164 And wonders thurgh hym sal be wroght.  
 He sal be cald þe child pat es lorn;  
 And in Corozaym he sal be born  
 Of a woman of þe kynred of San<sup>2</sup>;  
 4168 Bot cristendome sal he have nan.

Antichrist signifies one who is against Christ.

He shall be begotten by a sinful man on a woman, into whose womb the devil shall enter;

and shall be born at Chorazin and come of the tribe of Dan.

<sup>1</sup> Be many skill we may some knawe

Pat mekille dose agayne Goddes lawe. (MS. Harl. 6923.)

<sup>2</sup> Dane (MS. Harl. 6923) = of the tribe of Dan.

He sal be maliciouse and ful of envy,  
Als of hym þus spekes þe prophecy:

*Fiat Dan coluber in via, erastes*

4172 *in semita, mordens ungulas equi,*  
*ut cadat ascensor eius retro, Hoc est [Anticristus] sicut*  
*serpens, in via sedebit, et in semita erit,*  
*ut eos, qui per semitam iusticie ambu-*  
4176 *lant, feriat et veneno sue malicie occidat.*

For Dan, as the  
adder in the way,  
denotes Anti-  
christ.

"Pe Dan" he says "sal þe nedder be  
Sitand in þe way als men sal se;  
And sal byte þe hors by þe hufe harde,  
4180 And mak þe upstegher fal bakwarde:  
And þat es þus mykel at say,  
Als<sup>1</sup> anticrist, als nedder, sal sit in þe way,  
And smyte þam alle, bathe mare and les,  
4184 Þat walkes in þe way of rightwysnes,  
And sla þam thurgh þe venym  
Of þe malice þat sal cum of hym."  
Yhit sal he be circumeid

And though a  
good angel shall  
be assigned him,

4188 And thurgh þat his malice a while sal hid.  
Alswa til hym sal asseygned be  
A gude angelle, þat he sal noght se,  
Aftir his birthe in his bygynnyng,

it will be ohliged  
to leave him to  
the devil.

4192 Þat of him sal haf þe kepyng,  
Bot for he agayn þe trouthe þat es,  
Sal be hardend in wikkednes  
His gude angelle sal fra hym wende,  
4196 And leve hym in þe kepyng of þe fende.

He shall be  
brought up in  
the city of Beth-  
saida,

He sal be lered, als I understand,  
And nurist and mast conversand  
In þe cité of Bethsayda;

4200 In Capharnaum he sal regne alswa  
þe whilk Bethsayda, and Capharnaum,  
And Corozaym God wened whilom;  
For God spak til þas thre cites pos,

4204 Als þe godspelle here abewes us:

<sup>1</sup> Þat (Harl. 4198).

*Ve tibi Corozayn! Ve tibi Bethsayda!*

*Ve tibi Capharnaum!*

He says, "wa til pe Corozayn mot cum

4208 And til pe Bethsayda and Capharnaum."

For pus in pe first he sal be born and bredde, And reign in Capernaum.

And in pe secunde be nuryst, and regne in pe thredde.

He sal gader fast til hym pan

4212 Alle pat of pe devels crafte can,

Als negremanciens and tregettours,

Wiches and false enchauntours,

Pat pe devels crafte sal hym ken

4216 Whar-thurgh he sal decayve pe men.

Afterwarde thurgh ledyng of pe fende

He sal even to Ierusalem wende;

And par sal he duelle in pat cité

4220 And in myddes 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;

4224 And sal say pat he es pair saveour.

He sal say pat na right cristen man

Was never byfor his tym bygan,

Bot fals antioristes he sal pam calle;

4228 And say pai lyved in fals trowthe alle

Pat has bene fra pe worldes bygynnyng

Until pe tyme of his commyng.

He sal be lusty and lycherous,

4232 And desayvabel and trecherous;

He sal hym feyn first als haly,

And shew pan appert ypoer[is]y,

To desayve cristen men and lele

4236 Als says pe prophet Danielle:

*In aperte tum per ypocrisym simulabit  
sanctitatem, ut facilius decipere possit.*

"First" he says "he sal apertely

4240 Feyn halynes thurgh ypoerisy,

Pat he mught lightlyer men bygile."

Bot pat time sal last bot a while,

Antichrist shall  
gather around  
him necroman-  
cers, witches,  
magicians &c.

He shall go up  
to Jerusalem,

and say that he  
is Christ,

and be lusty and  
lecherous;

though he shall  
at first, feign to  
be holy.

- 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 cuntré.  
 In alle stedes he sal walk and pas,  
 4248 par Crist welk when he in erthe was.  
 In swylk a presumpcion he sal falle  
 Pat he sal thynk hym loverd of alle.  
 Thurgh pride he sal ogayn God ryse  
 4252 And hym sclaunder and his law dispise,  
 And afforce hym and be bysny,  
 His laghe to chaunge and fordo haly;  
 He sal turne al poples to his lawe,  
 4256 And til him on four maners pam drawe.  
 I. A manere sal be, thurgh fals prechyng  
 II. Another thurgh fals miracles shewyng,  
 III. Pe thred thurgh large gyftes to gyfe,  
 IV. 4260 And pe ferthe thurgh drede of turmentis grieve.  
 Thurgh fals prechyng in ilk cuntré.  
 Many til hym sal turned be.  
 For he sal send thurgh alle pe world wyde  
 4264 His prechours to preche on ilka side,  
 Pe quilk sal preche undir fals colour,  
 And say Cristes lawe es not bot errour;  
 And anticristes lawe pai sal comend  
 4268 And agayn suthfastnes it defend,  
 And forbede ilk man pat pai noght halde  
 Pe new lawe, pat es Cristes lawe calde,  
 And his ministres sal swa lette yhit  
 4272 Pat na man sal expound haly writ,  
 Pat es to say, to right undirstandyng.  
 For pai sal say it es bot lesyng,  
 And make pe pople to trow haly  
 4276 Pat pai sal noght be saved parby.  
 Pus sal pai bring pe folk in errour  
 Thurgh pair prechyng with false colour,  
 Swa his lawes sal pas and his powere  
 4280 Fra pe estsyde til pe west, thurgh pe world here;
- Antichrist shall afterwards turn all people to his law in four ways.
- He shall proclaim the law of Christ to be false.
- He shall bring the people into error.

- And fra þe southe til þe north, als wa  
 His lawes and his power sal ga.  
 He sal turne men on another manere
- 4284 Thurgh fals miracles and wonders sere; Antichrist shall perform miracles through the power of the devil.  
 For he sal pan shew wonders many  
 Thurgh enchauntementes and nygroma[n]cy.  
 Swa gretely, pat þe pople sal se,
- 4288 And pat thurgh myght of þe devel sal be,  
 Of whilk wondirs I sal tel yhou sum,  
 He sal do fire fra þe heven don com,  
 And pat sal be noght bot an ille spirit, An evil spirit shall come out of the air and descend upon his disciples.
- 4292 Pat out of þe ayre sal com down tite,  
 And omang his disciples don light,  
 And with sere tungen til þam spek ryght,  
 Als dyd til þe apostels þe haly gast
- 4296 And pat sal be in mens sight mast,  
 For þa pat his disciples sal be cald  
 Sal þam avant, and þam self hald  
 Better of lif and to God mare dere,
- 4300 Pan ever war Cristes appostels here.  
 Als wa thurgh þe devels crafte and myght,  
 He sal feyn him ded til mens syght,  
 And on þe thred day thurgh þe devels rede
- 4304 He sal feyn hym to ryse fra dede, He shall pretend to rise for the dead.  
 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  
 Pat he es til heven ravyst,  
 And trow pan pat he es verray crist.  
 Þus sal anticrist pan countrefette
- 4312 Þe wondirs of God in erthe swa grete;  
 Ma wondirs yhit wirk sal he  
 Pat þe pople 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 He shall cause rain to come down,  
 And mak waters to ryn ogayn þair cours.



- 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.  
 He sal do dede ymages and dome  
 He shall cause images to speak. 4324 Speke of thynges pat er to come.  
 He sal als wa dede men uprays,  
 He shall raise the dead.  
 pat sal gang about, als pe boke says,  
 And pat sal be thurgh pe devels quayntis,  
 Devils shall enter into dead bodies. 4328 For devels sal entre in-til pe dede bodys  
 And bere pa dede bodys obout,  
 Swa pat parfit men sal be in dout  
 Whether he es verray crist or nocht,  
 4332 And pus sal men be in errour broght.  
 On pe thred maner he sal bygille  
 Antichrist shall beguile the people through gifts.  
 Many thurgh gyftes within short whyle,  
 And turne pam til a fals belyefe  
 4336 Thurgh large gyftes pat he pam sal gyfe.  
 For he sal fynde alle pe tresour  
 pat es, or was ever hidde byfor  
 Under erthe, or ourwar elles  
 4340 pat may nocht be gesced; for sum telles  
 pat mar tresor under erthe es hidde  
 pan oboven es knawen or kydde;  
 Of whilk he sal pam alle ryche make,  
 4344 pat pe lawe of Criste here wille forsake.  
 pos sal he shew men welth worldly  
 For to desayve pam pan parby.  
 Of pe ferthe maner afir pan  
 He shall lead astray the people through torments and dread of death. 4348 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 nocht thole pam lyefe.  
 Ful grete tribulacions he sal pam shewe,  
 Als God in pe godspelles sayis thurgh Mathewe:  
*Tanta erit tribulacio, ut in errorem*  
 4356 *inductantur, si fieri potest, eciam electi.*

- He says "mikel tribulacion  
 Sal be pan til ilka nacion,"  
 Thurgh out pe world, ferre and nere,  
 4360 "pat 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 mistyly,  
*Pedes eius sunt similes auricalco,*  
*sicut in camino ardente.*  
 He says "his fete er like latoun bright  
 4368 Als in a chymné 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 lymas men may andirstand,  
 pe whilk sal be parfite men in charité  
 pat agayne pe worldes ende martird sal be,  
 pat es to say, in tym of Anticrist,  
 4376 Thurgh wham many saules sal be perist.  
 pe chimné, brinand with pe hot,  
 Bytakeus pe tribulacion gret.  
 pat sal be when anticrist sal come,  
 4380 Thurgh wham many sal thelegrete marterdome.  
 Anticrist sal be pe mast tyraunt  
 pat ever was; for he sal haunt  
 Alle pe maners of turmentes kene  
 4384 In whilk any martirs byfor has bene;  
 For on sere maners he sal pam turment  
 pat wille nocht til his law assent;  
 And put alle pa to pe dede at pe last  
 4388 pat ay duels in pe trouthe stedfast.  
 Bot alle cristen men in pat cuntré  
 par Crist welk, mast tourmented sal be.  
 And Haymo says, pat a grete clerk was,  
 4392 Hys tyrauntry thurgh pe world sal pas.  
 pe devels pat er now bunden swa,  
 pat pai may neght 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 of anticrist had taken,  
 Pat men mught knawe and understand  
 The mark of Antichrist shall be on men's forehead or in the right hand. 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 down layde,  
 4416 Parfor pus in appocalips es sayde:  
*Cauda eius tertiam partem stellarum  
 celi trahebat, et misit eas in terra.*  
 He says, "with his tayle he droghe don even  
 4120 Pe thred part of pe sternes of heven,  
 And into pe erthe sent pam ryght,"  
 Par pai mught noght shyne ne gyf lyght.  
 The tail of the dragon is the fend. 4424 Dis was pe taille of pe dragon  
 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  
 The stars of the heavens are those Christians led into sin by Antichrist. 4428 Er cristen 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 thurgh gyftes precions,

- For he sal gyf þam, þat turned wil be,  
 Of gold and silver grete plenté.  
 Als wa men of symple connyng
- 4436 He sal turne thurgh miracles and prechyng.  
 Gude men, þathaldes Goddes commandmentes,  
 He sal turne thurgh manace and turmentes.  
 Many þat semes gude and rightwyse
- 4440 Sal trow in hym, and Cryates trouthe despyse.  
 First sal anticrist com in myldnes  
 And prech ogayn þe right trouthe þat es,  
 And myracles sal thurgh hym be done;
- 4444 Þan sal þe Iewes resayve hym sone  
 And be turned til hym al haly.  
 And þat tyme sal com Ennoc and Ely  
 Ogayn anticrist to preche ful harde,
- 4448 Als yhe may se and here afterwarde.  
 Þan sal anticrist bygyn felly  
 To pursue men thurgh tyraunty,  
 Gret persecucion þan sal he wyrk
- 4452 Agayn cristen men and haly kirk,  
 Þan sal he destroye cristen lawe,  
 And Gog and Magog til hym drawe,  
 Þe whilk er halden, als men telles,
- 4456 Þe werst folk þat in þe world duels.  
 Som says þat þai er closed haly  
 By-yhonde þe mountes of Caspy;  
 Bot þai er noght swa closed about
- 4460 Þat þai ne mught lightly com out,  
 Yif a qwene ne war, þat haldes þam in,  
 Thurghstre[n]gthe, þat þai may noght out wyn,  
 Þat es cald þe qwene of Amazons,
- 4464 Under whas powere þat folk wons,  
 Bot at þe last þai sal breke out  
 And destroy many landes about.  
 For þe Iewes has swylk a prophecy
- 4468 And says þus omang þam commonly,  
 Þat þis folk ogayne þe worldes ende  
 Sal com out, and til Ierusalem wende

The Jews shall  
 receive Anti-  
 christ.

Enoch and Elijah  
 shall come from  
 heaven to preach  
 against Anti-  
 christ.

Concerning Gog  
 and Magog,

who live beyond  
 the Caspian sea,

and are ruled  
 over by the queen  
 of the Amazons.

- With pair crist, pat wonders sal wirke,  
 4472 And pan sal pai distroie haly kyrke.  
 Some clerkes says, als pe glose telles,  
 pat Gog and Magog es nocht elles  
 Bot pe host of ontierist [pat] sal come  
 4476 Sodanly ogayn pe day of dome,  
 And ogayne haly kyrk werray  
 For to distroie it if pai may.  
 pe glose of pe buke says als wa  
 4480 pat by Gog er understanden alle pa  
 Thurgh whilk pe devel, our mast enemy,  
 Sal cristen men pursue prively.  
 By Magog may pas understanden be  
 4484 Thurgh wham openly pursae sal he,  
 Or pas er understanden par-by,  
 pat in anticrist tyme first pryvely  
 And aftirward openly, sal wyrk  
 4488 Wykkedness ogayne haly kyrk.  
 Gog es als mykel at say, als covert,  
 And Magog es nocht elles bot als apert.  
 Dir twa prophetes, als says som,  
 4492 Ennok and Hely byfor sal com,  
 Bytwene pe tyme of pe commyng privé  
 Of antierist, when he sal born be,  
 And pe tyme of his oppen commyng,  
 4496 pat sal be thurgh open prechyng  
 And thurgh open persecucion,  
 pat he sal do til diverse nacion.  
 Bytwen pa tymes pa prophetes twa  
 4500 On sere partes sal preche swa,  
 pat thurgh pair prechyng pai sal draue  
 And convert pe Iewes til cristen iawe,  
 For pus spekes pe prophete Malachy,  
 4504 In a boke of pe prophecy:  
*Convertent corda patrum  
 in filios.*  
 He says "pai sal turne thurgh Goddes myght  
 4508 pe fadirs hertes intil pe sons right."

Gog and Magog  
 according to some  
 'clerks' signify  
 the host of  
 Antichrist.

By Gog are  
 meant those who  
 shall secretly  
 persecute the  
 christians.

Magog denotes  
 those who shall  
 openly persecute  
 the christians.

Gog means se-  
 cret, and Magog  
 open.

Some say that  
 Enoch and Elijah  
 shall come upon  
 earth,

and preach, and  
 convert the Jews  
 to Christianity.

- Dat es, pai sal turne pe Iewery  
 Until right cristendom halely.  
 Pan sal Iewes pe sam lawe halde,  
 4512 Dat pai haf, pat er cristen men calde  
 And als cristen men dus swa sal pai do,  
 Als pe glose says pat acordes par-to:  
*Percipient fidem quam*  
 4516 *ipsi habuerunt.*  
 "Pe Iewes sal tak pan with hert glade  
 Pe trouth pat cristen men byfor hadde."  
 Wharfor pe Iewes and cristen men,  
 4520 Als pa twa prophetes sal pam ken,  
 Sal pan thurgh even entencion  
 Assent in Crist als a religion.  
 Pai sal preche als pe appocalips says,  
 4524 A thousand and twa hundreth days  
 And sexti, als men sal se and here,  
 And als pe glose says; pat es, thre yhere,  
 Als Crist him-self did pat voched safe  
 4528 To preche pe sam law pat we hafe.  
 Pai sal be als pe appocalips spekes,  
 In harde hayres clende<sup>1</sup> and in sekkes; They shall be  
clothed in sack-  
cloth.  
 Dat es pai sal pan penance preche  
 4532 And thurgh ensaumple of penance teche,  
 Bot als tite als anticrist sal knawe  
 Pat pai turne Iewes til cristen lawe  
 Thurgh ensaumple pat pai shew, and sarmon<sup>2</sup>,  
 4536 Pan sal he shew grete parsecucion  
 And grevasly pam tourment,  
 Pat til his law wille noght assent,  
 And do pam to hard dede at pe last,  
 4540 Yf pai in pe trouthe be stedfast.  
 Anticrist sal be pan ful wrathe,  
 He sal do tak pa prophetes bathe  
 And in Ierusalem, thurgh pe devels rede,  
 4544 Hastyly do pam bathe to dede. Antichrist shall  
put Enoch and  
Elijah to death.

<sup>1</sup> Cled (MS. Harl. 4196).<sup>2</sup> Thurgh pair ensaumple and pair 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.  
 pair enemys when pai er slayn  
 4552 Of pair dede pai sal be fayn.  
 When pai haf ligger dede on pis wyse  
 Thre days and an half, pai sal ryse,  
 And pan pair enmys 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 cloude pai sal stey up til heven,  
 Dat alle pe pople pan sal se.  
 A grete wondre tyl pam pat sal be.  
 Aftir pair dede, als pe buke says,  
 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 nocht trow pan,  
 4568 Sal pan be don til pe dede, ilk man.  
 Anticrist, in his grete tyranny,  
 Sal regne thre yhere and an half fully;  
 pan sal God abrege his days,  
 4572 Als Mathew in pe Godspel says:  
*Nisi breuiati 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 abrege sal pan.  
 Til pis, says Saynt Gregore pe haly ma  
*Quia nos infirmos aspicit deus, dies*  
 4580 *malos quos singulariter intulit, misericorditer breuiabit.*  
 He says "for-pi, pat God sese right  
 pat we er freyle and feble of myght,

Enoch and Elijah  
 after lying three  
 days upon the  
 earth shall rise  
 again.

After their death,  
 Antichrist shall  
 reign 15 days,  
 but his reign of  
 terror shall last  
 altogether three  
 and a half years,

- De days pat er ille and hevy,  
 4584 Pat er putted til sere men singularly,<sup>1</sup>  
 Yhit, at pe last, abrege sal he,  
 Thurgh his gudenes and his pyté."  
 Anticrist sal be with-uten pere, Anticrist shall  
live for 32½ years,  
 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 bygynnyng,  
 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 by<sup>2</sup> greved.  
 He sal pan son fele Goddes vengeance  
 And with-uten any repentance,  
 He sal be slayn, ful sodanly, he shall be slain  
upon the mount  
of Olivet,  
 4600 Thurgh pe myght of God almyghty,  
 Opon pe mounte of Olyvett,  
 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 als wa,  
 Pat Saynt Michael sal hym sla,  
 Thurgh Goddes byddyng in pe same stede,  
 4608 In pe whilk he sal be funden dede.  
 And pe boke says, als wa, pat he,  
 Thurgh pe gast of Goddes mouthe slayn sal be.  
 Bot how swa it be pis es certayn,  
 4612 Thurgh Goddes myght par sal he be slayn.  
 Anticrist mynisters, when he es dede, and after his  
death his follow-  
ers shall make  
great rejoicings,  
 Sal mak ioy pan in ilka stede,  
 And haf pair delices nyght and day,  
 4616 And wedden wyfes, and pus say:  
 'Alle-if our prince be dede pus  
 We haf pees and welthe plenteuus,'  
 And right als pai sal say pus alle but they shall be  
slain suddenly.  
 4620 Sodanly ded pai sal down falle,

<sup>1</sup> singular (MS. Harl. 4196).

<sup>2</sup> be?



Thurgh þe myght of God almyghty,  
þus sal þai enden sodanly.

Bot yhit when þai alle er þus fordone,

4624 Þe grete dome sal noht be aftir alsone.

For þe glose of Danyel þus says:

Five and forty  
days shall be  
given for re-  
pentance.

"God sal graunt fyve and fourty days

Til alle þas þat desayved sal be,

4628 Thurgh anticrist and his meyné,"

Þat þai may amende þam of þair syn,

And do penance, ar þe dome bygyn."

Þe Iewes sal þan al turned be

4632 Til þat right trouthe, þe whilk haf we

þan sal God fulfille in þe last days,

Þis worde þat he in þe godspel says,

*Et fiet unum ovile*

4636 *et unus pastor.*

He sais "alle folkes to fald sal faille,

And a hirde sal be to kepe þam alle."

Þat folk Iewes and cristen men sal be talde

4640 Under a trouthe in haly kirkes fælde;

Fra þat tyme forthe sal hali kirke be

In pees and rest with-uten adversité.

The power of the  
devil shall cease.

For þan sal faille alle power of þe fende,

4644 Fra þat tyme unto þe worldes ende,

Swa þat he sal nother tempte ne gryefe

Haly kirk, ne man þat þan sal lyefe.

Bot how mikel space sal be fra þan

4648 Til þe day of dome, wate na man;

For of al þe prophetes, þat men may neven,

And alle þe halghes, and angels in heaven,

Mught never nane witt þat privité,

The time of the  
doom has not  
been revealed to  
any.

4652 What tyme þe day of dome sal be;

For God wille þat nane it byfor wytte,

Bot him-self þat has ordaynt itte;

þarfor Crist til his disciples sayde þus,

4656 Als þe boke of apostels werkes shewes us:

*Non est vestrum nosse tempora vel momenta  
que pater possuit in sua potestate.*

- "It falles noght yhow knaw þe time privé  
 4660 þat þe fadir has sette in his awen pousté,"  
 þarfor na man suld aske, ne say  
 How mykel we hafe til domes day;  
 Ne we suld noght yherne it to lere,  
 4664 Ne witte wether it be ferre or nere.  
 Bot we suld mak us redy alle,  
 Als þe day of dome to morn suld falle,  
 And thynk ay on þat drede-ful dome,  
 4668 Als þe haly man dyd, Saynt Ierome.  
 þat ay þar-on thoght, bathe nyght and days,  
 And þarfor þus in a boke he says:  
*Sine comedam, sine bibam, sine aliquod*  
 4672 *aliud faciam, semper michi videtur illa*  
*tuba resonare in auribus meis, 'sur-*  
*gite mortui, venite ad iudicium.'*  
 He says "whether I ette, or I drynk,  
 4676 Or oght elles do, ay me thynk  
 þat þe beme þat blaw sal on domesday,  
 Soones in myn eres, þat þus says ay:  
 'Ryse yhe þat er dede, and come  
 4680 Un-to þe grete dredful dome'."  
 Now haf yhe herd of þe bygynnyng  
 Of anticrist, and of his lif and his endyng,  
 þat men may a werray<sup>1</sup> taken calle,  
 4684 þat agayne þe day of dome sal falle.  
 Many ma takens yhit men sal se,  
 Byfor ar þat dreful day sal be,  
 Bathe in erthe and yhit in heven,  
 4688 Als we here Crist in þe gospelle neven,  
 Whare he spekes of takens sere  
 þat sal falle, And says on þis manere:  
*Erunt signa in sole, et luna, et stellis;*  
 4692 *et in terris pressura gentium pre confusi-*  
*one sonitus maris et fluctuum, arescen-*  
*tibus hominibus pre timore et expectatione, que*  
*supervenient universo orbi. Nam virtutes*

We should not  
seek to discover  
this secret, but  
strive to be always  
ready for the  
doom.

The words of  
St. Jerome.

Tokens of the  
day of doom shall  
be seen upon  
earth and in  
heaven.

<sup>1</sup> werray.

- 4696 *celorum movebuntur, Et tunc videbunt  
filium hominis venientem in nubibus,  
cum potestate magna et maiestate &c.*  
pir er pe wordes of pe gospelle,
- 4700 pat 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 flodes, pat pan sal be;  
And men sal wax dry in pat dyn
- 4708 For drede and for lang bydyng par-in,  
pat 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 down in cloudes pan,  
With his grete myght and magesté,”  
And pat tyme sal pe grete dome be.  
pir takens er tald aftir pe lettre here,
- 4716 Bot pe exposicion may be on othir manere.  
Alswa God, pat alle thynges knawes wele,  
He says pus thurgh pe prophete Ioele:  
*Et dabo prodigia in celo sursum, et signa*
- 4720 *in terra deorsum, sanguinem et ignem et  
vaporem fumi; sol convertetur in tenebras et luna  
in sanguinem, antequam veniat dies domini  
magnus et manifestus.*
- 4724 He says “I sal gyfe wonders sere  
Up in heven, als men sal here;  
And takens down in erthe ere-on to luke,  
pat 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 falle,  
pat sal be grete and openly shewed til alle.
- 4732 pat grete day is pe grete day of dome,  
Agayn whilk alle pir takens sal come;

Signs shall be in  
the sun and  
moon,

and the mights  
of heaven shall  
be stirred.

The words of the  
prophet Joel as  
to doomsday.

- Pan may men by swilk takens wytte  
 Pat it es pe mast day pat ever was yhitte,  
 4736 And pe straytest and pe mast harde,  
 Als men may se and here aftirwarde.  
 Yhit spekes pe haly man Saynt Ierome  
 Of fiften takens pat sal come The XV takens  
of the Doom,  
 4740 Byfor Cristes commyng, als he says,  
 Pe whilk sal falle in XV days;  
 Bot whether any other days sal falle  
 Bytween pa days, or pai sal alle  
 4744 Continuely falle, day aftir day,  
 Saynt Ierom says, he can nocht say;  
 And yhit for certayn approves nocht he are rehearsed by  
St. Jerome,  
 Pat pa fiften days of takens sal be,  
 4748 Bot he reherces pa takens fiftene  
 Als he pam fand, and writen had sene  
 In som bokes of pe Ebriens,  
 Pat pa XV days contens.  
 4752 Bot Saynt Ierome shewes nocht ne telles,  
 Pat he pam fand writen ourwhar elles, as he found them  
in the books of  
the Hebrews.  
 Bot in pe Hebriens bokes he pam fand  
 And reherces pam, als he saw pam stande,  
 4756 Ilka day aftir other even,  
 Als yhe may here me now neven.  
 Pe first day of pas fiften days,  
 Pe se sal ryse, als pe bukes says, I. The rising of  
the sea.  
 4760 Abowen pe heght of ilka monntayne,  
 Fully fourty cabyttes certayne,  
 And in his stede even upstande,  
 Als an heghe hille dus on pe lande.  
 4764 Pe secunde day, pe se sal be swa law  
 Pat unnethes men sal it knaw. II. The sinking  
of the sea.  
 Pe thred day, pe se sal seme playn  
 And stand even in his cours agay[n], III. The sea be-  
comes even and  
returns to its  
former course.  
 4768 Als it stode first at pe bygynayng,  
 With-uten mare rysyng or fallyng.  
 Pe fierth day, sal swilk a wonder be,  
 Pe mast wondreful fisshes of pe se IV. The fishes of  
the sea make a  
dreadful noise.

- 4772 Sal com to-gyder and mak swilk romyng'  
 Pat it sal be hydus til manis heryng.  
 Bot what pat romyng' sal signify,  
 Na man may whit, bot God almyghty.
- V. The stea shall burn. 4776 Pe fift day, pe se sal bryenne  
 And alle watters als pai sal rynne;  
 And pat sal last fra pe son rysyng  
 Til pe tyme of pe son down gangyng.
- VI. A bloody dew shall fall upon grass and trees. 4780 Pe sext day, sal spryng a bloody dewe  
 On grisse and tres, als it sal shewe.
- VII. Buildings shall fall down. 4784 Pe sevend day byggyns down sal falle  
 And grete castels, and tours with-alle.
- VIII. Rocks and stones shall 'hurtle' together. 4788 Pe eight day, hard roches and stanes  
 Sal strik togyder, alle attanes.  
 An ilkan of pan sal other down cast,  
 And ilkan agayn other hortel fast,
- IX Earthquakes. 4792 Swa pat ilka stan, on divers wyse,  
 Sal sonder other in thre partyse.  
 Pe neghend day, gret erthelyn sal be,  
 Generaly in ilka contré;
- X. The earth shall be turned into one great plain. 4796 And swa gret erthdyn als sal be pan  
 Was never hard, sythen pe world bygan.  
 Pe tend day par-affir to neven,  
 Pe erthe sal be made playn and even,
- XI. Men shall come forth from caves and holes, and roam about as if mad. 4800 For hiltes and valeis sal turned be  
 In-til playn, and made even to se.  
 Pe ellevend day men sal com out  
 Of caves, and holes and wend about,
- XII. The stars shall fall from heaven. 4804 Als wode men, pat na witt can;  
 And nane sal spek til other pan.  
 Pe twelfte day affir, pe sternes alle  
 And pe signes fra pe heven sal falle.
- XIII. The dead shall rise. 4808 Pe thredend day sal dede men banes  
 Be sett to-gyder, and ryse al attanes,  
 And aboven on pair graves stand;  
 Dis sal byfalle in ilka land.

<sup>1</sup> romyng (MS. Lands. 348).

- 4808 Þe fourtend day, al þat lyves þan  
 Sal dighe, childe, man and woman;  
 For þai shalle with þam rys ogayn  
 Þat byfor war dede, outhur til ioy or payn.
- 4812 Þe fiftend day, þos sal betyde,  
 Alle þe world sal bryn on ilk syde,  
 And þe erthe whar we now duelle,  
 Until þe utter end of alle helle.
- 4816 Þus tels Ierom þer takens fiftene,  
 Als he in þe bokes of Ebriens had sene.  
 Bot for alle þa takens þat men sal se,  
 Yhit sal na man certayn be
- 4820 What tyme Crist sal come til þe dome,  
 Swa sodanly he sal down come;  
 For als þyfel in Noe and Loth days,  
 Swa sal he com, for Luke in þe godspels says:
- 4824 *Et sicut factum est in diebus Noe, ita  
 erit adventus filii hominis: edebant  
 et bibebant, uxores ducebant et  
 dabantur ad nuptias, usque ad diem,*
- 4828 *qua intravit Nos in archam; et  
 venit diluvium et perdidit omnes: Si-  
 militur factum est in diebus Loth, ede-  
 bant et bibebant, emebant et vendebant,*
- 4832 *plantabant et edificabant,*  
*qua die autem exiit Loth a Sodomis, et subito  
 pluit ignem et sulphur de celo, et perdidit  
 omnes; secundum autem hoc erit*
- 4836 *qua die filius hominis revelabitur.*  
 Þir er þe wordes of þe godapelle,  
 Þat es on Inglissche þus to telle:  
 "Als was done in þe days of Noé,
- 4840 Right swa mans son sal com" says he,  
 "Men ete and drank þan and war glade,  
 And wedded wyfes, and bridalles made  
 Until þe day, namly, þat Noe
- 4844 Went in-to þe shippe þat made he,

XIV. The death  
 of those still  
 living.

XV. The burning  
 of the world.

The time of the  
 Doom will be as  
 sudden, as was  
 the flood.

The days of  
 Noah.

- And sodanly come pe flode pat tyd  
 And fordid alle pe world swa wyde  
 The days of Lot. Alsua in pe days of Loth byfelle,  
 4848 Men ete and drank, shortly to telle  
 Ilkan with other, and salde and boi  
 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 brunst  
 And tynt al pat pare was, and spar  
 Right þus sal falle, als men sal se,  
 4856 Þe day man son sal shewed be."  
 In pe ende of pe world, byfor pe  
 A hideous fire shall burn the world and all that it contains.  
 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-ou  
 And pe Elementes, and alle pe ayre  
 And alle pat God in pe world has  
 4864 Sal þan be brynned and wasted to  
 Þis fire pat thurgh pe world sal ry  
 Sal com þan fra sere partyse;  
 For alle pe fire pat es in pe spere,  
 All the fire in, under, and above the earth shall meet together. 4868 And under erthe, and aboven erthe  
 Sal mete togyder attans þan,  
 And bryn alle pat lyves, best and  
 And alle pat growes in erthe and  
 4872 Tille alle be clensted, and made fay  
 Of alle pe corrupcions pat men ma  
 Pe whilk in pe ayre or in pe erthe  
 Þis fire, als pe buk says als<sup>1</sup> leres,  
 This fire shall burn in four ways. 4876 Sal brin and wirk on four maneres  
 It sal wirk als pe fir of helle  
 To punyssche pe synful pat par sa  
 It sal wirk als fire of purgatory  
 4880 To clense men of veniel syn fully.

<sup>1</sup> And leres (Harl. 4196).

- It sal wirk als fire of herth here,  
 Pat over alle sal bryn far and nere,  
 To wast alle pat on erthe springes  
 4884 Als gresse, and tres, and alle otherthynges,  
 And als wa pe bodys of ilk man  
 To brin haly in-to askes pan;  
 It sal wirk als pe fire of pe spere,  
 4888 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,  
 4892 Pe 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  
 4896 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  
 4900 Wald here fordo, with-outen lettyng,  
 Alle pe world thurgh water anly  
 Agayn pe fire of lychery,  
 Right swa, byfor his last commyng,  
 4904 He sal of pe world mak endyng,  
 Thurgh fire pat sal swa brinnand be,  
 Agayn pe dasednes<sup>1</sup> of charité.  
 Pe wirkyng of pe fire swa brinnand  
 4908 Sal contend<sup>2</sup> pir thre short tymes passand,  
 Pat es bygynnyng, mydward, and ende,  
 Als in pis bok es here contende.  
 First pe fire, at pe bygynnyng,  
 4912 Sal cum byfor Cristes commyng,  
 Pat pe gude men sal pan clensen and fine,  
 And pe wikked men hard punnys and pyne,  
 Pat here luffed syn and thocht it swete,  
 4916 And parfor says pus David pe prophete:  
*Ignis ante ipsum precedet, et inflammabit  
 incircuitu inimicos eius.*

The elements  
shall become  
clear.

The world shall  
be purged by  
fire.

Three periods of  
this fire.

<sup>1</sup> coldnes (MS. Lands. 348).

<sup>2</sup> contene?



- "Pe fir byfor hym, on sere partys,  
 4920 Sal ga and about brine his enemys;"
- The fire shall  
 burn mens bones  
 to ashes.  
 Pat fire mens bodys to askes sal brin,  
 And pe world and alle pat es par-ine;  
 Pus sal pe fire first byfor come,  
 4924 Ar Crist com down til pe doma.  
 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,  
 4928 And come til pe dome pan alle halely  
 And our Loverd Crist sal com down pan,  
 And sit in dome, als domes man,  
 And dame pan, bathe gude and ille,  
 4932 Als yhe may aftir-ward here, if yhe wille;  
 And yhit pe fire alle pat tyde  
 Sal brin about hym, on ilka syde,  
 Als pe prophete David bers wytnes  
 4936 In pe Psalter, par pus writen es:  
*"Ignis, in conspectu eius, exardescet,  
 et incircutu eius tempestas valida."*  
 "Pe fyre sal brin in his sight," says he,  
 4940 And about hym grete tempest sal be."  
 And als lang als pat dome sal last  
 Pe fire sal brin, on ilk syde fast;  
 And when pe dome es broght til ende,  
 4944 Pa pat sal be dampned sal wende,  
 With alle pe fire pat swa sal brin,  
 Til helle pytt, and duelle ay par-in.  
 Pan sal alle pe fire be sweped doune  
 4948 In-til helle, with alkyn corrupcionne,  
 And allepefilth of pe world, neshe and hard,  
 Als in pis bok es writen aftirward.  
 Pus thurgh alle pe world pe fire sal brin,  
 4952 And clense it of al manere of syn,  
 And of alle corrupcions, bath hegh and, law  
 Pat men may now se, here, and knaw;  
 And when pe fire has wasted al erdly thyng,  
 4956 Pan sal pe hevens sees of movyng.
- When this fire  
 has destroyed  
 every thing, the  
 dead shall rise  
 to the Doom.  
 The fire shall  
 burn about the  
 Doomman.  
 After the Doom,  
 the wicked with  
 this fire, and all  
 kinds of filth  
 shall be swept  
 into hell.

- Our Lord yhit pan, or he com down,  
 For to sytte in dome in proper parsonn,  
 Sal send hyfor, als pe buke tels,
- 4960 In four partya his angels,  
 With pair bames pat pai sal blaw,  
 Pat alle pe world sal here and knaw;  
 Alle men pai sal pan upcalle
- 4964 And hyd pam 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 felle,
- 4968 In body and saul, ala clerkes can telle;  
 And patin als a short whyle als hert may thynk,  
 Or mans eghe may open or wynk,  
 Fra pe tyme pat pai pe sen sal here,
- 4972 For pe apostel says on pis manere:  
*"Omnes resurgent in momento, in  
 ictu oculi, in novissima tuba."*  
 He says "alle sal ryse in a tym moxyng,
- 4976 Als in pe space of an eghe twynklyng, in the twinkling  
 When pai here pe dredeful blast of an eye.  
 Of pe heme, pat pan sal blaw last."  
 Alle men sal pan tite up-ryse
- 4980 In pe same stature and pe same bodyse,  
 Pat pai had here in pair lifedays,  
 And in non other, als pe buk says.  
 Pan sal alle ryse in pe same eld 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 threty yhere elde and twa,
- 4988 And of thre monethes par-with als wa;  
 In pat elde alle sal ryse at pe last,  
 When pai here pe grete beemes blast,  
 With pair awen bodya alle hale
- 4992 And with alle pair lymes, grete and smale.  
 For alle-if pe bodya of ilk man  
 Shalde alle be brynned til askes pan,
- Christ, before he comes to judge the world, shal send his angels to sound about their trumpets;
- and then all shall rise,
- The age of all shall be thirty two years and three months.

Though the bodies of men be  
reduced to ashes<sup>4996</sup>  
and scattered  
about, yet shall  
they appear perfect  
in all their  
limbs.

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 lymys, pat fallas til p  
And with alle pe hare of body an  
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.*

Not even shall  
a single hair be  
missing.

5008 "Na hare sal perishe, ne faile", sa  
"Pat fallas on pe heved for to be."

All defects of  
the limbs of the  
good shall be  
corrected.

And if any lymys be here unsemely.  
Thurgh outragionsté of kynd name.  
God sal abate pat outrage, thurgh

5012 And make pa lymys semely to sight  
And if any lym wanted, pat shuld  
Til pe body, or any war over smal  
Thurgh pe default here of kynd God pa

5016 Alle pe defautes of pe lymys fulfille,  
And pus sal he do namly, to al pa  
Pat sal be save and til blis ga.

For pair bodys sal be semely and b  
5020 With avenand lymes til alle mens si  
Bot God sal amend on nane wise  
Defautes of pe lymys of synful bodys

The bodies of  
the sinful shall  
be foul and ugly<sup>5024</sup>  
to look upon.

For pair bodys sal alle unsemely be  
And foul, and ugly<sup>1</sup>, opon 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 maet parfite men sal Criste first

5032 And alle cum with hym in his felaws

<sup>1</sup> The MS. has 'ungly'.

- And with him ay be in body and saule,  
 Als pe apostel says, Saynt Paule:  
*Quoniam Christus Dominus in iussa et voce arcangeli,*  
 5036 *et in tuba dei, descendet de celo, et mortui* The words of  
St. Paul.  
*qui in Christo mortui sunt resurgent primi.*  
*Deinde nos qui vivimus, qui relinquimur, simul*  
*rapiemur cum illis in nubibus*  
 5040 *obviam Christo in aere, sic semper*  
*cum Domino erimus.*  
 He says "our Lord sal come doun fra heven,  
 In Goddis byddyng, and archaungel steven,  
 5044 And in pe son of Goddes awen beme,  
 Alle pe world pan for to deme.  
 And pai pat er dede in Crist pan,  
 Sal first uprise, ilka man;  
 5048 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,  
 5052 And swa with our Lorde ay sal be,  
 Fra pat tyme forward," pus says he.  
 Bot we synful pat sal rise pat tyde  
 Bynethe on pe erthe sal Crist abyde  
 5056 In drede and sorow charged with synne,  
 For pai may nour-whare away wyne.  
 Pam war lever be depe in helle pan,  
 Pan com byfor pat domesman.  
 5060 Pai wald fayne fle, if pai myght,  
 Or hide pam fra pat domesman sight  
 Under erthe, or ourwhar elles,  
 Als Saynt Johan, in pe apocalips, telles:  
 5064 *Reges terre et principes, et tribuni, et*  
*divites et fortes, et omnis*  
*servus et liber, absconderunt se in*  
*speluncis et in petris moncium, et*  
 5068 *dicent montibus et petris, 'Cadite*  
*super nos', et collibus 'abscondite*  
*nos, a facie sedentis super tronum*  
*et ab ira agni.'*

The dead shall  
 first arise and be  
 ravished into the  
 air to meet  
 Christ,

but the wicked  
 shall remain on  
 the earth.

- 5072 Hesays "kynges of pelande and princessere,  
And cheftayns pat er under pam here,  
And riche men of divers contré,  
And strenthy men, and bond and fre,
- The wicked shall  
be in great dread.
- 5076 In caves pai wald pan hyde ilkan  
And in cregges, and in roche of stan;  
And sal say til montayns and roches pus,  
'Fal opon us now and hyde us,
- 5080 Fra pe face of hym pat syttee in throne  
And fra pe wrethe of pelamb', pastels Saynt Iohan.  
Many maner of men sal haf dred pan,  
To com byfor pat dreful domeasman,
- 5084 Namely, synful men with-outen hope,  
And yhit says pus pe haly man, Iope':  
*Domine quando veneris iudicare terram,  
ubi me abscondam a vultu ire tue, quia*
- 5088 *peccavi nimis [in vita mea]?*  
"Loverd", he says, "when pou sal come  
To deme pe erthe and syttee in dome,  
Whar sal I fra pi wreth hyd me
- The words of  
Job.
- 5092 For-why I haf synd ogaynes pe  
Ful gretely in my life here?"  
And yhit says Iob on pis manere:  
*Quia michi hoc tribuat*
- 5096 *ut in inferno protegas me,  
et abscondas me donec  
pertranseat furor tuus?*  
"Loverd, wha may gyf to me", says he,
- 5100 "Pat pou in helle may hyd me  
And cover me at pe dredful day,  
Unto pi wrethe be passed oway,"  
Pan es it na wondre, als I sayde are,
- The wrath of  
Christ.
- 5104 If pe synful men haf drede and care,  
Pat sal dampned be and peryst  
For to cam in pe syght of Ihesu Crist,  
Pat til pam swa wrethful sal seme pan,
- 5108 When Job pus says pe halyman.

<sup>1</sup> Job (MS. Harl. 4196).

- Our Lord Crist, thurgh his grete myght,  
 Sal pan com down fra heven bright,  
 5112 Als domesman to sit in dome,  
 And with him grete multitude sal come  
 Of angela, and of archangela,  
 And of al other halghes, als pe buk telcs:  
 5116 *Ecce Dominus veniet et*  
*omnes sancti eius cum eo.*  
 "Lo! our Lord sal com til pe deme  
 And alle his halghes sal with him come."  
 5120 And sodanly he sal hym pan shewe,  
 Als says pe godspeller Saynt Mathewe:  
*"Sicut fulgur exiit ab oriente,*  
*et paret in occidente, ita erit*  
 5124 *adventus filii hominis, subitus,*  
*choruschan, et terribilis."*  
 "Als pe levenyng out gas in short tyde  
 Fra pe est, and shewes it in pe west syde,  
 5128 Right swa pe commyng of man son sal be,  
 Sodayne and bright and dreful to se.  
 He sal com down, nathyng sal him lett,  
 Even onance<sup>1</sup> pe mount of Olyvet,  
 5132 Whar he, in manhed, stey<sup>2</sup> up even  
 Fra his disciplea, til pe fader in heven;  
 And in swilk fourme als he stey up pan,  
 He sal com down to deme ilk man,  
 5136 Gude and ille, bathe yong and alde,  
 Als pe angela til his disciplea talde:  
*Hic Ihesus qui assumptus est a nobis*  
*in celum, sic veniet et quemadmodum*  
 5140 *vidistis eum euntem*  
*in celum.*  
 Pai sayd "Ihesu Crist pat here es uptane  
 Fra yhow, til heven, with flessch and bane,  
 5144 Swa sal he com at pe world ende,  
 Als yhe saw hym up in-til heven wende;  
 In pet fourme of man he sal cum pan,  
 And sitte in dome als domesman.

Christ shall come  
 as Doomsman,  
 with a multitude  
 of angela.

He shall come as  
 the lightning;

And in the form  
 of man.

<sup>1</sup> ageyns (MS. Y.).

<sup>2</sup> stied (MS. Y.).

- When Criste es common down to deme,  
 5148 In fourme of man, als he sal seme,  
 Christ shall judge  
 all men in the  
 vale of Jeho-  
 shaphat,  
 In a place he sal his dome halde,  
 Pat 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 ascendent*  
 5160 *omnes gentes in valle  
 Iosephat, quia ibi sedebo  
 ut iudicem omnes gentes.*  
 He says "al men sal ryse 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."  
 Pat vale, pe vale of pe erthe men calles,  
 which is in  
 the middle of  
 the earth. 5168 For imyd pe erthe, with-uten, it falles;  
 Iosaphat es pus mykel at say,  
 Als stede of dome, at pe last day.  
 Crist sal nocht fully pan down 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:  
*Eccs 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
- Christ shall sit  
 upon a white  
 cloud.

- And Ierusalem, on þe other syde,  
 þat standes imyddes þe world so wyde;  
 And par 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 myddes of erth þus for to say.  
 "Lo! here als yhe may alle now se  
 þe vale of Iosaphat under me  
 Where byred was my moder Mary
- 5196 Of wham flesshe 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, bytween an ox and an aesse."  
 He may say "lo here yhe may se stonde  
 Ierusalem, þat es nere hande  
 Whare I had for yhow many buffet,
- 5204 And with sharp skourges sare was bette,  
 And fra whethen þe crosse for yhow I bare,  
 þat on my shulder was layd pare."  
 He may say also "lo! here parby,
- 5208 Als yhe may se, þe mount of calvery  
 Whar I was hanged upon þe rode,  
 Bytween twa thefes for yhour gode;  
 Where my payn for yhow was mast
- 5212 And whare I swelt and yhelded þe gast."  
 He may say yhit þus als wa;  
 "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 als wa, als here es sett,  
 "Lo! here þe mount of Olivett,  
 Whar aungels 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."

Christ shall sit  
 opposite the  
 middle of the  
 earth, and say:

"Here is the vale  
 of Jehosaphat  
 where my mother  
 Mary was buried;  
 and here is  
 Bethleem where  
 I was born."

"Here is Jerusa-  
 lem where I was  
 beaten &c."

"Here is Calvary  
 where I was cru-  
 cified."

"Here is the se-  
 pulchre where  
 my body was  
 laid."

"Here is mount  
 Olivet where an-  
 gels appeared  
 when I ascended  
 to heaven."



- Now haf yhe herd þe skylles why,  
 5224 He sal sit oboven pat vale namly,  
 þat men þe vale of Iosaphat calles  
 þe whilk myndes <sup>1</sup> þe world falles.  
 Als wa another skille may þis be  
 5228 Why he sal down com in þat countré  
 For þar was his first commyng down,  
 Anty for mans salvacioun,  
 When he first flessch and blod tok  
 5232 Of þe mayden Mari, als says [þe] bok.  
 þus sal he com down at sitte pare,  
 To deme al þe world, als I saide are,  
 Crist ful awsterne þan sal be  
 5236 Agayn synful me[n] þat him sal se;  
 And dredful and hydes, als says þe boke,  
 He sal be to þam, when þai on hym loke,  
 And ful delitable unto þe sight  
 5240 Of ryghtwyse men þat lyffed here ryght.  
 Bot alle þe parsons of þe Trinité  
 And þe godhed sal nocht 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 þarfor Saynt Johan says þus:  
*"Omne iudicium dedit filio, ut honorifi-*  
 5248 *cent filium, sicut honorificant patrem."*  
 "God has gyfen til his son," says he,  
 "Alle þe dome þat gyven sal be,  
 þat men honour þe son ryght,  
 5252 Als þai honour þe fadir ful of myght."  
 þe gude men sal se hym in manhed þan,  
 With þe godhed, als God and man,  
 þe whilk he sal nocht fra þam hyde;  
 5256 For þai sal se hym þan glorifide,  
 And þat sal be a blisful syght,  
 Swa fair he sal seme til þam, and bright.

Another reason  
 why Christ is to  
 come down to  
 the vale of Jeho-  
 saphat.

Christ shall ap-  
 pear very austere  
 to the wicked,  
 but very pleasing  
 to the righteous.

All judgment is  
 given to the Son  
 of God.

<sup>1</sup> in myddes (MS. Harl. 4196).

- pe iHe men in manhed sal hym se.  
 5260 Anly als he hengeð on þe rode tre,  
 Alle bla and bloody als he þan was,  
 When he deyhed for mans trespas.  
 Þat sight til þam sal be payne and drede,  
 5264 For þai sal noht se of his godhede;  
 And for þe godhede es ful of blisse,  
 Þarfor þe sight of it þai sal misse.  
 Bot in his manhed anly, als I say,  
 5268 He sal shew hym til þam þat day,  
 For in fourme of man he sal þan seme  
 And in his manhede he sal þam deme.  
 He sal þan at his doun commyng,  
 5272 Þe taken of þe croys wyth hym bring,  
 On whilk he boght us fra elle pyn<sup>1</sup>;  
 For he wald noht man saul tyn;  
 Þat taken of þe crose alle men sal se,  
 5276 Bot ful dilitable it sal be  
 Til rightwys men, and seme fale bright;  
 And dredful til synful mans syght.  
 Þis taken of þe cros sal be shewed þan,  
 5280 Als þe buk says, and be hyd fra na man:  
*Hoc signum crucis erit in celo, cum  
 dominus ad iudicandum venerit.*  
 "Þis taken of þe cros in heven sal seme  
 5284 When our loverd sal com to deme."  
 Þat es at say aboven in þe ayre,  
 Þat til gude men sal sem bright and fayre.  
 Þis taken, als I trowe, sal noht be  
 5288 Þe sam cros, ne þe sam tre,  
 On whilk God was nayled fot and hande.  
 Bot a taken of þat cros semande.  
 Yhit sem trowes, and swa may wel be,  
 5292 Þat þe taken of þe spere men sal þan se  
 Þat staynged<sup>2</sup> Crist until þe hert rote,  
 And of þe sayles þat hym thurgh hand and fote

The wicked shall  
 see Christ as he  
 appeared on the  
 cross.

Christ shall bring  
 with him the  
 token of the  
 cross.

The sign of the  
 cross shall ap-  
 pear in the  
 heavens.

<sup>1</sup> Hell pyne (MS. Harl. 4196).

<sup>2</sup> stanged (MS. Harl. 4196).

- Til pe hard rode tre fast fested;  
 5296 And of pe croun of thornes pat was thrested  
 On his heved fast, pat pe blode out rane,  
 When pe thornes hym prikked til pe harnpane  
 And of pe scourges alswa pat braast his hyde<sup>1</sup>,  
 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 dampned sal be,  
 5304 To pair shenshepe pan sal pam se.  
 Crist sal shew pan his woundes wyde,  
 In heved, and fote and in his syde,  
 Pat fressche sal sem and alle bledand  
 5308 Til pe synful, pat bifor hym sal stand.  
 He sal shew, to pair confusioun,  
 Alle pe signes of his passioun,  
 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 shenschip pan,  
 5316 For Saynt Austyn says pus, pe halyman:  
*Fortasse, in corpore suo, dominus cicatrices serva-*  
*vit ut in iudicio hostibus exprobarer,*  
*ut convincens eos dicat: Ecce homo*  
 5320 *quem crucifixistis; Ecce Deus et homo*  
*quem credere nolulistis: Videte vulnera*  
*qua infixistis; agnoscite latras*  
*quod pupigistis propter vos*  
 5324 *apertum est et intrare nolulistis.*  
 He says, "our Lord Goddes son almyghty  
 Parantere has keped, in his body,  
 Pe erres<sup>2</sup> of his wondes sere,  
 5328 Pat he tholed for mans syn here,  
 For to shew pam til his enmys,  
 Whan he sal sytte in dome als iustys

The wicked shall  
 see these signs  
 to their confu-  
 sion.

They shall see  
 the scars of our  
 Lord's wounds.

<sup>1</sup> Also the skourges that his flesshe to-tare (MS. Addit 11306).

<sup>2</sup> Pe sare of his woundes swipe clere (MS. Y.).

- To reprove þam at þe last day,  
 5332 And to atteyn þam, and þos say;  
 "Lo! here, þe man in flesshe and blode  
 Þe whilk yhe hynged on þe rode;  
 Lo! her God and man, þat man wrought,  
 5336 In wham trow wald yhe noght;  
 Byhalde þe wondes þat yhe styked,  
 Sese here þe syd þat yhe priked,  
 Þe whilk for yhow was open ay,  
 5340 And yhe wald entre be<sup>1</sup> ne way."  
 A how mikel shenshep sal be  
 To þe synful þat alle pis sal here and se!  
 Þe whilk til hym dos here na gude agayne,  
 5344 Þat for þam tholed swa mykel payne;  
 And yhit noght þas þat dus na gud anly,  
 But other þat er swa ful of felony,  
 Þat ay dos yvel ogayn gude,  
 5348 And ofte dos Godes son on rode  
 In þat, þat in þam es thurgh syn,  
 Of whilk þai wille never here blyn.  
 What may þai answer þan and say,  
 5352 How may þai þam excuse þat day?  
 In nathyng may þai be excused þan,  
 Swa rightwys sal be þe domesman;  
 For þat day, als þe buke wythenes,<sup>2</sup>  
 5356 Sal noght be shewed but ryghtwysnes,  
 Wyth gret reddour til synful namly,  
 Þat sal be demed, als þa her worthy.  
 Þai may defende þam be na ways  
 5360 For Johan, wyth þe gilden mouth, possays:  
*Non erit tunc locus defensionis,  
 ubi videbunt Christum exhibentem,  
 testimonia insigniaque sue passionis.*  
 5364 He sais "na sted of defens þar sal be  
 War þai sal Crist þan openly se  
 Gyfhand wytnes, and takens certayn,  
 Of his passioun and of his payn.

Behold him  
 whom ye hanged  
 on the cross and  
 whose side ye  
 pierced.

So righteous  
 shall be the judge,  
 that none shall  
 be able to excuse  
 themselves.

<sup>1</sup> bi (MS. Harl. 4196).<sup>2</sup> witnes (MS. Harl. 4196).

On doomsday,  
angels and men,  
all shall tremble  
before the judge.

5368 Alle sal haf gret drede pat day,  
Bath gude and ille, als we here clerks say.  
Par sal be nouthur aungel na<sup>1</sup> man  
Pat pai ne sal tremble for drede pan;

5372 Alle-if pai wat pat pai sal be safe,  
Yhit sal pai pat day dre<sup>2</sup> hafe  
Noght for pam-self, for pai er gittles,  
Bot for pe gret reddure of ryghtwisnes,

5376 And for pe gret ansterité,  
pat Crist sal shew pat day to se,  
Agayn pe synful men namly,  
pat sal be dampned, wyth-outen mercy.

5380 When rightwys men pat sal be saf,  
And aungels swa mykel dred haf  
What dred and dole aght synful haf pan?  
Parfor pos says pe halyman:

5384 *Si columpne celi contremiscent et  
pavent adventum Christi,  
et angeli pacis amare flebunt,  
peccatores autem quid facient!*

If the righteous  
stand in awe of  
Christ's coming,  
what ought the  
sinful to fear?

5388 He says "if pe pylers of heven bright,  
pat er haly men pat has liffed right,  
Sal dred Cristes commyng and manhede,  
And pe aungels als swa sal pan haf drede,

5392 And yhit gret ful bitterly par-to,  
What sal pe synful men pan do,  
pat sal be dampned, als I sayd are?"  
And says pe haly man pus mare:

5396 *Si iustus vix salvabitur, impius  
et peccator ubi parebunt?*  
"If pe rightwys man" yhit says he,  
"Sal unnethes pan saved be,

5400 pe synful and pe wykked man  
Whyderward sal pai wend pan?"  
Ryghtwysmen, als pe buk telles,  
Sal be saf pan and nan elles.

5404 Our Loverd in manhed sal pan sitt  
Oboune<sup>3</sup> pe synful, als says haly writ,

<sup>1</sup> ne,

<sup>2</sup> dred,

<sup>3</sup> Oboven (MS. Harl. 4196).

- Austerne and wrahte<sup>1</sup> wyth a fel chere,  
 Wyth pam to threp pat has lyfed ille here. The severity of the judge.
- 5408 Helle bynethen pat es wyde and depe,  
 Sal pan be open pam to kepe,  
 Pe erthe pat pai sal on stand sal scake,  
 Thurgh pair syn, and tremble and whake?<sup>2</sup> The quaking of the earth.
- 5412 Swa pat unnethes it sal pam bere,  
 Swa mykel pair syn pe erth sal dere.  
 Pe world about pam sal be brinnande, The burning of the world.  
 Pe devels on ilk syde pam sal stande,
- 5416 Gret sorow sal be omang pam par;  
 Pe heven oboven sal strike pam sar,  
 Withthundirs dyntes and levenyngs togyder; Thunder and lightning shall strike the wicked.  
 Pai wald pan fle and wate never whider;
- 5420 Pai sal be umset swa on ilka side,  
 Pat pai may nouthir fle ne pam hide.  
 Many accusers par sal be pan,  
 To accuse pam byfor pat domesman;
- 5424 For I fynd written, als yhe sal here,  
 Fiften maneres of accusours sere, Fifteen accusers shall appear against the wicked:  
 Pat sal accuse in pat dredeful day  
 Pe synful men, pat es to say,
- 5428 Conscience pat es called Ynwitt,  
 And pair awen syns, and hali writt,  
 Gods creatures pat we ken,  
 Devels and aungels and haythen men, 1. Conscience, 2. Sin, 3. Holy Writ, 4. Creation, 5. Devils, 6. Angels, 7. The Heathen, 8. Martyrs, 9. Sons and daughters,
- 5432 And martirs pat has feled tourments sere,  
 And othir pat wranges has tholed here. 10. The Poor, 11. Subjects, 12. Benefits received,  
 Mens sons and doghters unchastyede,  
 Pover men pat pair nede myght noght hyde, 13. Christ's passion, 14. God, 15. The Trinity.
- 5436 Suggettes, and benefices receyved here.  
 Pe tourmentes of Cristes passioun sere;  
 And God hym-self and alle pe trinité,  
 Alle pere ogayne pe synful sal be.
- 5440 First sal pair awen conscience,  
 Accuse pam pan in Cristes presence,

<sup>1</sup> wrahte (MS. Harl. 4196).<sup>2</sup> qwake (MS. Harl. 4196).

- Openly and noght in priveté;  
 For na thyng pan sal hidde be,  
 All things shall 5444 Alle thyng sal be shewed par oppenly;  
 be revealed.  
 For Danyel says pus in his prophecy:  
*"Sedit iudicium et libri aperti sunt."*  
*"Pedome sattand pe bokes er oppenwyde";*  
 5448 And pus sal be sene pat tyde.  
 Pe bokes er conscience and noght elles,  
 Als pe glose par-on pus telles:  
*Consciencie omnibus revelabuntur.*
- I. Conscience. 5452 "Conscience", it says, "of ilka thyng  
 Sal be shewed til alle mens knawying."  
 Pair syns als wa, bathe mare and les,  
 Sal pam accuse, als pe boke bers wittnes.
- II. The sins of  
 the wicked shall  
 betray them.  
 5456 For pair syns sal ay with pam last,  
 Als pai war bunden about pair nekes fast,  
 Pe whilk pam sal accuse pat day;  
 Agayn wham pai sal noght kun say;  
 5460 And als stolne thyng wreghes a thefe funden,  
 When it es about his neke fast bounden,  
 Right swa pair syns sal wreghe pam par,  
 Als pai bunden about pair nekes war,  
 5464 And pan sal pair syns say pus;  
 Til ilka synful man "pou wrought us,  
 And we er pin with-uten dout,  
 And pou has lang borne us about."
- III. Holy writ. 5468 Als wa accuse sal haly writt,  
 Namly pas men pat knawes it,  
 Or pe poyntes has herde pat falls par-to,  
 And wald noght aftir haly writt do.
- IV. Creation. 5472 Yhit sal Godes creatures sere,  
 Accuse pam on diverse manere,  
 Als pe son and pe mone and pe sterns,  
 And pe elementes pa[t] us governs;  
 5476 And alle pe werld sal be pan redy,  
 To accuse pe synful men oppenly;  
 For alle creatoures hate pam sal,  
 When he es wrahte pat es maker of alle.

- 5480 Als wa 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 theft duse,  
 Pat hym accuses of pe same thyng  
 Pat he with hym did thurgh his eggyng;
- 5488 Pe devels at pe dome sal be redy,  
 Pat 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 Iob, pe halyman:  
*Scribis Domine contra me amaritudines,*  
*id est, permittis scribi contra me peccata amara.*
- 5496 "Loverd, pou suffers here", says he,  
 "Be writen bitter syns ogaynes me."  
 Aungeles als wa, als we here clerkes say, VI. Angels shall  
 Sal accuse pe synful men at pat day, say that the  
 wicked would  
 5500 For God pat til pam pair sauls touke, not follow their  
 counsels.  
 For to kepe here als says pe buke,  
 Sal aske of pam, at his comyng,  
 Account to yhelde of pair kepyng;
- 5504 Pan sal pe aungels answeere par-to,  
 And say pus, "our rede pai wald noght do  
 Bot agayne our wille foly pai wald use",  
 Pus sal aungels pe synful accuse.
- 5508 Als wa haythen men, als says pe buke, VII. The heathen  
 shall accuse the  
 false christian.  
 Pat never baptem ne right trouthe tuke,  
 Als Iewes and Sarzyns and Paens,  
 Pat wate noght what Criestes law bymens,
- 5512 Sal pan accuse als men sal se,  
 Pe fals cristen pat dampned sal be,  
 For pe haythen men at pat grete assys  
 Sal pan be halden als men rightwys,
- 5516 To regard of pe fals cristen men  
 Pat wald noght kepe pe comandmentes ten.



- Bot spendes pair fyve wittes in vayr  
 parfor pai sal have mykel mare payr  
 5520 In þe pitte of helle þat þam sal mar  
 þan þe haithen men of mysbylyefe.  
 VIII. The Saints  
 and Martyrs shall  
 accuse the sinful  
 of cruelty. þe halghes alswa sal accuse alle þa,  
 þat sal be dampned and to helle ga;  
 5524 And namly martirs, Godes awen knyȝ  
 þai sal accuse þe synful wyghtes,  
 Als þe tirauntes þat þam pyned and sl  
 And othir þat þam til tourmentes dro  
 5528 Of wham vengeance til God pai cry,  
 Als þe appocalips þus shewes par-by  
*Usquequo Domine sanctus et verus, non vin*  
*sanguinem nostrum de hiis qui habitant in t*  
 5532 þat es "haly Loverd, sothefast and gu  
 How lange sal be ar þow venge our t  
 Of our enemys þat in erthe duelles."  
 On þis manere þe appocalips telles;  
 They shall cry  
 to God for ven-  
 geance. 5536 Sen þai to God ay vengeance cry,  
 Of þam þat of pair blude er gilty,  
 Howe suld þai þan in þe tyme of wre  
 Be stille and noght ogayne þam speke  
 5540 Alswa alle þas þat has tholed here  
 Fals[h]edes and wrangs on sere maner  
 Sal þat day accuse þam sone,  
 þat þam has here gret wranges done.  
 IX. Sons and  
 daughters shall  
 accuse their pa-  
 rents. 5544 Yhit sons and doghters þat unchastyd  
 Sal accuse þa[i]r fadirs and modirs þar  
 For-þi þat þai war rekles and slawe  
 To chasty þam and hald þam in awe,  
 5548 And to teche þam gude thewes,  
 And parfor þe wys man þus in buke shew  
*De patre impio conquerentur filii, quonia*  
*propter ipsum sunt in opprobrium.*  
 5552 "Þe sons sal pleyne þam þan", says he  
 "Of þe ille fader and agayn hym be,  
 For thurgh defaute of hym er þai  
 In grete reprove", þat es to say,

- 5556 In default of his disciplyne,  
 Parchaunce, be dampned til helle pyne,  
 And pe fader als wa be with pam spilte,  
 For he es pe cause of pair gilte.
- 5560 Yhit pe pover sal pam ple[y]ne thurgh right, X. The Poor shall make complaints against the rich.  
 Of pe riche men in Godes syght,  
 And accuse pam pan ful grevosly,  
 For pai had of pam na mercy,
- 5564 For to helpe pam here in pair nede,  
 Nouthir to clathe pam ne to fede,  
 Bot lete silver and gold on pam rust,  
 Pe whilk pai had in hurde uptrust;
- 5568 And par-of til pure wald noght gyve,  
 When pai sawe pam at meschyve,  
 Par-for pe ruste of pat moweld moné.  
 Agayne pam pan sal wittnes be.
- 5572 And wormes and moghes on pe samemanere,  
 Pat in pair clathes has bred here,  
 Pe 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.  
 Als wa pa pat sugettes war til man,  
 Sal accuse pair soveraynes pan, XI. Subjects shall accuse their rulers.
- 5580 And<sup>1</sup> pam has greved thurgh maystré and myght  
 And of other wald do pam na right.  
 Pe benefices pat God did pam here,  
 Sal pam accuse on sere manere, XII. The gifts that God has given man shall make accusation against the wicked.
- 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,  
 Pat he tholed for mans salvacioun,  
 Sal pam accuse at pat gret dome,  
 For-why pus says Saynt Ierome: XIII. Christ's sufferings shall bear witness against the sinful.
- 5592 *Cruz contra te perorabit, Christus  
 per vulnera sua, contra te allegabit,*

<sup>1</sup> Pat?

*cicatrices contra te loquentur,  
clavi de te conquarentur.*

The testimony  
of the cross.

5596 He says "pecroyce on whilk he dieghed  
Sal stratly pray ogayne pe pan,  
And Crist, thurgh his wondes wide,  
Ogayne pe sal allege pat tyde;

5600 Pe erres of his wondes sal speke  
Og[a]lyne pe and of pe aske wreke;  
Pe nayles pat in his hend and fete  
On pe sal pleyné and gret playnt m

XIV. God and  
XV. the Trinity  
shall accuse the  
unrighteous.

5604 At pe last, God hym-self, mast of m  
And pe trinité sal accuse pam right,  
For pai wrethed God in pair legge pe  
And alle pe parsons of pe trinité,

5608 Bathe pe fadir and pe son and pe haly  
par-for pat accusyng sal be mast,  
Bot pe secunde parson pan alle sale c  
pates Crist Godes son, pat pan mans als

5612 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

All accusations  
shall be made  
openly before  
saints and an-  
gels; wicked men  
and devils.

5616 And byfor alle pe werld shewed sal  
Oppenly and noght in privité;  
And byfor halghes and aungels bright  
And byfor devels horribel til mans si

5620 And byfor alle wykked men als wa,  
pat sal be dampned til endles wa.  
For alle sal be pan pare, gude and il  
To deme and be demed als rightwysnes w

5624 For Crist, pat rightwyse domesman,  
Sal calle alle men byfor hym pan,  
Als pe prophet David bers witnes,  
In psauter whare pus writen es:

5628 *Advocavit celum desureum et terram,  
discernere populum suum.*

He says "he sal bifer 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,  
 Dat es to say, haly men and parfit,  
 5636 Pat with hym in dome pan sal sitt,  
 And wyth hym deme, als says haly writt;  
 Bot pe erthe es noght elles to telle,  
 Bot wykked men and devels of helle,  
 5640 Pe whilk he sal calle at his wille,  
 For to chede<sup>1</sup> out pe gude fra pe ille.  
 Pan sal ilka man parof pair lyfing  
 Be sette until and<sup>2</sup> hard rekkenyng,  
 5644 For men sal pan strayte account 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 thyng,  
 Bot a short space als of a eghe twynklyng.  
 5652 Na moment sal be unrekend pan,  
 Als Saynt Bernard says, pe halyman:  
*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<sup>3</sup> sent,  
 Of whilk sal be made na pleynyng."  
 In pe tyme of pat last rekkenyng,  
 5664 Alswa pai sal yhelde account certayne,  
 Of ilk idel worde, spoken in vayne,  
 Pat es to say, pat war fruytles,  
 Als haly writt bers wittnes:

Heaven and  
earth shall come  
before the Judge.

Each man will  
be called to a  
hard reckoning.

Account must be  
given of every  
moment of our  
life.

<sup>1</sup> chese (MS. Harl. 4196).

<sup>2</sup> ane (MS. Harl. 4196).

<sup>3</sup> has (MS. Harl. 4196).

- 5668 *De omni verbo ociosi in die iudicii  
reddenda est ratio.*  
Pe buke says shortly on pis maner  
"Of ilkan idel word and vayne her
- Every idle word  
and thought will  
be judged. 5672 Reson sal be yholden right  
At pe day of dome, in Goddes sigh  
And noght anely of idel wordes say  
Bot of ilk idel thoght pat God noght
- 5676 For excuse pam may pai noght  
Nouther of idel worde ne of thoght,  
pat pai spak or thoght afir pai ha  
Of whilk pai war never here qwitt;
- 5680 Wharfor our Loverd God alle-mygh  
Spekes pus thurgh pe prophet Ysay  
*Ego cogitaciones eorum venio ut con-  
cum gentibus ad iudicandum sicut iudico.*
- The words of  
Isaiah. 5684 He says "I com to gadir with men  
pe thoghtes of pam pat I ken,  
For to deme pam alle, mar and les,  
Als I sal men deme, thurgh rightwy:
- 5688 Many aght be dredand par-for,  
And yhit sais pus Saynt Gregor:  
*Ergo sic Deus vias cuiuscunque consi-  
ut nec minutissime cogitaciones, que*
- 5692 *apud vos usu valuerunt, in iudicio  
indiscusse remaneant.*
- St. Bernard on  
the doom. He says "God", pat alle wysdom ka  
"Swa byhaldes pe wayes of ilk man
- 5696 pat pe lest thoghtes pat thurgh use ha  
In pe dome sal noght undiscussed be  
And noght anely of idel word and th  
Bot of alle idel werk pai ever men wr
- 5700 pai sal alswa yhit acount yhelde  
Noght anly of gret dedes of elde,  
Bot of smale dedes of pair yhouthe,  
Fra pe tyme pat pai any witt couthe
- 5704 pat pai had wroght, bathe nyghtes and  
And parfor Salamon pus says:

- Letare iuuenis in adolescencia tua, et in bono sit cor tuum in diebus iuventutis 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, The words of Solomon.  
 In pi yhouthede pat passes swithe,  
 And pat pi hert in gude be stedfast,  
 Whilles pe days of pi youthe 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 yhouthede,  
 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 vis peccatis adolescencie mee.*  
 "Loverd wil pou waste me to noght
- 5724 Thurgh pe syns pat I haf wrought,"  
 Alswa men sal pan yhelde acount sone,  
 Noght anly of pat pat pai wrang had done  
 Witandly thurgh pair knawying,
- 5728 Bot alswa of pat pat pai did thurgh erryng, Sin committed through ignorance will be judged.  
 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 les,  
 Man, at pe last day, sal be ledde
- 5736 To pe dome pat es mast dredde;"  
 And parfor David, als pe psauter shewes us,  
 Was ful dredand, pat says pus:  
*Et ignorancias meas me meminervis.*
- 5740 "Loverd" he says, "ne mene pou noght  
 Of my freyle unknowynges of thoght."  
 Yhit sal pai yhelde acunt withdrede,  
 Noght anly of ilk apert ille dede,

Many good dedes 5744 Bot als wa of ilkan ille dede privé,  
will appear as  
sinful. pat semed by syght pat gude suld

For some dede pat ille es, sems gud  
For Saynt Gregor says on pis mar

5748 *Interdum sordet in oculis iudicis quod  
fulget in oculis auditoris.*

Hesays "some tyme es foule in pe don  
pat in eghe of pe herer shynes bri

5752 Bot at pe dome sal pat discused be  
Als in pe psalme men may written

*Cum accipero tempus,*

*Ego iusticias iudicabo.*

5756 Godsays pis wordes thurgh pe prophes  
And many othir pat accordes par-wi

The doom shall  
be given through  
righteousnes. He says "when I haf tyme receyve  
I sal deme rightwysnes, thurgh my

5760 Als wa yhit men byhoves nedly pan  
Yhelde account byfor pe domes man

Noght anely of werkes pat pai had w  
Bot als wa of dedes pat pai did nog

5764 And of werkes of mercy and of aln  
pat painoght did, for pe godspelle shew

Of works not  
done. *Esurivi et non dedistis michi manduc  
sitivi et non dedidistis michi bibere.*

5768 Pis es, als yhe sal aftirward here,  
How God sal say on pis manere:

"I hungerd, and yhe me noght fedd  
I thrested, and yhe me na drynk be

5772 For pis pai sal be aresoned straytly  
And for other werkes noght done of r

And noght anely for pa werkes nogh  
Bot for pegude pat par-of myghthaf cor

Men shall give  
account of the  
souls entrusted  
to them. 5776 Men byhoves als wa account yhelde  
Of pair saules, pat pam byhoved w

And haf in kepyng whille pai mygh  
Of whilk pai sal pan answer gyf.

5780 Now if a kyng of a riche kyngryke  
pat had a doghter, pat war hym lik

- Of bewté and of face and body,  
 Þe whilk he luved specialy
- 5784 And eghtild to mak hir qwene of worshepe, The king and  
his 'reewe'.  
 And bytaght hir til his ryfe to kepe,  
 If he par aftir keped hir mys,  
 Me thynk it war na dout of pis
- 5788 Þat ne þe kyng wald haf rekkenyng,  
 And acount and answer of þat kepyng.  
 For it semes þat þe kyng had grete encheson  
 To sette hym for þat kepyng to reson,
- 5792 And þe mare rekkesly<sup>1</sup> þat he hir yhemed  
 Þe mare grevosly hym aght be demed.  
 What suld þe kyng of heven do þan,  
 Of a man or of a woman,
- 5796 Til wham he has bytaght to kepe here,  
 His doghtir þat es hym leve and dere, The soul is  
God's daughter.  
 Þat es man saul his awen liknes,  
 Whilles it fra dedly syn keped es,
- 5800 Þe 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 þat es skille,
- 5804 Of þe kepyng of it þat he tuke;  
 Þarfor þe wyse man says þus in his buke:  
*Custodi sollicite  
animam tuam.*
- 5808 Þat es on Ynglis in þis manere,  
 He says "kepe pi saul bysily here".  
 Bot he es sely þat may sikerly say  
 In þe tyme of þe dede at his last day
- 5812 'I yhelde my saul in þis dede stour  
 Til þe Loverd þat es my saveour.'  
 Men sal yhit yhelde acount stray[t]ly Men shall answer  
for the custody  
of the body.  
 Noght of pair saules with-in anely
- 5816 Bot alswa of pair bodys with-oute  
 Þat pai had to kepe, and bare aboute  
 Of whilk pai sal yhelde rekkenyng,  
 Sen pai had par-of þe kepyng.

reklesly (MS. Harl. 4196).



A man's body is  
as a castle.

5820 Ilka mans body may be cald,  
Als a castelle here for to hald,  
Þat til man es gyfen of God to kepe  
For his profit and Goddes worshepe.

5824 Þe enemys ofte assales it hard  
And parfor says Saynt Bernard:  
*Bonum castrum custodit*  
*qui corpus suum custodit.*

5828 "A gude castelle" he says, "kepes he  
"Þat his body kepes in honesté."  
Man sal yhelde account als wa,  
At þe dome, ar þai þepen ga,

Soul and body  
conjointly must  
be accounted for.

5832 Þat stratly of þam sal be tane;  
Noght anely of þe saules by þam ane,  
Ne anely of þair bodys þar-by,  
Bot of bathe togidir ioyntly,

5836 Þat es to say, ilkan sal þan  
Yhelde account of alle hale a man,  
For a man properly may noght be cald,  
Bot-if þe body and saul togidir hald

5840 Þe saule be itself man es nane,  
Ne þe body with-out saule by it ane.  
Bot man may be called on twyn manere,  
Whilles þai bathe er knyht togyder here.

Inner and outer  
man.

5844 For þes clerkes þat gret clergy can  
Calles man bathe Inner man and utter man.  
Inner man onence þe saule anely  
And utter man onence þe body.

5848 Bot þe body and saule bytwene þam twa,  
Makes bot a man and na ma,  
Parfor men sal yhelde account ioyntly  
Of bathe togyder, þe saule and þe body;

5852 And forþi þat God, aftir his stature,  
Made man mast digne and noble creature  
Parfor if man be til God frawarde  
And unkynde and of hym tak na rewarde,

5856 Þat ilk dignité of man namely,  
Sal, at þe dome, yhelde hym gylty.

- Yhit sal men yhelde account [nocht] anely  
Of pair self, bot of other many,
- 5860 Pat es to say, of ilka neghebur,  
Pat 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 nocht,  
Sal pan til ful strayt account be broght.  
Alswa fadirs and modirs, at pat day,  
Sal yhelde account, pat es to say,
- 5868 Of sons and doghtirs pat pai forthe broght,  
Pe whilk pai here chastied nocht.  
And loverds alswa of pair meigné  
Pe whilk pai lete uniustified be
- 5872 And maysters of pair disciples alswa,  
Pat pai lete be unthewed, and untaght ga,  
And chastid pam nocht, ne pam wald lere,  
Forpi says Salamon on pis manere:
- 5876 *Virga discipline fugabit stulticiam  
in corde pueri colligatam.*  
“Pe wande”, he says, “of disciplyne smert,  
Sal chace foly out of pe childes hert.”
- 5880 Parfor maysters som tyme uses pe wand  
pat has childer to lere undir pair hand.  
Prelats of ordir and of dignyté  
Sal account yhelde in sere degré
- 5884 Of pair suggets undir pair powere,  
How pai pam reweld in pis lyf here,  
And answer of pam pat lyfed nocht wele,  
For pus says pe prophet Ezechiele:
- 5888 *Eccel ego requiram gregem  
meam 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,

Men must give  
an account of  
their neighbours,

Fathers and Mo-  
thers of their  
children,

Lords of their  
households,

Masters of their  
disciples,

Priests of their  
subjects,

Men of gifts re-  
ceived.

- Gifts of nature, 5896 Als of gudes of kynde and gudes of  
 grace and for- And gudes of hap pat men purchas  
 tune. De gudes of kynd er bodily strenght  
 I. Gifts of nature. And semely shappe of brede and le  
 5900 And delyvernes and bewté of body  
 Swilk gudes of kynd here has man;  
 II. Gifts of grace. Gudes of grace may pir be,  
 Mynde, and witte, and sutilté,  
 5904 And fair shewyng of speche sutille,  
 And knawying batho of gude and ill  
 Vertus of grete devocioun  
 And luf of lyf of contemplacioun.  
 III. Gifts of for- 5908 Gudes of hap er pir to geace,  
 tune. Als honours, power, and ryche[s].  
 Of alle pir gudes men byhoves  
 Yhelde acounte, als pe buke proves.  
 5912 And answer straytly of pam alle.  
 I drede many in arrirage<sup>1</sup> mon falle,  
 And til perpetuele prison gang,  
 For pai despended pa gudes wrang,  
 5916 For-whi God has gyfen here nathyn  
 Of whilk he wille nocht haf rekkenn  
 Som sal yhit, als I sayd ar,  
 Yhelde account ful straytly par  
 5920 Of pe gudes pat pai wald nocht bed  
 Til other pat of pam had nede,  
 For alle er we als a body here,  
 For pe apostel says on pis manere:  
 5924 *Omnēs enim unum*  
*corpus sumus.*  
 We are all as He says "we er alle als a body",  
 limbs of one pat has diverse lymys many.  
 body. 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,

<sup>1</sup> rirage (MS. Harl. 4196).

- 5932 Right swa ilk man pat here lyfes,  
 Of alle pat God thurgh grace him gyfes,  
 Suld other serve, pat par-of has nede, Of mutual help.  
 Als he wille answeere at þe day of drede.
- 5936 Ful many men lyfes here of þa  
 Pat er halden for to do swa,  
 Als he pat gret and myghty es, The strong  
should assist the  
weak.  
 Es halden to defende þam pat er les ;
- 5940 And þe ryche pat mykel rychescs has, The rich should  
give to the poor.  
 To gyf þam pat here in povert gas ;  
 And men of laghe als wa to travayle  
 And to counsaile þam pat askes counsaile ;
- 5944 And leches als wa, if þai wyse ware,  
 To hele þam pat er seke and sare ;  
 And maysters of pair science to ken,  
 Namly, þam pat er unlered men ;
- 5948 And precheours Goddes worde to preche,  
 And þe way of lyf other to teche.  
 Þus es ilk man halden with gude entent, Each man is  
bound to help  
his neighbour.  
 To help other of pat God has þam lent
- 5952 Frely for Goddes luf, and for noght elles,  
 Wharfor Saynt Petre þe apostel þus telles :  
*Unusquisque, sicut accipit gratiam, in alterum illam administrare debet.*
- 5956 He says "ilk man pat grace has here "Give as ye have  
received."  
 Als he resayves grace, on þe same manere  
 Suld he it ministre and frely bede  
 Til ilkan other pat þai<sup>1</sup> of has nede"
- 5960 And þus es ilk man halden to do,  
 For in þe godspelle yhitsays God mar þarto :  
*Quod gratis accepistis,  
 gratis date.*
- 5964 He says "pat þat yhe haf of grace fre  
 And frely resayved, frely gyf yhe."  
 Þus sal men þan yhelde resons sere We shall have to  
yield an account  
of every moment  
of our lives,  
 Of alle pair lyf, als writen es here,
- 5968 þat es of alle tymes spenden in wayne,  
 And of ilka moment of tyme certayne ;

<sup>1</sup> þar?

- Of every idle word and thought,  
And of ilkan Idel word and thought,  
And of ilkan ydel dede pat pai wroght,
- 5972 Outher in elde or in pair yhouthe,  
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  
Als of werkes of mercy pat done warnoght;  
of soul and body, And of pair awen saules pai sal reken par,  
And of pair bodys pat pam about bar;
- 5980 And noght anly of ayther by pam-self pan,  
Bot of bathe togyder als of a man;  
And yhit noght anely of pam-self alle,  
and of our neighbours, Bot of pair neghburs answer pai salle;
- Fathers, mothers, 5984 And fadirs and modirs sal rekken pat tyde,  
Of pair sons and pair doghtirs unchastide;  
And loverdes als wa of pair men namly,  
pe whilk pai wald noght iustify;
- Teachers, 5988 And maysters of pair disciples als wa,  
pe whilk pai lete untaght in folis ga;  
Prelates and priests, And prelates and prestes of ilka suggette,  
pat pai wald noght in right rewel sette;
- all will have to yield a strict account of those under them. 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 nathyng sal be hid ne laynd,
- 6000 Of alle pir, men sal yhelde account strayt,  
Sal nathyng pan be par to layt.  
Happy is that man who may give a good reckoning. Ful sely es pat man or womman,  
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 paa,  
pat fra hethen in charité gas;

- 6008 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.
- 6012 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,
- 6016 Pat sal be demed aftir pai haf wrought.  
 Bot som sal deme and sum nocht,  
 For som sal deme with pe domes-man, Someshall 'deme'  
with the dooms-  
man,  
 Pat thurgh dome sal nocht be demed pan.
- 6020 Som sal be demed pan ryghtwysly,  
 Pat sal deme on na party;  
 Bot many other par sal seme,  
 Pat sal nouthur be demed ne deme.
- 6024 Pa pat sal deme and nocht demed be,  
 Sal be parfit men with God privé.  
 Of pa pat demed sal be and dem sal nocht,  
 Sal some til blisse be demed and broght; Others shall 'be  
demed' to bliss;
- 6028 And sum sal be demed to helle to wende,  
 Whar pyn sal be with-uten ende.  
 Bot alle pat trowed nocht als trow we,  
 Sal nouthur deme ne demed be;
- 6032 Bot for pai wald nocht til our trouthe come,  
 Pa sal wende til helle with-uten dome. Many shall go to  
hell without be-  
ing judged.  
 First pas pat with Crist sal deme pat day  
 And nocht be demed, er namly pai
- 6036 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;
- 6040 Pa sal deme with Crist and nan elles,  
 For-whi in pe godspelle pus he telles:  
*Vos, qui secuti estis me, sedebitis  
 super sedes duodecim, iudicantes duodecim*
- 6044 *tribus Israel.*  
 He says "yhe pat folowes me here lyfand, ..

- Sal sitt opon twelf setes deman  
 pe twelf nacions of Israel,"
- 6048 **Men of charity.** Pat es, pas pat God sese here :  
 Som sal noght deme, bot demed  
 Til blis, als men of grete charit  
 Pat blethely wirk wald pe werkes
- 6052 **False christians  
 shall 'be demed'  
 to hell.** And keped pam here fra syn der  
 Som sal noght deme, bot be der  
 Til helle, and fra God be flemes  
 Als pas pat er fals cristen men,
- 6056 Pat keped noght pe comandmen  
 And wald noght here forsake pe  
 Bot whils pai lyfyed ay dwelle  
 Som sal noght be demed pat da;
- 6064 **Pagans and Jews  
 go straight to  
 hell without  
 judgment.** Pat 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-uten dome, for pus writer  
*Qui sine lege peccant,  
 absque lege peribunt.*  
 "Pas pat with-uten lawe uses :
- 6072 With-uten law sal perysshe par  
 And par-for at pe day of dome r  
 Ilk mau sal haf as he es worthy.  
 A ful hard day men sal pat day
- 6076 When alle thyng sal pus discusse  
 Pat day, sal na man be excused  
 Of nathyng pat he wrang here us  
 Pat sounes in ille on any manere
- 6080 **There is no  
 mercy for the  
 wicked; none  
 shall plead for  
 them.** Of whilk he was never delyverd  
 Pe 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,

<sup>1</sup> Pe whiche sownep to ille in eny manere dede.  
 Of pe whiche he hade in thougt no manere dred

- Ne na halghe sal for þam pray.  
 6088 Þis may be cald a ful harde day,  
 Forwhi þan, als þe buke bers witnes,  
 Sal noght be shewed bot rightwysnes,  
 And grete reddure, with-uten mercy,  
 6092 Until alle synful men namely.  
 Þa pat of pair syn here wald noght stynt;  
 Þai sal pat day for ever be tynt  
 Fra God, with-uten any recoverere,  
 6096 And delyverd be until þe devels powere.  
 Ful wa sal synful men be pat day,  
 And til helle pyne be put for ay,  
 And þarfor men may calle pat day,  
 6100 Þe grete day of delyveraunce,  
 Þe day of wreke and of vengeance,  
 Þe day of wrethe and of wrechednes,  
 Þe day of bale and of bitternes,  
 6104 Þe day of pleynyng and accusyng,  
 Þe day of answer and of strait rekkenyng,  
 Þe day of iugements and of Iuwys,  
 Þe day of angre and of angwys,  
 6108 Þe day of drede and of trembling,  
 Þe day of gretyng and goulýng,  
 Þe day of crying and of duleful dyn,  
 Þe day of sorow þat never sal blyn,  
 6112 Þe day of flaying and of af[r]ay,  
 Þe day of departyng fra God away,  
 Þe day of merryng and of myrk[n]es,  
 Þe day þat es last and þat mast es,  
 6116 Þe dai when Crist sal make ende of alle;  
 Þus may nan discryve pat day and calle.  
 Our loverd þat alle thyng can se and witt  
 At þe dredeful day of dome sal sitt,  
 6120 Als kyng and rightwyse domesman,  
 In dome to deme alle þe werld þan,  
 Opon þe setil of his magesté.  
 Þat day sal alle men byfor hym be,

The day of doom  
is a day of  
righteous judg-  
ment;

To the wicked it  
is the day of  
wrath.

Christ shall sit  
that day upon  
his throne as  
king and judge.



- 6124 Bathe gude and ille, mare and le  
 pan sal nocht be done bot right  
 The final doom. He sal deme al men of ilka degr  
 Til ioy or payne pat demed sal l
- 6128 And<sup>1</sup> rightwyse domes-man and s  
 And gyf a fynal dome at pe last.  
 Bot how he sal deme I sal shew  
 Als telles pe godspelle of Mathev
- 6132 Hys angels pan, aftir his wille,  
 he good shall  
 be separated  
 from the bad.  
 Sal first departe pe gude fra pe i  
 Als pe hird pe shepe dus fra pe  
 pat falles to be putt til pastur str
- 6136 By pe shepe understand we may  
 pe gude men pat sal be saved pa  
 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 s
- 6144 *Venite, benedicti patris mei,  
 possidete paratum nobis regnum  
 a constitucione mundi.*
- The words of  
 Christ to those  
 on his right hand. 6148 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 nede I had,  
 Yhe herberd me with hert glad,  
 Naked I was, als yhe myght se,
- 6156 Yhe gaf me clathes and clad me;  
 Seke I was and in ful wayke state,  
 Yhe wisit me, bathe arly and late;  
 In prisoun when I was halden stille
- 6160 Til me yhe come with ful gude wil

<sup>1</sup> Als?

- pan sal pe rightwys men pat day,  
 Til our loverd answer pus and say;  
 'Loverd when saw we pe hungry,  
 6164 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 nede of herber have,  
 6168 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,  
 6172 And comforted pe, als was skille?'  
 Our loverd sal pan pam answer pus,  
 And say, als pe godspelle shewes us:  
 'Suthly I say yhou, swa yhe wrought,  
 6176 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,  
 6180 pat pan on his lefts syde sal stand pat day,  
 And spek til pam with an austerne chere,  
 Pir wordes pat er hydus to here:  
*Discedite a me maledicti, in ignem*  
 6184 *eternum, qui preparatus est diabolo*  
*et angelis eius.*  
 "Yhe weryed wyghtes wende fra my sight,  
 Until pe endeles fire pat es dight  
 6188 Til pe devel and til his aungels."  
 And pan sal he say pus, als pe buke tels,  
 'I hungred and had defaute of mete,  
 And yhe wald noght gyfe me at ete;  
 6192 I thrested, and of drynk had nede,  
 And yhe wald na drynk me bede;  
 I wanted herber, pat I oft soght,  
 And alle pat tyme yhe herberd me noght;  
 6196 Naked with-uten clathes I was,  
 And with-uten clathes yhe let me pas;

The question of  
the righteous.

The reply of Our  
Lord.

Christ reproaches  
those on his left  
hand with their  
want of love  
towards him.

- Seke I was, and bedred lay,  
 And yhe visite me nouthur nyght 1  
 6200 In prison I was, als wele wüst yhe  
 And yhe wald na tyme com til me  
 þan sal pai answere, als men sal þ  
 Til our loverd, and say on þis mar
- The inquiry of 6204 'Loverd when saw we þe haf hunger  
 the wicked.  
 Or of any herber haf grete brist;  
 Or naked, or seke, or in prison be,  
 And we na thyng did ne mynystred 1
- 6208 þan sal our loverd answer ogayne  
 And say til þam þir wordes certayn  
 'Suthly I say yhou, als falles par-to  
 Alle tyme pat yhe wald noght do
- The answer 6212 Til ane of lest pat myne er kydde,  
 given to them by  
 Christ.  
 Als lang til me yhe noght didde.'  
 þus sal our loverd reherce openly  
 Til rightwys men, þe werkes of me
- 6216 For to make þam openly kyd,  
 Til grete worshepe of þam pat þam  
 And shew til þe synful, als falles þ  
 þair unkyndenes, pat wyld noght do
- 6220 þe werkes of mercy for his luf,  
 Til þair grete shenshepe and repruve  
 When he has þus sayde and made e
- When Christ 6224 þe synful with þe devels sal wende  
 has said these  
 things, the  
 wicked shall go  
 along with the  
 devils into hell.  
 Until helle fire, pat never sal slake.  
 A ful hidus cry þan sal pai make,  
 And say 'allas! pat we ever war wr  
 In manskynd; whyne war we noght!
- 6228 Whyne had God made us swa,  
 þat us thurt never haf feled wele ne  
 Now sal we bryn in þe fire of helle,  
 And with-uten ende par-in duelle.'
- 6232 Helle þan þam sal swelghe als-tite  
 With-uten any lenger respyte;  
 And alle þe fire pat þan sal be sene,  
 And alle þe corrupcions pat ever has 1

- 6236 And þe filthe and alle þe stynk  
 Of alle þe werld þan sal synk  
 Down with þam in-til þe pitte of helle,  
 To eke pair sorow þat þar sal duelle.
- 6240 Bot þe ryght wys men, ~~als þe buke bers~~ <sup>The righteous</sup> wytnes <sup>shall wend to</sup>  
 Sal wende til blisse, ~~whar lye es endeles~~ <sup>endless bliss.</sup>  
 With our loved and hys aungels ilkane  
 Shynand brighter þan ever son shane.
- 6244 Now have yhe herd, als es contende  
 In þis fift part, how þe werld sal ende,  
 And how Crist, at his last commyng,  
 Sal in dome sitte and discusse alle thyng.
- 6248 Here may a man read þat has tome,  
 A large proces of þe day of dome,  
 Þat 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,  
 Þat thurgh þe wysedom and þe vertu,  
 And þe myght of our Lord Ihesu,
- 6256 Alle þe processe þat sal be þat day,  
 Of whilk any clerk can speke or say,  
 Sal þan swa shortely be sped and sone,  
 Þat alle sal be in a moment done.
- 6260 A moment es als of a tyme bygynnyng,  
 Als short als an eghe twynkelyng.  
 A grete wondir may þis be kyd,  
 Omang alle wondirs þat ever God dyd,
- 6264 Þat in swa short tyme at his commyng,  
 He mught deme and discusse al thyng;  
 Bot of þis suld nane muse, lered ne lewed,  
 For als grete wordirs<sup>1</sup> has God shewed;
- 6268 Als grete a wonder es when he wrought,  
 With a short worde, alle þe world of noght,  
 And of þis þe prophete bers wittnes,  
 Þat says þus, als it wryten es:

All shall be done  
 in the twinkling  
 of an eye.

<sup>1</sup> wondirs (MS. Harl. 1964).

God spake and  
all was done.

6272 *Quia ipse dixit et facta sunt,  
ipse mandavit et creata sunt.*

"God sayde," says he, "and alle was  
He bad and alle was made sone."

6276 þus in a short tyme alle thyng made  
More wondir þan þis mught never be  
þan may he als shortly make endyng  
Of alle thyng, als he made bygynnyng

6280 For swa witty and myghty es he  
þat na-thing til hym impossibel may  
þe processe of pat day pat I haf tald  
Al þe men of þe world, bathe yhung and :

6284 Sal se and undirstand it alle,  
In als short tyme als it sal falle.  
Now haf yhe herd me speke and rede  
Of þe wondir pat þan sal be and dred  
6288 Bot alle pogh yhe haf herd me rede and  
Of þe reddure, pat sal be done pat da  
Untille alle synful men namely,  
pat sal be dampned with-uten mercy

None should  
despair, for all  
may obtain  
mercy.

6292 Als men may in þis part wryten se,  
Na man þarfor suld in dispayre be;  
For alle pat has mercy here sal be sav  
And alle pat here askes mercy sal it ha

6296 Yf þai it sekas whilles þai lyf bodily,  
And trewely trayste in Goddys mercy,  
And amende þam aud þair syn forsake  
Byfor þe tyme ar þe dede þam take,

6300 And do mercy here and charité,  
þan gette þai mercy and saved sal be.  
Bot if þe dede byfor haf þam tane,  
Ar þai haf mercy, þan gette þai nane,

6304 Bot reddure of rightwyanes anely,  
For þan sal be shewed na mercy.  
Here may ilk man, if he wille,  
Haf mercy pat dus þat falles þar-tille ;

6308 Þoghe he had done never swa mykel s  
If he amended hym, he myght it wyn;

- For þe mercy of God es swa mykel here, The mercy of  
God reaches  
over all.  
 And reches over alle, bathe fer and nere,
- 6312 þat alle þe syn þat a man may do,  
 It myght sleken, and mare þar-to,  
 And þar-for says Saynt Austyn þus,  
 A gude worde þat may comfort us:
- 6316 *Sicut scintilla ignis in medio maris,  
 ita omnis impietas viri ad miseriam dei.*  
 "Als a litel spark of fire," says he,  
 "In mydward þe mykel se,
- 6320 Right swa alle a mans wykkednes  
 Un-to þe mercy of God es."  
 Here may men se how mykel es mercy,  
 To fordo alle syn and foly.
- 6324 For-why if a man had done here However great a  
man's sin, there  
is forgiveness  
for it.  
 Als mykel and als many syns sere,  
 Als al þe men of þe werld has done,  
 Alle myght his mercy fordo sone;
- 6328 And if possibel whare, als es noght,  
 þat ilk man als mykel syn had wrought,  
 Als alle þe men þat in þe werld ever was,  
 Yhit mught his mercy alle pair syn pas.
- 6332 þan semes it wele, als men may se,  
 þat of his mercy here [t]he[re] is grete plenté,  
 For his mercy spredes on ilka syde  
 Thurgh alle þe werld, pates brade and wyde,
- 6336 And sheues it be many ways,  
 And þarfor þe prophete David says:  
*Misericordia Domini plena  
 est terra.*
- 6340 "þe erthe", he says, "es ful of mercy." The earth is full  
of mercy.  
 þan may men it fynde here plenteuously;  
 And he þat has mercy, ar he hethen wende,  
 At þe grete dome sal fynde Criste his frende,
- 6344 Whar rightwysnes anely sal be haunted,  
 And na mercy þan be graunted.  
 After þe grete dome alle þe werld brade  
 Sal seme þan als it war new made.

- After the doom 6348 Þe erthe sal be þan even and hale,  
the earth shall  
be purified. And smethe and clere als cristale;  
þe ayre about sal shyne ful bright,  
þan sal ay be day and never nyght,
- 6352 For þe elementes alle sal þan clene  
Of alle corrupciouns þat we here  
þan sal alle þe werld, in alle partys  
Seme als it war a paradys,
- The stars shall 6356 Þe planetes and þe sternes ilkane,  
shine brighter  
than the sun  
does at present. Sal shyne brighter þan ever þai shan  
þe son sal be, als som clerkes deme:  
Seven sythe<sup>1</sup> brighter þan it now sen
- 6360 For it sal be als bright als it first w:  
Byfor ar Adam did trespas.  
þe mone sal be als bright and clere,  
Als þe son es now þat shynes here;
- The sun shall 6364 Þe son sal þan in þe este stande,  
stand in the east,  
With-uten removyng, ay shynande,  
And þe mone ogayne it in þe weste,  
And na mare sal travayle bot ay rest
- And the moon 6368 Als þai war sette at þe bigynnyng,  
opposite to it in  
the west. When God made þam and alle thyng:  
þai war þan, als men may trow,  
Mykel brighter þan þai er now.
- The moving hea- 6372 Þe movand heve[n]s with-uten dout,  
vens shall cease  
to perform their  
usual course. Sal þan ceese o turnyng about,  
And na mare about in course wende,  
For of alle thyng þan sal be made en
- 6376 Þe movand hevens now about gas,  
And þe son and þe mone þair course r  
And þe othir planetes ilkane,  
Moves als þai þair course haf tane;
- 6380 And alle þe elementes kyndely duse  
þat þat es nedeful til man use.  
þus ordaynd God þam to serve man,  
Bot of alle swylyk servise þai sal ceese ]
- 6384 For alle men aftir domesday  
Sal be war þai sal duelle for ay,

<sup>1</sup> sythes (MS. Harl. 4196).

- pe gude in blis, in rest and peese,  
 pe ille in payne pat never sal ceese.  
 6388 What nede 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, Nothing shall  
live or grow upon  
the earth.  
 Ne craggis 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 clene,  
 Als any cristal pat here es sene;  
 For it sal be purged and fyned with-out,  
 Als alle other elementes sal be aboute,  
 6400 And na mare be travayled o<sup>1</sup> 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 wondirful takens many,  
 Pat salle falle 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-swa 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, The sixth part  
speaks of the  
pains of hell.  
 6412 Pat specialy spekes, als writen es,  
 Of pe paynes of helle pat er endeles,  
 Pat<sup>2</sup> 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 aftirward,  
 Patilk manmay ugge, batheyhunge and alde,  
 6420 Pat heres pam be reherced and talde.  
 Her begynnes pe sext party of pis boke  
 pat spekes of pe paynes of Helle.<sup>3</sup>

<sup>1</sup> on<sup>2</sup> Bot (MS. Harl. 4196).<sup>3</sup> 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 heremught wit and k[n]aw wele  
What paynes pe synful par sal fele,  
Pai suld in grete ferdlayk 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-uten ende for synful men,  
Parfor I sal shewe yhow, als I can,  
Aparty of pa paynes sere,

Where hell is.

6436 Als yhe may sone aftirward here.  
Bot first I wille shew whare es helle,  
Als I haf herd som grete clerkes telle,  
And sythen wille I shew yhow mare,  
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 rounde 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 lmydward

Hell is in the  
middle of the  
earth.

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 lys,  
6452 And pe white about on pe same wys,  
Right swa es pe erthe, with-uten 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.

The earth is in  
the middle of the  
heavens

- With alle pe devels ay par to duelle,  
 pat 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-uten 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 tungen 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 suld speke ay  
 Whils pe werld suld 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 wytty
- 6488 pat couthe telle pa paynes proprely,  
 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 moet duelle par and never oway com,  
 For pe buke says pus of wysdom:  
*Non est agnitus, qui reversus*
- 6496 *est ab inferis.*  
 pat es on Yngliase "men knawes nane,  
 pat turned fra helle pat pider was gane."

The pains of  
 hell cannot be  
 numbered.

The 'wit' of man  
 is unable to im-  
 agin what the  
 pains of hell are  
 like.

None return  
 from hell.

- For alle pat er par most duelle for aȝ  
 6500 pai may never be broght oway,  
 Bot-if war thurgh miracle anely,  
 And thurgh specyal grace of God almyȝt  
 Thurgh whilk som, pat in helle has be  
 6504 And horrible paynes þar has sene  
 Has bene broght oway fra alle pat stry  
 And bene turned ogayne fra ded til lyf;  
 Als Lazar was Mary brother Maudalayn  
 6508 þat saw and herd pare many a payne,  
 þat tyme namely when he was ded,  
 For his saul þan was at þat sted,  
 Four dayes, als God vouched save,  
 6512 And swa lang his body lay here in grave;  
 And at þe last God raysed hym ryȝt  
 Fra ded til lyf thurgh his myȝht;  
 Bot þat þat he saw he noȝt forgatt,  
 6516 And sone þare-after als he satt  
 With Crist at þe meete in Martha hows,  
 He talde a party of þa paynes hydus;  
 Bot yhit durst he noȝt al telle,  
 6520 For drede of Crist, þat he saw in helle,  
 Yhit lyfed he after fyften yhere,  
 Bot he lughe<sup>1</sup> never, ne made blythe chere,  
 For drede of dede þat he most efte dreghe,  
 6524 And of þe paynes þat he saw with eghe.  
 For how bitter þe dede es nan may witt,  
 Bot he anely þat has feled itt,  
 And what paynes in helle er, nanew wil wene  
 6528 Bot he anely þat has þam sene.  
 Als wa twa of Symeon sons ryȝt,  
 Þe whilk Caryn and Lentyn hight,  
 When þa first war dede and hethen went,  
 6532 þai saw in helle many a tourment,  
 And sithen when Crist dighed on þe rode,  
 þai rase fra ded and about yhode,  
 And tald how Crist, byfor þat he ras,  
 6536 Til helle come and tuke out þat his was,

Lazarus went to  
hell and remained  
there four days.

He told a little  
of what he had  
seen there,

But though he  
lived fifteen years  
after, he never  
laughed nor  
made merry.

The two sons of  
Symeon went to  
hell and at the  
crucifixion rose  
again.

<sup>1</sup> loghe (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 lyfed here ay in penaunce,  
 And never aftir made blithe countinace,  
 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 other pat war dede,  
 6548 Has bene sumtyme at pat stede,  
 And sene par many hydus payne,  
 And thurgh miracle turned til lyf agayne;  
 Bot omang alle pat par has bene sene,  
 6552 I fyude 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 stynk  
 Pat es stranger pan any hert may thynk.  
 Pe ferthe es hunger sharpe and strang.  
 6564 Pe fift es brynnand threst omang.  
 Pe sext es swa mykel myrknes,  
 Pat it may be graped, swa thik it es.  
 Pe seve[n]d es pe horribel sight  
 6568 Of pe devels pat par er hydualy dight.  
 Pe eghtend payne es vermyn grete,  
 Pat pe synful men sal gnaw and frete.  
 Pe neghend es dyngyng of devels hand,  
 6572 With melles of yren hate glowand.  
 Pe tend payne es gnawyng with-in  
 Of consience pat bites als vermyn.

Those who vi-  
 sited hell, had  
 no permission  
 to disclose all  
 its secrets.

There are four-  
 teen general  
 pains which the  
 wicked shall  
 suffer in hell.

1. Heat,

2. Cold,

3. Filth and  
 Stink,

4. Hunger,

5. Thirst,

6. Darkness,

7. 'Sight' of de-  
 vils,

8. Vermyn,

9. Beating by  
 devils,

10. Gnawing of  
 consience,

m

11. Scalding  
tears, 6576 Þe ellevend es hate teres of gretynge,  
Þat þe synful sal scalden in þe dounfallynge.
12. Shame and  
disgrace, Þe twelfte es shame and shenshepe of syn  
Þat þai sal haf þat never sal blyn.
13. Bonds of fire, Þe threttend es bandes of fire brinnand,  
6580 Þat þai sal be bunden with fote and hand.
14. Despair. Þe fourtend payne despayre es cald,  
Þat þe synful sal ay in hert hald.  
Alle þir er generale paynes in helle;  
6584 Bot þar er other ma þan tung may telle,  
Or hert may thynk or eer may here,  
Of special paynes þat er sere,  
Þe whilk many, aftir þai er worthy,  
6588 Sal thole ever-mare in saule and body;  
Bot of alle þa paynes can I noght say,  
For na man þam reken ne specyfy may,  
Bot yhit wille I speke som-what mare  
6592 Of þe general paynes þat I shewed are,  
And with som autorities þam bynd,  
Als men may in sere bukes writen fynd.  
Þe first als I tald es þe fire hate,  
L. The first pain 6596 Þat na thyng may sleken ne abate;  
is unquenchable  
fire. Whare þe synful men sal bryn thurgh hete  
Of whilk God spekes þus thurgh þe prophete:  
*Ignis succensus est in furore*  
6600 *meo, et ardebit usque ad in-*  
*ferni novissima, id est, usque*  
*in eternum.*  
"Fyre es kyndeld in my wreth", says he,  
6604 "And sal bryn until ende of helle sal be,  
Þat es ever-mare, als God vouches save,  
For helle sal never-mare ende have."  
Þat fire es swa hate, and ay brymnes,  
6608 Þat if alle þe waters þat standes or rynnes  
On erthe, and alle þe see with-oute,  
Þat encloses alle þe erthe aboute,  
Suld ryn in-til þat fire swa hate,  
6612 Yhit myght it noght it sleken ne abate,
- All the water  
on earth would  
not be sufficient  
to lessen the  
heat of hell fire.

- Na mare pan a drope of water shire  
 If alle Rome brend, mught sleken pat fire.  
 For pe fire of helle 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 outhur heghe or laghe,  
 With a rede coloure til mens sight,  
 Pat nouthur brynnes ne gyfes light,  
 Ne on othir manere availes 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,  
 Rightswa pe fire of helle passes 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 yhernyngs sere,  
 It es right pat pai brynne pare  
 In pat hate fire for ever-mare.
- "Est locus indignis ubi non extinguitur ignis,  
 Non qui torquetur, nec qui torquet, morietur."*
- 6636 Pe secunde payne es grete calde,  
 Pat pe synful sal fele, 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 frese 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 frese, bathe fote and hand.

The fire of hell  
is endless.

The wicked on  
earth lived in  
burning lusts,  
therefore shall  
they burn in hell  
for ever.

II. The second  
pain is intense  
cold.

A burning moun-  
tain would freeze  
if cast into this  
cold.

The devils shall  
alternately tor-  
ment the wicked  
by heat and cold.

Pe devels sal tak pam fra pat fire,  
And cast pam, with ful grete ire,  
In-til pat cald to eke pair payne,  
And este pam cast in pe fire ogayne;  
Pus sal pai cast pam to and fra,  
6656 And ever-mare pai sal fare swa.  
Of pis pe haly man bers wittenes  
Iob pat says pus, als writen es:  
*Ab aquis nivium transibunt*

6660 *ad calorem nivium.*

“Fra waters of snawes pe synful sal wende  
Til pe over mykel hete pat has nan ende.”  
And Saynt Austyn says on pis manere,  
6664 In a buke, als es writen here.  
*Dicuntur namque, mali candere*  
*exterius calore ut ferum in for-*  
*nace, et interius frigore ut*

6668 *glacies in yeme.*

The synful shall  
be burning with-  
out through heat,  
and frosen within  
through cold.

“Pe wikked sal outwith be glowand  
Thurgh hete, als men in fire brynnand,  
And with-in thurgh calde sharpe and kene,  
6672 Als yse pat es in wynter sene,”  
Pus sal pai ay be in calde and hete;  
Pis tourment es ful strang and grete.

III. The third  
pain is stink and  
filth,

6676 Pe grete stynk 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,*

6680 *et fetor intollerabilis.*

So great is this  
pain that it  
passes man's  
imagination.

“Pe fire es par of swa grete pousté,  
Pat it may never mar slekend be,  
And swylk filthe and stynk es in pat ugly hole,  
6684 Pat nan erthely 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 stynk  
6688 Pan tung may telle or hert thynk.

- Pe whilk stynk, with filthe and fen,  
 Sal be strang payne til synful men,  
 And yhit pe fire pat bryn pam sal,  
 6692 Sal gyfe a st[r]ang stynk with-alle,  
 For it sal be fulle of brunstane and pyk,  
 And of other thyng pat es wyk;  
 And for pe synful deltyed pam here namly,  
 6696 In pe filthe and stynk of lechery,  
 It es right pat pai be ay omang  
 Pe stynk and filthe in helle swa strang.  
 Pe ferthe payne es, als I haf herd say,  
 6700 Pe strang hunger pat par sal last ay,  
 Pe whi[l]k pe synful in helle sal fele,  
 Ever-mare als pir clerkes knawes wele.  
 Pe strenthe of hungre sal pam swa chace  
 6704 Pat pair awen flesshe pai sal of-race;  
 And for hungre pai sal yherne it ete,  
 For pai sal gett nan other meete;  
 For hungre pai sal be als brayne-wode,  
 6708 Bot pe dede par sal be pair fode,  
 Als says pe prophet in a stede:  
 'Pai sal be fedde with pe dede :'  
*Mors depascet*  
 6712 eos.  
 Pis es on Inglys pus to rede:  
 "Pe dede pam sal dolefully fede."  
 For als he pat has here hungre grete,  
 6716 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,  
 6720 Bot dighe may pai nocht on na manere,  
 Of pis Saynt Ion bers wittnes,  
 Als in pe apocalipse writen es:  
*Disiderabunt mori, et mors*  
 6724 *fugiet ab eis.*  
 "Yherne pai sal to dighe fra pair wa,  
 And pe ded sal ay fle pam fra;"

The fire in hell  
shall give forth  
a strong stink,  
through the  
brimstone and  
pitch that is  
there.

IV. The fourth  
pain is hunger.

The sinful shall  
tear off their  
own flesh.

For hunger they  
shall be mad.

Death shall be  
their food.

They shall desire  
to die, but in  
vain.



The wicked shall  
be tormented by  
hunger because  
they would not,  
while on earth,  
give to the poor.

And forþy pat pai wald gyf na mete  
Til þe poer, pat here hunger had grete,  
Ne of þam had nouther reuthe ne mercy,  
Bot used ay outrage and glotony,  
It es right pat þai haf þis payne

6732 Grete hungre in helle ay par ogayne.

V. The fifth pain  
is great thirst.

Þe fife payne es, als sal befallē,  
Grete threst pat pai sal haf with-alle.  
Swa mykel in helle sal be þair threst,

6736 Pat þair hertes sal nere clewe<sup>1</sup> and brest;

A flame of fire  
shall be the  
drink of the  
sinful.

Bot þe flaume of fire þai 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 þan sal mete;  
And þarfor says David þe prophete:

*Ignis et sulphur et spiritus*

6744 *Procellarum pars calicis eorum.*

He says þus, als we writen fynde,

Fire, brimstone,  
storms with wind  
shall be part of  
their drink,  
along with smoke  
and stench.

"Fire and brunstan and stormes with wynde,  
A part sal be par of þair drynk,"

6748 And þat sal be menged with smoke and stynk;

Yhit sal þai drynk, ogayne þair wille,

Another manere of drynk pat es ille,

Pat sal be bitter and venemus,

6752 And be cald þair wyne, for þe prophete says þus:

*Fel draconum vinum eorum, et venenum  
aspidium insanabile.*

Gall of dragons,  
and venom of  
snakes, shall be  
their wine.

"Galle of draguns þair wyne sal be,

6756 And wenym of snakes þar-with," says he,

"Pat may nocht be heled wele,"

Swa violent it es to fele.

Þir wordes, afir þe lettre, er hard to here,

6760 Bot men þam take on othir manere.

Þai sal swa brynnand threst thole,

Pat þair hertes sal bryn with-in als a cole,

<sup>1</sup> clefe (MS. Harl. 4198).

- For na licour sal pai fynd to fele,  
 pat pairthrest mught sleke and pair hertes kele;  
 6764 pai sal for threst pe hevedes souke  
 Of pe nedders pat on pam sal rouke,  
 Als a childe pat sittes in pe moder lappe,  
 And when it list, soukes hir pappe;  
 6768 For I fynd pis word in haly writt,  
 Als Iob says pat witnesses it:  
*Caput aspidum*  
*sugent.*
- 6772 "pe heved of nedders pat on pam sal fest"  
 He says, "pai sal souke pan for threst."  
 Strang payne of threst pan haf pai  
 When paisal souke fortherst<sup>1</sup> swilk venymay.
- 6776 And for-pi pat pai wald never blethely  
 Gyf til poer at drynk pat war thresty,  
 To sleken pair threst, 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 pat pat pai in helle fele  
 Brynnand threst pat never sal kele;  
 6784 pat sal pai haf when pai com pider,  
 And sharp hungre als wa bath to-gydre,  
 pat never sal cesse, als I sayde ar;  
 For pirtwa paynes with othir er endel[e]s par,  
 6788 Of pis Saynt Ierom bers wittnes,  
 pat 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 threst."  
*Inferni pene sunt hec, vermes, tenebreque*  
*flamma, chorus demonum, fetor, frigusque fa-*  
*mes, sitis, horror.*
- 6796 pe sext payne es over mykel myrknes,  
 pat in helle sal be ay endeles;  
 VI. The sixth  
 pain is darkness.

<sup>1</sup> threst (MS. Harl. 4196).

This darkness is  
so thick that it  
may be felt.

- 6800 Pat swa thik es pat men mught it grape,  
Fra whilk pe synful sal never eschape.  
For na hert may thynk ne tung telle,  
Swa mykel mirkenes als es in helle,  
Ofwhilk Iob spekes, als pe buk shewes wele,  
6804 And says, pe synful sal grape and fele  
Myrkenes, als mykel at mydday  
Als at mydnyght, pat sal last ay:  
*Palpabunt tenebras in meridie,*  
6808 *sicut in media nocte.*

In hell there is  
no day, but ever  
night.

The wicked shall  
see pains and  
torments by  
means of the  
sparks which the  
fire shall scatter.

- “In helle es never day bot ever nyght;  
par brynnes ay fire, bot it gys[es] na light.”  
Bot yhit pe synful sal ay se  
6812 Alle pe sorowe pat par sal be,  
And ilka payne and ilka tourment,  
Thurgh sparkes of fire pat about sal spreit.  
Bot pat sight sal be til pam pare,  
6816 Na confort, bot sorowe and kare.  
pus to eke pair paynes, pai sal haf sight,  
With-uten any comfort par of light;  
And for-pi pat helle es ay lightles,  
6820 It es cald pe land of myrkenes,  
pat es depe and myrke and hydus,  
parfor says Iob, pe haly man, pus:  
*Ut non revertar ad terram*  
6824 *tenebrosam.*

- He says; “Loverd pat I noght turne away  
Til pe myrke land”, whare sorow es ay,  
Whare wonyng es ay hydus and ille,  
6828 Als Iob says pat pus spekes mar par-tille:  
*Ubi nullus ordo, sed sempiternus*  
*horror inhabitans.*

Hell is a land of  
horror, where the  
wicked are tor-  
mented, because  
they loved dark-  
ness rather than  
light.

- 6832 “Par nan ordre wonand es,” says he,  
“Bot uglynes pat ever mare sal be.”  
And forpi pat pe synful in pair lyf here,  
Lufed ay myrknes of syns sere,  
And wald noght turne pam when pai myght,  
6836 Fra pat myrknes til Goddes light,

- It es right pat pai duelle pare,  
 In pat hidus myrknes ever-mare,  
 And never-mare astir light se;
- 6840 A strang payne til pam pat sal be.  
 Pe sevend payne es of pe fourtene  
 Pe sight of devels pat sal be sene  
 Omang pe synful pat sal be in helle,
- 6844 In whas company pai sal ay duelle.  
 Pat sight sal be swa hidus to se,  
 Pat alle pe men of cristianté  
 Couthe noght, thurgh witt, ymagyn right,
- 6848 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,
- 6852 Pan any tung can reken or telle;  
 And ilkan sal mare grysely seme  
 Pan any man can ymagyn and deme:  
 For swa hardy es na man, ne swa balde
- 6856 In pis werld, nouthur yhung ne alde,  
 If he myght right consayve in mynde,  
 How grysely a devel es in his kynde,  
 Pat durst for alle gude of mydlerde
- 6860 A devel se here, swa suld he be aferde;  
 For pe hardyest man in flesshe and bane  
 Pat here lyfes, yf he sawe ane  
 Of pa devels in pair awen lyknes,
- 6864 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,
- 6868 And ay in company with pam be?  
 Pe synful sal ever-mare on pam luke  
 For pus we fynde wryten in boke:  
*In inferno videbunt eos, facie ad faciem,*
- 6872 *quorum opera in terris dilexerunt.*  
 "In helle pai sal pam se, face to face,  
 Whas werkes pai lufed and folowed pe trace,

VII. The seventh pain is the 'sight of devils'.

There are more 'ugly' devils in hell than any man can reckon or tell.

The sight of a devil would cause the hardiest man to become mad for fear.

The sinful shall ever look upon devils.

This sight shall  
cause much cry-  
ing and sorrow. 6876

Whilles *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:

*Demonas igne scintillante*

6880 *videbunt, et miserabilem  
clamorem fletuum et la-  
mentancium audient.*

The wicked shall  
see the devils  
through the  
sparks of fire  
that shall fly  
about.

6884 “*Pai* sal se par devels with eghe,  
Thurgh sparkes *pat* of *pe* fire sal fleghe,  
And here par-with on ilka party,  
*Pe* wreched synful grete and cry.”

And *pe* sorow and dule *pat* *pai* sal make,  
6888 Sal never-mar par cees ne slake;  
And forpi *pat* *pat* here hated to se,  
And to here *pat* *pat* gude suld be,  
And parfor it es reson and ryght,

6892 *Pat* *pai* ay se *pat* gryselly syght,  
And *pat* *pat*<sup>1</sup> heryng haf of duleful dyn,  
To eke pair payn for pair sia.

VIII. The eighth  
pain is ‘horrible  
venomous ver-  
min’ that shall,  
moving to and  
fro, gnaw and  
suck the sinful.

6896 *Pe* aghtend payne, als *pe* buke says us,  
Es *pe* horribel vermyn venemous.

*Pe* whilk sal on *pe* synful rouke,  
And ever-mare *pam* gnaw and souke,  
Als ugly draguna, and nedders kene;

6900 And tades swa hydus was never here sene  
And othir vermyn ful of venym,  
And wode bestes gryselly and grym,  
*Pat* with tethe sal with *pam* ay gnaw and byte,

6904 On alle pair lyne, whar *pai* had delite  
Synful werkes here for to wirk,  
Agayne *pe* law of God and of haly kyrk.

Thus shall they  
suffer because  
they thought sin  
sweet.

6908 *Pus* for *pai* did ay ogayns Goddes lawe,  
Vermyn and wode bestes sal *pam* ay gnawe,  
For pair syn *pat* *pam* thocht here swete,  
Parfor God says *pus* thurgh *pe* prophete:

6912 *Dentes bestiarum immittam in eos, cum furo-  
re trahentium in terra atque serpentium.*

<sup>1</sup> *pai*?

- "I sal send in þe synful", says he,  
 "Þe tethe of bestes þat felle sal be  
 With wodenes of þam in-til erthe drawand,  
 6916 And of nedders þam fast gnawand."  
 Þussal wode bestes and vermyn gnaw þam ay wild beasts and  
vermin shall re-  
main with the  
wicked for ever.  
 And never-mare pas fra þam oway;  
 And þat payne þe synful byhoves ay dreghe,  
 6920 For-why þair vermyn sal never dieghe,  
 Bot ever-mare lyfand with þam duelle,  
 þarfor God says þus in þe godspelle:  
*Vermis eorum non morietur,*  
 6924 *et ignis eorum non exstinguitur.*  
 "Þair vermyn salls never deghe," says he, Their vermin  
shall never die.  
 "Ne þair fyre salls never slekend be;"  
 And to þat says þus Saynt Austyne,  
 6928 Þat spekes here of þat vermyne:  
*Vermes infernales sunt immortales qui, ut pis-  
ces in aqua, ita vivunt in flamma.*  
 He says, "vermyn of helle salls ay lyfe,  
 6932 And never deghe þe synfulle to gryefe,  
 The whilk salls lyfe in þe flawme of fyre, The vermin  
shall live in the  
flame of fire, as  
fishes do in clear  
water.  
 Als fyssches lyfes in water schyre."  
 Þat vermyn on þam salls ay crepe,  
 6936 In þam fest þair clokes full depe;<sup>1</sup>  
 Þai salls umlapp þam alle aboute,  
 And gnaw on ilka lym and souke;  
 With vermyn þai salls alle coverd be,  
 6940 Swa þat na lym of þam salls be fre,  
 And swa þai salls be ay gnawand  
 On þair lymes, whether þai lyg or stand;  
 Vermyn in helle salls be þair clethyng  
 6944 And vermyn salls þare be þair beddyng.  
 Na clathes þai salls have to gang in,  
 Ne na beddes to lyg in bot vermyn,  
 Wharfor I fynd wryten þare I have red,  
 6948 How þe prophete discryved swilk a bed  
 To þe kyng Nabogodonosor,  
 And sayd þus to mak him ferd þarfor:

<sup>1</sup> And in þaim feste þair clooses ful depe (MS. Harl. 6923).

*Subter te sternetur linea, et*

6952 *operimentum tuum vermes.*

Worms shall be  
the bed of the  
sinful.

He says "of wormes pi bed salle be  
pat salle be strewed thyk under pe,  
And pi covertoure on pe sene

6956 Salle be vermyn fulle felle and kene."

Such beds are  
prepared for  
those that dwell  
in hell.

Swilk beddes er ordaynd in helle  
Ffor synfulle men pat par salle dwelle.  
pus salle pai be pyned for pair syn,

6960 Ever-mare with fyre and vermyn,  
And with many other payns ma;  
Ffor God vouches safe pat it be swa,  
Ffor pus fynd we wryten in haly wrytt,

6964 In a boke of pe Bibelle pat hate Iudyth:

*Dabit dominus ignem et vermes  
in carnes eorum, ut urantur  
et senciant, usque in sem-*

6968 *piternum.*

It says "fyre and vermyn pat ay salle lyfe,  
Our lord tyll pe flesch of synfulle salle gyfe,  
Swa pat pai salle bryn ever-mare,

6972 And ay fele of vermyn bytyng sare."

This pain sur-  
passes all earthly  
pain.

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,  
pus salle vermyn in helle be gret payne,  
Bot yhit may men say here ogayne,  
Ffor men may in som boke wryten se

6980 Pat after pe gret dome pat last salle be,  
Na quyk creature salle lyf pan,  
Bot anely aungelle, develle and man,

How may vermin  
live in hell since  
no living thing  
shall live after  
the doom?

'How suld in helle pan or ourwhare elles,  
Any vermyn lyf als men telles,  
Or any other best pat mocht dere?'

To pis may men gyf answer  
On pis manere, wha-swa kan;

6988 De vermyn pat salle be pan,

- Als I understand, noght elles es  
 Bot devels in vermyn lyknes,  
 Pat salle byte and knaw pe synfulle pare,  
 6992 To eke pair payne and mak it mare.  
 Pus salle pe devels gnaw pam with-out,  
 In lyknes of vermyn alle about.  
 And pair conscience als vermyn,  
 6996 Salle gnaw pam over-alle with-in,<sup>1</sup>  
 And pat gnawying salle be fulle hard,  
 Of whilk I salle speke sone afterward.  
 Pat vermyn in helle salle be mare gryselly  
 7000 Pan vermyn here es, and mare myghty.  
 By vermyn here pan pat greves sare,  
 Men aght to drede pe vermyn pare;  
 And forþi pat pe synfulle was here namely,  
 7004 Ay fulle of hateredyn and of envy,  
 And wald noght amend pam of pat syn,  
 Bot lete it gnaw pam ay with-in,  
 It es ryght and skylle thurgh Godes lawe,  
 7008 Pat pe vermyn in helle ay pam gnawe.  
 Pe neghend payne es to understand,  
 Dyngying of devels with hamers glowand;  
 Ffor pe devels pe synfulle salle ay bete  
 7012 With glowand hamers huge and grete  
 And als smyths strykes on pe yren fast,  
 Swa pat it brekes and brestes at pe last,  
 Right swa pe devels salle ay dyng  
 7016 On pe synfulle, with-outen styntyng;  
 And with hamers gyf swa gret dyntes,  
 Patalle to powdre moght stryke hard flyntes;  
 Ffor harder dyntes gaf never engyne,  
 7020 Pan pai salle gyf, als says Saint Austyne:  
*Sicut machina bellita percutit*  
*muros opidi, ita demones gym-*  
*mo asperius et crudelius, corpora malorum*  
 7024 *et animas flagellabunt, post iudicium.*  
 He says "als men may se ane engyne cast,  
 And at pe walles of a castelle stryke fast

The devils take  
the likeness of  
vermin.

IX. The ninth  
pain is beating  
by 'devils with  
glowing ham-  
mers.'

The devils shall  
strike the sinful  
without ceasing.

As a warlike  
machine strikes  
the walls of a  
city,



- With a stane pat es huge and hevy,  
 So shall devils 7028 Swa salle devels stryke pase<sup>1</sup> mare felly  
 strike the souls  
 and bodies of  
 the wicked.  
 pe ille bodyse and saules pat salle dwelle,  
 After pe last gret dome in helle."  
 pus salle pai dyng on pam ever-mare,  
 7032 With gret glowand hamers, and nane spare.  
 And pis payne tylle pam salle be endles,  
 Als pe bok here-ol bers witnes;  
 Ffor pai salle have power ay and leve,  
 7036 pe synfull men to dyng and greve,  
 Als in a boke es schewed tylle us,  
 pat Saynt Anstyne made, pare he says pus:  
*Parata iudicia blasphemtoribus, et perc-*  
 7040 *cientibus malleis stultorum corpora.*  
 "pe domes salle pan be redy  
 Tille pe sklaunders of God alle myghty,  
 And tylle pase pat salle be ay smytand  
 The sinful shall 7044 pe bodyse of synfulle with melles in hand."  
 thus suffer for  
 neglecting 'holy  
 discipline.'  
 And forpi pat pai wald nocht take  
 Haly disciplyne here, for Godes sake,  
 parfor pe devels salle stryk pam pare,  
 7048 With hevy melles ay, and nane spare.  
 pe tend payne es pe gnawyng with-in  
 Of pair conscience pat never salle blyn;  
 Ffor with-in pamsalle pe worme of conscience frete  
 7052 Als with-uten salle do vermyn grete,  
 And swa salle pai ever-mare, with-utendout,  
 Be gnawen and byten with-in and with-out.  
 Ffulle mykelle sorow salle pan be in helle  
 7056 Omang pe synfulle pat pare salle dwelle;  
 The wicked shall  
 ever make la-  
 mentation.  
 Ffor pai salle ever pus cry and say,  
 'Allas! Allas! and walaway!  
 Whi ne wald we never are trow,  
 7060 What payne and sorow here es now.'  
 pan salle pai pleyne pam of pair wickednes,  
 And say pus, als in boke wryten es:  
*Quid nobis profuit superbia, quid divicia-*  
 7064 *rum iactancia, omnia transierunt vetud um-*  
<sup>1</sup> puse?

*bra, et tanquam nuncius percurrrens, et tanquam  
navis procedens in fluctuantem aquam, et tan-  
quam avis transvolans in aere, cuius itineris non*

7068 *est invenire vestigium.*

"What awayld us pryde", pai salle say,

"What rosyng of ryches or of ryche aray?"

Alle pat pomp als we se now,

7072 Es passed oway als a schadow,

And als messenger bifore rynand,

And als schypp pat gase in water flowand,

And als foghel fleghand in pe ayre als wynd,

7076 Of whase gate men may na trace fynd."

Pus salle alle pair pomp oway pas,

And be als thyng pat never was,

Pan salle pam thynk when alle es oway,

7080 Alle pair lyfe here bot als anehowrof 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 know 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 vanyté had here delyte,

And for-pi pat conscience styrd pam noght,

7092 To forsake pair folyes pat pai wroght,

Bot folowed ay here pair flesschly 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.

Pe ellevend payne es teres of gretyng

Of pe synfulle pat, with-uten styntyng,

Sal grete ever-mare, als says pe boke;

7100 Ffor-whi what for sorow, and what thurgh smoke

And what thurgh cald, and what thurgh hete

Pat pai salle thole, pai salle ay grete,

They shall say:  
'What availed us  
all our pride,  
boast of riches  
and rich array,  
which like a sha-  
dow has passed  
away?'

The gnawing of  
conscience shall  
remind them of  
their vanity

XL The eleventh  
pain is, scalding  
tears.

Tears shall ever  
more run from  
the eyes of the  
wicked.

7104 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,

7108 And pair teres salle be ay flowand,  
And fra pair eghen ryn swa fast,  
And pair gretying swa lang salle last,  
Pat in alle pe world here, als I wene,

In all the world  
is not so much  
water seen as  
shall fall from  
their eyes.

7112 Es noght swa mykelle water sene,  
Als fra pair eghen salle falle pare;  
Ffor pai salle be gretand ever-mare.  
Wharfor Saint Austyn says pus,

7116 Whase wordes er auctentyke tyll us:  
*In inferno plures effundentur lacrimæ  
quam sunt in mari gutte.*

More tears are  
shed in helle than  
there are drops  
in the sea.

7120 "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,  
Pat pe water pat pan salle doun-ryn,

This water shall  
be hotter than  
molten lead or  
boiling brasse.

7124 Ffra pair eghen, salle pam schald and bryn,  
Ffor it salle be hatter pan ever was  
Molten led or welland bras,  
Als I have herd gret clerkes telle,

7128 Pat has descryved pe payns of helle;  
And for-pi pat pai had here ay lykyng  
In pair syn and never forthynkyng,  
Ne sorow parfore, for pam thought it swete,

7132 Parfor pai salle in helle ay grete,  
And with pair teres be schalded sare,  
To eke pair paynes, als I sayd are.

XII. The twelfth  
pain is disgrace.

7136 Pe twelfte payne es schame and schenshepe,  
Pat pe synfulle salle have in helle swa depe,  
Of ilka syn pat ever pai dyd;  
Ffor-whi pare salle be knawen and kyd  
Alle pair syns of thocht, or word and werk,

7140 Als says Saint Austyne pe gret clerk:

*Omnia in omnibus patebunt, et se abscondere non valebunt.*

- “Alle pair syns in pam salle shewed be  
 7144 And pai may nouthur pan pam hyde ne fle.”  
 Pai salle have mareschame of pair syn pare, The disgrace of the wicked in hell.  
 And pair schendschepe salle be mare,  
 Pan ever had any man here in thocht  
 7148 Ffor any velany pat ever he wrought,  
 And pat schame with pam salle last ay,  
 And never salle pas fra pam oway;  
 Pai may say pus pat pare pan dwelles,  
 7152 Als pe prophete in pe psauter telles;  
*Tota die verecundia mea contra me est, et confusio faciei mee cooperuit me.*  
 Pat es, “my shamefulness,” says he,  
 7156 Alle day es ogayns me,  
 And pe schenschepe of my face  
 Salle cover me, in ilka place.”  
 Pai salle swa schame ay of pair syn, For shame shall they burn,  
 7160 Pat pam salle thynk als pai suld bryn,  
 Ffor pe gret schame pat pai salle have pare,  
 Pat never salle cese, bot last ever-mare;  
 Wharfor if na payne war in helle,  
 7164 Bot pat schame anely, pat I of telle,  
And be through it in more pain than is possible here.  
 It suld be tylle pam pare mare payne,  
 Pan any man couth here ordayne;  
 And forpi pat pai here in pair lyfe,  
 7168 Durst never for schame of syn pam schryve,  
 Bot with-uten schame to syn was bald,  
 It es ryght pat pai have, als I tald,  
 Schame in helle for pair syn,  
 7172 Of whilk pai wald here never blyn.  
 Pe threttende payne es, als clerkes wate, XIII. The thirteenth pain is bonds of fire with which the sinful shall be bound.  
 Pe bandes of fyre brynd full hate,  
 With whilk pe synfulle salle be bonden,  
 7176 Als in som boke wryten es fonden;  
 And pa bandes of fyre salle never slake.  
 Ffor pai wald never pair syn forsake,

The sinful in  
hell shall be  
bound with burn-  
ing chains.

Pai salle be with þa bandes brynard,  
In helle hard bonden, both fote and hand,  
And straytely streyned ilka lym,  
Thurgh þe devels þat er ugly and grym.  
Pair wonyng in helle salle be endeles,

7184 Omang stynk and fylth in gret myrknes,  
Whare ever es nyght and never day,  
Als men may here gret clerkes say.

þan salle pai fele, when pai pare come,  
7188 Godes vengeance thurgh ryghtwise dome,  
Ffor pair syn þat him here mysþays,  
Wharfor God þus in þe gosselle says:  
*Ligatis manibus et pedibus, mittite*

7192 *in tenebras exteriores.*

“Lat bynd pair hend and pair fete fast,  
And in-to þe utter myrknes þam cast,”  
þat es in þe depepest pytt of helle,

Their heads shall  
be turned down-  
ward and their  
feet upward,

7196 Whare mare sorow es þan tong may telle.  
Pare salle pair hevedes be turned downward,  
And pair fete upward bonden hard,  
And pair bodyse be streyned bi fete and hed,

7200 With brynard bandes glowand red;  
Pai salle be pyned on þis manere,  
With other paynes many and sere,  
Als a gret clerk says openly,

7204 In a boke þat he made thurgh study,  
Of sere questyons of divinité,  
þat es cald ‘Flos Sciencie’  
þat es on Ynglys ‘þe flour of konyng’

7208 Whare wryten es many privé thyng;  
In þat boke þus he telles,  
How pai salle hyng þat par þan dwelles:  
*Capita, inquit, eorum erunt ad-invicem deorsum versa,*

7212 *pedes sursum erecti, et undique penis distenti.*  
He says “in þe grond of helle dongeoune  
“þe hevedes of synfullesalle be turned doune,  
And þe fete upward fast knytted

And in strong  
pains they shall  
be strained and  
racked.

7216 And in strang payns be streyned and tytted.”

- And for-pi, pat pai war here ay redy  
 To syn, with sere lym of pair body,  
 Parfor pai salle be bonden pare
- 7220 Be divers lym, als I sayd are,  
 With bryndand bandes hate glowand,  
 Pat ever mare salle be lastand;  
 And for-pi pat pai wald nocht 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 lyfyng
- 7228 In-tylle vanyté and flesschly lykyng,  
 Parfor it es ryght and resoune,  
 Pat pai be turned up-swa-doune,  
 And streyned in helle and bonden fast,
- 7232 With bandes of fire pat ay salle last.  
 Pe fourtende payne es despayre to telle,  
 In whilk pe synfulle salle ay dwelle,  
 With-uten hope of mercy pan,
- 7236 Ffor Salamon says pus, pe wise man:  
*Omnes qui ingrediuntur ad infernum non rever-*  
*tentur, nec apprehendent semitas vite.*  
 He says "alle pase pat tyllle 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 dampned thurgh iugement,
- 7244 And with body and saule tille helle er sent,  
 Pai salle never after, with-uten dout,  
 Have hope, ne thynk to com out,  
 Bot ever-mare dwelle with-uten hope,
- 7248 Ffor pus says pe haly man Job:  
*Quia in inferno nulla est*  
*redempcio.*  
 "Ffor in hell", hesays, "es na redempcyoun"
- 7252 Thurgh na help of frende; for na devocyone  
 Of prayer, ne almusedede, ne messe,  
 May pam help, ne pair payn mak les.

The sinful shall  
 be bound for  
 ever with burn-  
 ing bonds.

XIV. The four-  
 teenth pain is  
 despair.

There is no re-  
 demption for  
 those in hell.

- A strang payn salle pis be in helle,  
 7256 Ever-mare pus in despayre to dwelle,  
 With-uten hope of recouwerere.  
 No hope in the  
 hearts of those  
 in hell. Pis passes alle pe payns of pis lyfe here,  
 Ffor here has na man payn swa strang,  
 7260 Pat he ne has som tyme hope omang,  
 Outher of remedy pat men may kast,  
 Or pat it salle end and noght ay last;  
 Elles suld pe hert, thurgh sorow and care,  
 7264 Over-tyte fayle, warn som hope ware;  
 Ffor in sorow here hope comfortes best.  
 And mensays, warn hope ware it suld brest.  
 Bot in helle na hope may falle in thought,  
 7268 And pair hertes brest may noght;  
 Ffor pai er ordaynd to lyf ay pare,  
 Swa pat pai may be pyned ever-mare.  
 Bot pe lyfe of pam in pat stede  
 Death is better  
 than continual  
 pain. 7272 Es wers and bytterer pan pe dede.  
 Bot better it war to be fully slayne,  
 Pan over-lang lyfe in strang payne;  
 Bot pe synfulle salle ay pare in payne be,  
 7276 And na ded may pam sla bot ay pam fle,  
 Als pe boke openly schewes us,  
 Whare we may fynd wryten pus:  
*Mors fugiet ab eis.*  
 The wicked who  
 are in hell, shall  
 desire to die,  
 but death shall  
 flee from them. 7280 "Pe ded", pat here es strang and hard  
 "Salle ay pan fle fra pam-ward,"  
 Pe payns of pe ded pai salle ay dreghe,  
 Bot pai salle never-mare fully deghe;  
 7284 Pai salle ay lyf in sorow and stryfe,  
 Bot pair lyf salle seme mare ded pan lyfe;  
 Pair lyfe in mydward pe ded salle stand,  
 Ffor pai salle lyfe ever-mare degchand,  
 7288 And deghe ever-mare lyfand with-alle,  
 Als men dose pat we se in swowne falle;  
 And for-pi, pat pai here mykelle lufed syn,  
 And thurgh over-mykelle hope ay lyfed par-in,

- 7292 And to leve pair syn had never wille,  
 parfor it es gud, ryght and skylle,  
 pat pai be ay for pair foly,  
 In helle with-uten hope of mercy.
- 7296 Now have I schewed yhow, als I couth telle,  
 pe fourtene generalle payns in helle;  
 Bot yhit es over pase a payne generalle, The greatest pain  
in hell is the  
great yearning  
for the sight of  
God.  
 pat of alle other es mast principalle,
- 7300 pat es tharnyng forever of the syght namly,  
 Of our Lord God alle-mychty.  
 Ffor whilk syght pat pai for ever have tynt,  
 pai salle have sorow pat never salle stynt;
- 7304 And pe sorow pat parfor salle falle  
 Salle be mast payne to pam of alle,  
 For als pe syght of God in heven, es  
 Mast ioy of alle other, mare and les,
- 7308 Right swa pe tharnyng for ever of pat syght,  
 Es pe mast payne in helle dyght;  
 Ffor alle pe payns pat in helle may be,  
 Suld noght pam dere if pai moght him se.
- 7312 Yhit salle pare be sere payns many ma The pains of  
hell cannot be  
reckoned.  
 Als pe boke says, and mare sorow and wa  
 pan alle pe men of erth, ald and yhong,  
 Moght thynk with hert or telle with tong,
- 7316 pat pe synful men pat salle wende  
 Tille helle salle have with-uten ende,  
 pe whilk payns and sorow salle never cees;  
 Ffor pare salle never be rest ne pees,
- 7320 Bot travail and stryfe with sorow and care,  
 Fulle wa salle pam be pat salle dwelle pare;  
 pai sall thynk on nathyng elles,  
 Bot on pair payns, als som clerkes telles, In hell the  
wicked shall  
never be at  
peace.
- 7324 And on pair syn pat pai here wrought,  
 Swasalle payns and sorow troble pair thoght;  
 Ffor pare salle be pan herd and sene,  
 Alkyn sorow and trey and tene.
- 7328 pare salle be wantyng of alkyn thyng,  
 In whilk moght be any lykyng,



And defaut of alle thyng pat gad moght be,  
And of alle pat ille es gret plenté.

In hell shall be  
'doleful din.'

In helle salle be pan fulle dolefulle dyn,  
Omang pe synfulle pat salle dwelle par-in,  
pat ever-mare salle pus cry and say:  
"Allas, allas and walaway!

7336 pat ever we war of wemmen 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 nocht trayste.<sup>1</sup>

Devils shall roar  
and yell about  
the wicked;

7340 pe devels about pam pan in helle,  
On pam salle ever-mare rare and yhelle;  
Swa hydus noyse pai salle pan make,  
pat alle 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 synfulle pare-with ay cry and skryke;  
7348 pare salle be pan mare noyse and dyn,  
pan alle pe men of erth couth ymagyn;  
Ffor pare salle beswilk rareyng and ruschyng  
Andraumpyng of devels and dyngyng and dusching  
7352 And skrykyng of synfulle, als I said are,  
pat pe noyse salle be swa hydus pare,  
Omang devels and pase pat salle com pider,  
Ryght als heven and erth strake togyder.

Full of ire they  
shall stuff the  
wicked in the  
fire.

7356 Ane hydus thing es it to telle  
Of pe noyse pat salle pan be in helle;  
pe devels, pat ay salle be fulls 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,<sup>2</sup>  
Ffor sorow pai salle pam hard wryng;  
And walaway pai salle ay syng.  
7364 In helle salle be pan swa gret thrang,  
pat nane may remow for other ne gang.

<sup>1</sup> Pai salle gret and with teth gnayste,  
For mercy par paim nane traiste (MS. Harl. 6923).

<sup>2</sup> MS. Harl. 6923 reads *styr* for weld.

- On na syde, backward ne forward  
 Ffor pai salle be pressed togyder swaharde,  
 7368 Als pai war stopped togyder in ane oven,  
 Ffulle of fyre bineth and oboven;  
 Bot never-pe-les halle yhit es swa depe,  
 And swawyde and large, pat it moght kepe  
 7372 Alle pe creatures, les and mare,  
 Of alle pe world if myster ware.  
 Ilka synfulla salle pare on other prese,  
 And nane of pam salle other eese,  
 7376 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 flessch of-ryve and race,  
 7380 Swa pat ilk ane wald him self fayn sla,  
 If he moght, swa salle him be wa,  
 Bot pare-to salle pai haf na myght,  
 Ffor pe ded salle never mar on pam lyght.  
 7384 Ffulle fayn pai wald pan ded be,  
 Bot pe ded salle ay fra pam fle;  
 After pe ded pai salle yherne ilk ane,  
 Als in pe apocalypse schewes Saint Iohan:  
 7388 *Desiderabunt mori, et*  
*mors fugit ab eis.*  
 "Pai sall yherne", he says, "to deghe ay,  
 And pe ded salle fle fra pam oway;"  
 7392 Omang pam salle ay be debate,  
 Ilk ane of pam salle other hate.  
 Pai salle be fulle of hatredyn pan;  
 Ilk ane salle other wery and ban,  
 7396 And say "cursed kaytif and wa worth pe,  
 And weryed mot pou ever be,  
 And weryed mot pai be ever-mare,  
 Pat pe gat and pat pe bare,  
 7400 And pe tyme pat pou was born als wa,  
 Ffor pi payne es tylle me sorow and wa;  
 It pynes me and greves me sare,  
 Als mykella als myne awen payn or mare,

The wicked shall  
 be pressed as into  
 an oven, full of  
 fire beneath and  
 above it, never-  
 theless hell is  
 large enough to  
 hold all the  
 wicked.

The damned  
 shall scratch each  
 others faces.

They shall be  
 full of hatred  
 and shall curse  
 their fellows.

- 7404 Ffor my payne it ekes, and mase mare grevus."  
 Ilk ane tyllē other pan sallē say pus.  
 Pus ilk mans payne sallē other dere,  
 And nane of pam sallē other forbere;  
 7408 Noutherson, nedoghter, nesyster, ne brother  
 Ffader ne moder, ne yhit nane other;  
 Ffor ilk ane sallē other hate dedly,  
 And ilk ane gryn on other and cry.  
 7412 Ilk anesalle gnaw pairawen tonges in sonder,  
 And ilk ane sallē pare on other wonder.  
 Pus in helle sallē pai far ay,  
 And par-with sklaundre God and say:  
 7416 "Whar-to made God us tyllē 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 tillē endles payne,  
 7420 Or he us made for noght els to dwelle  
 In erth, bot to be fyre brandes in helle."  
 Pai sallē wery pe tyme pat pai war wroght,  
 And say "allas whine war we noght."  
 7424 Pus sallē pai sklaundre God omang,  
 Swahard pair payns sallē be, and swastrang;  
 Pai sallē ilk ane on other stare and gryn,  
 Als wode men dose here, and makēs gret dyn;  
 7428 An hydus thing to here it ware,  
 Wha-swa couth telle pe payns pare,  
 Als properly als pai sallē 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 hellē pe thowsand parte.  
 7436 Ffor pe noumbre of payns pat pare grieses  
 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 synfullē has wroght,  
 Whar it never swa lytellē venyallē thoght,

Those in hell  
shall curse each  
other;

They shall slan-  
der God;

And curse the  
day of their birth.

The pains of hell<sup>1</sup>  
are innumerable.

- Pai salle have certayne payne pare,  
 After pat pe syn es les or mare.
- 7444 Wha couth pan telle, war heneverswa wyse, There is a pain  
for every sin;  
 Alle pe syns and alle pe folyse,  
 Both dedly and als wa venyale,  
 And leve nane untald, gret ne smale,
- 7448 Pe whilk a man has here fallen in,  
 Ffra pe tyme pat he first bigan to syn,  
 Both in thought, in word and dede?  
 Als wa say nane es pat tyme couth rede.<sup>1</sup>
- 7452 And for ilka thing done here in vayne,  
 In helle es ordaynd certayne payne  
 Tille synfulle men pat salle dwelle pare.  
 Pan bihoves pam, als I sayd are,
- 7456 Ffor ilka syn pat pai dyd here, And for every  
thing done here  
in vain.  
 Have certayne payne singulere;  
 And for ilka manere of syn and foly,  
 Be pyned in helle specyaly.
- 7460 And als oft-sythe als pai here newed pairsyn  
 Als oft-syth pair payn salle new pare bigyn;  
 Parfor swa many payns tulle pame salle falle, So many pains  
shall there be in  
hell that no wis-  
dom may com-  
prehend them all.  
 Pat na witt may comprehende pam alle;
- 7464 Ffor na syn pat pai ever here dyd,  
 Dedly ne veniele, salle be hyd,  
 Bot alle openly sene and nan be laynd,  
 Ffor whilk salle be pare sere payns ordaynd;
- 7468 Wha moght pan alle pe payns telle,  
 Pat pe synfulle men salle have in helle?  
 Ffor-why if a man fra hethen pass oway  
 In a dedly syn, at his last day,
- 7472 Ffor ilka venyel syn, pat ever dyd he,  
 He salle pan diversly pyned be;  
 And als oft renoueld<sup>2</sup> salle be ilk payne, The least pain  
of hell is greater  
than all the pains  
of this world.  
 Als he turned new tulle ilk syn ogayne.
- 7476 And pe lest payne pare es mare to se,  
 Pan alle pe payns of pis world may be,

<sup>1</sup> Als wha say na man couth thaim rede (MS. Harl. 6923).<sup>2</sup> renewed?

The sorrow of  
this world is but  
joy compared  
with the pains  
of hell.

Ffor alle pe payns of pis world here,  
pat ever was sene fer or nere,  
7480 Als to pe lest payne pare moght noght be tald,  
Bot als a bathe of water, nouthur hate ne cald<sup>1</sup>  
Ffor alle pe sorow of pis world, ilka dele,  
War noght bot als solace and ioy to fele,

7484 Als to regard of pe lest payne,  
pat es in helle; pis es certayne,  
Ilk synfulle salle haf syght pare  
Of alle pe payns, both les and mare,

7488 pat alle pe synfulle men salle dreghe.  
pan salle ilk ane se pare with eghe  
Men and wymmen, many a thousand,  
On ilk syde about, in sere payns dwelland;

The sight of an-  
other's pain shall  
be a source of  
suffering to the  
damned.

7492 And pat syght, pat ilk ane salle pare se  
Of ilka payne, tylle pam payne salle be;  
Ffor alle pe payns pat salle falle tylle ilk man  
Salle be sorow tylle alle pat sese pain pan.

7496 pussalle ilk ane dreghe 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.

7500 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;

If a man under-  
stood what were  
the sufferings of  
those in hell, he  
would hate all  
folly.

7504 For I trow pat here es no man lyfand,  
Swa hard-herted, pat wald understand  
And trow what payns in helle er wrought,  
pat he ne suld have gret dred in thocht,  
7508 pe whilk suld mak him hate alle folly,  
Wharfor he war swyilk payns worthy.

Bot alle pase pat wille pair syn forsake,  
Whils pai lyfe here, ar pe ded pam take,  
7512 And of alle thing have forthynkyng  
pat pai have done ogayns Godes bydyng,

<sup>1</sup> Als a leuke bath nouthur hate ne calde (MS. Harl. 6923).

- And turn þam tylle God fra pair syn,  
 And ask his mercy and trayst þar-in,  
 7516 And be lufand un-tylle him and bowsom,  
 In þa payns of helle salle never com,  
 Bot tylle þe blys of heven mon þai wende,  
 And have þare pair lykyng with-uten ende.  
 7520 Here have I spoken of þe payns of helle,  
 Als yhe have herd me openly tella,  
 And of þe sext part of þis boke made ende.  
 Now wille I tylle þe sevend part wende,  
 7524 Þat es þe last part of alle;  
 Þe whilk spekes als I shew yhow salle,  
 Specialy of þe ioies in heven,  
 Þat er mare þan any tong may neven.  
 7528 Bot fyrst I wille schew yhow whare hevenes,  
 Als clerkes says and þe boke bers witnes;  
 And efter þat I salle schew yhow mare,  
 And telle yhow of sere ioies þat er þare.
- 7532 Here bygyns þe sevend part of þis boke  
 Þat es of þe ioies of heven.  
 Many þe blys of heven covaytes,  
 Bot fone þe ryght way pider laytes;  
 7536 And som thurgh syn er made so blynd,  
 7536\* Þat þe right way pider þai kan noght fynd,  
 Som wald be þare, with-uten dout,  
 Bot þai wille noght travaille þare about;  
 Bot whasa wille tak þe way pider-ward,  
 7540 Behoves in gud werkes travaille hard;  
 Ffortylle þe kyngdom of heven may no man com  
 Bot he ga bi þe way of wisdom;  
 Þe way of wysdom es mekenes  
 7544 And other virtuse, mare and les.  
 And þat way es cald a gastly way,  
 Bi whilk men suld here travaille ay,  
 Þat es þe way þat ledes men even  
 7548 Untylle þe hegh kyngdom of heven.  
 Bi other way may nane, bot he fleghe,

Those who turn  
 to God here,  
 shall never feel  
 the pains of  
 hell.

Many desire the  
 the bliss of hea-  
 ven but few seek  
 the right way.

Man may only  
 reach heaven by  
 the way of wis-  
 dom.

Heaven is the  
highest place  
that God has  
made.

Pass up tyllē heven it es swa heghe;  
Ffor it es pe heghest place pat God wrought,  
7552 And pe first, when he made alle thing of noght.  
Na man may gesce swa lang space,  
Als es fro hethen untillē pat hegh place;  
Ffor bitwene us and pat heghe heven

7556 Es alle pe firmament to neven,  
pe' clerkes bi skylle hevens calles,  
pe whilk er ay move and als falles.  
pus er oboven us hevens sere,

7560 Bot alle er pa noght olyke clere;  
Ffor pe heghest heven es welē bryghter  
pan pe other hevens pat er lagher;  
Ffor pe heghest has swa mykelle bryghtnes,

7564 And swa fayre and swa delytable es,  
pat alle pe men of erth couth noght  
Swa mykelle ymagyn, ne think in thoght.

God has made  
several heavens.

Sere hevens God ordaynd for sere thyng,  
7568 Bot pe heghest God made for our wonyng.  
pese hevens er oboven us heghe,  
Als clerkes says, pat er wise and sleghe;

1. The starry  
heaven.

Ane es, pat we pe sternal heven calle,  
7572 Pare pe planetes and pe sternes er alle,  
pat men may se here, on nyght, schyne;

2. The crystalline  
or watery heaven.

Ane other es, pat clerkes calles cristallyne,  
pat next oboven pe sternal heven es,

7576 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 pare,

7580 Ryght als water pat frosen ware;  
pus telles Berthelemewe in pe boke  
Of propertes of sere thinges to loke:

These two hea-  
vens revolve  
round the earth,  
which is very  
small.

7584 Pir twa hevens ay about-rynnēs,  
Both day and nyght, and never blynnēs;  
pe erth, pat pa hevens about-gase,  
Es bot als a poynt Imyddes a compase;

pat?

- Swā lytelle it es semand with-out  
 7588 To regard of þa hevens about;  
 And Imyddes þe erth es ordaynd helle,  
 Þare þe synfulle, þat sallowe be dampned sallowe  
 Als men may before rede and se,  
 7592 And lawer þan helle may na place be;  
 Þus both þe hevens about-gase ay  
 And never sallowe ceese untylle domesday;  
 Ffor clerkes says þat knowes and sese,  
 7596 Of þir twa hevens þe propertese,  
 Þat if þai moved noght, alle suld perysch,  
 Both man and beste, foghel and fyssch  
 And alle þat under þam may be,  
 7600 Þat lyves and growes, both gresse and tre,  
 All suld be smored<sup>1</sup> with-outen dout,  
 Warne þa hevens ay moved about;  
 Ffor if þai stode never swaschort while styll,  
 7604 Alle þat on erth es suld perysch and spylle;  
 Þus telles gret clerkes of clergy,  
 Þat has bene lered in astronemy  
 And knowes þe constellacyouns  
 7608 And þe heven þat þe erth envyrons.  
 Of þair moveyng þan have yhe no wonder,  
 Ffor it noryssch[es] alle þat es þare-under,  
 In wate and drye, in hate and cald,  
 7612 Ay whils þai move, als I bifore tald,  
 Þir hevens about-gase alle erthly thynges  
 And þam norysches and forth-brynges,  
 Ffor als clerkes says þat to þam tentes  
 7616 Þai tempre þe streng[th] of alle þe elementes  
 Ay als þai move whils þai about-ga.  
 Bot þe thred heven es oboven þa twa,  
 Swā wonderly heghe and swā ferre  
 7620 Þat nathyng may be heghere;  
 Yhit som clerkes ma hevens nevens,  
 And says þat þare er other seven hevens,

Hell in the middle  
 of the earth, is  
 the lowest place.

The starry and  
 the watery hea-  
 vens revolve con-  
 tinually, should  
 they stop all  
 things would be  
 destroyed.

The motion of  
 these heavens  
 nourishes all  
 things.

3. The third  
 heaven is above  
 the others.

<sup>1</sup> Al schulde be spilt wyth-outen doute (MS. 22283).



Some say that  
the planets are  
heavens and are  
seven in number:

1. Moon, 2. Mer-  
cury, 3. Venus,  
4. Sun, 5. Mars, 6. Jupiter, 7. Sa-  
turn.

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 hevens 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 hase;  
pai styk noght fast, als smale sternes dose,  
Ilk ane his course mase thurgh use;  
Ilka planete falles for to be  
7636 Hegher pan other in ordre and degré;  
pe 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 ilk ane es called ane heven  
pat er wonderly bryght and fayre;  
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 untylls pe cercle of pe mone, es  
7652 pe way of fyve hundreth wynter, and na les,  
pat es als mykelle space at say,  
Als a man moght ga, in playne way,  
In fyve hundreth yhere fully,  
7656 If he moght lyfe swa lang in body, &  
Als a gret philosiphir pat hyght  
Rabby Moyses telles ryght  
pat thurgh witt mykelle couth se;  
7660 And over pat alle, swa says he,

- Pat ilka cerele pat es sene  
 Of ilka planete, may contene,  
 Als men may fynd wryten here,  
 7664 Pe way of fyve hundreth yhere  
 Als es gesced 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 poynt of pe erthe tille Saturnus  
 7672 Pe heghest planete may be gesced pus,  
 Pe way of seven thowsand 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 thowsand yhere, and' playn way gang  
 And th[r]e hundreth, if he suld lyf swa lang;  
 Swa pat ilk yhere be accounted halely  
 7680 Of thre hundreth days and fourty,  
 And pat pe way of ilka day  
 Be fully of fourty myle of way,  
 And pat ilka myle fully contene  
 7684 A thowsand pases or cubites sene.  
 Raby Moyses 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 sleight  
 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 unknowen es;  
 Himself fra erth, upward met pat way,  
 7696 When he stey tylle heven on halghe Thursday,  
 Pat wate he best thurgh wytt and sleight,  
 What space pat way contened of heght.

Each circle of  
a planet contains  
the 'way of 500  
years'.

Saturn, the  
highest planet,  
is distant from  
the earth 7300  
years;

Each year con-  
sists of 340 days

A days journey  
is 40 miles, and  
each mile con-  
tains 1000 cubites.

Christ measured  
this distance  
when he ascended  
to heaven on  
Moly Thursday.

- Bi alle pe hevens had he gane,  
 7700 And passed alle pe sternes ilk ane,  
 And up tylle pe heghest heven he went,  
 And alle pis way he passed in a moment,  
 In pe heghest part of pe sterner heven.
- Above the planets are the stars,  
 7704 Oboven alle pe planetes seven,  
 Standes swa many sternes smale,  
 Pat na man may pam telle bi tale,  
 Pat standes fast pare, als pe buke pruves,
- Like nails in a wheel they go about with the heavens.  
 7708 And er led about with pe heven pat moves,  
 Als nayles er in a whele with-out,  
 Pat with pe whele er turned about;  
 Bot pe planetes er noght led swa,
- 7712 Ffor in pair cercles about pai ga.  
 Pe sternes semes smale, als we deme,  
 Bot swa smale er pai noght als pai seme,  
 Ffor pai er schewed fra us swa fer,
- The stars appear small to us, but they are not really so.  
 7716 Pat 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,
- 7720 And possibel war pat a man war pare,  
 Him suld thynk, pof it bryned bryght,  
 Les pan pe lest sterne pat schynes on nyght,  
 Pan aght pat heven gret space contene,
- 7724 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,
- The highest heaven no one can see.  
 7728 Despace gesce bianehundreth thowsand part  
 Ffor it es swa heghe, als Sydrak says,  
 Pat if a stane pat war of pays, <sup>with</sup>  
 Of ane hundreth mens lyftyng,
- It is so high that a stone of a hundred men's lifting would take 1000 years before reaching the earth.  
 7732 Might falle fro pepen, it suld be in fallyng  
 A thowsand yhere and na les,  
 Ar it come at pe erth, swa heghe it es;  
 Bot aungels pat fro heven er sent,
- 7736 May com doune tylle erth in a moment,

- And up ogayne tyll heven may flegh, The souls of the  
righteous may  
In þe space of a twynkellyng of ane eghe. pass from earth  
to heaven in the  
twinkling of an  
eye.
- Andswa may a saule pat es clene and lyght,  
7740 Com pider fro hethen in als schort a flyght,  
Thurgh þe myght of God and thurgh noght elles  
And swa has done many pat pare dwelles;  
Þis may be halden a gret ferly, *wonder*
- 7744 Omang alle þe wonders of God alle-myghty,  
pat ane aungelle may pass swa many myle,  
Ffra heven tyll hyder, inswa schortawhyle.  
And a saule thurgh Godes myght and grace,  
7748 May fro hethen com pider inswa short space.  
This hevenes þe alther-heghest place of alle, Heaven is the  
highest place of  
all.  
Hegher es na thyng pat may bifalle,  
þe 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 þis heven alther-heghest place of alle;  
And als sorow es ay in þe lawest place, Sorrow is in hell,  
but joy in heaven.  
Swa es ay in þe heghest, ioy and solace.  
And als tyll þe lawest place, drawes us syn,  
7760 Swa tyll þe heghest may vertues us wyn.  
Þis heven es cald heven empiry  
pat es at say heven pat es fyry,  
Ffor it semes alle als fyre of gret myght,  
7764 pat brynnes noght bot schynes bryght.  
Þis heven falles noght about to ga,  
Ne moves noght als dose þe other twa,  
Bot standes ay styll, for it es þe best, The highest  
heaven does not  
move as the  
other heavens do.
- 7768 And þe most worthi place of pees and rest  
pat God has ordaynd for pair wonyng,  
pat gyfes þam here tyll ryghtwise lyfyng.  
Þis heven es cald Godes awen se, It is called God's  
own seat.
- 7772 Ffor par syttes þe haly trinité,  
And alle þe orders of aungels,  
And alle þe blyssfull spirites pat in heven dwels,

- And pe saules of gud men and clene,  
 7776 pat in pis world ryghtwyse has bene.  
 And at pe dredfulle day of dome,  
 When alle men salle bifor God come,  
 Pan salle alle theryghtwysemen wend pider,  
 7780 In body and saule both togyder,  
 Pe whilk anely pan salle be save,  
 And fulle blys in body and saule have.  
 Pan salle mare ioy be in heven,  
 7784 pan hert may thynk or tong kan neven,  
 Or ere may here or any eghe se,  
 Pe whilk pai salle have, pat save salle be;  
 Pan passes pat ioy alle mens witt,  
 7788 Als es fonden wryten in haly wrytt.  
*Quod oculus non vidit, nec  
 auris audivit, nec in cor ho-  
 minis ascendit, quod preparavit*  
 7792 *Deus diligentibus se.*  
 "Eghe moght never se, ne ere here,  
 Ne in-tylle mans hert com pe ioyes sere  
 pat God has ordaynd pare and dyght,  
 7796 Tylle alle pat here lufes him ryght."  
 Ffor swa mykelle ioy parte salle be,  
 pat alle pe men of Cristianté,  
 If ilk ane war parfyte in clergy  
 7800 In divinité and in astronomy,  
 In gemetry and gramer, and arte,  
 Couth nought gese bi pe thowsand parte,  
 Ne think in hert ne with tong neven,  
 7804 Pe ioyes pat pan salle be in heven.  
 Ffor swa wyse here was never man yhit,  
 Ne swa sleghe, ne swa sotelle of wytt,  
 Had he never swa mykelle understandyng,  
 7808 Bot God anely pat knawes alle thyng,  
 pat couth telle a poynt or ymagyn  
 Of pe ioyes in heven pat never salle blyn,  
 Als proprely als pai er pare to say,  
 7812 Bot als pe boke pam schewes, swa we may.

There shall be  
 more joy in  
 heaven than heart  
 may think or  
 tongue tell.

None, though ever  
 so learned can  
 tell a thousand  
 part of the joys  
 of heaven.

	Alle manere of ioyes er in pat stede.	All kinds of joy are in heaven:
	Pare es ay lyfe with-uten dede;	Everlasting life,
	Pare es yhowthe ay with-uten elde,	
7816	Pare es alkyn welth ay to welde.	
	Pare es rest ay, with-uten travayle;	Rest,
	Pare es alle gudes pat never sal fayle;	Goods,
	Pare es pese ay, with-uten stryfe;	Peace,
7820	Pare es alle manere of lykyng of lyfe;	Pleasure,
	Pare es, with-uten myrknes, lyght;	Light,
	Pare es ay day and never nyght;	Day and never night,
	Pare es ay somer fullè bryght to se,	Bright summer and never winter,
7824	And never mare wynter in pat contré:	
	Pare es alkyn druryes and rychesce,	Riches,
	And mare nobillay pan any man may gesce;	Nobility,
	Pare es mare worsche[pe] and honoure,	Honour,
7828	Pan ever had kyng here or emparoure;	
	Pare es alkyn power and myght	Power,
	And endeles wonyng sykerly dyght;	Security,
	Pare es alkyn delyces and eese,	Delights,
7832	And syker peysilbilnes <sup>1</sup> and pese;	
	Pare es peysebelle ioy ay lastand,	Joy,
	And ioyfulle selynes ay lykand;	Happiness,
	Pare es sely endeles beyng,	
7836	And endeles blysfulhede in alle thyng;	
	Pare es ay blysfulle certaynté,	
	And certayne dwellyng ay fre;	
	Pare es laykyng and myrthes sere;	Play and mirth,
7840	Pare es laghyng and lufly chere;	Laughter,
	Pare es melody and aungels sang;	Melody and song,
	And lovyng and thankyng ay omang;	Praise,
	Pare es alle frendschepe pat may be,	Friendship,
7844	And parfyte luf and charyté;	Love,
	Pare es acorde ay and anehede,	Unity,
	And yheldyng of mede for ilk gud dede;	Rewards,
	Pare es lowtyng and reverence,	Reverence,
7848	And boghsomnes and obedience;	Obedience,
	Pare es alle vertuse with-uten vyce,	Virtues,

<sup>1</sup> peysibilnes?

- pare es plenté of dayntes and delice;  
 pare es alle pat lykes and may awayle,  
 7852 And nathyng pat greves or may fayle;  
 pare es alle pat gud es at wille,  
 And na thyng pat may be ille.  
 Wisdom, pare es alle wisdom with-uten foly,  
 7856 And honesté with-uten vilany;  
 Beauty. pare es bryghtnes and bewté  
 Of alle thing pat men salle pare se.  
 Alle pir ioyes er pare generale,  
 The greatest joy, 7860 Bot pe mast soverayne ioy of alle  
 in heaven is the sight of God's face.  
 Es pe syght of Godes bryght face,  
 pat passes alle other ioyes and solace;  
 Ffor swa mykelle may na ioy be,  
 7864 Als es pe syght of pe trinité,  
 pat es pe Fader, and Son, and Haly gaste.  
 pe syght of whilk salle be ioy maste;  
 Ffor-whi swa mykelle ioy and blys  
 7868 Na ioy may be als es pis.<sup>1</sup>  
 Ffor alle pat pan salle se him ryght,  
 May know alle thing thurgh pat syght,  
 pat ever was, and es, and salle be,  
 7872 Als men may afterward rede and se.  
 Here have I shewed on a general manere  
 pe ioyes of heven, many and sere.  
 Of the special 'blysses' and their 7876 Bot now will I specially shew yhow mare  
 contraries. Of seven maners of blysses pare,  
 And of seven schenscheptes in helle alle-swa,  
 pat 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 schendscheptes salle appropriated be  
 Tylle pe bodyse of pase, pat salle ga  
 7884 Tylle helle, and whilk tylle pe saules alle-swa.  
 I spak bifore of sere ioyes generaly,  
 Bot now will I here sere blysses specify,

<sup>1</sup> Forwhi par may be ioy ne blis,  
 Swa mekyl to fele als is pis. (MS. Harl. 2394.)

- And pair contraryes pat er hard,  
 7888 Als yhe salls here be red afterward.  
 Saint Anselme says, pe haly man,  
 Als I here schew yhow kan,  
 Pat omang alle pe ioyses of heven,  
 7892 Salls be sene specialle blysses seven,  
 Pat pe bodyse salls have pat salls be save, The souls and  
bodies of the  
righteous have  
seven special  
blessings.  
 And other seven pat pe saules salls have  
 In pe kyngdome of heven alle to-gyder,  
 7896 After pe dome, when pai com pider;  
 Bot tyll pe synfull bodyse pare ogayne The wicked, on  
the contrary, are  
tormented in  
soul and body by  
seven pains.  
 Pat salls be dampned tyll helle payne,  
 Seven specialle schendschepes salls falle  
 7900 And other seven tyll pe saules with-alle  
 In helle to-gyder lastand ever-mare,  
 Wa es þam pat salls dwells pare.  
 Heres now, ar I pass ferrer,  
 7904 Whilk þa speyalle blysses er,  
 Pat er appropriated tyll þa bodyse  
 And tyll pe saules of men ryghtwyse, The 'blesses' of  
the body and  
their contraries.  
 And pair contraryes, pat I schendschepes calle  
 7908 Pattyll pe synfull bodyse and saules salls falle.  
 Pe fyrst blys es bryghtnes cald I. Brightness is  
the first bliss.  
 Pat pe saved bodyse salls ay hald;  
 Ffor be pair bodyse never swa dym here, The bodies of  
the righteous  
shall shine  
brighter than the  
sun.  
 7912 In heven pai salls be fayre and clere  
 And mare schyneand and mare bryght,  
 Pan ever pe son was tyll mans syght;  
 Swa fayre a syght bifore was never sene,  
 7916 Als salls be þan, ne swa clene,  
 When ilka body pat salls be save,  
 Swa mykelle bryghtnes pare salls have;  
 Ffor if a man had eghe swa bryght,  
 7920 And if swa mocht be, swa mykelle syght,  
 Als had alle pe creatures lyfand,  
 Yhit mocht he noght, als I understand,  
 Ogayne swa mykelle bryghtnes loke,  
 7924 Als a body salls have, þus says pe boke.



The bodies of  
the damned shall  
be dark and  
hideous.

Bot pe dampned bodyse pare ogayne  
Salle be foule and stynkand als carayne;  
And fulle myrk and dym salle pai be

7928 And fulle hydus and wlatson to se;  
Ffor swa foul a syght saw never man  
Als pe dampned bodyse salle be pan,  
Pat with pe saules salle dwelle in helledepe,  
7932 Dis salle to pam be payne and schendschepe.

II. The second  
bliss is swiftness.

The bodies of  
those saved shall  
fly whither they  
please.

Pe secunde blys after es swyftnes,  
Pat ilk body salle have pat ryghtwise es;  
Ffor in les while pan a man may wynde,  
Pai salle mow fleghe whider pai willethynke  
With body and saule togyder thurgh flyght,  
Ffra heven tylle erth and ogayne ryght,  
And fra pe ta syde of pe world wyde,  
7940 If pai wyld, tylle pe tother syde;  
And whider-swa pai pair thought wille sett  
Nathyng pam salle ogayne-stand ne lett.  
Dis may pai do with-uten travayle,

This swiftness  
shall never fail.

7944 And pis swyftnes salle never fayle;  
Ffor als pe lyght of pe son, thurgh strenthe,  
May fleghe fra pe est tylle pe west on lenthe,  
Ryght swa pai may whyder pai wille, fleghe  
7948 In a schort twynkellyng of ane eghe.  
Ffor pai salle be als swift pan  
Als any thought es here of man.

The bodies of  
the sinful shall  
be heavily laden  
with sin.

Bot pe synfulle bodyse salle ever-mare  
On a contrary manere fare;  
Pai salle be swa hevy charged with syn,  
Both with-uten and with-in,  
Pat pai salle have no myght to stand,  
7956 Ne unnethes to styr fote ne hand,  
Ne yhit nane other lym of body,  
Pair syn salle weghe on pam swa hevy.

III. The third  
bliss is strength  
and might.

7960 Pe thred blys es strenthe and myght  
Pat per ryghtwise bodyse salle have thurgh ryght,  
Ffor thof pai feble here and wayke ware,  
Swā mykelle myght pai salle have pare,

- And swa mykelle strenthe ay lastand,  
 7964 Pat na thyng salle mow ogayne pam stand;  
 Swa pat pai sallenow remowe at pair wille,  
 Ilka mountayne and ilka hille,  
 Pat ever was in pe world sene;  
 7968 And if pai wild, alle pe erth bidene,  
 With-outen any ogayne-standing,  
 Or any lettyng of any-tyng;  
 And in pat dede have no mare swynk,  
 7972 Pan a man has here to loke or wynk.  
 Bot pe synfullebodyse, pat dampned sallebe,  
 7976 Ne myght have anes to lyft pair hand  
 To wyepe pe teres fra pair eghen oway,  
 And pat waykenes salle last with pam ay.  
 Pe ferth blys alle-swa es fredome  
 7980 Pat pesavedbodyse sallehave pat salle come  
 Tylle heven, whare alkyn ioyes er,  
 To do what pai wille with-outen daunger;  
 Ffor-whi pai salle never fele na thyng  
 7984 Bot pat at salle be at pair lykyng;  
 And na thing salle pam warn ne lett,  
 To do pair wille whare-swa it es sett;  
 Ffor alle thing tylle pam salle be boghand,  
 7988 And na thing salle 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,  
 7992 Ne noght elles, swa fre salle pai be;  
 Pai salle mow passe ay whare pai wille  
 And alle pair lykyng pan ful-fylle.  
 Pis fredom and pis fraunches  
 7996 Salle be appropriated tylle pe saved bodyse  
 With pe saules of pam pat God salle chese,  
 And pis fredomr pai salle never lese.  
 Bot on contrary manere ogayne pat blys,  
 8000 Pe dampned bodyse salle fredom mys;

The righteous  
shall remove at  
will mountaine  
and hills.

The bodies of  
the sinful shall  
be weak and  
feeble.

IV. The fourth  
bliss is free-  
dom.

The righteous  
shall ever do  
what they please;

The wicked  
shall be treated  
as slaves,

- Ffor pai salla be stresced in helle als thralle,  
 And alle pat may greve thole with-alle;  
 Pai salla be chaced ogayne pair wille  
 8004 Tylle alle manere of thing pat es ille;  
 Pus salla pai in helle in thralldom be,  
 Ffra whilk pai may never mare fle.  
 V. The fifth bliss  
 is Health.      De fyft blys, als clerkes wats wele,  
 8008 Es hele pat pe saved bodyse salla fele,  
 With-uten seknes or grevannee,  
 Or angre, or payne, or penaunce;  
 Ffor Ivel ne payne salla never pam greve,  
 8012 Bot in hele and lykyng pai salla ay leve,  
 In heven with ioy on ilka syde,  
 Ffor pare salla pai be glorifyde.  
 The damned shall  
 be tormented by  
 disease.      Bot pe dampned bodyse, on other-wyse,  
 8016 Salla have strang yvels and angwyse,  
 Als saules has pat in purgatory dwals  
 Ffor certayne tyme, als pe boke tels.  
 Bot swa lang lastes no seknes pare.  
 8020 Als in helle, for pat lastes ever-mare;  
 Ffor purgatory, als wryten es,  
 Has ende, and helle es endeles.  
 VI. The sixth  
 bliss is perfect  
 joy.      De sext blys es pe gret delyte,  
 8024 Pat pe saved bodyse salla have swa parfyte  
 Pat no man lyfand kan ne may,  
 Swa mykelle yhern here, nyght ne day;  
 Ffor here moght never man far swa wele,  
 8028 With swa mykelle delyte als pai salla fele  
 In alle pair wittes, ne swa mykelle ioy have,  
 Als God on pam salla pan vouche save.  
 Pai salla have swa mykelle ioy pare,  
 8032 Pat nane of pam salla desyre mare;  
 Ffor als pe iren pat es glowand,  
 Thurgh strenthe and hete bryndand,  
 Semes better to be fyre-bryght,  
 8036 Pan iren, als tylle any mans syght,  
 Right swa pa pat in heven salla won  
 Salla seme bryghter pan fyre, and schyne als son

- And be fulle-fyld ay in pat place  
 8040 Of pe luf of God and of his grace,  
 And of alle delyces and ioy and blis,  
 Þe whilk þai salla never-mare mys;  
 And als men here oft has sene  
 8044 Þat a vesselle dypped alle bidene  
 In water, or in other lyeour thyn,  
 Be þe vesselle never swa wyde wyth-in,  
 Has water bath with-in and with-out,  
 8048 Binethen, oboven, and alle about,  
 And na mare water with-in may hald,  
 Ne nane other thing þat lycoure es cald,  
 Rightswape ryghtwisesalle have ioy, mare  
 8052 Þan þai may think or yhern pare;  
 Bot þe dampned bodyse ogayn-ward  
 Salla in helle fele payns strang and hard;  
 Ffor þai salla bryn in fyre, ilk ame,  
 8056 Þat salla be menged with bronstane  
 Ffulle hate bryndand, and with pyk,  
 And with other thing þat es wyk,  
 Omang vermyn þat salla þam byte,  
 8060 And devels þat ay salla þam smyte,  
 With other payns strang and felle,  
 Ma þan hert may thyнк or tong telle.  
 Þe sevend blis es endeles lyfe,  
 8064 Þat þe saved salla have, with-onten stryfe,  
 Ever-mare in heven swa heghe;  
 Ffor þai salla ay lyf and never deghe,  
 And with God alle-myghty þare ay won,  
 8068 Þat es sothfast Fader, and sothfast Son,  
 And pe Haly Gast in Trinité;  
 And in pat lyfe his face þai salla ay se.  
 Now if a man moght lyf here,  
 8072 In pis world a thowsand yhere,  
 Yhit suld his lyfe be broght tylls ende,  
 And fra pis world bihoved him wende.  
 Yhit suld him thyнк, and he toke kepe,  
 8076 His lyfe noght bot als a dreame in slepe,

The righteous  
shall be filled  
full of joy.

They shall be  
unable to desire  
more joy.

The dammed  
shall be tor-  
mented by fire  
and vermin &c.

VII. The seventh  
bliss is ever-  
lasting life.

Life on this earth  
is but a dream  
compared with  
that in heaven.

Pan suld pe lenthe of alle his lyfedays,  
 Seme bot als a day, als pe prophet says:  
*Quoniam mille anni ante oculos tuos, tanquam*

8080 *dies hesterna que preterit.*

He says pus: "Lord! a thowsand yhere  
 Bi-for pine eghen, pat alle thyng sese here,  
 At pe last, es noght bot als yhister-day,  
 8084 Pat was awhile and es passed oway."

Pus when pis lyfe tyll ende es broght,  
 Alle pe tyme of it semes als noght;

Pan es a day mare in heven swa clere,

8088 Pan here er many thowsand yhere;

And many thowsand yheres here es les,

Pan pare a day, als pe boke bers witnes.

Pan salle pe lyf be als lang pare,

A day in heaven  
 is more than a  
 thousand years  
 on earth.

8092 Als pat day lastes, and pat es ever-mare;

Ffor pare es ay day and never nyght,

Parfor pe prophet says pus ryght:

*Melior est dies una in atriis*

8096 *tuis super milia.*

He says: "Loverd! better es a day lastand

In pi halles pan a thowsand;"

Pat es, better es in heven a day,

8100 Pan a thowsand 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 contende

8104 Pe tyme pat never salle have ende;

Pan salle pat day, als pe boke us leres,

Pass many hundreth thowsand yheres.

And als in helle salle be nyght,

8108 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 contende,

In heaven is ever  
 day and in hell  
 night without  
 end.

8112 And nyght in helle, with-uten ende;

Bot se we noght how schort a day es here

To regard of a hundreth yhere?

- Yhit es a hundreth yhere les  
 8116 To regard of pe tyme pat es endeles;  
 Ffor Saint Austyn telles in a sarmon,  
 Pat a day here may be a porcyon,  
 Of ane hundreth yhere, als men may se,  
 8120 Alle-if pat porcyon fulle lytylle be,  
 Bot pe space of ane hundreth yhere es  
 Na porcyon of endelesnes;  
 Ffor if a thowsand yhere pat es mare  
 8124 Of endlesnes a porcyon ware, Eternity.  
 After a thowsand thowsand yheres to kast,  
 Endlesnes suld sese pan at pe last,  
 And pat wille noght pe reson of endelesnes  
 8128 Suffer pat it be schorter pan it es;  
 Ffor if endlesnes any end moght hald,  
 Pan war it endlesnes unproperly cald.  
 Bot in pat endlesnes es contende  
 8132 Alle pe tyme pat may have nane ende;  
 And lyfe in heven salle als lang be  
 Als men salle tyme pare with-uten endese,  
 Pan semes it wele, als I sayd are,  
 8136 Pat lyfe salle be pare ever-mare  
 Wharfor ilk man with hert stedfast,  
 Suld seke pat lyfe pat ay salle last,  
 Pe whilk ilk man may lyghtly wyn,  
 8140 Pat here lyfes wele and wille fle syn,  
 And leve noght pat lyf pat lastes ay  
 Ffor pis lyfe here pat passes oway;  
 Ffor pat lyfe es syker, and swa es noght pis. Heavenly life is  
secure and full  
of joy.  
 8144 Pat lyfe es swa fulle of ioy and blys  
 Pat a mansalle thynk pare a hundreth yhere,  
 In pat lyfe, schorter pan a day here.  
 Tylle pat ioyfulle lyf may alle men com  
 8148 Pat meke of hert er here, and bowsom.  
 Pus salle endles lyfe appropried be,  
 Tylle pe saved bodyse pat ay God salle se.  
 Bot pe dampned pat tylls helle salle wende,  
 8152 Salls have ded pare with-uten ende, The synful in  
hell shall live  
in death.

- And pat ded salla ay new pam gryefe.  
 In pat ded pai salla ay lyefe,  
 And swa be pyned, in pair wyttes fyve,  
 8156 pat pair lyfe salla seme mare ded pan lyve.  
 Pai salla seme, whether pai kyg or stand,  
 Als men in transyng, ay degchand;  
 Pai salla ay degchand lyf, and lyfand dyghe,  
 8160 And ever-mare payns of ded pus dryghe,  
 And pare-with be tourmented, ay omang,  
 With other bytter payns and strang;  
 Par-for pe lyfe in helle may be cald  
 Life in hell is the second death. 8164 pe secund ded, and swa may we it hald.  
 Pan may pai say, pat salla lyf pare,  
 Allas! pat ever moder pam bare.  
 Here have I tald, als yhe mought here,  
 8168 Of seven manere of blysses sare,  
 Pat pe saved bodyse salla have thurghryght  
 With pe saules in heven bryght,  
 And of pe seven schendschepes alle-swa  
 8172 pat es even contrary tylle pa,  
 Pe whilk pe bodyse in helle salla have ay,  
 Pat salla be dampned at domesday.  
 Bot I wille schew yhow yhit with-alle,  
 The special spiritual blessings and their contraries. 8176 Seven manere of blysses, pat salla falle  
 Tylle pe saules namely with pe bodyse,  
 Of alle pe men pat er gude and ryghtwise,  
 Pat salla be saved at pat tyde,  
 8180 And in heven be gloryfyde;  
 And yhit seven schendschepes wille Ineven,  
 Pat er even contrary tylle pa seven,  
 Pe whilk salla falle, with-uten ende,  
 8184 Tylle pa saules of pesynfalle pat salla wende,  
 With pe bodyse, untylle helle pytt,  
 Als es fonden in haly wrytt.  
 Pe fyrst blys pat pe saules salla have  
 I. Wisdom, Knowledge of the Holy Trinity. 8188 Of ryghtwise men, pat salla be save  
 Es wisdom; for pai salla knaw and se  
 Alle pat was, and es, and yhit salla be.

- Pai salls have knawying of God fully,  
 8192 And of þe myght of þe Fader alle-mychty,  
 Pai salls knaw þe wytt of þe son and taste,  
 And þe gudenes of þe Haly-gaste:  
 Þus salls pair knawying parfyte be,  
 8196 In alle þe haly trinité.  
 Pai salls knaw alle thing and wytt,  
 Pat God has done and salls do yhit,  
 In heven, in helle and in erth aywhare,  
 8200 Þus wise pai salls be ever-mare.  
 Ffor 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,  
 Pat any creature knawying may have;  
 Ffor Saint Austyn pat mykelle couth of clergy,  
 8208 Says in a sarmon pat he made openly,  
 Pat, in þe syght of God pat pai salls se,  
 Thre manere of knawying tyll þe salls be.  
 Ffor þe salls se him pare both God and man, They shall see  
all things in  
God, as in a  
mirror.  
 8212 And þe self pai salls se in him þe pan,  
 And alle men and alle thing, les and mare.  
 Pai salls se, and knaw in þe syght pare,  
 Als we may thre thynges se here  
 8216 In a myroure of glas, pat es clere;  
 Ane es þe myroure pat byfor us es,  
 Ane other es our awene face and lyknes,  
 And þe thred we may þe in se yhit,  
 8220 Pat es alle thyng pat es onence it;  
 Right swa men salls se God als he es,  
 In þe myroure of his bryghtnes,  
 Als properly als possible may be,  
 8224 Tyll any creature him to se.  
 Pai salls se þe 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.



- Alle men pan salle se pat pare salle dwelle,  
 Alle pe creatures in heven and helle.  
 Paresalle be schewed pan tylle pam, apertly,  
 Sere privetese of God alle-myghty,  
 Pat na man here moight knaw ne wytt  
 Thurgh clergy, ne thurgh haly-wrytt;  
 Pat es, how God invysible es,  
 And unchaungeable, and endles;  
 And how he was bifor alle thing,  
 And with-uten any bygynnyug;  
 And how, and whi, he salle be  
 8240 With-uten ende, pai salle pan se;  
 Alle thyng pat now es fra pam hyd,  
 Salle pan tylle pam be knawen and kyd.  
 Pai salle pan se pare, openly,  
 Of alle thynges pe skylle and pe cause whi;  
 Als whi ane es chosen here and taken,  
 And ane other left and forsaken;  
 Whi ane es uptane tylle 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 salle knaw, with-uten drede,  
 8252 Skylle whi som deghe in pair barnhede,  
 And somafter when pai mast strenthe weld;  
 And whi som lyfes tylle pair mast eld;  
 Pai salle yhit certaine skylle se pan  
 8256 Whi som er born in fayre schap of man,  
 And som in uncomly stature,  
 And whi som er ryche here, and som pore,  
 And whi som childer geten in hordom,  
 8260 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]ynnes to be stedfast  
 8264 To lyfe wele, and endes ille at pe last;  
 And whi som has here ille bigynnyng,  
 And, at pe last, mase a gud endyng.
- They shall learn  
all the secrets of  
God;
- How he is in-  
visible, un-  
changeable and  
everlasting.
- The righteous  
shall see the rea-  
son and cause of  
all things;
- Why one is  
chosen and an-  
other left;
- Why some die  
in their child-  
hood and others  
live to extreme  
old age;
- Why some are  
rich, and some  
poor.

- Of pir thynges, and of other many,  
 8268 þe skylles salle be knawen þan openly,  
 In þe boke of lyfe þat open salle be,  
 þe whilk es þe syght of þe trinité. The 'book of life' shall be open to them  
 þus salle allemen, þat in heven þan dwelles,  
 8272 Knaw and witt, als Saint Austyn telles,  
 And in þe bryghtnes of God openly se  
 Alle thing þat ever was, or yhit salle be,  
 And alle þe soth of ilk thyng, and skylle,  
 8276 Als fer-forth als God vouchessafe, and wille.  
 þare salle ilk man als wele knaw other, The righteous shall know each other as a man knows his sister or brother.  
 Als a man here knawes hyssyster or brother,  
 And wyt of what contré pai ware,  
 8280 And wha þam gatt, and wha þam bare.  
 Ilk ane salle knaw þan other thocht  
 And alle þe dedes þat pai ever wrought;  
 þus wyse salle pai be þat salle come  
 8284 Tylle þe kyngdom of heven, after þe dome.  
 þai salle be Godes sons, and tille him lyke, They shall be God's sons.  
 And be made his heyres of hevenryke,  
 And be alle als Godes of gret myght,  
 8288 Als þe prophet, in þe psauter, says ryght:  
*Ego dixi: 'Dii estis et filii excelsi omnes.'*  
 He says: "I sayd, 'yhe er Godes alle  
 8292 And Godes sons men salle yhow calle'."  
 Wharfor it semes, þat when pai com  
 Tylle heven, pai salle be fulle of wysdom  
 And fulle of myght, lastand ever-mare,  
 8296 When pai salle alle be als Godes þare.  
 Bot now may þou ask me and lere  
 A questyon, and say on þis manere:  
 'Salle pai oght think þat salle be safe,  
 8300 On þe syns of whilk pai þam schrafe  
 Here in þair lyfe, and made þam clene,  
 And of þam assoyled has bene?'  
 Saint Anselme answers to þis,  
 8304 And says þat þou þat salle have heven blys,

- Salle love God and thank him pare  
 Of alle gudes, both les and mare,  
 Pat he has done tyllē pe here,  
 8308 And tyllē alle other, on pe same manere,  
 Pe whilk, at pe day of dome, sallē be safe,  
 And with pe endles blys sallē have.  
 Gret gud he dose pe, whils pou lyfes,  
 8312 When he pi syns pe here forgyves;  
 How moght pou pan, with hert fre,  
 Thank God of pat pat he has forgyven pe,  
 Alle pe syns pat pou has wroght,  
 8316 If pou moght thyнк on nane in thoght?  
 Bot pou sallē pis understand wale,  
 Pat na mare grevance sallē pou fele,  
 Ne na mare payne have, ne myslykyng,  
 8320 When pou has of pi syns mēneyng,  
 Pan he has, pat som tyme had in stryfe  
 A sare wound, with swerd or knyfe,  
 Pat parfytely es haled and wele,  
 8324 Of whilk he may na mare sare<sup>1</sup> fele;  
 And als pou now has na schame of pe dede  
 Pat pou dyd in pi barnhede,  
 Or pat pou dyd in pi dronkenness,  
 8328 Of whilk tyllē pe now na echame es.  
 Namareschamesallē pou pan have in thoght,  
 Of pe syns pat pou here has wroght,  
 Of whilk pou ert here schryven parfytely,  
 8332 And pat God has forgyfen here, thurgh mercy  
 And na mare pan Petre now has schame  
 Of pat, pat he forsoke our Lord bi name;  
 Or Mary Maudelayne now has of hir syn  
 8336 Pat scho som tyme delyted hir in.  
 Na mare schame sallē men pan have  
 Of pair syn here done, pat sallē be save.  
 Bot for-pi pat God pat boght us fre,  
 8340 Wyld thurgh his mercy and his peté,

The remem-  
 brance of sin  
 shall not grieve  
 the righteous.

Like a wound  
 perfectly healed  
 it shall be for-  
 gotten.

Peter now has  
 no shame for  
 his denial of  
 Christ.

<sup>1</sup> The MS. has 'sale'.

- And couth, thurgh his awen wytt clere,  
 And myght wele, thurgh his awen powere,  
 Swa gret syns pam frely forgyve
- 8344 And pe woundes hale<sup>1</sup>, pat war gryfe,  
 Whare-thurgh pai had deserved wele  
 Pe pyne of helle ever-mare to fele,  
 Parfor pai salle luf him pe mare,
- 8348 And pe mare him love and thank pare,  
 And als wele for other mens trispas  
 And other mens syn pat he heled has,  
 Als for pair awen pat pai wroght here,
- 8352 Parfor says David, on pis manere:  
*Misericordias Domini*  
*in eternum cantabo.*
- He says: "I salle pe mercyes syng
- 8356 Of our Loverd, ay with-uten cesyng."  
 And swa salle alle syng, with-uten ende,  
 Pat tylle pe blys of heven salle wende;  
 And swa moght pai on nane wise syng,
- 8360 Warn pai had of pair syns meneyng,  
 Pat pai had done here bodily  
 And God forgaf thurgh his mercy;  
 Pus salle pe saule be full of wysdom pare,
- 8364 And alle thing knaw and se, als I sayd are.  
 Bot pe saules pat with pe bodyse salle synk
- The remorse of those in hell.
- In-tylle helle, salle on na gud thynk,  
 Ne have witt, ne knaw, ne fele
- 8368 Na dede pat ever was done wele,  
 Bot on pair payns salle be alle pair thocht  
 And on pair syns pat pai had wroght;  
 Ffor pai salle on nathyng have meneyng,
- 8372 Bot anely on pair awen wicked lyfyng,  
 And on pair sorow, with-uten ende,  
 And on pair wrechednes pat salle pamschende  
 Pe whilk pai salle, ay, bifer pam se,
- 8376 And pat syght tylle pamschendschepesallebe.

But because of  
 the great re-  
 demption wrought  
 for them, the  
 righteous shall  
 praise and thank  
 God for his  
 goodness.

The redeemed  
 shall sing of the  
 mercy of God.

<sup>1</sup> The MS. has 'have'.

II. The second  
spiritual bliss is  
friendship.

- pe secund blys pat pe saule salls fele,  
With pe bodyse, als pir clerkes wate wele,  
Salls be freundschepe and parfyte love,  
8380 **P**ates mare pan ever manmoght here prove;  
Ffor ilk ane salls mare luf other pan,  
Pan ever lufed here any man,  
And als parfytely and als lang  
8384 **A**ls he salls luf him-self omang.  
And pat luf salls be fested swa fast,  
Pat it salls never fayle, bot ay last;  
Ffor als ilka lym of a body  
8388 **L**ufes alle pe other lym kyndely,  
And yhernes, ay, gretly pair hele,  
Swa parfyte pat luf salls be and lele;  
Ffor pai salls alle be of ane assent  
8392 **A**nd of a wille and of ane entent;  
Ffor pai salls be pan alle als a body  
In sere lym, and als a saule anely;  
And God pair heved salls be pare,  
8396 **P**at salls pam luf als mykelle or mare,  
Als dose pe heved of pe body pat loves  
Pe lym kyndely pat on it moves.  
Pat clere luf and pat alliance  
8400 **S**alls never-mare fayle, thurgh na distance,  
Ne thurgh stryfe, pat man may make;  
Pat band of luff salls never slake.  
Bot even pe contrary salls men se,  
8404 **O**mang pe saules pat dampned salls be;  
Ffor pai salls be fulls of felony,  
Of hatred, of wreth and of envy;  
Swa pat ilk ane wald with other fyght,  
8408 **A**nd strangelle other, if pai myght.  
Pus salls pai hate and stryfe ilk ane,  
Ffor peese salls be omang pam nane,  
Ne rest, ne eese, ne worschepe,  
8412 **B**ot travayle, and pyne, and schendschepe.  
Bot God alle-myghty, and alle-swa alle his  
Pat with him salls dwelle in heven blis,

All in heaven  
shall be of one  
will.

The damned  
shall be full of  
hatred and wrath.

- Salle pam in sorow and pyne se  
 8416 And of pam pai salle have na peté,  
 Bot hate pam als Godes enmyse.  
 And pat hatredyn salle pan be ryghtwyse;  
 Ffor pe fader, pat pan salle be save,  
 8420 Na peté of pe son pare salle have,  
 Pat salle be dampned tylle helle payne;  
 Ne pe son, pat salle be saved pare ogayne,  
 Salle have na reuthe, ne na pyté,  
 8424 Of pe fader pat dampned salle be;  
 Ne pe moder, on pe same manere,  
 Of pe doghter pat scho lufed here;  
 Ne pe doghter of pe moder na mare;  
 8428 Ne pe brother of pe syster pare;  
 Ne pe syster of pe brother.  
 Nane of pam salle have reuthe of other;  
 Ne nane other, pat salle be saved pan,  
 8432 Salle have reuthe ne peté of dampned man.  
 Bot when pe ryghtwyse pe synfulle salle se  
 Pyned in helle, glad pai salle be,  
 Ffor twa skyls, and ioifulle and fayne;  
 8436 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,  
 8440 Pare he says in pe psauter þus:  
*Letabitur iustus, cum*  
*viderit vindictam.*  
 He says pat "ilka ryghtwyse man  
 8444 Fulle glad and blyth salle be pan,  
 When pai Godes vengeance se  
 On pe synfulle, pat pan dampned salle be.  
 Pe thred blys, als men may in boke rede,  
 8448 Es veray acord and anehede,  
 Pat pe saules salle have in heven to-gyder,  
 With pe bodyse, when pai com pider;  
 Ffor ilk ane salle folow others wille,  
 8452 And ilk ane othe[r]s lykyng fullfyll;

The redeemed  
 shall feel no  
 pity for those in  
 hell.

No pity is shown  
 to those in hell.

III. The third  
 spiritual bliss  
 is unity and  
 concord.

- And als pine ane eghe folows ryght.  
 Þe tother, pare it settes þe syght,  
 And nouthur may turne, hyder ne 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 þe saule has talent,  
 8460 To pat þe body salle, ay, assent;  
 And what-swa God þan wille be done  
 To pat pai salle assent alle-sone;  
 And what thyng swa pai þan wille,  
 8464 Þat salle God als-tyte fulle-fylle.  
 Þis 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 þe dampned pare ogayne salle stryve,  
 Ilkane with other, for pair wicked lyve;  
 Ffor ilk ane salle hate other þan,  
 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;  
 Þe body salle hate þe saule bi skylle,  
 8476 Ffor þe saule here thocht ay þe ille;  
 Þe saule salle ay hate þe body,  
 Ffor þe body wrought þe foly;  
 And for-þi pat þe saule fyrst syn thocht  
 8480 And þe body it afterward wrought,  
 And wyld noght leve, ne stand þare ogayne,  
 Untylle þe ded þe body had slayne.  
 Þar-fore bath to-gyder salle dwelle,  
 8484 With-outen ende, in þe pyne of helle.  
 Þe ferth blys, omang þe tother alle,  
 Þat to þe saules, with þe bodyse, salle falle,  
 Þe whilk salle be saved, es powere;  
 8488 Ffor pai salle þare have both fer and nere,  
 Swa mykelle power and maistry  
 And lordschip, and be swa myghty

The damned  
shall fight and  
curse one an-  
other.

The body shall  
hate the soul,  
and the soul the  
body.

IV. The fourth  
spiritual bliss  
is power.

- Pat alle thyng pan salle be done  
 8492 At pair wille, hastily and sone;  
 And what-swa pai wille think in thocht,  
 Alle salle be at pair wille pare wroght;  
 Ffor alle thing salle be tyll [pam] boghand,  
 8496 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 gret powere,  
 8500 And heghnes, for pair awengret lawnes here,  
 Pat pai had in pair lyfe days,  
 And parfor God, in pe gosselle says:  
*Qui se humiliat*  
 8504 *exaltabitur.*  
 He says: "Wha-swa here lawes him ryght  
 He salle be heghed, in heven bryght."  
 Bot pe dampned pare ogayne halely,  
 8508 Salle want alkyn power and maistry,  
 And pare-with pat salle tharne alle thing,  
 Of whilk men moght have lykyng.  
 Pai salle ay be in gret dred and awe,  
 8512 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,  
 8516 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-*  
 8520 *miliabitur.*  
 Pat es, "wha-swa heghe herewille him bere  
 He salle be lawed" and putted in daungere,  
 Pat es in gret daunger of fendes,  
 8524 In pyne of helle, pat never endes.  
 Pe fyft blys pat salle falle alswa,  
 To pe saules, pat with pe bodyse salle ga  
 Tyll heven-ryke, es honoure and worschepe,  
 8528 Of whilk God him-self salle tak kepe;

Those in hell  
shall lack all  
power and be in  
great dread and  
fear.

V. The fifth spi-  
ritual bliss is  
honour.



The redeemed  
shall be crowned  
as kings and  
emperours.

Ffor pai salls have pare sere honours,  
And be corouned, als k ynges and emparours.  
And sytt in setyls schynand bryght,

8532 With alkyn nobelay, rychely dyght;  
With bryghtnes of lyght pai salls be cled,  
And gret reverence pam salls be bed,  
And be honourd als Godes frendes dere,  
8536 Ffor pe worschepe pat pai dyd him here,  
In gud werkes, pat tulle him war swete,  
parfor pus says David, pe prophete:

*Omnis honorati sunt*

8540 *amici tui Deus.*

“pi frendes, Loverd, pat honourd pe  
Es mykelle honourd, and swa ay salls be.”

The damned shall  
be reviled and  
despised.

8544 Bot pe dampned, pat with syn er fyled,  
pare ogayne salls be revyled,  
And despysed, and ay schent with-alle,  
And stresced ogayne pair wille als thralle,  
And pyned with gretter paynes sere,  
8548 Pan ever was sene in pis world here;  
pai salls [thole] alle thyng pat schendschepe es  
With payn and sorow pat es endles,  
Omang hete and cald, vermyn and stynk,  
8552 And alkyn fylth pat hert may think;  
And alle pe sorow pai pat salls fele,  
Salls be endles, als pai salls know wele.

VI. The sixth  
spiritual bliss is  
security.

pe sext blys pat to the saules of ryghtwise  
8556 Salls be appropried pan with pe bodyse,  
In pe kyngdom of heven, es sykernes,  
To dwelle ay pare whare alkyn ioy es,  
Ffor pai salls be pare syker and certayne  
8560 To have endeles ioy, and never-mare payne,  
And to won ay pare, with-uten dout,  
And with-uten lettyng, and putting out,  
And with-uten alle manere of drede;  
8564 Ffor of nathyng pare pai salls have nede,  
pai salls noght far, als men fares here  
pat lyfes ay in dred and were;

- Ffor here, both kyng and emparoure  
 8568 Has dred to tyme pair honoure;  
 And ilka ryche man has dred alle-swa  
 His gudes and ryches to for-ga;  
 And ilk man, pat here fares wele,  
 8572 Has ay dred angers to fede.  
 Bot pai pat salls com tylls heven blys,  
 Salls never have dred pat ioy to mys;  
 Ffor pai salls be syker Inoghe pare,  
 8576 Pat pair ioy salls last ever-mare.  
 Bot pe dampned men pare ogayne,  
 Salls ay be dredand in pair payne,  
 Pat pair payns suld eked be,  
 8580 And be made mare grevous to se,  
 Ffor pe devels sal, ay, on pam gang  
 To and fra, over-thewrt and endlang;  
 And omang pam ay ymagyne,  
 8584 How pai may eke pair sorow and pyne;  
 And pemarepayne pat pai tillasynfullesalleseke  
 Pe mare pai pair awen payne salls eke.  
 And, if pai do swa, it es na ferly,  
 8588 Ffor pai er ay fulle of Ire and envy.  
 Pe devels salls ay upon pam gang,  
 And ay on pam stamp with pairfeth omang  
 And threst pam doune, in fyre and smoke,  
 8592 And parfor says Iob þus in a boke:  
*Vadent et venient super*  
*eos demones horribiles.*  
 He says, "grysely devels salls gangand com  
 8596 On pesynfulle pattylls God warunbowsom."  
 þus dredand salls pai ay be pare,  
 Pat pair payne suld be ay mare and mare;  
 Ffor pai salls be certayne pare pai dwelle,  
 8600 Pat pai salls never com out of helle.  
 Pe sevend blys es ioy parfyt,  
 Pat pe saules salls have, with gret delyte,  
 With pe bodyse pat saved salls be,

The righteous  
 shall have no  
 fear of losing  
 their happiness.

The wicked in  
 hell shall be in  
 continual dread.

Devils shall  
 stamp upon  
 them.

VII. The seventh  
 spiritual bliss is  
 perfect joy.

- 8604 And won in heven, whare paisalle ay God se  
 Ffor-whi ilk ane pare salle pat tyde,  
 In body and saule be gloryfyde,  
 And fulle ioy and blys have with-alle,  
 8608 With alle manere of delyces pat may falle.  
 Ilk ane with other salle be knawen,  
 And fele other mens ioy als pair awen;  
 And mare ioy and blys moght never be,  
 8612 Pan ilk ane salle pare-on other se.  
 Pai salle se, in heven-ryke swa wyde,  
 Many sere ioyes, on ilka syde;  
 Ffor pare salle be mare sere ioyes pan,  
 8616 Pan ever couth noumbre erthly man;  
 Of whilk syght pai salle mare ioy have,  
 Pan any man moght yhern or crave.  
 Ilk ane salle be payed swa wele  
 8620 Of his part of ioy pat he salle fele,  
 Pe whilk he salle parfytely have pare,  
 Pat he salle willen yhern no mare;  
 Pare salle ilk ane many thowsandes se  
 8624 In sere ioyes, als him-self salle be.  
 And pe syght of ilka ioy pan,  
 Salle be swa delytable till ilka man,  
 Pat pe ioy of a syght pare salle pas  
 8628 Alle pe ioyes pat ever in erth was;  
 And alle pat tylle heven salle be tane  
 Salle pare pan se pa ioyes ilk ane.  
 And pe syght of ilka ioy pare, salle be  
 8632 Ioy tylle ilka man pat it salle se,  
 Pan salle ilk man have ma ioyes in heven,  
 Pan hert may thynk, or tong kan neven;  
 Pai salle have ioy, with-in and with-out,  
 8636 Oboven, benethe, and alle about.  
 Oboven pam, pai salle have ioyfully  
 Of pe syght of God alle-myghty,  
 Binethe pam, of pe sternes and planetes sere,  
 8640 And pe world pat pan salle be bryght and clere;

The happiness  
 of the redeemed  
 shall be perfect.

The sight of joy  
 shall be itself a  
 source of happi-8632  
 ness to those  
 who are saved.

- Oboven þam, of heven þat þai bryghtsalle se,  
 And of other creatures þat fair salle be,  
 With-in þam, of þe glorifying of man,  
 8644 Of þe body and saule to-gyder þan;  
 With-outen þam, of þe blyssfulle companyse  
 Of aungels, and of men ryghtwise.  
 Þai salle have ioy in alle þair wittes,  
 8648 In heven with God þare he syttes;  
 Ffirst þai salle se with þair eghen bryght  
 Many a fayre blyssfulle syght;  
 Þai salle þair God apertly se,  
 8652 And alle þe thre parsons in trinité,  
 Þe Fader, and Son, and Haly-gaste,  
 Þat sight salle be þair ioy maste.  
 Ffor als he es, þai salle him se þan,  
 8656 Sothfast God, and sothfast man;  
 Thurgh whilk syght þai salle knaw,  
 And se alle thing both heghe and law  
 And se alle þe werkes þat ever God wrought;  
 8660 And ilk mans dede, and ilk mans thoght,  
 And alle þat salle in helle be þan,  
 Ilka develle and ilka man,  
 And alle payns þat salle be þare,  
 8664 Þai salle se, both les and mare;  
 And alle erth, and þe hevens about,  
 And alle þat es, with-in and with-out;  
 Alle salle þai se, thurgh myght and grace,  
 8668 In þe bryghtnes of Godes face,  
 Of whilk þai salle ever-mare have syght,  
 Þat þe mast ioy es in heven bryght.  
 And for þai salle ay þus God bihald,  
 8672 Þai salle knaw alle thyng, þat þai knaw wald.  
 In þis lyfe here men sese him noght,  
 Bot anely thurgh ryght trowth in thoght,  
 Als thurgh a myroure be lyknes,  
 8676 Bot þare salle men se him als he es.  
 Here men him sese gastly, thurgh grace,  
 Bot þare salle men se him, face tyll face.

They shall have  
joy in all their  
senses.

The sight of the  
Trinity shall be  
the greatest joy

In the brightness  
of God's face the  
redeemed shall  
see and know  
all things.

- And pat syght pare salle alle men have,  
 8680 With-uten ende, pat salle be save.  
 They shall see  
 the virgin Mary.  
 pai salle alle-swa se pare, apertly,  
 His blysfulle Moder Saint Mary  
 Pat next syttes God in heven bryght,  
 8684 Oboven alle aungels, als es ryght;  
 Ffor he chese hir tylle his moder dere,  
 And of hir toke flessch 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 syttes,  
 Pat hir fayrnes passes all mens wittes;  
 A gret ioy pat may be cald,  
 8692 Hir fairnes anely to behald.  
 pai salle se pare, als pe boke telles,  
 Alle pe neghen orders of atungels,  
 Pat er swa fayre on to loke,  
 The beauty of  
 the angels.  
 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 defaultes,  
 8700 War noght a poynt to pat fairnes,  
 Pat pai salle se par of pat syght  
 Of pe ordres of pe aungels bryght.  
 pai salle se pam fulle pleyсанд pan,  
 8704 And servisabyll tylle God and man;  
 And ilk ane ordre, in pair degré  
 Salle do pat pat mast lykand salle be,  
 Bath tylle God and tylle man ryght;  
 8708 A gret ioy salle be pare of pat syght,  
 Ffor ilk ane aungelle bi him-ane  
 Salle clerer schyne pan ever son schane;  
 Pat syght men may a gret ioy calle,  
 The angels shall  
 shine brighter  
 than the sun.  
 8712 To se pe aungels swa bryght alle,  
 Pat in heven salle be sene to-gyder;  
 Pat syght salle alle se pat salle com pider.  
 Swa fayre a syght, als pat salle seme,  
 8716 Couth never na wytt here ymagyn ne deme.

- Pai salle se in heven alle-swa  
 Patriarches, and prophetes and other ma,  
 And apostels and evangelistes,  
 8720 Pat folowd nane other lyf bot cristes.  
 Pai salle se Innocentes many ane,  
 Of whilk som was, in Goddes name 'slane,  
 And other martyrs and confessours,  
 8724 And haly heremytes and doctours,  
 Pat haly wryt wald teche and ken;  
 And many other haly men,  
 Lered and lewed, pat lyfed wele here,  
 8728 Both religiouse and seculere.  
 Pai salle se haly virgyns pare  
 Pat here lufed God, ay mare and mare,  
 And keped pam chast, for Godes sake,  
 8732 Of whilk som wald pe ded for his luf take.  
 Pai salle se pare in ioy and blys,  
 Other pat God salle chese for his,  
 Als wedded men pat lyfed wele here,  
 8736 And other many of states sere.  
 A fayr syght salle be pan to se,  
 Of alle pe fayr folk pat pare salle be,  
 Pat bryghtersalleschyne pan everschaneson,  
 8740 Dis syght salle alle se pat pare salle won.  
 Pai salle alle-swa apertly se  
 Ilk ane be worsched in his degré,  
 With gret nobelay, and have sere honours,  
 8744 And alle be als kynges and emparours,  
 Coround with ryche corouns of blys,  
 A fulle delytabelle syght salle be pis.  
 Pai salle se pare pe gret medes,  
 8748 Pat men salle have pare, for pair gud dedes,  
 After ilk ane of pam has lyfed here;  
 And pas erswamykelle, and many, and sere,  
 Pat never ende salle pai have bot last ay,  
 8752 Pat na man, thurgh wytt, mesure may,  
 Ne pam reken, ne telle pam kan,  
 Swa many medes pai salle have pan.

The redeemed  
shall see pa-  
triarchs, pro-  
phets, apostels,  
evangelists and  
other righteous  
men.

The righteous in  
heaven shall see  
holy virgins.

They shall be  
honoured as  
kings and empe-  
rors.

The rewards of  
those who are  
saved, shall last  
for ever.

- Pair medes salle be swa precyouse,  
 8756 And swa delitable, and plenteouse,  
 Pat na man lyfand, als pe boke says,  
 Couth ne myght pam gesce ne prays.  
 Bot pa medes salle lyke pam als wele,  
 8760 Pat pam secse, als pam pat salle pam fele.  
 They shall see  
 heaven brighter  
 than the sun.  
 Pai salle se heven fulle large and wyde,  
 And round and even, on ilka syde,  
 And bryghter schynand pan evereschane son;  
 8764 Wele salle pam be pat pare salle won.  
 A delitable syght pat salle be  
 Tylle pam pat salle dwelle in pat contré.  
 Pat contré swa fayre es on to loke,  
 8768 And swa bryght and brade, als says pe boke,  
 This world is a  
 dunghill com-  
 pared with  
 heaven.  
 Pat alle pis world, pare we won yhit  
 War noght bot als a myddyng-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 thowsand of werldes sere,  
 8776 Pof ilk world war als large als pis here;  
 And pat land es cald soveraynly  
 Pe kyngdom of God alle-myghty,  
 Pe whilk es made als a ceté,  
 8780 Whare men salle many wonyng-stedes se,  
 Pare alle pe haly men salle dwelle,  
 Parfor says Crist pus in pe gospelle:  
*Multi mansiones sunt,*  
 8784 *in domo patris mei.*  
 Many dwelling  
 places are in  
 heaven.  
 He says "wonyng-stedes er many  
 In pe hows of my fader God alle-myghty."  
 Our Loverd, his fader hous calles  
 8788 His kyngdom, pat tille alle his falles,  
 Pe whilk es as a cité bryght,  
 With alkyn ryches dubbed and dyght,  
 Als says Saint Iohan, Godes derlyng dere,  
 8792 In pe apocalyps, on pis manere:

*Vidi sanctam civitatem Ierusalem novam descendentem  
de celo, paratam sicut sponsam viro suo ornatam.*

- "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, made fayre tylle hir brydegome;"
- 8800 Pus says Saint Iohan he saw come.  
Dis 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 pan tylle domesday.  
Pan salle haly kyrk, of fyghtyng cees,
- 8808 And be with God, in rest and pees;  
Ffor it es bryde, and God es brydegome;  
Pan salle pai both to-gyder come,  
And in heven won ay to-gyder;
- 8812 And alle pair childer salle pan com pider.  
Pat to pam 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 myrthe, and melody.  
Bot yhit haly kyrk, pat es Godes bryde,
- 8820 Bihoves 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.  
Pir clerkes says als pe boke beres witnes,  
Pat haly kyrk, pat here fyghtand es,

The words of  
St. John on the  
holy city.

The church mi-  
litant.

Christ is the  
bridegroom of  
the church.



The church  
triumphant.

- Es noght els, bot a gaderyng  
 8832 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,  
 8836 pe whilk he has hyght tyllle alle his.  
 Under haly kyrk, pat here fyghtand es,  
 Er alle gud cristen men, mare and les.  
 Under haly kyrk pat es over-comand,  
 8840 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  
 8844 Ever-mare, with hir spowse Godes Son;  
 Ffor pan salle pe noumbre fulle-fyld be  
 Of alle haly men in pat ceté,  
 Thurgh haly kyrk pat es Godes spowse;  
 8848 And pat ceté Crist calles his Faders howse,  
 Ffor pare salle alle men pat er ryghtwise and haly,  
 Ever-mare dwelle in aungels company;  
 And ilk ane salle have a blysfulle wonyng,  
 8852 And ioy parfyte, with-uten endyng.  
 Dis ceté of heven pat es wyde and brade,  
 Na man wate properly how it es made,  
 Ne can, thurgh wrytt, ymagyn in thocht,  
 8856 Of whatkyn matere it es wroght,  
 It es noght made of lyme ne stane,  
 Ne of tre; for of swilk matere has it nane,  
 Als pir erthly cetese er made of here,  
 8860 pat er made of corruptybelle matere;  
 Ffor na thyng falles to be in pat ceté,  
 pat corruptybelle or fayland may be.  
 Bot pe matere pare-of, als I trow,  
 8864 Es of alle thing pat es of gret vertow.  
 Dis ceté was never made with hand,  
 Botthurgh pe myght and witt of God alle-weldand  
 Dis ceté contenes alle heven-ryke  
 8868 Bot nane wate properly to what it es lyke;

No one knows  
how the city  
of heaven is  
made.

It is not made  
with hands.

- We fynd wryten, pat it es fayre and bryght,  
 Bot na man kan descryve it ryght;  
 Ffor swa wyse clerk was never of lyve,
- 8872 Pat pe fairnes of it couth properly descryve, Hampole says that although he cannot describe heaven, yet he will give an imaginary description out of his 'own head'.  
 Bot alle-if I kan noght descryve pat stede,  
 Yhit wille I ymagyn, on myne awen hede,  
 Ffor to gyf it a descripcion;
- 8876 Ffor I have pare-to, gret affeccyon;  
 And gret comforth and solace it es to me  
 To thynk and spek of pat fayr ceté;  
 Pat travaille may greve me nathyng,
- 8880 Ffor pare-in have I gret lykyng.  
 Ogayne ryght trowth nathing I do,  
 If I lyken pe ceté pat me langes to,  
 Pe whilk men may lyken on som party, Heaven may be likened both to 'bodily and spiritual things.'
- 8884 Bath to bodily thing and gastly.  
 And for-pi pat alle thing pates clere and bryght  
 Es mast lykand here tyll bodily syght,  
 parfor I wille it lyken tille bodily thing.
- 8888 Pat es fayre to syght with gastly understanding.  
 pe bryght ceté of heven es large and brade,  
 Of whilk may na comparyson 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 thocht,  
 I lyken it tyll a ceté pat war wroght  
 Of gold, of precyouse stanes sere, Heaven may be likened to a city of precious stones, set upon a mountain;
- 8896 Opon a mote<sup>1</sup>, sett of berylle clere,  
 With walles, and wardes, and turrettes,  
 And entré, and yhates, and garettes;  
 And alle pe walles war made, of pat ceté, The walls of which are formed of precious stones and of pearl;
- 8900 Of preceyouse stanes and ryche perré;  
 And alle pe turrettes, of cristalle schene,  
 And pe wardes enemyld, and overgyld clene,  
 And pe yhates of charbucles suld falle,
- 8904 And pe garettes aboven of rubys and curalle;

<sup>1</sup> MS. Lands. 348 reads 'mount'.

- And at pat ceté had lanes and stretes wyde,  
 And fayr byggyngs 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 cuntré;  
 And pat alle manere of melody  
 Of musyk and of mynstralsy,  
 Patmocht be schewed with mowthe or hand,
- 8916 War continuely pare-in sownand,  
 And pat ilk day, on sere manere suld falle,  
 Swa pat na man moght irk with-alle.  
 And pat ilka lane and ilka strete,
- And each lane  
 and street full of  
 sweet savours; 8920 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 delycles pat man may thynk;  
 And pat ilka citesayne 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
- As strong as  
 Sampson; 8932 Als Sampson had, pat was so strang,  
 Pat a thowsand men armed clene  
 He over-come and felled doune alle bi-dene;  
 And pat ilkane war als swyft to pas
- As swift as  
 Asahel; 8936 And to ryn, als Assahelle of fote was,  
 And swa swyft was to ryn and ga,  
 Pat thurgh rase wald turne bath buk 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;
- As wise as Solo-  
 mon;

- And patilkane 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 patilkane had with-alle als continuele hele
- 8948 Als Moyse had pat was swa lele, As healthy as Moses;  
 Pat God wald never with yvelle dere him,  
 Bot anely pat he made his eghen dym;  
 And pat pare-with, if possible ware,
- 8952 Ilkane moght als lang be lyfand pare,  
 Als Matussale namely dyd here, As old as Methusaleh;  
 Pat lyfed nere a thowsand yhere;  
 And pat ilk ane moght als mykelle wisdom weld,
- 8956 Als Salamon had, pat men swa wise held,  
 Pat thurgh his wisdom had knawying  
 Of alle thing and understanding;  
 And patilk ane pare-with lufed als wele or mare,
- 8960 And als gud frende ay tylle other ware,  
 Als David tylle Ionathas was kyd, As friendly as David and Jonathan were;  
 Wham he lufed als he his awen saule dyd;  
 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;  
 Wham pai lowted als loverd of gret myght;  
 And pare-with pat ilk ane war in alle thing
- 8968 Als mykelle als was Alexander the gret kyng As great as Alexander;  
 Pat conquerd Affryk, Europe and Asy,  
 Pat contened alle pe world halely;  
 And patilkane acorded with other in anehede,
- 8972 Als Lisyas with Sampson dyd in dede, As closely united as Lysias and Samson;  
 Of whilk nouthur wald nathing do,  
 Bot als ayther of pam assented pare-to;  
 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 Elijah;  
 Pat er syker of pair dwellyng in paradyse,  
 Ffra pe tyme pat pai war pider ravyst,
- 8980 And salle be untylle pe comyng of Anticrist;

And as joyful as  
one escaped from  
the gallows.

- And over alle pis, pat ilkane als mykelle joy had  
Als he suld have pat war lad  
Tylle pe galows, and sodainly in pe gate  
8984 War tane and putted tille a kynges state;  
And, pare-with, pan<sup>1</sup> tylle 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 pese, withoutendout,  
8992 Had here ioy inoghe, both with-in and without  
With alkyn delycles pat he moght have here,  
Specialy in alle his wittes sere,  
Pat es to say, in syght and hereyng,  
8996 And in smellyng, tastyng and feleyng;  
Bot yhit alle pir blysses pat yhe herd meneven  
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 swynsty pat es lytelle to prays,  
And na mare comparyson may be made  
9004 Bitwene pe cité of heven, wyde and brade,  
And swilk a ceté made of gold and perré,  
Pan bitwene alle pe world and a faulde may be;  
Alle-swa alle ryches pat may here be sene  
9008 War noght bot als muk pat es unclene,  
To regard of pe precyouse 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 blyssfulle melody  
Pat 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 styng to regard of pat flayre  
Pat es in pe ceté of heven swa fayre;

No comparison  
may be made  
between the city  
of heaven and  
an earthly city  
made of gold  
and pearl.

<sup>1</sup> pat?

- And alle pe worschepe pat here may be,  
 9020 War noght bot als schendschepe to se,  
 To regard of pe gret worschepe  
 Of whilk men salls in heven tak kepe.  
 Alle pe fairnes pat Absolon had in syght,  
 9024 War noght bot laythede <sup>1</sup> in heven bryght. The beauty of Absolon would be reckoned ugliness in heaven;  
 Alle pe strenthe of Sampson pat was pereles,  
 War noght tald pare bot wayknes.  
 Alle pe delyces pat had Salomon pe kyng,  
 9028 War noght in heven bot myslykyng.  
 Alle pe swyftnes of Assahel pat had he, The swiftness of Asahel would be but sloth;  
 War noght pare bot slawnes to se.  
 Alle pe fredom pat August had whilom, The freedom of Augustus but slavery;  
 9032 War noght tald pare bot thraldom.  
 Alle pe bele pat here had Moyses  
 War noght tald pare bot als seknes.  
 Alle pe eld pat Matussale had here,  
 9036 War les pare pan pe lest day of pe yhere.  
 Alle pe wisdom pat Salomon had redy The wisdom of Salomon but folly;  
 War noght tald pare bot als foly.  
 Alle pe luf pat David Ionathas lufed, The love of David and Jonathan but hatred;  
 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 aywhare, The might of Alexander but weakness;  
 9044 War noght tald bot wayknes pare.  
 Alle pe acord pat Lisyas had in his lyfe  
 With Sampson, war par bot als strife. The unity of Lysias and Sampson but strife;  
 Alle pe sykernes pat had Ennoc and Ely The security of Enoch and Elijah but insecurity.  
 9048 Of pair dwellyng in paradyse, namly,  
 War noght bot als unsykernes  
 Of wonyng in heven pat es endles.  
 þus may I lyken, als I ymagyn,  
 9052 þe ceté of heven and pe blys pare-in,  
 Tylle a ceté of gold and of precyouse stanes sere  
 Bot þe ceté of heven es mare bryght and clere,

<sup>1</sup> MS. Lansd. 348 reads 'filpe'.

- And es sett on swa heghe a hylle,  
 9056 **Pat** na synfulle man may wyn par-tylle;  
The hill upon which Heav'n is set, signifies holy meditation. **Pe** whilk hylle I lyken tylle berylle clene,  
**pat** es clerer pan any **pat** here es sene;  
**pat** hille es noght els bi understanding,  
 9060 **Bot** haly thoght and bryndand yhernyng,  
**pat** haly men had here to **pat** stede,  
 Whils **pai** lyfed, bi-for **pai** dede;  
 Ffor **God** wille **pat** **pai** als heghe up-pas,  
 9064 **Als** **pai** thoght and yhernyng upward was.  
**Yhit** I lyken, als I ymagyn in thoght,  
**pe** walles of heven tylle walles **pat** war wrought  
The walls of Heaven made of precious stones signify good works. **Of** alle manere of precyouse stanes sere,  
 9068 **Cymented** with gold fulle 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.  
**pe** precyouse stanes, gastly may be  
The gold denotes charity. **Gud** werkes, and **pe** gold charyté,  
**pat** about **pase** in heven **salle** schine clere,  
 9076 **pat** dose gud werkes in charyté here.  
**pe** turrettes of heven, gret and smalle,  
**I** lyken tylle turrettes of clere cristalle;  
**Bot** **pe** turrettes of heven er mare clere shynand  
The towers signify the honours of the righteous. **pan** ever was cristalle in any land.  
**pa** turrettes, gastly, sere honours may be,  
**pat** gud men, in heven, **salle** fele and se.  
**pe** wardes of **pe** ceté of heven bryght  
The 'wards' of silver and gold denote strength, power and might. 9084 **I** lyken tylle wardes **pat** war stalworthly dyght  
**And** clenly wrought and craftily tayled  
**Of** clene sylver and gold and enamayld.  
**Bot** **pa** wardes of **pe** ceté of heven,  
 9088 **Ermare** crafty and strang **pam** any kan neven,  
**Bot** gastly to speke, **pa** wardes swa dyght,  
**May** be tald strenthe, and power, and myght,  
**pat** **pas** **salle** have **pat** in heven **salle** dwelle,  
 9092 **Als** yhe moght here me bifore telle.

- pe yhates I lyken of heven swa brade,  
 Tylle yhates pat war of charbukelle stanes made  
 Bot swa clere charbukelle was never sene,  
 9096 Als pa yhates of heven er ne swa clene; The gates be-  
token meekness  
 Bot pa yhates, gastly to speke, er mekenes  
 And fredom of ryght fayth and bowsomnes,  
 Pat gyfes way and entré tylle men boghsom,  
 9100 Intylle pe ceté of heven for to com.  
 pe garettes oboven pe yhates bryght  
 Of pe ceté of heven, I lyken pus ryght,  
 Tylle pe garettes of a ceté of gold,  
 9104 Pat wroght war, als I before told,  
 Of fyne curalle and rych rubys,  
 And of other stanes of gret prys,  
 With fyne gold wyre alle about frett,  
 9108 And bryght besandes burnyst omang sett.  
 pe garettes of heven, gastly, may be  
 Heghe state, and lordschip, and dignité;  
 Ffor alle pat salle won in pat ceté pare,  
 9112 Salle bere heghe state pare-in ever-mare.  
 pe lanes alle-swa and pe stretes alle,  
 Pat in pe ceté of heven may falle,  
 And pe wonyng-stedes pat er par-in,  
 9116 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 bygynges on ilk syde standand,  
 9120 Pat offyne gold war made, bryght schynand;  
 Bot in na ceté pat men may neven, In no city are  
there such bright  
places as in  
heaven.  
 Er stedes and lanes swa bryght als in heven;  
 Ne swa bryght wonyng-stedes als er par-in,  
 9124 Can na man, thurgh wytt, ymagyn,  
 pe whilk salle schyne, with-in and with-out,  
 And on ilka syde alle about,  
 Where alle ryghtwyse men salle won at ees,  
 9128 In ioylefte quyete, and rest, and pese;  
 And parfor haly kyrk, pat oft prays  
 Ffor pe saules in purgatory, pus says:



- Tuam Deus deprecatur pietatem, ut eis tribue-*  
 9132 *re digneris lucidas et quietas mansiones.*  
 "Loverd God, we ask pi peté,  
 Pat pou vouche safe, als we pray pe,  
 To gyf pam wonyng stedes bryght  
 9136 And restfulle", patnede has of rest and lyght.  
 Na bodily eghe moght never here se  
 Apoynt of swilk bryghtnes, als in heven salls be.  
 Ilka lane in heven and ilka strete  
 9140 Mostschyne bryght, biskylle, for parsalle mete  
 Aungels and men bryghter schynand,  
 Pan ever schane pe son in any land;  
 Ffor pe body of ilk mansalles schynes o bryght  
 9144 Pat tylle alle a contré, ane moght gyf lyght;  
 And ilka hare pare, on pair hede,  
 And on pair body, on ilka stede,  
 Salls be als bryght als es pe son,  
 9148 Pat we may se here whare we won,  
 Fullé bryght schynand oboven us,  
 And parfor says pe boke pus:  
*Fulgebunt iusti sicut sol.*  
 9152 "Pe ryghtwis men salls schyne als pe son,"  
 In heven whare pai salls ever-mare won.  
 Now sen a ryghtwis mansalles schyne als bryght  
 Als pe son dose, pan mon he gyf lyght  
 9156 Als fer als pe son dose and ferrer,  
 Fforwhi he salls pan be wele bryghter.  
 And yhit salls alle pat gret bryghtnes,  
 Pat ryghtwis men salls have pare be les  
 9160 Pan pe bryghtnes of God alle-myghty,  
 Als salls be knawen pare openly,  
 Ryght als pe sternes here, whare we won,  
 Semes als to pe bryghtnes of pe son;  
 9164 Ffor we salls be pare als sternes in bryghtnes,  
 And God bryghtest als son of ryghtwisnes.  
 Ilka lane and strete pat in heven may be,  
 Es lenger pan here es any contré,

The bodies of  
 each man in  
 heaven shall  
 shine as bright  
 as the sun.

The lanes and  
 streets in heaven  
 are longer than  
 those of any  
 country on earth.

- 9168 Ffor pe roume and pe space pat es contende  
 In pe ceté of heven has nane ende.  
 Pa stretes and lanes, gastly to telle,  
 Er alle haly men pat pare salls dwelle;  
 9172 And pair wonyngstedes may be pe medes,  
 Pat pai salls have for pair gud dedes.  
 In pat ceté salls be mare rychesce  
 Pan alle pe men of pe world may gesce;  
 9176 Bot pase ryches gastly to understand,  
 Er sere blysses and delyces ay lastand,  
 Pe whilk alle pas, pat tylls heven salls wende,  
 Salls fele and se pare with-outen ende.  
 9180 Pe pament of heven may lykened be,  
 Tille apament of precyouse stanes and perré;  
 Bot pe pament of heven salls schyne marclere  
 Pan ever schane gold or precyouse stanes here;  
 9184 And pat pament es sett swa fast,  
 Pat it salls 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,  
 Gastly to understand may be  
 Parfyte luf and lyfe endeles,  
 With pese, and rest and sykernes,  
 9192 Pat alle salls have pat salls won pare,  
 And dis pament salls last ever-mare,  
 Pus may a man pat kan and wille,  
 Alle pe ceté of heven lyken bi skylle,  
 9196 Tylle bodily thing pat es fayre and bryght,  
 And maast delytabelle 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,

The streets and  
 lanes of heaven  
 denote holy men  
 who shall dwell  
 for ever in  
 heaven.

The pavement of  
 heaven denotes  
 perfect love and  
 endless life.

The riches  
 of heaven sur-  
 pass all earthly  
 wealth.

Above the city  
of heaven shall  
bright beams  
only be seen.

- pat fayles and passes oway;  
 Bot pe rychesce of heven salle last ay,  
 9208 pat er alle thing, als God vouches save,  
 pat men in heven yhernes to have.  
 Oboven pe ceté of heven salle nocht besene,  
 Bot bright bernes 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 blisful 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 byyhond pese  
 Shewes it here, and in ilka cuntré  
 Alle pe day, aftir pe ryght courae es,  
 Bot when cloudes fra us hydes hir<sup>1</sup> brightnes;  
 9228 Right swa pe face of God alle-mygthy,  
 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,  
 Andsom lufes hym les pat til heven sal com  
 9236 Alle pas pat God here lufes best,  
 When pai com par sal be hym nerrest,  
 And pe nerrer pat pai sal hym be,  
 pe verreylyer pai sal hym se;  
 9240 And pe mare verraly pai se his face,  
 pe mare sal be pair ioy and solace.

All shall see  
the face of God,  
as plainly as  
they see the sun  
on earth.

<sup>1</sup> MS. Harl. 4196 reads 'his'.

- Bot pa pat here lufs hym les,  
 Pai sal won par, aftir pair luf es;  
 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,  
 Pat ay salle be sene in heven bright;  
 9248 Ful glade and ioyful alle pas may be,  
 Pat swilk fayre sightes, ay, par sal se,  
 And of mykel ioy may pai ay telle  
 Pat in pat cité of heven sal ay duelle.  
 9252 Alswa ilkan sal haf in pair heryng,  
 Grete ioy in heven and grete lykyng,  
 For pai sal here par aungel 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 delytable noys of mynstralsy,  
 9260 And of alkyn swet tones of musyke,  
 Pat til any mans hert mught like;  
 And of alkyn noyse pat swete mught be,  
 Ilkan sal here in pat cité,  
 9264 With-uten instrumentes ryngand,  
 And with-uten movyng of mouth or hand,  
 And with-uten any travayle,  
 And pat sal never mar cese ne fayle.  
 9268 Swilk melody, als par sal be pan,  
 In pis werld herd never nan erthely man,  
 For swa swete sal be pat noyse and shille  
 And swa delitabel and swa suttile,  
 9272 Pat alle pe melody of pis werld here,  
 Pat ever has bene herd, fer and nere,  
 War noght bot als sorowe and care  
 Als to pe lest poynt of melody pare.  
 9276 Omang pam alswa sal be swete savour,  
 Swa swete com never of herbe ne flour,  
 When pai war in seson mast,  
 Or war mast of vertu for to tast;

The righteous  
shall have great  
joy in their hear-  
ing.

They shall hear  
all kinds of  
sweet music.

Among them all  
shall be sweet  
savours, sweeter  
than those spring-  
ing from any  
herb or flower.

- 9280 Ne of spicery mught never spryng,  
 Ne yhit of nan othir thyng,  
 Pat thurgh vertu of kynde suld savour wele  
 Swa swete savour als pai sal fele;  
 No one can tell 9284 For na hert may thynk, ne tung telle,  
 how sweet each  
 one shall smell  
 to another.  
 How swete sal ilkan til other smelle;  
 Pat savour sal be ful plentenouse,  
 And swa swete and swa delicious,  
 9288 Pat alkyn spicery pat men may fele,  
 And of alle othir thyng pat heres savours wele,  
 War noght bot als thyng pat stynked sour,  
 Als to regarde of pat delicious savour.  
 9292 Pan sal pat savour pat es swa swete,  
 Be ioy til pam, ay when pai samen mete,  
 Alswa ilkan pat sal won par,  
 Each one shall 9296 sing with angels  
 and thank God  
 for his mercy.  
 Sal syng with angels, als I sayd ar,  
 In swilk tones pat sal be swete to here,  
 With ful delitable voyces and clere;  
 Bot pai sal love God ay in pair sang,  
 And thank hym of his mercy ay omang;  
 9300 And ilkan of pat blisful company  
 Sal speke with othir par ful swetely,  
 With laghyng and with lufly sembland,  
 And say "weles us pat here er wonnand",  
 9304 And thank God omang pat pam gun wysse  
 Til mekenes, pat pam led til pat blysse  
 With anger pat pai had in pair lyf days,  
 Pan may pai say pus als David says:  
 9308 *Letati sumus pro diebus quibus*  
*nos humiliasti, annis quibus*  
*vidimus mala.*  
 "Loverd ful glad for pe days er we,  
 9312 In whilk pou made us lawe to be,  
 In pe yheres in whilk we saw illes."  
 Pus may pai syng and say for sere skilles.  
 Pan sal pair sang and pair spekyng,  
 9316 Be til pam gret ioy and lykyng;

- Als wa pai sal fele worshepes grete,  
 For ilkan sal be sette in a ryche sete, Each one shall  
be crowned as  
kings and queens.  
 And, als kynges and qwenes coronned be  
 9320 With corouns 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*  
 9324 *coronam de lapide precioso.*  
 "Loverd on hys heved pou sette ryght,  
 A coroune of preciouise stanes dight;" The crown of  
precious stones  
set upon the  
heads of the  
righteous de-  
notes their great  
bliss and joy.  
 Bot swa fayre coroune was never sene  
 9328 In pis world, on kynges heved ne qwene.  
 Pis coroune es pe coroune of blys,  
 And pe stane es ioy pat pai sal never mys.  
 Pis worshepe pat pai sal fele, sal pas  
 9332 Alle pe worshepes pat ever here was,  
 Of whilk pai sal par mar ioy have,  
 Pan any man can yherne or crave.  
 Pus sal pai have in pair wittes fyfe  
 9336 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 There shall be  
seen in heaven  
hundreds and  
thousands of men  
and women.  
 9340 Of men and wemen 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,  
 9344 Sal be ioyes til ilka man pat par sal be,  
 With-uten 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,  
 9348 Sal be ioy par til ilka man;  
 For other mens ioyes tham sal like als wele,  
 Als pai sal pair awen pat pai sal fele;  
 Pan sal a man haf ma ioyes in heven  
 9352 Pan any tung conthe telle or neven;  
 For ilk man sal haf special ioy and mede, Each good deed  
shall receive a  
separate reward  
 For ilk gude thought and ilk gude dede,

pat he ever thought or wrought open or privé.

9356 pan may never pair ioyes noumbred be,  
pat ilk man in heven when pai com pider  
Sal in body and saule haf alle togider,  
And never mare of na ioy fele irkyng,

9360 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,

The righteous in  
heaven shall  
never be tired  
of praising God.

9364 With ioy of sight pat pai sal fele,  
pai sal wirk par nan othir thyng,  
Bot love ay God with-uten irkyng,  
Als a versifiour says in a verse parby,

9368 pe whilk es made in metre pus schortly:  
*Visio sit victus, opus est  
laus, lumen amictus.*

They shall be fed  
with the sight of  
God.

“With pe sight of God pai sal be fed,  
9372 And with brightnes of light pai sal be cled,  
And pair werk sal be ay lovyng,”  
In whilk pai sal haf gret likyng.  
Bót pair mast ioy in heven sal be

The sight of the  
Trinity shall be  
their greatest joy.

9376 pe blisful sight of pe trinité,  
pe whilk pai sal se ever-mar;  
And pat ioy sal pas alle othir par,  
For ay whilles pai pat sight sal se,  
9380 Of alle ioyes pai sal fulfilled be;  
And if pai suld pat syght mysse,  
pai myght nocht pan haf parfite blis.

For if a man war pyned in helle,  
9384 With ma payns pan tung may telle,  
And he of Goddes face mught se oght,  
Alle his payns suld pan gryefe hym nocht.  
Now haf I redde here how men aal hafe

9388 Parfite ioy in heven pat sal be safe;  
Bot pe dampned men par ogayne  
Sal haf ful sorowe and parfite payne,  
With-uten ende for pair wikked lyfe,

The damned shall  
have great sorow  
and pain for ever.

9392 For pai sal in alle pair wittes fyve,

- Be turmented on sere manere,  
 With gryssely payns, many and sere,  
 Pat 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 might be,  
 And pe sorow pat pai sal se par,  
 9400 Sal be strang payne til pam ever-mare.  
 Pair wonyng in helle, als says pe buke, The misery of  
the damned.  
 Pai sal se ful of fire and of smoke,  
 And ful gryssely, and myrk, and dyni,  
 9404 And about pam devels ful grym,  
 Pat with sere payns sal payne pam ay,  
 Als men might here me byfor say:  
 And alle-pogh pai in helle want light,  
 9408 Yhit sal pai of alle payns haf sight,  
 Thurgh pe sparkes of fyr par, als says Saynt Austyn  
 Noght til pair comfort bot til pair pyne;  
 Yhit mare sorow pam sal bytyde,  
 9412 Pai sal here in helle, on ilka syde, There shall be  
great noise in  
hell;  
 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 foul stench;  
 Pan hert may here ymagyn or thynk,  
 Of brynnand brunstan and of pyk,  
 9420 And of alkyn othir thyng pat es wyk.  
 Pat stynk, als yhe sal understand wele,  
 Sal be strang payne til pam to fele;  
 Al-swa pai sal ilkan other wery,  
 9424 And myssay and sclaudre God allemyghty,  
 Pai sal ay stryfe and be at debate, And cursing and  
strife.  
 And ilkan other sal despice and hate.  
 Omang pam sal never be pees,  
 9428 Bot hatreden and stryfe pat never sal cees.  
 Pair throtes sal ay be filled omang, The throats of  
the wicked shall  
be filled with  
 Of alle thyng pat es bitter and strang,



flame  
flame and smoke  
mixed with brim-  
stone and pitch.

Of lowe and reke with stormes melled,  
Of pyk and brunstane togyder welled,  
Of molten bras and lede with-alle,  
And of other welland metalle:

9436 Dis sal be strang payne til pam to last,  
Omang alle othir paynes, lest and mast,  
With stryf pat sal be omang pam pan,  
When ilkan sal other wery and ban;

There shall be  
great cold and  
heat in hell;

9440 Al-swa pai sal fele, als I byfor talde,  
Outrageus hete and outrageouse calde,  
For now paisal frese in yse, and now in fire bryn  
And be gnawen with-uten and with-in;  
Within, als yhe sal understand,

9444 With wormes of conscience ay bytand;  
With-uten, with dragons felle and kene,  
Swa hidus was never here nane sene,  
With neddirs and tades and othir vermyn,

Dragons, adders,  
toads, and other  
vermin;

Beasts of prey  
as wolves, lions  
and bears shall  
gnaw the sinful.

9448 And with many hydus bestes of ravyn,  
Als wode wolves, lyons and beres felle,  
pat sal nocht be elles, bot devels of helle,  
In liknes of hydus bestes and vermyne,

9452 pat sal pam gnaw without, toeke pair pyne,  
Als in pe sext part of pis boke es wryten.  
pus sal pe synful be gnawen and byten  
With uten, thurgh hydus bestes and vermyn,

Devils shall  
smite them with  
glowing ham-  
mers.

9456 And thurgh pe worme of conscience with-in.  
pe devels als wa sal stryke pam felly,  
With glowand hamers, ful huge and hevvy,  
pat sal seme of iren and stele;

9460 pir payns pai sal with alle other fele.  
pus sal pai ever-mare be pyned par,  
In alle pair fife wittes, als I said ar,  
With sere payns als es gode skille,

These pains  
shall torment  
the soul as well  
as body.

9464 For pai here used pair wittes ille.  
Alle pir payns pat yhe herd me telle,  
And many ma pat salle be in helle,  
pai sal thole ay par pat sal wende pider,  
9468 In body and saule alle to-gider.

- þus sal þai ever mar contynuely  
 Haf þarþite payne þar, with-uten mercy,  
 Fra whilk payne and sorow God us shilde,  
 9472 Thurgh prayer of hys moder mylde,  
 And þe right way of lyf us wysse,  
 Whar-thurgh we may com til heven blysse. Amen.  
 Now es þe last part of þis buke sped,  
 9476 And alle þe maters þar-in haf I red,  
 Þat contenes, als yhe mught here,  
 Bathe general and special ioyes sere,  
 Þat alle þas þat til heven sal come,  
 9480 Sal haf aftir þe day of dome;  
 And sere schendshepes of helle als wa,  
 Þat er even contrary til þa,  
 Þe whilk, þas þat sal til helle wende,  
 9484 Sal haf þar, with-uten ende.  
 Whar-for wha-swa of þis wil take hede,  
 May be stird til luf and drede;  
 Til drede, thurgh mynde of þe hydasnes  
 9488 Of payne and sorow þat in helle es;  
 Til luf, thurgh mynd of ioyes and blisses sere  
 Þat God hetes til alle þat lufes hym here.  
 Bot þe drede es noght medeful to prufe,  
 9492 Þat accordes noght halely with þat lufe;  
 For if drede stand by itself anely,  
 Na mede of God it es worthy,  
 Þarfor drede suld be lufes brother,  
 9496 And ayther of þam stand with other,  
 For wha-swa lufes God on ryght manere  
 He has grete drede to wrethe hym here;  
 Þan lufes he his bydynges to fulfille,  
 9500 And dredes to do oght ogayne his wille,  
 Delites to be with God ay,  
 And dredes to be put fra hym oway.  
 Formensuld noght drede God anly for payne  
 9504 Bot men suld drede to tyn þe ioy soverayne,  
 Þat es, þe syght of God of heven,  
 Þe whilk yhe herd me byfor neven;

The matters of  
this book are  
now brought to  
an end.

Those who have  
read these things  
and will take  
heed, may be  
'stirred to love  
and dread'.

Fear without  
love is not worthy  
of reward.

Love and fear  
must go together

- pat<sup>1</sup> es pat luf ay with pat drede,  
 9508 And pat dred of God es worthy mede,  
 For pogh we suld never helle se,  
 Ne [for] syn suld never punyst be,  
 In purgatory ne in helle,  
 9512 Ne in pis werld whar we duelle,  
 Yhit suld we luf God for hym-self ryght,  
 And dredeto tynehys luf and of him pesyght,  
 For, sikerly I dar wele say pis,  
 9516 Pat wha-swa wust what ioy and blys  
 Of pe syght of God in heven war,  
 And als proprely had sene it als es par,  
 He had lever thole here pis payne,  
 9520 Ilk day anes, alle qwik<sup>2</sup> to be flayne,  
 Ar he pe syght of his face suld tyne,  
 Pat in heven so bright sal shyne.  
 Many sere ioyes ma par sal falle,  
 9524 Bot pat sight es mast principalle ioy of alle;  
 For pat ioyful sight sal contene  
 Alle other ioyes pat sal par be sene,  
 Of whilk ioyes, pe lest sal pas  
 9528 Alle pe ioy pat ever here was.  
 For ioy here es noght bot passand vanité,  
 Bot pe ioyes pat er par ever-mar sal be,  
 Til whilk ioyes pat has nan ende,  
 9532 God us bring when we hethen wende. Amen.  
 Now haf I here als I first undir-toke,  
 Fulfilled pe seven partes of pis boke,  
 Pat er titeld byfor to have in mynde.  
 The contents of  
 the 'Pricke of  
 Conscience'. 9536 Pe first es of pe wrechednes of mans kynde;  
 Pe secunde es of pe werldes condicions sere,  
 And of pe unstabelnes of pe werld here;  
 Pe thred es of pe ded pat es bodily;  
 9540 Pe ferthe als wa es of purgatory;  
 Pe fift es of domesday, pe last day of alle,  
 And of pe takens pat byfor sal falle;

<sup>1</sup> Pan (MS. Harl. 4196.)

<sup>2</sup> The MS. reads 'qwikl'.

- Pe sext es of pe paynes of helle to neven;  
 9544 And pe sevend part es of pe ioyes of heven.  
 In pir seven er sere materes drawn  
 Of sere bukes, of whilk som er unknowen,  
 Namly til lewed men of England,  
 9548 Pat can noght bot Inglise undirstand;  
 Parfor pis tretice drawe I wald  
 In Inglise tung pat may be cald  
 Prik of Conscience als men may fele,  
 9552 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,  
 9556 And his hert til drede and mekenes dryfe,  
 And til luf and yhernyng of heven blis,  
 And to amende alle pat he has done mys.  
 For pe undirstandyng of pir maters seven,  
 9560 Pat men may in pis buke se and neven,  
 May make amanknawe and halde inmynde,  
 What he es here of his awen kynde,  
 And what he sal be, if he avyse hym wele,  
 9564 And whar he es, for to know and fele.  
 Yhit may he se when he it redes  
 What he es worthy for his dedes,  
 Whether he es worthy ioy or payne  
 9568 Dis tretice may make hym be certayne,  
 For par-in may he many thynges se,  
 Pat has bene, and es, and pat sal be;  
 Pus may pis tretice, with pe sentence,  
 9572 Pryk and stirre a mans conscience,  
 And til mekenes and luf and drede it dryfe,  
 For to bring hym til ryght way of lyfe.  
 Of alle peis I haf sere maters soght,  
 9576 And in seven partes I haf pam broght,  
 Als es contende in pis tretice here,  
 Pat I haf drawn out of bukes sere,  
 Aftir I had in pam understanding,  
 9580 Alle-if I be of symple kunnyng.

It is called the 'Prick of Conscience', because if a man read and understand well the matters therein, it will make his conscience tender and stir him to dread and mekeness.

It will bring him into the right way of life.

The author desires to be excused for faulty rhymes.

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 default 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,

He desires that if any man find an error, he will correct it.

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 default in pis tretice be,  
 I make here a protestacion,  
 pat I wil stand til pe correccion  
 Of ilka rightwyse lered man,

9596 pat my default here correcte can.  
 Pis tretice specialy drawn es  
 For to stirre lewed men til mekenes,  
 And to make pam luf God and drede;

The man that reads this book, and is not 'stirred' thereby, must be either foolish or wicked.

9600 Ffor wha-swa wil it here or rede,  
 I hope he sal be stirred par-by.  
 Yf he trow pat God es alle-mygthy,  
 And he sal it here or se,  
 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 ryghtwyse way,  
 pat es, tille pe way of gude lyfing,

9612 And at pe last be broght til gude endyng.  
 And yhe pat has herd pis tretice red  
 pat now es broght til ende and sped,  
 For pe luf of our Loverd Ihesu,

Pray specially for the compiler of this book.

9616 Pray for hym specialy pat it dru,  
 pat if he lyf, God safe hym harmles,  
 And mayntene hys lyf in alle gudenes,

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 Pat for us vouched safe on rode to hyng. Amen.

---

*Explicit tractus qui dicitur, Stimulus Consciencie.*

Here endes pe tretice pat es called Pryk of Conscience.

---

## NOTES.

---

- Page 1. l. 5 *spede*, prosper. 8 *endying*, death. 9 *ar*, ever. 17 *beȳng*, existence, 25 *sythyn*, afterwards.
- Page 2. l. 48 *skylle*, 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* (= *mun*), shall.
- Page 4. l. 107 *hight*, promised. 115 *kydde*, showed. 121 *love*, praise. 122 *unkynd*, lit. unnatural and hence ungrateful. 129 *wake* (= *wayke*), weak.
- Page 5. l. 139 *lyggus*, lies. 142 *unkunmand*, ignorant. 156 *can*, knows 166 *unskylwys*, without reason. 169 *unkunnyng*, ignorance.
- Page 6. l. 183 *trostes*, idle stories, un instructive fables. 182 *And til*, evidently an error for *un-til*. 187 *kun*, learn by rote, pret *kund*. 196 *unknawynȳng*, ignorance. 208 *tyttest*, soonest.
- Page 7. l. 226 *lytherness*, wickedness. 230 *mynd*, to put in mind. 237 *lettyng*, hindrance. 242 *mase*, makes. 250 *thoght*, an error for *yhouthē*.
- Page 8. l. 253 *per* (= *pir*), these. 272 *And to all that might be pleasure to him*. 283 *pays*, pleases.
- Page 9. l. 306 *pat þam thynk hard*, that to them seems hard. 320-321 MS. Y. has the following reading:  
 "He saip 'in his wordes trowed þey,  
 And alowed his preysyng as þei coup sey'."  
*loved* = *alowed* = praised, *lovyng* = *preysyng* = 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 *glet*, slime. *loper*, coagulated. 471 *alstite*, immediately.
- Page 14. l. 475 *ligge*, lie. 477 *gowl*, howl, yowl. 496 *gretynȳng*, weeping. 503 *sembland*, appearance.

- Page 15. l. 509 *pure*, poor. 520 *ryn* (= *rene*), membrane. 535 *fulfid*, filled with.
- Page 16. l. 566 *fen*, mud, dirt, filth. 575 *eghen*, eyes.
- Page 17. l. 593 *wantes*, is lacking. This verb is here used impersonally with the dative. 594 *laykyng*, sport, play.
- Page 18. l. 613 *brethe*, vapour. 614 *hard ne nessehe*, hard nor soft. 628 *myddyng*, dunghill. 645 *graythely*, carefully.
- Page 19. l. 684 *tas*, toes.
- Page 20. l. 689 *wyght*, brave. 691 *angers and goels*, pains and diseases. 698 *meschees*, misfortunes. 701 MS. Y. reads:  
 "Steches gowtes and other maladyes."  
 707 *welks*, fades, lit. becomes white. 712-15 MS. Y. reads:  
 "Man he saip as a flour bright  
 Furst comep forpe to pe sight,  
 And sone es broken and passep away  
 As a schalde webbe in somers day."
- Page 21. l. 725 *floresshe*, should be *flouresshes*. 729 *neghen*, nine. 731 *bycom*, became. 741 *ghere*, years. 756 *held* = *eld*, old age. 757 *hele*, 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*, moults, falls off. 786 *lyghtly*, easily. 788 *souches*, suspects, is suspicious. 789 *trouyng*, opinion, belief. 791 *sembland*, appearance.
- Page 23. l. 797 *lakes*, censures, blames. 798 *granand*, groaning. 799 *angerd*, troubled, disturbed. 812 *sleghe*, crafty, wise. 816 *frount*, forehead. 817 *heldes*, bends, bows. 822 *pouce*, pulse. *styringes*, movements. In Wicliffe's Apology we have 'His *steringes*' "*voluntatis suae motus*."
- Page 24. l. 856 *what-kyn*, what kind of. 860 *ugly*, horrible. 863 *to-gnaw*, gnaw away.
- Page 26. l. 917 *ughynes*, horror. 939 *aght*, ought.
- Page 27. l. 949 *ikel*, treacherous, deceptive. 961 'world of world', eternity. 966 *hight*, called.
- Page 28. l. 996 *sternes*, stars.
- Page 29. l. 1027 *bisene*, examples.
- Page 30. l. 1060 *wayn*, vain. 1064 *tharles* = *thralles*, slaves. 1074 *ken*, knew. 1090 *fraistes*, tries.
- Page 31. l. 1106, 1108 *tane*, the one, the first. 1127 *ghernyng*, lust, desire.
- Page 33. l. 1181 *sleghtes*, crafts, contrivances. *qwayntyse*, cunning. 1183 *lilles*, leads. 1186 *waytes*, watches. 1189 *taries*, mocks, deludes. 1197 *fantome*, vanity. It sometimes signifies a lie;



"This is no *fantum*, ne no *fabulle*,  
3e wote wele of the Rowuntabulle."

The Avowynge of King Arther &c., Robson's Met. Rom. ii, p. 57.

Page 34. l. 1205 *bymene*, to be explained. 1207 *whyn*, O that! 1208 *neghe*, approach, come near. 1217 *ken*, keen. 1224 *wawes*, waves. 1228 *wolves*, wolves. 1229 *worow men bylyve*, strangle men quickly, see Glossary. 1230 *rogg* = *rugg* = tear, rend.

Page 35. l. 1239 *pases*, paths, narrow passages. 1250 *unset*, surrounded. 1260 *be taken* = *be-taken*, to betoken. 1268 *flay*, to terrify, frighten.

Page 36. l. 1272 *ofteaythes*, oft times. 1277 *sho*, she. *lates*, lets. 1279 *wa to wele*, woe to weal. 1281 *pir*, these.

Page 37. l. 1319 *drove*, disturbs, afflicts. 1322 *tokenyng* = *takenyng*, token, sign. 1334 *happy*, fortunate, see l. 1339. 1338 *pa*, those.

Page 38. l. 1368 *syker*, sure, certain. 1374 *gestes*, 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 *variand*, varying, see l. 1426. 1415 *vedirs*, weathers, see l. 1424.

Page 40. l. 1432 *wate*, knows. 1443 *douiland*, evidently an error for *domland*, Sc. *drumly*, 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 *pyn*, pain. 1459 *or-litel* = *over-litel*, *mesur*, moderation. 1460 *bigg*, well furnished. 1463 *fande*, try. 1464 *smert*, smart, quick. 1468 *were*, war. 1470 *saghtel*, reconciliation, concord. 1478-79 The correct reading seems to be:

"Parfor þe world þat clerkes sees þus helde,  
Es als mykel to say als þe werldes elde."

Page 42. l. 1487 *to mette*, to measure, *mete*. 1492 *haterel*, top of the head, the poll. 1502 *elde*, age. 1520 *havyng*, behaviour.

Page 43. l. 1522 *costage*, expense. 1525 *hauntes*, practises. 1528 *wrynchand*, twisting.

"And, if som smithfeild Ruffian take up som strange going: some new mowing with the mouth: some *wrinchyng* with the shoulder, som 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 *hypand als a ka*, limping as a cow. 1540 *new gett*, new fashion. 1543 *gang*, walk. 1548 *hasty myschewes*, sudden misfortunes. 1561 *wreth*, to make angry, irritate. 1567 *fynchynge*, inventions.

Page 44. l. 1561 *controves*, contrives.

Page 45. l. 1599 *unbowsome* = *unbuxom*, disobedient. 1616 *þam sall be wa*, to them shall be woe.

Page 46. l. 1651 *clomsed*; *cursed* is perhaps too strong a rendering, if

the word is derived from O.E. *clomsen*, *clumsen*. The literal meaning would seem to be 'benumbed' and hence 'stubborn', 'blockish'.

Page 47. l. 1680, 1681 *dede*, death. 1682 *redes*, explains. 1686 *kyndeky*, natural. 1687 *twynyn*, separation. 1688 *full*, very. 1704 *onence*, against.

Page 48. l. 1709 *twyn*, separate. 1718 *gayn-turmyng*, returning. 1732 *wild*, desired, pret of *wille* or *willen*, to desire. The pret of *wille* as an auxiliary verb = *wald*.

Page 49. l. 1750 *a dede brayde*, a death assault, pain. 1776 *mynde*, remembrance. 1777 *thurgh kynde*, naturally. 1781 *swet*, pret of *swete*, to sweat.

Page 50. l. 1788 *skulkes*, 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 *unsleghe*, unwise, foolish. 1944 *wayte* (= *wate*), knows. 1946 *forluke*, foresee.

Page 55. l. 1970 *wake*, watch. 1971 *dedys*, death's. 2000 *yhate*, gate.

Page 56. l. 2011 *chalanges*, claims. 2025 *felled*, felt. 2027 and 2036 *tynes*, loses. 2044 *drighe*, suffer.

Page 58. l. 2088 *myndles*, forgetful. 2101 *thraus*, throes. 2102 *quathes* = *wathes*, evils, dangers.

Page 60. l. 2163 *laghe*, 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 *swippes*, passes quickly. 2206 *alle-ȝif*, although. 2210 *aparty*, partly. 2216 *redde*, told.

2217 'Why þe dede es swa gretely drede' should be?

'Why the dede es swa gretely to drede'.

2224 *fare*, go. 2226 *grymly*, savagely. *gryn*, to open the mouth wide. *blere*, put out the tongue. 2224-27 MS. Y. reads:

"Efor as wode lyons þey schul fare,  
To raumpe on hem and grenne and stare,  
And grymly on hem grone and hare tonges blere,  
And with hidous lokes hem sore asere."

2231 *ferdnes*, fear.

Page 62. l. 2249 *drogh*, drew. 2257 *fit*, depart. 2264 *ta* = *tane*, the first. 2265 see l. 2011.

Page 63. l. 2309 *sleght*, wisdom, craft.

Page 64. l. 2320 *saghe*, saw. 2342 *warne*, unless.

Page 65. l. 2353 *kynd*, natural. 2368 *war-so* = *whar-swa*, where-so.

- Page 66. l. 2391 *grete mude*; 'eger mode' is a better reading; *mude*, *mode* = mood, mind. Cf. phrases 'milde mode', 'evil mode', 'mengid in mode', i.e. 'confused in mind'. 2416 *halely*, wholly.
- Page 67. l. 2446 *pe* should be *pi*? 2449 *to see*, to be seen. 2453 *fele*, many. 2460 *aresoned*, called to account.
- Page 68. l. 2466 *unegher*, uncertain. 2467 *alowed*, praised. 2469 *sikerly*, securely.
- Page 69. l. 2510 *awe*, ought. 2511 *yhelde*, reward. 2516 *what=wate*, knows.
- Page 70. l. 2552 *deres*, injures, harms. 2562 *myspays*, displeases.
- Page 72. l. 2623 *strik*, *strek*, straight, direct.
- Page 73. l. 2666 *whate=wate*, knows. 2682 *spedde*, finished. 2685 *neghest*, next.
- Page 74. l. 2722 *hentes*, receives, takes.
- Page 75. l. 2760 'For *pai sal 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. *Chrisoms* 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 *chrism*-calf.—Blount in Halliwell p. 249.
- Page 78. l. 2864 *nedly*, of necessity.
- Page 80. l. 2915 *ferdelayk*, fear. 2933 *mot*, must. 2947 *acouped=acoutped*, accused. *felony*, crime.
- Page 81. l. 2953 *quyte*, free.
- Page 82. l. 2991 *Als*, also. *grege*, increase. 2998 *sleuthe*, sloth. *potagre*, disease in the feet. 2995 *kylles*, ulcers. *felouns and apostyms*, whitlows and imposthumes. 2999 *swynacy*, quinsy. 3001 *mevelry*, 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 *caffé*, chaff.
- Page 87. l. 3173 *styther*, stronger. 3175 *loud or stille*, openly or secretly, publicly or privately. 3183 The *sense* requires *tham* before *by-hoves*. 3189 *sadde*, solid. 3192 *mene* = mean, moderate.
- Page 88. l. 3213 *haf* for *has* or *hafes*? 3214 *hend and fete*, hands and feet. 3239 *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 strykyly* til heaven blis. The word *pat* should be omitted or we must read: "For sum *er* here *pat* &c. &c." 3288 *strykyly*, straight, direct. 3289 *mys*, wrong. 3292 *boght*, redeemed. 3296 *stonde*, time.

- Page 91. l. 3328 *smertly*, quickly, *smarty*. 3325 *ferē*, frighten. 3331 *For it es nan* &c. = "For there is none &c." 3338 *What* = war, were.
- Page 92. l. 3362 *hede*, head, chief. 3368 *hatreden*, hatred. 3367 *for-sweryng*, perjury. 3370 *omang*, at intervals.
- Page 93. l. 3400 *rede*, tell. 3402 *houeil*, the Sacrament. 3404-9 MS. Y. has the following reading:
- "General schrift pat may eche day be made  
And benyson of bischop pat makeþ þe soul glade  
And namly in þe ende of þe holy masse,  
Ffor hit es grete mede bope to more and lasse,  
And knocking on þe brest and knelyng in þe grounde,  
And þe last anoyntyng on þe dethus stounde.
- 3408 *Knokying of þe brest* &c. i. e. confession. 3418 *atans*, at once.
- Page 94. l. 3434 *o[ff]*, *o* is correct and very common in the 'Cursor Mundi'. 3447 *myster*, need.
- Page 95. l. 3468 *sary*, sorrowful. 3473 *debate*, contest, strife. 3478 *ianglyng*, idle talk, idle stories. 3484, 85 *bann*, *ban*, curse. 3487 *na* should be *nane*. 3491 *ma*, more.
- Page 96. l. 3507 *Ryse he*, let him rise. 3510 *forthynkyng*, repentance. 3514 *wolwarde*, wretched, plagued. 3515 *hardnes*, severity, affliction. 3519 *fauntise*, deceit. 3522 *unkyndnes*, ingratitude. 3534 *fande*, tempt, try. 4535 *sande*, message, messenger.
- Page 97. l. 3546 *heke* = *eke*, increase. 3555 *theches*, teaches. Cf. *feth* = *fet*, *wythenes* = *wytenes* &c.
- Page 98. l. 3589 *messyng*, mass. 3594 *twyn*, two. 3608 *byhyng*, ransom. 3610 *assethe*, amends, satisfaction. 3611 *Als*, also.
- Page 99. l. 3624 *frende*, friends.
- Page 100. l. 3678 *For alle be it onence þe doer dede*, i. e. 'For although it be against the *doers deed*.
- Page 103. l. 3781 *pat*, what.
- Page 104. l. 3827 *thechyng*, teaching. 3885 *spers*, locks, fastens.
- Page 105. l. 3844 *playn*, full. 3870 *lagher*, lower.
- Page 106. l. 3877 *underloutes*, subjects.
- Page 107. l. 3915 *large*, free, liberal. 3923 *par-for*, i. e. for that (purpose). 3934 *gesce*, to be reckoned.
- Page 108. l. 3951 *hat*, called.
- Page 109. l. 3986 *aghtynd*, eighth. 3988 *neghend*, ninth. 3996 *pouste*, power.
- Page 110. l. 4025 *Says us*, tell us. 4026 *world endyng*, world's ending. 4028 *lukes pat yhow desayve na man*, i. e. 'see that na man deceive you'. 4036 *erthedyme*, earthquakes. 4053 *trowage*, homage, fealty.
- Page 112. l. 4119, 25 *heghe*, to exalt. 4130 *lyeyng*, life.
- Page 113. l. 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,

Nathyng sal I fene yow neu  
 Bot pat I find in bokes treu.  
 Pir clerkes telles pat er wise  
 Pat he o Iuus king sal rise.  
 And o pe kind, man clepes dane,  
 Pat prophet mas o pus his nam.  
 Dane he sais 'neder in strete,  
 Waitand hors to stang<sup>1</sup> in fete,  
 To do pe rider falle bi pe wai,  
 Pat als mikel es for to sai  
 By pe wai als nedder sal he sitt,  
 Pat all paa men pat he mai witt,  
 Ridand in pe reule o right,  
 He sal pam smeit and dun pam light.  
 He sal pam give ful attre<sup>2</sup> dint,  
 Ute of pair trouth pam for to stint.  
 O fader and moder he sal be born,  
 Als other men es him biforn,  
 Bituix a man and a womman,  
 And noght of a maiden allan,  
 Als it es foli tald<sup>3</sup> o sum  
 Noght tuix a biscop and a nun,  
 Bot of bismere<sup>4</sup> brem<sup>5</sup> and bald,  
 And *geten* of a glotun scald,  
 Pat par mai be na fuler tuin.<sup>6</sup>  
 He sal be geten al in sin.  
 Geten in sin and born in plight,  
 Over alle he sal be maledight.  
 In his *geting*<sup>7</sup> pe feind of helle,  
 Sal crepe in his moder to duelle;  
 Maister of errur and of pride,  
 Par-in he sal his birth abide  
 Pof he be in prisun bunden,  
 Als it in hali writt es funden,  
 Pat Sent Gregor self has wroght,  
 Parfor he sais, he lies noght  
 Pe kind o strenght pat he had ar  
 Pof pan his might be *laten* mare,  
 Pat his might es noght sal yee knann  
 Ur laverd has don it als for his aun.  
 Ffor if he moght, al wald he quelle  
 Ffor-pi he bunden has pat felle.<sup>8</sup>

<sup>1</sup> *stang* = *sting*, pierce.    <sup>2</sup> poisonous.    <sup>3</sup> reckoned.    <sup>4</sup> a wicked  
 one.    <sup>5</sup> lustful.    <sup>6</sup> combination.    <sup>7</sup> conception.    <sup>8</sup> wicked one.

He sal be lesed þan o band  
 And mikel wa sal werc in land;  
 Þis es he þat sorful dring<sup>9</sup>  
 We rede of in bok o sceuing;<sup>10</sup>  
 An angel he sais isagh lendand  
 Wit a mikel cheigne in hand,  
 And bar þe kai o þe mikel pitt  
 Als sais Sant Iohu in hali writt.  
 To þe dragon suith he wan,  
 Þat men calles devel and sathan,  
 And in þat pitt him *sperd* fast  
 For to be laisd at þe last  
 To quils a thusand yeir at þe last;  
 Quen þat thusand yeir war past,  
 To walk his forth fra þat quile  
 And mani man for to bigile  
 Right sua þe devil sal descend  
 In anticrist moder lend,<sup>11</sup>  
 To fille þat caitif ful unclene  
 And umbelai hir al bidene,  
 Al in his weild<sup>12</sup> hir to receive,  
 And do hir þoru a man conceive,  
 Þat al þat birth þat þar es born  
 Be wick and fals and felun lorn,  
 Fforþi his nam es cald wit right  
 Sun o tinsel<sup>13</sup> þat maledight,  
 For al þat he may wirc þar-to  
 Al mankind he sal fordo.  
 Of his *geting* i tald yow ar,  
 Of his birth I telle you quar;  
 Ffor als þat crist him-selven chese  
 Be born in bethleem for ur ese,  
 His maidenhede for to bring in place,  
 Þat he tok for us wit his grace  
 Right sua sal þe feind him þis,  
 Chese him stede o birth iwise.  
 Þat best es titeld til his stalle,  
 Quar es þe rote of ivels alle,  
 Þar left o godd men makes sin in,  
 Þat es, tun o babilon wit-in;  
 Þis tun was quillum chefe o pers  
 O mani other alsua divers,  
 A tun o selcuth mikel pride,  
 Hefd o maumentri þat tide,

<sup>9</sup> chieftain. <sup>10</sup> 'book of revelations'. <sup>11</sup> loins. <sup>12</sup> power. <sup>13</sup> perdition

Bethsaida and Corazaim  
 Dir tua cites sal foster him.  
 Ur laverd snalps<sup>14</sup> pir tua tuns,  
 And pus he sais in his sermons:  
 'Corozaim ai be ye waa,  
 And sua be ye Beth[s]aida,  
 And Capbarnaum ai wa ye be!  
 Þe sinful sun sal regne in þe;  
 Þof þou þe rais up until heven  
 To helle depe sal þou be driven.'  
 Norys him sal enchaunters,  
 O nigramanci and o jugulors,  
 Of alle maner o craftes ille;  
 Of alle falsched þai sal him fille,  
 Þe wicked gastes his wiers<sup>15</sup>  
 Him foluand in al his afers.

Page 114. l. 4180 *upstegher*, one who goes up, from *stegh*, to ascend.  
 MS. Y. reads *upstirt*. 4202 *weried*, cursed.

Page 115. l. 4210 *nuryst*, nurtured. 4213 *tregettour*, a magician. It  
 sometimes signifies a cheat. Cf. O.E. *treget*, a trick. 4220 *se*, seat.  
 4228 *fals trowth*, false belief.

Page 116. l. 4248 *welk*, walked. 4257 *A = ane*, one. 4258 *thurgh fals*  
*miracles shewyng*, i. e. through the manifestation of false miracles.  
 4268 *suthfastnes*, truth.

Page 117. l. 4306 *stey*, ascend. 4316 *chace*, drive.

Page 118. l. 4339 *ourwar*, anywhere. 4349 *trace*, path, track, and hence  
 example.

Page 119. l. 4359 *ferre*, far. 4363 *chymné*, fireplace.

"Damesele loke ther be  
 A ffuyre in the chymené  
 Ffagattus of fyre tre  
 That fetchyd was þare."

Sir Degrevant in Thornton Romances p. 234, Ed. Halliwell.

Page 120. l. 4400 *felaghshepe*, fellowship.

Page 122. l. 4477 *werray*, to make war on.

Page 123. l. 4541 *ful wrotthe*, very wroth.

Page 124. l. 4558 *wathe*, torment. 4576 *fra þan*, from that time.

Page 128. l. 4700 *gun telle = gan telle*, did tell. 4703 *ken*, see. 4727  
*brethe*, vapour.

Page 130. l. 4772, 74 *romyng, romiing*, roaring. 4782 *byggyns = byggyngs*,  
 buildings. 4786 *An*, an error for *And*. 4794 *to neven*, to be named.

Page 132. l. 4850 *bygged*, built. 4851 *yhed*, went. 4853 *brunstane*,  
 brimstone.

<sup>14</sup> = *snubs*, curses.

<sup>15</sup> protectors.

**Page 133.** l. 4891 *rayke about*, spread about. 4908 *dasednes*, coldness. 4907 *wirkyng*, operation.

**Page 135.** l. 4961 *denes*, trumpets. 4975 *movyng*, movement. 4979 to 5020. The following lines upon the resurrection of the body are from the 'Cursor Mundi' fol. 126.

Sant Paule us sais on pis-kin wise,  
 Pat litel and mikel, ald and yhing,  
 Alle at pat mikel uprising,  
 Sal be of eld as þai suld here  
 Haf deied in eild o thritte yere,  
 Pat eild pat crist had at his ded,  
 Quen he us broght al fra ur fed;<sup>1</sup>  
 And if pat ani her livand  
 Was wemmed<sup>2</sup> or on fote or on hand,  
 Als we se chances oft bitide,  
 On muth or nese or elles-quar,  
 Or bote upon his bodi bar,  
 Cripel, croked or turnd o bast,  
 Or limes ma gain<sup>3</sup> kinlli craft,  
 Theru ma or less o lim haf last,  
 At pis uprising pat sal be last,  
 Alle þaa pat Godd has choisin til his  
 Ffor to be broght into his blis,  
 Quatsum þai in pis liif has bene,  
 It sal na wem<sup>4</sup> o þam be sene,  
 Ne naking thing bot alle fairhede,  
 Als we in halj scripture rede;  
 Alle sal have right limes þar,  
 Þai aght to haf ne less ne mar,  
 Bot take tant quat I sai to þe;  
 O fair stature quat it sal be,  
 And o pair eild, o þam i mele,<sup>5</sup>  
 Pat Crist tas for his aun lele,  
 Þaas other sal ha fairhad nan,  
 For al walth sal þam he wan,<sup>6</sup>  
 O painu it es to telle na tale,  
 Pat brued wituten bote as bale.  
 Þe childer pat es abortives,  
 Þaa pat er born olives,<sup>7</sup>  
 Sal rise in thritte winter eild,  
 To litel bote to þaim or heild,<sup>8</sup>  
 Ffor þaa war noght baptist iwiss,  
 Ne sal þai haf na part o bliss,

<sup>1</sup> enemy.    <sup>2</sup> deformed.    <sup>3</sup> against.    <sup>4</sup> blemish, spot.    <sup>5</sup> talk.  
<sup>6</sup> wanting. absent.    <sup>7</sup> alive.    <sup>8</sup> protection, safety.



Pir mikel maisters sais pat pai  
 Mai sauved be on nankin wai,  
 Pai sal haf nother wel ne wa  
 Bot in merkenes forever and a.  
 Pe men pat thoru pair aun gilt,  
 Wit hefding draght or hanging spilt  
 Thoru pair sin and pair felnni,  
 Wit hundes eten pe mast parti,  
 Mani wenes pat er unwise,  
 Pat pat flexs hale suld never rise,  
 And pat to wene es bot sotthede;<sup>9</sup>  
 Nu i sal pe sum resun rede,  
 Ute of alle skil it es and right  
 Ffor to mistru in goddes might.  
 Quat man mai wilt, quat man mai lere.  
 Quat man may se, quat ere may here,  
 Quat man in erth mai thinc in thocht  
 Hu al pis world ur laverd wroght,  
 Heven and erth al in pair haldes,  
 Pat mighti godd pat alle waldes?<sup>10</sup>  
 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 herd tre to spring  
 First pe lef and sipen pe flur,  
 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,<sup>11</sup>  
 Certes pat war bot surfait,  
 Pe mar man suinc him par abute,  
 Ffra spede<sup>12</sup> ferrer he sal be ute.  
 A sample sal i sceu yow par-bi  
 Pat i fand o Sant Gregori,  
 Par he was in a stede sumquar,  
 An crafti clerc and wis o lare,  
 And<sup>13</sup> asked him a questun  
 Of a wolf and a leon,  
 And of pe thrid pat was a man,  
 Quar-of pe tale þus bigan.  
 A man welk thoru a woddes wai,  
 Par nex pe stret a wolf him lai;  
 Þis wolf it was unmesur [of] mete,  
 Al pis mans flexs par he ete,

<sup>9</sup> folly.<sup>10</sup> rules, wilds.<sup>11</sup> prosper.<sup>12</sup> success.<sup>13</sup> also.

Als-suith he sua had don,  
 An hungre leon mete he son,  
 Up and dun his prai sekand;  
 Quen he nan oper best par fand,  
 Pis wulf he feld ant ete him al  
 Ne left he noither gret ne smalle;  
 Þe leon efter deied in hii,  
 Ded þar gun his coroigne lii,  
 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,  
 Sin nan es als i wene þat can  
 Tuin<sup>14</sup> 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 sceud him al clere,  
 And provide him wit quik resun  
 Þat at þis resurrection,  
 Wit alle his limes, hale and fere,<sup>15</sup>  
 Sal [he] cume befor þe demstere;  
 Ffor þof his bodi al war brint,  
 And blaun overal [and] þe puder tint  
 Yett mai godd gedir it alagain,  
 And neu him at his wille wit main  
 Alle þe flexs þat was o þe man  
 Sothfast sal be raised þan,  
 It sal be delt in littel weve,<sup>16</sup>  
 Þat was o best al sal bileve,<sup>17</sup>  
 Þat bath þe tane and þe toper made  
 Wel bituix þam can he schade.<sup>18</sup>  
 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,  
 Bes 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 pat ilk,  
 Wel fairer þan þe first was wroght;  
 Right sua sal crist, ne dut þe noght.

<sup>14</sup> separate.<sup>15</sup> sound.<sup>16</sup> pieces.<sup>17</sup> remain.<sup>18</sup> distinguish.

He þat es laved of erth and heven,  
 Mai o þat ilk selvin even,  
 Þat first was molten into lame<sup>19</sup>  
 Mak a wel fairer licam,<sup>20</sup>  
 And if þar-of was mar or les  
 To mesur, als his wille es.

- Page 136. l. 5003 *peryste*, destroyed. 5020 *evenand*, comely.  
 Page 137. l. 5054 For *we* the sense requires *þe*.  
 Page 139. l. 5126 *levemyng*, lightning. 5131 *onenes*, opposite.  
 Page 141. l. 5188 *fast*, near, close. 5199 *clotes*, *clouts*, clothes. 5202 *nere-hande*, nigh, near. 5212 *swelt*, died.  
 Page 143. l. 5261 *bla*, livid. 5266 *miase*, to lose. 5293 *staynged*=*stanged*, pierced.  
 Page 144. l. 5298 *harupane*, brain pan. 5299 *brast his hyde*, burst his skin. 5311 *enchesoun*, reason. 5327 *erres*, scars.  
 Page 145. l. 5332 *atteyn*, accuse. 5357 *reddour*, *reddure*, severity, lit. dread, fear.  
 Page 147. l. 5407 *threp*, dispute with, talk severely. 5410 *sake*, shake. 5417 *sar*, sore. 5428 *Ynweitt*, conscience.  
 Page 148. l. 5460 *wreghes*, bewrays, discovers.  
 Page 149. l. 5483 *egged*, instigated. 5487 *eggyng*, instigation. 5503 *kepyng*, custody. 5511 *bynens*, signifies.  
 Page 150. l. 5522 *halghes*=*hallowes*, saints. 5526 *sloghe*, slew. 5538 *wreke*, vengeance.  
 Page 151. l. 5567 *uptrust*, entrusted, hoarded up. 5570 *moweld mone*, mouldy money. 5572 *moghes* or *mows*, moths. 5574 *over*, above.  
 Page 152. l. 5602 *stak*, pret of *stik* to pierce. 5606 *legge pousté*, sovereign power. 5609 *accusyng*, 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 *þe* the sense requires *þi*.  
 Page 156. l. 5771 *bedde*, offered.  
 Page 157. l. 5784 *eghtild*, *eghteld*, endeavoured, aimed at. 5785 *ryfe*, reeve. 5785 *bytaght*, entrusted.  
 Page 158. l. 5831 *þepen*, thence.  
 Page 159. l. 5871 *uniusatified*, wronged.  
 Page 160. l. 5908 *Gudes of hap &c.*=*Riches of fortune* are these to be reckoned. 5913 *arrirage*, arrears.  
 Page 161. l. 5944 *leches*, physicians. 5951 *lent*, given, pret of *len*, to grant. 5958 *bede*, give.  
 Page 162. l. 5978 *reken*, give an account of, see l. 5984. 5987 *iustify*, to do justice to. 5994 *haldyngs*, possessions. 5999 *laynd*, kept secret. 6001 *layt*, seek, look for. 6003 *rekkenyng*, account.  
 Page 163. l. 6022 *seme*, appear.

<sup>19</sup> loam, earth.<sup>20</sup> body.

- Page 164. l. 6058 *dwelle* seems an error for *dwelled*. 6079 *pat sounes in ille* on any manere, cf. the following passage from Ascham: "Some siren shall sing him a song sweete in tune, but *sounding in the ende to his utter destruction*. The Scholmaster, p. 72, ed. Mayor 1863.
- Page 165. l. 6087 *halghes*, saints. 6091 *reddure*, see line 5357. 6112 *flaying*, terror. 6114 *merryng*, 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 *whyne*, O that! 6229 *thurt*, needed. 6232 *swelghe*, swallow.
- Page 169. l. 6248 *tome*, leisure. 6250 *redde*, promised. 6251 *spedde* finished.
- Page 172. l. 6348 *hale*, whole. 6365 *removynng*, removal. 6373 o, of.
- Page 173. l. 6418 *ugge*, fear, dread.
- Page 174. l. 6424 *fune*, few. 6429 *mynde*, memory. *feer*, terrify. 6432 *dight*, prepared. 6445 *colke*, core. 6447 *dalk*, hollow.
- Page 175. l. 6463 *stoped*, stuffed. 6466 *tale*, reckoning, number. 6469 *lare*, learning.
- Page 176. l. 6522 *lughe*, laughed. 6523 *efte*, again. *dreghe*, suffer. 6535 *yhode*, went.
- Page 177. l. 6564 *threst*, thirst. 6566 *graped*, felt, handled. 6571 *dyngyng*, smiting.
- Page 178. l. 6575 *gretynng*, weeping. 6603 *wreth*, wrath.
- Page 179. l. 6613 *shure*, pure, clean. 6614 *brend*, 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 182. l. 6729 *reuthe*, pity. 6736 *clewe*, cleave. *brist*, burst. 6738 *menged*, mixed.
- Page 183. l. 6762 *to fele*, too much. 6763 *kele*, cool. 6765 *rouke*, squat, nestle. 6772 *fest*, fasten.
- Page 184. l. 6814 *sprent*, scatter, fly. 6832 *ughynes*, horror.
- Page 185. l. 6860 *aferde*, frightened. 6874 *Whas*, whose.
- Page 186. l. 6877 *duleful* = *doleful*, sorrowful. 6884 *fleghe*, fly. 6900 *tades*, toads. 6902 *grym*, savage.
- Page 187. l. 6936 *clokes*, claws, clutches. 6937 *umlapp*, surround. Cf. *umluke*, unset, umthink &c. 6947 *pare*, where. 6950 *ferd*, afraid.
- Page 188. l. 6955 *covertoure*, covering.
- Page 189. l. 7009 *neghend*, ninth. 7015 *dyng*, strike, beat. 7016 *stynsynng* cessation.
- Page 191. l. 7070 *rosyng*, boast. 7075 *foghel*, fowl, bird. *flegchand*, flying
- Page 192. l. 7119 *out-yhetted*, poured out, shed. 7126 *welland*, boiling. 7130 *forthynkyng*, repentance.
- Page 193. l. 7159 *schame*, 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-swa-doune*, upsidedown.
- Page 196. l. 7264 *Over-tite*, very soon. *warn*, unless.

- Page 197. 1. 7296 *tharnyng*, desire. Tharn sometimes signifies to want, stand in need of. 7302 *tynt*, lost. 7303 *stynt*, cease. 7327 *trey and tene*, sorrow and grief. 7328 *wantyng*, absence, lack.
- Page 198. 1. 7338 *gnayste*, gnash. 7341 *rare*, roar. 7347 *skryke*, shriek. 7351 *duchyng*, dashing. 7352 *skrykyn*, 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 þe*, woe be to the. Cf. 'wele worth þe while', 'wa worth þe 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 *hoves*, hangs over.
- Page 205. 1. 7601 *smored*, smothered. 7615 *tentes*, attends, takes notice. 7619 *wonderly*, wonderfully.
- Page 206. 1. 7633 *styk*, stand, remain.
- Page 207. 1. 7665 *gesced*, reckoned, see 1. 7642. 7667 *soth*, truth. 7692 *mesuryng*, measurement. 7695 *met*, measured. 7696 *stey*, ascended *halghe*, holy.
- Page 208. 1. 7730 *pays*, weight.
- Page 210. 1. 7802 *gese* (guess), tell.
- Page 211. 1. 7816 *alkyn*, all kind of, *to welde* to be possessed or be enjoyed. 7825 *druryes*, gallantry. 7826 *nobillay*, nobility. 7846 *yheldyng*, bestowal. 7847 *lowtyng*, obeisance. 7848 *boghsomnes*, buxomness = compliance.
- Page 214. 1. 7939 *ta* = *tane*, the one. 7940 *wyld*, desired. 7942 *ogayne-stand ne lett*, oppose nor hinder. 7953 *charged*, loaded.
- Page 215. 1. 7964-5 *mow*, be able. *remoue*, remove. 7969 *ogayne-standyng*, opposition. 7985 *warn*, forbid, refuse. 7987 *boghand*, compliant obedient. 8000 *mys*, lose, be without.
- Page 216. 1. 8003 *chaced*, driven about.
- Page 217. 1. 8039 *fulle-fyld*, filled. 8061 *felle*, fierce. 8075 *toke kepe*, took notice.
- Page 219. 1. 8122 *endelesnes*, eternity.
- Page 220. 1. 8158 *transyng*, trance.
- Page 221. 1. 8193 *taste*, experience. 8199 *aywhare*, everywhere.
- Page 222. 1. 8252 *barnhede*, childhood. 8262 *lorn*, lost.
- Page 223. 1. 8268 *skylles*, reasons. causes. 8300 *schrafe*, shrove.
- Page 224. 1. 8305 *love*, praise. 8319 *myslykyn*, dislike. 8320 *meneyng*, remembrance. 8323 *haled*, 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 *halely*, 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*. 8590 *feth*, feet. 8591 *threst*, thrust. 8506 *unbowsom*, disobedient.
- Page 232. l. 8608 *delyces*, delights. 8628 *tane*, taken.
- Page 233. l. 8656 *sothfast*, true. 8674 *anehy*, only.
- Page 234. l. 8688 *nest*, next. 8706 *lykand*, pleasing. 8709 *bi him-ane*, by himself. 8710 *schane*, shone.
- Page 236. l. 8790 *dubbed*, decorated.
- Page 237. l. 8827 *a = ane*, one.
- Page 238. l. 8840 *wonand*, dwelling. 8851 *wonyng*, abode. 8857 *tre*, wood. 8866 *weldand*, ruling, governing.
- Page 239. l. 8882 *langes*, there longs. 8897 *wardes*, out works of a castle. 8898 *garettes*, watch towers. 8902 *overgylt*, gilded over. *enamyld*, interwoven, mixed.
- Page 240. l. 8900 *perré jewelry*, see note on *besandes*. 8906 *byggys*, buildings. 8911 *brede*, breadth. 8938 *rasc*, journey, course, way. *Ra*, roe.
- Page 241. l. 8946 *underlout*, subject. 8966 *lowted*, revered.
- Page 242. l. 9002 *swynsty*, a pigsty. 9017 *flayre*, smell, flavour.
- Page 243. l. 9024 *laythede*, ugliness. 9026 *wayknes*, weakness. 9028 *myskykyng*, unpleasantness. 9032 *tald*, reckoned. 9035 *eld*, old age. 9049 *uneykernes*, insecurity.
- Page 244. l. 9060 *bryndand*, burning. 9084 *stalworthy*, strongly. 9085 *tayled*, carved. 9094 *charbukelle*, carbuncle.
- Page 245. l. 9107 *frett*, ornamented. 9108 *besandes*, besants. Bezants 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 blenket, with briddus ful bold,  
Beten with *besandus*, and bocult ful bene.  
Her fax in fyne *perré* was frettit and fold."
- "The Anturs of Arther" Robson's Met. Romances p. 14.
- Page 246. l. 9136 *restfulle*, peaceful. 9156 *fer*, far; *ferrer*, farther.
- Page 247. l. 9170 *gastly*, spritually. 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 *shylle*, shrill.
- Page 250. l. 9304 *wysse*, show direct. 9312 *skilles*, reasons. 9315 *lykyng*, pleasure.
- Page 251. l. 9358 *irkyng*, weariness, see l. 9365.
- Page 253. l. 9423 *myssay*, to revile. 9430 *lowe*, flame. *reke*, smoke. *melled*, mixed.
- Page 254. l. 9439 *outrageus*, extraordinary. 9447 *bestes of ravyn*, beasts of prey.
- Page 255. l. 9474 *sped*, finished. 9490 *medeful*, deserving of reward.
- Page 257. l. 9580 *kunmyng*, knowledge.

## INDEX.

---

- Abraham 84.\*  
 Absolom 243.  
 Accusers of the wicked at doomsday 147.  
 Adam and Eve 14.  
 Africa 241.  
 Age, old, described 22.  
     — of man at the resurrection 135.  
 Alexander the Great 241.  
 Almsdeed 98.  
 Amazons, queen of the 121.  
 Anselm, quoted 67.  
 Antichrist 109, 110.  
     — place of birth, 113.  
     — nurture, 115.  
     — tyranny, 117-124.  
     — death, 125-6.  
 Apocalypse 61, 137, 236, 237.  
 Apollo 112.  
 Aquinas Thomas 108.  
 Asahel 241.  
 Asia 241.  
 Austin, St., quoted 37, 86, 97, 107, 144, 171, 180, 189, 190, 192, 219, 223.  
 Bartholomew, St., quoted 32.  
 Bethsaida 115.  
 Bernard, St., quoted 7, 16, 18, 52, 54, 69, 70.  
 Bernard, St., and the devil 62.  
 Bethlehem 141.  
 Bliss of Heaven 203.  
 Bodily death 47, 49.  
 Calvary, Mount of 141.  
 Capernaum 115.  
 Caryn and Lentyn, Sons of Symeon 176.  
 Caspian Sea, 121.  
 Child—how to tell whether one new born is male or female by its cry 14.  
 Chorazin 114.  
 Clothing, fashions of 43.  
 Conception of man 13.  
 Conscience 147-8.  
 Contents of 'The Pricke of Conscience' 10.  
 Crystalline heaven 204.  
 Customs, change of 43.  
 Daniel the prophet, quoted 148.  
 Dame Fortune and her wheel 36.  
 Dan, tribe of, 113.  
 David, quoted 9, 13, 43, 44, 134, 171, 182.  
 David and Jonathan 241.  
 Day of doom 108-165.  
     — the signs before it 108-9.  
 Dead body, foulness of 24.  
 Deadly sins 92, 93.  
 Death 47.  
     — signs preceding it 23, 58.  
     — three kinds of 47, 49.  
     — described 47.  
     — pains of 49-51.  
 Devil, the 47.  
     — appears to the dying man 51, 63.  
 Devils are very ugly 64.

\* The numbers refer to the pages.

- Disease of those in Purgatory 82.  
 Doomsday 108.  
 Dropsy 82.  
 Dying the, lose their senses 57.  
  
 Egyptians and Joseph 241.  
 Enemies of man 35.  
 Enoch and Elijah 122, 124, 241.  
 Eternity 219.  
 Europe 241.  
 Ezekiel, quoted 75, 159.  
  
 False Gods 112.  
 Fever 82.  
 Final reckoning, the 153  
 Fire of Purgatory 85, 86.  
 ——— at the day of doom 132-3.  
 Flors scienciæ, author of 194.  
 Fortune, Dame 36.  
  
 Gifts of nature, fortune and grace  
     159, 160.  
 Gog and Magog 121.  
 Good and evil 45.  
 Gospels, quoted, 9, 11, 12, 31.  
 Gout 19.  
 Gregory, St., quoted 37, 154, 156.  
  
 Heaven, bliss of 203.  
 ——— its joys 211.  
 Heavens, number of 204.  
 ——— motions of 205.  
 Hebrews, books of, referred to 129.  
 Hell, description of 174-203.  
 ——— pains of 175.  
 ——— situation of 174.  
 Herbs and trees 18.  
 Hercules 112.  
 Hermits 235.  
 Holy Thursday 207.  
  
 Innocent, quoted 14, 18, 19, 24, 107.  
 Innocents 91, 235.  
 Isaiah, quoted 154.  
 Isidore 69.  
  
 Jaundice 82.  
 Jehoshaphat, valley of 140.  
 Jeremiah, quoted 62.  
 Jerome, quoted 36, 129, 180, 183.  
 Jerusalem 112, 141.  
 Job, quoted 12, 15, 20, 22, 77, 138.  
 Joel, quoted 128.  
 John, St., quoted 61, 146, 181, 199.  
 Jonathan and David 241.  
 Joseph 241.  
 Judith 188.  
 Jupiter 112.  
  
 Knowledge of self 5, 6.  
 ——— four things there are which  
     prevent it 7.  
  
 Last emperor of Rome 111.  
 Lazarus 84, 176.  
 Lentyn 176.  
 Life of Man 12, 13.  
 Lisyas and Sampson 241.  
 Lot 131.  
 Luke, St., quoted 136.  
 Lynx sees through stone walls 17.  
  
 Malachi the prophet 122.  
 Maladies 20, 80.  
 Man, conception of 13.  
 ——— fades as a flower 20.  
 ——— is the devil's son 16.  
 ——— length and breadth of 42.  
 ——— life of 11, 12.  
 ——— like an inverted tree 19.  
 ——— only ashes and clay 12.  
 ——— shortness of his life 21.  
 ——— why made of earth 11.  
 ——— wretchedness of 11.  
 Mars, the planet 206.  
 Martha, sister of Lazarus 176.  
 Martin, St., and the devil 62.  
 Martyrs and Saints 150.  
 Mary Magdalene 176.  
 Mary, mother of Christ 234.  
 Mass, the 101.  
 ——— singing for infants 103.



- Matthew, St.,** quoted 124, 139, 164.  
**Mercy of God** 171.  
**Mercury** 112.  
**Methuseleh, age of** 243.  
**Michael, St.,** 125.  
**Moon, the** 206.  
**Moses and the Egyptians** 243.  
     — **Rabbi** 206.  
**Motion of the heavens** 205.  
**Nebuchadnezzar** 187.  
**Noah** 21, 131.  
  
**Old age, properties of** 22.  
**Olivet, mount of** 112, 139, 141.  
  
**Pains of Hell** 175.  
     — **Purgatory** 81-84.  
**Pardon** 103, 104.  
**Patriarchs** 235.  
**Paul, St.,** quoted 112, 137.  
**Penance** 76.  
**Peter, St.,** quoted 105. 224.  
**Pilate** 177.  
**Planets, names of** 206.  
     — **distance from the earth** 207.  
**Pope, power of** 105.  
**Poor men** 151.  
**Properties of old age** 22.  
**Prond men** 17.  
**Psalter, quoted** 8, 17, 21, 39, 76, 134.  
**Purgatory** 74.  
     — **kinds of** 74.  
     — **pains of** 81-84.  
     — **situation of** 76.  
  
**Rabbi Moses** 206.  
**Raymond** 107.  
**Remorse** 225.  
**Resurrection** 135.  
     — **age of mankind at** 135.  
**Rome, destruction of** 111.  
     — **last emperor of** 111.  
  
**Saints and Martyrs** 150.  
**Saturn, the planet** 206.  
**Seneca, quoted** 36.  
**Sin makes the devil ugly** 65.  
**Sins, deadly** 92, 93.  
**Sins, number of** 87.  
     — **venial** 87.  
**Sion, gates of** 59.  
**Solomon** 154, 159.  
**Soul and body why so closely connected** 51.  
     — **the, can it feel pain?** 82.  
     — **life of the body** 83.  
     — **purification of** 91.  
     — **in Purgatory** 83-100.  
**Spiritual death** 47.  
**Stars are below the planets** 208.  
     — **are not so small as they appear to us** 208.  
**Starry heavens, the** 204.  
**Sydrak** 208.  
  
**Tiberius** 177.  
**Tysyk** 20.  
  
**Venial sins** 87.  
     — **how done away with** 92.  
**Venus, the planet** 206.  
**Veritas Theologiæ** 108.  
  
**Wicked, the conceits of** 44.  
**World, the** 26.  
     — **after the doom** 172.  
     — **is full of change** 39, 40.  
     — **is compared to** 1. a sea 34.  
         2. a wilderness 35.  
         3. a forest 35.  
         4. a battle-field 35.  
     — **wickedness of** 30.  
     — **wisdom of** 38.  
**Worldly men** 26.  
     — **success** 37.  
**Worms shall eat man's body** 25.  
     — **gaw the wicked** 26.

## GLOSSARIAL INDEX.

---

\*A, ever, see 'Ay'.

A, 1852, one.

Abate, 1672, 3108, 5011, to put down, lessen, put an end to, 6596, Fr. *abbattre*.

Abayste, 1430, depressed; pret of abaisse or abash, Fr. *esbahir*; 'abaschyd or aserde, territus' P.P. Aboven, 612, 4120, above; A.S. *ufan*, *be-ufan*, *bufan*, Du. *boven*.

\*Abortives,

Abrege, 4571, 4577, to shorten; abreged, 4575, Fr. *abrèger*, Lat. *abbreviare*.

Abyde, byde, 5055, to wait for, A.S. *bidan*, *abidan*, Goth. *beidan*, to expect, look out for.

Accorde, 1302, 4514, 1) *vb. intr.*, French *accorder*, to agree with. 2) *sb.* 8465.

Accorde, *vb. tr.*, 3473, to reconcile.

Accusation, 5699, 6195.

Accuse, 3985.

Accuser, accusours, 3984.

Accusyng, 6104, accusation.

Account, *vb.*, 7675, 5422, 5425.

Acouped, 2947, pret. of acoupl, to accuse, from Lat. *culpa*.

Acut, account, 3986, 6000, account, Fr. *compter*, Lat. *computare*, to reckon.

Adversité, 4642.

Aferd, 2303, *aserde* or trobelid (P.P.).

Afered, 2943, frightened.

\*Afers, affairs.

Affecyon, 8876.

Afforce, 2536, 4253, to exert, endeavour.

Afray, 6112, fright, affright, Fr. *effrayer*, 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. *aft*, *after*, afterwards, again.

Agayn, agaynes, agayns, 168, 1252, 4011, 4062, 4268, against; A.S. *ongean*, *ongen*, *agen*, 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, aghtynd, 3986, 6895, eighth, Germ. *acht*. Sc. *aucht*, O.Fris. *acht*, *achta*, eight.

Agrege, *aggreggyn*, aggravo (P.P.) p 82, see 'Grege', Fr. *aggrèger*, 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-bidene, 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.

Allowt, p. 33, to bow to, see 'Lowt'.

Almus, 3609, alms, Gr. *ἐλεημοσύνη*, compassionate, A. S. *ælmesse*, *ælmes*, alms.

Almsdede, 3660, 3708, almsdeed.

Alowed, 2467, praised; O. Fr. *louer*, to praise, Lat. *laudare*.

Als, 17, 2991, 2995, as, also; A. S. *callswa*, Germ. *als*, O. Fris. *alsa*, *als*.

Alsone, 4624, at once, immediately.

Alstite, 3767, 6232, 6460, at once, immediately, as soon.

Alswa, 81, 3682, also.

Alswa = als wha, 7447.

Altherbest, 2195, the best of all.

Altherfeblest, 746, the weakest of all.

Alther-heghest, 7722.

Alwytyt, 2, allwise.

Amend, 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, 3054, 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 broght

Pat *angred* war with divers evils.  
(MS. Harl. 4196 f. 99.)

Anguise, anguyse, angwys, angwyse, 2240, 3518, 3547, 6107, anguish, sorrow; Lat. *angustia*, a strait, O. Fr. *anguisse*, Fr. *angoisse*.

Anhede, 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' (Palsgrave). *Apperyn* or make worse, *pejoro*, *deterio*'.

(P. P.)

Apayred, 3691.

Apayrand, 1475, becoming worse.

Apert, appert, 4234, 4490, 5743, open. Fr. *apert*.

Apertely, 4238, 8651, openly.

Apostyms, 2995. O. Fr. *apostume*, Gr. *apostéma*, 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. *æra*, before, early, Goth. *air*.

Aray, 7070.

Arely, arly, 1433, 6158, early.

Arely, in the morning, *mane*, 723, 724. A. S. *ærlíce*, mane.

Aresoned, 2460, 5997, 'called to account'. O. Fr. *aresoner*, to question. Lat. *rationare*.

Arrirage (rerage), 5912, arrears.

Arte, 7723.

Asethe see assethe.

Askes, 424, 4886, ashes; A. S. *asca*, Icel. *aska*.

Ask yng, 2288, *sb.*, a petition, prayer,

- A. S. *ascian*, to ask, Icel. *æskia*.  
O. Fris. *askia*.  
'Like in Laverd, and gif sal he  
De askinges of pi hert to pe.'  
(Ps. xxxv.)
- Assale**, 1037, 5824, 8804.
- Assay**, 1399, to try; Lat. *exigere*,  
to prove by examination. O. Fr.  
*assaier*, 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*, *syth*, *siðe*  
&c. A. S. *sæd*, *sade*, satisfied,  
Germ. *satt*, full, Icel. *satt*, *sætte*,  
reconciliation.  
"And who so harmes any man in  
his nede,  
Sal noȝt be safe, bot he make *as-*  
*seth* at his power."  
(Castle of Love p. 107.)
- Assoyle**, 3860, 3862, to acquit. Lat.  
*absolvere*, O. Fr. *absolver*, *assoiler*.
- 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.*  
4139, 6152, to (before the infin.  
mood); 5569, in; 7730 to. Icel.  
*at*, to.
- Atans**, *attans*, *attanes*, 4785, 6642,  
at once.
- Atteyn**, 5332, to accuse, convict.  
Fr. *attaindre*, O. Fr. *atteinder*, to  
reach to, convict, accuse &c.  
And pharisenes, fulle mekil schrews,  
Went for to wit of his thewes,  
For to *atteyn* him in sum thing,  
Dat pai might wrye him to þeking.  
(MS. Harl. 4196 f. 164.)
- \***Attre**, poison, A. S. *attor*.
- Auctentyke**, 7116.
- Aungel**, *aungelle*, 6188, angel.
- Austerne**, *awsterne*, 5235, 6181,  
*austere*, stern.
- Austerité**, 5376, severity.
- Auter**, 3685, altar.
- Autorities**, 6593.
- Auturné**, 6084. Mid Lat. *attornatus*,  
one taking the place or turn of  
another. O. Fr. *atorné*.
- Avail**, *avale*, 3587, 6623.
- Avant**, 4298, advance. Fr. *avancer*,  
to push forwards, from *avant*, be-  
fore, Lat. *abante*.
- Avantage**, *avauntage*, 1012, advan-  
tage.
- Avayle**, 3884, Fr. *valoir*, Lat. *va-*  
*lere*, to be well, be able, be worth.
- Avenand**, 5020, = *avenant*, comely,  
elegant. O. Fr. *advenant*, *avenant*.
- Avise**, *vb.*, 4000, to take note, ob-  
serve. O. Fr. *adviser*, *aviser*. It.  
*avisare*.
- Avoket**, 6084, advocate. Lat. *ad-*  
*vocare*, to call, or summon one  
to a place.
- Avyse** see 'avise'.
- Aw**, *awe*, 2510, ought, pret aght.  
A. S. *agan*, pres. *ah* &c., pret *áhte*.  
Goth. *aigan*, *aihan*.
- Awe**, 1870, anger, originally dread,  
fear; phrase: 'for luf ne *awe*'.  
Dan. *ave*, A. S. *ege*, *oga*, fear,  
dread. Icel. *ægir*, terrible.
- Awen**, *awin*, 90, 447, own, see 'aw'.  
It is sometimes found under the  
form *aghen* in the Cursor Mundi.
- Awkeward**, 1541, wrongly, awry.  
Sc. *akword*, awkwardly, perversely,  
wrongly. A. S. *awoh*, awry.
- Ay**, 12, 1752, 1753, always. A. S.  
*áva*, a, all, ever. O. Fris. a. Grm.  
*je*, ever, always.
- Ayther**, 1274, 5979, either. A. S.  
*æghwæther*, *ægther*, each.

- Aywhare, 8195, everywhere. A.S. *æghwær*, everywhere.
- Bad, 6275, pret of bid.
- Bald, 6855, 7169, bold, eager, ready, Germ. *bald*, quick.
- Bale, 6103, 6465, misery, calamity, woe. O. Fris. *bale*. A.S. *bealu*, torment, destruction. Icel. *ból*, calamity, misery.
- Ban, 3484, 3485, to curse. Swed. *bann*, excommunication. *banna*, to chide, curse.
- Band, bande, 3209, bonds. A.S. *band*.
- Bane, 629, 4804, bone. A.S. *bân*. Germ. *bein*, the leg. Welsh *bôn*, a stem, stock.
- Baptem, 5509, baptism.
- Bar, 5979, pret of 'bere'.
- Bare, 1460, naked, poor. Germ. *baar*, bare.
- Baret, contest, dispute, contention. O. Fr. *barat*. Icel. *baratta*, strife.
- Barn, a child. A.S. *bearn*.
- Barnhede, 8428, childhood.
- Batailles, bataylles, 1247, armies, hosts. Fr. *battre*, to beat, *bataille*, battle, band of armed men.
- Bath, bathe, 117, 5981, both. Goth. *ba*, *baioths*, Icel. *bádir*, A.S. *butu*, *batwa*.
- Baum, 652, balm. Fr. *baume*, Lat. *balsamum*, Greek *βάλσαμον*, a fragrant gum.
- Be, 3736, 5369, by.
- Beauté, beuté, bewté, 692, 5782, beauty. Fr. *beauté* from *beau*, *bel*, Lat. *bellus*.
- Bed, beðde, 6152, 8534, offered, see 'Bede'.
- Beddyng, *eb.*, 6944, bed.
- Bede, 5958, 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 he is þate Lazar he was and fulle lothly With many biles on his body, And fast þangan he calle and crave, His fille of crums þare for to have, And þare was none þat wald him *bede*,  
 Mete ne driak for alle his nede;  
 Bot hundes come and likked his wowndes,  
 And lethid þe 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. *belda*, to establish.
- Beme, 4677, 4961, trumpet. A.S. *beām*, beme.  
 Than sal be herd the blast of *beū*  
 The demster sal com to dem.  
 (Met. Hom. p. xii.)
- Beme, 3097, beam, ray.
- Benefice, benefyce, 116, 119, 5436, good deed, kindness, benefit. Lat. *benefacere*, to do good to any one, *benefactum*, Fr. *bienfait*, a good deed, benefit. Lat. *beneficium*, a kindness.
- Benysoun, 3405, a blessing. Fr. *benisson* from *bénir*, to bless.
- Ber, bere, 585, to hear, pret *bar*, *bare*.
- \*Bere, noise. O. Fris. *bere*, noise, alarm.
- Bery, 5216, to bury. A.S. *birgan*, *byrgan*, to bury.

**Beryng**, *sb.*, burial.  
**Best**, beste, 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.  
**Biddyng**, *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 er wretin pat we may luke,  
 And teche þe folk how þai salle trow,  
 And baynly tille his biddinges bow,  
 And ever-more honore him and his,  
 And so cum to his *bigly* blis.  
 (fol. 90.)  
**Bigg**, 4850, to build. A.S. *byggan*, Icel. *byggja*.  
**Bighing**, *sb.*, 3608, redemption.  
**Bihove**, 1396, behove. A.S. *beho-vian*, to be fit, right.  
**Bilyfe**, 9555, 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.

\***Bismer**, a wicked one. A.S. *bis-mere*, an infamous person.  
**Bisy**, bysy, 1233, 5489, busy. A.S. *biseg*.  
**Bitter**, 1775, 1935, painful. Icel. *beitr*, *bitr*, sharp.  
**Bitterly**, 2988, painfully, sharply.  
**Bla**, 5261, livid. O.H.Germ. *blao*, Icel. *blar*. Dan. *blæuw*, blue, livid. A more modern form is *blo*.  
 "Bernard, I saw my dere son hang  
 Als he had bene a maister thef,  
 With sides *blo* als þai him dang,  
 Þat 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:  
 Þe blude brast out both *bla* and  
 rede,  
 Wers was never none done to dede."  
**Blaw**, 4677, to blow.  
**Blawen**, 685, blown.  
**\*Blenk**, fault.  
**Blere**, 2226, to mock. *Blerynge* wythe mowe makynge. Patento, valgio. (Pr. Pm.) The knave *bleareth* his tonge at me, *tirer la langue*. (Palsgrave.)—In Sion College MS. xviii, 6, among *sins of the mouth* are given the following:  
 Laghyng, grynnynng and vayn lykenyng,  
 Dispycus bro, *bleryng* and maws makynge.  
 (fol. 5.)  
**Blethly**, *blethely*, 184, 6051, blithely. A.S. *blithe*, joyful, blithe.  
**Blin**, blyn, 1746, 5350, to cease, stop, pret. *blan*.  
**Blisfulhede**, 7832.

- Blissed, 6148, blessed.  
 Blode, 5196, blood. Germ. *blut*,  
 Dan. *bloed*.  
 Bloody, 5261, bloody.  
 Blude, 5537, blood, see 'blode'.  
 Blyn, 6111, see 'Blin'.  
 Boghand, 8495, obedient, *imp. part.*  
 of *bogh*, to bend.  
 Iesns satt on his moder kne  
 With a ful blith chere said he  
*Bogh* pou til us suith pou tre  
 Unnethe had he said pe sune  
 Quen pe tre it *boghed* dune.  
 Boghsom, bousom, bowsom, bugh-  
 som, 50, 85, 201, buxom, obedient,  
 dutiful. A.S. *bocsam*, *buhsum*,  
 from *bugan*, to bend, submit.  
 Fris. *bocgsam*.  
 Boght, 113, 5273, bought, redeemed.  
 Bok, boke, buk, buke, 39, 51, 206,  
 book. A.S. *boc*.  
 Bonden, 3210, bound.  
 Borwe, 3259, to borrow; phrase 'beg  
 ne borwe'. A.S. *borh*, a surety,  
 pledge. Germ. *bürge*, surety, bail-  
 Bot, 1. *conj.*, 24, 35, but, 151, 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, be-  
 sides.  
 'Bote, remedy. A.S. *bóte*.  
 Bot-if, 1569, 4061, unless.  
 Bourd, 1593, jest, play, sport. Fr.  
*bourde*, jest. Bret. *bourd*, deceit,  
 trick, joke. Gael. *burd*, *burt*,  
 mockery.  
 Bousom, bowsom, 85, see 'Boghsom'.  
 Bow, 333, to be obedient.  
 Bowes, 658, boughs, see 'Bughes'.  
 Brade, 71, 1484, broad. A.S. *brád*.  
 Germ. *breit*.  
 Braide, 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. *braud*. 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 bria*.  
 Brest, 679, breast. A.S. *breost*.  
 Brest, 1787, 7264, to burst, pret.  
*brast*. A.S. *berstan*. O.H.Germ.  
*brestan*.  
 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, bryn, 3181, 3183, 3974,  
 4920, 4921, to burn. A.S. *byr-*  
*nan*. Du. *brennen*, *bernen*.  
 Brist, 6205, need, want. '*Brest* or  
 wantynge, of nede. Indigencia.'  
 (P. P.)  
 Dan. *brøst*, default.  
 Brunstane, 4853, 6693, bronzstane,  
 8056, brimstone, i. e. burning  
 stone.  
 Bryn, 4994, see 'Brin'.  
 Brydegome, 8809, bridegroom.  
 Buffet, *sb.*, 5203, blow.  
 Bughes, 680, boughs. A.S. *bog*,  
*boh*, from *bugan*, to bend.  
 Bughsom, 50, 1973, see 'Boghsom'.  
 Buk, buke, 307, 336, see 'Boke'.  
 Buk, 8938, a buck. Welsh *bwch*.  
 Bunden, 3208, 3851, *p. p.* of bind.  
 Burnyst, 8907, burnished.

**Buxom**, see 'Boghsom'.

**Bycom**, 743, become, became. A.S.

*becuman*, to attain to, arrive at,

Germ. *bekommen*, 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**, *byddyng*, *sb.*, 3673, 4607,

5043, command.

**Bye**, 3615, 4399, to buy, to redeem,

pret. *boght*. A.S. *bycgan*, *bôhte*.

**Byfalle**, *falle*, 2100, 4807, befall,

happen.

**Byfor**, 46, 368, 523, before.

**Bygan**, 33, began.

**Bygged**, 4850, built, see 'Bigg'.

**Byggyn**[g], *byggynge*, *sb.*, 4782,

9119, a building.

**Bygile**, *bygyle*, 1264, 4031, to be-

guile.

**Bygyn**, 477, 2019, 4081, to begin.

A.S. *aginnan*, *beginnan*. 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, be-

ginning.

**Bygunnen**, 6476, *p. p.* of *byggyn*.

**Byhald**, 625, 5337, behold.

**Byhove**, *vb.*, 3959, 5760, behove.

A.S. *behofian*, to be fit.

**Byhufe**, 70, behoof. A.S. *behefe*.

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. *neothan*, beneath. O.Fris. *binetha*. Germ. *nieder*, lower.

**Byred**, 5195, buried.

**Bysily**, 5809, busily.

**Bysy**, 185, 4253, busy.

**Bysynes**, 545, toil, trouble.

**Bytaght**, 5785, 5796, entrusted,

pret. of *biteche*, to entrust. A.S.

*betæcan*.

**Bytaken**, 4378, betoken.

**Bytwen**, *bytweene*, 3668. A.S. *be-*

*tweuh*, *betweoh*, by two, between.

**Byyhonde**, 4458, beyond. A.S. *be-*

*giondan*.

**Caffe**, 3148, chaff. A.S. *ceaf*. Ger-

man *kaff*.

\***Caitif**, a wretch.

**Cald**, *calde*, 767, 4040, *adj.* and *sb.*,

cold. A.S. *cald*. Germ. *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 ophaldes wiht thi mihte;

Thou that al craftes *kann*,

Of erth and lam thou made man.

(Met. Hom. p. 2.)

Pat was na clere sa crafti kend,

Bituixand pe werlds end,

Pat moight pe clerc wit clerge mat

Pat *cuth* pe bokes pat he wrat.

(Cursor Mundi fol. 48.)

(MS. Vesp. A. iii.)

**Care**, 7263, grief.

**Carion**, *carayne*, 572, 7926, 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. *chatel*,

O.Fr. *chaptel*, a piece of pro-

perty (moveable). Lat. *capitale*,

whence *captale*, *catallum*.

**Cay**, 3838, key. A.S. *cæg*. Fris. *kay*.



Caysere, 882, emperor.  
 Caytefté, caytisté, 455, 551, wretchedness. From O. Fr. *chaitif*, *caitif*. Fr. *chétif*, poor, wretched. Lat. *captivus*, captive.  
 Ceas, cease, 3564, 6373, to cease.  
 Ceesyng, *sb.*, 8356, cessation.  
 Certayne, 3562, 5969.  
 Certaynté,  
 Certife, 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. *challenger*. Lat. *calumniare*.  
     *a*) see King Lear i, 2:  
     *Challengyn* or 'cleymyn' *vendico*.  
     *Challengyn*, 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, *vb.*, 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. *chastoier*, *chastier*. Fr. *châtier*. Lat. *castigare*.  
 Chaunge, 4254, to change. Fr. *chan-*  
     *\*Chefe*, chief. [ger.  
 Cheese, *chese*, 79, 1583, 2132, to choose, pret. *ches*. A. S. *ceosan*.  
     Du. *kiesen*.  
 Cheftayn, 5073. O. Fr. *chevetaine*.  
 \*Cheigne, chain.  
 Chere, 1636, 2233, 6181, face, countenance. O. Fr. *chiere*, Fr. *chère*, face, visage.

Chese, 2132, choose, see 'Cheese'.  
 Childer, *childre*, 5881, 6148, children.  
 Chymné, 6368, 4377, fire place. Fr. *cheminée*. Lat. *caminus*.  
 Circumcid, 4187, circumcised.  
 Citesayne, 8925.  
 Clathe, *a*) *vb.*, 3553, 5565, (pret. clad, cled), to clothe. *b*) *sb.*, 5573, 6156, a cloth, pl. *clathes*. A. S. *cláth*, Germ. *kleid*, Icel. *klædi*, a garment. In MS. Harl. 4196 a 'surkot' is called a *clath*.  
 Cled, 6169, pret. of *clathe*.  
 Clene, 6352, purified, clean; 3801, 3828, chaste, pure; entirely.  
 Clenly, 9085, neatly.  
 Clensen, *clense*, 3705, 4913, to cleanse.  
 \*Clepe, to call.  
 Clergy, *sb.*, 5844, learning. O. Fr. *clergie*, science. Mid Lat. *clericia*. Fr. *clergé*.  
 Clerk, *clerke*, 3831, 6257, one of the clergy, a learned man. O. Fr. *clerc*, *cler*. Lat. *clericus*.  
 Clethyng, *sb.*, 1533, 6943, clothing.  
 Clewe (*clefe*), 6736. A. S. *cleofan*, *clúfan*. Du. *klouen*, *kleuen*. Sc. *clew*, to cleave, separate.  
 Cloke, 6936, a claw. A. S. *clea*, *cleo*. Sc. *cluke*, *cleuk*, O. E. *cloy*, *clow*, *clew*, *cle*, *cliver*. Mod. E. *clutch*, the earlier form of which was *clouch*, stands in the same relation to *cloke*, as *pouch* does to *poke*, *pitch* to *pyk* &c.  
 Syche buffete; he hym reche; With hys brode *klokes*, Hys brest and his brathelle Whas blodye alle over.  
     (Mort. Arth. p. 67.)  
 Clomsed, 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 þat saw slyke lyght*  
  *besalle*  
Whare none before was sene,  
Said ‘weer *clomsed* gret and smalle  
With yhone *kaytyf* so *kene*.’  
**Clote**, 5199, clout, rag. A.S. *clut*,  
a patch.  
**Clyme**, 3601, climb, pret. *clam*,  
*clamb*, p. p. *clumben*, *clummen*,  
*clommen*.  
**Clyng**, 823, to dry up, wither,  
thrive, pret. *clang*, p. p. *clungen*.  
A.S. *clingan*, to wither, shrink.  
Pl.D. *klingen*, to shrink, shrivel.  
For *pal* and *clungen* was his *chek*,  
His skin was *klungen* to be bane.  
  (Met. Hom. p. 88.)  
Till famine *cling thes*. (Macb. v. 5.)  
**Colke**, 6445 (= coke), core, heart.  
Mr Wedgwood gives Wall. *chauke*,  
germe de l’œuf. Gael. *caoch*,  
empty, hollow. He has evidently  
overlooked the Pl.D. *kolk* (a hole  
in the ground, a pit), a dimin-  
utive of *kule*.  
Tille an appylle she is lyke,  
Withouten faille ther is none slyke  
In horde 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), 6056.  
**Comend**, 4267.  
**Comly**, 690, comely. A.S. *cwemian*,  
to please.  
**Commelyng**, *sb.*, 1385, a stranger.  
A.S. *cumling*. *Comelyng*, new  
cum man or woman. *Adventi-*  
*cus*, *inquilinus* P. P.  
**Commen**, 5775, p. p. of *come*.  
**Comparyson**, 8890.  
**Compass**, 7586.  
**Compleccion**, 768.  
**Comprehende**, 7463.  
**Condicion**, 3955.  
**Confessour**, 3826.  
**Conforted**, 1643, comforted.  
**Confusioun**, 5309.  
**Connyng**, 4435, knowledge.  
**Consaye**, 4159, 6857, conceived.  
**Conscience**, 5428.  
**Constellacyoun**, 7607.  
**Contemplacioun**, 5907.  
**Conten**, contene, 439, 4751, contain.  
**Contende**, 30, contained.  
**Continuele**, 8947.  
**Contrarius**, 1414, 1591, 4115, con-  
trary.  
**Contrary**, *sb.*, 7887.  
**Contré**, 4036.  
**Contricion**, 3808.  
**Controve**, 1561, devise. O. Fr.  
*trover*. Fr. *controuuer*, to devise,  
invent.  
Bot by alle craftes *pai* couth *con-*  
  *trove*,  
*pai* might no thing be 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. *kauru*, corn;  
*kaurno*, grain. Du. *keerne*, a  
grain, kernel.  
**Coron**, coron, 4099, 5800. a crown  
to crown.  
**Correccion**, 9594.  
**Correcte**, 9596.  
**Corrumpcioun**, 6353, corruption.  
**Corrumpid**, 2557, corrupted.

- Corrupcion, corrupcionne, 4873, 4948.
- Costage, 1522, expense, cost O. Fr. *couter*, *coster*, to cost; *costenge*, expense, from Lat. *constare*, to stand one in, cost.
- Cotidiene, 2987. daily.
- Counsaille, *sb.* and *vb.*, 3927, 5943, counsaile, counsaylle, counsel. O. Fr. *counsail*. Lat. *consilium*.
- Countenance, 6245.
- Countrefette, 4311, counterfeit.
- Cours, 4318.
- Couth, 321, 3787, could, 5703, knew, see 'Can'.
- Covatus, covayteous, 740, 4431.
- Covayte, 5734.
- Covaytise, *sb.*, 1180, 2990. O. Fr. *coveteise*.
- Cover, 811; to recover.
- Covert, *sb.*, 1578, *adj.*, 4489, secret. O. Fr. *covert*, secret, from *couvrir*. Lat. *coöperire*.
- Coverture, 6955.
- Crafte, 4215, art.
- Craftily, 9088.
- Crafty, 9085.
- Cragges, 6393, cliffs; 'a *krag* of stone'. (MS. Harl. 4196 fol. 187.) Welsh *careg*, a stone. Gael. *creag*, a rock.
- Creatoures, creatours, 4127, 5430, 5472, created things (animate and inanimate).
- Cresten, 4397, christian.
- Crestendome, 3128, baptism.
- Crevice, 9186.
- Cribbe, 5200, crib. cratch. Du. *kribbe*.
- Cristal, cristale, 6349, 6397.
- Cristanté, 3925,
- Cristen, 197, 3783, 4136, christian.
- Cristendome, 4082, 4168, baptism.
- Crop, croppe, 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, croyce, croys, croyse, 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 *χρῆμα*.
- Crystalle, 9078.
- Cunnyng, counyng, 2350, 7207, knowledge, science.
- Curalle, 9105.
- Curtasy, 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 kunne riwle beoð; auh tuo beoð among alle þet ich chulle speken of. Ðe on riwleð þe heort, þe makeð hire efne ant smeðe, wiðute knotte ant *dolke* of woh, inwit ant of wreinde." (Ðe Ancren Riwe p. 1.)
- Dam, 1273, dame.
- Dampned, 3706.
- Dang, pret. of *ding*, to hammer, strike, see 'Dyng'.
- Ðan decius thought grete hethinge, Ðat laurence was nocht for him rad And to his turmentours he bad, Ðat pai suld tak kobille stanes, And *ding* his teth out al at anes; And when pai with þe stanes him *dang*, He stode ay laghand þam omang. (MS. Harl. 4196 fol. 170.)
- Dased, 6647, cold, weak; '*dasyt* wightis.' It also = stupefied. (G. Douglas, vol. ii, p. 567.)

- All þe maisters ware so mased  
 Þat dom þai stode als þai ware  
*dased.*
- Icel. *dasdr*, faint, tired; *das*,  
 dos, a faint, exhaustion. To  
*dase*, to feel cold, to shiver, oc-  
 curs in the Townley Mysteries.  
 "I wote never whedir,  
 I *dase* and I *dedir*  
 For ferd of þat taylle." (p. 28.)
- Dasednes, 4906, 6647, coldness.  
 Sc. *desines*.  
*Dasednes* of hertals clerkes proues  
 Es when a man god *dasedly* loves,  
 And slawly his luf in god settes.  
 (MS. Tib. E. vii, fol. 24.)
- Daunger, *sb.*, 8522.
- Daynté, 7846. The earlier nor-  
 thern form is *daynteth* from Welsh  
*dantaidd*, delicate; *dant*, a tooth.
- Debate, 3473, 4092, strife, contest.  
 Fr. *debattre*, to contend, fight.
- Ded, dede, *sb.*, 112, 1745, 1750,  
 3649, death. A.S. *deáth*. Fris. *dead*.
- Dede, *adj.*, 3981, dead.
- Dede, 2485, deed.
- Dedely, 2158, deadly.
- Dedeward, 2249, death-ward.
- Deef, 782, deaf. A.S. *deaf*. Germ.  
*taub*. Icel. *dauf*.
- Defaut, 1. 280, 3248, 6190, want;  
 2. 5016, defect. O.Fr. *défaute*,  
 defect.
- Defaultles, 8699.
- Defend, 3537, 5360, forbid, excuse.
- Defens, 5364, defence.
- Defygured, 2340, disfigured.
- Deghe, 1939, 7289, to die.
- Degise, degyse, 1518, 1524. O.Fr.  
*deguiser*, *desguiser*. Fr. *guise*.  
 Germ. *weise*. Eng. *wise*, mode,  
 manner, fashion.
- Dele, 3883, a) to give, b) to divide.  
 Þe tan bad *dele* þe child in tun.  
 (MS. Vesp. A. iii, fol. 49.)  
 c) 3460, dele with.
- Delices, 4615, delights. Lat. *de-  
 licie*.
- Delicious, 9291.
- Delitable, 5239, delightful.
- Deliver, 3591.
- Deliveraunce, delyveraunce, 3585,  
 "Delt, divided, see 'Dele'.
- Delyces, 1628, see 'Delices.'
- Delyte, 8336. O. Fr. *deleit*, from  
 Lat. *delectare*.
- Delyveraunce, 6100, 8041.
- Delyverd, 6080, acquitted.
- Delyvernes, 5900. From O. Eng.  
*deliver*, *delyver*, from O. Fr. *de-  
 livre*, active, nimble. Fr. *déli-  
 vrer* 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, 3019, 5797,  
 precious, valuable, the root of  
*dearth*. Phrase 'lese and *dere*'.  
 2. *adv.*, dearly, as in the modern  
 phrase 'dearly bought'. A.Sax.  
*deóre*, O.H.Germ. *tiur*, precious.  
 On him [Christ] mai I best found  
 mi werke,  
 And of his dedes tac mi merke,  
 Þat maked al þis 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. *dérling*.
- Desayvabel, 4232, deceptive.

Desayve, 4028, 4235, to deceive.  
 Descryfe, descryve, 2305, 6848, to describe.  
 Despende, dispend, 125, 2435, 5915, to spend, use.  
 Despice, *vb.*, 9426.  
 Destroie, distroie, 4453, 4472.  
 Destrucion, destrucioun, 4049, 4063, 4067,  
 Destruye, 4074, 4076.  
 Desyre, 8032.  
 Dette, 3617, 3861, debt.  
 Devocoun, 5906, 7252.  
 Deygh, digh, dighe, 1747, 1748, 1780, 2060, 3636, to die; 5262, 6533, pret. *dighed*, *deyhed*, *did* (1779), *dieghed* (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*.  
 Dilitable, 5276, delightful.  
 Disciple, 5908.  
 Disciplyne, 5556.  
 Discrive, discryve, 1901, 6117, to describe.  
 Discusse, 6247, to investigate.  
 Dispayre, 6293.  
 Dispend, 2435, to spend.  
 Dispise, 4252.  
 Dissencion, 4061.  
 Distance, 8400.  
 Divers, 4788.  
 Diversly, 7473.  
 Divised. 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,

So pat no *doles* ne sall me dretche.  
 (MS. Harl. 4166, fol. 171.)  
 Dom, dome, 49, 4323. dumb. A.S. *aumb*. Icel. *dumba*, *dumbi*, dumb, *dumma*, to be still.  
 Dom, dome, 264, 1859, 3990, 4476, 4714, doom. A.S. *dom*, judgment.  
 Domland, *adj.*, 1443, louring, cloudy.  
*Douiland*, is printed as the reading of the Cottonian MS., but *domland* which is the reading of two Manuscripts is no doubt the correct word. *Domland* is a participle of the verb *domel*, to be dark. Icel. *dumba*, darkness. Sw. *dimba*, a fog. Dan. *dum*, dim. obscure. Brockett's Glossary has the northern word *dromland*, cloudy, muddy. With the double forms *domland* and *dromland* compare *shill* and *shrill*.  
 Cf. Burn's use of *drumly* in the sense of muddy, turgid.  
 Don, down, 673, 2065, down; of *dune*, deorsum—Lye.  
 Donlight, 4293, to descend.  
 Donward, 663, 816, downward.  
 Dote, 785, talk silly, rave. Dutch *doten*, *dutten*, delirare, desipere—Kilian. 'Maddyn or *dotyn*, desipio' Pr. Pm. Sc. *doit*, to be confused, to dote. Icel. *dotta*, to slumber.  
 And als he went another way,  
 He met aman [pat] was wonder old;  
 Croked and cumberd, koghand for cold,  
 Lame he was in lith and lim,  
 With nese droppand and eghen dym  
 His handes tremblid, his teth roted,  
 He spak so dym men demyd he doted.  
 (MS. Harl. 4196, fol. 201.)  
 Douiland, see 'Demland'.  
 Douncom, 4821, 5171, to descend.

**Douncomyng**, *sb.*, 5271, a descending.

**Dounfal**, 4620.

**Dounfallyng**, 6676.

**Doungangyng**, *sb.*, 4779, setting.

**Dounlay**, 4415, to lay down.

**Dounryn**, 7123.

**Dout**, 4330, doubt, fear.

**Draw**, 1291, 1. to entice; 1476, 4007, 2. to go to, to incline to; 3. compile, compose, pret. *drogh*, *droh*, *drow*. A.S. *dragan*.

1. For il felawes oft *drawes*  
God men til ivel plaws.  
(Met. Hom. p. 115.)
2. To dede I *drawe* als yemai se  
(Ibid. p. 30.)
3. Mi speche haf I mint to *drawe*,  
Of cristes 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,  
Pat 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. *drie*, to suffer. A.S. *dreogan*.

**Drery**, 791, 1455, sorrowful. Germ.  
*traurig*. A.S. *dreorig*.  
Whi mi saule *dreri* erton?  
(Ps. xii, 6.)

**Drighe**, 2044, 2754, to suffer.

**Drighten**, lord. A.S. *drihten*.

**\*Dring**, chieftain. A.S. *dreng*.

**Drogh**, droghe, 2249, 4419, 8527,  
pret. of *draw*.

**Drop**, 775, to drip.

**Drope**, 3063, a drop. Du. *drop*,  
drup. Icel. *dropi*. A.S. *dropa*.

**Drove**, 1319, to afflict, trouble.  
Loverd hou fele-folded are pai,  
Pat *drove* me, to do me wa.  
(Ps. iii, 2.)

**Drovyng**, *sb.*, tribulation. Du. *droef*,  
*droeve*, troubled, sad, *droeven*, to  
disturb, trouble. Goth. *drobian*.  
Germ. *trüben*. Cf. O. E. *drupi*,  
troubled, sorrowful.

**Droubelonde**, p. 40, see 'Domland'  
Compare '*drobly*, *drubly*, turbu-  
lentus, turbidus (of drestys), fe-  
culentus.' P. P.

**Drury**, 7825, gallantry. O. Fr. *drue-  
rie*, *drurie*, friendship. O.H.Germ.  
*trât*, *drât*, dilectus—Burguy.

**Dubbed**, 8790, decorated, from *dub*,  
to adorn, ornament. Fr. *douber*,  
to rig or trim a ship. Prov. *ado-  
bar*, 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 tailles ful blak also."  
(MS. Cotton Galba E. ix, fol. 39.)

**Dule**, 6887, pain, grief.

**Dulful**, duleful, 1116, 6110, dole-  
ful. Phrase, '*duleful* dyn'.

**Dungen**, 3256, p. p. of *ding*, to  
hammer, strike.

**Dunwarde**, 816, 2869, downward.

**Dur**, 4135, 4548, to dare.

**Duschyng**, *sb.*, 7351, a blow, a smit-  
ing. 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 byrnandtowrdowndrollys with  
a rusche,  
Qnhill all the hevennys dyndlit of  
the *dusch*.  
(G. Douglas vol. ii, p. 551.)  
And sa hard on helmes he *duschit*,  
t2

- Throw fine force [he] thame al to  
fruschit  
(Buik of Alex. p. 386.)
- Dwine, 703, to dwindle, fade. A.S. *dwinan*, to fade. Icel. *dvina*, to diminish.
- Dygh, dyghe, 2054, 2670, to die.
- Dym, 1166, dark. A.S. *dim*. Icel. *dinnr*, dark, *dimma*, darkness. 'dedes *dim*' = dark deeds.  
(Met. Hom. p. 111.)
- Dyn, 4787, noise. Icel. *dynia*, to resound; *duna*, to thunder.
- Dyng, 7015, 7031, to strike, beat. Icel. *dengia*. Sw. *dänga*. A.S. *dencgan*.
- Dyngyng, *sb.*, 6571, a beating.
- Dynt, 5418, 7017, blow. A.S. *dynt*.
- Dysy, 1771, dizzy. A.S. *dysig*, 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, efter, 6523, 6654, after, afterwards, again. A.S. *æft*, *æftan*, *æfter*, *æfter*, again, afterwards.
- Egg, 5483, to incite, instigate. O.N. *eggia*, A.S. *eggian*, to sharpen, to instigate. *Egg*, an edge.
- Eggyng, *sb.*, 5487, instigation.
- Eghe, 2234, 6261, eye. A.S. *egh*, *eage*; Germ. *auge*; pl. *eghen*, 575.
- Eght, 4784, eighth. A.S. *ehta*, *eatha*.
- Eghtend, 6569, eighth.
- Eghteld, eghtild, 5784, 5800, to endeavour, to aim at. Sc. *ettle*, A.S. *ehtian*, *ehtan*, to follow after, pursue. Icel. *ætla*, to intend. This word is sometimes written *attled*, *eyteld*, *aghteld*.  
For ur lord had *aghteld* yete  
A child to rais of his [Adam's] oxspring,  
Pat all suld oute o baret bring.  
(Cott. MS. Vesp. A. iii, fol. 9.)  
*Aghtel* also signifies 'to endow with'.  
Qua herd ever spek o mare bliss,  
Pan *aghteld* was Adam and his.  
(Ibid. fol. 53.)
- Eke, heke, 3256, 6239, to increase. Germ. *auch*, also. Goth. *aukan*, to increase; A.S. *ecan*.
- 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. *endleofan*, eleven.
- Emparour, 4089.
- Empiry, 7761.
- Empyre, 4050.
- Enamayld, 8902, interwoven.
- Enchauntemente, 4286.
- Encheson, enchesoun, 5311. 5790, reason. O.Fr. *acheson*, Lat. *occasio*.
- Endeles, 6067.
- Endelesnes, endlesnes, 8122, 8124, eternity.
- Endeward, 4007, towards the end.
- Ending, *sb.*, 3772, end, death, 4026, 4156. Goth. *andais*; Sansc. *anta*, end, death.
- And when to king Edward was tald  
How pat Brus pat was so bald  
Had brocht pe Cumyn till *endyng*  
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.  
 Enemy, 1037, 5329, enemy. O. Fr. *enemi*, Lat. *inimicus*.  
 Enoyntyng, *sb.*, 3409, anointing. Fr. *oindre*; Lat. *ungere*, to anoint.  
 Ensampl, ensaumple, 708, 4532, example. O. Fr. *ensample*, Lat. *exemplum*.  
 Entent, 3696, 5960, 5991, intention, will. O. Fr. *entent*, from Lat. *intendere*.  
 Ententyfly, 624, 2550, carefully.  
 Entre, *vb.*, 5340.  
 Entré, *sb.*, 8898.  
 Envy, 4169.  
 Er, 49, 331, 805 &c., are.  
 Erdly, 4955, earthly. Germ. *erde*,  
 Ere, 782, ear. [earth.  
 Err, *vb.*, in phrase 'es *erred*', 5733, 'is done wrong'.  
 Erres, 5327, 5600, scars. Dan. *ar*, O. N. *ör*.  
 Errour, 4266.  
 Erryng, *sb.*, 5728, 5974, error.  
 Erthedyn, 4036, 4790, earthquake, a compound of *erthe* = earth and *dyn*, din, noise.  
 Ertou, 424, art thou.  
 Es, 30, is.  
 Eschape, 2678, to escape. O. Fr. *eschaper*, Fr. *échaper*, to shift away, slip out of.  
 Ese, 595, pleasure.  
 But theder come bothe þong and olde,  
 Into the temple for to her,  
 Goddes servyse on thair maner,  
 And for to make thair offerand thar  
 Efter that thair *esse* war.  
 (Met. Hom. p. 74.)  
 Ete, 4848, ate.  
 Ette, ete, 4675, 6191, to eat, pret.  
 etc. Goth. *etan*; Germ. *essen*.

Evaungelistte, 5004.  
 Excused, 6077.  
 Exposition, 3856, 4716, exposition.  
 Expound, 4272.  
 Faa, 1453, foe, *pl.* faes, faas. A. S. *fah*, *fá*, 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:  
 Þair clathes was sa gnede and *fa*  
 Þat þai moght nan part þam fra.  
 (Cursor Mundi, fol. 48.)  
 Fader, 1386, father. O. N. *fadir*; Germ. *vater*.  
 \*Fairhede, 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*.  
 Fandyng, 314, temptation. A. S. *fandung*.  
 Fantome, 1197, vanity, lie. Greek *φαντασμα*, an appearance, whence the Fr. *fantome*, *fantome*, a spectre, fantom, 'a *fantime* or a fabel'.  
 (Cursor Mundi, fol. 134.)  
 Mennes sones to-when of hert unmeke?  
 Whi love yhe *fantom* and lighinge speke?  
 (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. *faran*.  
 Fas, 3883, foes, *pl.* of fa.  
 Fast, 4211, quickly.  
 Fayn of, *adj.*, 4552, glad of. A.S. *fægn*, joyful fain; *fahnian*, to rejoice. We meet with *fain* as a verb in Ps. ix, 3.  
 I sal *fayne* and glad in þe.  
 Fayntise, 3519, weariness, literally deceit from O.Fr. *feintise*, *faintise*, from *feindre*, *faindre*.  
 Fayre, 4315, 9249, beautiful, beautifully. O.N. *fagr*, bright.  
 Fayrnes, 249, beauty.  
 \*Fed, fede, enemy. Du. *vied*, hatred. A.S. *fæth*, enmity.  
 Feer, *vb.*, 6429, to frighten. A.S. *fær*, fear. Sw. *fara*, to fear.  
 Fel, 5406, fierce, see 'Felle'.  
 Fel, 6416, many. A.S. *fela*.  
 Felaghe, 5485, fellow, companion.  
 Felaghshepe, felawshepe, 4400, 5032, fellowship, company.  
 Feld, 1247, field.  
 Fele, 2453, many; phrase 'to fele', '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.  
 Felouns, wretches, see 'Felle'.  
 Fen, 566, dirt, mud. O.N. *fen*, a morass. Goth. *fani*, mud.  
 Fende, 36, 1253, 4160, fiend, devil. Germ. *feind*, enemy. Goth. *fian*, to hate.

Fer, 1866, 2329, 3896, far; *comp.* ferrer. A.S. *feor*, O.H.G. *fer*.  
 Ferd, 6864, *sb.*, fear; *adj.*, 6950, afraid. A.S. *forht*, Germ. *furcht*, fear.  
 Ferdlayk, 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'.  
 Þe erth tremblid and al to schoke, And halows in heynn for *ferdnes* quoke.  
 (MS. Harl. 4196. fol. 82.)  
 Fere, 2291, to frighten.  
 \*Fere, sound. Dan. *för*. Icel. *foerr*.  
 Fereth, fourth.  
 †Feren, fiery.  
 Ferforth, 3814, far. Ferrer-forthe, 2329.  
 Ferly, 2211, 2955, wonder. A.S. *fêrlíc*, sudden.  
 Ferth, ferthe, fierthe, fereth, 356, 1246, 1828, 3983, 4260, 4770, fourth. A.S. *feother*, *fewer*, four.  
 Ferre, 5190, far, see 'Fer'.  
 Fest, pret. of fast, to fasten.  
 Al his clathes fra him þai kest, And tille a peler fast him *fest*, And scourges kene paiordand pare To bete opon his body bare,  
 (MS. Harl. 4196, fol. 76.)  
 Fested, 1907, 1909, fastened, *p. p.* of fest.  
 Fastend, 5295,  
 Feyn, 4233, to feign. Fr. *feindre*.  
 Feyned, *adj.*, 2556, feigned.  
 Fickle, 1088, deceptive, false.  
 Semi Saxon *fiken*, *fikeln*, to deceive. A.S. *ficcan*; Fris. *fischeln*, to flatter (see Gloss. to 'Seinte Marharete', ed. Cockayne).  
 With þar tunges *fikeli* þai dide 'linguis suis dolose agebant'.  
 (Ps. v. 11.)

- For in his tyme, I hard well say  
 Dat *fykkil* pai war all tyme of fay.  
 (W. C. vol. ii, p. 130.)  
 He moved was  
 Be *fykkyl* fais suggestyowne.  
 (Ibid. p. 132.)
- Fife, 2431, five. Du. *vyf*.  
 Fift, fiste, 3088. 3966, 4776, fifth.  
 Fiftend, 4812,  
 Filand, 2365, defiling.  
 Fild, 2241, fild.  
 File, fyle, 1198, 1210, 2348, to de-  
 file, pollute. Hence O. E. *fyle*,  
 file, a wicked wretch.  
 Filed, 2559, defiled. A. S. *fygan*, to  
 make foul or filthy.  
 Filthede, p. 13 note, see 'File'.  
 Final, 3990,  
 Fine, 4913, to refine, purify. O. N.  
*fin*, to polish, cleanse.  
 Flay, 1268, 2244, to terrify. Sc.  
*fley*. Icel. *Flæja*, to frighten,  
 put to flight.  
 Thow art bot a sawntkyne,  
 Ne ferly me thynkys!  
 Thou wille be *flayede* for a flye  
 That on thy flesche lyghttes.  
 (Mort. Arth. p. 175.)  
 Thou wenes for to *flay* us,  
 Ffloke-mouthede schrewe.  
 (Ibid. p. 232.)
- Flaying, *sò*, 6112, fear.  
 Flayne, 9520, flayed.  
 Flayre, 9017, smell. Fr. *flairer*,  
 to smell.  
 Flaume, flawme, 6737, flame. Lat.  
*flamma*. Fr. *flamme*.  
 Flegh, 4394, flee, pret. flegh and  
 flogh. A. S. *fleon*, *fion*. Germ.  
*flichen*.  
 Flemed, 2977. 6054, banished, from  
*flem*, to banish. A. S. *flyman*, to  
 banish; *fleam*, exile, flight.  
 Fleygh, flew, pret. of flegh.  
 Flitte, *vb. intr.*, 2257, 1. to depart,
- 3762, 2. *vb. intr.*, to remove. Dan.  
*flytte*, to remove.  
 2. Andforpe fute [i. e. of the cross]  
 pay made a pit  
 Ffor no man suld it *pepin flit*.  
 (MS. Harl. fol. 82.)
- Flode, 4706, flood. O. N. *flód*, Sw.  
*flod*, a flood. O. N. *flæda*, to in-  
 undate.  
 Flogh, flew, pret. of flegh.  
 Fode, 458, food. A. S. *foda*, *fode*.  
 Goth. *fodjan*, to nourish. Eng.  
*to foster*.  
 Fole, 126, foel. Fr. *fol*, foolish.  
 Fole, 6682, foul.  
 Fole, 1637, foal. Germ. *fohlen*,  
 Goth. *fukl*, a foal, filly. Phrase  
 "tatird *fole*."  
 "Tatird as a *foylle*." (T. M. p. 4.)  
 Folk, 4637, 6013, people.  
 Fon, fone, 530, 762, 764, 2693, few.  
 (Foner, 765, 3731, fewer.) A plural  
 form of the A. S. *feawa*. O. H. G.  
*foho*. Goth. *favs*, pl. *favai*.  
 Fontstane, 3351, fontstone.  
 For, *conj.*, 1263, 1291, 2034, because.  
 Goth. *faur*, Germ. *vor*, in front  
 of. The *for* in forbard, fordo &c.  
 = Germ. *ver*, forth, away, out.  
 Forbard, 957, excluded.  
 Fordo, 3395, 3504, 6323, to do  
 away with, destroy.  
 Forga, 1842, to forego, to go with-  
 out.  
 Forganger, 4162, foregoer.  
 Forgeten, 3909.  
 Forgýfnes, 3817, forgiveness.  
 Forluke, 1946, foresee.  
 Formefader, 483, forefather. A. S.  
*forme*, 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.

- Forsweryng, *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. *fór*.  
 Forthy, 375, therefore, because = for that.  
 Forthynkyng, *sb.*, 3510, repentance.  
 Forþi, forþy, 189. 375, 1854, therefore, because.  
 Forwhi, forwhy, 1249, 6458, wherefore, therefor = for which.  
 Forworth, *vb.*, 780, to come to ruin, to fail. A.S. *forweorþan*.  
     For Laverd of rightwise wate þe wai  
     And gate of wicked *forworth* salai.  
     (Ps. 1, 6.)  
 Fot, fote, 467, 778, 1493, foot.  
 Fourme, 3982, form, figure.  
 Fourtend. 4808, fourteenth.  
 Fra, 114, 3713, from. O.N. *frá*, from. Phrases: 'to and *fra*', 471, 603; '*fra* than', from that time', 4071.  
 Fraist, frayst, 1090, 1358, to attempt, to try. O.N. *fresta*, to try.  
 Fraunches, 7995, freedom.  
 Fraward, frawarde, 87, 256, 5854, froward.  
 Frawardnes, 1173.  
 Frayst, 1358, see 'Fraist'.  
     For þo þat to dremys overmoche trastys,  
     To scorne hem þe fende þen *frastys*.  
     (Handlyng Synne p. 15.)  
 Frely, 5902, 5958, 5965.  
 Frend, 1116, 6342, friend; *pl.* frend.  
 Friendshepe, 1884, friendship.  
 Fresshe, 1254, eager, ready. A.S. *ferse*. Du. *verssch*, *frisch*.  
 Freyle, 4582, 5740, frail. Fr. *frêle*.  
 Frete, 6570, to eat. A.S. *fretan*.  
 Frett, 9107, ornamented.  
 Fro, 1586, 7735, from.  
 Front, frount, 816, 4410, forehead.  
     Lat. *frons*, *frontis*.  
 Fruytles, 5666, not producing fruit.  
 Fude, 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'.  
 Fulfild, 535, filled with.  
 Fully, 476, 4570, completely.  
 Fulfill, 5016, to fill up, make complete.  
 Funden, 4608, *p. p.* of find.  
 Fune, 6424, few, see 'Fone'.  
 Funstane, see 'Fonstane'.  
 Fygur, 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, 5035.  
 Fyry, 7762, fiery.  
 Fyver, 2989, 3029, fever. Fr. *fièvre*.  
     Lat. *febris*.  
 Ga, gang, 193, 4100, to go. 3<sup>d</sup> pers. sing. *gase*. O.N. *ganga*; N. *ganga*, *gaa*, to go on foot, walk.  
 Gader, gadir, 1342, 2221, 3728, to gather. Germ. *gattern*. Dn. *gaderen*.  
 Gaderyng, *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 nouthir *gang* na  
ride.

(Barbour p. 81.)

Gangyng, *sb.*, 4779, setting.

Garette, 9101, a watch tower.

There salle appone Godarde  
A *garette* be rerede,  
That schalle be garneschte and  
kepyde,

With gude mene of armes,  
And a bekyne aboveene,  
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, gastely, 974, spiritual,  
ghostly.

Gate, 7076, 8983, way, a street. Dan.  
*gade*, a way. O.N. *gata*, path.

Gayte, 6133, goat (used collectively)  
O.N. *geit*, a female goat.

Gemetry, 7801, geometry.

General, *adj.*, 3586.

Generally, 4791.

Gesce, gese, 1136, 3935, 5908, to tell,  
reckon, calculate, to guess. Du.  
*ghissen*, to reckon, estimate. O.N.  
*giska*. N. *gissa*.

Gestes, 1374, guests. Germ. *gast*,  
a stranger. O.N. *gêstr*, a guest.

Geten, 443, 444, 4157, conceived.  
(O.N. *geta*, to conceive.) *p. p.* of  
of *gett*, to conceive (pret. *gatt*),  
hence O.E. *geting*, conception.

Gett, 1540, fashion. '*Get*, modus,  
consuetudo, manner, or custome.  
(P. P.) *gette*, a custom. Phrase  
'*newe iette*, guise nouvelle'.—

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.  
*guille*, deceit, fraud.

Gilt, 2951, 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, 459, slime. O.N. *glæta*, wet.  
Fr. *glette*. Prov. E. *glut*, slime,  
phlegm. Sc. *ghit*, pus. O.E. *glat*,  
moist, slippery.

Glomsede, see 'Clomsed'.

Glorify, 8015.

Glose, 4473, gloss, comment.

Glotomy, 6730.

\**Gloton*,

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. *spell*, 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, 5957.

Gramer, 7801.

- Granand, 798, groaning. A.S. *granian*. Du. *groomen*.
- Grape, 6566, 6801, to feel, grasp. A.S. *grapian*; Goth. *greipan*; O.N. *greipa*, Sw. *grabba*, to seize, grasp. Pan answerd to him Peter and Ion,  
And said þarof es wonder none;  
Forwhi þou throwed nocht Thomas,  
Þat oure lord Ihesus resin was,  
Untille þou saw his bloody side,  
And *graped* within his woundes wide;  
Of evil bileve has þou ay bene,  
And þat es on þi selven sene,  
Þarfore ertow ay us fro,  
When any thing es for to do.  
(MS. Harl. 4196, fol. 173.)
- Graunt, 3827, to grant.
- Graythely, 645, carefully, thoroughly. It also signifies preparedly, readily, from *graythe*, *greithe*, to make ready. O.N. *greiða*. A.S. *ge-read*, ready. Prov. E. *gradely*.
- Grege, 2991, to increase.
- Gres, gresse, 4884, 6392, grass. A.S. *gærs*, *græs*. Sc. *gersee*.
- Gret, 5392, to weep, see 'Grete'.
- Gret, grete, 69, 644, 903, 3721, great, comp. *gretter*.
- Gretand, 502, crying.
- Grete, 7099, to cry. A.S. *grætan*, to weep. We have also O. Eng. *grete* a tear, weeping, see Ps. c. 1-10.
- Gretely, 1831, greatly.
- Gretying, *sb.*, 496, 1451, 6109, acry.
- Grevanuce, 3019.
- Greve, 3608, grieve. Fr. *grever*, to oppress, disquiet. Lat. *gravis*, heavy.
- Grevosly, *grevusly*, 4537, 5562, grievously.
- †Grise, terrible.
- Grisely, 1757, 2233, horrible, dreadful. A.S. *agrysan*, to terrify, *grislic*, grisly.
- Grisse, 4781, grass.
- Groche, 297, to murmur, grumble. '*Grutchyn*, *gruchyn*, murmure'—(P.P.) Fr. *gruger*, to grieve, repine; *groucer*, *grouchier*, *groucher*, to murmur, reproach.  
Þai *gruched* þus and war nocht fain.  
(MS. Harl. 4196, fol. 38.)
- Grotehand, 3542, murmuring.
- Grund, grond, 209, 7213, foundation, bottom. Goth. *grundus*, O.N. *grunnr*.
- Grym, 2250, savage, fierce. Germ. *grimm*, fury, wrath. Du. *grim*, probably connected with the O.E. *gram*, *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. *grinnen*, to grin, snarl.  
Then shalle helle gape and gryn.  
(T. M. p. 53.)
- Bihald sal sinful rightwis thenne,  
And with his tethe on him sal he *gremme*.  
(Ps. xxxvi, 12.)
- Grysly, 1404, dreadful, see 'Grisely'.
- Gryslynes, 2310, terribleness.
- Gud, gude, 8, 80, good, see 'Gode'.
- Gude, *pl.* gudes, 1244, riches, goods.
- Gudnes, gudenes, 134, 3676, 4586, goodness.
- Gun, 4700, pret. of *begin*. It is frequently written *gan*, *can*, and is used as an auxiliary of the past tense as '*gan say*' = 'did say'.
- Gys, gyse, 1533, 1546, guise, fashion (of dress). Fr. *guise*, mode, way, fashion.

†Ha, to have.

Haf, 58, to have.

Haithen, haythen, 5521, heathen.

Germ. *heide*, a heathen. Goth.

*haihno*, *haihi*, the open country.

E. *heath*. Du. *heide*, *heyden*. E.

*hoiden*, a clown, a pagan.

Hald, halde, 794, 1283, to estimate, 3836, hold.

Halden, 99, 1596, 4398, 5950, 5960,

(*p.p.* of hald), held, bound. A.S.

*healdan*, Germ. *halten*, to keep,

observe, hold. Phrase 'is halden for to do', 5937.

\*Haldes, *sb.*, 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.

Halge Thursday, holy Thursday.

Haligast, 3, Holyghost.

Halow, 3823, a saint, *pl.* halowes.

from A.S. *halgian*, to keep holy, consecrate. E. *hallow*.

Haly, 977, 3690, 4233, holy.

Haly, halely, 2416, 3710, 4254, wholly, see 'Hale'.

Halynes, 4240, holiness.

Hand (= and), 775, breath. O.N. *anda*, breath.

Hap, happe, 1282, 5897, fortune. O.N. *happ*.

Salamon 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 fistcd, 790; 'hard day', 6075, 'hard-herted'.

Hardnes, 3515, suffering, pain.

For right als brede here bodily,

Sustenes and strenkithes þe body,

Right so þe gift of strenkith mai  
make

þe hert stalworthe, to undertake

And to thole *hardnes* here in body,

For þe luf of god almighty.

(MS. Tib. E. vii, fol. 12.)

Hare, 675, 5001, hair. Du. *haer*,  
Germ. *haar*.

Harn-pane, 5298, brain-pan. O.N.  
*hjarni*, A.S. *harnes*.

And with a sownd smate Targus  
but remede,

Throu ather part or templis of  
his hede;

In the *harnpan* the schaft he has  
affixt,

Quhil blude and brane al togider  
mixt.

(G. Douglas, fol. ii, p. 551.)

Haste, *vb.*, 2885, to hasten. Sw.  
*hasta*, 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* thinges I have to do.  
(MS. Harl. 4196 fol. 82.)

Hastily, 4544, speedily.

Hat, hats, 3038, 3189, hot; *comp.*  
hatter = hotter, 3097.

Hat, hatte, 3951, 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 com-  
mand.

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, 3403, hatred. 'Wic

- hatreden* i. e. 'wicked hatred'.  
(Ps. xxiv, 19.)  
-*reden* was a common termination  
in Northern literature; *lyfreden*,  
love (M. H. p. 30); *felaureden*,  
fellowship (MS. Harl. 4196); *mon-*  
*raden*, *monreden*, homage (Syr.  
Gawayne, Romances Ed. Robson  
A. 505).  
Haunt, 1079, 1525, 4382, 6344.  
to practise. Fr. *hanter*, to fre-  
quent, haunt.  
Havyng, *sb.*, 1520. behaviour. Germ.  
*haben*, to behave. A.S. *habban*,  
to have.  
He [Edgare] was a man of fayre  
*havyng*,  
And dyde in hys tyme bot leful  
thyng.  
(W. C. p. 275.)  
Hawen, 3877, own.  
Hawtayne, 255, haughty. Fr. *haut-*  
*tain* from *haut*, O.Fr. *hault*, high.  
Haythen, 5431, heathen.  
Hed, heved, hede, 486, 3596, 5002,  
5658.  
Hede, 592, heed. A.S. *hedan*, to  
keep, guard, observe.  
\*Hefding, beheading.  
Hegh, heghe, *vb.*, 1191, 4953, 8506,  
to exalt.  
Hegh, heghe, *adj.*, 1872, 1887, 4953,  
4763; *comp.* hegher, 962; *superl.*  
heghest (and hext), 993. A.S.  
*heah*, high.  
Heghen, 4119, to exalt.  
And he pat makes himself with  
wille,  
He salle be *heghind* als it es skille.  
(MS. Harl. 4196, fol. 109.)  
Heghes, 8500, exaltation, pride.  
Heght, 4760, height.  
Heke (= eke), 3546, to increase.  
Held, 817, to bend down, stoop.  
Alle *helded* pai samen.  
Omnes declinaverunt simul.  
(Ps. xiii, 3.)  
Demen pat wyght and willy ware,  
Said "to pi steven we stand  
Whase heved so *heldes* brede of  
an hare,  
Hardily hag of his hand."  
De hevedes halely gan *held*  
And did him honoure 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 sal pai  
Grape with pam night ne dai.  
(Ps. cxiii.)  
Pai hent Joseph be *hend* and fete.  
(MS. Vesp. A. iii, fol. 25.)  
Thai wrang thair *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. *heck*.  
Hent, *vb.*, 2722, to receive. Hent,  
*pret.* O.N. *henda*, to seize.  
Herber, *sb.*, 448, 6153, lodging. Sc.  
*herbery*, to shelter, to house. *vb.*,  
6154, to lodge. A.S. *heribyrigan*,  
to lodge; *beorgan*, to shelter.  
Bot Godd sun he wald sua be gest,  
In clene sted al most he rest,  
A clene bewist he ches forpi,  
For to mak in his *herbergeri*.  
(MS. Vesp. A. iii, fol. 55.)  
Here, 526, to hear.  
Heremyte, 8724.  
Hert, 255, 3547, heart.  
Hertk, 71, 409, 4881, earth. Goth.  
*hairto*.  
Hete, 9490, to promise. A.S. *hatan*.  
Hethen, 509, 3704, 6007, hence.  
Heved, 675, 771, 4082, 5002, head.

Heven, 7756, heaven. A.S. *heofon*.  
 Hevenryke, 403, 1898, the kingdom  
 of heaven.  
 Hever, 3922, ever.  
 Hevy, 4583, sorrowful.  
 Hew, 4889, hue. A.S. *heaw*, *hiew*,  
 form, fashion, colour.  
 Hewed, 3713, hewn. A.S. *heawian*.  
 Germ. *hauen*. We have also the  
 Northumbrian *hag*, to cut chop.  
 O.N. *höggva*.  
 Hey, 3044, high.  
 Heyghe, 4897, high; heyghest, 4896,  
 highest.  
 Hider, hyder, 508, 1417, hither.  
 Hidos, hidus, 1744, hideous, frightful.  
 O.Fr. *hide*, *hiade*, *hidour*, *hisdour*,  
 dread; *hisdouse*, dreadful.  
 Hight, 1) 107, promised; 2) 966,  
 6530, called, named.  
 Hir, 582, her.  
 Hird, hirde, 6134, 4638, keeper = the  
*herd* in shepherd. Germ. *hirt*,  
 a herdsman. O.N. *hírd*, to keep  
 guard.  
 Honest, 5892, honourable.  
 Honesté, 5829, honour.  
 Honour, *vb.*, 8535.  
 Hordom, 8259. A.S. *hórdom*. Icel.  
*hór*, adultery.  
 Horribel, 5619, 6430.  
 Hortel, 4787, hurt!e. Du. *horten*,  
 to dash against.  
 Housil, 3402, the sacrament. O.N.  
*hunsil*, *husil*, a sacrifice.  
 Hove, *vb.*, 3126, to hover, remain  
 above, hang over. W. *hoftan*,  
*hofio*, 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.

Þan at þe fyrst of þat cas  
 Þe Kyng of Brettane *hoðyn* was;  
 And all þe Barnage of his land  
 Þan baptyst was

(W. C. p. 98.)

Syne *hoðyn* he wes, and cald  
 Henry. (W. C. p. 309.)

Or yf a man have *hove* a chyld,  
 God hyt forbede and shyld,  
 Þat þat chyld shulde any have  
 Of hys godfadrys, maydyn or  
 knave.

(Handlyng Synne p. 55.)

Þe fyrst Sacrament ys holy bap-  
 teme

*Hove* of watyr, and noyted wyth  
 creme.

(Ibid. p. 294.)

How-swa, howso.

Hufe, 4179, hoof. Dan. *hov*, Du.  
*hoef*.

Hundreth, 4524, hundred. O.Norse  
*hundrað*.

Hunger, 4035, famine, *pl.* hungers.

Hurde, 5567, treasure, hoard. A.S.  
*hord*, treasure. O.H.G. *hort*.

Hyde, 5299, skin (of the human  
 body). O.N. *hud*, *hydi*. Germ.  
*haut*, Du. *huyd*, skin of a beast.  
 His clathes fra him sone pai  
 tugged,

And alle his *hide* in sunder rugged.

(MS. Harl. 4196, fol. 82.)

Hydus, 4773, hideous.

Hydusly, 6568.

Hydusnes, 9487.

Hyng, 675, (pret. hang) to hang.

Hyngand, 1536, hanging.

Hynged, 5334, hanged.

Hypand, 1539, halting, hopping.

O.N. *hipp*, saltus.

It [þe foule] *hipped* bifore him in  
 þe gate,



- Tille it come at þe abbay jate,  
(MS. Harl. 4196, fol. 93.)  
Hope came *hippyng* after,  
That had so y-bosted  
How he with Moyses maundement,  
Hadde many men y-holpe.  
(Piers Ploughman p. 351.)
- Ianglyng, 3478, chattering. O.Fr.  
*jangler*, to chatter.  
Sum men in kirk slomers and  
slapes,  
Sum tentes to *iangillyng* and iapes.  
(MS. Harl. 4196, fol. 185.)
- Iaunys, 700, jaundice. Fr. *jaunisse*  
from *jaune*, yellow.
- Ilk, ilka, ilkan, 53, 89, 137, 138,  
each.
- Ill, ille, 80, 174, 660, evil, bad.  
O.N. *illr*.
- Impossibel, 6281.
- Imyd, imyddes, 5168, 5186, in the  
midst of.
- Imydward, 6447.
- In-als-mykelle, 1712, in as much.
- Insight, 253, knowledge; generally  
explained by 'perception'.  
For thou gaf man skil and *insiht*.  
(M. H. p. 2.)  
For bathethir foules [dounes] haves  
crowding  
Insted of sang, and stille murning,  
And bitakenes that sinful man,  
That schilwisnes and *insyt* can,  
Suld of thir fules bisenes take.  
(M. H. p. 159.)
- Instrumentes (musical), 9264.
- Invisible, 972, invisible.
- Jointly, 8835.
- Ioly, 589, joyful. Fr. *joli*, merry.
- Ire, 8588.
- Irk, *vb.*, to tire, get weary of 8918.
- Irkyng, *sb.*, 9359, weariness. A.S.  
*eargh*, slothful.
- †Ithen, frequent.
- †Ithenli, frequently.
- Iugement, 2802, 6106.
- Iustify, 5987, to do justice to.  
Ordayne thy selvene,  
Bathe jure; and jugge;  
And justice; of landes,  
Luke thou *justyfye* them wele,  
That injurye wyrkes.  
(Mort. Arth. p. 56.)
- Iustys, *sb.*, 5330, justice.
- Iuwis, 6106, judgement.
- Ivel, *sb.*, 8588, disease.
- Ka, 1539, cow, *pl.* ky.
- Kan, see 'Can'.
- Kast, *vb.*, 7261, to devise.
- Kay, cay, 3835, 3838, key, see 'Cay'.
- Kaytif, 7396, wretch.
- Kele, 8725, to cool.
- Ken, 1074, 5215, 5946, to see, to  
teach, show. O.N. *kenna*, to  
perceive by sense, observe.
- Kend, pret. of ken.
- Kene, 1228, 4383, fierce, cruel, sharp.  
Germ. *kühn*, bold, daring. O.Sw.  
*kön*, *kyn*, quick, prompt, daring.
- Kepe, *a*) 5029, to guard, take care  
of; *b*) 7371, to hold, contain. A.S.  
*cepan*, to observe.
- Kepe, *sb.*, 381, 597, care, as in phr.  
'tuk *kepe*'.
- Kepyng, *sb.*, 4196, 5503, 5819, care,  
custody.
- Kidde, 4342, pret. of kithe, to show,  
discover. A.S. *kythan*.
- Kirk, kyrk, 3684, church.
- Knaw, 83, to know.
- Knawen, 8609, known, acquainted  
with.
- Knawyng, *sb.*, 45, 147, 4010, 5727.  
knowledge.
- Knytted, 7215, knotted.
- Kun, *vb.* *infin.*, 187, to learn. A.S.  
*cunnan*, to know, 5459.
- Kydde, kid, 4342, (pret. of kithe or

- kythe, to show, to discover)=shown, discovered, known.
- Kylle, 2995, ulcer. Icel. *kyli*.
- Kynd, *sb.*, 52, 1515, nature.
- Kynd, *adj.*, 2535, natural.
- Kyndel, 6603.
- Kyndely, kyndly, 127, 1686, 3714, 6380, according to nature, naturally.
- Kyngryke, 5780, kingdom.
- Kynred, 4167, kindred.
- Kyrke, 4472, church.
- Lade, 3421, load. A. Sax. *hlād*, *hladan*, to load. O.N. *hladi*, a heap.
- Lagh, laghe, law, 2163, 2267, 4144, 5942, law. O.N. *lag*, order, law; *leggia*, to lay down.
- Lagh, 1092, to laugh (pret. *loghe*. Sc. *leuch*.) Germ. *lachen*.
- Lagher, 3870, lower. Comp. of *laghe*, low. O.N. *lagr*. Swed. *lag*.
- Laghter, 1451, laughter.
- Laghyng, *sb.*, 7840, laughter.
- Lake, *vb.*, 797, to censure, blame. Du. *laecken*, to be wanting, blame, accuse, from *lack*, *laecke*, want, fault, blame. Swed. *lak*, fault, vice. *Lake* is generally written *lakke*.  
(see Piers Ploughman l. 2736.)  
*Lakkyn* or *blamȳn vitupero culpo*. (P. P.)  
When he was went þe 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. *lām*.
- 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.  
Wiclif has *wlap*, to fold.
- Lare, 6469, learning. A. S. *lære*.
- Large, 4259, liberal.
- Latoun, 4371, latten, brass, tinned iron. Fr. *laiton*, brass.
- Latsom, 793, see 'Wlatsom'.
- Latte, late, 1567, 1869, to let. Germ. *lassen*, to permit. A. S. *lætan*.  
O. N. *latr*, lazy, slow. In this sense it is connected with E. *late*.
- Laude, 338, see 'Lewd'.
- Laverd, 416, Lord. A. S. *hlaford*.  
O. N. *lavardr*.
- 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; *lāc*, play.  
Unreunfulli pai can him raipe  
Eful snoberli him for to snaipe,  
Þe folk þat was sa fade  
O clai pai kest at him þe clote,  
And *laiked* wit him siti-sote.  
(Cursor Mundi fol. 135.)
- Laykyng, *sb.*, 594, sport, pleasure.
- Layn, 5999, to keep secret. O. N. *leyna*. Prov. E. *lane*, to hyde.
- Laynd, 5999, pret. of 'Layn'.
- Layt, *vb. tr.*, 6001, to seek. A. S. *wlitan*. Icel. *leita*; Sw. *leta*, to look for.  
"It es no nede he sais to teche  
A hale man for to have a leche  
Bot þe man þat feles sekenes sare  
Nedes to *layt* a leches lare.  
(MS. Harl. 4196, fol. 181.)
- Laythede, 9024, ugliness, foulness.  
A. S. *lāth*, evil.
- Leche, 5944, physician. A. S. *læce*.
- Lede, a) 593, 5719, to lead, b) 2640, to bring. O. N. *leida*.
- Ledyng, *sb.*, 4217, instigation.
- Leef, 684, leaf.

Lef, 4100, leave, permission.  
 Lef, 192, to leave. O.N. *leifa*, to leave. A. Sax. *laf*, remainder, whence the Sc. *laf*, *lave*.  
 Lefe, 2978, beloved, dear. Comp. *lever*. A.S. *leof*. Du. *lief*, dear.  
 Legge, *adj.*, 5606, liege = supreme, sovereign. Fr. *lige*. Ph. '*legge* pousté'.  
 Bot, and I lif in *lege* pousté  
 Par ded sall richt wele vengit be.  
 (Barbour, p. 108.)  
 For gif I leif in *liege* pousté  
 Thow sall of him weill 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 pousté (Buik of Al. p. 361).  
 Wold þe worpilych, lorde quoth  
 Gawan to þe kyng,  
 Bid me boþe fro þis benche and  
 stonde by yow pere,  
 Þat I wyth oute vylanie myȝt  
 voyde þis table,  
 And þat my *lege* lady lyked nat  
 ille,  
 I wolde come to your counseyl,  
 bfore your cort ryche.  
 (Syr Gawayn and þe Grene Knyȝt  
 l. 346.)  
 Lele, 1393, 4253 loyal, faithful.  
 \*Lend, loins. A.S. *lendenu*.  
 \*Lendand, descending.  
 Lenger, 3932, 6233, longer.  
 Lent, 5993, pret. of *len*, to grant, give. A.S. *lenian*.  
 Adam, for þou has left mi lare,  
 And broken þe bode þat I bad are,  
 And mare wroght efter þi wife,  
 Þan efter me þat *lent* þe life,  
 Unto þi body sal I send  
 Sixty wowndes and ten to lend,  
 Right fra þi bevid unto þi hele,  
 Eghen and eres and ilka dele

And alle þi lims on ilka side  
 Witth 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. *leran*.  
 Sw. *lära*. Germ. *lehren*.  
 Lerd, lered, *adj.* and *sb.*, 117, 4197,  
 4414, learned, taught, the clergy,  
 as distinguished from the laity.  
 Ph. '*lered* and *lewed*', 6266.  
 Leryng, *sb.*, 170, learning.  
 Lese, 2915, to lose. A.S. *lesan*.  
 Lesson, 3857.  
 Lest, leste, 165, 469, 2322, 6177,  
 least.  
 Lesyng, *sb.*, 4274, lie. A.S. *leasian*, to lie; *leas*, empty, false.  
 Lete, 1556, 5989, to let.  
 †Leth, loosening.  
 Lett, 238, 3921, 5130, to hinder.  
 A.S. *latian*. Goth. *latjan*, *galatjan*, to delay. Prov. German  
*letzen*, to retard, impede, hinder.  
 Lettre. 6759.  
 Lettyng, *sb.*, 237, 1996, 4900,  
 hindrance.  
 Leuke, 7481 (note), warm. A.S.  
*wlac*, tepid. Dunbar has *luik-*  
*hartit*. '*Lewke*, not fully hote,  
 tepidus. *Lewkenesse*, tepor.'  
 (P. P.)  
 Leve, *adj.*, 5797, dear, see 'Lefe'.  
 Leve, 6539, leave.  
 Levenyng, *sb.*, 5126, lightning. It  
 occurs also under the form *levin*,  
 N. *lyon*, *lyun*, lightning.  
 Lever, 5058, rather, comp. of *leve*.  
 Lewed, *adj.*, 117, 4414, 5302. igno-  
 rant, lewd. Ph. '*lered* and *lewed*'.  
 A.S. *læwd*, *læwde*, laicus; *leod*,  
 the people, the laity. '*Lewde*,  
 not letteryd, illiteratus; —un-  
 knowynge in what so hyt be, in-  
 sciens, ignarus.' (P. P.)

Libard, 1228, leopard.  
 Licour. 6763, liquor.  
 Life, 530, to live.  
 Life-days, 4981.  
 Ligg, ligge, 475, 3507, 4546, 4553,  
 to lie; p. part. *liggen*, *lygyn*. A.S.  
*leagan*. O.N. *leggja*, to lay; *lig-  
 gja*, to lie.  
 Light, *adj.*, a) 688, full of levity,  
 fickle. b) 3346, joyful.  
 Lightles. 6819, dark.  
 Lightly, 786, 1320, 4460, easily.  
*Lighthyer*, 4241.  
 Lightnes, 308, levity.  
 Like. 7851, to please. N. *lika*, to  
 be to one's taste.  
 Likand, 7834, pleasing.  
 Likyng, 292, pleasure.  
 List, liste, *vb.* *impers.*, 795, 2012,  
 6767, please, desire. A.S. *lystan*,  
 to have pleasure in. O.N. *lyst*,  
 pleasure. Germ. *lust*.  
 Lith, 1917, limb, member.  
 I schall the bette every *leth*,  
 Hede and body, wythout greth,  
 [i. e. quarter]  
 Yf thou make more pressyng.  
 (Sir Cleges 292.)  
 A.S. *lith*; Germ. *glied*, a joint,  
 bodily member. N. *litr*.  
 'Lythe fro lythe, or lym fro lym  
 membratem.' (P. P.)  
 Lithier, 1059, wicked. A.S. *lyther*  
 from *lith*, slow.  
 Lof, 51, to praise, see 'Love'.  
 Lof, *sb.*, 1843, love, see 'Love'.  
 Lokand, 3016, hurting.  
 Loke, 5271, to look, see.  
 Loper, 459, coagulated, clotted,  
 thick. Prov. Dan. *lubber*, any-  
 thing coagulated. O.N. *laupa*,  
 to run, congeal. O.H.Germ. *le-  
 beren*, to coagulate. Harl. MS.  
 4196 reads *lopyrd*.  
 And of his mouth, a petuus thing  
 to se,

The *lopprit* blude in ded thraw  
 voydis he.  
 (G. Douglas vol. ii, p. 621.)  
 Lorn, lorne, 547, 4165, lost; p. p.  
 of *lese*, to lose. A.S. *lesan*. Germ.  
*verlieren*, to loose, 7337.  
 †Lou, a pit.  
 Loud, 3782, loudly, openly, pu-  
 blicly as in phrase 'loud and  
 stille', 3782. Germ. *laut*, sound.  
 O.N. *hljóð*.  
 Louse, lowse, 1792, 2182, 3841,  
 3852, 3853, to loose. Goth. *laus*,  
 loose, empty; *lausjan*, to loose.  
 Love, 321, to praise. Du. *loven*,  
 to praise. Dan. *lov*, praise. Icel.  
*lofa*, to praise. Germ. *loben*.  
 Of mouth of childer and soukand  
 Made pou *lof* in ilka land.  
 (Ps. viii, 3.)  
 Loverd, 1384, 3669, lord.  
 Lovyng, 321, 2129, 3789, praise.  
 Hafe mercy of me Laverd and se  
 Mi mekenesse of my faes þat be  
 þat upheves me fra yghates of dede,  
 þat I schewe forth to sprede,  
 þine *loveynges* everilk-one,  
 In yghates of doghtres Syon.  
 (Ps. ix, 14, 15.)  
 Low, 9431, flame. O.N. *logi*. Dan.  
*lue*, love. A.S. *læg*, *lig*. O.E.  
*loge*, *leie*.  
 And brint in pair sinagog fire ful  
 bright  
 þe *lowe* it swath sinful dounright.  
 (Ps. cv.)  
 Lowt, 8966, to reverence.  
 Lowting, *sb.*, 7847, obeisance. A.S.  
*lutan*, to bow, stoop. O.N. *lita*,  
 to stoop.  
 'He sagh þaim knele þis calf abute,  
 Als Godd him selven love and *lute*.  
 (Cott. MS. Vesp. A. iii, fol. 37.)  
 Luf, lufe, 1) *sb.*, 69, 142, love. 2)  
*vb.*, 594, 1844.

u

Lughe (or loghe), 6524, pret. of *lagh*, to laugh.

De felons *logh* him til hething.  
(Cott. MS. Vesp. A. iii, fol. 87.)

Luffy, 690, lovely.

Luke, 1) 205, 4028, 4726, to see.  
2) 368, to be seen.

Lusty, 4231, full of lust.

Lycherous, 4231.

Lychery, 4902.

Lycour, 6763.

Lyfand, 2319, living.

Lyfe, 37, 82, 1869, to live.

Lyfte, 1444, sky, air. This word  
also appears as *lyft* or *loft*. O.N.  
*lopt*, air, sky. A.S. *lyft*.

And als he loked up til heven  
Open he saw the *lyftes* seven.

(MS. Tib. Vesp. A. iii, fol. 71.)

Lyftyng, *sb.*, 7731, support.

Lyfyng, lyvyng, *sb.*, 4130, 5642,  
7227, life.

Lyg, 6942, to lie.

Lyght, to come on, 7383, pret.  
*laght*.

Lygyn, 3202, lain, p. part. of *lygg*.

Lyggys, lies.

Lyghtles, 4729, dark.

Lyghtly, 3393, 3482, easily or soon.  
'*Lyghtely* or sone *leviter*. *Lyghtly*  
or esyly *faciliter*.' (P. P.)

Lyke, 1119, to please, see 'Like'.

Lyknes, 73, likeness.

Lykng, 183, 272, 7984, pleasure,  
lust. '*Lykyng* 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.

Lythernes, 226, wickedness. Germ.  
*liederlich*, loose, disorderly. Cf.  
'*Lyder* or wylly (*lipire* or wily k.)  
cautus'. (P. P.) Ignave, lazy,

*lither*. Desidieux, idle, lazine, *lither*,  
slouthfull (Cotg.).

Ma. 3997, more. A.S. *ma*, *mara*,  
greater, more.

Majesté, 4713.

Malice, 4186, 6646.

Maliciouse, 4169.

Manace, *sb.*, 4350, menace. Fr.  
*menace*. Latin *minā*, *minacia*,  
threats.

Manhed, 5132, manhood.

Mar, maie, 323, 380, 1) more. 2)  
greater; superl. *mast*, greatest.  
1047. A.S. *mara*.

Marterdom, 3825, 4380.

Martir, *sb.*, 3825, 4384; *vb.*, 4374.

Martird, 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. *manuteneere*.

Mayster, 5946, 5880, teacher.

Maystré, 5580, mastery.

Mede, 96, 3545, meed, reward.  
A.S. *med*. Goth. *miethe*, hire.

Medeful, 9491, miritorious.

Meignè, 5870, meiny, family, house-  
hold. Fr. *mesnie*. O. Fr. *maignée*,  
*menie*.

Meke, 1) *adj.*, 395, meek. 2) *vb.*, 172,  
to cause, to be meek, to humble.

Melled, 9431, mixed. Fr. *mêler*.

Melles, 6572, hammers. Fr. *mail*.  
Lat. *malleus*.

Melody, 9011.

Men, mene (=mean), 3187, 3194,  
middle. Fr. *moyen*. Lat. *medius*.

Mencion, 3940.

†Mene, to mention.

Mene, *vb.*, 5740, to remember.  
Goth. *meinan*, to think, intend.  
O.N. *menna*, to remember. Germ.  
*meinen*.

**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  
*ming*s.

(Surrey, p. 40. Ed. Bell.)

For askes als it ware brede I ete,  
 And I *mengidmi* drinke with grete.

(Ps. ci, 6.)

**Mengyng**, *sb.*, 4704, mixtura, com-  
 mixtura (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] loked up and saw fulle  
 sune,

Pe lazar set in goddes kne,  
 And unto hevyn þus cried he,  
 Ffader Abraham mend my *mis-  
 chefe*.

(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.

**Messenger**, 2021.

O.Fr. *messatge*, a message, from  
 Lat. *missus*, sent.

**Messe**, 3722, mass.

**Messyng**, *sb.*, 3589, mass.

**Mesur**, 1459, 5574, moderation. Fr.  
*mesure*. Lat. *mensura*.

For foul he was out of *mesur*.

(Y. & G., p. 11.)

**Mesnre**, 7690, measure.

**Mesuryng**, 7692, measurement.

**Mete**, *mette*, 1487, to measure, pret.  
*met*. O.E. *mett*, a measure. Germ.  
*messen*. Goth. *mitan*.

**Met**, 7695 (pret. of *mete*), measured.

**Meyne**, 4628, see 'Meigné'.

**Midward**, 435, middle.

**Mikel**, 924, great. O.N. *mikill*, great.  
**Ministre**, 5958.

**Miracle**, 6550.

**Mirk**, dark, see 'Myrk'.

**Mirkenes**, 6802, darkness, see 'Myrk-  
 nes'.

†**Misfar**, misfortune.

**Misse**, 5266, to lose.

**Mister**, *myster*, 3477, need, ne-  
 cessity. Lat. *ministerium*. Span.  
*menestre*.

\***Mistru** = mistrow.

**Mistily**, 4364, 'mysty or prevey to  
 mannys wytte, *misticus*.' (P. P.)

**Mispay**, 7189, displease.

**Miswroght**, 1993, miswrought.

**Moder**, 447, 463, mother. O.N. *modir*.

**Moghes** (mowes), 5572, moths, mag-  
 gots. A.Sax. *mogthe*. We may  
 compare this with O.E. *mauk*,  
 a maggot N. *makk*; Sw. *måsk*,  
 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**, monntayne, 5078, 6394.

**Morn**, 2668, morrow. Germ. *mor-  
 gen*. O.N. *morgun*.

**Most**, 3878, must.

**Mot**, 4207, may, must, pret. *most*,  
 7397. 7398.

**Mount**, 4896, mountain; *pl.* *moun-  
 tes*, 4458.

**Moute**, 781, to fall 'off, moult. Du.  
*muten*. Pl. D. *nuten*.

**Moveyng**, *moveyng*, *sb.*, 4956, 7609,  
 movement, motion.

**Mow**, 7965, to be able.

Moweld, 5570, mouldy. Dan. *mulse*, to become mouldy, *mul*, mould.  
 Mude = mood, 2391, anger. It is generally written *mode*.  
 Mught, 282, 2285, 4241, might.  
 Multiply, 3727.  
 Murnyng, *sb.*, 1846, mourning. O.H. Germ. *mornen*, to grieve.  
 Muse, 6266. Fr. *muser*.  
 Myddes, 2938, 4220, midst.  
 Myddyng, *sb.*, 628, a dunghill.  
 Dan. *mødding*, a dunghill. O.N. *moddyngia*. A.S. *midding*. 'A *myddynge* sterquilinum.' (P.P.)  
 Syne sweirnes at the secound bidding,  
 Come lyke a sow out of a *midding*  
 Ful slep was hes grunyie.  
 Dunbar (Ed. Laing)  
 The deadly Sins.  
 Myddyng-pytt, 8770.  
 Mydlerd = middle earth, 2302, 6850, the earth.  
 Myroun, myroure, 8216, 8217.  
 Myrdward, 553, 4909, 6319, in the middle of.  
 Myghtes, 1673, powers.  
 Myghtfulnes, 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.  
 Mynstralsy, 9259.  
 Mynystre, 6207.  
 Myrk, 456, dark. O.Norse *myrkr*, darknes.  
 Myrknes, 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. *missen*, to fail, miss.

Mysbylyse, *sb.*, 5521, unbelief.  
 Mysdoer, 4151.  
 Myslykyng, *sb.*, 9028, dislike.  
 Myslyvyng, 3773, wrong living.  
 Myspay, 1120, 7189, to displease.  
 Myspray, 1993, to pray wrongly.  
 Myssay, 9424.  
 Myster, 7373, need.  
 Mysturn, 1617, 7227,  
 Myswroght, 1993,  
 Na, 472, 6201, no. A.S. *na*.  
 Nacion, 4358.  
 'Nait, to prosper. A.S. *neotan*, to enjoy, use.  
 Namly, 171, 3738, especially, chiefly.  
 Nan, nane, 19, 57, none.  
 Nathing, 44, nothing.  
 Nedder, 870, adder. A.S. *nedder*. Goth. *nadre*, 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, nigh. 2) *vb.*, 1208, to approach, come near. A.S. *neah*, *near*, nearer, *neht*, next  
 Neghebur, neghbur, 5983, neighbour. A.S. *neah-bur*. German *nachbar*.  
 Neghen, 729, nine. A.S. *nigon*.  
 Neghend, 3988, 4790, 6571, ninth.  
 Neghest, 2920, 6411, next.  
 Negremancien, 4212, necromancer.  
 Nek, neke, 677, 5457, neck. A.S. *hnecca*. Du. *nak*, *nek*, *nik*.  
 Nere, 1866, near.  
 Nerehande, 5202, nigh. It also = nearly.  
 Dan lifed he lang in wedowhede,  
 Unto eld so gan he pas,  
 Þat al his hare *nerehand* white was.  
 (Cott MS. Galba E. ix, fol. 33.)

- Nese, 626, nose. A.S. *næse*. Germ. *nase*.  
 Neshe, nesshe, 614, 3110, 4949, soft.  
 Phrase 'hard and *nesshe*'. A.S. *hnesc*, tender, soft. Germ. *nase*, wet.  
 Nest, 676, next, see 'Neghe'.  
 Neven, 969, 4794, to name. O.N. *nafn*, a name.  
 Never-þe-latter, 3650.  
 New, *adv.*, 7475, anew.  
 New, 7460, to renew.  
 New-made, 6407.  
 Nites, 651. nits.  
 Nobelay, 8532.  
 Noght, 1) 61, 131, not; 2) 46, 2073, nought. A.S. *naht*, *nauht*, *noht*.  
 Norysshes. 7610, nourishes.  
 Nother, nouthor, nowther, 167, 465, 940, 1842, 6023, neither.  
 Nouble, 7432, number.  
 Nourwhare, 5057, nowhere. *Noh-war*, *nouhwar* (Ancræn Riwle).  
 Noyse, 4705, 9259, sound. French *noise*, rumbling stir.  
 Nrirst, nrirst, 4198, nourished, nurtured. Fr. *nourrir*. Latin *nutrire*.  
 Nnyes, *sb.*, 3538. It. *noiare*, to trouble.  
 Nnye, *vb.*, 1234, 4395, to annoy, to trouble. Fr. *nuire*.  
 Nygromancy, 4286.  
 Nyghtes and days, *advs.*, 4286, 5704.  
 O, 8401, of. O.N. *af*.  
 Obedience,  
 Oboune (oboven), 5405, above.  
 Obout, 1905, 4051, 4326, about.  
 Obout-ga, 7593, 7613, revolve round.  
 Obont-rynn, 7583, run about.  
 Oboven, 849, 2875, 4123, above.  
 Occupide, 1913, 6401, filled with.  
 Of, 1867, 1874, over, upon.  
 Offer (the host) 3597.  
 Offeryng, *sb.*, 3700.  
 Office, 3791.  
 Of-race, tear off, 6704, from *race*.  
 Sc. *rase*. Germ. *reissen*. O.N. *rekja*, to undo.  
 Of-ryve, 7379, to pluck off.  
 Oftsaythe, 7460.  
 Ogayn, 1) *prep.*, 304, 4042, against.  
 2) *adv.*, 391, 2271, 4034, 4140, again.  
 Ogaynes, 4144, against; 6366, opposite.  
 Ogayne-standyng, *sb.*, 7969, opposition.  
 Ogayn-ward, 8053, on the other hand.  
 Oght, 10, 306, aught.  
 Olyke, 7560, alike.  
 Omang, 1) *adv.*, 7424, at intervals.  
 2) *prep.*, 2240, among.  
 Onence, 1355, 3678, against; 5131, 5192, opposite.  
 Onluke, 7717, to look on.  
 Or (= over), 1459, too.  
 Or (= are), 2067, before  
 Ordayn, 4654,  
 Order, ordre. *sb.*, 3695, 7636.  
 Ordinance, 8438.  
 Orison, 3498, prayer. Fr. *oraison*.  
 Ourwhar, 6953, anywhere; 4339, ouhwhar (Ancræn Riwle).  
 Out-brought, 3220.  
 Outga, 5126.  
 Outher, 1651, 3913, 4410, other. A.S. *outher*.  
 Outrage, *sb.*, 1) 1516, 1523, excess;  
 2) 5010, 5011, defect. Fr. *outrage*, excess, violence, from Lat. *ultra* beyond Fr. *oultre*.  
 Outrageouse, 9440.  
 Outragiousté, 5010.  
 Outsay, 5482, to speak out.  
 Outtake, 2808, to take out.  
 Outwith, 6669.  
 Out-wyn, 4462.



Out-yhetted, 7119, shed. A.S. *geotan*, to pour.  
 Oven, 7369.  
 Over, *adv.*, 1988, 3904, 5014, too.  
 Overalle, 6311, everywhere, A.S. *ofer-eal*. Germ. *über-all*.  
 Overgylt, 8902.  
 Overlang, 7274, overlong.  
 Overmykelle, 7287, over much.  
 Overmykelle, 6662.  
 Overtes, 627, openings.  
 Overthwert, 8582, athwart.  
 Overtyte, 7260, very soon.  
 Oway, 2264, 3713, away.  
  
 Paen, 4120, 6065, pagan.  
 Pain, 98, punishment. Fr. *peine*,  
 Pament, 9180, pavement. [pain.  
 Pape, 1886, 3804, pope.  
 Pappe, 6767.  
 Paradise, 3719.  
 Parantre, 2562, 5326, peradventure.  
 Parchaunce, 3768, 5557.  
 Pardon, 3769, 3929.  
 Parfit, parfite, 3766, 4330, perfect.  
 Parlesy, 2996, palsy. Fr. *paralyse*.  
     Lat. *paralysis*. Greek *παρالىς*.  
     Nu biginnes he [Herod] to seke  
         [i. e. sicken]  
     Þe *parlesi* has his a [i. e. one]  
         side,  
     Þat dos him fast to pok his pride.  
         (MS. Vesp. A. iii, fol. 66.)  
 Parsecucion, 4134, 4137, 4451.  
 Parson, parsoun, 3979, 4958, person.  
 Party, 2797, part.  
 Partying, 1803, separation.  
 Pas, 1239, path. O.Fris. *pas*.  
     — — — Satenas  
     Waites us als thef in *pas*  
         (Met. Hom. p. 53.)  
     Bot in our gat lis Satenas  
     Wit his felawes als thef in *pas*  
     And spies ful gern of we straye.  
         (Ibid. p. 52.)

Pas, 3558, 6009, escape. Latin  
*passus*, whence Fr. *passer*, to go.  
 Pases, 7684, paces.  
 Pass, 2309, surpass.  
     Of thi meknes, he sayd, speke I,  
     For wit meknes thou *passes* me.  
         (Met. Hom. p. 70.)  
 Passion, passioun, 2262, 3821, 5310,  
     suffering.  
 Pastur, 6135, pasture.  
 Pay, 283, 1734, to please. French  
*payer*, to satisfy, pay. Lat. *pa-*  
*care*, to appease.  
 Pays, 7730, weight. E. *poise*. Fr.  
*peser*, *poiser*, to weigh, from *poids*.  
     Lat. *pondus*, weight. G. Douglas  
     uses *pais* = to weigh, *paysand*  
     heavy.  
 Pees, pes, 1) *sb.*, 2133, 2141, 4088,  
     7315, peace. 2) *vb. tr.*, 4320, 4618,  
     to quiet.  
 Penance, penaunce, 3611, 6541.  
 Pere, peer, 4587, equal.  
 Perilius, 1086.  
 Perisse, 4376, 5659, to destroy.  
 Periste, peryst, 3711, 4376, lost;  
     5003, 5104, destroyed.  
 Perré, 9005, jewelry. Fr. *pierre*.  
     Lat. *petra*.  
 Peryshe, peryssche, 4078, 7597.  
 Pestilence, 4035.  
 Peysebelle, 7833.  
 Peysibilnes, 7832.  
 Pistel, 6543, epistle.  
 Pitte, 6238, pit, hole; ph. '*pitte* of  
     helle'. Dunbar has '*pot* of helle'.  
     In the Owl and Nightingale it  
     is written *putte*. Du. *put*, *putte*.  
 Place, 5149.  
 Planetes, 6356.  
 Play-with, 1307, mock, to deceive.  
 Playn, 3844, full; ph. '*playme way*',  
     7654.  
 Playn, 4766, level, even.  
 Playnt, *sb.*, 5603, complaint.

Plede, *vb.*, 6085.  
 Plenté, 6333.  
 Plenteuus, plenteous, 4618.  
 Plenteously, 6341.  
 Pleynard, 799, complaining.  
 Pleyne, *vb. tr.*, 5552, 7061, complain against.  
 Pleynyng, *sb.*, 5662, 6105, complaint. Fr. *plaindre* from Latin *plangere*, to complain.  
 †Plight, danger.  
 Pomp, 7077.  
 Pople, 4245, people.  
 Por, poer, 6728, poor, see 'Pover'.  
 Porcyon, 8118.  
 Possibel, 6328.  
 Potagre (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*.  
 Pousté, 3996, 5606. Lat. *potestas*. O.Fr. *poesté*.  
 Pover, 1872, 5435, poor. French *pauvre*, Lat. *pauper*.  
 Povert, 1638, 5941, poverty.  
 Power, 3748, 5884.  
 Poynt, 2311, particle, particular.  
 Poyntes, 5470.  
 Prayer, 3596.  
 Preche, 3815, 4265, 5948. French *prêcher*, Lat. *predicare*.  
 Prechours, precheours, 4264, 5948.  
 Prechyng, *sb.*, 4261.  
 Precious, 4432.  
 Precyouse, 9009.  
 Prelate, 5990.  
 Prese, 7367, to press.  
 Prest, 1222, 3548, 3598, 5990. O.Fr. *prestre*. Lat. *presbyter*. Greek *πρεσβυτερος*.  
 Presumpcion, 4249.  
 Prike, 5338, to pierce.  
 Principalle, 7299.

Principal, 3701.  
 Prisoun, 6159.  
 Prive, pryve, 110, to deprive.  
 Privé, privy, 1794, 1940, 4493, 6025, secret.  
 Prively, pryvely, 4482, 4486, secretly.  
 Priveté, 5617, secret.  
 Privetese, 2403, secrets.  
 Process, processe, 6249, 6256.  
 Propre, 6866.  
 Properly, 3632, 3816.  
 Propertes, 7582, properties.  
 Pryveté, privité, 3775, 4651, secret.  
 Pryvyng, 1813, deprivation.  
 Psauter, 284, psalter.  
 Punny, punyysche, 4878, 4914, to punish.  
 Pur, 2498, 2499, pure.  
 Purchased, 3803.  
 Purches, 3919. Fr. *pourchasser*. O.Fr. *purchacier*.  
 Pure, 509, 3609, poor.  
 Pured, 2721, purified.  
 Purgatory, 3724.  
 Purged, 6398.  
 Pursue, 4450, persecute. Fr. *poursuivre*. Lat. *persequi*.  
 Portrayd, 6619, painted. O.Fr. *portraire*. Lat. *protrahere*.  
 Putt, putted, 4584, 6135, cast, put. Dan. *putte*, to put, put into. O.N. *potta*.  
 Pyk, 6693, pitch. Du. *pyk*. Germ. *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*.

Qwake, 7343, quake, pret. *gwoke*.  
 Quathe = wathe, 2102, danger,  
 harm. A.S. *wite*. Pl. D. *quat*, bad.

Quayntis, quayntyse, qwayatys,  
 1181, 1348, 4327, craft, device.

Qwene, 4461, queen.

Quert, 326, joy. Fr. *cœur*, *queor*,  
 cf. 'hearty', 'in good heart'.

Mi rightwis helpe fra Laverd in  
*quert*

That sauf makes right of hert.  
 (Ps. vii, 11.)

Questyon, 7205.

Quilk, qwik, 1165, which.

Quyken, qwik, 3981, 6390, 6981, alive.  
 A.S. *cwic*.

Quyken, qwyken, 1723, vb. *intr.*,  
 to live.

Qwitt, quyte, qwitte, qwyte, *adj.*,  
 2953, 3617, 5679, blameless;  
 phrase 'all *qwite*' = 'scot free',  
 6004 'qwyte and fre'.

Quyte, qwitte, vb., 3920, to release,  
 absolve. Lat. *quietus*. Fr. *quitté*.

Ra, 8938, roe. A.S. *rah*. Icel. *ra*.  
 Germ. *reh*.

Harte, Hynde, Daa, *Ra*.  
 (Acts. Ja. i. 1424, c. 39)

Race, 7381, tear.

Rane, 5297, pret. of *Rin*.

Bare, 7341, to roar.

Rareyng, *sb.*, roaring.

Rase, 8938, course, journey. Sc.  
*Race*, *raiss*. A.S. *ræs*. Icel.  
*reisa*, iter facere—Jam.

Raump, vb., 2225. Ital. *rampare*,  
 to paw like a lion.

Raumpand, 2907.

Raumpyng, *sb.*, 7351.

Raunson, 3619. Fr. *rançon*.

Ravisse, ravissche, 2909.

Ravyn, 9448, plunder, *rapine*, see  
 'Reve'. A.S. *reif*, *reifung*, spoil,  
 plunder, robbery.

Ravyste, 4309, 5050, 5077, ravished.

Rayke, 1) to roam, wander, go  
 abroad and hence, 2) to spread  
 about, 4891. O.N. *reka*; Icel.  
*reika*, to ruin. *Rake* to walk,  
 range or rove about. (Brockett.)  
 It occurs also under the forms  
*roke*, *rokke*. This word does not  
 occur in A.Saxon but appears  
 in Laʒamon.

Bi this tal her may we se,  
 That wis and wair bihoves us be,  
 That Satenas ne ger us *rayk*  
 Fra rightwisnes to sinful laik.  
 (Met. Hom. 58.)

O.E. *rayk* = path, way, road.

Rayne-shours, 4317.

Receyved, 5436, received.

Reche, 554, 3814, 6311, to reach,  
 extend; pret. *roght*. A.S. *racan*.

Recoverere, reconverere, 2961, 6095,  
 7257, recovery.

Red, rede, 1) *sb.*, 2014, 4303, 5505,  
 6086, advice. 2) *vb.*, 1677, to  
 advise, to tell, 3) to discuss (pret.  
*red*, *redde*), 3953, 6286, 6288.  
*Red*, 6947, told.

And wit him pai plaid siti-sott,  
 And badd þat he suld *rede*  
 Quilk o paim 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 þif it for þaire dreme *redeing*  
 Pai *rede* þe dremys þan als þam  
 lykes.

(Cott. MS. Galba E. ix, fol. 37.)

Reddour, reddure, 6091, 6304. Sw.  
*radda*, to fear. O.E. *rad*, *red*,  
 fear. A.S. *hreth*. [affray,

Of dreidful *raddour* trymyng for  
 The troians fled right fast, and  
 brak away.

(G. Dougl. p. 577, vol. ii.)

Rede, 6621, red.  
 Redempcyoun, 7251.  
 Regard, in phrase 'to regard of',  
 7484, compared with.  
 Regne, 4032, 4200, to reign.  
 Regyon, 4080.  
 Reherce, 2386, 4748, rehearse.  
 Reke, 9585, to care.  
 Reke, 9431, smoke. Sc. *ruke*. A.S.  
*rek*.  
 For waned als *reke* mi daies swa  
 And mi banes als krawkan dried þa.  
 (Ps. ci, 4)  
 Reken, 5978, to account for.  
 Rekken, 3100, 5985, 6003, 6009, to  
 reckon; 6567, 6690, to tell. A.S.  
*reccan*.  
 Rekkenyng, rekennyng, *sb.*, 3986,  
 an account.  
 Reles, 5546, careless. A.Sax.  
*recce-leas*, from *reccan*, to *reck*  
 care for.  
 Relesly, 5782, carelessly.  
 Relesnes, 3907, 3909, carelessness.  
 Reles, *sb.*, 3565.  
 Relese, *vb.*, 3813.  
 Relesed, *pt.*, 3575.  
 Religion, 4522, 8728, belief.  
 Religiousse, 1888.  
 Reme, see 'Rym'. A.Sax. *reama*,  
*reoma*, a film, membrane, rim.  
 Remedy, 7261.  
 Remenand, 3897, 3910, remnant.  
 Remow (or remu), 7365, to remove.  
 Removyng, *sb.*, 6365, removal.  
 Repentance, 3905.  
 Reprove, 5314, reproof; 5555, 6221.  
 Resayve, 446, 5957.  
 Reason, resoun, 5966, 7225, reason.  
 Reason, 3676, account.  
 Respyte, 6233.  
 Restreyned, 3873.  
 Reuful, sorrowful.  
 Reuthe, 6729, pity, from the verb  
*rew*, A.S. *redwan*, to have mercy  
 or pity.

But more and more ay cried he  
 And said Lord Ihesu *rew* on me.  
 (MS. Harl. 419, fol. 41.)  
 Reve. reave, 251, 308, to rob (with  
 violence), to plunder. A.Sax.  
*redfan*. O Fris. *rāva*.  
 Reverence, 7847.  
 Revyled, 8544.  
 Reward, 1880, 5855, regard. Ital.  
*guardare*. Fr. *regarder*, to look.  
 Rewel, *vb.*, 5885, to rule.  
 Rewel, *sb.*, 5991.  
 Rewme, 4033, realm. O.Fr. *reaume*.  
 Rightwis, rightwes, 136, 511, right-  
 teens.  
 Rightwisnes, rightwysnes, 3579,  
 3605, righteousness.  
 Roche, *sb.*, 5078, 6393, rock. Fr.  
*roche*. 'Rochen stan' occurs in  
 MS. Vesp. A. iii, fol. 57.  
 Rode = rood, 1780, cross.  
 Rode-tre, 5260.  
 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.  
 2. Tort. Do *rug* him.  
 3. Tort. Do dyng him.  
 (T. M. p. 28.)  
 So was he [Christ] *rugged*, raced  
 and revyn  
 Þe purper clath þat he in stode,  
 Was hardened all with his awin  
 blode,  
 So þat it cleved on ilka side,  
 Fful fast both unto flessche and  
 hīde,  
 Þai *rugged* it of with outhen rest,  
 When it so to þe flessch was fest.  
 (MS. Harl. 4196, fols. 81 & 71.)  
 Romyng, romiyn, *sb.*, roaring,  
 loud noise, 1) 4772, from *rome*.  
 So. *rame*, to roar, growl; 2) 4774,  
 from *romy*, to roar or growl. A.S.

- hremian*, to roar, *reomian*, *hreaman*. Sw. *raama*.  
 He [the bare] began to *romy* and *rowte*  
 And gapes and gones. (Robson's Met. Rcm. p. 63, xii, 3.)  
*Rosyng*, *sb.*, 7070. Sc. *rusyng*, boasting, from *ros*, to praise, boast. Sc. *ruse*. Swed. *rosa*, to praise. Icel. *hrosa*. Dan. *rose*. And he pat sekes here to have *rose*  
 De dedees noght worth pat he dose. (MS. Harl. 4196, fol. 58)  
*Rot*, *rote*, 664, 676. 5293, root.  
*Rote*, 784, to rot. A.S. *rotian*.  
*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. *hurken*, to crouch, 9168.  
*Rounce*, 773, to wrinkle. A.Sax. *wrinclian*. Swed. *ryncka*. Sc. *runkle*, *runkill*.  
*Rychescas*, 5940.  
*Ryfe*, 5785, reeve. A.S. *geréfa*.  
*Ryghtwysnes*, 3179, 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. ryven*, to split, to tear.  
*Sacrament*, 3599.  
*Sadde*, 3229, hard, thick, solid. A.S. *sæd*. 'Sad throw' = firm faith. (MS. Harl. 4196, fol. 41.)  
*Saghe*, 2320, saw.  
*Saghtel*, *sb.*, 1470, peace, reconciliation. Cf. *vb. saght*. Sc. *saucht*, to reconcile, make peace with. In the Anturs of Arther (Ed. Robson) we have the verb *Sapum* and the noun *saptenyng*. In the Thornton Romances p. 252 we have the noun *sauythlyng* which is more common than *saghtel*. A.S. *sehtian*, *saethlian*. O.N. *setta*, to reconcile; *sätt*, *sett*, reconciliation. A.S. *sah*. Cf. Swed. *sakta*, to place. Eng. *settle*.  
 †*Sake*, fault.  
*Sal*, *salle*, 41, shall.  
*Salde*, 4849, (*pret. of selle*) sold.  
*Salle*, see 'Sal'.  
*Sam*, 12, 25, same.  
*Samen*, 1849, together. O.N. *saman*.  
*Sande*, 3535, message, a messenger. A.S. *sand*, a sending = the southern word *sonde*.  
 This bodword can the levedi tru,  
 To Godds *sand* sco can hir bu.  
 (MS. Vesp. A. iii, fol. 61.)  
*Goddes sun* and *Godes sande* [Christ]  
 Com to les mankind of bande. (Met. Hom. p. 8.)  
*Sang*, 9254, 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. *sár*.  
*Sarmon*, 4535.  
*Sarowe*, 3218, sorrow. A.S. *sork*.  
*Sary*, 3468, sorrowful. A.S. *sargian*, to be in pain &c.  
*Saufe*, 2959, safe, saved.  
*Saul*, *saule*, 129, soul. A.S. *saul*, *sáwl*, *sáwol*.  
*Save*, *adj.*, 3776, saved.  
*Saveour*, 4224.  
*Savour*, 656, 9016, smell.  
*Sawen*, 445, sown, *p.part. of saw*, the *pret. of which is seu*. A.S. *sáwan*, to sow, *pret. seow*.  
*Say*, 4025, to tell, relate.

Scake, 5410, to shake. A.S. *scacan*.

\*Scald, a scold.

Scalden, schald, 6576, 7124, to scald.

\*Schade, to distinguish.

Schame, 1) *sb.*, 7145; 2) *vb.*, 7159, to feel shame.

Schamefulness, 7155, verecundia.

Schendschepe, 7146, disgrace, shame.

Schent, 845, A.S. *scendan*, injure.

Schrafe, 8300, pret. of *schriſe*.

Schryve, 7168, to thrive.

Schrywen, 2631, shriven.

Schyre, 6934, see 'Shire'.

Science, 5946.

Sclaunder, 4252, slander.

\*Scorn, shorn.

Scratte, 7378, to scratch.

Sculke, 1788, to hide. Sw. *skyla*, *skolka*. Dan. *skule*. Du. *schullen*, to hide.

Bot ilkan *sculked* thaim awai.

(MS. Vesp. A. iii, 76.)

Se, 4220, seat.

Seculere, 1888,

Secunde, 3974, 6637.

Sees, 6373, to cease.

Sek, 566, sack. A.S. *sæc*, *sacc*.

Seke, 772, 5945, sick. A.S. *sec*, *seoc*.

Sekenes, 2024, 2026, sickness.

Sekful, 566, sackful.

Sekkes, 4530, sack-cloth

Selcouthe, 1518, wonderful. A.S. *seld-cuð* = seldom known, rare.

Selden, 280, seldom. A.Sax. *seld*, *seldon*.

Selve, selven, 6780, self.

Sely, 5810, 6002, 6006, happy. A.S. *sælig*.

Selynes,

Semande, 5290, apparent.

Sembrand, 791, appearance.

Seme, 6022, to appear, be seem.

Semely, 73, 5012, seemly. Icel. *sæma*. Germ. *ziemen*, to be fitting, to besit.

Sen, syn, 57, 2212, 5536, since.

Sc. *syne*.

Septre, 4098, sceptre.

Sepulcre, 5188.

Sere, 48, 337, 5966, several, severally.

Sergeaunt, 6084.

Servage, 1157, bondage.

Servand, servaunte, 1082, 1083, 3668, 3672, servant.

Servisabylle, 8704.

Servise, servyse, 6383, service.

Sete, 6046, seat.

Setil, setyl, 6122, 8531, seat, throne.

He [David] wiste that Gode til him havid suorn,

Thatane suld of his sede be borne;

To site in *setlis* that was his.

(Met. Hom. p. xxi.)

Sette, 5991, 6140, to place; phrase 'sett hard', 7226.

Sevend, 362, 3984, seventh.

Sext, sexte, 360, 3982, 4780, sixth.

Sexti, 4525, sixty.

Shane, 6243, pret. of *shine*.

Shap, shappe, 672, 1799, 4893, form, shape.

Shendshepe, shenshep, shenshepe, shenschip, 380, 1171, 3341, 5315, 6221, ruin, disgrace.

Shepe, 6134, sheep.

Shewyng, *sb.*, 5904, manifestation.

A.Sax. *sceawung*. The 'Bok of *sceuing*' is the name given to the 'Book of Revelations' in the Cursor Mundi.

Shille, 9270, shrill.

Shire, 6612, pure, clean = our modern word *sheer*. A.S. *scire*.

(Ps. xi, 7.)

Sho, scho, 583, 1277, she.

Short, *adj.*, 774, not retentive (as applied to the memory).

Short, 6269, brief.

Shortly, 4848, 6278, briefly.

Shote, 1906, shoot.

Shrife, 3508, to confess, to receive confession, shrive, pret. *shrafe*.

A.S. *scrifan*.

Shryfte, 2647, confession, shrift.

Shuld, 3776, 5013, should.

Shulder, 5206, shoulder. A.Sax. *sculder*.

Siker, 8559, certain, sure. Germ. *sicher*. O.Fris. *sikur*.

Sikerly, 2469, 5810, confidently, surely, securely.

Sikernes, 8557, security.

Singularly, singularly, 4584, individually.

Singulere, 7453.

Skaped, 8436.

†Skathe, danger.

Skil, skill, skille, 1) 50, 91, the reason as a faculty of the mind.

2) 48, 607, 3789, reason, cause.

O.N. *skil*.

Sklaunder, sklaundre, 7042, slander.

Skomfit, 2269.

Skoul, 2225, to scowl.

Skrike, 7341, to shriek. O.Norse *skrika*. O.Fris. *skria*.

Skrykyng. *sb.*, 7352, shrieking.

†Skurn, to shun. A.S. *scurnian*.

Sla, 4185, 7272, to slay, pret. *slogh*.

O.Fris. *sla*. A.S. *slcan*, pret. *sloh*.

Slaghter, slaughter. A.S. *slæge*, a slaying, 3367.

Slake, 6224, 6888, mitigate, lessen, quench, stop. The original meaning is to loosen, let loose, 7177,

to slacken. A.Sax. *slacian*, to

slacken. Sw. *slacken*, to slake;

*sloka*, to droop. O.N. *slakr*. A.S.

*slacac*, loose, slow.

At pasch of Iewes þe custom was,  
Ane of prison to *slake*

Withouten dome to latt him pas

Ffor pat hegh fest sake.

(MS. Harl. 4196, fol. 209.)

Slaver, 784, to slobber, drivel.

Slaw, slawe, 188, 5546, slow. A.S. *slaw*.

Slawly, 3192, slowly.

Sleghe, 7570, wise. O.N. *slaegr*. O.E. *sleeche*.

Sleght, 7685, 7639, wisdom, cleverness. Pl. *sleghtes*, 1181.

For I sal se thine havenes hegh  
And werkes of thine fingres *sleght*.  
(Ps. 8, 4.)

Mi mouth sal speke wisdomome on  
heght,  
And thought [i. e. meditation] of  
mi hert *sleght*.  
(Ps. xviii.)

Sleke, sleken, *vb.*, 6313, 6558, 6763,  
6778, 6882, to lessen, to mitigate,  
quench, cool, see 'Slake'.  
It sal *slek* paire thirst for ever.  
(MS. Harl. 4196, fol. 51.)

From the Sw. *slacken* we have  
*slokken* in the same sense.

It wille not *slokken* ay paire thirst.  
(Ibid.)

Sleuthe, 3299, sloth. A.S. *slæoth*.

Sloghe, 5526, pret. of *sla*.

Sloterd, 2367, bespattered. Cf.  
Prov. E. *slotter*, 1) *sb.*, filth, nastiness,  
2) *vb.*, to dirty, bespatter with mud.  
Sc. *slotter*, to pass time idly or *sluggishly*. *Sluttry*,  
drowsy. Prov. Germ. *schlottern*,  
to dabble in wet; *schlott*, mud.  
Icel. *slodda*, to trudge through mud.  
Welsh *yslottian*, to paddle.

Slouh, slow, p. 15, slough, akin.

Slyghe, 2662, wise, clever.

Smale, 3420, 3977, 4992, small.  
A.S. *smale*.

Smert, *adj.*, 1) 2940, 5878, severe,  
2) 1464, quick; *vb.*, 1317, to smart.  
A.S. *smcartan*, to smart.

Smertly, 3323, quickly.

Smethe, 6349, smooth. A.S. *smæthe*.

Smored, 7601, destroyed, literally smothered. A.S. *smorian*, to smother.

The devill sa devit wes with thair yell,

That in the depest pot of helle  
He *smorū* thame with smuke.

(Dunbar.)

A credill of iren for hir he makes,  
And hinged it up on iren stakes,  
Under it gert he make grete fire,  
And kest in oyle to make it schire,  
Sethin toke pai hir with bitter  
brayd.

And in pat credel allone her layd.  
To *smor* hir in þe 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 stad unwise  
And laid ur barns be ur side,  
Bot wailawaa it sua bitide,

Mi felaw *smord* hir barn in bedd.  
(Cursor Mundi fol. 49.)

\*Snaip, to curse.

Snaw, 1440, 6661, snow. A.S. *snæw*.

Socur, 5861.

Sodanli, sodanly, 1282, 1989, 4476,  
suddenly.

Sodayn, sodayne, 1951, 4331, 5129,  
sudden.

Soft, 1004, easy, pleasant.

Soght, sought, pret. of *seke*.

Solace, 3245, 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*.

Sotelle, 9271.

Soth, 7687, sooth, truth. A.S. *sóth*.

Sothefast, 5532, true. A.S. *sothfæst*.

Sothly, 6175. see 'Suthly'.

\*Sothhede, folly.

Souche, 788, to suspect.

Souke, 6767, to suck. A.S. *sūcan*.

Sounes, *vb.*, 4678, sounds, see 'Son'.

Soverayne, *sb.*, 5579; *adj.*, 3074.

Soverainly, 8777.

Space, 3933.

Spare, 3928, to treasure or hoard  
up. A.S. *spárian*.

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)

Specialy, speecyaly, 3603, 3654, 5648,  
6412, specially.

Speciel, 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. *sperra*.

Þe yhates þan he gert þam *sper*,  
And sat and et at all laser.

(Barboar, p. 116.)

Spere, 4887, sphere.

Spere, 5292, spear. A.S. *spére*.

Spille, 1320, to destroy, ruin. A.S.  
*spillan*, to spoil, destroy.

Spilte, 5558, destroyed, pret. of  
*spille*.

Spowse, 8844.

Sprawl, 475, to sprawl.

Sprede, 649, 6335, to spread. A.S.  
*sprædan*.

Sprent, 6814, to leap, scatter, pret.  
*sprent* A.S. *spræncan*.

Þair speris in splendoris *sprent*.  
(Syr Gawayne.)

And Salamon sais to understand,



- Pair mowthes erlike a pot welland,  
 Wharof hate dropes ay *sprentes* out  
 And skaldes þam pat er about.  
 (MS. Tib. E. vii, fol. 70.)  
 — — — abak he drench  
 As quha onwar tred on a rowch  
 serpent  
 Lyggyng in the bus and for feir  
 bakwart *sprent*.  
 (G. Douglas, p. 96.)
- Spycery, 6278.  
 Spylle, 7600, see 'Spille'.  
 Spyttyng, 655.  
 His neys smellid of the Iewes  
 snot and foul *spitting*.  
 (Castle of Love, p. 147.)
- Stak (pret. of *stik*), 5602, to stab.  
 Stalworth, 689. A.S. *stal-weorth*.  
 Stalworthly, 9084.  
 Stan, stane, 3076, 4784, stone.  
 A.S. *stán*.  
 Stang, stayng, 5293, pret. of *sting*,  
 to pierce, stab; p. p. *stungen*.  
 O.N. *stinga*, to prick, stick. Germ.  
*stechen*.
- †Starck, stubborn.  
 Stare, *vb.*, 7426, to look sternly  
 upon.  
 Stature, 4980.  
 Sted, stede, 457, 1168, 3723, 5001,  
 a place, stead. 6170, *vb.* A.S.  
*stede*.  
 Stegh, stey, 4306, 4557, 4603, 5134,  
 7692, to ascend, pret. *stey*, *stegh*.  
 Hence O.E. *stegh*, a ladder. A.S.  
*stigan*, to ascend.  
 Sterne, 996, 4120, star. A.Sax.  
*steorra*. O.N. *stjarna*.  
 Sterned, 993, 7567, starry.  
 Steven, 4559, 5044, a voice. A.S.  
*stefen*.  
 Stey, 5132, to ascend.  
 Stille, 1388, secretly. As a phrase  
 'loud and stille', 3782. O.Eng.  
*stilly*, secretly.  
 Stille, 3737, continually.
- †Stilli, 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,  
 Þat 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,  
 violent. Phrases '*strang* payne',  
 6690; '*strang* styng', 6692.  
 Strangelle, 8408.  
 Strayt, 2376, 5613, 6000, 6136,  
 strict.  
 Straytely, 7181, severely.  
 Straytest, 4736.  
 Strek, 3388, straight, direct.  
 Strenth, strenthe, 5898, 6703,  
 strength.  
 Strenthi, strenthy, 5075, strong.  
 He [Crist] es a *strenkthy* swayne.  
 (MS. Harl. 4196, fol. 209.)
- Stresced, 8546.  
 Streyned, 7181.  
 Strik, 2624, direct, straight. Icel.  
*strik*. A.S. *stræc*.  
 Stryfe, 7376, to strive, pret. *strafe*.  
 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. *stintan*.

Styntyng, *sb.*, 7016, a stopping.  
 Styr, 7091, move, instigate.  
 Styther, comp. of *stythe*, 3173, stiff, stubborn.  
 Subieccion, 4064.  
 Suffishaunt, 3874, sufficient.  
 Sugette, *adj.*, 4052, subject.  
 Suld, 3705, should.  
 Suppose, 3776.  
 Suthfast, 6128, true.  
 Suthfastnes, 4268, truth.  
 Suthly, 6175, truly.  
 Suttle, sutelle, 5904, 7687.  
 Sutilté, 5903.  
 Swa, 28, 231, 3550, *so*. Compound *how-swa, wha-swa*.  
 Swelge, 6232, to swallow. *Sc. swelly*.  
     *A. S. swelgan*.  
 Swelt, 5212, to die. *A. S. sweltan*.  
 Swet, 1781, pret. of *sweat*.  
 Swete, 4915, sweet.  
 Swetter, 3699, comp. of *swete*.  
 Swilk, 155, 273, such. *A. S. swilc*.  
 Swinacy, 2999.  
 Swithe, 5713, quickly. *A. S. swith*.  
 Swipp, 2196, to pass quickly, to whip. *O. N. swippa*.  
 Swowne, 7289.  
 Swynk, 755, labour.  
 Swynsty, 9002, a pigsty.  
 Swythe, 1390, 3424, see 'Swithe'.  
 Syde, 1534, long. *A. S. sid*.  
 Syght, 2218, vision, appearance.  
 Syker, 1372, sure, certain.  
 Sykerly, surely, see 'Siker'.  
 Sykernes, see 'Sikerness'.  
 Syn, see 'Sen'. Scotch *syne*.  
 Synging, *sb.*, 3702.  
 Synoghe, 1917, sinew. *A. S. sinu*.  
 Sythen, *adv.*, 1) 25. 731, afterwards.  
     2) 4138, 6014, since.  
 Sythes, 1272, 3496, times.  
 Ta, tan, tane, 972, 1375, 1856, 2264, the one.

Taa, 1910, toe.  
 Tade, 1910, 6900, toad.  
 Taken, 359, 1328, 2093, 3972, token, miracle.  
 Takenyng, *sb.*, 1335.  
 Tald, talde, pret. of *tell*, 1) 213, 4040, told; 2) 436, reckoned.  
 Tale, 7702, reckoning, number.  
 Tan, tane, 58, 964, taken.  
 Tariyng, *sb.*, 1172, delay.  
 Tary, *vb. tr.*, 1180, 3921, to provoke, annoy, mock. *A. Sax. tirian, tyrgan*, to provoke, vex. *Pl. D. tarren*, to tease. *Dan. tære*.  
 For speches of God gremed thai  
 And taried rede of heghest ai.  
     (*Ps. cvi, 11.*)  
 Summe he temptes alsua and  
 namely solitary men and wym-  
 men be dredes, and ugglines and  
 qwakynges and schakynges, ou-  
 ther aperand to pam in bodilé  
 liknes, or elles in ymagynynge,  
 slepand and wakande, and taryes  
 pam swa pat pei may unnethes  
 have any rest.  
     (*MS. Harl. 1022, fol. 27,*  
     *see King John, act. iv, Sc. 1.*)  
 Tas, 275, 3865, takes.  
 Taes, tas, 685, toes.  
 Tattird, 778, rough, shaggy. *Ph.*  
     'tattird as a fole'. *Sc. tatty*.  
 Pan pe angelle shinand bright  
 Schewes pam a ful grisely sight,  
 A fende blacker pan any cole,  
 And taterd als a filterd fole.  
     (*MS. Harl. 4196, fol. 175.*)  
 Teche, 5548, teach, pret. *taght*.  
 Tempest, 4940.  
 Tempre, 7612, to moderate.  
 Tend, 3990, 4794, tenth.  
 Tene, *sb.*, 7327. *A. S. teón*.  
 Tent, 7615, to take note of, attend  
 to, pret. *tent*.

'To tilth he *tent* and tend [tenth]  
     gaf lele, 1804  
     (MS. Vesp. A. iii, fol. 57.)  
*pa*, 9087, these, *den. prom. pl.*,  
     1253, those, used either with or  
     without a following substantive,  
*pair*, 4329, their.  
*pam*, ward, 7281.  
*pan*, 4712, then.  
*Thankyng*, *sb.*, 7842.  
*par*, *rel. adv.*, 361, where.  
*Thar*, *vb. imp.*, 2167, 2173, 2963,  
     behoves, need, pret. *thurt*. A.S.  
     *thearf*, imp. *thorfte*.  
*Thariles*, 1064, slaves. A.S. *thrall*,  
     a servant.  
*Tharn*, *vb.*, to lose, be in need of,  
     want, 8509.  
     And alle *pat* mercy here wille warn  
     Mercy of god sal *pai tharn*,  
     So he turnes *pe defe ere* to *pam*  
         *pan*,  
     *Pat* turnes *paire* to *pe pore man*.  
     (MS. Tib. E. vii, fol. 37.)  
*Tharnyng*, *sb.*, 7300, want.  
*partille*, 6307, 6828.  
*pas*, *pase*, 491, 7236, those.  
*pat*, 3781, what.  
*peder*, 140, *thither*.  
*Thef*, *theses*, 1237, 5210, thief,  
     thieves. A.S. *thef*.  
*per*, *pere*, 1259, these.  
*therst*, 6775, thirst.  
*pepen*, 2721, 5831, thence.  
*Thewes*, 1883, 5548, manners. A.S.  
     *pedw*. 'Maner or *thewe*' Mos. P. P.  
     His resoun and his wise *thewes*  
     *pat* he was Godd ful graitheli  
         schewes. (M. H. p. 3.)  
*pider*, 1417, 3731, *thither*.  
*piderward*, 7539.  
*think*, 306, pret. *thought*, to seem.  
*pir*, 1281, 4151, these.  
*pof*, *pogh*, *poghe*, 1713, 6288, 6308.  
     7721, though.

*poght*, 278, thought.  
*Thole*, 3542, 4352, to suffer. A.S.  
*Thraldom*, 8006. [*tholiam*.]  
*Thralle*, 8001.  
*Thrang*, 4704, 7364, throng, pres-  
     sure. A.Sax. *pringan*, to press,  
     push.  
*Thrast*, pret. of *threst*, to thrust.  
     *Pan pai gederd* thornes *kene*,  
     And made a *corowne pam bitwene*,  
     And on his *hevid pai it thrast*,  
     On ilka side *pe blude out-brast*,  
     With staves of *rede paset it donn*,  
     And clapped it fast untill his  
         *crowne*,  
     So *pat pe thornes went in pan*,  
     Tille *pai perced pe horn-pan*.  
     (MS. Harl. 4196, fol. 76.)  
*Thraw*, 2099, throe. A.S. *thredig*,  
     *thred*. Icel. *thrd*.  
*Thred*, 354, third.  
*Thredend*, 4804, thirteenth.  
*Threp*, *threpe*, 5407, to dispute.  
     A.S. *threapian*. O.N. *threfa*.  
     Give ear to my suit, Lord! from-  
         ward hide not thy face  
     Behold! *hearken*, in grief lament-  
         ing how I pray:  
     My foes *pat bray* so loud, and  
         eke *threpe* on so fast,  
     Buckled to *de me scath*, so is  
         their malice bent.  
     (Ps. iv, Surrey's works, Ed. Bell,  
         p. 128.)  
*Threst*, 3254, 6734, to thirst.  
*Threst*, 8591, to thrust, pret. *thrast*.  
     A.S. *threstian*, to twist.  
*Thrested*, p. p. of *threst*, 5296,  
     to thrust.  
*Thresty*, 6165, 6777, thirsty.  
*Threttende*, 7173, thirteenth.  
*Threty*, *thretty*, 4588, 4987, thirty.  
*Threttyng*, *sb.*, 2230. A.S. *threat-*  
     *ung*. 'Manaisse or *thretynge*'.  
     (Pr. Pm.)

Thrist, 6118, 6204, thirst.  
 Thunder-dyntes, 5418, thunder-bolts.  
 Thurgh, 1428, through.  
 Thurt, 6229, pret. of *thar*, to need.  
 Thyнк, *vb. impr.*, 2094, seem, pret. *thoght*. A.S. *thincan*.  
 Til, tyl, 85, 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 sli maistri  
 To *tille* this ȝong man to fohi.  
 (Met. Hom., p. 113.)  
 It is not always used in a bad sense.  
 For palm we au to *til* and drau  
 Wit god ensaumpil til godnes.  
 (Met. Hom., p. 103.)  
 \*Tinsel, perdition.  
 Tirauntes, 5526.  
 Tite, *adv.*, 471, 1914, 4979, quickly, comp. *titter*; superl. 405, 3703, *titest*. O.N. *titt*, frequently. Cf. A.S. *tid*, *tidlice*. Sw. *titt*, ready. Ph. '*als-tite*', 2901, as soon, at once, immediately.  
 Titte, 1918, a tug, pull. It is used by G. Douglas and Dunbar. See 'Tytt'.  
 Togider, togyder, 1841, 1858, together.  
 To-gnaw, 863, gnaw away.  
 Toke, 5196, took.  
 Tokenyng (= takenyng), *sb.*, 1322, token.  
 Tome, 6248, leisure. Sc. *tune*. A.S. *tom*. O.N. *tómr*.  
 Ga yee to fest, for suz yee do,  
 Haf I na *tome* at ga parto.  
 (Cott. MS. Vesp. A. iii, fol. 80.)  
 It also signifies empty, and hence idle.  
 And efter none oagain he ȝode,

And other ȝet in þe marked stode;  
 Unto þam fulle even he come,  
 And said whi stand ȝe 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, 4349, 6037, 7076, track, path, example. Fr. *trache*.  
 Traist, 1359, to trust, confide in.  
 Transyng, trance.  
 Travaile, travayle, 1) *sb.*, 545, work, labour; 2) *vb.*, 539, 542, 1378, 2657, 5942, 6401, to labour.  
 Trayst, trayste, 1091, 6297, 7339, see 'Traist'.  
 Trecherous, 4232.  
 Tregettour, a magician.  
 A *tregetur* I hope [expect] he be,  
 Or elles Godds self es he.  
 (MS. Vesp. A. iii, fol. 68.)  
 Tremblyng, *sb.*, 6108.  
 Tresor, tresore, tresour, tresur, 1266, 3819, 3837, 3882, 4115, treasure.  
 Trespas, 5262, 6361, fault.  
 Trewely, 6297.  
 Trey, 7323, sorrow. A.S. *tréga*.  
 Phrase '*trey* and tene'.  
 Tribulacion, 4133, 4353.  
 Troble, 4319, to trouble.  
 Trofel, *sb.*, 183, (a lying) tale, story, fable.  
 Iogeloures grete avantage gettes  
 Thurgh fals *trofels* and tregetes.  
 (MS. Tib. E. vii, fol. 35.)  
 'to *tryfle* or jape or lye' (Ortus),  
 'jape or *trifull*'. (Palsgrave.)  
 Trouthe, trowth, trowthe, 4228, 4388, belief, opinion, from *trou*, to believe, think. Ph. '*false trowth*'.

- And pat fals Crist as I telle þe  
In þe flum sal baptist be,  
To save man saules he salle be  
send.  
And alle fals trowth he salle de-  
fend.  
(MS. Harl. 4196, fol. 78.)  
Trow, *vb.*, 3776, 7504, to believe,  
think. A.S. *trīwian*.  
Trowage, 4053, fealty.  
For alle kinges yald *trouage*  
Till Rome, and servis and homage.  
(Met. Hom. p. 61.)  
Trowyng, *sb.*, 789, opinion, belief.  
\*Tuin, combination.  
\*Tun, town.  
Tung, 783, 4294, tongue.  
Turment, 1) *sb.*, 4260, 4383; 2) *vb.*,  
4385.  
Turrettes, towers.  
Twa, 374, two.  
Twelf, 6046, 6047, twelve.  
Twelfte, 4802, 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,  
pret. *tynt*. O.N. *tyna*.  
Tynt, 4854, destroyed, pret. of  
*tyne*; 6094, taken away from;  
1631, lost.  
Tyraunt, 4149,  
Tyrauntry, 1601, 4392.  
Tysyk, 701.  
Tyte, tyttest, 322, see 'Tite'.  
Tytt, *vb.*, 7216, to pull suddenly  
or with great violence. A.Sax.  
*tīhtan*, to draw.  
Ugge, 6412, to frighten. MS. Harl.  
4196, reads *ug*. Cf. *ughe*, Liber  
Cure Cocorum p. 47. *Uggi* (An-  
cren Riwe). O.N. *ugga*, Hence  
O.E. *ugsome*, see Surrey's Ed.  
Bell, p. 174.  
Uglines, 2364, horror, see 'Ugge'.  
Ugly, 6683, 7182, horrible.  
'Ugly Furies', Surrey, p. 194.  
Uglynes, 917, 6832, horror.  
\*Umbelai, to lie with.  
Umlapp, 6937, envelop.  
Umset, 1260, 5420, surrounded.  
Unbowsom, 8596; unboxom, 1599.  
disobedient.  
Unchastide, unchastyd, unchastydde,  
5434, 5544, 5985.  
Unchaungeable, 8232.  
Uncomly, 1542.  
Uncristen, p. 76, unbaptized.  
Uncurtays, 2056.  
Underlout, 1) *sb.*, 3877, underling,  
inferior; 2) *adj.*, 4052, see 'Lowt'.  
*Underlout* 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.  
Unknawen, 337, unknown.  
Unknawyng, *sb.*, 194, 5741, ignor-  
ance.  
Unkunnand, 152, ignorant.  
Unkunnyng, 169, ignorance.  
Unkynd, unkynde, 122, 5855, un-  
grateful.  
Unkyndness, 6219, ingratitude.  
Unlered, 5947, ignorant.  
Unnetthes, 476, 890, hardly, scarcely,  
from *un*, not, *eth*, easy.  
Unproperly, 8130.  
Unredy, 1990, unready.

Unrekend, 2462, 5652, untold, unaccounted for.

Unresonable, 599, without reason.

Unsemely, 5009, 5023.

Unsiher, unsayker, 1089, uncertain, not secure.

Unsykerness, 9049, insecurity.

Unskylwys, *adj.*, 166, not possessing, 'skill' or reason.

Unsleghe, 1938, unwise, see 'Sleghe'.

Untaght, 5872, untaught.

Untald, 7447, untold.

Unthewed, 5873, rude, ill-mannered, *theud*, well behaved, occurs in the Cursor Mundi fol. 47—

Þe child es *theued* and milde o mode,

Lok þat he haf maister god.

Until, 182, unto

Unto, 3319.

Unwroght, 5976, undone.

Uppas.

Up calle, 4963, to call up.

Upraise, uprayse, *vb. intr.*, 4985, uprose.

Uprise, upryse, 4979, 5046, 5047, to rise up.

Upstand, 4762, to stand up.

Upstegher, 4180, see 'Stegh'.

Upawadoun, 7230, upside down.

Uptane, 5142, uptaken.

Uptrust, 5567, stored or *trussed* up, from *up-trus*, root, *truss*, see T. M. p. 287—

In the southern dialects *truss* signifies 'to bind in bundles', while in the North it means 'to store-up, house.

He had so grete plenté of corn,  
He wist nocht whare it might be laid,

And to himself þan þus he said,  
'How salle I do now of þis thing,  
I se þat I ne have no howsing,  
Wharin þat I my corn may *trus*',  
And eftsones þan said he þus.

Usage, 3790, custom.

Use, 6071, 6078, to practise.

Utter, 4815, 7194, extreme.

Vaile, vaille, 3646, 3942, avail, help.

Valeis, 4796, valleys.

Vany, 955, vain.

Sins þat cumes of werldly dede

And of þe body er þise to rede,

Dronkenes and glotony,

And manslaghter and lichery,'

Sacrelege, thift, and ravyne,

And symony, a wikked syn;

Oker gretely God mispays;

Brekeing of dere haly days,

Forsaking of order þat men mase,

Taking of howsel unworthily,

Unreverence unto goddes body,

Bisaynes for vanie reverise.

(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, vengeaunce, 4852, 6101.

Venge, 5533, 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, 9239, 9240.

Vers, 6624, verse.

Vertow, vertu, 3821, 9198.

Vertuose, 9072, valuable.

Vicar, 3837.

Vilan, 4412.

Vilany, see 'Velany'.

Voce, 4555, voice.

Voyde, 390, empty.

Wa, 1) *sb.*, 4207, woe; 2) *adj.*, 1452, ph. 'fulle wa', 7320, very sorrowful', 'wa worth the, 7396.

Waghe (= waw), 6619, a wall. A.S. *wāh*.

Wowe or wal, murus. (Pr. Pm.)

Wake, 1970, to watch. A.S. *wæccan*.  
The ship-boy and the galley-slave,  
have time to take their ease;  
Save I alas! whome care, of force  
doth 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!'

Wald, 15, 6193, would.

Wam, wambe, wame, 463, 515, 4161, womb. A.S. *wamb*.

\*Wan, deficiency, want.

\*Wan, pret. of *win*, 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. *wantrust*, *wanhrift* &c.

Want, *vb.*, 6198, to be without, to be absent or missing.

Wantyng, *sb.*, lack.

Wapen, 1707, weapon. A.S. *wæpen*. Du. *wapen*.

War, 2022, 2676, cautious, careful. A.S. *waer*.

David es his name

And for pat he es *ware* and wise,  
I have him chosen to þis servis.

(Cott. MS. Vesp. A. iii, fol. 42.)

War, 1903, 1905, was.

War, 583, were.

Wardes, 9089, outworks.

†Warlau, wizard, sorcerer.

Warn, warne, 7985, to deny, also forbid. O.N. *varna*.

Warne, 2342, 7264, unless.

Þai said 'Sir bind þe nedes us bus,  
And lede þe unto Iams with us,  
And to Philet pat fra þe fled,  
And *warne* it war us forbed,  
To do þe harm, or hurt þe sare,  
Þou suld far ille or þou com pare.  
(MS. Tib. E. vii, fol. 165.)

War[ne]d, 3058, denied, pret. of *warn* or *wern*, to deny.

—God schewes in his godspelle  
[Of] þe riche man and lazarus,  
How pat he *warned* him alms  
þarfor god *warned* him agayne,  
A drope of water to sloken his  
payne

In þe fyre of helle when he was  
þan.

(MS. Tib. E. vii, fol. 37.)

Wast, waste, 4864, 4883, to destroy, do away with.

For he [Crist] sal wit the hali  
gaste,

Batiz you and your sinnes *waste*.

(Met. Hom., p. 11.)

Wat, wate, wayte, what, 5372, to know. A.S. *witan* [*wát*].

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 thai.

(Ps. cxiv, 3.)

In the Cursor Mundi it occurs as an adjective.

Allas! pat i [Jacob] him outhur  
out-sent

Pat way pat was sa *wath* to wend.

(MS. Vesp. A. iii, fol. 25.)

Watter, 4777, water.

Wawes, 148, waves. A.S. *wæg*.

*Wawe* of the water, flustrum.

(Pr. Pm.)

Wax, 4039, to increase, become  
(pret. *wex*).

Wayke, 6157, weak. A.S. *wæg*.

Wayknes, 9026, weakness.

Wayt, wayte, 1186, 1243, to watch  
for in order to harm.

He *waites* in hidels als liouns in  
den,

He *waites* to reve þe pover in dim,  
To reve þe pover while he to-  
drawes him.

(Ps. ix, 30.)

Waytyn, to harmyn, Insidio.

(Pr. Pm.)

Wayte, see 'Wate'.

Weder, wedir, 1424, weather.

Wederward, witherward.

Wedlayk, 8261. wedlock.

Weght, 7690, weight.

\*Weild, power.

Weld, 7361, move, stir.

Weld, welde, 5777, 6149, to rule,  
govern, posses, use. A.S. *wealdan*.

Wele, 131, 1452, well.

Wele, 1002, weal. A.S. *wela*, weal,  
wealth, *pl.* riches, property.

Welk, 4248, pret. of *walk*.

Welk, 707, wither, fade. Sc. *wallow*  
A.S. *wealwian*. Germ. *welken*.

Þe *welkid* tre þir appels bare  
þat has bene ded þre yere and  
mare.

(MS. Harl. 4196, fol. 96.)

Welland, 7126, boiling, from *welle*,  
*walle*, to boil. A.Sax. *weallan*,  
to boil.

Welthe, 1307, prosperity, riches.

Welthes, *pl.*, 1319, riches.

\*Wem, spot, blemish.

Wend, wende, *vñ.*, 3557, 6028, to  
ge. A.S. *wendan*.

Wene, 2154, to think, suppose.  
A.S. *wénan*.

Were, 2296, doubt. A.Sax. *wær*,  
caution.

Were, 4088, war. A.S. *uuerre*.

Weriad, cursed, see 'Weryed'.

Werk, 4683, 5977, 6905, work.

Werray, 7268, true.

Werray, 4477, to make war upon.

Wers, 61, worse.

Werst, 4456, worst,

Wery, 7422, to curse.

Weryed, *adj.*, 6186, 0392, 7393,  
cursed. A.S. *werigan*.

Wete, 1438, wet.

Wethen, 90, whence.

\*Weve, a piece.

Wex, (pret. of *wax*), increased.

Þe water *wex* þan 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, 4153, whoso.

What, 2666, see 'Wate'.

What-kyn, 856, what kind of.

What-swa, 885.

Whethen, 5205, whence.

Whider, whyder, 2115, 2935, whither.

While, *sb.*, 632, 1418, time.

Whiles, whilles, whyles, 3645, 3930,  
5715, 5778, whilst.

Whilom, 4202, formerly.

Whilk, wilk, 144, 204, 244, 3950,  
which.

Whine, 7423, see 'Whyne'.

Whit, see 'Wite'.

Whyderward, 5401.

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 ne-  
gative in the same clause.



- Whine* had he eghen, in ilk hows,  
*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, sortilegus.  
 \*Wiers, protectors. (Pr. Pm.)  
 Wight, creature.  
 Wight, 1874, active, see 'Wyght'.  
 Wille, *sb.*, 7288, desire.  
 Wille, *vb. tr.*, (pret. *wild*), 8340.  
 Wirk, 3685, 4877, 6905, to work,  
 operate, perform.  
 Wirkyng, *sb.*, 4907, operation.  
 Wisit, 6158, visit.  
 Wisse, 9304, to show, direct. A.S.  
*wisian*.  
*Wyssyn*, dirigo. (Pr. Pm.)  
 Wist, wyst, 9516, knew.  
 Witandly, 5727, wittingly.  
 Wite, whit, witt, witte, wyt, wytt,  
 wytte, 1) *sb.*, 4093, 6847, wis-  
 dom, knowledge; 2) *vb.*, 4734,  
 6118, to know; 4664, discover.  
 †Witherwin, an enemy.  
 With-uten, without.  
 Witness, 6769, to bear witness.  
 Wittes (five), 5518, the senses.  
 Wittles, 6864, out of one's wits  
 or senses.  
 O caytyve *wytles* knaip!  
 Quhat! wenyth thou our handis to  
 eschaip?  
 (G. Douglas v. ii, p. 562.)  
 Witty, 880, 6280, wise.  
 Wlatsom, 459, 656, hateful, lothsom.  
 The verb *wlate* = hate occurs in  
 Ps. v, 8.  
 Men slaers and swykel Laverd  
*wlate* sal.  
 Wode, 99, 1608, 2224, 6864, mad.  
 Wodeness, 6915, madness.
- Wolwarde, 3514, plagued, miserable.  
 A.S. *wól*, plague, severity.  
 Cf O.E. *wle* (= *wol*) bad. (Owl  
 and Nightingale l. 35.)  
*Wolleward* and weetschoed  
 Wente I forth after,  
 As a reccheles renk.  
 (Piers Ploughman, p. 368.)  
 Thei shulden delven and dyken,  
 And werchen and *wolkward* gon  
 As we wreches usen.  
 (Ibid. p. 497.)  
 Wolwes, 1228, wolves.  
 Won, wone, 13, 16, 1001, 4221, to  
 live, dwell. A.S. *wunian*. Germ.  
*wohnen*. O.Fris. *wona*.  
 Wonand, 997, 6831, dwelling.  
 Wonde, 5337, wound. A.S. *wund*  
 Wonder, *adj.*, 1786, 4321, wonderful.  
 Wonderly, 7619, 7641, wonderfully.  
 Wonnyng, wonyng, *sb.*, 980, 6827  
 a dwelling.  
 Wonnyng-sted, 1372, a dwelling  
 place.  
 Worldisshe, worldesche, 1065, 1066,  
 temporal, worldly.  
 Worow (= worry), 1229, to strangle.  
 Sc. *worrey*, *wirrey*, choke, kill.  
 Germ. *würgen*.  
*Worowen*, 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.  
 Wreched, 557, wretched.  
 Wrechednes, 6102.  
 Wregh, *ob.*, 5460, 5462, to betray,  
 accuse.  
 Wreke, 5538, 6101, vengeance.  
 Wrenk, 1360, trick, stratagem. Ph.  
 'wyle and *wrenk*'. A.S. *wrenc*.

- Sa Quaynt and craftē mad thou itte,  
That al bestes er red for man,  
Sa mani wyle and *wrenk* he can.  
(Met. Hom. p. 2.)
- Wrēth, wrethe, 1) *sb.*, 787, 1552,  
1556, 5081, 5091, 6102, wrath;  
2) *vb.*, 1551, 5606, to make angry.  
Wrēthful, 5107, wrathful.
- Wrynchand, 1538, wriggling, twist-  
ing. MS. Harl. reads *wrythand*.  
MS. Lands. 348 has *wrickyng*.
- Wydenes, 7576.
- Wyght, *adj.*, 689, Sw. *vig*, active.  
'*Wyghte* or deliver, *agilis*.  
(Pr. Pm.)
- Wyghtes, 6186, creatures. A.Sax.  
*wiht*.
- Wyk, 6694, horrid, bad. A.S. *wæc*,  
*wac*. Germ. *weich*. Prov. Germ.  
*week*, soft, mean. Cf. *nasty*,  
O. Eng. *nasky*, from *hnesc*, soft;  
and O.E. phrase '*wikke* clothes'.  
Germ. *weichen*. Prov. Germ. *wi-*  
*ken*. A.S. *wican*, to be weak.  
Þe wind began rudely to rise,  
And þe see to bolne on wunder  
wise,  
Grete stormes wex with weders  
*wik*,  
And þe wawes went wunder thik.  
(MS. Harl. 4196, fol. 154.)
- Wyle, 1360, trick, artifice. A.S. *wile*.
- Wyn, wyne, 1) 2769, 3880, to ob-  
tain, (pret. *wan*, 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, wyttenessyng, *sb.*, 3612,  
3366, witness.
- Wytte, *vb.*, 3763, 4788, to know.  
A.S. *witan*.
- Ydous, 2911, hideous.
- Yhate, 2130, gate. A.S. *geāt*.
- Yhe, 68, 400, 4046, ye.
- Yhed, pret. of *ga*, 4851. It is  
sometimes written *yhode*.
- Yheld (pret. *yhald*), 3864, 3987,  
to pay, render, give up, yield,  
reward. A.S. *geldan*.
- Yheldyng, *sb.*, 7846, bestowal.
- Yhell, 7341, to yell. A.S. *geallian*.
- Yheme, 5792, to protect. A.Sax.  
*gyman*.  
*Yheme* me laverd stedfastly,  
For pat in þe hoped I. (Ps. xv.)
- Yhere, 741, 3933, 4526, year.
- Yhern, yherne, 1649, 2176, 2182,  
4663, 6725, to desire, yearn, ph.  
'*yherne* it ete', 6705. A.S. *geor-*  
*nian*.
- Yhernyng, *sb.*, 1127, 1579, desire;  
6632, lust.
- Yhet, yhit, yhitte, 22, 105, 930,  
2207, 3652, yet, also.
- Yhister-day, 8083, yesterday.
- Yhode, pret. of *ga*.
- Yholden, p. p. of *yheld*, 5672.
- Yholke, 6451, yolk. A.S. *geolca*.
- Yhong, 3785, young.
- Yhou, yhow, 3560, 5143, you.
- Yhour, 5210, your.
- Yhouthe, yhowthe, 5972, youth.
- Yhouthede, 5713, youth-hood.
- Yhong, yhung, 5712, 6011, young.
- Ymages, 4323.
- Ymagyn, 6685.
- Ymyddes, 6450, amidst.
- Ynogh, ynoghe, 1466, 1759, enough.
- Ynwitt, 5428, conscience.
- Ypocrisy, 4240.
- Yren, 6572, iron.
- Yse, 6644, ice.
- Yvel, 698, 3001, 5347, evil, dis-  
ease.

## CORRIGENDA.

- Page 11, note for 'MS. Addit.' read 'MS. Addit. 11305.'  
Page 13, l. 450 for 'inquitatibus' read 'iniquitatibus'.  
Page 18, l. 620 for 'cansideres' read 'consideres'.  
Page 40, note for 'MS. Harl.' read 'MS Harl. 4196.'  
Page 41, l. 1478 for 'pus' read 'pus'.  
Page 56, l. 2010 for 'fayles' the sense requires 'flayes'.  
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 'pat' read 'pai'.  
Page 124, l. 4578 for 'ma' read 'man'.  
Page 165, l. 6117 for 'nan' read 'man'.  
Page 189, l. 6991 for 'knaw' 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 'pat' read 'pai'.  
Page 253, l. 9408 for 'pai' read 'pai'.  
Page 296, l. 43 for 'ferse' read 'fersc'.  
Page 300, l. 31 for 'heribyrgan' read 'herebyrgan'.

---

## CONTRACTIONS USED IN THE GLOSSARY.

A. S. Anglo-Saxon.—Dan. Danish.—Du. Dutch.—E. English.—O. E. Old English.—P. E. Provincial English.—Fris. Frisian.—O. Fris. Old Frisian. Icel. Icelandic.—Jam. Jamieson's Scottish Dictionary.—Met. Hom. Metrical Homilies.—Pr. Pm. (P. P.) Promptorium Parvulorum.—T. M. Townley Mysteries.—W. C. Wyntoun's Chronicle.

Words marked by a \* occur in the *Notes*; those marked by a † are in the *Introduction*.

