

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

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PREFACE.

Among the manuscript-collections of the British Museum there are no less than ten copies of the 'Pricke of Conscienca' 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’.¹

2. Six manuscripts² 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,
Ðar 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.³ shows still more ingenuity in ren-

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

² 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.

³ I take this opportunity of acknowledging the kindness of James Yates Esq. who, unsolicited, placed a fine MS. copy of the ‘*Pricke of Conscience*’ (xivth century) at my disposal, as soon as he heard that an

dering the uncouth term by one easily intelligible and which at the same time bears no slight resemblance to it, as the following reading will shew:—

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

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

Lopered, Sc. *lopperit*, like many other northern terms has 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. 348, 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 xiiith to the middle of the xvth 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 xiiith century, while in treating of the literature of the xivth 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 xvth 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 xivth century¹. 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 xivth 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 dialect² most writers have confined their remarks to that portion of it spoken

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

² The following is a list of works which have furnished material for determining the characteristics of the Northumbrian dialect:—

in the North of England, forgetting that the same form of speech was also spoken in the Lowlands of Scotland.

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

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

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

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

(Barbour. The Bruce, p. 181.)

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

"Bath he and law the land was then
All occupyit with 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 Tristrem (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. *ȝef* (A. Sax. *if = ȝif*).

Among grammatical differences the following are the most important:—

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

Dr. Latham¹ 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 writers². It never takes this meaning in Hampole,

¹ English Language 2nd edition.

² Southern writers of the xiiith and xivth 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.¹

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

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

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

² *Sua* or *sua* is not unfamiliar to Scottish writers of the xivth and xvth 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 xiiith century. It may perhaps throw some light upon the material employed by Hampole in the compilation of the 'Pricke of Conscience'.

VIII paines principale es þar, [in helle]
 Crist lat us never þider far.
 Þe first, it es þe fire sa hatte,
 Ðat al þe mikel se sa wate,¹
 Þof þat it casten war þar-in,
 Suld it never-þe-less brin;
 Sua þat ur fire ne mai na mare
 Again þat fire þat [sal] brin þar,
 Ðan painted fire gain² urs mought
 Ðat spon a wagh³ war wroght.
 Ever it brennes dai and night
 Bot never mare it castes light.
 Þe toþer paine is tald sa kene,
 Ðat mans muth it mai noght mene.
 Ðat þof a fer[e]n felle war made,
 And þoru a chance þar-in it gladd⁴
 Quils þou mought turn þi hand abute,
 It suld worth [f]rese^{*} wituten dute.
 Þe thrid pine es hard to drei,
 O wormes þat sal never dei,
 Ffelle draguns and tades bath,
 Ðat ar spon 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 sum,
 Sua live pai in þat lou⁵ sa dim.
 Þe ferth paine it es o stinc,
 Ðat mai na man sa mikel thinc.
 Þe fife es undemnes dint,
 Ðat þaa wreches þare sal hint,
 Als it war dintes on a stepi,
 Ðat smythes smittes in a smeþey.

¹ wet ² against ³ wall ⁴ glided ⁵ pit.

* As the MS. is rather indistinct *see* 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^a þar 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 þar-tille sal ilkan ha sight
 To se þe scenscip on oper plight.⁶
 Þe aghtand pine it es ful grise⁷
 To se þaa warlaus in þait wise,
 Strang paine es it on þam to loke,
 And namli laght until þair crok;
 Þat dreri din, þat balful bere,⁸
 Þat þai wit-uten stint sal here,
 O þaa 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 þair limes ar bunden wit,
 Wituten leth⁹ of ani lith¹⁰.
 Bot a point es þar [þat] þam pines mare,
 Þan elles al þair oper fare¹¹.
 Þai wat þair pine sal ha nan end,
 Ffor þai mai haf na might to mend.
 And qui þar es þaa 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 þaa 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 þar for þar*.^b
 And þaa men þat sa starck¹² war her,
 Stilli¹³ þair wickedhed to ster
 And brint þar-in sa war þai bald,
 Þai sal have ever þat water cald.
 Þai þat war fild wit enst and hete
 Þat ipenli¹⁴ þair hertes ete,

^a *thick?*^b *al þar for þar* = always there for that (sin).⁶ misfortune⁷ terrible⁸ noise⁹ loosening¹⁰ limb¹¹ sorrow¹² stubborn¹³ secretly¹⁴ frequently.

Par wormes sal þam underwrote¹⁵
 In bale wituten hope and bote,
 And for-þi þai her war wont to li
 In þair stincand licheri,
 Ne wald nocht here bot þair delites,
 Þat drogh þam until oþer vices,
 Þai sal haf ipen¹⁶ stinc iwiss
 Þat þai sal never mar mis.
 And for þai wald na disciplin,
 Thole for luv of ur drightin¹⁷
 Þai sal be best¹⁸ wit-uten hove¹⁹,
 Ne merci nan to þair behove;
 And for þai wald nocht þe light,
 Þat gis of sothfastnes þe sight,
 Þat es godd self at understand,
 Þai sal haf mircknes ai lastand;
 And for þai wald nocht scribe þair sake²⁰,
 Ne fore þair ending mendes make,
 Ilkan sal se wit sight o scam
 Quat blenck²¹ 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;
 Ai²² 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 fede²³;
 Þai sal be sett in þair prisun,
 Upward þair fete, þair hefdes dun
 Þair backes til war oþer bete
 Wit pine on ilk side umaete.
 Þe rightwisemen sal se þaa pines
 Apon ur laverd wiperwines²⁴,
 Þat þair blis mai be þe mare,
 Þat þai er scaped o þat care.

¹⁵ under-root
 tion ²⁰ fault
²⁴ adversary.

¹⁶ frequent
²¹ fault
 * over?

¹⁷ lord ¹⁸ beaten
²² = wened = thought

¹⁹ cessa-
²³ 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;⁶
 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 nocht reu a dele;
 If fader sagh his son pare,
 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.²⁵
 Bot suld þai haf a gret delite
 To se þam seclid²⁶ 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 wrak²⁷ 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 drichtin sua
 Þat we com never unto þat wa.

⁶ *gle?*

²⁵ shun

²⁶ *setlid?*

²⁷ vengeance.

GRAMMATICAL DETAILS.

I. Nouns.

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

Very frequently the sign of the case is omitted as,

Fader house = father's house,

Hefd hare = head's hair, hair of the head,

Man son = man's son, son of man,

Moder kne = mother's kne.

The plural number ends in *-es*, *-s*.

Eghen (eyes), *oxen* and *schon* (shoes) are examples of plurals in *-en*, *-n*, and the only ones I have been able to meet with.

Child and *ka* (or *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.¹

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)² as a collective noun, a practice peculiarly Northern though not confined to Northumbrian writers.

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

'fye hundred *wynter*',

'fye 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; *kepnyng*, 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.

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

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

The A. Sax. suffix *-reden*² 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 *his* and *this* (before plural nouns) be examples of the final *-e* which is so frequently employed in Southern English, as late as the middle of the xvth century, to mark the plural of adjectives.

We often find *this* = *these*, the final *-e* having been dropped in writing but perhaps pronounced in reading.²

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

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* (*þau*, *þeir*, *þær*) = these.

þas = those. A. Saxon *þæs*.

The Numerals preserve much of the A. Sax. orthography e. g.

An, ane = one. A. Sax. *án*.

Twa, twin = two. A. Sax. *twá* (Ac. *twám*).

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

¹ This form of the ending *-red* is not found in Scottish writers.

² It may be stated once for all that the final *e* is not of any value (either as a number or case ending) in Northumbrian Manuscripts. This was pointed out long ago by Dr. Guest.

³ *Bothen* is the plural of *both* in the *Promptorium Parvulorum*.

Aght, eght = eight. A. Sax. eahta.

Neghen = nine. A. Sax. nigon.

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

'a manere is' = 'one manere is'.

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

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

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 superlative² as in the modern English late, latter, last (A. Sax. *læt*, *lator*, *latost*).

Brade, bradder, braddest.

Depe, depper, deppest.

Grete, gretter, grettest.

Hate, hatter, hattest.

Swete, swetter, swetest.

The following forms are very common:—

Mikelle, *mykel*, great; comp. *ma*, or *mare*; superl. *mast*.

Yvel, *ill*, bad; comp. *wers*; superl. *werst*.

Fer (*far*); comp. *ferrer*; superl. *ferrest*.

Are, early; superl. *arst*.

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

² The doubling of the consonant generally marks the shortening of the preceding vowel.

Form, first, in composition only; superl. *form-ast*.¹ (*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*,² = very old, very long; *al clere, al rede, al blak, alle warme*³ = 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, seemande*, apparent.

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

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

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

² *Metrical Homilies*.

³ *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,
fren piler, a fire pillar,
rochen stan, a rocky stone,
wildrin way, a desert way,¹
stelene wapyns,
sylverene disches.²

In the phrases, *thrid half yere, half ferth 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. Ðu, pou, pow.	Yhe ³ or yhou, yhow, you.
Poss. Ðy, þyne, þine.	Yhour, your, yhours, yours.
Obj. Ðee, pe.	Yhow, yhou, you.
3. Nom. He.	Ðai.
Poss. His.	Ðair, pairs.
Obj. Him,	Ðam, paim.
Nom. Sco, sho.	
Poss. Hir, hers.	
Obj. Him.	
Relative. Nom. Wha (= who).	
Poss. Whas, whase.	
Obj. Wham.	

¹ Cursor Mundi. used as an *objective* case.

² Morte Arthure.

³ 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 *thi 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.

Plural.

2^d pers. loves (thou)

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^d 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^d pers. sing. and 1st and 3^d plural may be found in Pope, Thomson and Goldsmith.¹

Participles.

Imperfect.

Perfect.

lovand

loved.

The A. Sax. prefix *ge* never occurs in Northumbrian MSS. of the xiiith and xivth centuries, whereas the dialects of the Southern counties retained it to a comparatively late period.²

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*.⁴

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

¹ I have not come across any instances of the first pers. sing.

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

³ Garnett quotes the solitary form *ihaten* (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*.

⁴ 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 st 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 xviith 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	—
	Beck	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.
	Bræke	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	cropen.
	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	forgot	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	washen (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 *qwuke*, *shupe*, *tuke* and *wuke* occur for *qwoke*, *shope*, *toke* and *woke*.

Division II.

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

	Present.	Preterite,	P. participle.
	Strike	strake	striken.
	Swike	swake	swiken.
	Write	wrate	writen.
	Writhe	wrathe	—
Class III.	Fleggh (fly)	fleggh, 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 &c. We sal, wille &c.

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

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

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

I es, am. We er, es.

Thou es, ert. Yhou er, es.

He es, es, 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*, *hougate* &c.)

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

By than = by that time; *fra than*, *fra thine* = from that time.

To-when = how long; *to-whiles*, whilst; *to-forn* = 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 medal*).

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*, *umlap*, *umloke* is a good criterion of a Northern dialect.

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

VIII. The interjection *quin*, O that! deserves some notice. The earliest instance of its use is in the Cursor Mundi fol. 46:—

“He wok and 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 þú 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 xiiith to the end of the xivth 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.

Áld	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	brecches,
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. sǝk	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 disgyesed
 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 worldeis 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 havyng and beryng,
 In vayn apparail and in weryng,
 Þat tas over mykel vayn costage.
 And tornes al until outrage,
 For swilk degises and sulk 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."¹ (p. 23.)

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

"For to wete yf a seke man sal lyve or dy—Qwen his brones hildes doune; the right eigh mare than the lefts ye; neyse ende waxes sharp; his eres waxes calde; his eighen waxes holle; the chyn falles; his eighen and his mouth es upon 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. 59). 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 falles away; if he pulle at the straes or the clathes; if he pyke at his nese 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 rutils; thir er the takenynges of dethe, forsothe witte thu wele he sal nocht 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. 198). So Burns had pretty good authority for addressing the 'deil' as one

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

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

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

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

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

Since Warton prophesied that he would be the last transcriber of any part of the *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 xvth 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 Hell¹, 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 delycles and eese,
And syker *peysibilnes* and pees;
Pare es *peysebelle ioy* ay lastand,
And *ioyful selymes* ay lykand;
Pare es *seky endeles* beyng,
And *endeles blysfulhede* in alle thyng;
Pare es ay *blysfulle certaynté*,
And *certayne dwellyng* ay fre." (Pricke of Cons. p. 211.)

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

¹ See MS. Addit. 10053 (British Museum).

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THE PRICKE OF CONSCIENCE.

pe myght of pe Fader almyghty,
pe witte of pe Son alwytty,
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 wrought,
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;

¹ 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 nocht.
 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 nocht,
 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 nocht 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 knaw 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 knaw 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 knaw bothe gude and ille,
 And fre wille to chese, als he vouches save,
 Gude or ille whether he wil have;
 Bot he pat his wille til God wil sette,
 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
 Pan til any other creature pat lyves,
 And has hight him yit par to
 108 Pe blise of heven, if he uele do;
 And yhit when he had done mys,
 And thurgh syn was prived of blys,
 God tok mans kynd for his sake
 112 And for his love pe dede wald take,
 And with his blode boght him agayne
 Til pat blisse fra endeles payne;
 Pus grete lufe God til man kydde,
 116 And many benyfices he him dydde;
 Whar-for ilk man, bathe lered and lewed,
 Suld thynk on pat love pat he man shewed,
 And alle pier¹ benefice hald in mynde,
 120 Pat he pus dyd til mans kynde,
 And love hym and thank him als he can,
 And elles es he an unkynd man,
 And serve him, bathe day and nyght,
 124 And pat he has gyven him, use it ryght
 And his wittes despende in his service,
 Elles es he a fole and nocht wise;
 And know kyndly what God es
 128 And what man self es pat es les;
 How wake man es in saul and body,
 And how stalworth God es, and how myghty;
 How man God greves pat dose nocht wele,
 132 And what man es worthi par-for to fele,
 How merciful and gracyouse God es,
 And how ful he es of gudenes;
 How rightwes God es and how sothefast,
 136 And what he has done and sal do at pe last,
 And ilk day dos to man-kynde;
 Pis suld ilk man know and haf in mynde.

¹ 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-ouren knawynge of God here,
 And of his myght, and his werkes sere,
 Bot here he may til þat knawynge wynne.
 148 Hym byhoves know him-self with-inne,
 Elles may he haf na knowynge 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 knowynge
 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 know 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 nocht lere for to know
 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 nocht his unkunynge,
 Þat his wittes uses nocht in leryng,
 Namly, of þat at hym fel to know
 172 Þat myght meke his hert and make it law,
 Bot he þat can nocht, suld haf wille
 To lere to know bathe gude and ille;
 And he þat can oght, suld lere mare
 176 To know alle þat hym nedeful ware;

- For an unkunnand man, thurgh leryng,
 May be broght til undirstandyng
 Of many thynges, to know and see
 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 thought
 To lere pat pe saul helpes nocht;
 Bot pat ne[de]ful war to kun and know,
 188 To listen and lere pai er ful slaw;
 For-pi pai can nocht know ne see
 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 unknawyng pai gang,
 With-uten lyght of understandyng
 196 Of pat, pat falles til ryght knawyng.
Par-for ilk cristen man and weman
Pat has witte and mynd, and skille can,
Pat knows nocht pe ryght way to chese,
 200 Ne pe perils pat ilk wise man flese,
 Suld be bughsom ay, and bysy
 To here and lere of pam, namely,
Pat understands and knawes 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 knawes wele, and can see
 212 What him-self was, and es, and sal be,
 A wyser man may he be talde,
 Wether he be yhung man or alde,

- Dan 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 think 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 think 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.
Foema, favor populi, fervor juvenilis, opesque
 248 *Surripuere tibi noscere quid sit homo.*
 Þat es "favor of þe folk and fayrnes,
 And fervor of thought¹ and riches,

¹ 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 nocht 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 nocht hyde.
 For in him, in wham ane of þer four es,
 260 Es selden sen any mekenes;
 Alswa þai lette a man þat he nocht sese
 Þe perils of þe werld, ne vanitese,
 Ne of þe tyme of þe dede þat es to come;
 264 Thynkes nocht ne of þe day of dom,
 Ne he can nocht 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 nocht bot to vanité,
 272 And to al þat lykyng to hym myght be.
 Swylk men er nocht led with skylle,
 Bot þai folow, ay, þair awen wille
 And of nocht elles thynkes, ne tas hede.
 276 What wonder es yf þai haf na drede;
 For what þai suld drede, þai know nocht,
 Þarfor þai can haf na drede in thocht,
 Of þat þat myght þam to drede bryng,
 280 And þat es thurgh defaut of knawying.
 Yhit som men wille nocht understande
 Þat þat mught mak þam dredande,
 For þai wald nocht 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 nocht understand ne lere
 To drede God and to do his wille,
 292 Bot folowes þair likyng and lyves ille.
 Som understandes als þai here telle,
 Bot na drede in þair 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 pis manere:
 Non crediderunt
 300 *et murmuraverunt.*
 Þe prophet sayd "þai trowed nocht,
 And groched" and was angred, in thocht;
 Þus er many þat trowes na thyng
 304 Þat men þam says ogayn þair 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 nocht with þam dwelle
 And þarfor says God þus in þe gospelle:
 Quia ad tempus crederunt, et in tempore
 312 *temptacionis recedunt.*
 "Til a tyme", he says, "some trowes a thyng
 And passes þar-fra in þe tyme of fandyng."
 Alswa 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 nocht 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 drawn,
 Of sere maters, pat er unknowen
 Til laude men pat er unkunnand,
 Pat can na latyn understand,
 340 To make pam pam-self first knaw
 And fra syn and vanytese pam draw,
 And for to stir pam til right drede,
 When pai pis tretisce here or rede,
 344 Pat sal prikke pair conscience with-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 knaw 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 werld 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 ioyes 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 Góð made al thýng of nocht,
 Of the foulest matere man he wrought
 Pat was of erthe; for twa skyls to halde; The two reasons
 why God made
 man of earth.
 Pe tane es forthy pat God walde
 376 Of foul matere, mak man in despite¹
 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:

¹ MS. Addit reads:

"Of so foule matere man make, as in despite
 Of the foule fende, him therwith to edwyte."

*Nisi efficiamini sicut parvulus, non intrabitis
in regnum celorum.*

- 400 "Bot yhe", he sayde, "be als a childe,
pat es to say, bathe meke and mylde,
Yhe sal nocht entre, be na way
Hevenryke pat sal last ay."
- 404 Pan byhovs 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 nocht elles. bot herthe here.
For-pi says a clerk, als I now say,
'What es man bot herth and clay,
412 And poudre pat with pe wynd brekes?'
And parfor Iob pus to God spekes:
*Memento, queso, quod sicut lutum feceris
me, et in pulverem reduces me.*
- 416 He says, "thynk, Laverd, pat als pow made me
Foul erthe and clay here to be,
Right swa pou sal turne me 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 nocht 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 partyes of pe lyfe of man.
- 432 Alle mans lyfe casten may be,
Principaly, 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 nocht,
Befor pat he was geten and forth broght.
- 444 He was geten aftir, als es knawen,^{*}
Of vile sede of man with syn sawen;
He was consayved synfully
With-in his awen moder body,
- 448 Whar his herber with-in was dight,
Als David says in pe psauter right:
*Ecce in iniquitatibus conceptus sum, et in
peccatis concepit me mater mea.*
- 452 "Lo", he says, "als man-kyud 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 corupcion,
Whar he had na other fode
Bot wlatson glet, and loper blode,¹
- 460 And stynk and filthe, als I sayde ar,
With per he was first norissed par.
Aftir-warde, when he out came Man's feeble-
ness.
From pat dungeon, his moder wame,
- 464 And was born til pis werldys light,
He ne had nouter strenthe ne myght,
Nouter to ga ne yhit to stand,
Ne to crepe with fote, ne with hand.
- 468 Pan has a man les myght pan a bestc Man is less than
a beast.
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;

¹ '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 þan may he nocht stande ne crepe
 Bot ligge and sprawel, and cry and wepe.
- 476 For unnethes es a child born fully
 Þat it ne bygynnes to goule and cry;
 And by þat cry men knaw þan
 Whether it be man or weman,
- 480 For when it es born it cryes swa:¹
 If it be man it says "a. a",
 Þat þe first letter es of þe nam
 Of our forme-fader Adam.
- 484 And if þe child a woman be,
 When it es born it says "e. e."
 E. es þe first letter and þe hede
 Of þe name of Eve þat bygan our dede.
- 488 Þarfor a clerk made on þis manere
 Þis vers of metre þat es wreten here:
Dicentes E. vel A. quot-quot nascuntur ab Eva.
 "Alle þas", he says, "þat comes of Eve,
- 492 Þat es al men þat here byhoves leve,
 When þai er born what-swa þai be,
 Þai say outhur a. a, or e. e."
- þus es here þe bygynnyng
- 496 Of our lyfe sorow and gretyng,
 Til whilk our wrechednes stirres us;
 And þarfor Innocent says þus:
Omnes nascimur eiulantes,
- 500 *ut nature nostre miseriam*
exprimamus.
 He says, "al er we born gretand,²
 And makand a sorowful sembland,
- 504 For to shew þe grete wrechednes
 Of our kynd þat in us es."

A male child at
 its birth says a. a,
 and a female
 child e. e.

a. denotes Adam,
 and e. stands for
 Eve.

The reason why
 man's life com-
 mences with
 crying.

¹ MSS. Addit 22283, 11305 read 'wa'.

² 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 þure, 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 nathyng;
 520 Bot a rym¹ 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-foules² 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 woman³
 Lyfand short time to⁴ 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.

¹ MS. Lansd. 348 reads 'slow'. MS. Addit 22283 reads 'slouh'. MS. Ad-
dit 11305 reads 'reme'. ² aldir foulest (MS. Harl. 4196.)

³ He saith: "after that a man is bor of a woman
He lyveth but short tyme, and sone bicometh wan." MS. Addit 11305.

⁴ 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 travaile right
Als a foul es to pe flight."

544 For littel rest in pis lyf es,

Bot gret travayle and bysynes;

Man at his birth
is the devil's son.

Yhit a man es, when he es born,
pe fendes son, and fra God es lorn

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

Man is full of
corruption.

Tels pus, openly, saynt Bernarde:

560 *Homo nihil aliud est, quam sperma
fetidum, saccus stercoreum 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-ouen, als men demes,

And pat shewes noght elles bot a skyn;

Bot wha-swa moght se pam with-in,

572 Fouler carion moght never be

pan he suld pan of pam se.

parfor he pat had als sharp syght,

And cler eghen and als bright

- 576 Als has a best pat men Lynx calles,¹
 Pat may se thurgh thik stane walles,
 Littel lykyng suld a man haf pan
 For to behald a faire woman,
 580 For pan mught he se, with-outen doute,
 Als wele with-in als with-oute,
 And if he with-in saw hir right,
 Sho war ful 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 nocht witty
 Pat here es over-prowde and ioly,
 When he may ilk day here and se
 What he es, and was, and sal be.
 592 Bot proud man of pis tas na hede
 For hym wantes skille, pat hym suld lede,
 When he es yhung and luffes laykyng,
 Or has ese, and welth, and his lykyng;
 596 Or if he be at grete worshepe,
 What hym-self es pan, he tas na kepe;
 Whar-for him-self pan knawes he leste
 And fares als an unresonabel beste,
 600 Pat his awen wille folowes, and nocht 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 nocht:
 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,
 1 'As hath a beste that men lynx calles,
 That may se thurgh nyne stoon walles. MS. Addit 11305.

The lynx sees
 through thick
 stone walls.

The proud man
 has no thought
 about himself.

Of the foulness
 of man's body.

- 612 Bathe fra aboven and fra bynethe,
 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, vilius sterquilinum
 nunquam vidisti.*
- 624 "If pow wille", he says, "ententyfy 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 wlatsume 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
 producunt 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 abhominacionem fetoris.
 Qualis est arbor, talis est fructus.*
- 640
 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 compared with trees, plants &c.
- Herbs and trees bring forth flowers and fruit, but man only urine, lice and vermin.

¹ 'And other issues of the body:

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

² pe (MS. Harl. 4196).

- 648 Herbes forth bringes floures and sede,
 And tres fair fruyt and braunches to spede,¹
 And pou forth bringes of pi-self here
 Nites, lyse, and other 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 uryne and spyttyng;
- 656 Of herbes and tres comes swete savour,
 And of pe comes wlatome 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 nocht 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
 alio, 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 nocht 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.

¹ 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 change 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 Iaunys,
 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 passes 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, indurat¹ et arescat.*

¹ indurescat?

- The prophet says þus, als writen es,
 "Arelly a man passes als þe gres,
 724 Arelly 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 þan,
 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 þan it was þan; }
 Now es it alther-feblest to se,
 Þarfor mans life short byhoves be;
- 748 For ay þe langer þat 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 þair swynk and sorow with-alle." —
- 756 For seldom a man þat has þat held,¹
 Hele has, and him-self may weld;

¹ held = 'eld'.

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

760 *Nunc paucitas dierum meorum
fnietur 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,
Dan waxes his kynde wayke and calde,

768 Dan changes his complexion
And his maners and his condicion;
Than waxes his hert hard and hevy,
And his heved feble and dysy;

772 Dan 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 hand¹ stynkes,

Bodily infirmities 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 touches² er tremblande:

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

Mental infirmities.

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;

¹ i. e. *and* = breath.

² MS. Lansd. 348 reads 'lymmes'.

³ 'His werkes forweren that he bygynneth'. MS. Addit 11305.

- 792 He es swyft to spek on his manere
 And latsom and slaw for 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 eid 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 les,
 And narrower pan pe, right eghe es;
- 820 Hys nese, at pe poynt, es sharp and amalle,
 Pan bygynnes his chyn to falle;
 His pouce 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 þan?

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

836 Pure and naked, right als he cam
þe first day fra his moder wam.
For he broght with him nathyng þat day,
And nocht sal he bere with him away,

840 Bot it be a wyndyng clathe anely,
þat sal be lapped about his body;
þus wrechedly endes þe lyf of man.
And if we behalde what he es þan,

A dead body is 844 When þe lyfe of hym passes oway,
but earth and clay. þan es he nocht bot erthe and clay
þat turnes til mare corrupcion,
þan ever had stynkand carion.

A dead body 848 For þe corrupcion of his body,
pollutes the at- Yf it suld lang oboven erthe ly,
mosphere. It myght þe ayr swa corrupud mak,
þat men þarof þe dede suld take,

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

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

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

Man's body shall
be eaten by
worms.

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

¹ '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 powder 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 versifour 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 þan es man here swa myry,
And swa tendre of his vile body,
Dat sal rote and with wormes be gnawen,
And swa ugly to syght may be knawen?
- 908 Loverd wha-so of him þan had syght,
Aftir þat wormes him swa had dight,
And gnawen his flesshe un to þe bane,
Swa gryaly a sight saw he never nane,
- A grisly sight
his vile carcass
shall be.
- 912 Als he myght se of þat vile carcays:
For Saynt Bernard þos in metre says:
*Post hominem vermis, post vermem, fetor et horror,
Et sic, in non hominem vertitur omnis homo.*
- 916 "Aftir man", he says, "vermyne es,
And aftir vermyne stynkand uglynes;
And swa sal ilk man turned be þan
Fra a man intil na man."
- 920 Þos may ilk man in þis 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 þe secund part of þis buke,
In whilk men may haf understandyng
Of þe world, and of worldlysshe lyfyng.
- 932 Here bygynnes þe secunde part þat
es of þe world.
- Of 'worldish'
men.
- Alle þe 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 þe world and alle thyng wrought
Til mans by-hove, þan man aght nocht
- 940 Lufe nowther worldisshe thyng ne bodily,
Mare þan 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 althyng,
 And of alle creatures pe bygynnyng.
- 948 Dis say [1] by men pat gyves pam mykel
 Til pis world, pat es fals and fikel,
 And lufes alle thyng 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.
 Whi¹ 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;
 For a grete 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 heven,
 where dwell God,
 the nine orders
 of angels and
 holy spirits.

¹ 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 þat 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;
- The higher world contains the planets and stars. 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,
- 996 And pe planettes and sternes shynand,
 And sere signes and nohtelles par wonand.
 þe lawer werld, þat 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,
 Whar sere 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, þat passes alle thyng,
 Was made for mans endles wonnyng;
 For ilk man sal hafe par a place
 To wone ay in ioy, þat here has grace.
- 1012 þat world was made to our most avantage,
 For par falles to be our right heritage.
 þe tother world, þat is lawer,
 Whare pe sternes and planets er,

- 1016 God ord[alynd] anly for our byhufe,
By pis skille, als I can prufe.
De ayre fra pepen, and pe heat of pe son
- 1020 And nurisshes 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.
De 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 knawe, and kepe, and to fulfille,
- 1036 And to be proved here in gastly batayls,
Of gastly enmys pat man oft assayls;
Swa pat purgh gastly strenth and victori,
He may be made in pis world worthy
- 1040 To haf pe coroun of blisse endeles
In pe blisful world pat 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
De mare world, and pe man pe les.
- 1048 Of pe les world wil I nocht 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 there-on.

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 þat man lyfes in,
 Waxes swa lither and ful of syn,
 1060 And of welthes þat are bot wayn,
 Þat many mas þe world þair soverayn,
 And gyves þam þar-to al þat þai 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 þai here travaile
 Ful bysily, þat at þe last sal fayle;
 1068 Bot wald þai do half swilk bysines
 About goddes¹ of heven, þar al gude es,
 Þai suld haf alle þat gude es þare,
 Þat never sal faille, bot last ever mare.
 1072 Þe world þat es here, es nocht elles,
 Bot þe maners of men þat 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 þat þe world mast dauntes,
 Mast bisily þe world here hauntes;
 1080 And þas þat þe world serves and loves,
 Serves þe devel, as þe buk proves;
 For þe world here, es þe devels servand,
 Þat brynges his servauntes til his hand;
 1084 Þarfor God him prince of þe world calles,
 Þat es of worldismen þat to him falles;
 For-þi þis world es perillius to lufe,
 By many skillis, 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 þat 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.

¹ 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 nocht witty
 þat about pe world is over bysy;
- 1096 For a man may nocht 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-
 bebunt et alterum diliget, 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 despysse", þus es ofte sene.
 Pe 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 hujus mundi,
 inimicus dei constituitur.*
- 1116 He says, "wha-so pe werldes frend wil be,
 Goddes enemy þan es he;"
 þan suld we nocht 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 nocht 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, vauntyng and vanité.
*De Eremita qui quidem sequebatur¹
mundum a se fugientem, et postea
1148 fugiebat mundum tunc se sequentem;
munde vale! tibi ve! 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:
1164 He says, "pe world es na thyng elles
Bot an hard exil, in qwilk men duelles,"

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

¹ This quotation is absent from most of the MSS.

- And als wa a dym dulful dale,
 pat es ful of sorow and bale,
 1168 And a sted of mykel wrechednes,
 Of travail and angers, pat here ay es,
 Of payne, of syn and of foly,
 Of shens[h]epe and of velany,
 1172 Of lettyng and of taryng,
 Of frawardnes and of strivyng,
 Of filthe and of corrupcion,
 Of violence and of oppression,
 1176 Of gilry and of faldhede,
 Of treson, discorde and of drede;
 In pe world, he says, nocht elles we se
 Bot wrechednes and vanité,
 1180 Pride and pompe and covatyse,
 And vayn sleghtes, and qwayntyse;
 De world, he says, tyl hym drawes¹
 And tilles, and lufes pam, pat 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 pa pat wille him folow, he ledes
 And pam scornes and taries in his nedes;
 De whilk a while he here socours,
 And pam heghes with ryches and honours.
 1192 Bot he waytes to bygille pam at pe laste,
 And in to povert agayn pam cast;
 Whar-for worldes worshepe may be cald
 Nocht elles but vanité, and swa I it hald.
 1196 And worlisshe riches, how-swa pai come,
 I hald nocht elles bot filth and fantome.
 De world has many with vanité filed,
 And with pride and pompe pam ofte bygyled,

The world is
 no support in
 time of need.

¹ 'Thus pe world draweth in to his route,
 All men that to him wol allowte,
 And many greveth and fewe availeth
 For his lovyers he deceyveth and failith.' 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 pou world", he says, "unclene,
 Whyn mught pou swa unclen be,¹
- 1208 Þat suld never mare neghe me,
 Or be swa 'clene and noght vile,
 Þat pou suld never mare me file."
 Þe world here who-so wille
- 1212 Un-to four thinges may liken by skille.²
 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,³
- 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.

¹ 'Whyne mught pou swa unclene be.' MS. Harl. 4196.

² 'Unto four thinges may lykend be, bi skyll.' MS. Harl. 4196.

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

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

- De whilk per clerkes pe left hand calles
 1272 Of pe world, pat ofte sythes falles.
 Dame Fortune helps the world
 to fight against
 man.
 Bot with pe world comes dam fortone,
 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;¹
 1280 Pus turnes sho about oft hir whele,
 De whilk pir clerkes nocht elles calles,
 Bot happe or chauce, pat sodanli falles,
 And pat men haldes here nocht 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;
 Wealth draws a
 man from the
 right way.
 For welthe drawes a man fra pe right way
 1292 Pat ledes til pe bliisse 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.
 "De mare", he says, "pat we wax upright
 In welthe, and in worldly myght,
 1300 De mare we suld have drede in thocht,
 Pat we fra pe hegher fal nocht;"
 Tyl pis acordes pe wordes of Senek,
 Pat says pus, als yhe here me spek:
 1304 *Tunc tibi salubria consilia advoca,*
cum tibi alludit prosperitas mundi.

¹ 'And este 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-alle.”
 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 pis¹ wordes, pat sum men mys-pays,
 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;

¹ 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 *Sapientia huius mundi est
 stultitia apud Deum.*
 Many men pe world here fraystes,
 Bot he es nocht 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 fie and dispise,
- 1364 And hates pe maners pat it loffes,
 And thynkes ay whyder hym byhoves;
 And on pis lyfe here traystes nocht,
 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 lym,
 Til our countré-ward, 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 nocht 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 nocht 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 nocht 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 easy,
 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 narrow 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,
 Changes and tarnes 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.]

- 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 changeable;
For God ordayns here, als es his wille,
Sere variaunce, for certayn skille,
1424 Of pe tymes and wedirs and sesons,
In taken of pe worldes condicions,
Pat swa unstable er and variande,
Pat ful short while may in a state stande.
- 1428 For God wille men se, thurgh swilk 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;¹
- 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 unstablenes of pis life here.
For now es mirthe, now es murnyng,
Now es laghter and now es gretyng;
- The changes of the times and seasons are tokens of the variability of worldly things.
- Of the change in the times and seasons.
- Of the changes in man's life.

¹ MS. Harl. reads *domland*.—MS. Lands. 348 has the following reading:
'Now is wedir bryght and schinonde
Now is dym *droubelonde*.'

- 1452 Now er men wele, now er men wa,
 Now es a man frende, now es he faa;
 Now es a man light, now es [he] hevy,
 Now es he blithe, now es he drery;
- 1456 Now haf we ioy, now haf we pyn,
 Now we wyn, now we tyn;
 Now er we ryche, now er we pur,
 Now haf we or litel, now pas we mesur;
- 1460 Now er we bigg, now er we bare,¹
 Now er we hale, now seke and sare;
 Now haf we rest and now travail,
 Now we fande our force, now we fail;
- 1464 Now er we smert, now er we slawe,
 Now er we heghe, now er we lawe;
 Now haf we ynogh, now haf we nocht,
 Now er we aboven, and now down broght;
- 1468 Now haf we pees, now haf we were,
 Now eese us a thyng, now fele we it dere;
 Now lofe we, now hate, now saghtel, now strife.
 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.²
- 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.

¹ 'Now es he ricke and now es he bare.' MS. Addit 11305.

² '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 out spreadande,
 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 doun.
 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,¹
 Als a compas round aboute.
 Pos has pe les world pat man es,
 Shap of pe mare world and liknes;
- Man has the
 shape and like-
 ness of the greater
 world.
 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:
*Senuit iam mundus, uterque macrocosmus [et]
 major mundus, et microcosmus et minor mun-
 dus, et quanto prolixius utriusque senectus producitur,
 tanto dexterius utriusque natura turbatur.*
- 1508 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 havying and beryng,
 In vayne apparail and in weryng,
- ¹ And so may a man be yemed without.
 Right as a compas is. rownd aboute. MS. Addit 11305.

- Þas 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 wrynchand to and fra,
 And some gas hypand als a ka;
- 1540 Þus uses yhong men all new gett,
 And þe world pai all awkeward sett,
 Thurgh swylik uncomly pomp and pryde,
 Pat pai schew wheþer pai gang or ryde;
- 1544 Swa mykell pryde, als now es, I wene,
 Was never bifore pis tyme sene,
 Of swilk comes þir gyses pat we se.
 Bot I dred pat pai may takens be
- 1548 Of gret hasty myscheves to understand
 Pat tyll þe world er nere command.
 Þarfore in pair gyses pai sall fall,
 Ffor þare-wyth pai wreth God pat sese all;
- 1552 And his wreth at þe last sall with þam mete,
 Wharfore þus says David þe 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 þam 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 swylyk gyses God greves,
 Sall fall in many grevos myscheves;
 And for þai will nocht be led with skylly,
 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 þyne with-uten ende,
- 1588 Bot þai swylyk 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 untyll malice;
 Now es devocyon, on som syde,
 Turned tyll pomp and to pryde;
- 1596 Now es wysdom halden foly
 And turned intyll trechery.

- And 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 þat þai here lede,
 And þat aght þam gretly to drede.
- 1608 Bot it semes þat 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!*
- He says: "wa till yhow þat 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 þat 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 nocht knaw 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 nocht 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 mocht he,
 Thurgh hope of hert, confortid 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 nocht thynk of this
 And yhernes to have nane other blys,
 Bot þis wreched lyfe þat him thynk gude,
 He es outhur clomsed,¹ 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 þare;
- 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.

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

- And fiese pe ded ay whils it may
 Bot at pe last he most be pe dedes pray.
- 1672 Ded, of all pat it comes to, abates
 And chaunges all myghtes and states,
 No man may wele ogayn it stand;
 Whare pat it comes in any land,
- 1676 Pat es to say, bodily ded,
 Ogayns pe whilk no man may help ne red,
 Ffor all pat lyf has bihovs it fele,
 Pat aght ilk man to know wele.
- 1680 Bot bi pe name of ded may be tane,
 And understanden ma dedes pan ane,
 Ffor als pir clerkes fyndes writen and redes,
 Thre maners of dedes er pat men drede.
- 1684 Ane es bodily ded, pat thurgh kynd es,
 Ane other gastely, pe thred endeles.
 Bodily ded, pat is kyndely,
 Es twynyng betwene pe saule and pe body;
- 1688 And pat ded es full bytter and hard, 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 pe saule es lyf of pe body,
 Swa pe lyfe of pe saule es God allmyghty;
 And als pe body, with-uten dout, Of bodily death.
 Es ded when pe saule es passed out,
- 1696 Pe saule of man es ded ryght swa,
 When God es departed pafra;
 For whare syn es, es pe devell of hell, Of spiritual
 death.
 And pare whare pai er, will God nocht dwell.
- 1700 For dedely syn and pe devell and he
 In a stede may nocht to-gyder be;
 Parfor when pe saule es wounded with syn, The devil passes
 into the souls of
 the sinful.
 God passes out, and pe fende gase in;
- 1704 Pan es pe saule onnce God ded,
 Ay whils syn and pe devell dwelles in pat stede;
 And als pe body may be slayne
 Thurgh wapen pat men may ordayne,

- 1708 Swa es þe saule slane thurgh syn ;
Wharfor God and it bihovs twyn.
þan es gastly ded to dred wele mare,
þan bodily ded þat nane will spare,
- 1712 In-als-mykell as þe saule namely
Es better and mare worthy þan þe body ;
Ffor all-if þe saule thurgh syn be dede
Fra God allmyghty pat es the hede,
- 1716 Yhit may it ay lyf and be pyned,
Bot þe 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 þat es endeles.
Yhit if þe saule thurgh syn be slayne.
It may thurgh grace qwyken ogayne,
- 1724 And þe 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 redy es he
þan any man till him will be ;
For all-if he þe dede of body that greves
Ordaynd til alle þat here lyfes,
- 1732 þe dede of saul wild nocht he
Of na man pogh he synful be ;
For þe life of þe saule mare him pays
þan þe dede, for þus him-self says :
- 1736 *Nolo mortem peccatoris, sed ut magis
convertatur et vivat.*
“I wille nocht þe ded of synful man,
Bot þat he may be turned and lyf þan ;”
- 1740 þan may þe synful pat his saul has slayn
Be turned þurgh grace, and lyf ogayn.
Endles dede es þe dede of helle
That es mast bitter and mast felle.
- Of endless
death.
- Hell is a hor-
rible place.
- 1744 Helle es halden a full hidos stede,
þe whilk es full of endeles dede,

- And of paynes and sorow pat never sal blyn,
 And yhit may nan dighe pat es par-in;
 1748 Bot if pai mught dighe, als body here may,
 Of alle sorow pan delyverd war pay;
 pai sal fele par many a ded brayde,
 Bot pai sal ay lyf par-with, als I sayde;
 1752 For pe ded of helle es a lif ay dyand,
 And a ded pat es ay lifand.
 Dede of helle es nocht elles to say,
 Bot payns and sorow pat sal last ay,
 1756 pe whilk saules sal fele with-ouen 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 deyhed 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 sculkes¹ by diverse ways;
 Þarfor þe haly man in boke þus says:
Mors omnia
Soluit.
- 1792 "Þe dede", he says, "louses alle thyng
 And of ilk mans lif mas endyng."
 Þe dede es swa sutil and pryvé,
 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 know 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 nocht elles to telle shortly,²
 Bot a partyng of þe saul and body,
- Death is a separa-
 tion between
 soule 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 nocht to fele,
 Bot overalle whar na light es
 Þar es properly myrknes;
- 1812 Right swa þe dede es nocht 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 byhovest tast.

¹ stalkes (Lands. MS. 348).

² Deth 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 specialy 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 generaly,
Now I wille with other twa pam specify.
- 1836 First aght men drede pe ded in hert,
For pe payn of pe dede pat es swa smert,
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;
Nouther 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 pruves,
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 wrt,
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 nocht do
Bot if þe tother help þar-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 none. 1864 þis twynnyng may be cald þe dede,
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 ne¹ 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.*

¹ 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 mught¹ 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.

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

- 1932 *O mors quam amara memoria
tua homini iniusto.*
"O þou gryselý dede," says he,
"Ful bitter es þe mynde of þe,
- 1936 Until þe synful man" namly,
þat for his syn es paynworthy;
þarfor me thynk he es unsleghe
þat mas hym noght here redy to deghe;
- Death comes un-1940 For þe dede es privy and sodayne,
expectedly. And þe tyme of his commyng uncertayne.
A man for certayne sal dighe at þe 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
þat can þe tyme of þe dede forluke,
Forþi 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
þan þe dede es þat es swa sodayn;
- 1952 And what es mare uncertayn thyng,
þan es þe tyme of the dede commyng",
Alswa say nathyng þat may be¹;
þan may na man here þe dede fle.
- Man should pre-1956 þarfor a man hym suld redy make,
pare himself for Byfor ar þe dede com hym to take,
death. And put hym byfor and ded byhynde,
Swa þat ded may hym redy fynde;
- 1960 þarfor Saynt Austyn þe haly man
Says þus, als I shew yhow can:
*Nescis qua hora veniat mors,
semper vigila, ut, quod nescis quando*
- 1964 *veniat, paratum te inveniat
cum venerit, et adhoc forte
nescis quando veniat, ut semper
sis paratus.*
- 1968 "Man þan knawes noght," says he,
"What tyme þe dedes comyng sal be;

¹ *Als wha say na thyng that may be. (MS. Harl. 6923.)*

- Wake ay als pou had na knawying Watch for death.
 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 nocht til pe dede us vyset,
 Parfor pos says Saynt Austyn yhet:
*Latet ultimus dies, ut observentur
 omnes dies, sero parantur reme-*
 1984 *dia oum mortis imminent*
pericula.
 “Pe last day of man is hyd”, he says, Man's last day is
 hidden from him.
 “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 nocht
 For to amend pat he has myswoight;
 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 nocht 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 Death deprives
 man of his mind.
 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 nocht elles,
 Als pis grete clerk Saynt Austyn telles:

- 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 thocht
 Of his synnes þat he here has wrought.
 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;¹
 For if he wille swa byfor be war.
 Sicknes is death's messenger. Þe dede þan wele les drede hym þar;
- 2024 His messangere may be called sekeneþ,
 Þat comes byfor als ofte felled es;
 For sekeneþ 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 thocht,
- 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 wrien,
 "With pyne of þe dede es smyten,
- 2044 Þat he thurgh payn þat him byhoves drighe,
 Hym-self forgetis when he sal dighe,

¹ 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
 Pat thurgh 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 nocht,
 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 nocht 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 nocht
 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 thocht,
 In dede of saul semes he nocht;
 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 nocht,
 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 byhovs 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 annunciem omnes laudaciones tuas, in portis filie Syon.*
“Loverd”, says David, “pou ert he
pat fra pe yhates of dede listes 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 listes us day and nyght,
To shewe his lovynges with alle our myght,
And to serve hym and his werkes to wyrk
In stedfast trouthe of haly kyrk,
- 2140 Swa pat we may afterwarde wende
Til pe sight of pees pat has nan ende.
Heghe in heven es pat fair sight,
pat alle sal se pat here lyves ryght;
- 2144 Bot alle pat sal com til pat stede
Byhoves passe hethen thurgh bodily dede;
For pat dede to pam es nocht ille
pat lyffes here after Goddes wille,
- 2148 And in pat lif stedfastly duelles;
And parfor Saynt Austyn pus telles:
*Mala mors 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 nocht 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 nocht 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,¹
 For by pis lyf sette pai right nocht;
- 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

¹ 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
 Dighes here in God alle-myghty."
 For pas pat men sese in gude lyfe ende
 Dighes in God, and pai sal wende
- 2204 Til pe blisse of heven pat es swa hyghe,
 Wele es hym pan pat swa may dighe.
 Bot alle-yf haly men may digh wele,
 Yhit pe payn of dede byhoves pam fele,
- 2208 Pat es mare pan man can ymagyn
 When pe body and pe saule sal twyn;
 Pe wilk pam aght dred aparty,
 Thurgh manskynd or elles war ferly:
- 2212 For sen Crist, als I sayd befor, had dred
 Of the ded, thurgh kynd of his manhed,
 Pan aght ilkman, bathe mare and les,
 Drede pe dede here pat swa bitter es.
- 2216 Pe secund skil, als byfor es redde,
 Why pe dede es swa 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 thretynges 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 rea-
 son 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 skillehe 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,

¹ 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 nocht dygh with-uten þat sight,
 Ne godys moder þat he loffed mare,
 Wald nocht 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 nocht,
 For at his dede þe devel til hym socht
 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 nocht 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 well
 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.

- Pat couthe ymagyn of pair gryslynes
 Or paynt a poynt astir pair liknes;
 The devil does not appear in his proper form to living men. 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 liffand 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 liffand,
 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,
 The devils are horribly disfigured through sin. 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 any,
 Pan es syn mar foule and wlatsume,
 Pan any devel pat out of helle may come;
- Sin is more horrible 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 cunningg,
 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;
- 2356 Here may men se and undirstande
 How foul es syn and how fylande.
 Bot men sese nocht ne knawes what it es,
 Parfor men dredes it wele pe les.
- 2360 Bot if a synful myght se with-oute
 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;
- 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 nocht hym right shrife,
 Ne repent hym here in his lyfe.
 Pe thred skill til our undirstandyng
 Why us aght drede pe dede commyng,
- 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 thocht,
 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,

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

Sin is the cause
 of the devil's
 ugliness.

(Parke)

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

¹ 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.¹
- 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;
- 2396 And ilka worde þat spoken haf we
 Gude or ille whether þai be,
 Alle sal be reherced, als I sayde are.
 Bytween þam þan þai sal nan spare,
- They shall spare none.
- 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 pis 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 nocht þan be shewed and kydde,
 Ne swa privé es nathyng þat touches man,
 Þat sal nocht be knawen þan.
- 2412 Þan most us abyde, we may nocht 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;

¹ 'eger mode' (MS. Harl. 6923).

- 2424 Þarfor Seynt Anselme, als þe buke shewes us,
 Spekes tyl þe saul and says þus:
 "Wreched saul," he says, "what may thou say
 When þou partes fra þe body away,
- 2428 Þan 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.
 Þan 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
 Þan sal þou say 'allas! allas!'
 When alle þi life sal be thurgh sought
 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,
 Þan of þa þat þou mught here knawe.
- 2452 Yhit som dedys þat þe thocht here don wele Some dedes that
 we thought good,
 will appear sinful,
 Þou sal þan se foul syns and fele,
 Þan 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 doue
 Onence our syns sal pan sem fone;
 And yhit we er unsyker in thocht
 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 pa 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,"
Pogh he had never swa mykel gude wrought,
"Whether he war worthy after his dede
To hafe luf of God or hatrede." No man knows
whether he is
worthy of God's
love or hatred.
- 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 Hé says, "he pat es God servand,
When he gude dus, outhet 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
With-uten trembling and drede?" 'Who may lead
this life without
trembling?'
Alswa¹ say here, may lyf na man
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,

¹ 'Als wha' (MS. Harl. 6923).

- Yhit may his gude dedis be swa wrought,
 Pat parchaunce God allowes pam nocht;
 And parfor Saint Bernard pleyned him here
 Of his lyf, pat says pus on pis manere.
*Terret me tota vita mea, qua diligenter discussa,
 apparet mihi aut peccatum aut sterilitas;*
 2544 *Et si quis in ea fructus videtur, sic est
 aut simulatum, aut imperfectum, aut alio
 modo corruptum, ut possit aut non placere
 deo aut displicere.*
- 2548 Per er Bernard wordes pat says:
 "Al my lyfe here me flays,
 For if it ententyfly discussed be,
 It semes nocht elles here until me
 2552 Bot owther syn, pat pe saul mast deres,
 Or barran thyng, pat na fruyt beres;
 And if any fruyt par-in seme,
 It may be pus be¹ skil to deme,
 2556 Outher feyned thyng to shew in syght,
 Or thyng, pat es nocht alle done ryght,
 Or, on other wyse, corrupped with-in,
 Pat es to say, filed with syn;
 2560 Swa pat outhar pan may it nocht
 Pay God almyghty, pat es swa wrought,
 Or paraunter it hym mys-pays;"
 Dos pe haly man, Saynt Barnard, says.
- What may a sin-2564 What may a synful man say pan,
 ful man say of
 his life?
 When he, pat was swa haly a man,
 Couth na fruyt here in his life se?
 Pan aght pe synful dredand be
 2568 Of [th]is life here, pat es unclene,
 In whilk na fruyt may be sene.
 De ferth skille and pe last to telle,
 Why man dredis pe dede swa felle,
 2572 Es for he wate nocht whether he sal wende
 Tylle ioy or payne aftir his lyfes ende.
 For swa wyse and witty man es nane,
 Pat wate, whea pe dede him has tane,

¹ '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 certanly 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 allemyghty 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 steds
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 heven 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 þat 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,
 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 þan gas strik to helle,
 2624 In pyne withouten ende to duelle;
 Þe clene saul þan gas up even,
 With-uten lettyng, til þe blis of hevене.
 Bot many saules, þat er save,
 2628 Ar þai com to blis, payne byhovés have
 In purgatori, and duelle þar-in
 Until þai be clensid of al syn,
 Þat er schrywen and noght clensed here,
 2632 And þar be fyned als gold þat 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 þat es clensed wele
 Of al dedely syn and of veniele,
 Thurgh penaunce here and almusedede,
 2640 Þe angels als tit þan sal lede,
 When it es passed fra þe body away,
 Til þe blis of heven þat 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 þat mught be sene,
 Thurgh shryfte of mouthe and repentance,
 2648 And thurgh almusedede and penaunce;
 Swa þat dede fynd hym clene of syn,
 When þe body and þe saul sal twyn.
 And whyles he lyffes til he hethen wende,
 2652 Think he suld ay of his lyfes hende,

The soul is
'demed' as soon
as it leaves the
body. 2620

Many go to Pur-
gatory before
they can reach
Heaven. 2628

Some few who
have been puri-
fied by penance
and almsdeed
go straight to
heaven. 2640

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 man¹ 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 nocht with pe² 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.

¹ mon?

² pi?

Here bygyunes 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 knowyng
Of purgatory ne undirstandyng,
- 2700 þarfor I wille now speke aparty,
In þis buke of purgatory.
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 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 parfytly clensed here
Of al veniel syns sere.
- 2716 Bot þar byhoves þam payne fele,
Til þai be clensed parfytely 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.
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,

What Purgatory
is.

Purgatory is a
place for the
purification of
sinful souls.

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

- 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
Dan 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
Dan 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,
Dan ever feled man here lyfande;
For pai sal haf a day pare
Als mykel bitter payn or mare,
- 2752 Als a man mught 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 penaunce 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 avayles nocht
When pai til purgatori er broght,
2768 Bot for to cense 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.

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

Penance is useful in two ways.

1. It cleanses the soul of sin.

2776 Ane es to cense 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 penaunce us lede.

2780 For pe saul for ilka penaunce 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.

Where Purgatory is.

Now wil I shew yow shortly
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 crysom¹ 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;

¹ uncristen (MS. Harl. 6923).

- For þan sal þai come til þe last iugement,
 And with þe bodys agayn til helle be hent.
- 2804 Bot fra purgatory saules may wyne
 Til bliſſe when þai er clenſed of ſynne.
 Aboven þat yhit es þe ferthe ſtede,
 Þat Criſt viſited when he was dede;
- 2808 And þa þat þar war with hym out tuke
 And left nane þaryn, als ſays þe buke.
 Ne fra þat tyme als we here clerkes telle
 Com never nan yhit þeder to duelle,
- 2812 Ne never nan forthward ſal com;
 And þat ſtede clerkes calles *lymbus patrum* Limbus patrum.
 Þe whilk a fre preſon on Inglyſ es,
 Whare þe haly faders duelled in myrknes.
- 2816 Alle þir four ſtedes men may helle calle,
 For þai er closed with-in þe erthe alle;
 And for helle þai may alle be tane,
 Of whilk four purgatory es ane.
- 2820 Þarfor haly kyrk þat for ſaules prays,
 Calles purgatory helle, þat þus ſays:
*Domine Iheſu Criſte libera animas
 omnium fidelium defunctorum, de
 manu inferni!*
- 2824 “Loverd deliver out of helles hande
 Alle cryſten ſaules þat þar er duellande;”
 Þat es to ſay, out [of] purgatory
- 2828 Þar þe ſaules er clenſed þarfytely.
 Bot fra þe laweſt helle, with-ouen dout,
 Na ſaul may be delyverd out;
 For of mercy þar es na hope;
- 2832 Þarfor þus ſays þe haly man Iobe.
Quia in inferno nulla eſt redempcio.
 “In helle”, he ſays, “es na raunceon.”
 For na helpe may be in þat dungeon,
- 2836 Þat es to ſay, in þe laweſt helle,
 Whar þe dampned ſaules ſal ay duelle,
 Whar meſſe ne prayer helpes nocht,
 Til þam þat er þeder broght.

The ſoul may
 paſſ out of Pur-
 gatory.

Above Purgatory
 is the place that
 Criſt viſited
 when he de-
 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 nouter 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 nocht 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
God has swa ordayned purgatory,
- Why Purgatory
is in the middle
of the earth. 2860 And helle ymyddes pe erthe swa law;
De skylle why may be pis to knaw;
De syn pat es in erthe wrought
Fra erthe unpunyst passes nocht.
- 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;
- She drags the
soul downwards. 2868 For syn es swa hevye and swa harde,
Pat it drawes pe saul ay dunwarde;
Until payn and penaunce haf wasted pat syn
- 3
De saul may never tylle heven wyn;
- Some say, there
are two kinds of
Purgatory.
1. common. 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;
2. special. 2876 And pe tother es speciele, thurgh grace,
Pat es oboven erthe, in sere place.

- For in þe comon stede som er nocht ay, The 'stedes' of Purgatory.
 Bot er here punyst, outhur nyght or day,
- 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 Purgatory.
 In purgatory, als þe buke wittenes,
 Es diverse payns, som mar, som les,
- 2896 And many mare þan I can neven;
 Bot I fynd wryten payns seven, They are seven in number.
 þat may be called payns of purgatory;
 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' of Devils.
 Als yhe herd me byfor neven,
- 2904 Þe grete drede þat þe saul es in
 When þe body at¹ 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 ravisse he 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,

¹ 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 boke was talde.
 A grete payn aght pis syght to be
 Til pe saule pan, pat it sal se.
 Second pain: 2920 De 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.
 De 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 outhur par-of made hym qwYTE
 Als pe laghe walde, or made hym gilty.
 If he pan haf drede, it es na ferly,
- 2956 For in grete dout of lyfe es pat man.
 Bot yhit has the saul mare drede pan,
 Til pe dome be¹ gyven and it may se
 Whether it sal dampned or saufe be.
- 2960 For if it dome of damp[na]cion here,
 It gas til helle with-ouTEN recoverere;
 And pe saul pat es dampned til pat place
 Thar never hope to haf mercy ne grace.
- 2964 What wonder es pan if pe saule drede have
 Pat doutes whethir he sal be dampned or save.
 Of pes twa maners of payns of drede
 The herd me aparty byfor rede,
- 2968 De 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 De thred payn es a maner of exil
 When pe saules here agayn pair wil
 Er exild fra pis lyf til payn,
 With-ouTEN 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 De murnyng pat pai haf on pis wyse,
 Til pam sal be grete payn and anguyse.
 De 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.

¹ The MS. reads *by*.

- 2988 Dat þe saule sal pyn mar bitterly
 Ðan ever fyver pyned here mans body.
 Som sal haf þar, for covatyse,
 Dropsy. Als þe dropay to grege¹ pair angwyse.
- 2992 Som sal haf in alle pair lymmes about,
 Gout. For sleuthe, als þe potagre and þe gout.
 Som, for envy, sal haf in pair lymms,
 Als kylls and felouns and apostyms.
- Ulcers and boils.
 Palsy. 2996 Som for ire sal have als þe parlesy,
 Ðat 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 Ðat here has hadde repentance
 And has nocht ful-fled here pair penaunce.
 Þir maladies þar þe saul mar greves,
 Ðan it dos any body þat here lyves.
- These maladies
 grieve the soul
 very much.
- 3008 Thynk we what payn has þe body,
 Ðat has here bot a malady
 In þis lif, lastand alle a yhere,
 Or nocht bot thre days, or four here.
- 3012 Ðat 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 thynd² pin eghe lokand
 May greve mare þan it may þi hand,
 Swa feles þe saule mare penaunce
 Ðan þe body, when it has grevaunce.
- 3020 Bot now may som say here agayne,
 And aske how þe saul may fele payne,
 Ðat es nocht elles bot a spirit,
 Ðat may nocht be feled, swylyk es it;
- How can the
 soul feel pain
 since it is spiri-
 tual?

¹ 'eche' (Lands. MS. 348). agrege (Harl. 6923).

² 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-uten pe lyfe is na felyng,
For felyng may be in na dede thyng.
- 3032 Þan es alle pe felyng halely
In pe saul, and nocht in pe body;
For when pe saul es passed away,
Þe body es nocht bot erthe and clay,
- 3036 Þat es a dede thyng, als a stane;
Þe whilk may fele na thyng be¹ 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.
- 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;
- 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 be¹ pe godspelle.
Thurgh þe ensampel of pe ryche man in helle,
And of Lazar þat he ward² mete
Þat in Abraham bosom had his este.

The soul is the
life of the body.

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

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

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

¹ by?

² And of pe lazar þat he warned mete.

(MSS. Lands. 348, Addit 22283.)

- Abraham's bosom denotes heaven. 3060 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,
- 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.
- Lazarus had no tongue nor fynger, foot or hand in reality. 3068 Bot al-if he pus spak to hym,
Yhit had he na tung ne¹ 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 noight,
He sal fele payne, after he has wroght.
- 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;

¹ The MS. reads *no*.

- 3096 For als pe fire of erthe, par we won,
 Es hatter pan pe beme of pe son,
 Ryght swa pat fire on pe same manere,
 Es hatter pan pe fire es here.
- 3100 Alle pe waters, pat men may rekken,
 A spark par-of may nocht 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 penance 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 nocht gastly als pe saule es;
 For pe saule, als pe boke bers wytnes,
- 3132 May be pynded with fire bodily,
 Als it may be with pe¹ 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'.

¹ py?

- Bot pat fire wirkes nocht 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 nocht 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 als wa he says on þis manere,
 þat ay þe styther þat ilk man here
 Gyves his lykyng and wille
 Til veniel syns, onther loud or stille,
- 3176 þe langer sal he pyned be
 In purgatory;" þus says he.
 Þis fire, als byfore wryten es,
 Som saules pynes mare, and sam les,
- 3180 Aftir þat pai þat commes þar-in,
 Brynges ought with þam þat may bryn.
 For byfor ar þai may God se
 Byhoves als thre thynges brinned be,
- 3184 þat es at say, als wodde, and hay,
 And stubble, þat may sone wast away;
 Þa er veniel synnes þat may falle,
 Bathe grete and smale, and men with-alle,
- 3188 þe mast veniel syns sal þar bryn langly,
 Als wodde brinnes, þat es sadde and hevy,
 þe lest veniel syns sal brin sone,
 Als stobbe, þat son brinnes and son es done.
- 3192 Bot swa son brinnes nocht þe 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 þe gilt God has forgyven,
 Forwhilk þe penaunce es nocht fulfilled here,
 Sal þare be wasted on þe sam manere
- 3200 And þe saules in þat fire be pyned
 Unto þai be als clene als gold fyned.
 And when þai 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.
 þe sext payne es þis to telle;
 þat þe saules unclensed, þat 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.

- 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.
 Dus er pai bunden by hend and fete,
 Allen bydonen¹, in pat brinnand hete.
- The souls in Purgatory are bound hand and foot.
- 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;
- Souls in Purgatory shall feel the good they did on earth.
- 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,
- They remain in Purgatory till they are clensed.

¹ Albedene (MS. Harl. 6923).

- 3244 Bot als tite par-eftir pai sal wende
 Tille pe blis pat es with-uten 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.
 Pai sal haf pare bathe hunger and threst,
 And travayl grete, with-uten rest.
- 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,
 Swyilk 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.

Cold and heat, by
 turns, torment
 the soul.

The great yearning
 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 nathing 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 hevvy
 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 penaunce
 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 aloynt
 Be noght fulfilled at pe dedes poynt,
 3304 And pe saul pat es noght clenسد 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,

¹ And (MS. Harl. 6923).

- And se pe payns par ilkan.
 Bot yhong Innocentes sal fele nan,
 3320 For pai couthe never na syn wirk,
 And passes¹ 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,
 3326 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 thought
 Pat he lattes par and charges it nocht;
 Of swilk hym byhoves clensed be
 Or² 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 thought 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 swilk³ 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.

¹ passede (MS. Harl. 6923).

² ar?

³ 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 nocht bot veniele,
Pa syns pat er cald dedly
Sal nocht 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 wyttensyng,
And slaughter and forsweryng,
3368 Thefte als wa 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 gylyt
In any of pir syns dedly,
3376 Bot-if he hym amende, ar he hethen wende,
He sal nocht 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 penance hym byhoves have
3384 In purgatory, als I wene,
Until he be made of alle syn clene;
Forwhy penance for syn, als I sayd are,
Most be fulfilled outhere here or pare.
3388 Syns pat er veniele may dere,
Bot pai er nocht swa hevly 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.
- 3400 Pas ten er pir pat I now rede;
 Haly water and almusdede,
 Fastyng, and housil of Goddes body,
 Prayer of þe *Pater Noster* namly,
- 3404 General shrifte, pat ilk day may be,
 Benysson of bisshope of his dignité;
 And benysson of prest, pat gyyen es
 Namly, in þe end of þe mes;
- 3408 Knokyng of¹ þe brest of man pat es meke,
 Last enoyntyng gyven to þe 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 þai may weghe on þe saul als hevyn
 Als a syn dus pat es dedly,
- 3416 Pat alas þe saul and God mysþays;
 And þarfor þe poet on þis wyse says:
*De minimis gravis 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.
- 3424 For þai gadir on þe saul ful thyk,
 And cleves togyder als dos pyk,
 Bot if þat swythe be done oway,
 Ay als þai com, with-outen delay;

Ten things de-
 stroy venial sins.

1. Holy water,
 2. almsdeed,
 3. fasting, 4. the
 sacrament, 5. the
Pater Noster,
 6. shrift, 7 and
 8. blessing of the
 bishop and
 priest, 9. knock-
 ing on the breast
 of a meek man,
 10. anointing of
 the sick.

Many venial sins
 press heavily on
 the soul.

A deadly sin
 may arise out of
 many venial ones.

¹ On (MS. Harl. 6923).

- 3428 For swa parfytely may nane lyf here,
With-uten 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
De 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 pat¹ syns he pus bygyas,
And says pat per er veniel syns.
First when a man etes or drinkes mare
Anytime, pan myster ware;
- 3448 When pou may vailethurch wytte and skille
And wille noght help bot haldes pe styлле;
When pou spekes sharppely til pe pure,
Pat sum gode askes at pi dore;
- 3452 When pou erte hale and may wele last
And etes when tyme es to fast;
When pe lyst slepe and wil noght ryse,
And comes overlate tyl Goddes servise;
- 3456 Or when pou ert in gude state
And says pi praers ever late;
Or when pou says praier or orison
With over litel devocion;
- 3460 When a man list dele in bed
With his wyfe pat he has wed,
Hys lust any for to fulfille,
And to gette a child es noght in wille;

¹ 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;
- 3472 When pou paynes pe noight 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 flater yng, 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 noight hald pin athe;
 Anger, swearing.
- 3484 When pou bannes any man,
 In whom pou fyndes na gilt to ban;
 When pou supposes any wykkednes,
 Thurgh suspesion 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, be¹ 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 thought in vayn,
 And ilka syn es worthy payn,
 Each sin is pain worthy.

¹ 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 nocht lang þar-in,
- Deadly sin must
 be shriven by
 the priest. 3508 And ga to þe prest hym to shrife,
 And tak his penance 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 hardes¹ 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 sekene, 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 nocht.
 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,

¹ 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 almusedede,
 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 nocht 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 grae 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 lym,
Pat es, of gude men 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 Pus may saules, als pe buke beres wytnes,
 By helpyd by way of rightwysnes,
 Pat es to say, pai may in pat nede
 Be boght fra payn thurgh almsdede;
- 3616 And thurgh penance for pam here don,
 Pe dette of payn may be qwitte son,
 Right als a man, pat duelles in prison
 Til he haf payed a certayn raunson,
- 3620 May be delyverd and broght away
 Thurgh a frende, pat wille it for hym pay.
 On pis wyse may pe saules pat wendes
 Til purgatory, be helped thurgh fre[n]des.
- 3624 Bot sum frende may help, and som nocht,
 Pe saules pat til purgatory er broght.
 Thurgh pas frendes may pai helped be
 Pat here lyves thurgh ryght charité.
- 3628 Bot pe help of pam, pat charité failles
 Til pe saules pat er par nocht availles,
 For alle er als lymes of a body,
 Pat here er, and in purgatory;
- 3632 And als we may se properly here
 A body hafe many lymmes sere,
 And ilkan of pam, bathe les and mare,
 May help other pat feles sare;
- 3636 Bot if a lym dighe, and pe myght faile,
 Pat lym may nocht til pe others availe.
 Right swa it fars on pe same wyse,
 By pam [pat] in purgatory lyese,
- 3640 And pat er here; for men may pam calle
 Als lymms of a body alle.
 Wha-swa in dedly syn es broght
 And charité in his hert has nocht,
- 3644 He es als dede in saul with-in;
 Ay, whiles he es in dedly syn,
 His help vailles nocht, bot es in vayne
 Als to pe saules pat er in payne.
- 3648 His help thurgh hym-self standes in nastede,
 For he es als a lym pat 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.

- 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 of¹ pe dede self pat has mast nede
 Of help of prayer and almusedede;
 Pat help may awayle pe saules son
 For his sake, pat biddes it be don,
 3664 Pat charity in hert has knytt
 And nocht for his sake pat dos it,
 For-why God wille nocht do for his sake
 Pat charité wille nocht in hert take.
 3668 Dis case ofte falles, als I understande,
 Bytween 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 dede²,
 Onence pe bidder it standes in stede;
 8360 Bot if pai bathe in charité ware
 Pe helpe til pe dede war wels pe mare.
 Als wa 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;

The help of the
 sinful may be of
 service.

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

¹ The MS. has 'if'.

² Anence the doer if it be dede. (MS. Harl. 6923.)

- De wilk es never-pe-les of myght,
 Alle-if pe prest here lyf nocht right.
 3688 For if a prest pat synges mes
 Be never swa ful of wykednes,
 Pe sacrament, pat es swa haly,
 May nocht apayred be thurgh his foly.
 3692 Pan may mes saules fra payn bring,
 Alle-if a synful prest it syng.
 For in Goddes name he synges pe mes,
 Under wham in order he es.
 3696 Bot speciel prayers with gude entente,
 Pat es made besyde pe sacramente,
 Of a gude prest er wele better
 Pan of an ille, and to God swetter;
 3700 Bot pe offering of Goddis body
 Helpes pe saules principaly;
 Wharfor it semes pat mes syngyng
 May titest pe saul out of payn bryng,
 3704 Pat passes hethen in charité,
 And in purgatory clensed suld be.
 Bot til pam pat er dampned for ay
 Na gude dede avayle ne help may,
 3708 Nouthur almus dede, prayer, ne messe,
 For pai er, als pe buke bers witness,
 Departed halely fra pe body of Criste,
 And pe saules for ever er periste,
 3712 For als lymmes, pat er dede, er pai
 Pat er hewed fra pe body oway.
 And als nathyng may help kyndely
 De lymes pat er cutted fra pe body,
 3716 Right swa alle helpes pat men can telle,
 Availles pam nocht pat er in helle.
 Yhit help of frendes here on sum wyse,
 Availles pam pat er in paradise,
 3720 And als wa pam pat in helle duelles,
 Als a grete clerk in boke telles.
 Pan availles almus, messe, and bedes,
 To pe 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 **Þai** availe þe saules in purgatory
 To spede þam out mare hastily.
Þai vaile þam þat 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 þat er in helle,
 For þe foner shuld com þider to dnelle,
- 3732 And þe foner þat þider commes for syn,
 Þe les payn þai have þat duelles þar-in;
 And ay þe ma saules þat þider 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 þat 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 noight 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 þat 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 þis world sal fitte
 Na man for certayn here may wytte
 3764 Whether he sal þan til purgatory wende,
 Or to blisse or to payn with-uten ende.
 For som semes gude here and parfite,
 Þat, after þe dede, er dampned als-tite ;
 3768 For parchaunce þai er ille with-in,
 And passes away in dedely syn.
 Some semes synful, als þai lyfed mys,
 Þat er save and er in þe way til blisse,
 3772 For parchaunce byfor þair eadyng,
 Þai er amended of þair myslyvyng.
 Of þis may na man certayn be,
 For it es Goddes pryveté.
 3776 Bot we shuld trow, and suppose ay
 Þat alle er save and in gude way,
 Þat we se here gude werkes wirk,
 And has þe sacramentes of halikyrk.
 3780 Bot whether it be or nocht þus,
 We suld do þat es in us ;
 We suld pray, bathe loud and stille,
 For al cristen saules ; þus charité wille.
 3784 Now sum may aske why synges men mes Why mass is
sung for a young
child.
 For a yhong child when it dede es,
 Þat of prayer, ne mes has na nede,
 For it couth never do synful dede.
 3788 Þis may be þe right skille why,
 For þe lovyng of God principaly
 And for usage of haly kyrk,
 And for þe dedes nse þat office to wirk.
 3792 And yhit may þe mes in sum case
 Help þam in purgatory þat ned hase.
 Here haf yhe herde, als þe buke bers witnes,
 How almus, penance, praier and mes,
 3796 Þat er done thurgh fre[n]des certayne,
 May help þe saules þat¹ er in payne.
 Now wille I shew yhow yhit mare parto, On the use of
pardon to the
soul.
 What pardon may to þe saules do,

¹ 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 worthyly,
- 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 3812 For pardon here, þat es certayn,
 the soul from the 'debt of pain.' May þam relese of þe dede¹ 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 3820 Þat es gadirde for nede of pardon,
 of the treasure 'of holy church.' 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 3832
 the keys of this treasure.

¹ dette (MS. Harl. 6923).

- 3836 Þat falles hym of office to halde,
 For he es in erthe, Godes vicar calde.
 Ða cays er nocht 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 pe 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 pis manere.
*Quodcunque ligaveris super terram
 erit ligatum et in celis, Et quodcunque*
 3848 *solveris super terram, erit solutum
 et in celis.*
 "Alle þat pou byndes in erthe," says he,
 "Sal in heven bunden be
 3852 And alle þat pou lowsdes 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 pe haly godspelle in a lesson.
 Ðan semes it wele by pis skille here,
 Þat pe pape has swa large powere
 3860 To assoyle a man, and hym forgyfe,
 Alle pe dette of payn þat may greve,
 Swa þat he, þat pe pape assoyles, fulfille
 Þat, þat pe laghe of pe gospelle wille,¹
 3864 And yheld agayn, if he be myghty,
 Alle þat he tas wrangwysly;
 For when pe pape, þat grace wil do,
 He byndes hym and alle haly kirk parto
 3868 For hym til wham þat grace awayles
 To fulfille alle þat 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.

¹ Yf he þat es assoilede fulfille
 Als pe lawe and pe godespelle wille. (Harl. 6923.)

- 3872 For-why pair dignité here es les
 And parfor pair powere restreyned es;
 Bot if it be nocht swa suffishaunt
 Als pe papas es, yhit may pai graunt
- 3876 Of pair power pardon aparty
 Til pair hawen underloutes¹ anly;
 And yhit most pat, als I sayd befor,
 Be gyfen of haly kirkes tresor.
- No man may 3880 Bot na man may here pardon wyn,
 obtain pardon
 unless he be out
 of deadly sin. Bot he be out of dedly syn;
 For he, pat keypyng of pat fair tresour has,
 May nocht 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 nocht fail,
 Bot in purgatory it sal pam avail,
 To allege pair saules of payne,
 Als fer als it reches of certayne,
- 3896 De whilk, als sum says, falles to be sett
 Of the 'remnant
 of the debt of
 pain'. 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 nocht done at pe dedes poynt;
 Aparty for veniel syns sere;
 Aparty for syns pat er forgotten here;
- 3904 Aparty for over litelle penance,
 And for over littelle repentance;
 Aparty, for penance enioint, and done
 Parchaunce over reklesly and over sone;
- 3908 Aparty, for penance pat enioynt es,
 And es forgotten thurgh reklesnes.

¹ 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
 Pürches 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 noogh 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 þair¹ maters er se[n];
 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.

¹ þir?

- 3948 And Thomas Alqwyn spekes alswa
Of pis mater, and of other ma
In a boke, þe whilk made he,
Dat¹ hat Veritas Theologie.
- 3952 Here I have many maters redde,
And þe ferthe parte of pis boke spedde,
In þe qwilk yhe hafe herd me specify
Þe 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 alswa for what manere of syn,
And what may þam help þat er par-in.
Of al pis haf I spoken til þe ende,
And now wille I til þe fifte part wende,
- 3964 Þat spekes of þe day of dome,
And of takens þat byfor sal come.

The subjects
discussed in
Book IV.

Here bygyns þe fifte part þat es of
þe day of dome and of takens þat sal cum byfor.

- 3968 In pis part men may of ten þinges rede,
Þat touches þe grete day of drede,
Of whilk sum byfor þat day sal be,
And at þe day, als men sal se.
- I. 3972 Þe first es of the wonderful takens sere,
Þat byfor þat day sal be shewed here.
- II. Þe secunde es of þe fire þat sal bryn
þe world and al þat es par-in.
- III. 3976 Þe thred es of þe rysyng generale
Of alle men, bathe grete and smale.
- IV. Þe ferthe es of crystes commyng don
Til þe dome, in proper parson.
- V. 3980 Þe fifthe es þe certayn stede
Whar Crist sal deme bathe qwik and dede.
- VI. Þe sexte es of þe fourme of man,
In whilk Crist sal shew hym þan.

Signa ante Judi-
cium.

¹ 'And' (Harl. 6923).

- 3984 De 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 ^{ly}held 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
the day of doom.
 Byfor þe day sere takens sal com,
 Of whilk men may here fynd wreten some,
- 3996 Als of ancris^t ¹ 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 worldes 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 knawyng,
 Of sum takens agayns his last commyng, Of the tokens of
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 Kristus, et multos
seducent &c. Consurget enim gens*

¹ '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 desayvé 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 ancrist wille I say
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 teremes¹ 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 :

The answer given
by Christ to
the inquiry
about the signs
of his last com-
ing.

Of Antichrist
who shall come
before doomsday. 4048

termes (Harl. 4196).

- Quoniam nisi venerit dissencio primum etc.,
id est, nisi prius dissenserint omnia regna
a Romano Imperio, que prius erant sub-*
- 4060 *dita, non antea veniet antichristus.*
He says "bot if dissencion come,
Dat es, bot-if alle landes hald agayn Rome,
Swa pat it be put til destraccion
- 4064 Thurgh pam pat first was in subieccion,
Antierist ar pat tyme sal nocht com
Dat sal com byfor pe day of dom.
Dat destrucion, als says haly writt,
- 4068 Sal be, bot pat tyme com nocht yhuitt.
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 sese pat pe empire, pat was swa myghty,
Es now destroyed a grete party;
Bot at pe last, als I sayd are,
- 4076 It sal be destroyed 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
- 4084 Alle haly kyrk sal be put don.
Some clerkes says pat an sal come
Dat 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
- 4092 And pe empire, with-uten debate,
And it governe thurgh laghe and witte,
Als lang als he sal hald itte.
- Before the coming of Antichrist Rome must be destroyed.
- Of the destruction of Rome.
- The first token of the day of doom shall begin at Rome.
- Of the last emperor of Rome.

- Bot 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 mens shuld him noht sawahald,
 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 lyms þat he sal se;
 And heghen hym thurgh pride, þat he sal halde,
 4120 Aboven al þat er þaens goddes calde.
 Þat es to say, Iubiter and Mercury,
 And Appolyn and Herculy;
 And noht anly oboven þa goddes alle,
 4124 Þat þe þaens 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 lvyng.
 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, Anticrist signi-
 fies one who is
 against Christ.
 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.¹
 Bot anticrist, als says haly writ,
 4148 Sal com at þe last, pat com neght yhitt,
 Als maast tyraunt with-ouren pyté,
 Pat ever was or ever sal be.
 Wharfor I hald þir gret mysdoers
 4152 Als anticrist lym 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 San²;
 4168 Bot cristendome sal he have nan.

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

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

¹ Be many skill we may some knawe

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

² 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, cerastes
 4172 *in semita, mordens unguis equi,*
ut cadat ascensor eius retro, Hoc est [Antichristus] 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.
- “Þe 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,
 Als¹ 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
 4188 And thurgh þat his malice a whyle sal hid.
- And though a
 good angel shall
 be assigned him,
- Als wa til hym sal asygned be
 A gude angelle, þat he sal night se,
 Aftir his birthe in his bygynnyng,
 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.
- it will be obliged
 to leave him to
 the devil.
- 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 als wa
 Þe whilk Bethsayda, and Capharnaum,
 And Corozaym God weniad whilom;
 For God spak til þas thre cites þus,
 4204 Als þe godspelle here abewes us:

¹ Þat (Harl. 4198).

Ve tibi Corozayn! Ve tibi Bethsayda!

Ve tibi Capharnaum!

He says, "wa til pe Corozayna mot cum

4208 And til pe Bethsayda and Capharnaum."

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

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,

Dat 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,

Dat 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

Dat 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 ypoor[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,

Dat 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 bysy,
 His laghe to chaunge and fordo haly;
 He sal turne al poples to his lawe,
 4256 And til him on four maners pam drawe.
 A manere sal be, thurgh fals prechyng
 I. Another thurgh fals miracles shewyng,
 II. Pe thred thurgh large gyftes to gyfe,
 III. 4260 And pe ferthe thurgh drede of turmentis griefe.
 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 qwilk sal preche undir fals colour,
 And say Cristes lawe es not bot error;
 And anticristes lawe pai sal comend
 4268 And agayn suthfastnes it defend,
 And forbede ilk man pat pai nocht 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 nocht be saved parby.
 Pus sal pai bring pe folk in error
 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 enchaumentes and nygroma[n]cy.
 Swa gretely, þat þe pople sal se,
- 4288 And þat 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 þat sal be nocht bot an ille spirit, An evil spirit shall come out of the air and descend upon his disciples.
- 4292 Þat out of þe ayre sal com doun tite,
 And omang his disciples don light,
 And with sere tunges til þam spek ryght,
 Als dyd til þe apostels þe haly gast
- 4296 And þat sal be in mens sight mast,
 For þa þat his disciples sal be cald
 Sal þam avant, and þam self hald
 Better of lif and to God mare dere,
- 4300 Þan ever war Cristes appostels here.
 Alswa 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
 Þat he es til heven ravyst,
 And trow þan þat he es verray crist.
 Þus sal anticrist þan countrefette
- 4312 Þe wondirs of God in erthe swa grete;
 Ma wondirs yhit wirk sal he
 Þat þe 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
 And mak waters to ryn ogayn þair cours. He shall cause rain to come down.

- He sal trobel pe se when he wille,
 4320 And pees it and make it be stille.
 He sal chaung on wonder manere
 Divers kyndes in figures sere.
 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 oboat,
 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.
 Dos sal he shew men welth worldly
 For to desayve pam pan parby.
 Of pe ferthe maner astir 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 godspelle sayis thurgh Mathewe:
Tanta erit tribulacio, ut in errorem
 4356 *inducantur, si fieri potest, eciam electi.*

- He says "mikel tribulacion
 Sal be pan til ilka nacion,"
 Thurgh out pe world, ferre and nere,
 4360 "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 undirstand,
 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 thole grete 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 beare;
 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 tyraunty thurgh pe world sal pas.
 pe devels pat er now bunden swa,
 pat pai may nocht 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
 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 doun 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.
 Dis was pe taille of pe dragon
 4424 Pat Saynt Johan saw in a vision.
 Pe dragon es understanden pe fende
 And his taille anticrist pat folowed at pe ende
 And pe thred part of pe sternes bright
 4428 Er 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,

The mark of
 Antichrist shall
 be on men's fore-
 head or in the
 right hand.

The tail of the
 dragon is the
 sand.

The stars of the
 heavens are those
 Christians led
 into sin by Anti-
 christ.

- For he sal gyf pam, pat turned wil be,
 Of gold and silver grete plenté.
 Alswa men of symple connyng
- 4436 He sal turne thurgh miracles and prechyng.
 Gude men, pat haldes Goddes commandmentes,
 He sal turne thurgh manace and turmentes.
 Many pat semes gude and rightwyse
- 4440 Sal trow in hym, and Cryates trouth despyse.
 First sal anticrist com in myldnes
 And prech ogayn pe right trouth pat es,
 And myracles sal thurgh hym be done;
- 4444 Pan sal pe Iewes resayve hym sone
 And be turned til hym al haly.
 And pat tyme sal com Ennoc and Ely
 Ogayn anticrist to preche ful harde,
- 4448 Als yhe may se and here afterwarde.
 Pan sal anticrist bygyn felly
 To pursue men thurgh tyraunty,
 Gret persecucion pan sal he wyrk
- 4452 Agayn cristen men and haly kirk,
 Pan sal he destroye cristen lawe,
 And Gog and Magog til hym drawe,
 Pe whilk er halden, als men telles,
- 4456 Pe werst folk pat in pe world duels.
 Som says pat pai er closed haly
 By-yhonde pe mountes of Caspy;
 Bot pai er nocht swa closed about
- 4460 Pat pai ne mught lightly com out,
 Yif a qwene ne war, pat haldes pam in,
 Thurgh stre[n]gthe, pat pai may nocht out wyn,
 Pat es cald pe qwene of Amazons,
- 4464 Under whas powere pat folk wons,
 Bot at pe last pai sal breke out
 And destroy many landes about.
 For pe Iewes has swylk a prophecy
- 4468 And says pus omang pam commonly,
 Pat pis folk ogayne pe 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 onticrist [pat] sal come
 4476 Sodaynly ogayn pe day of dome,
 And ogayne haly kyrk werray
 For to distroye 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,
 Ennok and Hely byfor sal com,
 4492 Bytwene pe tyme of pe commyng privé
 Of antierist, when he sal bora be,
 And pe tyme of his oppen commyng,
 4496 pat sal be thurgh open prechyng
 And thurgh open parsecucion,
 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 drawe
 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 clende¹ and in sekkes;
 Dat es pai sal pan penance preche
 4532 And thurgh ensauple of penance teche,
 Bot als tite als anticrist sal knawe
 Dat pai turne Iewes til cristen lawe
 Thurgh ensauple pat pai shew, and sarmon²,
 4536 Pan sal he shew grete parsecucion
 And grevasly pam tourment,
 Dat til his law wille nocht 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.

Enoch and Elijah
shall preach for
1260 days.

They shall be
clothed in sack-
cloth.

Anticrist shall
put Enoch and
Elijah to death.

¹ Cled (MS. Harl. 4196).

² Thurgh pair ensauple 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 breviati 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 breviabit.*
 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 hevvy,
 4584 Pat er puffed til sere men singularly,¹
 Yhit, at pe last, abrege sal he,
 Thurgh his gudenes and his pyté."
 Anticrist sal be with-ouen 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 by² greved.
 He sal pan son fele Goddes vengeance
 And with-ouen 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 alswa,
 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, alswa, pat he,
 Thurgh pe gast of Goddes mouthe, slayns 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
- 4620 Sodanly ded pai sal down falle, but they shall be
slain suddenly.

¹ singulary (MS. Harl. 4196).² 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 nocht be aftir alsone.
 For þe glose of Danyel þus says:
 "God sal graunt fyve and fourty days
 Til alle þas pat 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 falde;
 Fra þat tyme forthe sal hali kirke be
 In pees and rest with-outen adversité.
 For þan sal faile alle power of þe fende,
 The power of the devil shall cease.
 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 heven,
 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 nocht 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 nocht 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 thocht, 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 dryak,
 4676 Or oght elles do, ay me thynk
 Þat þe beme þat blaw sal on domesday,
 Sounes 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 werray¹ 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,
 Whars 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 gencium 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.

¹ 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 þus 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 þan sal be;
And men sal wax dry in þat dyn
4708 For drede and for lang bydyng par-in,
þat til al pe world sal com” says he,
For pe myghtes of heven sal þan styrd be,
And þai sal se pe son of man
and the mights
of heaven shall
be stirred.
- 4712 Comand down in cloudes þan,
With his grete myght and magesté,”
And þat tyme sal pe grete dome be.
Pir takens er tald afir pe lettre here,
4716 Bot pe exposicion may be on othir manere.
Alswa God, þat alle thynges knawes wele,
He says þus 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 lu-
na in sanguinem, antequam veniat dies domini
magnus et manifestus.*
- The words of the
prophet Joel as
to doomsday.
- 4724 He says “I sal gyfe wonders sere
Up in heven, als men sal here;
And takens down in erthe ere-on to luke,
þat es blode and fire and brethe of smoke;
4728 þe 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,
þat sal be grete and openly shewed til alle.
4732 þat grete day is pe grete day of dome,
Agayn whilk alle pir takens sal come;

- 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 mountayne,
 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 fishes of pe se IV. The fishes of
the sea make a
dreadful noise.

- 4772 Sal com to-gyder and mak swilk romyng¹
 þat it sal be hydus til mans heryng.
 Bot what þat romyng¹ sal signify,
 Na man may whit, bot God almyghty.
- V. The sea shall 4776 þe lift day, þe se sal brynne
 barn. And alle watters als þai sal rynne;
 And þat sal last fra þe son rysyng
 Til þe tyme of þe son doum gangyng.
- VI. A bloody 4780 þe sext day, sal spryng a bloody dewe
 dew shall fall upon grass and trees. On grisse and tres, als it sal shewe.
- VII. Buildings 4784 þe sevend day hyggyns doun sal falle
 shall fall down. And grete castels, and tours with-sile.
- VIII. Rocks and 4784 þe eight day, hard roches and stanes
 stones shall 'hurtle' together. Sal strik togyder, alle attanes.
 An ilkan of þam sal other doun cast,
 And ilkan agayn other hortel fast,
- 4788 Swa þat ilka stan, on divers wyse,
 Sal sonder other in thre þartyse.
- IX Earthquakes. þe neghend day, gret erthdyn sal be,
 Generaly in ilka contré;
- 4792 And swa gret erthdyn als sal be þan
 Was never hard, sythen þe world bygan.
- X. The earth 4796 þe tend day þar-aftir to neven,
 shall be turned into one great plain. þe erthe sal be made playn and even,
- 4796 For hiltes and valeis sal turned be
 In-til playn, and made even to se.
- XI. Men shall 4800 þe ellevend day men sal com out
 come forth from caves and holes, Of caves, and holes and wend about,
 and roam about as if mad. Als wode men, þat na wist can;
 And nane sal spek til other þan.
- XII. The stars 4804 þe twelfte day aftir, þe sternes alle
 shall fall from heaven. And þe signes fra þe heven sal falle.
- XIII. The dead 4804 þe thredend day sal dede men banes
 shall rise. Be sett to-gyder, and ryse al attanes,
 And aboven on þair graves stand;
 Dis sal byfalle in ilka land.

¹ roryng (MS. Lands. 348).

- 4808 Þe fourtend day, al þæt lyves þan
 Sal dighe, childe, man and woman;
 For þai shalle with þam rys ogayn
 Þat byfor war dede, outhet 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 byfel 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 Noe in arcam; et
 venit diluuium et perdidit omnes: Si-
 militer 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 dome 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. Alswa 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 nathing 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,
 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
 Þe whilk in pe ayre or in pe erthe
 Þis fire, als pe buk says als¹ 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.

¹ 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-uten 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 dasednes¹ of charité.
 Pe wirkyng of pe fire swa brinnand
- 4908 Sal contend² 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 thought 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.

¹ coldnes (MS. Lands. 348).

² 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.
- When this fire has destroyed every thing, the dead shall rise to the Doom.
 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 deme 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
- The fire shall burn about the Doomaman.
 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 brought til ende,
After the Doom, the wicked with this fire, and all kinds of filth shall be swept into hell.
 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 moovyng.

- Our Lord yhit þan, or he com down,
 For to sytte in dome in proper parsoun,
 Sal send byfor, als þe buke tels,
 4960 In four partys his angels,
 With þair beames þat þai sal blaw,
 Þat alle þe world sal here and know;
 Alle men þai sal þan upcalle
 4964 And hyd þam cum til þe dome alle.
 Alle men sal ryse þan þat ever had life,
 Man and woman, maydan and wyfe, and then all shall rise,
 Gude and ille, with fleashe and felle,
 4968 In body and saul, als clerkes can telle;
 And þat in als a short whyle als hert may thynk,
 Or mans eghe may open or wynk,
 Fra þe tyme þat þai þe son sal here,
 4972 For þe apostel says on þis manere:
*"Omnes resurgent in momento, in
 icu oculi, in novissima tuba."*
 He says "alle sal ryse in a tym moyng,
 4976 Als in þe space of an eghe twynklyng, in the twinkling of an eye.
 When þai here þe dredeful blast
 Of þe heme, þat þan sal blaw last."
 Alle men sal þan tite up-ryse
 4980 In þe same stature and þe same bodyse,
 Þat þai had here in þair lifedays,
 And in non other, als þe buk says.
 Þan sal alle ryse in þe same eld þan,
 4984 Þat God had fully here als man,
 Namly, when he npraysse thurgh myght
 Fra dede, als says Saynt Austyn ryght;
 Þan was he of threty yhere elde and twa, The age of all shall be thirty two years and three months.
 4988 And of thre monethes þar-with als wa;
 In þat elde alle sal ryse at þe last,
 When þai here þe grete beames blast,
 With þair awen bodya alle hale
 4992 And with alle þair lymes, grete and smale.
 For alle-if þe bodya of ilk man
 Shulde alle be brynned til askes þan,

- Though the bodies of men be reduced to ashes and scattered about, yet shall they appear perfect in all their limbs.
- 4996 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 falles 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 falles on pe heved for to be." And if any lymys be here unsemely Thurgh outragionsté of kynd name God sal abate pat outrage, thurgh 1
- All defects of the limbs of the good shall be corrected.
- 5012 And make pa lymys semely to sight And if any lym wanted, pat shuld 1 Til pe body, or any war over smal Thurgh pe defaut 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 For pair bodys sal alle unsemely be
- The bodies of the sinful shall be foul and ugly to look upon.
- 5024 And foul, and ugly¹, 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 mast parfite men sal Criste first 1
- 5032 And alle cum with hym in his felaws

¹ The MS. has 'ungly'.

- And with him ay be in body and saule,
 Als þe 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.
 Hesays "our Lord sal come doun fra heven,
 In Goddis byddyng, and archaengel steven,
 5044 And in þe son of Goddes awen beme,
 Alle þe world þan for to deme.
 And þai pat er dede in Crist þan,
 Sal first uprise, ilka man;
 5048 And sythen we, on þe sam manere,
 Pat now lyves and er left here,
 Sal þan with þam in cloudes be ravyste
 Up in-to þe ayre for to mete Criste,
 5052 And swa with our Lorde ay sal be,
 Fra pat tyme forward," þus says he.
 Bot we synful þat sal rise þat tyde
 Bynethe on þe erthe sal Crist abyde
 5056 In drede and sorow charged with synne,
 For þai may nour-whare away wyne.
 Þam war lever be depe in helle þan,
 Þan com byfor þat domesman.
 5060 Þai wald fayne fle, if þai myght,
 Or hide þam fra þat domesman sight
 Under erthe, or ourwhar elles,
 Als Saynt Johan, in þe 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 pelade and princes sere,
 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 sytten in throne
 And fra pe wrethe of pelamb', pustels Slaynt 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 cultu ire tue, quia*
- 5088 *peccavi nimis [in vita mea]?*
 "Loverd", he says, "when pou sal come
 To deme pe erthe and sytten 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 dreful 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 Iheau Crist,
 Pat til pam swa wrethful sal seme pan,
- 5108 When Job pus says pe halyman.

¹ Job (MS. Harl. 4196).

- Our Lord Crist, thurgh his grete myght,
 Sal pan com doun fra heven bright,
- 5112 Als domesman to sit in dome,
 And with him grete multitude sal come
 Of angela, and of archangela,
 And of al other halghes, als pe buk teles:
- 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,
 choruschans, 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 doun, nathyng sal him lett,
 Even onence¹ pe mount of Olyvet,
- 5132 Whar he, in manhed, stey² up even
 Fra his disciplea, til pe fader in heven;
 And in swilk fourme als he stey up pan,
 He sal com doun 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 pat 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.

¹ ageyns (MS. Y.).

² stied (MS. Y.).

- When Criste es common doun 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 sai 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 noght fully pan doun come
 5172 On pe erthe for to sitte in dome,
 Bot up in pe ayre he sal sitte,
 On a whyte cloude, als says haly wrytte:
*Eccs apparebit dominus super
 nubem candidam!*
 5176 "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 pe other syde,
 pat standes imyddes pe world so wyde;
 And par es pe mount of calvery,
 5188 And pe sepulcre of Crist fast parby.
 And in pat cuntré standes Bethleem,
 Noght ful ferre fra Ierusalem;
 par-for Crist sal sytte par pat day,
 5192 Onence pe myddes of erth pus for to say.
 "Lo! here als yhe may alle now se
 pe 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 esse."
 He may say "lo here yhe may se stande
 Ierusalem, pat es nere hande
 Where I had for yhow many buffet,
 5204 And with sharp skourges sare was bette,
 And fra whethen pe crosse for yhow I bare,
 pat on my shulder was layd pare."
 He may say also "lo! here parby,
 5208 Als yhe may se, pe mount of calvery
 Whar I was hanged upon pe rode,
 Bytween twa thefes for yhour gode;
 Where my payn for yhow was mast
 5212 And whare I swelt and yhelded pe gast."
 He may say yhit pus als wa;
 "Lo! here pe sepulcre a lytil par-fra,
 Whar I was layde for yhow als dede,
 5216 When I was beryd in pat stede."
 He may say als wa, als here es sett,
 "Lo! here pe mount of Olivett,
 Whar aungels appered in mens lykenes,
 5220 When I stey til [h]even par blis ay es,
 And tald yhow how my commyng shuld be
 Tyl pe 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
 Bethlehem 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 imyndes ¹ þe world falles.
 Als wa another skille may þis be
 5228 Why he sal down com in þat countré
 For þar was his first comyng 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 hydus, 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 honorific-*
 5248 *ent filium, sicut honorificavit 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.

¹ in myddes (MS. Harl. 4196).

- De iHe men in manhed sal hym se.
 5260 Anly als he henged 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 nocht 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 pyn¹;
 For he wald nocht 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 nocht 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 staynged² Crist wntil þe hert rote,
 And of þe nayles 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 appear in the heavens.

¹ Hell pyn (MS. Harl. 4196).

² 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 brast his hyde¹,
 5300 Pat pe blode ran down, on ilk syde.
 Alle per takens sal pan be shewed
 Byfor alle men, bathe lerd and lewed;
 Bot pe synful, pat dampned sal be,
 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 servavit ut in iudicio hostibus exprobarret, ut convincens eos dicat: Ecce homo quem crucifixistis; Ecce Deus et homo quem credere nolulistis: Videte vulnera que inflixistis; agnoscite latus quod pupigistis propter vos
 5320 *apertum est et intrare nolulistis.*
 5324 He says, "our Lord Goddes son almyghty
 Parantere has keped, in his body,
 Pe erres² 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 confusion. 5304

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

¹ Also the skourges that his flesshe to-tore (MS. Addit 11306).

² Pe sere 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 nocht;
 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 be¹ ne way."
 A how mikel shenshep sal be
 To þe synful þat alle þis sal here and se!
 Þe whilk til hym dos here na gude agayne,
 5344 Þat for þam tholed swa mykel payne;
 And yhit nocht 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 nathing may þai be excused þan,
 Swa rightwys sal be þe domesman;
 For þat day, als þe buke wythenes,²
 5356 Sal nocht 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.

¹ bi (MS. Harl. 4196).

² 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 na¹ man
Pat pai ne sal tremble for drede pan;
- 5372 Alle-if pai wat pat pai sal be safe,
Yhit sal pai pat day dre² hafe
Noght for pam-self, for pai er gittles,
Bot for pe gret reddure of ryghtwisnes,
- 5376 And for pe gret austerité,
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?
Darfor 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 wa 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
Oboune³ pe synful, als says haly writ,
- ¹ ne, ² dred, ³ Oboven (MS. Harl. 4196).

- Austerne and wrahte¹ wyth a fel chere,
 Wyth pam to threp pat has lyfed ille here.
- 5408 Helle bynethen pat es wyde and depe,
 Sal pan be open pam to kepe,
 Pe erthe pat pai sal on stand sal scake,
 Thurgh pair syn, and tremble and whake²,
- 5412 Swa pat unnethes it sal pam bere,
 Swa mykel pair syn pe erth sal dere.
 Pe world about pam sal be brinnande,
 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;
 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,
 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,
- 5432 And martirs pat has feled tourments sere,
 And othir pat wranges has tholed here.
 Mens sons and doghters unchastyede,
 Pover men pat pair nede myght noght hyde,
- 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,

The severity of
the judge.

The quaking of
the earth.

The burning of
the world.

Thunder and
lightning shall
strike the
wicked.

Fifteen accusers
shall appear
against the
wicked:

1. Conscience,
2. Sin, 3. Holy
Writ, 4. Creation,
5. Devils, 6. An-
gels, 7. The
Heathen, 8. Mar-
tyrs, 9. Sons and
daughters,
10. The Poor,
11. Subjects,
12. Benefits re-
ceived,
13. Christ's pas-
sion, 14. God,
15. The Trinity.

¹ wrahte (MS. Harl. 4196).

² qwake (MS. Harl. 4196).

- Openly and nocht 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 nocht 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 alswa, bathe mare and les,
 Sal pam accuse, als pe boke bers wittnes.
- II. The sins of 5456 For pair syns sal ay witht pam last,
 the wicked shall betray them. Als pai war bunden about pair nekes fast,
 Pe whilk pam sal accuse pat day;
 Agayn wham pai sal nocht 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-ouen dout,
 And pou has lang borne us about."
- III. Holy writ. 5468 Alswa accuse sal haly writt,
 Namly pas men pat knawes it,
 Or pe poyntes has herde pat falls par-to,
 And wald nocht 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 wrathe pat es maker of alle.

- 5480 Alswa devels sal accuse pam par
 Of alle pair syns, bathe les and mar.
 And of pa syns pat pai sal out-say,
 Til whilk pai egged pam, bathe nyght and day,
- 5484 And of pas pai sal pam par accuse,
 Als a thefe his felaghe of 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 alswa, als we here clerkes say, VI. Angels shall
 Sal accuse pe synful men at pat day, say that the
 wicked would
 not follow their
 counsels.
- 5500 For God pat til pam pair sauls touke,
 For to kepe here als says pe buke,
 Sal aske of pam, at his comyng,
 Acount to yhelde of pair kepyng;
- 5504 Pan sal pe aungels answeere par-to,
 And say pus, "our rede pai wald nocht do
 Bot agayne our wille foly pai wald use",
 Pus sal aungels pe synful accuse.
- 5508 Alswa 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 nocht 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 nocht kepe pe comandmentes ten.

- Bot spendes þair fyve wittes in vayr
 þarfor þai sal have mykel mare payr
 5520 In þe pitte of helle þat þam sal mar
 þan þe haithen men of mysbylyefe.
 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 þai cry,
 Als þe appocalips þus shewes þar-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;
 5536 Sen þai to God ay vengeance cry,
 Of þam þat of þair 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.
 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 þarfor 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,

VIII. The Saints
 and Martyrs shall
 accuse the sinful
 of cruelty.

They shall cry
 to God for ven-
 geance.

IX. Sons and
 daughters shall
 accuse their pa-
 rents.

- 5556 In default of his disciplyne,
Parchaunce, be dampned til helle pyne,
And þe fader als wa be with þam spilte,
For he es þe cause of pair gilte.
- 5560 Yhit þe pover sal þam ple[y]ne thurgh right,
Of þe riche men in Godes syght,
And accuse þam þan ful grevosly,
For þai had of þam na mercy,
- 5564 For to helpe þam here in þair nede,
Nouthir to claþe þam ne to fede,
Bot lete silver and gold on þam rust,
Þe whilk þai had in hurde uptrust;
- 5568 And þar-of til pure wald nocht gyve,
When þai sawe þam at meschyve,
Þar-for þe ruste of þat moweld moné.
Agayne þam þan sal wittnes be.
- 5572 And wormes and moghes on þe samemanere,
Þat in þair clathes has bred here,
Þe whilk þai had here over mesur,
And of þam wald nocht parte til þe pur,
- 5576 Sal þat day be in wittenes broght,
For þe pure þat þai helped nocht.
Alswa þa þat sugettes war til man,
Sal accuse þair soveraynes þan,
- 5580 And¹ þam has greved thurgh maystré and myght
And of other wald do þam na right.
Þe benefices þat God did þam here,
Sal þam accuse on sere manere,
- 5584 For agayne þam sal Crist allege sone,
And shewe þam what he had þam done,
And reherce his benefices, mare and les,
To reprove þam of þair unkyndenes.
- 5588 Yhit þe tourmentes of Cristes passioun,
Þat he tholed for mans salvacioun,
Sal þam accuse at þat gret dome,
For-why þus says Saynt Ierome:
- 5592 *Cruz contra te perorabit, Christus
per vulnera sua, contra te allegabit,*

X. The Poor shall make complaints against the rich.

XI. Subjects shall accuse their rulers.

XII. The gifts that God has given man shall make accusation against the wicked.

XIII. Christ's sufferings shall bear witness against the sinful.

¹ Þat?

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

- The testimony of the cross. 5596 He says "pe croyce 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[alyne 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 acounte 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 angels; 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 desursum et terram,
discernere populum suum.*
He says "he sal bifor hym calle
pe heven fra aboven and pe erthe alle

- 5632 For to deme right his folk pat day."
 And pis vers es pus mykel at say,
 He sal calle pan heven byfor hym tit,
 Pat es to say, haly men and parfit,
- Heaven and earth shall come before the Judge.
- 5636 Pat with hym in dome pan sal sitt,
 And wyth hym deme, als says haly writt;
 Bot pe erthe es nocht elles to telle,
 Bot wykked men and devels of helle,
- 5640 Pe whilk he sal calle at his wille,
 For to chede¹ out pe gude fra pe ille.
 Pan sal ilka man parof pair lyfyng
 Be sette until and² hard rekkenyng,
- Each man will be called to a hard reckoning.
- 5644 For men sal pan strayte acount yhelde
 Of alle pair tyme of yhouthe and elde;
 Noght anly of ane or twa yhere,
 Bot alle pe tyme pat pai lyfed here,
- 5648 And specyaly of ilka moment,
 Of alle pe tyme pat God pam lent.
 A moment of tyme es nan othir 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,
- Account must be given of every moment of our life.
- 5660 Right swa sal be na moment,
 Of alle pe tyme pat God had³ sent,
 Of whilk sal be made na pleynyng."
 In pe tyme of pat last rekkenyng,
- 5664 Alswa pai sal yhelde acount certayne,
 Of ilk idel worde, spoken in vayne,
 Pat es to say, pat war fruytles,
 Als haly writt bers wittnes:

¹ chese (MS. Harl. 4196).² ane (MS. Harl. 4196).³ has (MS. Harl. 4196).

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

- Letare iuuenis in adolescencia tua, et in bono sit cor tuum in diebus iuentutis tue,*
 5708 *et ambula in viis cordis tui et in tuitu oculorum tuorum; Et scito quod pro omnibus hiis te adducet dominus in iudicium.*
- 5712 He says "pou yhung man be glad and blithe, In pi 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 nocht
- 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, Of whilk pai sal nocht 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 memineras.*
- 5740 "Loverd" he says, "ne mene pou nocht Of my freyle unknowynges of thoght." Yhit sal pai yhelde acunt withdrede, Noght anly of ilk apert ille dede,

The words of Solomon.

Sin committed through ignorance will be judged.

- Many good dedes
will appear as
sinful.
- 5744 Bot alswa of ilkan ille dede privé,
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 quoc
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 God says pis wordes thurgh pe prophes
And many othir pat accordes par-wi
He says "when I haf tyme receyve
I sal deme rightwysnes, thurgh my
- The doom shall
be given through
righteousnes.
- 5760 Alswa yhit men byhoves nedly pan
Yhelde account byfor pe domes man
Noght anely of werkes pat pai had w
Bot alswa of dedes pat pai did nog
- 5764 And of werkes of mercy and of alr
pat painoght did, for pegodspelle shew
*Esurivi et non dedistis michi manducci
sitivi et non dedidistis michi bibere.*
- Of works not
done.
- 5768 Dis 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 myght haf cor
- Men shall give
account of the
souls entrusted
to them.
- 5776 Men byhoves alswa acount yhelde
Of pair saules, pat pam byhoved w
And haf in kepyng whille pai myght
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 þar aftir keped hir mys,
 Me thynk it war na dout of þis
- 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 rekkesly¹ 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 þar 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 solícite
animam tuam.*
- 5808 Þat es on Ynglis in þis manere,
 He says "kepe þi 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 þar-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,
Pat til man es gyfen of God to kepe
For his profit and Goddes worshepe.
- 5824 De 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
"pat his body kepes in honesté."
Man sal yhelde account als wa,
At pe dome, ar pai pepen ga,
- 5832 Pat stratly of pam sal be tane;
Noght anely of pe saules by pam ane,
Ne anely of pair bodys par-by,
Bot of bathe togidir ioyntly,
- Soul and body
conjointly must
be accounted for.
- 5836 Pat es to say, ilkan sal pan
Yhelde account of alle hale a man,
For a man properly may noght be cald,
Bot-if pe body and saul togidir hald
- 5840 Pe saule be itself man es nane,
Ne pe body with-out saule by it ane.
Bot man may be called on twyn manere,
Whilles pai bathe er knyht togyder here.
- 5844 For pes clerkes pat gret clergy can
Calles man bathe Inner man and utter man.
Inner man onence pe saule anely
And utter man onence pe body.
- Inner and outer
man.
- 5848 Bot pe body and saule bytwene pam twa,
Makes bot a man and na ma,
Parfor men sal yhelde account ioyntly
Of bathe togyder, pe saule and pe body;
- 5852 And forpi pat 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 Pat ilk dignité of man namely,
Sal, at pe dome, yhelde hym gylytly.

- Yhit sal men yhelde account [nought] 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 noght,
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 noght.
And loverds alswa of pair meigné
Pe whilk pai lete uniuistified be
- 5872 And maysters of pair disciples alswa,
Pat pai lete be unthewed, and untaght ga,
And chastid pam noght, ne pam wald lere,
Forpi says Salamon on pis manere:
- 5876 *Virga discipline fugabit stulticiam
in corde pueri colligatam.*
“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 noght 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. ture.
- I. Gifts of nature.
- 5900 De gudes of kynd er bodily strenght
 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.
- 5904 Gudes of grace may pir be,
 Mynde, and witte, and sutilté,
 5904 And fair shewyng of speche sutille,
 And knawyng bathe 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 arrirage¹ 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 *Omnes 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 reddy, aftir it has powere,
 To serve alle pe other, mar and les,
 Of pat office pat gyven it es,

¹ 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
þat er halden for to do swa,
Als he þat gret and myghty es, The strong
should assist the
weak.
Es halden to defende þam pat er les ;
- 5940 And þe ryche þat 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 þat God has þam lent
- 5952 Frely for Goddes luf, and for nocht 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 þai¹ of has nede"
- 5960 And þus es ilk man halden to do,
For in þe godspelle yhitsays God mar parto :
*Quod gratis accepistis,
gratis date.*
- 5964 He says "þat 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 ;

¹ þar?

- Of every idle word and thought,
 And of ilkan Idel word and thought,
 And of ilkan ydel dede pat pai wrought,
 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 nocht anely of open werkes bot of hid,
 5976 And nocht anely of werkes wrought, bot unwroght
 Als of werkes of mercy pat done warnocht;
 of soul and body, And of pair awen saules pai sal reken par,
 And of pair bodys pat pam about bar;
 5980 And nocht anly of ayther by pam-self pan,
 Bot of bathe togyder als of a man;
 And yhit nocht anely of pam-self alle,
 Bot of pair neighbors answer pai salle;
 and of our neighbors.
 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 nocht 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 nocht in right rewel sette;
 all will have to 5992 And alle other pat wrang and in ille entent
 yield a strict account of those under them.
 pe gudes spended pat God had pam lent,
 And of alle wrang haldyngs of gudes sere,
 Of whilk pai parted nocht til other here
 5996 pat of pam had nede, als pai myght se;
 Of alle pir thynges men sal aresoaned 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.
 Ful sely es pat man or womman,
 pat a gude rekkenyng may yhelde pan,
 Happy is that man who may give a good reckoning.
 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,
- 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,
 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;
- 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.
 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, ..

Young and old
shall be judged.

Some shall 'deme'
with the dooms-
man,

Others shall 'be
demed' to bliss;

Many shall go to
hell without be-
ing judged.

- Sal sitt opon twelf setes deman
 Þe twelf nacions of Israel,"
- 6048 **Men of charity.** Þat es, þas þat God sese here :
 Som sal nocht deme, bot demed
 Til blis, als men of grete charit
 Þat blethely wirk wald þe werkes
- 6052 **False christians shall 'be demed' to hell.** And keped þam here fra syn der
 Som sal nocht deme, bot be der
 Til helle, and fra God be flemet
 Als þas þat er fals cristen men,
- 6056 Þat keped nocht þe comandmen
 And wald nocht here forsake þe
 Bot whils þai lyfyed ay dwelle
 Som sal nocht be demed þat day
- 6064 **Pagans and Jews go straight to hell without judgment.** Þat sal wende to helle and dwel
 Als þaens and sarazyns þat had
 And Iewes þat never wald Crist
 Þarfor þai sal ga til payne ende
- 6068 With-uten dome, for þus wriþer
*Qui sine lege peccant,
 absque lege peribunt.*
 "Þas þat with-uten lawe uses s
- 6072 With-uten law sal perysshe þar
 And þar-for at þe day of dome r
 Ilk mau sal haf as he es worthy.
 A ful hard day men sal þat day
- 6076 When alle thyng sal þus discusse
 Þat day, sal na man be excused
 Of nathyng þat he wrang here us
 Þat 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
 Þe synful sal þare na mercy have
 For nathyng may þam þan save;
 For-why þai sal þan na help get
- 6084 Of sergeaunt, ne auturne, ne avc
 Ne of nan other for þam to pled
 Ne þam to counsaille ne to rede,

¹ Þe whiche sownep to ille in eny manere dede.
 Of þe whiche he hade in thougt no manere dred

- Ne na halghe sal for pam pray.
 6088 Þis may be cald a ful harde day,
 Forwhi þan, als þe buke bers witnes,
 Sal nocht be shewed bot rightwysnes,
 And grete reddure, with-uten mercy,
 6092 Until alle synful men namely.
 Þa þat of þair syn here wald nocht stynt;
 Þai sal þat 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 þat day,
 And til helle pyne be put for ay,
 And þarfor men may calle þat day,
 6100 Þe grete day of delyveraunce,
 Þe day of wreke and of vengeaunce,
 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 goullyng,
 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 þat 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 And¹ 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 g
 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

¹ Als?

- Pan sal pe rightwys men pat day,
 Til our loverd answer pas 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 pas,
 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 aangels.”
 And pan sal he say pas, als pe buke tels,
 ‘I hungred and had defaute of mete,
 And yhe wald nocht 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 nocht;
 6196 Naked with-uten clothes I was,
 And with-uten clothes 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
 Pan sal pai answere, als men sal t
 Til our loverd, and say on pis mar
 The inquiry of 6204 'Loverd when saw we pe haf hunger c
 the wicked. Or of any herber haf grete brist;
 Or naked, or seke, br in prison be,
 And we na thyng did ne mynystred t
 6208 Pan sal our loverd answer ogayne
 And say til pam þir wordes certayn
 The answer 6209 'Suthly I say yhou, als falles par-t
 given to them by Christ. Alle tyme pat yhe wald nocht do
 6212 Til ane of lest pat myne er kydde,
 Als lang til me yhe nocht 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 nocht d
 6220 Þe werkes of mercy for his luf,
 Til þair grete shenshepe and repru
 When Christ 6221 When he has þus sayde and made e
 has said these things, the wicked shall go along with the devils into hell. Þe synful with þe devels sal wende
 6224 Until helle fire, pat never sal slake.
 A ful hidus cry pan sal pai make,
 And say 'allas! pat we ever war wr
 In manskynd; whyne war we nocht!
 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 þar-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 þat ever has l

- 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 þair sorow þat þar sal duelle.
- 6240 Bot þe ryghtwys men, als þe buke bers wytnes The righteous shall wend to
withouten bliss.
Sal wende til bliſse, ~~whar~~ lyfe es endeles,
With our loverd 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 wordirs¹ has God shewed;
- 6268 Als grete a wonder es when he wroght,
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.

¹ wondirs (MS. Harl. 1964).

- 6272 *Quia ipse dixit et facta sunt,*
ipse mandavit et creata sunt.
 God spake and
 all was done.
 "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 might 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 þat þan sal be and dred
- 6288 Bot alle pogh yhe haf herd me rede and
 Of þe reddure, pat sal be done þat da
 Untille alle synful men namely,
 þat sal be dampned with-uten mercy
- 6292 Als men may in þis part wryten se,
 Na man þarfor suld in dispayre be;
 For alle þat has mercy here sal be sav
 And alle þat here askes mercy sal it ha
- None should
 despair, for all
 may obtain
 mercy.
- 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,
 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
 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 nocht,
 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 sprede 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.

The mercy of
 God reaches
 over all.

However great a
 man's sin, there
 is forgiveness
 for it.

- 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 sythe¹ 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 shyne 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,

¹ sythes (MS. Harl. 4196).

- De gude in blis, in rest and peese,
 De 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,
 Ne craggess ne roches sal nan pan be, Nothing shall
live or grow upon
the earth.
 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-oute,
 Als alle other elementes sal be aboute,
- 6400 And na mare be travayled o¹ 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,
 Pat² 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 man may ugge, bathe yhunges 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.³

¹ on² Bot (MS. Harl. 4196).³ This heading is absent from MSS. Galba E IX, Harl. 4196).

Many speak of
hell, but few
know what the
wicked suffer
there.

Many men here spekes of helle,
 Bot of pe paynes par fune can tel]e,
 Bot wha-swa here mught wit andk[n]aw wele
 What paynes pe synful par sal fele,
 Þai suld in grete ferdlayk be broght,
 6428 Ay when þai on pa paynes thoght;
 For pe mynde of pam myght men feer,
 Swa bitter and swa horribel þai er;
 Bot forþi þat many knawes nocht right,
 6432 Whatkyn paynes in helle er dight,
 With-uten ende for synful men,
 Þarfor I sal shewe yhow, als I can,
 Aparty of pa paynes sere,
 6436 Als yhe may sone aftirward here.

Where hell is.

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 þat er pare.
 Som clerkes says, als pe buke bers witnes,
 Þat helle even in myddes pe erthe es;
 For alle erthe by skille may likend be
 6444 Til a rounde appel of a tre,
 Þat 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 Þe 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 þat gas about.

The earth is in
the middle of the
heavens

Þus 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,
 Þider pe synful sal be dryven,
 6460 Als tyte als pe last dome es gyven.

- With alle þe devels ay þar to duelle,
 þat now er in þe ayre and in helle,
 þar sal þai alle be stoped togider;
- 6464 Wa sal þam be þat sal wende pider,
 For þar es swa mykel sorow and bale,
 And swa many paynes with-outen tale,
 þat alle þe clerkes þat ever had wytt,
- 6468 þat ever was, or þat lyfes yhitt,
 Couth nocht telle ne shew thurgh lare,
 How mykel sorow and payne er þare.
 And if it thurgh kynd myght be swa,
- 6472 þat an hundreth thousand men or ma,
 Had an hundreth thousand tunges of stele,
 And ilk tung mught speke wysely and wele
 And ilka tung of ilka man,
- 6476 Had bygunnen when þe werld bygan,
 To spek of helle, and swa suld speke ay
 Whils þe werld suld last til domes day,
 Yhit mught þai nocht þe sorow telle,
- 6480 þat to synful es ordaynd in helle;
 For-why na witt of man may ymagyn
 What paynes þar er ordaynd for syn.
 Bot men may fynd, wha-swa wil loke,
- 6484 Som maner of paynes wryten in boke,
 Omang all other paynes þat er in helle,
 Als men has herd wyse clerkes telle;
 Bot what man es swa wyse and wytty
- 6488 þat couthe telle þa paynes proprely,
 Bot it war he þat had bene þare,
 And sene þa paynes bath les and mare?
 Bot he þat þar commes for certayne,
- 6492 May nocht lightly turne agayne;
 He moet duelle þar and never oway com,
 For þe buke says þus of wysdom:
Non est agnitus, qui reversus
- 6496 *est ab inferis.*
 þat es on Yngliase "men knawes nane,
 þat turned fra helle þat pider was gane."

The paines of
 hell cannot be
 numbered.

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

None return
 from hell.

- For alle pat er par most duelle for ay
 6500 pai may never be broght oway,
 Bot-if war thurgh miracle anely,
 And thurgh speecal grace of God almygt
 Thurgh whilk som, pat in helle has be
 6504 And horrible paynes par has sene
 Has bene broght oway fra alle pat stry
 And bene turned ogayne fra ded til lyf;
 Als Lazar was Mary brother Maudalayn
 6508 pat saw and herd pare many a payne,
 pat tyme namely when he was ded,
 For his saul pan was at pat sted,
 Four dayes, als God vouched save,
 6512 And swa lang his body lay here in grave;
 And at pe last God raysed hym ryght
 Fra ded til lyf thurgh his myght;
 Bot pat pat he saw he nocht forgatt,
 6516 And sone pare-after als he satt
 With Crist at pe meete in Martha hows,
 He talde a party of pa paynes hydus;
 Bot yhit durst he nocht al telle,
 6520 For drede of Crist, pat he saw in helle,
 Yhit lyfed he after fyften yhere,
 Bot he lughe¹ never, ne made blythe chere,
 For drede of dede pat he most este dreghe,
 6524 And of pe paynes pat he saw with eghe.
 For how bitter pe dede es nan may witt,
 Bot he anely pat has feled itt,
 And what paynes in helle er, nane wil wene
 6528 Bot he anely pat has pam sene.
 Alswa twa of Symeon sons ryght,
 pe whilk Caryn and Lentyn hight,
 When pa first war dede and hethen went,
 6532 pai saw in helle many a tourment,
 And sithen when Crist dighed on pe rode,
 pai rase fra ded and about yhode,
 And tald how Crist, byfor pat he ras,
 6536 Til helle come and tuke out pat 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
 Simeon went to
 hell and at the
 crucifixion rose
 again.

¹ 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 þus,
- 6544 Pat Pilat sent til Tyberius,
 Pat þan emparour of Rome was,
 For to certifie hym of pis cas.
 And yhit many oþer 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 þe synful sal be pyned ay,
 In body and saul aftir domesday;
 Þe whilk er als general paynes of helle,
- 6556 And whilk þas er I sal yhow telle.
 Þe first es fire swa hate to reken,
 Pat na maner of thyng may it sleken.
 Þe secunde es calde als says som,
- 6560 Pat na hete of fire may overcom.
 Þe thred alswa es filthe and stynk
 Pat es stranger þan any hert may thynk.
 Þe ferthe es hunger sharpe and strang.
- 6564 Þe fift es brynnand threst omang.
 Þe sext es swa mykel myrknes,
 Pat it may be graped, swa thik it es.
 Þe seve[n]d es pe horribel sight
- 6568 Of pe devels pat par er hydualy dight.
 Þe eghtend payne es vermyn grete,
 Pat þe synful men sal gnaw and frete.
 Þe neghend es dyngyng of devels hand,
- 6572 With melles of yren hate glowand.
 Þe tend payne es gnawyng with-in
 Of conscience 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
 conscience,

11. Scalding
tears, 6576 De ellevend es hate teres of gretyng,
pat pe synful sal scalden in pe dounfallyng.
12. Shame and
disgrace, De twelfte es shame and shenshepe of syn
pat pai sal haf pat never sal blyn.
13. Bonds of fire, 6580 De threttend es bandes of fire brinnand,
pat pai sal be bunden with fote and hand.
14. Despair. 6584 De fourtend payne despayre es cald,
pat pe synful sal ay in hert hald.
Alle pir er generale paynes in helle;
6588 Bot par er other ma pan tung may telle,
Or hert may thynk or eer may here,
Of special paynes pat er sere,
De whilk many, aftir pai er worthy,
6592 Sal thole ever-mare in saule and body;
Bot of alle pa paynes can I nocht say,
For na man pam reken ne specyfy may,
Bot yhit wille I speke som-what mare
Of pe general paynes pat I shewed are,
And with som autorities pam bynd,
Als men may in sere bukes writen fynd.
De first als I tald es pe fire hate,
6596 pat na thyng may sleken ne abate;
Whare pe synful men sal bryn thurgh hete
Of whilk God spekes þus thurgh pe 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,
pat es ever-mare, als God vouches save,
For helle sal never-mare ende have.”
pat fire es swa hate, and ay brymnes,
6608 pat if alle pe waters pat standes or rynnnes
On erthe, and alle pe seee with-oute,
pat encloses alle pe erthe aboute,
Suld ryn in-til pat fire swa hate,
6612 Yhit myght it nocht it sleken ne abate,

L. The first pain
is unquenchable
fire.

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 þe fire of helle pat es endeles,
- 6616 Es hatter pan fire here es,
 Right als þe 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 avales ne ders.
- 6621 Of þir twa fires I fynde writen twa vers.
*Quam focus est mundi picto fervencior igne,
 Tam focus inferni superat fervencia mundi.*
 "Als þe fire of þe werld hatter es
- 6628 Pan a fire paynted, be it mare or les,
 Rightswa þe fire of helle passes thurgh hete,
 Alle þe fires of þe werld, smale and grete,
 And for-þi pat þe synful brynned ay here,
- 6632 In þe fire of fole yhernyngs sere,
 It es right pat þai brynne þare
 In pat hate fire for ever-mare.
*"Est locus indignis ubi non extinguitur ignis,
 Non qui torquetur, nec qui torquet, morietur."*
- 6636 Þe secunde payne es grete calde,
 Pat þe synful sal fele, als I ar talde;
 Pat cald sal be swa strang and kene,
- 6640 Pat if þe mast roche pat man has sene,
 Of þe mast mountayne in any land,
 War al attanes in fire brynnand,
 And even lmyddes pat cald war,
- 6644 It suld frese and turne al in-til yse þar;
 And for-þi pat þai, omang other vice,
 Brynned ay here in þe calde of malice,
 And ay was dased in charité,
- 6648 Þarfor it es right pat þai be
 In pat strang calde ever-mare lastand,
 Whar þai 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.

6652 Þe devels sal tak þam fra þat fire,
And cast þam, with ful grete ire,
In-til þat cald to eke þair payne,
And este þam cast in þe fire ogayne ;
6656 Þus sal þai cast þam to and fra,
And ever-mare þai sal fare swa.
Of þis þe haly man bers wittenes
Iob þat says þus, als writen es:

6660 *Ab aquis nivium transibunt
ad calorem nivium.*

“Fra waters of snawes þe synful sal wende
Til þe over mykel hete þat has nan ende.”
And Saynt Austyn says on þis 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.

“Þe wikked sal outwith be glowand
Thurgh hete, als men in fire brynnand,
And with-in thurgh calde sharpe and kene,
6672 Als yse þat es in wynter sene,”
Þus sal þai ay be in calde and hete ;
Þis tourment es ful strang and grete.

III. The third
pain is stink and
filth,

6676 Þe thred payne es, als men heres clerkes telle,
Þe grete stynk and filthe þat es in helle ;
Of þis Saynt Ierom, þe haly man,
Says þus, 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.

“Þe fire es þar of swa grete pousté,
Þat it may never mar slekend be,
And swylk filthe and stynk es in þat ugly hole,
6684 Þat nan erthely man mught it thole ;”
For na man in erthe may ymagyn
Swa mykel filthe, als sal be þar-in,
Whar-for þar sal be mare stynk
6688 Þan tung may telle or hert thynk.

- De whilk stynk, with filthe and fen,
 Sal be strang payne til synful men,
 And yhit pe fire pat bryn pam sal,
 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 delyted 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[f]k pe synful in helle sal fele,
 Ever-mare als pir clerkes knawes wele.
 Pe strenthe of hungre sal pam swa chace
 6704 Dat 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 6728
they would not,
while on earth,
give to the poor.

And forpy pat pai wald gyf na mete
Til pe poer, pat here hunger had grete,
Ne of pam had nouter reuthe ne mercy,
Bot used ay outrage and glotony,
It es right pat pai haf pis payne

6732 Grete hungre in helle ay par ogayne.

V. The fifth pain
is great thirst.

Pe fite payne es, als sal befallē,
Grete threst pat pai sal haf with-alle.
Swa mykel in helle sal be pair threst,

6736 Pat pair hertes sal nere clewe¹ and brest;

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

Bot pe flaume of fire pai sal drynk,
Menged with brunstan pat foul sal stynk,
And with smoke of fyre and wyndes blast,

6740 And with other stormes pat ay sal last,

Pat alle togider pan sal mete;
And parfor says David pe prophete:
Ignis et sulphur et spiritus

6744 *Procellarum pars calicis eorum.*

He says pus, 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 pair drynk,”

6748 And pat sal be menged with smoke and stynk;

Yhit sal pai drynk, ogayne pair wille,
Another manere of drynk pat es ille,
Pat sal be bitter and venemus,

6752 And be cald pair wyne, for pe prophet says pus:

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

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

“Galle of draguns pair wyne sal be,

6756 And wenym of snakes par-with,” says he,

“Pat may nocht be heled wele,”

Swa violent it es to fele.

Dir wordes, afir pe lettre, er hard to here,

6760 Bot men may pam take on othir manere.

Pai sal swa brynnand threst thole,
Pat pair hertes sal bryn with-in als a cole,

¹ clefe (MS. Harl. 4198).

- For na licour sal pai fynd to fele,
 Pat pairthrestmught sleke and pairhertes 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 fortherst¹ 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, tenebræque
flamma, chorus demonum, fetor, frigusque fa-
mes, sitis, horror.
- 6796 Pe sext payne es over mykel myrknes,
 Pat in helle sal be ay endeles;

The wicked
 for threst
 shall suck
 the heads of
 adders.

They shall suffer
 in this way be-
 cause they would
 not give drink
 to the poor.

This pain is
 endless.

VI. The sixth
 pain is darkness.

¹ 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 gyf[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 nocht 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.
“Par nan ordre wonand es,” says he,
6832 “Bot uglynes pat ever mare sal be.”
And forpi pat pe synful in pair lyf here,
Lufed ay myrknes of syns sere,
And wald nocht turne pam when pai myght,
6836 Fra pat myrknes til Goddes light,

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

*Demonos igne scintillante
6880 videbunt, et miserabilem
clamorem fletioium 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 fieghe,
And here par-with on ilka party,
Pe wreched synful grete and cry."

6888 And pe sorow and dule pat pai sal make,
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 grysely syght,
And pat pat¹ heryng haf of duleful dyn,
To eke pair payn for pair sia.

VIII. The eighth
pain is 'horrible
venemous 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 draguns, and nedders kene;
6900 And tades swa hydus was never here sene
And othir vermyn ful of venym,
And wode bestes grysely and grym,
Pat with tethe sal with pam ay gnaw and byte,
6904 On alle pair lyma, 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:
*Dentes bestiarum immittam in eos, cum furo-
6912 re trahentium in terra atque serpentium.*

¹ pai?

- "I sal send in þe synful", says he,
 "þe tethe of bestes þat felle sal be
 With wodnes 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 þas fra þam oway;
 And þat þayne 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 extinguetur.*
 "Þair vermyn salle never deghe," says he, Their vermin
shall never die.
 "Ne þair fyre salle 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 salle ay lyfe,
 6932 And never deghe þe synfulle to gryefe,
 The whilk salle lyfe in þe flawme of fyre,
 Als fyssches lyfes in water schyre." The vermin
shall live in the
flame of fire, as
fishes do in clear
water.
 Þat vermyn on þam salle ay crepe,
 6936 In þam fest þair clokes full depe;¹
 Þai salle umlapp þam alle aboute,
 And gnaw on ilka lym and souke;
 With vermyn þai salle alle coverd be,
 6940 Swa þat na lym of þam salle be fre,
 And swa þai salle be ay gnawand
 On þair lymes, whether þai lyg or stand;
 Vermyn in helle salle be þair clethyng
 6944 And vermyn salle þare be þair beddyng.
 Na clothes þai salle 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:

¹ And in þaim feste þair clokes 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 aangelle, 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, nocht 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,¹
 And pat gnawyng salle be fulle hard,
 Of whilk I salle speke sone afterward.
 Pat vermyn in helle salle be mare grysely
 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 nocht 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,
 Dyngyng 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 ym-
 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 devcls stryke pase¹ 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 tyll 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 tyll 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 tyll pase pat salle be ay smytand
 7044 pe bodyse of synfulle with melles in hand."
 The sinful shall
 thus suffer for
 neglecting 'holy
 discipline.'
 And forpi pat pai wald nocht take
 Haly disciplyne here, for Godes sake,
 parfor pe devcls salle stryk pam pare,
 7048 With hevy melles ay, and nane spare.
 pe tend payne es pe gnawing with-in
 Of pair conscience pat never salle blyn;
 Ffor with-in pamsalle pe worme of conscience frete
 7052 Als with-outen salle do vermyn grete,
 And swasalle pai ever-mare, with-outendout,
 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;
 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-*
¹ puse?

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

7068 *est invenire vestigium.*

“What avayld us pryde“, pai salle say,
“What rosyng of ryches or of ryche aray?”

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

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.”

þus salle alle pair pomp oway pas,

And be als thyng pat never was,

þan salle þam thynk when alle es oway,

7080 Alle pair lyfe here bot als anehowrof a day,

þof pai never so lang had lyfed here,

þai 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,’

þan salle pai know how ille pai haf lyfed,

7088 When pe worme of conscience þam has greved,

þat with-in salle þam ay gnaw and byte

Ffor þai in vanyté had here delyte,

And for-þi pat conscience styrd þam noht,

The gnawing of
conscience shall
remind them of
their vanity

7092 To forsake pair folyes pat pai wrought,

Bot folowed ay here pair flesschly wille;

þarfor it es gud, ryght, and skylle,

þat pe worme of conscience with-in,

7096 Ever-mare in helle þam gnaw for pair syn.

þe ellevend payne es teres of gretyng

Of pe synfulle þat, with-uten styntyng,

Sal grete ever-mare, als says pe boke;

XI. The eleventh
pain is, scalding
tears.

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

And what thurgh cald, and what thurgh hete

þat pai salle thole, pai salle ay grete,

- 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 gretyng 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 nocht 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 tyllle us:
*In inferno plures effundentur lacrimae
quam sunt in mari quite.*
“In helle,” he says, “out-yhetted salle be,
Ma teres pan dropes er in pe se,”
- 7120 De synfulle salle pare pus ever-mare grete,
And pair [teres] salle be of swa gret hete,
Pat pe water pat pan salle doun-ryn,
- 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.
Pe twelfte payne es schame and schenshepe,
- XII. The twelfth
pain is disgrace.
- 7136 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 thought, 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 þam salle shewed be
 7144 And þai may nouther þan þam hyde ne fle:”
 Þai salle have mare schame of pair syn þare, The disgrace of
the wicked in
hell.
 And pair schendschepe salle be mare,
 Þan ever had any man here in thoght
 7148 Ffor any velany pat ever he wroght,
 And pat schame with þam salle last ay,
 And never salle pas fra þam oway;
 Þai may say þus pat þare þan dwelles,
 7152 Als þe prophete in þe psauter telles;
*Tota die verecundia mea contra me est, et
confusio faciei mee cooperuit me.*
 Pat es, “my schamefulnes,” says he,
 7156 Alle day es ogayns me,
 And þe schenschepe of my face
 Salle cover me, in ilka place.”
 Þai salle swa schame ay of pair syn,
 7160 Pat þam salle thynk als þai suld bryn,
For shame shall
they burn,
 Ffor þe gret schame þat þai salle have þare,
 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 þam þare mare payne,
 Þan any man couth here ordayne;
 And forþi pat þai here in pair lyfe,
 7168 Durst never for schame of syn þam schryve,
 Bot with-outen schame to syn was bald,
 It es ryght pat þai have, als I tald,
 Schame in helle for pair syn,
 7172 Of whilk þai wald here never blyn.
 Þe threttende payne es, als clerkes wate, XIII. The thir-
teenth pain is
bonds of fire
with which the
sinful shall be
bound.
 Þe bandes of fyre brynand fulle hate,
 With whilk þe synfulle salle be bonden,
 7176 Als in som boke wryten es fonden;
 And þa bandes of fyre salle never slake.
 Ffor þai wald never pair syn forsake,

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

7180 **D**ai salle be with þa bandes bryndand,
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 **O**mang stynk and fylth in gret myrknes,
Whare ever es nyght and never day,
Als men may here gret clerkes say.

7188 **D**an salle þai fele, when þai þare come,
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 depeest pytt of helle,

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

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

7200 **W**ith bryndand bandes glowand red;
þai salle be pyned on þis manere,
With other paynes many and sere,
Als a gret clerk says openly,

7204 **I**n 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 **W**hare wryten es many privé thyng;
In þat boke þus he telles,
How þai salle hyng þat þar 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 **A**nd in strang payns be streyned and tytted.”

- And for-pi, pat pai war here ay redy
 To syn, with sere lymys of pair body,
 Parfor pai salle be bonden pare
 7220 Be divers lymys, als I sayd are,
 With brymand 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:
Omnnes qui ingrediuntur ad infernum non rever-
tentur, nec apprehendent semitas vite.
 He says "alle pase pat tulle 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 tulle 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 redempcyoune"
 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 nocht 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 nocht;
 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
 see 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,
 De fourtene generalle payns in helle;
 Bot yhit es over pase a payne generalle,
 Pat of alle other es mast principalle,
- 7300 Pat es tharnyng forever of the syght namly,
 Of our Lord God alle-myghty.
 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,
- 7306 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 nocht pam dere if pai moght him se.
- 7312 Yhit salle pare be sere payns many ma
 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,
 De 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,
- 7324 And on pair syn pat pai here wroght,
 Swasalle payns and sorow trouble 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,

The greatest pain
 in hell is the
 great yearning
 for the sight of
 God.

The pains of
 hell cannot be
 reckoned.

In hell the
 wicked shall
 never be at
 peace.

- And defaut of alle thyng þat gad moght be,
 And of alle þat ille es gret plenté.
- In hell shall be 7332 In helle salle be þan fulle dolefulle dyn,
 'doleful din.' Omang þe synfulle þat salle dwelle þar-in,
 þat ever-mare salle þus cry and say:
 "Allas, allas and walaway!
- 7336 þat ever we war of wemmen borne,
 Ffor we er fra God for ever lorne?"
 þan salle þaigrete and goule and with teth gnayste
 Ffor of help ne mercy þar þam nocht trayste.¹
- Devils shall roar 7340 þe devels about þam þan in helle,
 and yell about the wicked; On þam salle ever-mare rare and yhelle;
 Swa hydus noyse þai salle þan make,
 þat alle þe world it moght do qwake,
- 7344 And alle þe men lyfand þat herd it,
 To ga wode for ferd and tyne pair witt.
 þe devils ay omang on þam salle stryke,
 And þe synfulle þare-with ay cry and skryke;
- 7348 þare salle be þan mare noyse and dyn,
 þan alle þe men of erth couth ymagyn;
 Ffor þare salle be swilk rareyng and ruschyng
 And raumpyng of devels and dyngyng and dusching
- 7352 And skrykyng of synfulle, als I said are,
 þat þe noyse salle be swa hydus þare,
 Omang devels and þase þat salle com pider,
 Ryght als heven and erth strake togyder.
- 7356 Ane hydus thing es it to telle
 Of þe noyse þat salle þan be in helle;
 þe devels, þat ay salle be fulle of ire,
 Salle stopp þe synfulle ay in þe fyre,
- Full of ire they 7360 Swa þat þai salle glowe ay als fyre brandes
 shall stuff the wicked in the fire. And ay when þai may weld pair hands,²
 Ffor sorow þai salle þam hard wryng;
 And walaway þai salle ay syng.
- 7364 In helle salle be þan swa gret thrang,
 þat nane may remow for other ne gang.

¹ þai salle gret and with teth gnayste,
 For mercy þar þaim nane traiste (MS. Harl. 6923).

² 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 mocht 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 mocht, 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 fulla 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 alswa,
 Ffor pi payne es tyll 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, nevertheless 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 tyllè other pan sallè say pus.
 Pus ilk mans payne sallè other dere,
 And nane of pam sallè other forbere;
- Those in hell
 shall curse each
 other;
- 7408 Noutherson, nedoghter, ne syster, ne brother
 Ffader ne moder, ne yhit nane other;
 Ffor ilk ane sallè other hate dedly,
 And ilk ane gryn on other and cry.
- 7412 Ilk anesalle gnaw pair awent tonges in sonder,
 And ilk ane sallè pare on other wonder.
 Pus in helle sallè pai far ay,
 And par-with sklaundre God and say:
- They shall slan-
 der God;
- 7416 "Whar-to made God us tyllè his lyknes,
 And lates us now dwell pare sorow ay es;
 Bot it semes pat God made us in wayne,
 When we er pus putted tillè endles payne,
- 7420 Or he us made for nocht els to dwelle
 In erth, bot to be fyre brandes in helle."
 Pai sallè wery pe tyme pat pai war wroght,
 And say "allas whine war we nocht."
- And curse the
 day of their birth.
- 7424 Pus sallè pai sklaundre God omang,
 Swahard pair payns sallè be, and swa strang;
 Pai sallè ilk ane on other stare and gryn,
 Als wode men dose here, and makes gret dyn;
- 7428 An hydus thing to here it ware,
 Wha-swa couth telle pe payns pare,
 Als properly als pai sallè pare be.
 Bot pat couth nocht alle pe men of cristianté.
- 7432 Ne alle pe clerkes pat ever had witt,
 Sen pe world bigan, ne pat lyfes yhit
 Couth never telle, bi clergy, ne arte
 Of pa payns of helle pe thowsand parte.
- The pains of hel^l
 are innumerable-
- 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 synfullè has wroght,
 Whar it never swa lytelle venyallè thoght,

- 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?
 Alswa say nane es pat tyme couth rede.¹
- 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-whi 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 renoueld² salle be ilk payne,
 Als he turned new tulle ilk syn ogayne. The least pain
of hell is greater
than all the pains
of this world.
- 7476 And pe lest payne pare es mare to se,
 Pan alle pe payns of pis world may be,

¹ Als wha say na man couth thaim rede (MS. Harl. 6923).² renewed?

The sorrow of
this world is but
joy compared
with the pains
of hell.

Ffor alle pe payns of pis world here,
Dat ever was sene fer or nere,
7480 Als to pe lest payne pare mocht nocht be tald,
Bot als a bathe of water, nouthere hatene cald¹
Ffor alle pe sorow of pis world, ilka dele,
War nocht bot als solace and ioy to fele,

7484 Als to regard of pe lest payne,
Dat es in helle; pis es certayne,
Ilk synfulle salle haf syght pare
Of alle pe payns, both les and mare,

7488 Dat alle pe synfulle men salls dreghe.
Pan salls 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 salls pare se
Of ilka payne, tylle pam payne salls be;
Ffor alle pe payns pat salls falle tylle ilk man
Salls be sorow tylle alle pat sese pain pan.

7496 Pussalls ilk ane dreghe mare payn in helle,
Pan hert mocht ever think or tong telle;
What of payns pat to pam-self salls be dyght,
And what of payns pat pai salls have of syght.

7500 Ffor alle pe payns, pat pare salls be knawen,
Salls 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 wroght,
Pat he ne suld have gret dred in thought,

7508 Pe whilk suld mak him hate alle foly,
Wharfor he war swylyk 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
Dat pai have done ogayns Godes bydyng,

¹ Als a leuk bath nouthere hate ne calde (MS. Harl. 6923).

- And turn þam tylle God fra þair 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 þair lykynge with-uten ende.
- 7520 Here have I spoken of þe payns of helle,
 Als yhe have herd me openly telle,
 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 heven es,
 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 nocht fynd,
 Som wald be þare, with-uten dout,
 Bot þai wille nocht 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 all thing of noght.
Na man may gesce swa lang space,
Als es fro hethen untyllē pat hegh place;
Ffor bitwene us and pat heghe heven

7556 Es alle pe firmament to neven,
pe¹ clerkes bi skylle hevens calles,
pe whilk er ay moveand 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.

7568 Sere hevens God ordaynd for sere thyng,
Bot pe heghest God made for our wonyng.
peese hevens er oboven us heghe,
Als clerkes says, pat er wise and sleghe;

1. The starry
heaven.

Ane es, pat we pe sternerd 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 sternerd heven es,

7576 And es mare pan pat of wydenes;
Som clerkes it calles on pis maners;
pe water heven, pat es als clere
Als cristalle, pat hoves oboven pare,

7580 Ryght als water pat frozen ware;
pus telles Berthelemewe in pe boke
Of propertes of sere thynges to loke:

These two hea-
vens revolve
round the earth,
which is very
small.

7584 Pir twa hevens ay about-rynnes,
Both day and nyght, and never blynnnes;
pe erth, pat pa hevens about-gase,
Es bot als a poynt Imyddes a compase;

¹ pat?

- Swa lytelle it es semand with-out
 7588 To regard of pa hevens about; Hell in the middle
of the earth, is
the lowest place.
 And Imyddes pe erth es ordaynd helle,
 Pare pesynfulle, pat salle be dampned salledwelle
 Als men may before rede and se,
 7592 And lawer pan helle may na place be;
 Pus both pe hevens about-gase ay
 And never salle ceese untylle domesday;
 Ffor clerkes says pat knawes and sese,
 7596 Of pir twa hevens pe propertese,
 Pat if pai moved noght, alle suld peryssch, The starry and
the watery hea-
vens revolve con-
tinually, should
they stop all
things would be
destroyed.
 Both man and beste, foghel and fyssch
 And alle pat under pam may be,
 7600 Pat lyves and growes, both gresse and tre,
 All suld be smored¹ with-ouuten dout,
 Warne pa hevens ay moved about;
 Ffor if pai stode never swaschort while styлле,
 7604 Alle pat on erth es suld perysch and spylle;
 Pus telles gret clerkes of clergy,
 Pat has bene lered in astronemy
 And knawes pe constellacyouns
 7608 And pe heven pat pe erth enviroouns.
 Of pair moveyng pan have yhe no wonder, The motion of
these heavens
nourishes all
things.
 Ffor it noryssch[es] alle pat es pare-under,
 In wate and drye, in hate and cald,
 7612 Ay whils pai move, als I bifore tald,
 Pir hevens about-gase alle erthly thynges
 And pam norysches and forth-brynges,
 Ffor als clerkes says pat to pam tentes
 7616 Pai tempre postreng[t]he of alle pe elementes
 Ay als pai move whils pai about-ga.
 Bot pe thred heven es oboven pa twa,
 Swa wonderly heghe and swa ferre
 7620 Pat nathyng may be beghere;
 Yhit som clerkes ma hevens nevens,
 And says pat pare er other seven hevens,

¹ Al schulde be spilt wyth-ouuten doute (MS. 22283).

- 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,

Some say that
 the planets are
 hevens and are
 seven in number:
 1. Moon, 2. Mer-
 cury, 3. Venus,
 4. Sun, 5. Mars, 7628
 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 ilka cerele pat es sene
 Of ilka planete, may contene,
 Als men may fynd wryten here,
- 7664 De 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.
 Dof pat travaille him suld nocht gryfe
 If he here swa lang moght lyfe;
 And fra pe poynt of pe erthe tille Saturnus
- 7672 De heghest planete may be gesced pus,
 De 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 acounted 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 nocht alle my wordes bot his;
 Bot whether alle pis be soth or nocht,
- 7688 God wate, pat alle thyng has wroght,
 Ffor he made alle thyng thurgh myght and sleght
 In certain noumbre and mesure and weght;
 Bot swa sutelle and wise may na man be,
- 7692 Pat pat mesuryng knawes swa wele als he;
 Ffor na thyng pat may be, mare or les,
 Or pat ever was, tulle him unknawen es;
 Himself fra erth, upward met pat way,
- 7696 When he stey tulle heven on halghe Thursday,
 Pat wate he best thurgh wytt and sleght,
 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 consists of 340 days

A days journey is 40 miles, and each mile contains 1000 cubites.

Christ measured this distance when he ascended to heaven on Holy Thursday.

- Bi alle pe hevens had he gane,
 7700 And passed alle pe sternes ilk ane,
 And up tulle pe heghest heven he went,
 And alle pis way he passed in a moment,
 In pe heghest part of pe sterved 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,
 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 nocht led swa,
 7712 Ffor in pair cercles about pai ga.
 Pe sternes semes smale, als we deme,
 Bot swa smale er pai nocht als pai seme,
 Ffor pai er schewed fra us swa fer,
 7716 Pat we may nocht 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 parc,
 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,
 7728 Pe space gesce bi ane hundreth thowsand part
 Ffor it es swa heghe, als Sydrak says,
 Pat if a stane pat war of pays,^{now}
 Of ane hundreth mens lyftyng,
 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 tulle erth in a moment,
- Like nails in a wheel they go about with the heavens.
- The stars appear small to us, but they are not really so.
- The highest heaven no one can see.
- It is so high that a stone of a hundred men's lifting would take 1000 years before reaching the earth.

- And up ogayne tyll heven may flegh, The souls of the righteous may pass from earth to heaven in the twinkling of an eye.
 In þe space of a twynkellyng of ane eghe.
 And swa 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 nocht 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, in swa schort awhyle.
 And a saule thurgh Godes myght and grace,
 7748 May fro hethen com pider in swa short space.
 This heven es 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 nocht bot schynes bryght.
 Þis heven falles nocht about to ga,
 Ne moves nocht als dose þe other twa, The highest heaven does not move as the other heavens do.
 Bot standes ay styll, for it es þe best,
 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 þar syttes þe haly trinité,
 And alle þe orders of aungels,
 And alle þe blyssfull spirites pat in heven dwels,

- And þe saules of gud men and clene,
 7776 þat in þis world ryghtwyse has bene.
 And at þe dredfulle day of dome,
 When alle men salle bifor God come,
 þan salle alle theryghtwyse men wend pider,
 7780 In body and saule both togyder,
 þe whilk anely þan salle be save,
 And fulle blys in body and saule have.
 þan salle mare ioy be in heven,
 7784 þan hert may thynk or tong kan neven,
 Or ere may here or any eghe se,
 þe whilk pai salle have, þat save salle be;
 þan passes þat 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 þe ioyes sere
 þat God has ordaynd þare and dyght,
 7796 Tylle alle þat here lufes him ryght."
 Ffor swa mykelle ioy þare salle be,
 þat alle þe 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 þe thowsand parte,
 Ne think in hert ne with tong neven,
 7804 þe ioyes þat þan 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 understanding,
 7808 Bot God anely þat knawes alle thyng,
 þat couth telle a poynt or ymagyn
 Of þe ioyes in heven þat never salle blyn,
 Als proprely als pai er þare to say,
 7812 Bot als þe boke þam 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 lykynge 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 fullē 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 ¹ 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 thankynge 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,

¹ peysibilnes?

- pare es plenté of dayntes and delice;
 Pare es alle pat lykys and may awayle,
 7852 And nathing pat greves or may fayle;
 Pare es alle pat gud es at wille,
 And na thynge pat may be ille.
 Wisdom, Pare es alle wisdom with-outen foly,
 7856 And honesté with-outen 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 þe mast soverayne ioy of alle
 in heaven is the
 sight of God's
 face. Es þe syght of Godes bryght face,
 þat passes alle other ioyes and solace;
 Ffor swa mykelle may na ioy be,
 7864 Als es þe syght of þe trinité,
 þat es þe Fader, and Son, and Haly gaste.
 Þe syght of whilk salle be ioy maste;
 Ffor-whi swa mykelle ioy and blys
 7868 Na ioy may be als es pis.¹
 Ffor alle þat þan salle se him ryght,
 May know alle thing thurgh þat syght,
 þat ever was, and es, and salle be,
 7872 Als men may afterward rede and se.
 Here have I shewed on a general manere
 þe ioyes of heven, many and sere.
 Of the special
 'blysses' and their
 contraries. Bot now will I specialy shew yhow mare
 7876 Of seven maners of blysses pare,
 And of seven schenschepe in helle alle-swa,
 þat er even contrary tulle þa,
 And whilk blysses falles specyaly
 7880 Tulle þe saule, and whilk tulle þe body,
 Of þas pat God in heven salle se;
 And whilk schonschepe salle appropriated be
 Tulle þe bodyse of pase, þat salle ga
 7884 Tulle helle, and whilk tulle þe saules alle-swa.
 I spak bifore of sere ioyes generaly,
 Bot now will I here sere blysses specify,

¹ Forwhi þar may be ioy ne blis,
 Swa mekyl to fele als is pis. (MS. Harl. 2394.)

- And pair contraryes pat er hard,
 7888 Als yhe salls here be red afterward.
 Saint Anselme says, pe haly man,
 Als I here schew yhow kan,
 Dat omang alle pe ioyses of heven,
 7892 Salls be sene specialle blysses seven,
 Dat pe bodyse salls have pat salls be save,
 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
 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 þare.
 Herea now, ar I pass ferrer,
 7904 Whilk þa specyalle blysses er,
 Dat er appropriated tyll pe bodyse
 And tyll pe saules of men ryghtwyse,
 And pair contraryes, pat I schendschepes calle
 7908 Pattyll pe synfull bodyse and sanles salls falle.
 Pe fyrst blys es bryghtnes cald
 Dat pe saved bodyse salls ay hald;
 Ffor be pair bodyse never swa dym here,
 7912 In heven þai salls be fayre and clere
 And mare schyneand and mare bryght,
 Þan 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 nocht, als I understand,
 Ogayne swa mykelle bryghtnes loke,
 7924 Als a body salls have, þus says pe boke.

The souls and bodies of the righteous have seven special blessings.

The wicked, on the contrary, are tormented in soul and body by seven pains.

The 'blesses' of the body and their contraries.

I. Brightness is the first bliss.

The bodies of the righteous shall shine brighter than the sun.

The bodies of
the damned shall
be dark and
hideous.

Bot pe dampned bodyse pare ogayne
Salle be foule and stynkand als carayne;
And fullē myrk and dym salle pai be
7928 And fullē hydus and wlatson to se;
Ffor swa foul a syght saw never man
Als pe dampned bodyse salls 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
7936 please.

Pe secunde blys after es swyftnes,
Pat ilk body salle have pat ryghtwise es;
Ffor in les while pan a man may wynke,
Pai salle mow fleghe whider pai wille thynke
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
7944 shall never fail.

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
7952 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 pe 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 salle mow 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 synfull bodyse, pat dampned salle be,
 Salle be swa wayke and swa feble to se,
 Pat pai salle unnethes mow stand,
 7976 Ne myght have anes to lyft pair hand
 To wye pe teres fra pair eghen oway,
 And pat waykenes salle last with pam ay.
 Pe ferth blys alle-swa es fredome
 7980 Pat pe saved bodyse salle have 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 noight 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 franchises
 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 thraldom be,
 Ffra whilk pai may never mare fle.
- V. The fifth bliss
 is Health. 8008 De fyft blys, als clerkes wats wele,
 Es hele pat pe saved bodyse salla fele,
 With-outen 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. 8016 Bot pe dampned bodyse, on other-wyse,
 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 wrytea es,
 Has ende, and helle es endeles.
- VI. The sixth
 bliss is perfect
 Joy. 8024 De sext blys es pe gret delyte,
 Pat pe saved bodyse salla have swa parfyte
 Pat no man lyfand kan ne may,
 Swa mykelle yhern here, nyght ne day;
 Ffor here mought never man far swa wele,
- 8028 With swa mykelle delyte als pai salla fele
 In alle pair wittea, 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
 Salls 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 blys,
 Þe whilk pai salls never-mare mys;
 And als men here oft has sene
 8044 Þat a vesselle dypped alle bidene
 In water, or in other lycour thyn,
 Be pe 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 had,
 Ne nane other thing pat lycoure es cald,
 Rightswape ryghtwisesalls have ioy, mare
 8052 Þan pai may think or yhern pare;
 Bot pe dampned bodyse ogayn-ward
 Salls in helle fele payns strang and hard;
 Ffor pai salls bryn in fyre, ilk ame,
 8056 Þat salls be menged with bronstane
 Ffulle hate bryndand, and with pyk,
 And with other thing pat es wyk,
 Omang vermyn pat salls pam byte,
 8060 And devels pat ay salls pam smyte,
 With other payns strang and felle,
 Ma pan hert may thynk or tong telle.
 Þe sevend blys es endeles lyfe,
 8064 Þat pe saved salls have, with-outen stryfe,
 Ever-mare in heven swa heghe;
 Ffor pai salls ay lyf and never deghe,
 And with God alle-myghty pare ay won,
 8068 Þat es sothfast Fader, and sothfast Son,
 And pe Haly Gast in Trinité;
 And in pat lyfe his face pai salls ay se.
 Now if a man moght lyf here,
 8072 In pis world a thowsand yhere,
 Yhit suld his lyfe be broght tyll ende,
 And fra pis world bihoved him wande.
 Yhit suld him thynk, and he toke kepe,
 8076 His lyfe nocht 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 þe lenthe of alle his lyfedays,
 Seme bot als a day, als þe prophet says:
Quoniam mille anni ante oculos tuos, tanquam
 8080 *dies hesterna que preterit.*
 He says þus: "Lord! a thowsand yhere
 Bi-for þine eghen, þat alle thyng sese here,
 At þe last, es noght bot als yhister-day,
 8084 Þat was awhile and es passed oway."
 Þus when þis lyfe tyll ende es broght,
 Alle þe tyme of it semes als noght;
 Þan es a day mare in heven swa clere,
 8088 Þan here er many thowsand yhere;
 And many thowsand yheres here es les,
 Þan þare a day, als þe boke bers witnes.
 Þan salle þe lyf be als lang þare,
 8092 Als þat day lastes, and þat es ever-mare;
 Ffor þare es ay day and never nyght,
 Þarfor þe prophet says þus ryght:
Melior est dies una in atriis
 8096 *tuis super milia.*
 He says: "Loverd! better es a day lastand
 In þi halles þan a thowsand;"
 Þat es, better es in heven a day,
 8100 Þan a thowsand here þat passes oway;
 Ffor alle þe days þat here may falle,
 Passes oway, and þis lyf with-alle,
 And in a day in heven salle be contende
 8104 Þe tyme þat never salle have ende;
 Þan salle þat day, als þe 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.
 Þus salle day in heven be contende,
 8112 And nyght in helle, with-outen ende;
 Bot se we noght how schort a day es here
 To regard of a hundreth yhere?

A day in heaven
is more than a
thousand years
on earth.

In heaven is ever
day and in hell
nyght without
end.

- 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 fullē 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 willē nocht 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 sallē als lang be
Als men sallē tyme pare with-uten endese,
Pan semes it wele, als I sayd are,
- 8136 Pat lyfe sallē be pare ever-mare
Wharfor ilk man with hert stedfast,
Suld seke pat lyfe pat ay sallē last,
Pe whilk ilk man may lyghtly wyn,
- 8140 Pat here lyfes wele and wille fle syn,
And leve nocht pat lyf pat lastes ay
Ffor pis lyfe here pat passes oway;
Ffor pat lyfe es syker, and swa es nocht pis.
- 8144 Pat lyfe es swa fullē of ioy and blys Heavenly life is
secure and full
of joy.
Pat a mansallē thynk pare a hundrethyhere,
In pat lyfe, schorter pan a day here.
Tylle pat ioyfullē lyf may alle men com
- 8148 Pat meke of hert er here, and bowsom.
Pus sallē endles lyfe appropried be,
Tylle pe saved bodyse pat ay God sallē se.
Bot pe dampned pat tyllē helle sallē wende,
- 8152 Sallē have ded pare with-uten ende, The sinful in
hell shall live
in death.

- And pat ded salle ay new pam gryefe.
 In pat ded pai salle ay lyefe,
 And swa be pyned, in pair wyttes fyve,
 8156 Pat pair lyfe salle seme mare ded pan lyve.
 Pai salle seme, whether pai kyg or stand,
 Als men in transyng, ay degband;
 Pai salle ay degband lyf, and lyfand dryghe,
 8160 And ever-mare payns of ded pus dryghe,
 And pare-with be tourmented, ay omang,
 With other bytter payns and strang;
 Par-for þe lyfe in helle may be cald
 Þe secund ded, and swa may we it hald.
 Pan may pai say, pat salle lyf pare,
 Allas! pat ever moder pam bare.
 Here have I tald, als yhe mocht here,
 8168 Of seven manere of blysses sare,
 Pat þe saved bodyse salle have thurghryght
 With þe saules in heven bryght,
 And of þe seven schendschepes alle-swa
 8172 Pat es even contrary tylle þa,
 Þe whilk þe bodyse in helle salle have ay,
 Pat salle be dampned at domesday.
 Bot I wille schew yhow yhit with-alle,
 8176 Seven manere of blysses, pat salle falle
 Tylle þe saules namely with þe bodyse,
 Of alle þe men pat er gude and ryghtwise,
 Pat salle be saved at pat tyde,
 8180 And in heven be gloryfyde;
 And yhit seven schendschepes wille I neven,
 Pat er even contrary tylle þa seven,
 Þe whilk salle falle, with-outen ende,
 8184 Tylle þa saules of þe synfalle pat salle wende,
 With þe bodyse, untylle helle pytt,
 Als es fonden in haly wrytt.
 Þe fyrst blys pat þe saules salle have
 8188 Of ryghtwise men, pat salle be save
 Es wisdom; for pai salle knaw and se
 Alle pat was, and es, and yhit salle be.

Life in hell is
the second death.

The special spir-
itual blessings
and their con-
traries.

I. Wisdom,
Knowledge of
the Holy Trinity.

- Pai salle have knawying of God fully,
 8192 And of þe myght of þe Fader alle-mygthy,
 Pai salle knaw þe wytt of þe son and taste,
 And þe gudenes of þe Haly-gaste:
 Þus salle þair knawying parfyte be,
 8196 In alle þe haly trinité.
 Pai salle knaw alle thing and wytt,
 Þat God has done and salle do yhit,
 In heven, in helle and in erth aywhare,
 8200 Þus wise pai salle be ever-mare.
 Ffor pai salle have swa mykelle grace,
 When pai se God, face to face,
 Þat nathyng, þat God ever dyd,
 8204 Salle be layned fra þam ne hyd,
 Þat es to say, of þat God vouches save,
 Þat any creature knawying may have;
 Ffor Saint Austyn þat mykelle couth of clergy,
 8208 Says in a sarmon þat he made openly,
 Þat, in þe syght of God þat pai salle se,
 Thre manere of knawying tyll þam salle be.
 Ffor þis salle se him þare both God and man,
 8212 And þam-self pai salle se in him þan,
 And alle men and alle thing, les and mare.
 Pai salle se, and knaw in þat syght þare,
 Als we may thre thynges se here
 8216 In a myroure of glas, þat es clere;
 Ane es þe myroure þat byfor us es,
 Ane other es our awene face and lyknes,
 And þe thred we may þar-in se yhit,
 8220 Þat es alle thyng þat es onence it;
 Right swa men salle 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 salle se þam-self in him so bryght,
 And alle men to-gyder, at a syght,
 And alle other thyng pai salle knawe,
 8228 And se over-alle, both hegh and lawe.

Nothing shall be
hid from the
righteous.

They shall see
all things in
God, as in a
mirror.

- Alle men pan salle se pat pare salle dwelle,
 Alle pe creatures in heven and helle.
 Pare salle be schewed pan tyllē pam, apertly,
 Sere privetese of God alle-myghty,
 Pat na man here mocht knaw ne wytt
 Thurgh clergy, ne thurgh haly-wrytt;
 Pat es, how God invysible es,
 And unchangeable, 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 tyllē 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 tyllē a kyngdom,
 And ane other es putted in-tyllē 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 som after when pai mast strenthe weld;
 And whi som lyfes tyllē 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;* 8228
- How he is invisible, unchangeable and everlasting.* 8232
- The righteous shall see the reason and cause of all things;* 8244
- Why one is chosen and another left;* 8248
- Why some die in their childhood and others live to extreme old age;* 8252
- Why some are rich, and some poor.* 8260

- Of þir 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 alle men, 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 hys syster or brother,
 And wyt of what contré þai ware,
- 8280 And wha þam gatt, and wha þam bare.
 Ilk ane salle knaw þan other thocht
 And alle þe dedes þat þai ever wrought;
 Þus wyse salle þai 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 þai com
 Tylle heven, þai salle be fulle of wysdom
 And fulle of myght, lastand ever-mare,
- 8296 When þai salle alle be als Godes þare.
 Bot now may þou ask me and lere
 A questyon, and say on þis manere:
 'Salle þai oght think þat salle be safe,
- 8300 On þe syns of whilk þai þam schrafe Shall the righte-
 ous think of
 their sins?
 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 þare
 Of alle gudes, both les and mare,
 Þat he has done tylle þe here,
 8308 And tylle alle other, on þe same manere,
 Þe whilk, at þe day of dome, salle be safe,
 And with þe endles blys salle have.
 Gret gud he dose þe, whils pou lyfes,
 8312 When he pi syns þe here forgyves;
 How moight pou þan, with hert fre,
 Thank God of þat þat he has forgyven þe,
 Alle þe syns þat pou has wrought,
 8316 If pou moight thyнк on nane in thoght?
 Bot pou salle þis understand wele,
 Þat na mare grevance salle þou fele,
 Ne na mare payne have, ne myslykyng,
 8320 When pou has of pi syns moneying,
 Þan he has, þat som tyme had in stryfe
 A sare wound, with swerd or knyfe,
 Þat parfytely es haled and wele,
 8324 Of whilk he may na mare sare¹ fele;
 And als pou now has na schame of þe dede
 Þat pou dyd in pi baruhede,
 Or þat pou dyd in pi dronkenes,
 8328 Of whilk tylle þe now na echame es.
 Namareschamesalle þou þan have in thoght,
 Of þe syns þat pou here has wrought,
 Of whilk pou ert here schryven parfytely,
 8332 And þat God has forgyfen here, thurgh mercy
 And na mare þan Petre now has schame
 Of þat, þat he forsoke our Lord bi name;
 Or Mary Maudelayne now has of hir syn
 8336 Þat scho som tyme delyted hir in.
 Na mare schame salle men þan have
 Of þair syn here done, þat salle be save.
 Bot for-þi þat God þat 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.

¹ 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 hale¹, 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 wrought 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-ouen cesyng."
 And swa salle alle syng, with-ouen ende,
 Pat tylle pe blys of heven salle wende;
 And swa mocht 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
 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 wrought;
 Ffor pai salle on nathyng have meneyng,
- 8372 Bot anely on pair awen wicked lyfyng,
 And on pair sorow, with-ouen ende,
 And on pair wrechednes pat salle pam schende
 Pe whilk pai salle, ay, bifor pam se,
- 8376 And pat syght tylle pam schendschepe salle be.

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.

The remorse of
 those in hell.

¹ The MS. has 'have'.

II. The second
spiritual bliss is
friendship.

- De secund blys pat pe saule salls fele,
With pe bodyse, als pir clerkes wate wele,
Salls be freudschepe and parfyte love,
8380 **P**ates mare pan ever manmocht here prove;
Ffor ilk ane salls mare luf other pan,
Pan ever lufed here any man,
And als parfytely and als lang
8384 Als he salls luf him-self omang.
And pat luf salls be fested swa fast,
Dat it salls never fayle, bot ay last;
Ffor als ilka lym of a body
8388 Lufes 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 **D**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 Salls 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 tyll 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 synfullé 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 synfullé, 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 lykynge fullfyllé;

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, þare it settes þe syght,
 And nouther may turne, hyder ne þider,
 8456 Bot þai 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 þat þe body salle, ay, assent;
 And what-swa God þan wille be done
 To þat þai salle assent alle-sone;
 And what thyng swa þai 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 þai be alle ane in company,
 8468 And als a saule and a body.
 Bot þe dampned þare ogayne salle stryve,
 Ilkane with other, for þair 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 þai myght;
 Þe body salle hate þe saule bi skylle,
 8476 Ffor þe saule here thoght ay þe ille;
 Þe saule salle ay hate þe body,
 Ffor þe body wrought þe foly;
 And for-þi þat þe saule fyrst syn thoght
 8480 And þe body it afterward wrought,
 And wyld nocht leve, ne stand þare ogayne,
 Untylle þe ded þe body had slayne.
 Þar-fore bath to-gyder salle dwelle,
 8484 With-ouen ende, in þe pyne of helle.
 Þe ferth blys, omang þe tother alle,
 Þat to þe saules, with þe bodyse, sallefalle,
 Þe whilk salle be saved, es powere;
 8488 Ffor þai 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 mocht 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 here wille 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 als wa,
 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 þai salls have þare sere honours,
And be corouned, als kynges and emparours.
And sytt in setyls schynand bryght,
8532 With alkyn nobelay, rychely dyght;
With bryghtnes of lyght þai salls be cled,
And gret reverence þam salls be bed,
And be honourd als Godes frendes dere,
8536 Ffor þe worschepe þat þai dyd him here,
In gud werkes, þat tulle him war swete,
þarfor þus says David, þe prophete:
Omnis honorati sunt

8540 *amici tui Deus.*

“þi frendes, Loverd, þat honourd þe
Es mykelle honourd, and swa ay salls be.”

The damned shall
be reviled and
despised.

8544 Bot þe dampned, þat with syn er fyled,
þare ogayne salls be revyled,
And despysed, and ay schent with-alle,
And stresced ogayne þair willie als thralle,
And pyned with gretter paynes sere,
8548 þan ever was sene in þis world here;
þai salls [thole] alle thyng þat schendschepe es
With payn and sorow þat es endles,
Omang hete and cald, vermyn and stynk,
8552 And alkyn fylth þat hert may think;
And alle þe sorow þai þat salls fele,
Salls be endles, als þai salls knaw wele.

VI. The sixth
spiritual bliss is
security.

þe sext blys þat to the saules of ryghtwise
8556 Salls be appropried þan with þe bodysc,
In þe kyngdom of heven, es sykernes,
To dwelle ay þare whare alkyn ioy es,
Ffor þai salls be þare syker and certayne
8560 To have endeles ioy, and never-mare payne,
And to won ay þare, with-uten dout,
And with-uten lettyng, and putting out,
And with-uten alle manere of drede;
8564 Ffor of nathyng þare þai salls have nede,
þai salls nocht far, als men fares here
þat lyfes ay in dred and were;

- Ffor here, both kyng and emperoure
 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 tyll heven blys,
 Salls never have dred pat ioy to mys;
 Ffor pai salls be sykter 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 sudd 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 pe mare payne pat pai tillasynfulle salls eke
 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 pair feth 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 gang and com
 8596 On þe synfulle pat tyll God war unbowsom."
 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 parfyte,
 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 delycles 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 deliytable 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-ouren þam, of þe blysfulle 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 thocht,
 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 hevrens 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 thocht,
 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 tylle 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 þat syght þare salle alle men have,
 8680 With-uten ende, þat salle be save.
 They shall see
 the virgin Mary.
 þai salle alle-swa se þare, apertly,
 His blysfulle Moder Saint Mary
 þat 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 þarfor it es ryght scho sytt him nest.
 Scho es swa fayre þare scho syttes,
 þat hir fayrnes passes all mens wittes;
 A gret ioy þat may be cald,
 8692 Hir fairnes anely to behald.
 þai salle se þare, als þe boke telles,
 Alle þe neghen orders of atungels,
 þat er swa fayre on to loke,
 The beauty of
 the angels.
 8696 And swa bryght, als says þe boke,
 þat alle fayrnes of pis lyfe here,
 þat ever was sene, fer or nere,
 þat any man myght ordayne defaultes,
 8700 War nocht a poynt to þat fairnes,
 þat þai salle se þar of þat syght
 Of þe ordres of þe aungels bryght.
 þai salle se þam fulle pleysand þan,
 8704 And servisabyll tylle God and man;
 And ilk ane ordre, in pair degré
 Salle do þat þat mast lykand salle be,
 Bath tylle God and tylle man ryght;
 8708 A gret ioy salle be þare of þat syght,
 Ffor ilk ane aungelle bi him-ane
 Salle clerer schyne þan ever son schane;
 þat syght men may a gret ioy calle,
 The angels shall
 shine brighter
 than the sun.
 8712 To se þe aungels swa bryght alle,
 þat in heven salle be sene to-gyder;
 þat syght salle alle se þat salle com pider.
 Swa fayre a syght, als þat 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 Dat 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,
 Dat 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 Dat men salle have pare, for pair gud dedes,
 After ilk ane of pam has lyfed here;
 And pas erswa mykelle, 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 patriarches, prophets, apostels, evangelistes and other righteous men.

The righteous in heaven shall see holy virgins.

They shall be honoured as kings and emperors.

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.
 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,
 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.*
 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:

They shall see
heaven brighter
than the sun.

This world is a
dunghill com-
pared with
heaven.

Many dwelling
places are in
heaven.

*Vidi sanctam civitatem Ierusalem novam descendentem
de celo, paratam sicut sponsam viro suo ornatam.*

- 8796 "I saw," he says, "þe haly ceté
Of Ierusalem, alle new to se,
Comand doun fra heven bryght,
Of God alle-myghty rychely dyght,
Als bryde, made fayre tyllle hir brydegome;"
- 8800 Þus says Saint Iohan he saw come.
Þis ceté es for to understand,
Haly kyrk pat here es fyghtand
Ogayne þe 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 tyllle domesday.
þan salle haly kyrk, of fyghtyng cees,
- 8808 And be with God, in rest and pees;
Ffor it es bryde, and God es brydegome;
þan 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 þe ceté newe;
Ffor pan salle haly kyrk pat tyde,
- 8816 In heven be new gloryfyde,
And won ay þare 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
þe 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 þe last, salle bath be in ane;
On a manere es cald haly kyrk fyghtand,
- 8828 On ane other es haly kyrk over-comand.
þir clerkes says als þe 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 nocht 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 blyse,
 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 nocht 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,
 Bot alle-if I kan nocht 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 lykyn.
 Ogayne ryght trowth nathing I do,
 If I lyken pe ceté pat me langes to,
 Pe whilk men may lyken on som party,
- 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 thought,
 I lyken it tyll a ceté pat war wroght
 Of gold, of precyouse stanes sere,
- 8896 Opon a mote¹, 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,
- 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;

Hampole says that although he cannot describe heaven, yet he will give an imaginary description out of his 'own head'.

Heaven may be likened both to 'bodily and spiritual things.'

Heaven may be likened to a city of precious stones, set upon a mountain;

The walls of which are formed of precious stones and of pearl;

¹ MS. Lands. 348 reads 'mount'.

- And at pat ceté had lanes and stretes wyde,
 And fayr bygngs on ilka syde,
 Alle schynand als gold bryght burnyst
- 8908 And with alkyn ryches replenyst;
 And pat alle þe stretes of þe ceté and þe lanes
 War even paved with precyouse stanés;
 And pat þe brede and lenthe of pat ceté
- 8912 War mare þan here es of any cuntré;
 And pat alle manere of melody
 Of musyk and of mynstralsy,
 Þat moght be schewed with mowthe or hand,
- 8916 War continuely þare-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,
- 8920 Of pis ceté war full of savours swete,
 Of spycery and of alle other thyng,
 Of whilk any swete savoure moght spryng;
 And pat þar war plenté of mete and drynk,
- 8924 And of alle other delycles þat man may thynk;
 And pat ilka citesayne þat wonned þare,
 Had als mykelle bewté or mare,
 Als Absolon, þat swa fayre was,
- 8928 Whase bewté moght bi skylle þas
 Þe bewté of alle manere of men erthly,
 Swa clene he was in lym and body;
 And þare-with als mykelle strenthe had omang
- As strong as Sampson; 8932 Als Sampson had, þat was so strang,
 Þat a thowsand men armed clene
 He over-come and felled doune alle bi-dene;
 And pat ilkane war als swyft to þas
- As swift as Asahel; 8936 And to ryn, als Assahelle of fote was,
 And swa swyft was to ryn and ga,
 Þat thurgh rase wald turne bath buk and ra;
 And pat ilkane had þare-with als mykelle lykyng
- 8940 And als mykelle pair wille in alle thing,
 Als Salamon had, þat als God vowched save
 Þat had alle thyng þat he wald have;
- And the streets paved with precious stones;
- And each lane and street full of sweet savours;
- And each citizen endowed with as much beauty as Absalom;
- As strong as Sampson;
- As swift as Asahel;
- As wise as Salomon;

- 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 Moyses 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 Methusalem;
 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 nouter 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.

No comparison
may be made
between the city
of heaven and
an earthly city
made of gold
and pearl.

- 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, pan¹ 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 ioymare
In pis world to weld, pan alle pis ware?
Ffor wha-swa had alle pese, withoutendout,
8992 Had here ioyinoghe, both with-in and without
With alkyn delycles pat he moght have here,
Specialy in alle his wittes sere,
Dat es to say, in syght and hereyng,
8996 And in smellyng, tastyng and feleyng;
Bot yhit alle pir blysses pat yhe herd me neven
War als nocht, 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 nocht 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 nocht 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,
War nocht bot als stynk to regard of pat flayre
Pat es in pe ceté of heven swa fayre;

¹ pat?

- And alle pe worschepe pat here may be,
 9020 War nocht 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 nocht bot laythede ¹ in heven bryght.
 Alle pe strenthe of Sampson pat was pereles,
 War nocht tald pare bot wayknes.
 Alle pe delyces pat had Salomon pe kyng,
 9028 War nocht in heven bot myslykyng.
 Alle pe swyftnes of Assahel pat had he,
 War nocht pare bot slawnes to se.
 Alle pe fredom pat August had whilom,
 9032 War nocht tald pare bot thraldom.
 Alle pe bele pat here had Moyses
 War nocht tald pare bot als seknes.
 Alle pe eld pat Matassale had here,
 9036 War les pare pan pe lest day of pe yhere.
 Alle pe wisdom pat Salomon had redy
 War nocht tald pare bot als foly.
 Alle pe luf pat David Ionathas lufed,
 9040 War nocht pare bot als hatereden proved.
 Alle pe honoure pat pe Egypciens Ioseph dyd,
 War nocht in heven bot schendschip kyd.
 Alle pe myght pat Alexander had aywhare,
 9044 War nocht tald bot wayknes pare.
 Alle pe acord pat Lisyas had in his lyfe
 With Sampson, war par bot als strife.
 Alle pe sykernes pat had Ennoc and Ely
 9048 Of pair dwellyng in paradyse, namly,
 War nocht bot als unsykernes
 Of wonyng in heven pat es endles.
 Jus may I lyken, als I ymagyn,
 9052 Pe ceté of heven and pe blys pare-in,
 Tylle a ceté of gold and of precyouse stanes sere
 Bot pe ceté of heven es mare bryght and clere,

The beauty of
Absolon would be
reckoned
ugliness in
heaven;

The swiftness of
Asahel would be
but sloth;

The freedom of
Augustus but
slavery;

The wisdom of
Salomon but
folly;

The love of David
and Jonathan but
hatred;

The might of
Alexander but
weakness;

The unity of
Lisyas and
Sampson but
strife;

The security of
Enoch and Elijah
but insecurity.

¹ MS. Lansd. 348 reads 'filpe'.

- And es sett on swa heghe a hylle,
 9056 Pat na synfulls man may wyn par-tylle;
 Pe whilk hylle I lyken tyllle beryllle clene,
 Pat es clerer pan any pat here es sene;
 Pat hille es nocht els bi understanding,
 9060 Bot haly thocht and bryndand yhernyng,
 Pat haly men had here to pat stede,
 Whils pai lyfed, bi-for pair dede;
 Ffor God wille pat pai als heghe up-pas,
 9064 Als pair thocht and yhernyng upward was.
 Yhit I lyken, als I ymagyn in thocht,
 Pe walles of heven tyllle walles pat war wroght
 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
 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 tyllle turrettes of clere cristalle;
 Bot pe turrettes of heven ermare clere shynand
 9080 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
 9084 I lyken tyllle wardes pat war stalworthly dyght
 And clenly wroght and craftily tayled
 Of clene sylver and gold and enamayld.
 Bot pa wardes of pe ceté of heven,
 9088 Ermarecrafty 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.

The hill upon
 which Heav'n is
 set, signifies
 holy meditation.

The walls of
 Heaven made
 of precious stones
 signify good
 works.

The gold denotes
 charity.

The towers sig-
 nify the honours
 of the righteous.

The 'wards' of
 silver and gold
 denote strength,
 power and might.

- Pe yhates I lyken of heven swa brade,
 Tylleyhates 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 tyllé men boghsom,
 9100 Intylle pe ceté of heven for to com.
 Pe garettes oboven pe yhates bryght
 Of pe ceté of heven, I lyken þus ryght,
 Tylle pe garettes of a ceté of gold,
 9104 þat wroght war, als I before told,
The watch-
towers wrought
of coral and
rubies, and or-
namented with
fine gold wire
denote lordship
and dignity.
 Of fyne curallé 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 þat offyne gold war made, bryght schynand;
In no city are
there such bright
places as in
heaven.
 Bot in na ceté pat men may neven,
 Er stedes and lanes swa bryght als in heven;
 Ne swa bryght wonyng-stedes als er par-in,
 9124 Can na man, thurgh wytt, ymagyn,
 Pe whilk salle schyne, with-in and with-out,
 And on ilka syde alle about,
 Whare alle ryghtwyse men salle won at ees,
 9128 In ioyfullé quyete, and rest, and pese;
 And parfor haly kyrk, pat oft prays
 Ffor pe saules in purgatory, þus says:

- Tuam Deus deposcimus pietatem, ut eis tribue-
re digneris lucidas et quietas mansiones.*
- 9132 "Loverd God, we ask pi peté,
pat pou vouche safe, als we pray pe,
To gyf pam wonyng stedes bryght
9136 And restfulle", pat nede has of rest and lyght.
Na bodily eghe moght never here se
A poynt of swilk bryghtnes, als in heven salls be.
Ilka lane in heven and ilka strete
9140 Most schyne bryght, bi skylle, for parsalle mete
Aungels and men bryghter schynand,
pan ever schane pe son in any land;
Ffor pe body of ilk man salls schyne so bryght
9144 pat tulle alle a contré, ane moght gyf lyght;
And ilka hare pare, on pair hede,
And on pair body, on ilka stede,
Salle be als bryght als es pe son,
9148 pat we may se here whare we won,
Fuller 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 man salls 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
 Dan 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 mar clere
 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 skylls,
- 9196 Tylle bodily thing pat es fayre and bryght,
 And mast delytabells 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 surpass all earthly wealth.

- pat fayles and passes oway;
 Bot pe rychesce of heven salla last ay,
 9208 pat er alle thing, als God vouches save,
 pat men in heven yhernes to have.
 Oboven pe ceté of heven salla 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 salla hym se, until pe ferrest ayde,
 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 course es,
 Bot when cloudes fra us hydes hir¹ brightnes;
 9228 Right swa pe face of God alle-myghty,
 Sal be shewed in heven appertely,
 Tille alle pe men pat pider sal wende,
 pogh som suld duelle at pe ferrest ende.
 9232 Bot ilk man, als he lufes God here,
 Sal won par, som fer and som nere,
 For som lufes God here mar pan sum,
 And som lufes hym les pat til heven sal com
 9236 Alle pas pat God here lufes best,
 When pai com par sal be hym 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.

Above the city
of heaven shall
bright beams
only be seen.

All shall see
the face of God,
as plainly as
they see the sun
on earth.

¹ MS. Harl. 4196 reads 'his'.

- Bot þa þat here lufs hym les,
 Þai sal won þar, aftir þair 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,
 Þat ay salle be sene in heven bright;
 9248 Ful glade and ioyful alle þas may be,
 Þat swilk fayre sightes, ay, þar sal se,
 And of mykel ioy may þai ay telle
 Þat in þat cité of heven sal ay duelle.
 9252 Als wa ilkan sal haf in þair heryng,
 Grete ioy in heven and grete lykyng,
 For þai sal here þar aungel sang,
 And þe haly men sal ay syng omang,
 9256 With delitabel voyces and clere;
 And, with þat, þai sal ay here
 Alle other manere of melody,
 Of þe delytable noys of mynstralsy,
 9260 And of alkyn swet tones of musyke,
 Þat til any mans hert mught like;
 And of alkyn noyse þat swete mught be,
 Ilkan sal here in þat cité,
 9264 With-uten instrumentes ryngand,
 And with-uten movyng of mouth or hand,
 And with-uten any travayle,
 And þat sal never mar cese ne fayle.
 9268 Swilk melody, als þar sal be þan,
 In þis werld herd never nan erthely man,
 For swa swete sal be þat noyse and shille
 And swa delitabel and swa sutille,
 9272 Þat alle þe melody of þis werld here,
 Þat ever has bene herd, fer and nere,
 War nought bot als sorowe and care
 Als to þe lest poynt of melody þare.
 9276 Omang þam als wa sal be swete savour,
 Swa swete com never of herbe ne flour,
 When þai 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 plentenuouse,
 And swa swete and swa delicious,
 9288 Pat alkyn spicery pat men may fele,
 And of alle othir thyng pat heres savours wele,
 War nocht 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 delitabel 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;

- Alswa 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 Domins 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 stanes
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.
 Dus 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 versifour 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. 9372
 “With pe sight of God pai sal be fed,
 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
 Pe blisful sight of pe trinité,
 Pe whilk pai sal se ever-mar;
- The sight of the
 Trinity shall be
 their greatest joy. 9376
 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 sal 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 gryseley 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 gryseley, and myrk, and dym,
 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 sclandre 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.

9432 Of ^{flame}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,
 Fornow paisal frese in yse, and now in fire bryn
 And be gnawen with-outen and with-in;
 Within, als yhe sal understand,

9444 With wormes of conscience ay bytand;
 With-outen, 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.
 Dus sal pe synful be gnawen and byten
 With outen, 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.
 Dus 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.

- Pus sal pai ever mar contynuely
 Haf parfite payne par, with-uten mercy,
 Fra whilk payne and sorow God us shilde,
 9472 Thurgh prayer of hys moder mylde,
 And pe right way of lyf us wysse,
 Whar-thurgh we may com til heven blysse. Amen.
 Now es pe last part of pis buke sped,
 9476 And alle pe maters par-in haf I red,
 Pat contenes, als yhe mught here,
 Bathe general and special ioyes sere,
 Pat alle pas pat til heven sal come,
 9480 Sal haf astir pe day of dome;
 And sere schendshepes of helle als wa,
 Pat er even contrary til pa,
 Pe whilk, pas pat sal til helle wende,
 9484 Sal haf par, with-uten ende.
 Whar-for wha-swa of pis wil take hede,
 May be stird til luf and drede;
 Til drede, thurgh mynde of pe hydusnes
 9488 Of payne and sorow pat in helle es;
 Til luf, thrngh mynd of ioyes and blisse sere
 Pat God hetes til alle pat lufes hym here.
 Bot pe drede es noght medeful to prufe,
 9492 Pat accordes noght halely with pat lufe;
 For if drede stand by itself anely,
 Na mede of God it es worthy,
 Parfor drede suld be lufes brother,
 9496 And ayther of pam stand with other,
 For wha-swa lufes God on ryght manere
 He has grete drede to wrethe hym here;
 Pan 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 pe ioy soverayne,
 Pat es, pe syght of God of heven,
 Pe 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' 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 qwik² to be flayne,
 Ar he pe syght of his face suld tyne,
 Pat in heven so bright sal shyne.
 Many sere ioys 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 ioys, pe lest sal pas
 9528 Alle pe ioy pat ever here was.
 For ioy here es nocht 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;

We should love
God for himself.

Earthly joys are
passing vanity.

The contents of
the 'Pricke of
Conscience'.

¹ Dan (MS. Harl. 4196.)

² The MS. reads 'qwilk'.

- Pe sext es of pe paynes of helle to neven;
 9544 And pe sevend part es of pe ioyses of heven.
 In pir seven er sere materes drawn
 Of sere bukes, of whilk som er unknowen,
 Namly til lewed men of England,
 9548 Dat can nocht bot Inglise undirstand;
 Darfor 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 Dat men may in pis buke se and neven,
 May make a man knawe and halde in mynde,
 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 knaw and fele.
 Yhit may he se when he it redes
 What he es worthy for his dedes,
 Whether he es worthy ioy or payne
 9568 Dis tretice may make hym be certayne,
 For par-in may he many thynges se,
 Dat has bene, and es, and pat sal be;
 Dus may pis tretice, with pe sentence,
 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 sought,
 9576 And in seven partes I haf pam broght,
 Als es contende in pis tretice here,
 Dat 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;

9600 Ffor wha-swa wil it here or rede,
 I hope he sal be stirred par-by.

The man that reads this book, and is not 'stirred' thereby, must be either foolish or wicked.

Yf he trow pat God es alle-myghty,
 And he sal it here or se,
 9604 And may noght par-by stirred be,
 It semes pat he es wittles,
 Or over mykel hardend in wikkednes.
 Bot alle pas pat redes it, loud or stille,

9608 Or heres it be red with gode wille,
 God graunt pam grace pat pai may
 Be stird par-by til ryghtwyse way,
 Pat es, tille pe way of gude lyfyng,

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 Lovedr Ihesu,

Pray specialy 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 *endyng*, death. 9 *ar*, ever. 17 *beynig*, 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 *unknawynig*, ignorance. 208 *tyttest*, soonest.
- Page 7. l. 226 *lytherness*, wickedness. 230 *mynd*, to put in mind. 237 *lettyng*, hindrance. 242 *mase*, makes. 250 *thought*, an error for *yhouthe*.
- 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 pam thynk hard*, that to them seems hard. 320-321 MS. Y. has the following reading:
 "He saip 'in his wordes trowed þey,
 And allowed 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 *gretynig*, 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 nesse*, 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 *meschoefes*, 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 comeþ forþe to þe sight,
 And sone es broken and passeþ away
 As a *schalde webbe* in somers' day."
- Page 21. l. 725 *floresshe*, should be *floouresshes*. 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: *ryueleth*, 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-kyñ*, what kind of. 860 *ugly*, horrible. 863 *to-gnaw*, gnaw away.
- Page 26. l. 917 *ughynes*, horror. 939 *aght*, ought.
- Page 27. l. 949 *fikel*, 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 *tharlls* = *thralles*, slaves. 1074 *ken*, knew. 1090 *fraisetes*, 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 *waves*, 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 *umset*, surrounded. 1260 *be taken* = *be-taken*, to betoken. 1268 *flay*, to terrify, frighten.
- Page 36. l. 1272 *oftesythes*, oft times. 1277 *sho*, she. *lates*, lets. 1279 *wa to wele*, woe to weal. 1281 *þir*, 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:
"Þarfor 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 *wryn-chand*, 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 myscheves*, sudden misfortunes. 1561 *wreth*, to make angry, irritate. 1567 *fynchynges*, inventions.
- Page 44. l. 1561 *controves*, contrives.
- Page 45. l. 1599 *unbowsome* = *unbuwom*, 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 *kyndely*, natural. 1687 *twynyng*, 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-if*, 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:

"Ffor 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 afere."

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 *unsyker*, uncertain. 2487 *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. 2750 '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 *slente*, sloth. *potagre*, disease in the feet. 2996 *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 *caffe*, 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 tite aftir pair dede*, sal wend strykly til heven blis. The word *pat* should be omitted or we must read: "For sum er here *pat &c, &c.*" 3288 *strykly*, straight, direct. 3289 *mys*, wrong. 3292 *boght*, redeemed. 3298 *stonde*, time.

- Page 91. l. 3328 *smertly*, quickly, *smartly*. 3325 *ferē*, frighten. 3331 *For it es non* &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 þat may eche day be made
 And benyson of bischop þat makeþ þe soul glade
 And namly in þe ende of þe holy masse,
 Ffor hit es grete mede boþe to more and lasse,
 And knockyng on þe brest and knelyng in þe grounde,
 And þe last anoyntyng on þe dethus stounde.
 3408 *Knockyng 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 *fayntise*, 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* = *wytene*s &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 *þat*, 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 *geace*, 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 þat yhow desayve na man*, i. e. 'see that na man deceive you'. 4036 *erthedyme*, earthquakes. 4053 *trouage*, 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 þat anticrist sal brede,

Nathyng sal I fene yow neu
 Bot pat I find in bokes treu.
 Dir clerkes telles pat er wise
 Dat he o Iuus king sal rise.
 And o pe kind, man clepes dane,
 Dat prophet mas o pus his nam.
 Dane he sais 'neder in strete,
 Waitand hors to stang¹ in fete,
 To do pe rider falle bi pe wai,
 Dat als mikel es for to sai
 By pe wai als nedder sal he sitt,
 Dat 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 attre² dint,
 Ute of pair trowth 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 nocht of a maiden allan,
 Als it es foli tald³ o sum
 Noght tuix a biscop and a nun,
 Bot of bismere⁴ brem⁵ and bald,
 And *geten* of a glotun scald,
 Dat par mai be na fuler tuin.⁶
 He sal be geten al in sin.
 Geten in sin and born in plight,
 Over alle he sal be maledight.
 In his *geting*⁷ 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,
 Dat Sent Gregor self has wroght,
 Parfor he sais, he lies nocht
 Pe kind o strenght pat he had ar
 Pof pan his might be *laten* mare,
 Dat his might es nocht 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.⁸

¹ *stang* = *sting*, pierce. ² poisonous. ³ reckoned. ⁴ a wicked
 one. ⁵ lustful. ⁶ combination. ⁷ conception. ⁸ wicked one.

He sal be lesed þan o band
 And mikel wa sal werc in land;
 Þis es he þat sorful dring⁹
 We rede of in bok o sceuing;¹⁰
 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,
 Ðat 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,¹¹
 To fille þat caitif ful unclene
 And umbelai hir al bidene,
 Al in his weild¹² hir to receive,
 And do hir þoru a man conceive,
 Ðat al þat birth þat þar es born
 Be wick and fals and felun lorn,
 Fforþi his nam es cald wit right
 Sun o tinsel¹³ þat maledight,
 For al þat he may wire þar-to
 Al mankind he sal fordo.
 Of his *gating* 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,
 Ðat he tok for us wit his grace
 Right sua sal þe feind him þis,
 Chese him stede o birth iwise.
 Ðat best es titeld til his stalle,
 Quar es þe rote of ivels alle,
 Þar left o godd men makes sin in,
 Ðat 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,

⁹ chieftain. ¹⁰ 'book of revelations'. ¹¹ loins. ¹² power. ¹³ perdition

Bethsaida and Corazaim
 Þir tua cites sal foster him.
 Ur laverd snaips¹⁴ þir tua tuns,
 And þus 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 wiers¹⁵
 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 wrothe*, 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, romiung*, 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.

¹⁴ = *snubs*, curses.

¹⁵ protectors.

Page 133. l. 4891 *rayke about*, spread about. 4906 *dasednes*, coldness.
4907 *wirkyng*, operation.

Page 135. l. 4961 *bemes*, 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,
Dat 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,
Dat eild pat crist had at his ded,
Quen he us broght al fra ur fed;¹
And if þat ani her livand
Was wemmed² 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, coked or turad o bast,
Or limes ma gain³ kinðli 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 wem⁴ 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 tent quat I sai to þe;
O fair stature quat it sal be,
And o pair eild, o þam i mele,⁵
Dat Crist tas for his aun lele,
Þaas other sal ha fairhad nan,
For al walth sal þam he wan,⁶
O paine it es to telle na tale,
Dat brued wituten bote as bale.
De childer pat es abortives,
Þaa pat er born olives,⁷
Sal rise in thritte winter eild,
To litel bote to þaim or heild,⁸
Ffor þaa war nocht baptist iwiss,
Ne sal þai haf na part o bliss,

¹ enemy. ² deformed. ³ against. ⁴ blemish, spot. ⁵ talk.
⁶ wanting. absent. ⁷ alive. ⁸ protection, safety.

Þir mikel maisters sais þat þai
 Mai sauved be on nankin wai,
 Þai sal haf nother wel ne wa
 Bot in merkenes forever and a.
 Þe men þat thoru þair aun gilt,
 Wit hefding draht or hanging spilt
 Thoru þair sin and þair felnni,
 Wit hundes eten þe mast parti,
 Mani wenes þat er unwise,
 Þat þat flexs hale suld never rise,
 And þat to wene es bot sothhede;⁹
 Nu i sal þe sum resun rede,
 Ute of alle skil it es and right
 Ffor to mistru in goddes might.
 Quat man mai wiit, quat man mai lere.
 Quat man may se, quat ere may here,
 Quat man in erth mai thinc in thocht
 Hu al þis world ur laved wroght,
 Heven and erth al in þair haldes,
 Þat mighti godd þat alle waldes?¹⁰
 Qua can sai me hu of a sede,
 He dos an hundret for to brede?
 Thoru his mighti wille dos þat king
 Ute of þe herd tre to spring
 Ffirst þe lef and sipen þe flur,
 And þan þe frut wit his savur,
 Ilkin frut in his sesun;
 Agh we þar-in seke resun
 Hu he dos ilkin thing to nait,¹¹
 Certes þat war bot surfait,
 Þe mar man suinc him þar abute,
 Ffra spede¹² ferrer he sal be ute.
 A sample sal i sceu yow þar-bi
 Þat i fand o Sant Gregori,
 Þar he was in a stede sumquar,
 An crafti clerik and wis o lare,
 And¹³ asked him a questiu
 Of a wolf and a leon,
 And of þe thrid þat was a man,
 Quar-of þe tale þus bigan.
 A man welk thoru a woddes wai,
 Þar nex þe stret a wolf him lai;
 Þis wolf it was unmesur [of] mete,
 Al þis mans flexs þar he ete,

⁹ folly.¹⁰ rules, wilds.¹¹ prosper.¹² success.¹³ 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,
 Dis wolf 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
 Tuin¹⁴ 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 resurrectioun,
 Wit alle his limes, hale and fere,¹⁵
 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,¹⁶
 Þat was o best al sal bileve,¹⁷
 Þat bath þe tane and þe toper made
 Wel bituix þam can he schade.¹⁸
 Sua haali sal þai þan rise þare,
 Þam sal noght want a hefd hare,
 Ne noght a nail o fote ne hand;
 Þof quether we sal understand
 Þat nail and hare þat haf be scorn,
 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.

¹⁴ separate.¹⁵ sound.¹⁶ pieces.¹⁷ remain.¹⁸ distinguish.

He þat es laverd of erth and heven,
 Mai o þat ilk selvin even,
 Þat first was molten into lame¹⁹
 Mak a wel fairer licam,²⁰
 And if þar-of was mar or les
 To mesur, als his wille es.

- Page 136. l. 5003 *peryste*, destroyed. 5020 *avenand*, comely.
 Page 137. l. 5054 For *we* the sense requires *þe*.
 Page 139. l. 5126 *levemyng*, lightning. 5131 *owenes*, opposite.
 Page 141. l. 5188 *fast*, near, close. 5199 *clotes*, *clouts*, clothes. 5202 *nerre-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 *enchesoua*, 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 *scake*, shake. 5417 *sar*, sore. 5428 *Ynweit*, conscience.
 Page 148. l. 5460 *wreghes*, bewrays, discovers.
 Page 149. l. 5483 *egged*, instigated. 5487 *eggyng*, instigation. 5503 *kepyng*, custody. 5511 *bynaens*, signifies.
 Page 150. l. 5522 *halghes* = *hallows*, saints. 5526 *sloghe*, slew. 5538 *wreke*, vengeance.
 Page 151. l. 5567 *uptrust*, uptrussed, hoarded up. 5570 *moweld mone*, mouldy money. 5572 *moghes* or *nows*, 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.

¹⁹ loam, earth.²⁰ body.

- Page 164. l. 6058 *dwell* 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 *stynstyng* 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 *balde*, 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. l. 7296 *tharnyng*, desire. Tharn sometimes signifies to want, stand in need of. 7302 *tynt*, lost. 7303 *stynt*, cease. 7327 *trej and tene*, sorrow and grief. 7328 *wantyng*, absence, lack.
- Page 198. l. 7338 *gnayste*, gnash. 7341 *rare*, roar. 7347 *skrykte*, shriek. 7351 *duchyng*, dashing. 7352 *skrykyng*, shrieking. 7355 *strake*, struck. 7355 *stopp*, stuff. 7361 *weld*, use. 7364 *thrang*, throng, pressure.
- Page 199. l. *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. l. 7451 *tyme*, evidently an error for þam. 7460 *newed*, renewed. 7461 *new*, anew.
- Page 203. l. 7535 *laytes*, seeks.
- Page 204. l. 7579 *hoves*, hangs over.
- Page 205. l. 7601 *smored*, smothered. 7615 *tentes*, attends, takes notice. 7619 *wonderly*, wonderfully.
- Page 206. l. 7633 *styk*, stand, remain.
- Page 207. l. 7665 *gesced*, reckoned, see l. 7642. 7667 *soth*, truth. 7692 *mesuryng*, measurement. 7695 *met*, measured. 7696 *stey*, ascended *halghe*, holy.
- Page 208. l. 7730 *pays*, weight.
- Page 210. l. 7802 *gese* (guess), tell.
- Page 211. l. 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. l. 7939 *ta = tane*, the one. 7940 *wyld*, desired. 7942 *ogayne-stand ne lett*, oppose nor hinder. 7953 *charged*, loaded.
- Page 215. l. 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. l. 8003 *chaced*, driven about.
- Page 217. l. 8039 *fulle-fyld*, filled. 8061 *felle*, fierce. 8075 *toke kepe*, took notice.
- Page 219. l. 8122 *endelesnes*, eternity.
- Page 220. l. 8158 *transyng*, trance.
- Page 221. l. 8193 *taste*, experience. 8199 *aywhare*, everywhere.
- Page 222. l. 8252 *barnhede*, childhood. 8262 *lorn*, lost.
- Page 223. l. 8268 *skylles*, reasons. causes. 8300 *schrafe*, shrove.
- Page 224. l. 8305 *love*, praise. 8319 *mystlykyng*, dislike. 8320 *meneyng*, remembrance. 8323 *haled*, healed, made whole.
- Page 226. l. 8385 *fested*, fastened. 8389 *hele*, health. 8405 *felony*, wickedness.
- Page 227. l. 8448 *veray*, true.
- Page 228. l. 8462 *alle-sone*, immediately. 8481 *wyld*, desired.
- Page 229. l. 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 *unbrowsom*, 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 *womyng*, 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. *enamylid*, interwoven, mixed.
- Page 240. l. 8900 *perré jewelry*, see note on *besandes*. 8906 *byggyns*, buildings. 8911 *brede*, breadth. 8938 *rase*, journey, course, way. *Ra*, roe.
- Page 241. l. 8946 *underlout*, subject. 8966 *lowted*, revered.
- Page 242. l. 9002 *swynsny*, 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 *brynand*, 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 frettut 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 *myssey*, 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.

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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 aferde, 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. *abreviare*.
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.
Acount, *vb.*, 7675, 5422, 5425.
Acounted, 2947, pret. of acoupl, to accuse, from Lat. *culpa*.
Acunt, account, 3986, 6000, account, Fr. *compter*, Lat. *computare*, to reckon.
Adversité, 4642.
Aferd, 2303, *aferde* or trobelid (P.P.).
Afered, 2943, frightened.
*Afers, affairs.
- Affecyon, 8876.
Afforce, 2536, 4253, to exert, endeavour.
Afray, 6112, fright, affright, Fr. *ef-frayer*, to scare, affright, *effroi*, terror. *Fray*, to scare birds is still in use among bird-scarers.
Aftir, after, 47, 553, 6016, 1) after, 2) according to; A. S. *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. *alecgan*, to lay down, put down, suppress.
 Allege, 5584, to alledge, Fr. *alleguer*, 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*.
 Alsome, 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.
 Alwytty, 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 *angerd* 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. *ratiocinare*.
 Arrirage (rerage), 5912, arrears.
 Arte, 7723.
 Asethe see assethe.
 Askes, 424, 4886, ashes; A. S. *asca*, Icel. *aska*.
 Askying, 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*, *sithe*
&c. A. S. *sæd*, *sade*, satisfied,
Germ. *satt*, full, Icel. *sætt*, *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'assize', 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 *ght*.
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, 8196, 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 'bare'.
- 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.
- Bē, 3736, 5369, by.
- Beauté, heuté, bewté, 692, 5782, beauty. Fr. *beauté* from *beau*, *bel*, Lat. *bellus*.
- Bed, beðde, 6152, 8534, offered, see 'Bede'.
- Beddyng, *sb.*, 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 his 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 *ben*
 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.
- Be yng**, *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 þat we may luke,
And teche þe folk how þai salle trow,
And baynly till his biddinges bow,
And ever-more honore him and his,
And so cum to his *bigly* blis.
(fol. 90.)
- Bigg**, 485Q, to build. A. S. *byggan*, Icel. *byggja*.
- Bighing**, *sb.*, 3608, redemption.
- Bihove**, 1396, behove. A. S. *behovian*, to be fit, right.
- Bilyse**, 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. *bismere*, 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*, *blaw*, blue. N. Fris. *bla*, *blō*.
- 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, grynnung and vayn lykenyng,
Dispycus bro, *bleryng* and maws makynge.
(fol. 5.)
- Blethly**, *blethely*, 184, 6051, blithely. A. S. *blithe*, joyful, blithe.
- Blin**, *byn*, 1746, 5350, to cease, stop, pret. *blan*.
- Blisfulhede**, 7832.

- Blissed, 6148, blessed.
 Blode, 5196, blood. Germ. *blut*,
 Dan. *bloed*.
 Blody, 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. *bocgsom*.
 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. *bôte*.
 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 *brast*, 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 *brin*.
 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. Da. *brennen*, *bernen*.
 Brist, 6205, need, want. '*Brest* or
 wantyng, of nede. Indigencia.'
 (P.P.)
 Dan. *brøst*, default.
 Brunstane, 4853, 6693, bronstane,
 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 beguile.
- 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, beginning.
- 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**, *bytweue*, 3668. A.S. *betwuh*, *betweoh*, by two, between.
- Byyhonde**, 4458, beyond. A.S. *begiendan*.
- Caffe**, 3148, chaff. A.S. *ceaf*. German *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.)
- Ʒat was na clere sa crafti kend,
Bituixand Ʒe werlds end,
Ʒat moight Ʒe clerc wit clergé mat
Ʒat *cuth* Ʒe bokes Ʒat 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 property (moveable). Lat. *capitale*, whence *captale*, *catallum*.
- Cay**, 3838, key. A.S. *cæg*. Fris. *kay*.

- Caysere, 882, emperour.
- Caytefté, caytisté, 456, 551, wretchedness. From O. Fr. *chaitif*, *caitif*. Fr. *chétif*, poor, wretched. Lat. *captivus*, captive.
- Cees, cease, 3564, 6373, to cease.
- Ceesyng, *sb.*, 8356, cessation.
- Certayne, 3562, 5969.
- Certaynté,
- Certifé, 6546.
- Cesyng, 8356, cessation.
- Chace, 4316, 5879, to drive about, follow. O. Fr. *chacier*, *chacher*. Fr. *chasser*.
- Chalange, 2011, 2263, *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. *carricare*.
- Charité, 3627, charity.
- Chast, 3829, chaste. Lat. *castus*.
- Chastité, 3828, chastity.
- Chastied, 5068, pret. of *chasty*.
- Chasty, 3549, 5547, to chastise.
 O. Fr. *chastoyer*, *chastier*. Fr. *châtier*. Lat. *castigare*.
- Change, 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
 befalle
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 þe bane.
 (Met. Hom. p. 88.)
Till famine *cling* thee. (Macb. v, 5.)
Colke, 6445 (= coke), core, heart.
Mr Wedgwood gives Wall. *chauke*,
germe de l'oeuf. Gael. *caoch*,
empty, hollow. He has evidently
overlooked the Pl. D. *kolk* (a hole
in the ground, a pit), a diminutive
of *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.
Gomandmentes (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-*
cius, 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.
Consayve, 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 þai couth *con-*
trove,
 Þai might no thing þe 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.
Corrupcionne, 6353, corruption.
Corrupid, 2557, corrupted.

- Corrupcion, corrupcionne, 4873, 4948.
- Costage, 1522, expense, cost O. Fr. *couster*, *cofter*, to cost; *costenge*, expense, from Lat. *constare*, to stand one in, cost.
- Cotidiene, 2987. daily.
- Counsaille, *sb.* and *vb.*, 3927, 5943, *counsaille*, *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. *coopere*.
- 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.)
- Cröse, 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 *uncryson*. O. Fr. *creme*, from *χρυσμα*.
- 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 canne riwle beoð; auh tuo beoð among alle þet ich chulle speken of. Ðe on riwleð þe heort, þe makeð hire efne ant smeoðe, wiðute knotte ant *dolke* of woh, inwit ant of wreinde." (De Ancren Riwle 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 þai suld tak kobille stanes,
 And *ding* his teth out al at anes;
 And when þai 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 hert als clerkes pruves
 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. *debatre*, 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. *daufur*.
- Defaut, 1. 280, 3248, 6190, want;
 2. 5016, defect. O.Fr. *défaute*,
 defect.
- Defautles, 8699.
- Defend, 3537, 5360, forbid, excuse.
- Defens, 5364, defence.
- Defyured, 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 tua.
 (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. *déli-
 vivre*, 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.
- Departyng, 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. *dérting*.
- 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.
 Devocyoun, 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*, *con- trive*, 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. *dumbs, 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, doun, 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 a man [pat] was wonder old;
 Croked and cumberd, koghand for cold,
 Lame he was in lith and lim,
 With nese dropand 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 ye mai 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, dread-
ful, 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?
(Pa. 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. *droþjan*.
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**, 7826, gallantry. O. Fr. *drue-
rie*, *drurie*, friendship. O.H.Germ.
trüt, *drüt*, 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 *dask*, smite, beat down.
The byrnannd towr down rollys with
a rusche,
Qnhill all the hevennys dyndlit of
the *dusch*.
(G. Douglas vol. ii, p. 551.)
And sa hard on helmes he *duschit*,

- 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. *dengyan*.
- Dyngyng, *sb.*, 6571, a beating.
- Dynt, 5418, 7017, blow. A.S. *dymt*.
- 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,
Þat 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,
Þan *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 þat Brus þat was so bald
Had brocht þe 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.
- Ensamble, ensauple, 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,
Goddess 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.
- Exposicion, 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. *falten*, 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'.
De 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. *færlíc*, 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 clothes fra him þai kest,
And tille a peler fast him *fest*,
And scourges kene pai ordand þare
To bete opon his body bare,
(MS. Harl. 4196, fol. 76.)
- Fested, 1907, 1909, fastened, *p. p.* of fest.
- Festend, 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. *eyf*.
Fift, fift, 3088, 3966, 4776, fifth.
Fiftend, 4812,
Filand, 2365, defiling.
Fild, 2341, fild.
File, fyle, 1198, 1210, 2348, to de-
file, pollute. Hence O. E. *fyle*,
file, a wicked wretch.
Filed, 2559, defiled. A. S. *fyfan*, to
make foul or filthy.
Filtthed, p. 13 note, see 'File'.
Final, 3990,
Fine, 4913, to refine, purify. O. N.
fiua, to polish, cleanse.
Flay, 1268, 2244, to terrify. Sc.
fley. Icel. *Flæja*, to frighten,
put to flight.
Thow art bot a fawntkyne,
Ne ferly me thynkys!
Thou wille be *flayed* 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, *sō*, 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. *flēon*, *flion*. Germ.
flichen.
Flemed, 2977, 6054, banished, from
flem, to banish. A. S. *flýman*, to
banish; *flēam*, 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, fool. 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, 2094, 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, 4152, foregoer.
Forgeten, 3909.
Forgyfnes, 3817, forgiveness.
Forlake, 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* sal ai.
 (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'.
 Fulfuld, 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^d 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
keypde,
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.
giaka. N. *giassa*.
- 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. *giialld*, 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. *glit*, 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 Iou, 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 wondes 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.)
- Grant, 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.
- Gras, gresse, 4884, 6392, grass. A.S. *gærs*, *græs*. Sc. *gersee*.
- Gret, 5392, to weep, see 'Grete'.
- Gret, grete, 69, 644, 908, 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.
- Gretyng, *sb.*, 496, 1451, 6109, a cry.
- Grevance, 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*, murmuro'—(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 *grenne*. (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, gudenis, 134, 3676, 4586, goodness.
- Gun, 4700, pret. of *bigin*. 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. *haldan*, 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, 1234, fortunate, lucky.
- Hard, 806, 1785, a) severe, painful; 662, b) firm. Germ. *hart*. O.N. *hardr*. Phrases 'hard haldand' = close fistcd, 790; 'hard herted', 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. *hærnes*.
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 nocht 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. *hátan*, to vow, promise.
Icel. *heita*, to name, to be named.
Goth. *haitan*, to call, to command.
And he said Ic haf sped ful ille,
For nan of thaim wille do mi wille,
[Thar] wald nan of thaim mi lare
liste,
Bot an that *hatte* Teocist.
(Met. Hom. p. 149.)
- Haterel, 1492, the poll.
- Hatreden, 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); *felowreden*,
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. *hautain*
from *haut*, O.Fr. *haut*, 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 mekes himself with
wille,
He salle be *heghind* als it es skille.
(MS. Harl. 4196, fol. 109.)
- Heghnes, 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.)
- Demmen 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 nocht 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. *heribyrgan*,
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.
 Hidus, 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, *husl*, a sacrifice.
 Hove, *vb.*, 3126, to hover, remain
 above, hang over. W. *hoftan*,
hofto, 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.

Ðan at þe fyrst of þat cas
 Þe Kyng of Brettane *hoðyn* was;
 And all þe Barnage of his land
 Ðan baptyst wes

(W. C. p. 98.)

Syne *hoðyn* he wes, and cald
 Henry. (W. C. p. 309.)

Or ȝyf a man have *hove* a chyld,
 God hyt forbede and shyld,
 Ðat 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 clothes 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 gate,
(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.)
- Iannys, 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*.
- Impossible, 6281.
- Imyd, imyddes, 5168, 5186, in the
midst of.
- Imyward, 6447.
- In-als-mykelle, 1712, in as much.
- Insight, 253, knowledge; generally
explained by 'perception'.
For thou gaf man skil and *insiht*.
(M. H. p. 2.)
For bathe thir 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.
earyh, slothful.
- †Ithen, frequent.
- †Ithenli, frequently.
- Jugement, 2802, 6106.
- Iustify, 5987, to do justice to.
Ordayne thy selvene,
Bathe jure; and jugge;,
And justice; of landes,
Luke thou *justysye* 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.
- Knawying, *sb.*, 45, 147, 4010, 5727.
knowledge.
- Knytted, 7215, knotted.
- Kun, *vb. infn.*, 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. *hlad*, *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. *lam*.
- 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. *lare*.
- Large, 4259, liberal.
- Latoun, 4371, latten, brass, tinned iron. Fr. *laton*, brass.
- Latsom, 793, see 'Wlatsom'.
- Latte, late, 1567, 1869, to let. Germ. *lassen*, to permit. A. S. *letan*. 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. *lecan*, to play; *lác*, play.
Unreunfulli þai can him raipe
Eful snoberli him for to snaipe,
Þe folk þat was sa fade
O clai þai 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 sekeneas sare
Nedes to *layt* a leches lare.
(MS. Harl. 4196, fol. 181.)
- Laythede, 9024, ugliness, foulness. A. S. *lúth*, evil.
- Leche, 5944, physician. A. S. *lece*.
- 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*
 Þar 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 myþ
 voyde þis table,
 And þat my *lege* lady lyked nat
 ille,
 I wolde come to your counseyl,
 bifore 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 *lente*' = 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 *luikhartit*.
 '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-
 sciuis, 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. *ligger, lygyn*. A.S.
legan. 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. *lidr*.
 'Lythe fro tythe, or lym fro lym
 membratem.' (P. P.)
 Lither, 1059, wicked. A.S. *lyther*
 from *litha*, 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. *lauþa*,
 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* blade 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 yhates of dede,
 þat I schewe forth to sprede,
 þine *loveynges* everilk-one,
 In yhates of doghtres Syon.
 (Ps ix, 14, 15.)
 Low, 9431, flame. O.N. *logi*. Dan.
luc, *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. *luta*,
 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.

- 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 *luft* 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 *wyly* (*lipire* or *wily* k.) *cautus*'. (P. P.) Ignave, lazy,
lither. Desidieux, idle, lazie, *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 *minæ*, *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. *manutener*.
- 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, household. 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. *munna*, to remember. Germ. *meinen*.

- Meneynge**, *sb.*, 8320, remembrance.
- Menged**, 6738, 6748, mixed, the pret. of *meng*, to mix, to *ming*-le. Germ. *mengen*; Du. *mengen*, to mix. *Meng* and *ming*, to mix, occur very frequently in O.E.
The busy bee her honey now she
mings.
(Surrey, p. 40. Ed. Bell.)
For askes als it ware brede I ete,
And I *mengid*mi 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,
De lazar set in goddes kne,
And unto hevyn þus cried he,
Ffader Abraham mend my *mis-
cheffe*.
(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.)
- Mesre**, 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.
- Mistyly**, 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.
muiten. Pl. D. *nuten*.
- Moveyng**, *movyng*, *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 *myddyng*e sterquilinum.' (P.P.)
 Synne sweirnes at the secound bidding,
 Come lyke a sow out of a *midding*
 Ful slep was hes grunye.
 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.
Myghtfulness, 752.
Mykel, mykelle, 237, 439, 926, great.
Mynde, 1) *sb.*, 59, 167, 2050, memory, recollection; 2) *vb.*, 230, to remember, to call, to mind. O.N. *minna*.
Myndles, 2088, forgetful.
Mynstralsey, 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.
Mysbylysefe, *sb.*, 5521, unbelief.
Mysdoer, 4151.
Myslykyng, *sb.*, 9028, dislike.
Myslyvyng, 3773, wrong living.
Myspay, 1120, 7189, to displeas.
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. *nass*, 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.
 Noubre, 7432, number.
 Nourwhare, 5057, nowhere. *Nohwar*, *nouhwar* (Ancren Riwle).
 Noyse, 4705, 9259, sound. French *noise*, rumbling stir.
 Nurist, nruryst, 4198, nourished, nurtured. Fr. *nourrir*. Latin *nurire*.
 Nnyes, *sb.*, 3538. It. *noiare*, to trouble.
 Nyue, *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.
 Obout-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.
 Ofstythe, 7460.
 Ogayn, 1) *prep.*, 304, 4042, against.
 2) *adv.*, 391, 2271, 4034, 4140, again.
 Ogaynes, 4144, against; 6366, opposite.
 Ogayne-standingyng, *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 (Ancren 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, 4482.

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.
 Pappé, 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 *παράλυσις*.
 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.
 Partyng, 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, plenteuus, 4618.
 Plenteuusly, 6341.
 Pleymand, 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, pouder, 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*.
 Pesumpcion, 4249.
 Prike, 5338, to pierce.
 Principalle, 7299.

Principaly, 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.
 Punnys, 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*.
 Purtrayd, 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. *pek*. 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. *qwoke*.
 Quathe = wathe, 2102, danger,
 harm. A. S. *wite*. Pl. D. *quat*, bad.
 Quayntis, quayntyse, qwayntys,
 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, qwilk, 1165, which.
 Quyk, 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 'quyte 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. *raçon*.
 Ravisshe, 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 Lažamon.

Bi this tal her may we se,
 That wis and wair bihovos us be,
 That Satenas ne ger us *royk*
 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*.

Recoverers, 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 þai plaid siti-sott,
 And badd þat he suld *rede*
 Quilk o þaim him gaf þe dint.

(Cott. MS. Vesp. A. iii, fol. 91.)
 'redel rede', fol. 40 our modern
 phrase *read* a riddle.

— — Bring a besant to of ryng
 And þif it for þaire dreme *redeing*
 Þai *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 daises swa
 And mi banes als krawkan dried þa.
 (Ps. ci, 4)
 Reken, 5978, to account for.
 Rekken, 3100, 5965, 6003, 6009, to
 reckon; 6567, 6690, to tell. A.S.
reccan.
 Rekkenyng, rekennyng, *sb.*, 3986,
 an account.
 Rekle, 5546, careless. A.Sax.
recc-leas, from *reccan*, to *reck*
 care for.
 Reklely, 5792, carelessly.
 Rekleynes, 3907, 3909, carelessness.
 Reles, *sb.*, 3565.
 Relese, *vb.*, 3813.
 Relesed, *pt.*, 3575.
 Religion, 4522, 8728, belief.
 Religiouse, 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.
 Reson, 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. *râva*.
 Reverence, 7847.
 Revyled, 8544.
 Reward, 1880, 5855, regard. Ital.
guardare. Fr. *regarder*, to look.
 Rewel, *vb.*, 5885, to rule.
 Rewel, *sb.*, 5991.
 Rewme, 4083, realm. O.Fr. *reame*.
 Rightwis, rightwes, 135, 511, right-
 teous.
 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, 1220, 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
 hilde,
 Þai *rugged* it of with outen rest,
 When it so to þe flessch was fest.
 (MS. Harl. 4196, fols. 81 & 71.)
 Romyng, romiung, *sb.*, roaring,
 loud noise, 1) 4772, from *rome*.
Sc. 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 þat sekes here to have *rose*
 Þe dedees noght worth þat 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*.
Rychescs, 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* trowth' = 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 *Saptem* and the noun *saptenyng*. In the Thornton Romances p. 252 we have the noun *sauþthlynge* which is more common than *saghtel*. A.S. *sehtian*, *saethlian*. O.N. *scetta*, to reconcile; *sätt*, *scett*, 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* seo 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 *schriفة*.
 Schryve, 7168, to thrive.
 Schrywen, 2631, shriven.
 Schyre, 6934, see 'Shire'.
 Science, 5946.
 Schlauder, 4252, slander.
 *Scorn, shorn.
 Scratte, 7378, to scratch.
 Sulke, 1788, to hide. Sw. *skyla*,
skolka. Dan. *skiule*. Du. *schu-*
len, 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, 260, seldom. A.Sax. *seld*,
seldon.
 Selve, selven, 6780, self.
 Sely, 5810, 6002, 6006, happy.
 A.S. *sælig*.
 Selynes,
 Semande, 5290, apparent.
 Sembland, 791, appearance.
 Seme, 6022, to appear, be seem.
 Semely, 73, 5012, seemly. Icel.
sæma. Germ. *ziemen*, to be fit-
 ting, to befit.
- Sen, syn, 57, 2212, 5536, since.
 Sc. *syne*.
 Septre, 4098, sceptre.
 Sepulcre, 5188.
 Sere, 48, 337, 5966, several, seve-
 rally.
 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,
 That ane 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 mo-
 dern 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. *sikwr*.
- Sikerly, 2469, 5810, confidently, surely, securely.
- Sikernes, 8557, security.
- Singularly, singularly, 4584, individually.
- Singulere, 7453.
- Skaped, 8436.
- †Skathe, danger.
- Skil, skill, skyle, 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 *skrikja*. 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. *slean*, 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. *sleacian*, to slacken. Sw. *slacken*, to slake; *sloka*, to droop. O.N. *slakr*. A.S. *sleac*, 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, drivell.
- 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 *sluggishty*. *Sluttry*, drowsy. Prov. Germ. *schlottern*, to dable in wet; *schlott*, mud. Icel. *slodda*, to trudge through mud. Welsh *yslottian*, to paddle.
- Slouh, slow, p. 15, slough, skin.
- 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. *smeortan*, to smart.
- Smertly, 3323, quickly.
- Smethe, 6349, smooth. A.S. *smethe*

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 *smorit* 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 þat 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 unwide
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. *sóthfæst*.

Sothly, 6175. see 'Suthly'.

*Sothhede, folly.

Souche, 788, to suspect.

Souke, 6767, to suck. A. S. *súcan*.

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.
spédan.

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 splenderis *sprent*.
(Syr Gawayne.)

And Salamon sais to understand,

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, 1380, 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. *tærre*.
 For speches of God gremed thai And *tariet* rede of heghest ai. (Ps. cvi, 11.)
 Summe he temptes alsua and namely solitary men and wymmen be dredes, and ugglines and qwakynges and schakynges, outh aperand to pam in bodilé liknes, or elles in ymagynunge, 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. *teon*.
 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, *dem. pron. 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 þe defe ere to þam
 þan,
 Þat turnes þaires to þe pore man.
 (MS. Tib. E. vii, fol. 37.)
- Tharnyng, *sb.*, 7300, want.
- Partille, 6307, 6828.
- Þas, þase, 491, 7236, those.
- Þat, 3781, what.
- Þeder, 140, thither.
- Þef, þefes, 1237, 5210, thief,
 thieves. A.S. *þef*.
- Þer, þere, 1259, these.
- Þerst, 6775, thirst.
- Þepen, 2721, 5831, thence.
- Þewes, 1883, 5548, manners. A.S.
þedw. 'Maner or *þewe*' Mos. P.P.
 His resoun and his wise *þewes*
 Þat he was Godd ful graithell
 schewes. (M. H. p. 3.)
- Þider, 1417, 3731, thither.
- Þiderward, 7539.
- Þink, 306, pret. *thought*, to seem.
- Þir, 1281, 4151, these.
- Þof, þogh, þoghe, 1713, 6288, 6308,
 7721, though.
- Þoght, 278, thought.
- Þhole, 3542, 4352, to suffer. A.S.
 Þraldom, 8006. [*tholian*.
 Þralle, 8001.
- Þhrang, 4704, 7364, throng, pres-
 sure. A.Sax. *þringan*, to press,
 push.
- Þhrast, pret. of *threst*, to thrust.
 Þan pai gederd thornes kene,
 And made a corowne þam bitwene,
 And on his hevid pai it *thrast*,
 On ilka side þe blude out-brast,
 With staves of rede þaiset it donn,
 And clapped it fast untill his
 crowne,
 So þat þe thornes went in þan,
 Tille pai perced þe horn-pan.
 (MS. Harl. 4196, fol. 76.)
- Þhraw, 2099, throe. A.S. *threag*,
thred. Icel. *thrd*.
- Þhred, 354, third.
- Þhredend, 4804, thirteenth.
- Þhrep, 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 þat 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.)
- Þhrest, 3254, 6734, to thirst.
- Þhrest, 8591, to thrust, pret. *thrast*.
 A.S. *threstian*, to twist.
- Þhrested, p. p. of *threst*, 5296,
 to thrust.
- Þhresty, 6165, 6777, thirsty.
- Þhrettende, 7173, thirteenth.
- Þhrety, thretty, 4588, 4987, thirty.
- Þhrettyng, *sb.*, 2230. A.S. *threat-
 ung*. 'Manasse or *thretynge*'.
 (Pr. Pm.)

- Thirst, 6118, 6204, thirst.
- Thunder-dyntes, 5418, thunderbolts.
- Thurgh, 1428, through.
- Thurt, 6229, pret. of *thar*, to need.
- Thynk, *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 þong man to foli.
(Met. Hom., p. 113.)
- It is not always used in a bad sense.
- For paim 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. *tume*. 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 ogain he þode,
And other þet in þe marked stode;
Unto þam fulle even he come,
And said whi stand þe 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.
- Travaille, 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, 6364, 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 *tryffe* or jape or lye' (Ortus),
'iape or *trifull*'. (Palsgrave.)
- Trouthe, trowth, trowthe, 4228, 4388, belief, opinion, from *trow*, 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. *trūwian*.
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;
1621, 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.
tihtan, to draw.
Ugge, 6419, to frighten. MS. Harl.
4196, reads *ug*. Cf. *ughe*, Liber
Cure Cocorum p. 47. *Uggi* (An-
cien 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, 1250, 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, un-
accounted for.
Unreasonable, 599, without reason.
Unsemely, 5009, 5023.
Unsiker, unsyker, 1089, uncertain,
not secure.
Unsykerness, 9049, insecurity.
Unskylwys, *adj.*, 166, not possess-
ing, '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—
De child es *theued* and milde o
mode,
Lok pat he haf maister god.
Until, 182, unto
Unto, 3319.
Unwroght, 5976, undone.
Uppas.
Uppalle, 4963, to call up.
Uppraise, *uprayse*, *vb. intr.*, 4985,
uprose.
Uprise, *upryse*, 4979, 5046, 5047,
to rise up.
Upstand, 4762, to stand up.
Upstegher, 4180, see 'Stegh'.
Upawadoune, 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 pan pus he said,
'How salle I do now of pis thing,
I se pat I ne have no howsing,
Wharin pat I my corn may *trus*',
And eftsones pan said he pus.
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 pat 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 pat men mase,
Taking of howsel unworthily,
Unreverence unto goddes body,
Bisynes for vanie reverise.
(MS. Tib. E. vii, fol. 28.)
Vanyst, 2269, vanished.
Vanyté, 7228.
Variance, *variance*, 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. *waær*.

David es his name

And for pat he es *wære* 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.

Dai 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,
Ðou suld far ille or þou com þare.
(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 almus
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 nm gaf 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. *wæx*).
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. *uærre*.
Weried, 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 *wæx* 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, whose.
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 negative 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-outen, 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. *wol*, plague, severity.
 Cf O.E. *wle* (= wol) bad. (Owl
 and Nightingal l. 35.)
Wolleward and weetsheed
 Wente I forth after,
 As a reccheles renk.
 (Piers Ploughman, p. 368.)
 Thei shulden delven and dyken,
 And werchen and *wolward* gon
 As we wreccches 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*.

- Saquaynt and crafté madthouitte,
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. *wac*,
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.
De 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, wynne, 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, wyttensyng, *sb.*, 3612,
3366, witness.
- Wytte, *vb.*, 3763, 4788, to know.
A.S. *witan*.
- Ydous, 2911, hideous.
- Yhate, 2130, gate. A.S. *geát*.
- 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 þat 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. 630 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 'fideliium' 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*.

