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THE MIRROR

A SELECTION FROM
CORPUS CHRISTI COLLEGE,
CAMBRIDGE MS 282

edited by
GREGORY E. MORGAN

A thesis submitted for the degree
Doctor of Philosophy in English

The University of Auckland
1990
Abstract

Title: The Mirror; a Selection from Corpus Christi College, Cambridge MS 282.

By: Gregory E. Morgan.

Supervisor:

Dr F. C. de Vries, sometime Associate-Professor of English, University of Auckland.

September 1990.

Corpus Christi College, Cambridge MS 282 dates from the late fourteenth century and contains one of the six copies of the Mirror. The Mirror is an English translation of the Miroir, a series of Anglo-Norman verse sermons for Sundays and other liturgical occasions. The Miroir was written by one Robert of Gretham, probably during the early part of the thirteenth century.

Excerpts from the Miroir and the Mirror have been published; for the Anglo-Norman there are a book length study and an edition of eight sermons, and for the English there is an unpublished edition of the introduction and first twelve sermons (Hunterian MS). We need complete editions of the Anglo-Norman and English works; it is unlikely that a critical edition of the English Mirror would be based upon, or even draw heavily upon, the Corpus Christi MS, and I have thought it worthwhile to examine at least part of that MS because it is one of the texts which preserve an early London-type dialect.

This edition presents a reader's edition of eight sermons. Notes and a glossary accompany the text; the
notes make limited use of one of the MSS of the Miroir. The introduction considers such matters of palaeography etc. as it is possible to discuss when one is working from a microfilm copy; it then covers language (aspects of phonology, morphology, syntax, and vocabulary) and cites some analogues to the Miroir/Mirror. The introduction and the bibliography survey what has been written about the English work and its Anglo-Norman original.
Acknowledgments

I am grateful to the Librarian of Corpus Christi College, Cambridge for permission to work on MS 282, to the University Grants Committee for a Postgraduate Scholarship, and to the interloans staff in the Reference Department of the Auckland University Library for their efficient and always courteous service.

From my first year as an undergraduate I have enjoyed the privilege of Dr de Vries's teaching and inspiring scholarship; in recent years I have benefited from his generous sharing of research materials and time. The chance to continue working under Dr de Vries's patient guidance has been among the greatest rewards of my study.

It is a pleasure to thank my friends Carolyn Anderson and Michael Reddell for their interest and help. Daphne Lalor's friendship has been the source of ready support and good advice, and I must also thank her for skilful and remarkably cheerful proofreading.

My family has coped admirably with the ups and downs of a thesis in progress - its completion means adding yet another debt to the many I owe my parents.
Errata

p.ix Professor Anne Hudson has pointed out that a copy of the Miroir survives in Bodleian MS Holkham Misc.44.

p.xii Professor Anne Hudson has pointed out that a separated section of the Rylands MS survives as Norwich Cathedral MS 5 ff.1-8.

p.lv The sentence 'In many MSS u ...' reads poorly; I mean that a scribe might easily overlook a contraction mark (= n) and make the u in his exemplar into n.

p.lxxxiv L.3: read declension.


p.xci The examples of the subjunctive in 14/25 and 24/16 should be explained as something like 'the subjunctive of unfulfilled hypothesis'.

1/7 Read flesch.

14/21 Read skil?'

16/19 Probably MS a3einseid.

27/2 The MS reading may stand, i.e. he wil sein is 'they will say'. This renders unnecessary my note to 27/2ff. on p.95.

27/14 I am not now convinced by my emendation and should prefer the alternative offered on p.198: supply 'in' and change mercys to a singular noun.

52/10 The scribe probably wrote for3eue and read ue as ne.

59/4 The verb founden is probably a form of finde(n); it renders AN peistrum.

64/2 Read dominis.

64/24 Read nou3t.

65/5 Read goode.

78/12 Probably MS ech rather than eni.

p.92 Note to 18/2: read '... there is a cross in the left-hand margin and what looks like an insertion sign after wi@.'


p.204 Haimo of Halberstadt: the title of the volume edited by Migne is Opera Omnia (Patrologiae Corpus Completus).

pp.206-207 Read Dialectology in Laing's title.

* * * * * * * * * * * * * *
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The Sermons (Text) 1

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Pages from the MS are reproduced on p.cxvi and among 'Passages for comparison'. 
This selection of eight sermons has been edited from a microfilm copy of Corpus Christi College, Cambridge MS 282. Quotations from the Miroir are drawn from the Cambridge MS of that work and are not 'edited' - see p.84 for the treatment of these quotations.

This typescript uses the following special forms:

\begin{itemize}
  \item \texttt{b} thorn
  \item \texttt{B} capital thorn
  \item \texttt{3} yogh
  \item \texttt{3} capital yogh
  \item \texttt{@} edh
\end{itemize}

(Note that MS 3 is printed as $z$ in quotations from the AN.)
## Abbreviations

Abbreviations and symbols used here (e.g. * for an un-recorded form or inf. = infinitive) are straightforward. But note the following:

<table>
<thead>
<tr>
<th>Abbreviation</th>
<th>Meaning</th>
</tr>
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<tbody>
<tr>
<td>AB</td>
<td>'language AB'</td>
</tr>
<tr>
<td>AN</td>
<td>Anglo-Norman</td>
</tr>
<tr>
<td>Ang.</td>
<td>Anglian</td>
</tr>
<tr>
<td>CF</td>
<td>Central French</td>
</tr>
<tr>
<td>CGmc</td>
<td>Common Germanic</td>
</tr>
<tr>
<td>e</td>
<td>early ('eME' etc.)</td>
</tr>
<tr>
<td>EETS</td>
<td>Early English Text Society</td>
</tr>
<tr>
<td>EM</td>
<td>East Midland</td>
</tr>
<tr>
<td>ES</td>
<td>Extra Series (of the EETS)</td>
</tr>
<tr>
<td>K</td>
<td>Kentish</td>
</tr>
<tr>
<td>l; L</td>
<td>late ('1OE' etc.); Latin</td>
</tr>
<tr>
<td>LALME</td>
<td>A Linguistic Atlas of Late Medieval English</td>
</tr>
<tr>
<td>lNthmb.</td>
<td>late Northumbrian</td>
</tr>
<tr>
<td>M</td>
<td>Midland</td>
</tr>
<tr>
<td>ME</td>
<td>Middle English</td>
</tr>
<tr>
<td>MED</td>
<td>Middle English Dictionary</td>
</tr>
<tr>
<td>Merc.</td>
<td>Mercian</td>
</tr>
<tr>
<td>ML</td>
<td>Medieval Latin</td>
</tr>
<tr>
<td>ModE</td>
<td>Modern English</td>
</tr>
<tr>
<td>N</td>
<td>North(ern)</td>
</tr>
<tr>
<td>NM</td>
<td>North Midland</td>
</tr>
<tr>
<td>Nthmb.</td>
<td>Northumbrian</td>
</tr>
<tr>
<td>NWM</td>
<td>North West Midland</td>
</tr>
<tr>
<td>OE</td>
<td>Old English</td>
</tr>
<tr>
<td>OED</td>
<td>Oxford English Dictionary</td>
</tr>
<tr>
<td>OF</td>
<td>Old French</td>
</tr>
<tr>
<td>OK</td>
<td>Old Kentish</td>
</tr>
<tr>
<td>ON</td>
<td>Old Norse</td>
</tr>
<tr>
<td>ONF</td>
<td>Old Northern French</td>
</tr>
<tr>
<td>OS</td>
<td>Original Series (of the EETS)</td>
</tr>
<tr>
<td>PE</td>
<td>Present day English</td>
</tr>
</tbody>
</table>

| PrimOE       | Primitive Old English |
| S            | South(ern) |
| SE           | South East(ern) |
| SEM          | South East |
| SW           | Midland |
| WM           | South West(ern) |
| WS           | West Midland |
|             | West Saxon |
Robert of Gretham's 'Miroir'

The ME prose Mirror has a prologue and 60 or so sermons\(^1\) translated from the AN metrical gospels and homilies composed, probably during the first quarter of the thirteenth century, by one Robert of Gretham. This Robert himself named his work the Miroir\(^2\) and included his own name in a passage of supplication at the end of his verses:

\[
\begin{align*}
\text{Ici finissent les domnées} \\
\text{Brefment espuns e enditées.} \\
\text{Or pri tuz ki l'öent e dient} \\
\text{K'il pur Robert de Gretham prient,} \\
\text{Ke Deus meintenge si sa vie} \\
\text{Ke par li seit en sa baillie} \\
\text{Ici termine la mireur} \\
\text{Des omelies la dulçur.} \quad (3)
\end{align*}
\]

We know nothing further about Robert except that in all likelihood he was the author of another AN verse work written for the instruction of the laity, the Corset.\(^4\)

That the Miroir and the Corset were written by the same chaplain called Robert used to be thought possible on the basis of linguistic and internal evidence,\(^5\) but Linda Marshall's lexicographical analysis of the two works now makes the identification probable:

The many similarities and parallelisms listed . . . between the vocabulary of the Miroir and of

---

the much shorter Corset seem to confirm Meyer's original intuition that Robert of Greatham and Robert, chaplain of Alain, were one and the same person. 6

The Miroir 7 survives in Nottingham University Library MS Mi LM3 (Aitken's W1; an early thirteenth century copy from which some leaves have been lost); Nottingham University Library MS Mi LM4 (Aitken's W2; a thirteenth century MS in which a copy of the Manuel des Péchés precedes a complete copy of the Miroir); British Library MS Additional 26773 (Aitken's L; late thirteenth century - some leaves lost); and Cambridge University Library MS G.I.1 (Aitken's U; from the early fourteenth century, this MS preserves a complete if unreliable version of the Miroir (except where one leaf is missing) and also a copy of the Northern Homily Collection). A fifth copy of the Miroir (unknown to Aitken and not referred to in Linda Marshall's study) exists in Huntington Library MS 903. 8

HM 903, a mid-fourteenth century MS which became the property of Henry E. Huntington in the 1920s, contains besides the Miroir another text of the Manuel des Péchés attributed to William of Wadington. In 1942 Charlton Laird suggested that the late version of the Miroir in this MS is important for tracing the transmission of the

work into ME: 'HM 903 would seem to stand close to the manuscript used by the redactor who has given us the Mirrur'.

There are three fragmentary texts: Bibliothèque nationale nouv. acq. fr. 11198; Trinity College, Cambridge MS B.14.39; and a MS in the library of the Cathedral Chapter at York, MS 16.K.14.

Aitken's study of the MSS known to her concluded that 'tout essai de groupement des manuscrits soulève des objections qu'on ne saurait ni méconnaître ne faire disparaître' - none of the four principal MSS was copied from any of the others, and so no 'classement sûrement attesté, qui pourrait servir de base à une édition critique' presents itself. Aitken took Nottingham University MS Mi LM3 as her base MS, but Linda Marshall prefers Nottingham University MS Mi LM4 and defends it against the charge that it offers less dependable readings than the oldest MS.

If 'Gretham' does not clarify where the Miroir was composed, its language and contents assign the work to the early thirteenth century:

The biblical passages in the Miroir are amongst the earliest French gospel translations extant, and the work as a whole is an early example of the spate of didactic works in Anglo-Norman which followed upon the decrees issued by the Fourth Lateran Council [1215, followed in 1222 by the Council of Oxford].

---

9 C. G. Laird, 'Five New Gretham Sermons and the Middle English Mirrur' Publications of the Modern Language Association of America 57 (1942) 628-637. 10 Probably only the first of these was ever a complete Miroir: the others had only the exempla. 11 Aitken p.17. 12 Ibid. On Aitken's deficiencies see Roques 136. 13 Marshall
The 'Mirror'

The Mirror survives in six MSS. These are Corpus Christi College, Cambridge MS 282; Bodleian Library MS Holkham misc. 40 (from the late fourteenth or early fifteenth century and contains among other pieces a complete copy of the Mirror); Glasgow University Library Hunterian MS 250 (from the late fourteenth century and has a complete version of the Mirror except that a leaf has been lost from the end of the last sermon); British Library MS Harley 5085 (although the end of the text is missing, the Mirror proper remains intact; fourteenth century); Magdalene College, Cambridge MS Pepys 2498 (among the many items in this MS from the mid-fourteenth century is a copy of the Mirror one sermon shorter than the other versions); and Rylands Library, Manchester MS English 109 ('Cent. xv (1432)\(^{17}\) although the Mirror seems to be written in one fourteenth and one fifteenth century hand; this is a badly damaged text that probably once contained along with its other English and Latin pieces a full copy of the Mirror). In addition to these major texts, Dr Anne Hudson has discovered the introduction to the Mirror in Cambridge University Library MS II.6.26.\(^{18}\)

MS Royal 18 B.xxiii is a mid-fifteenth century volume of 174 folios written in several hands. It contains 35---

\(^{16}\) For a convenient summary see T. G. Duncan, 'The Middle English Mirror and its Manuscripts' Middle English Studies Presented to Norman Davis ... eds D. Gray and E. G. Stanley (Oxford 1983) pp.114-126. Also the same author's A Transcription and Linguistic Study of the
Latin sermons and other miscellaneous theological and ecclesiastical pieces in that language, a copy of an English sermon delivered by Thomas Wimbledon, three sermons from Mirk's Festial, two English exempla, and some 51 English sermons of unknown and obviously varied authorship. Although Woodburn O. Ross edited these 51 sermons for the Early English Text Society, it does not seem to have been noticed in print that three of the 51 items come from the Mirror.

The Royal MS dates from c.1450 but it is clear from references within the sermons that most of them were composed well before that date:

The state of the text is in harmony with what might be expected if the sermons themselves were written 1378-1417, the MS. was not copied until about 1450, and the sermons were handled by more than one copyist in the meantime.

In trying to determine which of the sermons are likely to be of common authorship, Ross found that 'more or less convincing internal evidences' set apart six groups of sermons in which the pieces are by the one author. This internal evidence consists of such matters as how the sermons are constructed (e.g. the presence or absence of introductions, concluding passages and prayers; of the formal divisions which distinguish 'university' or 'modern' sermons; and of various internal repetitions, as when the speaker draws to a close and recalls his theme) and the stylistic similarities between them (exclamations, the formulae by which the speaker addresses his audience.

19 W. O. Ross ed., Middle English Sermons (EETS OS 209; 1940).
20 Ibid. p.xl.
21 Ibid. p.xix.
how the author phrases his material, and the like). The intended audience is important: some sermons are more learned than others and this relative erudition may consist in citing authorities other than commonplace Biblical ones and in referring to them by name. Some of these sermons were directed at dignified audiences: an exalted personage is mentioned. The theme of particular sermons is sometimes of interest. For example, only a few of the sermons in Ross's edition are based on the Introit of the Mass – most take their text from the Old or New Testament.

Each of Ross's groupings (i.e. the six groups in which common authorship may be discerned) is made up of sermons which occur in sequence in the MS. The sermons which I have identified from the Mirror constitute Group IV, sermons 28-30:

These sermons are but slightly longer than those of the preceding group, and should possibly be included in it. Sermon 27, regarded as belonging to Group III, is designed for the first Sunday in Lent; and the sermons of the present group were written for the second, third, and fourth Sundays respectively. Again, nos. 28 and 30, like the sermons of the preceding group, do not contain quotations from non-Biblical authorities. But against these reasons for uniting groups three and four stands an objection. Sermons 28, 29, and 30 present identical kinds of material in identical frameworks. Each sermon contains simply the gospel story, an interpretation of it, a single illustrative narrative, and a brief application of the narrative. These similarities among sermons 28, 29, and 30, shared by no other sermons in this volume, not only make it seem rather likely that they were written by the same man, but also tend to set them apart from group III.22

22 Ibid. p.xxii.
Two pairs of quotations will be enough to show that Ross's sermon 29 is in fact another version of the sermon for the third Sunday in Lent with which my selection from the Mirror begins:

bis man bat Seynt Luke spekep of was vexed with iij feendes. He was blynde, dombe, and deffe, and lost in be feendes service.
be wiche man betokeneþ all mankeend bat com of Adam and Eve. Man was fulfilled of be fend when bat he forsoke God and be-com be feendes man. Blynde was Adam when pat he sawe be eddere and consented to is entizement. bis eddur was be feend, bat com to begylen hym. Deſe he was when pat he harde hym and þan brake be commaundement of God. Dombe he was when he spake to be eddur and left Goddes worde. For no man bat is in dedely synne may well here God.

Ross 146/13

It was ons a common womman pat had a bropur bat was an ermett, a good man pat longe tyme had lyved a good liff and served God with good will. And on a tyme he com to visite is sustur. And here he com to hure she had warnynge of is comynge, and lefte all hure lemans and vente a3eyns hym with a good semblant.

Ross 148/19

I have not reproduced editorial italics etc. in these passages.
Because of some omissions and conflations the text of the sermon in the Royal MS is shorter than that in the Corpus Christi MS; there are no significant additions to the version in Royal, and passages therein deleted are common to Corpus Christi and the AN. The principal differences between the two texts of the English sermon are found in how they handle the reading from Luke. In Royal there is an introductory comment of a kind not used in the Miroir or the Corpus Christi MS:

"be gospell of bis day tellep a fayre myracle, and is reheresd be Seynte Luke, bat our Lord did in be londe of Ierusalem, what tyme bat he walked here bodely, here in erthe."

Royal then summarizes Luke's account:

"Oure Lord, he seip, vppon a tyme cast out a dewell oute of a man. And he was dome in bat, bat he had mad pe man dombe bat he was dwellynyng in."

By contrast Corpus Christi and the AN recount all of Luke 11,14-28. And the sermon as it appears in the Royal MS has been further shortened through the deletion of two lengthy passages in the discourse (in my edition 5/2-6/3 and 6/8-10/24).

Textual variations between the Corpus Christi and Royal sermons are not surprising, but evaluating them must of course await a critical edition of the Mirror. The tendency in the Royal MS is towards simplifying the sermon by suppressing repetitions and elaborations. For instance, compare the following excerpt with 3/22-4/1 in my edition:
Now we goye to glotenye, now to pride, and in-
to many opure vices bat our e flesche loueb and
entices vs to, and we see opynly bat we goy
dayly bus parlously.

I have mentioned that Ross regarded this sermon as
one of three pieces that he could distinguish from the
other homilies in his edition. Ross's numbers 28 and
30 are also from the *Mirror* (in the Corpus Christi MS
they are found on f.28rb and f.33vb respectively) and
furnish evidence that these three sermons share the same
line of descent as the Corpus Christi text. Full renderings
of the gospel passages in Ross's 28 and 30 suggest that
the brief synopsis substituted for Luke 11,14-28 in 29
is a late reduction. Ross's number 28 contains a single
sentence introduction like the one in number 29 and once
more the sermon is shorter than the corresponding one
in the *Mirror*; the speaker in the Royal version recalls
his theme at the end of the homily - this differs from
the Corpus Christi. Again the exempla match. Ross's
number 30 lacks an introduction; the exemplum and first
person pronouns are as in Corpus Christi, but once the
exemplum is told the sermon in Royal works rapidly to
its close.

These correspondences not only hold interest for
students of the *Mirror* but honour Woodburn Ross's critical
judgment. Without knowing about this connection between
his three sermons and the *Mirror* he detected the shared
authorship of the pieces in his Group IV; his comments
on them, although not extensive, accurately classify the
*Mirror* generally.
In 1850 the editors of the Wycliffite Bible noticed and made short quotations from the Harley MS of the Mirror:

A very early collection of postills occurs in a book called The Mirror, in the Harl. MS. 5085. They are upon the gospels for the Sundays and some of the principal feasts of the year. The preface shews the writer to have had just views as to teaching the gospel in English, and not to have been free from apprehension of blame or mischief to himself in consequence.

A. C. Paues published her description of the Holkham MS in 1904, and then in 1916 Hope Emily Allen demonstrated that the Mirror 'bears a very close relation to the Anglo-Norman Miroir ascribed to Robert of Gretham'. Her limited access to the AN prevented Allen from fixing exactly the relationship between the ME translation and its source.

G. H. Gerould had already drawn attention to 'a connection which I have just discovered between the Anglo-French poem entitled the Miroir . . . and the North-English Homily Collection'; but Gerould's note does not refer to the ME Mirror and in any case the resemblance between the Miroir and the Northern Homily Collection is not anything like that between the AN verses and the prose Mirror.

Margaret Deanesly included the Mirror in her chapter on Biblical translations contemporary with Lollard writings:

\[\text{\ldots}\]

The prose translation and homilies which are modelled upon Robert of Gretham's Miroir contain, apparently, no Lollard teaching or phraseology. . . . The translator made a fairly close translation of Robert's prologue, and made use of the subject matter of his homilies, but he apparently made his own translation of the gospel text, no doubt with Robert's verse translation before him. The version is not literal, like the early Wycliffite version, but much freer, and suitable for recitation in the pulpit: the translation of the whole Sunday gospel precedes the homily.30

More recently T. G. Duncan has worked on the Hunterian MS31 and published 'a pilot study' of the relationship between the six MSS of the Mirror.32 Mr Duncan's article finds two stemmata in the copying of the work: certain inconsistencies aside, the Bodleian, Harley, and Rylands MSS belong to one of the branches and the Pepys, Corpus Christi, and Hunterian MSS to the other. The essay concludes:

an edition of this substantial though hitherto unpublished Middle English text should be based on P[epys] or B[odleian], the choice depending on evidence from comparison with the Anglo-Norman Miroir as to which, on balance, offers the more faithful version of the original English translation. A minimal, though adequate, textual apparatus would normally need to record only substantive variants and only where P and B differed.33

Corpus Christi College, Cambridge MS 282

This vellum MS preserves a complete text of the Mirror (now slightly imperfect) written in a single hand of the late fourteenth century.34 The writing, a semi-cursive

chancery or court hand, is very uniform and clear; the scribe used brown ink.\textsuperscript{35}

The volume measures approximately 260 x 190mm and the written space approximately 212 x 140mm. There are 139 folios and the collation is: iii, a\textsuperscript{8} (wants 1, 8), b\textsuperscript{8} - s\textsuperscript{8} (wants 6, 8), ii. The foliation adopted in this edition numbers the MS as it stands now: f.1r is the original f.2r or p.3. Mr Duncan records that the catchwords are complete except where the MS lacks the eighth leaf, but on the microfilm copy they are not visible in every case.\textsuperscript{36} The mediaeval signatures cannot be seen at all on the film and nor can modern pencil numbering on the gatherings.\textsuperscript{37} Sometimes a light cross, certainly not written in ink, shows up on the microfilm, e.g. at the end of the last line on f.32vb.

Pagination in reddish-brown crayon appears on the recto pages: the first, originally second, recto is numbered three but no allowance has been made for the other missing leaf - fifteen follows thirteen. A leaf between 145 and 147 was omitted in the pagination and is now inscribed 146(A) in pencil.\textsuperscript{38} Some of these page numbers remain clear on the microfilm, most do not.

The writing is in double columns and begins below the top line. Frame lines, which are single rulings without decoration, are in brown crayon often hard to see on the microfilm. A change occurs at f.71r when this and all subsequent pages have 42 lines instead of the

\textsuperscript{35} See Duncan (1965) p.xix. \textsuperscript{36} Ibid. pp.xviii-xix. \textsuperscript{37} Ibid. p.xix. Mr Duncan explains that there are two systems of signatures: 'letters and minims in red - complete' and 'numbers and minims in brown ink - many trimmed away'. \textsuperscript{38} Ibid.
44 which are usual thitherto. Writing lines are ruled.

When he was copying his text the scribe left spaces for the decorated initials to be written in afterwards; this is apparent from the tiny guide letter beside each big capital. These elaborate capitals as well as the majuscules in the Latin incipits and Latin quotations are plainly the scribe's work. Each sermon opens with an initial in blue and flourished in red; these letters are four lines high and ten to twelve letter spaces wide. The rubrics which precede the sermons are in red ink and the paragraph signs in either blue or red.\textsuperscript{39}

Although it is difficult to judge such matters from a microfilm, it seems that the scribe made few erasures or alterations, and very little other than \textit{A tale} (to indicate the beginning of an exemplum) has been written in the margins. Here and there the MS shows some signs of damage to the surface of the page and the scribe has sometimes avoided writing in certain places. And there are some small-scale revisions; unnecessary letters have apparently been removed. On f.6ra, for example, the first person pronoun \textit{ich} has twice been altered to \textit{i} (although the first instance is not as certain as the second), \textit{n} seems to have been removed from the end of the infinitive \textit{helpe}, and a \textit{p} has been partially erased from \textit{holdep 'holds'}, presumably in order to make the form subjunctive. (For examples in this edition see 15/10.)

\textsuperscript{39} Ibid. for information on colours.
The scribal hand is upright and tidy. Ascenders are hooked or fully looped, never forked, and the current form of \( d \) with the curved back is used. Descenders do not usually touch letters on the line below, but when letters on different lines do tip each other a small diagonal bar has sometimes been inserted between them. Both long \( r \) and 2-shaped \( r \) appear, the latter regularly after \( o \) and occasionally following a similarly rounded letter. Long \( r \) descends just below the line and may have an extra flourish on the shoulder. A particularly marked flourish often occurs on this letter at the end of a word and might represent -re. 2-shaped \( r \) often has a hairline tail, and hairline strokes may be drawn from other letters - from the bar of \( t \), for example. Lower-case \( s \) shows the variety of forms normal in a MS of this date: a well-formed, compact short \( s \) occurs finally, sigma-shaped \( s \) initially and, rarely, finally, and long \( s \) (a wedge-shaped downstroke with a hooked rather than looped top) in all positions. Long \( s \) and \( f \) are for the most part distinct. The \( f \) descends below the line but has no tail. Although it generally has a cross on the right side of the downstroke only, the cross can sometimes be seen on the left too; when it slants upwards the cross may connect with the head of the \( f \).

In this hand \( p \) and \( b \) cannot be confused. The \( p \) has a more or less vertical, though wedge-shaped, downstroke; in \( p \) the stem curves and/or slopes from left to right. In \( p \) the bow is distinctly rounded, closing with a cross to the stem and frequently traversing it; \( b \) has an oblique-
ly shaped bow that connects with the bottom of the stem. The letter \( y \) is often dotted. Generally the \( o \) (of oblique though still quite rounded construction) and \( e \) are easily distinguishable. A more elaborate form of \( e \) may be found at the end of a line: the curved downstroke curls upwards again to tip the head of the letter. Minim letters are usually unambiguous, although there is the occasional doubtful form - James transcribed the first word on the first extant page as \textit{prolonge} but Mr Duncan gives it as \textit{prolouge}.\textsuperscript{40} The \( i \) may bear a slanting 'accent'.

Capitals are either a slightly larger form of the miniscule or in some cases (e.g. C, E, H, O) similar to it but with a distinguishing downward curve or horizontal stroke. Some letters, however, have a special capital form, e.g. A, D, G, or the \( S \) which rather resembles a modern G. A bigger, decorated initial is usual at the beginning of a sermon though some are found elsewhere, within the prologue for instance (f.3vb). Sometimes a particular miniscule form is undoubtedly intended as a capital, e.g. the small uncial \( m \) used initially in a proper noun, or the digraph \( ff \).

The Tironian nota is a flourished downstroke which is crossed; it stands for \textit{et} in Latin quotations and, when written with \( - \) across the top, for English \textit{and}. This \( - \) sign serves as a general mark of abbreviation and not solely to show that \( m \) or \( n \) has been omitted (consider,

\textsuperscript{40} James (1912) and Duncan (1965) p.xix.
for example, \( \text{Ihū, Ihō} \)\(^4\) and the doubtful forms discussed under 'Editorial method'). Per- is often written as \( p \) with a bar across the descender. Pro- is commonly abbreviated to a \( p \) in which the bow continues through the downstroke, turns, and touches or passes through the stem a second time. The raised 'Lombardic or Merovingian open \( a \) resembling \( . . . \) \( cc \)' indicates a contracted \( a \) or syllable which contains that letter.\(^4\) Superior \( t \) represents \( -st \), and a rising flourish which curls leftwards to end in a short downstroke stands for \( -er \) or \( -re \).\(^4\) Superior signs represent \( -ri- \) and \( -(o)ur(e) \), respectively a small downstroke and a flourished \( c \)-like mark. A traditionally shaped, not current, \( -us \) sign is used.\(^4\)

Apart from the extensions to various letters when there is space to take up or a capital is intended (e.g. the leading curve on \( v, s- \) at the end of a line), obscure flourishes are added erratically to certain consonants, notably \( g \) and \( k \), when they occur finally in a word and regardless of where in the line the word comes. This is

the ever difficult problem of the final \( -e \) that is sometimes indicated by a tag or tail attached to the preceding consonant (which, however, in some cases is entirely meaningless). . . . \(^4\)

Editors must often interpret such tags and flourishes arbitrarily (see 'Editorial method').

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41 See C. Johnson and H. Jenkinson, English Court Hand (Oxford 1915) two vols; I p.xxiii. This is one of those special cases whereby a contraction stands for 'non-contemporary spellings, usually of Greek origin'. 42 Ibid. I p.3. 43 Ibid. I p.59. 'Points to be noticed with regard to this sign are that, placed over \( p \), it always stands for \( -re \); that it is not so used with other letters. . . .' 44 Ibid. I pp.59-60. 45 C. E. Wright, English Vernacular Hands (Oxford 1960) p.xvii. Cf. Johnson and Jenkinson I p.xxiii.
Paragraph signs are the C-shaped type. Deletions are few but an error is sometimes cancelled or expuncted. Words which run over two lines are either hyphenated by means of a diagonal hairline or simply divided without a hyphen. A light insertion mark is sometimes visible when the scribe has added a word to a completed line.

Pointing is the scribe's basic form of punctuation for both pauses and stops, and has other uses - e.g. points are usual on either side of a Roman numeral. Points sit above the line or just touch it, and vary from a light dot (it is likely that many such dots are not points at all but are due to the scribe's resting his pen) to a definite mark of round, oval, or shape. Less common punctuation signs, all of them employed more randomly than modern usage allows, are the comma (a diagonal hairline frequently accompanied by a point), the colon (a sign of short, long, or final pause as well as a device for introducing allegorical explanations and the like), the punctus elevatus (used sparingly, e.g. f.104vb), and a sign like a big modern comma (presumably a final stop made in two movements - see f.110vb).

Contents of the 'Mirror'
On the third flyleaf 46 of the Corpus Christi MS its contents are listed in a hand which is not the scribe's but probably that of the person who did the pagination.

46 See Duncan (1965) p.xviii. This flyleaf is vellum but the others are modern paper.
The list identifies each sermon by its incipit and/or the Sunday or festival to which it belongs; it lists all 60 sermons but not the prologue, and then it makes an error when it gives the wrong page number for the last piece. The contents of the MS are the prologue; sermons for the first four Sundays in Advent; a sermon for the first Mass on Christmas Day; one for Epiphany; sermons for the first four Sundays after Epiphany; a sermon for Septuagesima Sunday; one for Sexagesima Sunday; one for Quinquagesima; sermons for each of the four Sundays in Lent; a sermon for Passion Sunday; one for Palm Sunday; one for Easter Day; sermons for each of the five Sundays after Easter; a sermon for Ascension Day; one for the Sunday within the octave of the Ascension; one for Whit Sunday; a sermon for each of the 25 Sundays after Pentecost; a sermon for Annunciation Sunday; a sermon for the High Mass on Christmas Day; one for the common of an Apostle; one for the common of a Martyr; one for the common of many Martyrs; one for the common of a Confessor; and an epistle for the Sunday of Quinquagesima.

A few points must be noted here. The sermons for the second, third, and fourth Sundays after Epiphany are properly for the third, fourth, and fifth Sundays respectively. The sermon for the twenty-second Sunday after Pentecost appears under the rubric for the twenty-third, and vice versa. The sermon for the first Sunday after Pentecost is entitled be first Sundai after Whit Sundai, bat is, be Trinite; the next 24 pieces are numbered from Whit Sunday,
not from Trinity Sunday. When James wrote his description of the MS he overlooked the sermon for the High Mass on Christmas Day.\textsuperscript{47}

The contents of Corpus Christi correspond to those of the Hunterian MS except that the latter correctly assigns the sermons for the Sundays after Epiphany.\textsuperscript{48} Pepys has the post-Epiphany and post-Pentecost sermons properly headed and in their right order, but lacks the final sermon. The remaining MSS differ more noticeably from the Corpus Christi text; even when the sermons themselves correspond there are various discrepancies in how they are rubricated and ordered. The Holkham Hall MS contains not only the prologue and all 60 sermons but some fourteen items in addition to the text proper. Harley preserves the prologue, the 60 main sermons, and some of the extra material in Holkham. Although a good deal has been lost from the Rylands MS, it seems that it once included the prologue, 59 of the 60 sermons (it missed the fifth one), and some of the pieces appended to the Holkham and Harley versions.

This summary shows that none of Laird's 'new' sermons is unique to the Corpus Christi MS.\textsuperscript{49} But their importance is this: five pieces near the end of the Mirror (the sermon for Annunciation Sunday through to the common of many martyrs) are not found in any copy of the Miroir except HM 903.

\textsuperscript{47} James (1921). \textsuperscript{48} I draw upon Duncan (1965) pp.vi-xxvi and Duncan (1983). \textsuperscript{49} Art. cit. Laird worked from incomplete information and made a few slips; see Duncan (1965) pp.xvii-xviii.
Language

(In the following survey I have concentrated upon the sermons in this edition, but for the sake of an interesting comparison sometimes cite a form found elsewhere in the MS. These examples are located by folio number. Because the page and line numbers are not given for the forms drawn from the edited pieces, the reader must consult the glossary when necessary.)

(i) Phonology (necessarily putative)

1. ME [a] is the reflex of:

(a) OE a in closed syllables: e.g. abbot, arwes (1OE ar(e)we < ON *arw-, or), aschen, gadre, last(e) adj., wasche.

So too caste < ON kasta, but in ME texts keste(n) occurs as both pr. and pa. The forms of 'cast' in this MS include caste inf., kesten (f.5va), castep pr. 3 sg., kestep (f.7ra), kast(e) pa. sg., kest pa. sg. & pl., cast(en) pp., kast(en) (f.75rb).

D'Ardenne's explanation has ON kasta as an early borrowing > 1OE *kaestan through the analogical substitution of āst for non-English āst. Verbs of the laestan type historically had ā (læstan < CGmc *laistjan), but ā was first developed in pa. forms and then levelled. 50 Although this theory accounts for AB keastan etc., it might not hold for texts from other areas and periods:

The difficulty of explaining the ME forms of cast generally is probably due to the attempt to make one explanation fit all dialects. But kasta was probably adopted in different regions and not treated everywhere alike. 51

D'Ardenne was able to show that in dialects which offer sufficient evidence for the variation between

caste(n) and keste(n), the distribution of e forms does not support Luick's assumption of kěste by analogy with verbs like lěste, which had a in the preterite. In some varieties of ME the originally weak 'cast' might have fallen in with strong verbs of class VII: e could then have been transferred to the pr. Morsbach suggested that the sibilant had a raising influence on the vowel of the pr. stem.

Gadre < OE gad(e)rian or gæd(e)rian (Luick §161). For aschen (< OE ascan) and wasche (< OE wascan) see Luick §161 - cf. wescenhe pr. 3 sg. (f.12vb): ME wesche(n) < OE wæscan.

(b) OE a, o before a nasal consonant in closed syllables (but not before a lengthening group): e.g. bigan, bynam(e), can, fram, wanhope, whan.

For o variants see ME [o]. Fank n. and Fanked show i- Voiceless nk did not normally cause lengthening, although in Kent and surrounding districts voiced nk resulted in bönk etc. Wallenberg thought that the vowel was lengthened before voiceless nk + vowel (Liedholm p.4).

In OE banne, bonne and hwanne, hwonne unstressed o>a and then this a>1WS æ, Ang e. Hence ban beside occasional pen 'then' (f.52ra, f.131ra). Bennes 'thence' has probably been affected by the vowel of ME henne (< OE hionan); OED s.v. thenne, then.

(c) OE æ in closed syllables (but not before a lengthening group): e.g. after, almes, at, bar, brak, gras(e), sat, was.

Gadre and gedre forms occur: the a spellings < OE

A Phonological Study of ... 'Arthour and Merlin' (Uppsalæ 1941) p.1.
55 R. Jordan, Handbuch der mittelenglischen Grammatik (second ed.;
Heidelberg 1934) §178 Anm. 2; Luick §369. 56 A. Campbell, Old English
Grammar (Oxford 1968) §333, §337, §380; Luick §363 Anm. 4.
gad(e)rian or gaed(e)rian and the ρ ones < gaed(e)rian, probably under the influence of OE (tō)gaedere (<*-gaduri by double umlaut; Campbell §203, OED s.v. gather v.).

Reste n. < OE raest or rest; resten < OE raestan or restan. Whaper and the unaccented form wheper < OE hwæper and hvaer. The form fasteþ pr. 3 sg. 'fastens' goes back to OE fæstan; cf. festned pa. sg. (f.48rb) < OE fæstnian.

In pa. sg. forms like bar and sat the graph a could represent [ā] < OE ā in the pa. pl. Levelling lies behind brake pa. sg. and bed pa. sg. beside brak and bad.

Some e spellings might point to a particular dialectal development. In heruest (for OE hærifest) e could be either the reflex of OK e for OE æ, or WM e produced by second fronting (Campbell §203 and note 1). But in Luick's view the incidence of ME heruest in areas that otherwise show a < OE æ suggests OE *herfest < *hæorbist (§198 Anm. 3). Pans, pany, and -man pl. (womman 'women', hirdeman ? 'shepherds') preserve SE an < OE æn (other dialects have en < OE en). OE æn, en arose from the front mutation of a before a nasal consonant: an > æn, and then in most districts æn > en under combinative influence (Campbell §193, Luick §363 and Anm. 2).57 Cf. peni and -men pl. Examples of the development to en will be found among the reflexes of OE e before lengthening groups.

57 See Gradon pp.24-25. Also K.-G. Ek, The Development of OE æ (i-mutated a) before nasals and OE æ in South-Eastern Middle English (Lund 1975): in particular pp.13-16 on the material from Middlesex and London. Inconsistencies occur: for example, in Sir Orfeo (ed. A. J. Bliss; Oxford 1954) the mutation of OE a before a nasal is always e, 'But in other pieces written by this scribe a is common, particularly in the word pans "pence"' (p.xxii note 5). For the spread of pans beyond SE cf. Jordan §33 Anm. 1.
(d) OE ea; Ang. æ, a (unless lengthened before a lengthening group): e.g. al(le), armes 'arms' (human body), art pr. 2 sg., calues, chaf, dar, falle, half, harpe, schal, smartliche.

E variants sometimes occur, e.g. smertliche (f.30ra). There is no trace of WS ea after a palatal consonant in saf pa. sg., etc.

OE lengthening before lengthening groups did not always take place (Jordan §59), and so to the above we may add afterward, toward, hard, harder, etc.58

(e) Shortened OE ā: e.g. agilten, agon, aske(n), halwen, Shortening in these words preceded the development of OE ã > [ǭ].

(f) Shortened OE ā: e.g. adrad, agast, amadden, clannesse, lad, lasse, las(n), wrapen, wrappe.

There are e variants, e.g. clennesse (f.2ra), lest 'least' (f.115va) beside last, neddre (f.53ra) beside naddre.

The graph a is ambiguous in las(n), but probably represents ã levelled from the pa. rather than SE [ā] for OE ā (Luick §363 Anm. 6). Āni tended to carry weak sentence stress, particularly in its adjectival function, and ME had āni (cf. Jordan §25 Anm. 3) beside re-lengthened āni (Dobson §6). Ėni has been shortened from ā2, [ǣ], or K ē (Dobson §70).

(g) OF a: e.g. armes 'weapons', catel, chalices, charged, chastiep, pacience.

58 E. J. Dobson, English Pronunciation 1500-1700 (second ed.; Oxford 1968) two vols; §43 and §44 survey sporadic and later lengthening of ā before r.
2. ME [e] is the reflex of:

(a) OE e in closed syllables (but not before a lengthening group): e.g. best, fed, helle, helpe(n), leggen, benche(n), wedded.

Similarly egge < ON eggja. Although brenne(n) appears to be of Scandinavian origin (ON brenna), its forms might disguise a native development with metathesis from OE beornan (OED s.v. burn v.1). For [e] raised > [i] in brinni[n]ge vbl. n. (f.18ra) see Luick §379 (and see below).

Together(e), togedere resulted from the second fronting and front mutation evidenced in the dialect of the Vespasian Psalter: PrimOE *_gaduri > -gadere > -gedere (Campbell §203; though cf. Luick §198 Anm. 4). Together(s) shows the raising of e > i between g and a dental, a process 'much more common in eModE' (Dobson §77; cf. Luick §379 and Jordan §34).

Bernes belongs here if it has e rather than [e] before rn.

Blesful has the e of blesse v. substituted for the i of the noun.

(b) OE y (but not before a lengthening group): e.g. apencheb, beggen, beried, dede 'did', ferst, meche(l), sennen, stede.

And so left imper. sg. beside liften inf. (ON lypta).

Not all of the words listed necessarily show a straightforward development from OE y. The reflexes of OE bencan and byncan became so intermingled in ME that apencheb could easily have e < OE e (cf. OED s.v. athink v.). Meche(l) might have e < y, e < i, or [e] < i (Jordan §36). ON verri has influenced wers.

For steringe and beried see ME [ç]. In blebelich(e)
(OE blīpelīce) the stem vowel is probably e < y (i.e. *blypelīce < blīpelīce < blīpelīce; Jordan §36 Anm. 2), but see (d) below. In ferber (for OE fur@ra adj., fur@or adv.) e has been acquired from ferpren v. (OE fyr@rián); before the group r@r the vowel would not have been subject to lengthening.

OF hurter apparently entered English early enough for the stem vowel to share the development of OE y; cf. hirtep pr. 3 sg. (Jordan §230 Anm. 4). OED s.v. hurt v.: 'the variants in -er, -or, are mainly due to the disturbing influence of r upon the preceding vowel'. Dede and dide < OE dyde, but for OE dede see Campbell §768.

(c) OE eo in closed syllables (but not before a lengthening group): e.g. derknesse, fer, hennes, hert(e), leme, melk (WS meol(o)c), -self, sterre, swerd, werk. An o spelling may occur, e.g. work (f.53ra) and workes (20/17) beside werk - work was of WS origin (Jordan §15). Seben < OE seobban and siben < OE sibban.

LWS and K i or y in sel- accounts for -silf beside -self (Campbell §325, §326). Similarly siluer, though i forms found outside the area in which sel- > sil- could be due to Scandinavian influence (ON silfr).59

Leme sg. has its vowel from OE leomu pl.

(d) Lowered i: e.g. blebelich(e)(but cf. (b) above), deche (dīc<OE dīc), wecked (f.45rb) - cf. diche, wicked. Dobson §80 details evidence of this lowering in ME, against Luick's belief that it was principally an eModE development (Luick §542, §543; cf. Jordan §36). MED cites one example of deche: that it is from Trevisa's

59 E. Björkman, Scandinavian Loan-words in English (Halle 1900-1902) two parts, pp.112-113.
translation of the Polychronicon befits the largely SW development (Dobson ibid. and LALME I Dot Map 1162).

(e) Shortened OE æ, ME [e]: eueninge, flēsch(e), left(e) pa. sg. & pl., redy.
There are sometimes alternate forms, e.g. naddre beside neddre (f.53va). We may assume ē in almost; for almost see ME [ō].

Ang. *efnung should have produced initial ē through shortening, but the vowel was influenced by the [ē] or [ê] of euen 'evening'. Left(e) may show ē shortened from K ē or [ê] acquired from leue etc. (Luick §363 Anm. 6).

(f) Shortened OE ē (including ē by smoothing): e.g. blesse, brebren, Ester, grettest, swetter. See Dobson §8 and §9 for ME variants with long vowels.

(g) Shortened OE ēo: e.g. deuel, fel, frende, lemmman, prest.
Quantity is often uncertain in such words - for example, the simplex frende might have had a long vowel, but would have been affected by the ē of ME frequency etc. (Dobson §9). And the raising of [e] > [i] is evidenced, e.g. brest (f.80rb) beside brist (f.81ra), prest beside pristes (f.86va).

(h) OE e(a)h: wexe(n) etc. The ea of OE weaxan (the result of breaking) was in OE smoothed > āe and e with palatal umlaut (Campbell §223, §224). Ang. ā and WS e forms alternate in ME.

(i) OF e: e.g. amende(n), certes, convuerted, dressen, present, werre.

(j) OF ue: see ME [ē].
3. ME [i] (often spelt y) is the reflex of:

(a) OE i (but not before a lengthening group): e.g. bidde, bigynnen, blis(se), drinke, fisch, swich(e), til (1Nthmb. til < ON til), wike, wite(n).

Similarly skil(e) < ON skil. For wete(n) and like cases of lengthening and lowering see ME [e].

Forms which have the reflex of OE iht are, e.g. ari3t, di3t, mi3t, ni3t. In bri3tnesse Ang. e (<eo by smoothing) > i through palatal umlaut (Campbell §304 et seqq.), and li3t (OE lēocht) shows that the umlaut was 'a long-operative tendency, which could intervene after the shortening of vowels before groups of two consonants' (Campbell §310). Conventional spellings might hide the gradual loss during the later fourteenth century of the fricative quality in ht (3t) accompanied by the lengthening of [i]>[Ī]: cf. the spelling līteb (50/16) beside li3teb (OE līhtan).

Sometimes the exact development of a form is doubtful. Litel < OE lītel or lītel; chirche < OE cirice or 1WS cyrice; swich(e) < swilc or swylc.

Wike < OE wicu, woukes (f.25rb) < OE wucu.

(b) OE y (but not before a lengthening group): e.g. agilten, biggen, birden, fille, first, list, Miche(1), synne, stintte, Wirche(n).

And so liften inf. beside left imper. sg. (ON lypta). Other forms that alternate with e ones are, e.g. besie (f.22vb) beside bisy, pet beside pit (both f.94vb), senne beside synne(n). And likewise u variants, e.g. worchen (f.76rb) beside wirche(n) (on OE y retained before r even in WS see Campbell §316), hulle (f.15va) beside hille (f.26ra). Birden < inflected OE byrge(n), hence the short vowel in ME (Jordan §206).

WS, and especially 1WS, developed an unrounded vowel
in cinning for cyning, and so king might show i < i.
Biggen < OE bycgan, lWS bicgan. LWS mycel (y < OE i)
lies behind meche(l) and moche(l) (o = [u]), but
miche(l) < WS mycel and/or OE micel. Chirche < OE cirice
or lWS cyrice (for such words see Campbell §318).
Litel < OE lītel or lītel, bisy < OE bisig or bysig,
and swich(e) < OE swilc or swylc.

For hirtep pr. 3 sg. beside herten inf. see p.xxxv.

(c) Shortened ē(o): e.g. li3t (see (b) above), sik(e),
siknesse. For 'sick' the MS has also seke, i.e.
[ē].

(d) Shortened OE ɨ and ɨ: e.g. chidden, Crīstendome,
diche, fifti, filp(e), hid(de), pritti, wymmen.
A form which should have had a shortened vowel might
very easily acquire a long one through analogy.

(e) OF i: e.g. chynche, cite(e), princes. For reliefl
< OF or AN * reliefl cf. OED s.v. relief. The MS has
also reliefl < OF relief, relief (f.35ra).

4. ME [o] is the reflex of:
(a) OE o in closed syllables (but not before a lengthen-
ing group): kok, corn(e), folk(e), folwe(n), forp,
God, hors, morwe.
So too schort, which in some OE dialects had a glide
after the palatal (Campbell §181).

OE o was not lengthened before rn and so we have
ćorn(e) or [ɔ] through later lengthening (Dobson
§46). Dobson §16 note 1 points out that ME had förp
beside a form with [ɔ], probably on the analogy of
OE forbían. Furp < OE furpor (Jordan §35 Anm. 2). Wõld(e) and nõld had weak sentence stress and did not undergo lengthening.

ME scorn and scornen had õ or [ɔ] (Dobson §13), but the development of these forms (from OF escarn etc.) is obscure (OED s.v. scorn sb.).

(b) OE a, o before a nasal consonant in closed syllables (but not before a lengthening group): e.g. from, mon.

ME fram < OE fram, from; S from was developed under the influence of frõ (<ON frá; Luick §367 Anm. 2). ME o for OE a, o is most common in WM but occurs elsewhere: see, for example, LALME I Dot Map 176. But in this MS a forms are usual, e.g. mani(e), wana pa. sg. (f.23vb).

(c) Shortened OE õ: softe.

(d) Shortened ME [ɔ]: e.g. höli, lörd, sõri.

For these words - in which the vowel is of uncertain quantity - see ME [ɔ].

(e) OF œ: e.g. acorde, confort, los, noble, robben.

Similarly force and ordre, but for õ before r + consonant see Jordan §227 and Dobson §13 and §16.

5. ME [u] (often spelt œ) is the reflex of:

(a) OE u (but not before a lengthening group): e.g. aboue(n), acursed, come(n), ful, kunnyng (cf. o spelling in conne pr. pl. (f.74ra)), loue(n), schul, sone 'son', wonen.

Some of these spellings might disguise N, EM lowering and lengthening of u > [ɔ] in an open syllable (shown in some MSS by -oo-). On this irregular ME development in words like come(n) and loue(n) see Jordan §38.
and Luick §393; cf. Dobson §18.

In durst(e) the vowel of the inf. and pr. pl. has been substituted for OE o. Levelling operated freely among the forms of 'shall', and so we find schul ? pr. sg. (u from the pl.), schal pr. pl. (a from the sg.), and schulde pa. sg. (formed from the pr. pl.).

Mordreb pr. 3 sg. < OE morpor n., but the o probably has u value because of OF murdrer; u for original o was aided by the preceding labial (OED s.v. murder sb.; cf. murder v.). Turne < OE túrnian or týrnan, but cf. AN turner. Put < OE *putian or pýtán, and the latter seems to explain forms with i, e.g. pitten pr. pl. (f.5va) (OED s.v. put v.1).

Wors and worb are of WS origin (*wursa < wyrsa; wur@), and similarly world(e) < lWS wur(u)ld or worold, and suster (< swustor). Forms which have e < OE eo are, e.g. werldes (f.81vb), wers, werschinen (f.107ra).

Wommen sg. beside wymmen pl. shows eME i rounded between w and m (Dobson §85).

(b) OE Y: e.g. anhungred, come n., moche(1), trusteb (OE *trystan < ON traust n.), 60 worms.

Anhungred (< OE ofhyngrod) was undoubtedly influenced by [u] in the reflexes of OE hungor and hungrig. Come n. < OE cyme but was assimilated to come(n) v. (OE cuman; OED s.v. come sb.1). Wolt pr. 2 sg. might have o from the pa., but probably shows rounding from ME i (Dobson §85) or lWS y (cf. WS nylle etc.; Campbell §265). Worm < OE wyrm or wurm.

(c) Shortened OE ĕ: e.g. but(e), buxum (OE *(ge)būhsum). Shortening occurred in but(e) because of weak stress and in buxum because of the consonant group. The ṥ spellings for these words are merely orthographic variants.

(d) Shortened [ō]: spelling does not distinguish ō from [ō] in word, and in fact the graph ṣ could represent u < lWS wurd (Dobson §18); cf. worm in (b) above.

(e) OF o, u: cuntre, curious, discumfit, encumbred, suffre(n). Discumfit preserves original u; for OF con- (based on L) cf. confort.

(f) OF ū: e.g. custome, iugge(n), studie. The reflex of OF hurter has been discussed under ME [e].

(g) OF ui: a form such as languiszen could have monophthongized [ū] or a shortened vowel. Similarly fruschinge.

6. ME [ā] is the reflex of:

(a) OE a in open syllables: e.g. fare, forsake(n), grame, hate, make, name, schame, take(n) (LOE tacan < ON taka), waker. There was variation between old inflected forms (tri-syllabic: short vowel) and uninflected ones (di-syllabic: long vowel); see Luick §392. Lengthening failed in a form such as toscatereb. And against Jordan's view that the suffix of mani(e) (<OE manig, mænig) kept the stem vowel short, there is clear evidence of irregular lengthening (Dobson §6).

(b) OE æ in open syllables: fader, water (f.2vb). From the modern pronunciations of these words it is plain that in each case there was a ME variant with ē subject to late lengthening (Dobson §6).
ME had water and father partly through the absence of lengthening in trisyllabic oblique forms and partly because lengthening was hampered by the following syllabic consonant.

ME bare (here barefoot) has [ā] from ā lengthened in disyllabic inflected forms; similarly 3ate ([ā]) < OE gatu pl.

(c) OE ā. It is not likely that agast, amadden, laste(n), late inf., wrappe, etc. show SE [ā] for OE ā: instead the graph a probably represents a shortened vowel or a newly lengthened one. Cf. ME [ē] below. Late inf. and lateb pr. 3 sg. (beside lete(n) and leteb) could have SE [ā] (Jordan §50), but other explanations for the spelling are possible: the long vowel might derive from ON láta, or the a might in fact be shortened ā from the imper. sg. of the native verb (Luick §354). Cf. Ek op. cit. and LALME I Dot Map 1156.

(d) ON ā: amys, lane.

(e) OF a when long: e.g. abateb, blamen, caue, stable, state.
In words like fable a following syllabic consonant sometimes prevented lengthening (Dobson §6). Saf (beside (saufl (f.51vb)), sauelich, sauen, etc. have [ā] through ME monophthongization of [au].

7. ME [ē] is the reflex of:
(a) OE e before lengthening groups: e.g. ende, endep, feld, sende, wende inf.
On the variation between [ē] and ē through re-shortening see Dobson §9 - vowel quantity before nd is hard to determine.

Sterneliche and erpe have the reflex of OE eo when lengthened (for sterneliche see Jordan §70; on lME
[œr] > [œ] see Luick §431. Erpe had [œ], but also œ and 1ME [œ] before r (Dobson §8). The group ngr kept the vowel short in the compar. forms lenger and strenger(e), and by analogy in lengest suprl. ngr prevented lengthening in strengpe and lengben.

Words with OE e (WS ie, i, y) after a palatal consonant are, e.g. 3eld(e) and schent. We may assume 3eld(e) ([œ]) but shortened schent. Forms which had i-mutation in WS shared the development to [œ] before l groups: so elde.

(b) Lengthened and lowered i in open syllables: e.g. clepe, euel(e) (<OE yfel), leue(n) 'live', vndernemep, wete(n).

In the e forms of 'live' v., which alternate with lyuen etc. (<OE lifian), the graph e possibly represents [œ] as a result of lengthening and lowering. But e might stand for [œ]: in this case leue(n) would have developed from OE forms with eo (leofast pr. 2 sg., leofap pr. 3 sg., leofode pa. sg., etc. - WS and Merc. forms for earlier liofast etc., the products of back mutation). And so clepe with [œ] or [œ] (Luick §357, §358 Anm., §394) and cleued with [œ] or [œ] (<OE cleofian; Jordan §74).

Euel(e) < ifel < OE yfel (Luick §393 Anm. 3). Leme does not belong here: its vowel is from the pl.

(c) OE œ of any origin: e.g. fege(n), felep, fet(e), greneb, 3er(e), her(e) adv., kepe(n), queme, seche, wene.

So semed < ON scema.

On ME [œ] beside [œ] in eke (the open vowel from un-smoothed œa, the close one from smoothed ę) see Dobson §119. In 3er(e) the open/close contrast arose
because of WS diphthongization after a palatal. Forms which had WS ëe (the i-mutation of ëa) belong here, e.g. 
chese, 3erd, here(n) (cf. heere (f.22vb) and like 
spellings in that part of the MS), nede.

Heng, wend(e)'believed', wep, etc. had ĕ. Swēte ([ẽ]) but 
swētter compar.

Schipe n. pl. 'sheep' (beside schep(e)) is either 
N or < WS scip (Liedholm p.93; Jordan §78; Luick §255 
Anm.)

The long vowel in a3en(s) resulted from the loss 
of OE ǝ and compensatory lengthening.

(d) OE ë1 (non-WS ẽ) appears as ɛ, i.e. [ɛ] or [ẽ]: 
e.g. dede 'deed', drede, ete pa. sg. & pl., even 
'evening', leche, lete(n), seli, speche, ber, were(n) 
'were'.

Whar(-) beside wher(e) might be an example of SE 
[а] < OE æ (Luick §362, Jordan §50). But OE had 
hwær and hwār, so that ME whar(-) probably developed 
ə under reduced stress (Luick ibid. Anm. 2). Similarly 
war subj. pa. sg.: although SE[а]is possible, the 
graph a is likelier to stand for ə levelled <æ in the 
indic. pa. sg. (cf. Liedholm pp.64-66). Late inf. 
has been discussed under ME [ā]. The spelling supports 
a long vowel in lete(n), but for ME let(t)e etc. 
cf. OED s.v. let v.1.

(e) OE æ2 (by i-mutation < OE æ < Gmc ai) appears as ɛ, i.e. 
[ɛ] or [ẽ]: e.g. almēst, areren, clene, ech(e), hele n., 
leden, lere, redy, see n., teche(n).

And so too sete (<ON sæti).

Shortening sometimes occurred before the palatal 
consonant in flesch(e) and because of the syllabic 
r in euer (Dobson §8). ME redy could have a long
vowel from the uninflected disyllabic form or a short one from oblique forms (Dobson §8, Jordan §24 Anm. 3).

ME er < OE ār; ME ār is a blend of ON ār and OE *ār. or shortened ār (OED s.v. ere adv., prep., and conj.).

(f) OE ēo: e.g. aknes, bete(n) pa. pl., dere, deuel, flen, 3ede, held, lese, leuer, se(n), bef, wex pa. sg. ON jū had the development of OE īo > ēo > [ē], hence meke (Jordan §84). Erbe and sterneliche shared the development of ēo: see (a) above.

Aknes came from the OE dat. construction on cneowo(m), but presumably had the vowel of the nom. (on a lengthened vowel even in the OE dat. see Campbell §549). Cf. on knewes (f.11rb), on knowes (f.102rb), etc.; and similarly tre(e) (f.1ra, 10/3) beside trewes (f.5ra) and trowes (f.52va) < OE treo, treow.

(g) Raised ME [ē]. For this 1ME development see Dobson §122. Sereb might have [ē] before r.

(h) OF e when long: e.g. charite, cite(e), entre n., frere, pere.

(i) OF ie: e.g. biseged, enterliche, feble, greuen, mater. Susteyne has been altered under the influence of verbs with the diphthong [ei].

(j) OF ue: deole, deelfulliche, despeplen.

The OF vowel underwent the same development as native ēo; ū in puple and remuwe < WM, S [ō].

8. ME [\(\mathcal{e}\)] is the reflex of:

(a) OE e and eo in open syllables: e.g. bedes, bere(n), breken, ete(n) inf., euen adj., 3et(e), hele 'conceal', heui, lened, mete, speke(n).

The trisyllabic forms herien, heried pa. sg., and herijnge vbl. n. would not have been subject to lengthening. For héui see Dobson §8 (against Jordan §25). ME stede (<OE stede or styde) had ē, [\(\mathcal{e}\)], or [\(\mathcal{e}\)] (see Dobson §10). Beried and steringe probably show [\(\mathcal{e}\)] lengthened < ē in an open syllable rather than [\(\mathcal{e}\)] < i. e < OE y was principally SE, but before r had wider currency (Dobson §75).

In wrakeb pr. 3 sg. (beside wrekeb; OE wrecan) either a has been transferred from the pa. (ā if < sg., [ā] if < pl.) or else it represents a purely orthographic variant for [\(\mathcal{e}\)] lengthened < ē, just as [\(\mathcal{e}\)] < OE ae may be written a in ME.\(^{62}\) Wrāke n. might have affected the verb.

The reflex is of OE e(a), not WS ɪ following a palatal consonant, e.g. for3etan, 3eue(n) (although it is true that spelling cannot distinguish [\(\mathcal{e}\)] from [\(\mathcal{e}\)] lengthened and lowered < ɪ in open syllables). 3iʃ subj. pl. might be a SW form, but need not be - ɪ forms were common in ME even outside the WS dialect areas, which raises the possibility of Scandinavian influence\(^{63}\) and/or analogy (ɪ of OE niman extended to its antonym) - see Luick §172 and Anm. 2, §173 and Anm. 3; Jordan §79 Anm. 1. Cf. 3eft n. beside 3iʃt (f.34rb), 3iʃtes pl. beside 3eʃtes (f.40va).

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62 M. M. Long, The English Strong Verb ... (Menasha, Wisconsin 1944) p.168. Also Luick §362. 63 For a full account see Björkman pp.154-156.
(b) OE ǣ¹ and ǣ²: the reflexes of these vowels have been discussed under ME [e].

(c) OE ēa: e.g. bete inf., bred, def, dep(e), ere, lepeb, leue n., gude, vnnebe(s).
On eke and 3er(e) ([e] or [ẽ]) see ME [e]. For sle(yn) see ME [ei].

(d) OF e when long: e.g. bestes, feste, preche(n), pres, tetes, trecherie.
On variation in vowel quantity before st see Dobson §8; and similarly [ẽ] or ẽ before ch in lecherie and trecherie.

(e) AN [ẽ]<[ei] before dentals: e.g. acresen, ese (beside misais), pes, plesen.
Such forms are considered under ME [ei].

9. ME [Ĩ] is the reflex of:
(a) OE i and y before lengthening groups: e.g. bindeþ, blinde, child(e), fynde(n), finger, kinde, ping(e).
Childer and children, for example, were excluded from lengthening but were doubtless influenced by the long vowel in the simplex. In finger [Ĩ] was affected by early shortening before the group ng, assisted by the unlengthened vowel in inflected forms.

(b) OE ũ: e.g. alyue, arise(n), blipe, idel, liche, likeþ, swipe, whi, while, wif.

Wiles n. pl. had ME [Ĩ], but the origins of the word are obscure (OED s.v. wile sb.; not discussed in Björkman).

Litel < OE lītel or lītel; whi < OE hwī or hwīy.
(c) OE ų: e.g. forbi, hideb, pride (1OE prĕde < OF prud). Similarly skies (<ON ský). For 'fire' see ME [u].

(d) OE ðg and ðg: e.g. Almi3ti, bodi, drie, fifti, liپ, tiles.
-İ remained in 1OE but was subject to shortening in ME (Jordan §136 Anm. 2; Luick §443; Dobson §275).

Steie3f inf., which joined class II strong verbs in ME (Long p.26), probably has a diphthong, but it is just possible that the spelling is an inverted i one (Liedholm pp.104-105; Jordan §97, §279 Anm.).

(e) ME [ei]: e.g. hie, lien 'tell lies', liers. For these and other possible examples see ME [ei].

(f) OF i when long: e.g. aspıen, atıred, cri(e), delıt(e), discumfit, hermite, paradyı, trecherie, vile.
Beside despıse(n) and despıt(e) the spellıngs despısen (f.74va) and despıte (f.61va) suggest reduced stress on the second syllable.

10. ME [o] is the reflex of:
(a) OE o before lengthening groups: e.g. bord, 3olden pp., word.
In word the vowel could be [o] or u spelt o < lWS wurd.
Gold should have had the long close vowel, but for the ů variant which underwent lengthening > [o] see Dobson §13. For the probable failure of lengthening in wold(e) etc. see ME [o].

(b) OE ų: e.g. anoper, bihouęb, broper, Cristendome, do(n) inf., flodes, forsoke(e), good(e), loke, sone adv., tok(e).
Similarly croke < ON krókr. Hore < 1OE høre < ON hōra.
In many of the words that belong here the vowel > û by either LOE, eME shortening (e.g. anober; cf. Dobson §15) or irregular ME shortening (e.g. broper and moder with [ô] or [u]; Dobson §18). Forms which retained a long vowel developed [û]; this distinguishes modern shortenings from LOE, ME ones because [u] > [û] occurred after the unrounding of [u] > [A] (Dobson §36 et seqq.).

Noyber (beside nober) shows the influence of ME neiper.64

(c) Raised [Ø]: (possibly) two, who. This N, EM raising made its mark on the standard language only in the combination of consonant + w + [Ø]. Otherwise the raising was sporadic in final position (e.g. go), before labial consonants, and before dentals (especially r, e.g. more and, from AN, glorie). See Dobson §147 et seqq. and Jordan §45.

(d) OF o next to a labial: e.g. pouer(e) 'poor', proue(n). Proue(n) is traditionally assigned [Ø], and Dobson §36 note 3 points out that ME prove with [Ø] occurs in a rhyme which dates from before the lengthening of u > [Ø] in open syllables. In Dobson's view this supports taking prove(n) as a 'semi-learned form' influenced in OF or ME by L proba, or subject to variation between u in popular loanwords and ò in more learned ones. But remuwe (cf. remuuen (f.138vb)) probably has [û] or u.

11. ME [Ø] is the reflex of:
(a) OE a, o before lengthening groups: e.g. amonges, fold, hond, lomb, stonde(n), strong(e).
So too bondes (<ON band) and wrong(e) (<LOE wrang, wrong < ON *wrangr, rangr). For bondes cf. OE, eME bend (OED s.v. bend sb.1).

The o' spellings in these words might disguise subsequent shortening > ð. For instance, cf. Liedholm's evidence from rhymes in the Auchinleck MS:

The nature of the rhymes also prevents us from reaching any definite conclusions as to their quantity. M[ld]L[and] and S texts still have mostly long vowels before lengthening consonant combinations in the 14th c., while the N forms became shortened at an earlier date. ... 65

See Jordan §31, Luick §429, and Dobson §13.

The consonant group ndl prevented lengthening in handlinge, and a remained short in answer(e)d (<OE andswarian) - also, the verb had carried initial stress in OE (Campbell §77) but in ME 'a certain elasticity of accent was possible'. 66

[ð] is the reflex of Ang. a before ðd, e.g. colded, holde(n) (note the stray forms haldeb pr. 3 sg. (f.9vb) and heldeb f.20va), hundredfold, old(e) (olde and elde 'the elderly' both appear in f.15ra), told, Selde pa. pl. (beside solden pa. pl. and sold pp.) was a ME development with the vowel of the pr. stem.

(b) OE ð in open syllables: e.g. chosen, forbid(n), hope, ouer. And perhaps bole: see Björkman p.179 note 1.

The length of the vowel in a form like born (beside bore pp. (f.119ra), boren (f.102ra), and iborn (f.104ra)) cannot be known for certain because syllabic ð often, but not invariably, curbed lengthening (Dobson §13); and so afñrn, bifñrn (bifór(e)), and lñrn. Spelling indicates a long vowel in loot 'lot(s)'; this was the result of lengthening in oblique forms (Dobson ibid.). In bödi lengthening was discouraged.

by the suffix (Jordan §25 Anm. 3), but we may suppose ME bödi beside inflected bödyes and the formation of a new nom. sg. from the gen. or pl. (Luick §392). Cf. bödilich(e) adj. & adv.

Dore had two values in ME: lME [ɔ] < lengthened u in an open syllable (ME duru < OE duru) and [ɔ] through lengthening in an open syllable (ME dore by blending for earlier dor < OE dor; Dobson §155).

OE ā: e.g. almost, aros, bihotep, bitoknep, brod, go(n), hole, lof, mo(ře), ston(e) (but stan (f.13rc)), who, whos (f.96vb) beside whas (f.96rb). Also fro < ON frá.
Bobe < OE bā bā or ON bāgi. Clope(n) apparently < OE *clāpian (OED s.v. clothe v.).

In many supposedly [ɔ] words the vowel could be short or long. ME höli was due to the influence of inflected forms on the nom. In the case of sōri (< OE sāri) the modern pronunciation (short vowel before intervocalic r; Dobson §47) suggests ME ɔ, and Luick's theory is that the vowel was affected by the ɔ in sor(o)we (§369 Anm. 7). Lōrd could have a short vowel acquired from unsyncopated ME louerde etc. (Dobson §13). In namore (beside no more) ā is due to weak stress.

Final [ɔ] might be shortened (e.g. wo; see Dobson §40 and §153) or raised > [ɔ].

OF ɔ when long: e.g. astored, glorie, ordeyned, ost, persones, tresore 'treasure'.
Fole had [ɔ] or [ɔ] after a labial.67 Tresour(e) is ambiguous: the digraph ou could be [ʊ] or [ɔ].68

68 Nevanlinna op. cit. pp. 84-85.
12. ME [ū] (usually spelt ou) is the reflex of:

(a) OE u before lengthening groups: e.g. grounde, hound, sounde, wounden (beside woden and wonden).

There was widespread variation in ME between long and short vowels (Dobson §19). The digraph ou is used in doumbe, but cf. dumbe (also spelt dombe), dunge, song(e), tunge, and turne(n) (<OE turnian or tyrnan, but cf. AN turner). The group ndr kept the vowels short in awondred, hondred, and wonder sg. (<OE wundru pl.). The following r prevented lengthening in schulder.

OF murdrir, murdrer lies behind mourdrep (f.134rb), in which ou seems to indicate a long vowel - see ME [u].

(b) OE ū: e.g. about(e), couple, doun, hou, proude (1OE prūd < OF prud, prod); bousand.

Similarly OE ūht: bou3t(e) pa. sg. when it represents OE pūhte 'seemed' rather than bōhte 'thought'. Weakly stressed but(e) had a short vowel. For a weak variant of doun see Dobson §4.

(c) OE ӯ: e.g. fur (beside fuyr (f.56ra) and fir(e) (f.6va, f.102ra) - see LALME I Dot Maps 409 et seqg.), tobrused.

OE brīsan and AN bruser, OF bruiser fell together in ME.

(d) OE uʒ: e.g. foules, mowen.

(e) ME [ou] in medial position. See ME [ou].

(f) OF u when long: e.g. amounteþ, bacoun, colours, counteßed, cours, Creature 'Creator', doute, hidous, pelour, spouse.

Also double, but in this word there was ME shortening before the syllabic consonant; cf. dubled (Dobson
(g) For OF ue see ME [ē].

13. ME [ai] is the reflex of:

(a) OE æg: e.g. day, fair(e), lay pa. sg., mai, saide. Days pl. was formed analogically from the nom. sg. (cf. OE dagas).

(b) ME [ei]: e.g. aylep, alwai, away, besayn (cf. Campbell §743), hay, say, slain (<OE slegen or slægen). Similarly agayn (<ON ígegn) and nay (<ON nei).

[ai] < [ei] at about the end of the thirteenth century (Luick §408), but not before (g)h.

(c) OF ai, AN ei: e.g. abaist, despair (beside despeier (f. 30rb)), enairep, pray 'prey', praisep, vain. Some other doublets are, e.g. couaite, coueite; layser, leyser; prayers, preiers (f.21vb).

These spellings are not conclusive for fixing quality, and so in debonairliche, for instance, the digraph ai could mean [ai] or [ē]. Cf. peisible (f.135ra), paisible (f.134va), pesible (f.130va). In aier there is apparently a glide vowel between [ai] and ɹ, a development dated to the fifteenth century in Dobson §218 (cf. air (f.11rb) and eir (f.119rb)). English forms frequently preserve AN developments; for example, AN ai before palatal l and n (e.g. asail(l)en, bailee, mounteines, Romayn(e)s) or the loss of the weaker part of a diphthong in AN polysyllabic words (e.g. companye, benysoun).

ai3, ei3 are orthographic variants for [ai], [ei]: e.g. prai3er (f.14vb).
14. ME [ei] is the reflex of:

(a) OE ēg: e.g. leid, sei 'say', wey.
Analogy explains sei and say inf. (beside segge (f.48va) <OE secgan): they are based on the pr. 2 & 3 sg.
For the development [ei] > [ai] see ME [ai] and (c) below.

(b) OE ēg. For possible examples see the next section.

(c) OE ēg: e.g. deide, ei3en, seie pa. pl. 'saw', sei3en pa. pl. 'saw', twei.
Pa. pl. forms of 'see' belong here only if < Ang. sëgon; if of WS origin, they are examples of (b) above.
Se3 pa. pl. has an orthographic variant for [ei].
Ei3en n. pl.: 1OE ēge < ēage by smoothing.

OE ēg > [ei] > [ai] only when the vowel and vocalized palatal occurred in final position or before a syllable
beginning with a consonant. Otherwise the usual development was ēg > [ei] > [ɪ]; examples of i spellings here
are, e.g. hie, lien, liers (cf. Jordan §97). Deie inf. and deieb pr. 3 sg. have spellings from the
intermediate stage of the development (Luick §378, §401), i.e. the forms < OE *dëgan rather than ON deyje
as a direct loan (Luick §384 Anm. 5).

In sleyn inf. y might merely indicate a preceding long vowel; but ey could be a diphthong acquired from
the pp. - cf. slayn pp. (Long pp.199-200). Sle has [ɛ].

(d) OE eh(t): e.g. ei3tebe, ne3ebour (OE ēa shortened),
sei3(e) pa. sg. And bei3 < OE ðe(a)h (Jordan §63 Anm. 2).
'High' could be placed here (OE heah, heag-), except
that hi3(e) is clearly from inflected forms. Among the
spellings in the MS are hie3 (f.85vb), hei3nesse
(f.50ra), and hy3enesse (f.97ra).

(e) It is unclear whether the spelling ei found before
the palatal group n(c)t in dreint represents a
diphthong - i might be a diacritic (Luick §404).
(f) OF, AN [ei] (originally [ei]): e.g. cleymeþ, desceyuance, peyre, peine, susteyne.
Desceyuance < OF decevance, and the diphthong was taken from deceivre v. (here, desceyueþ). Susteyne originally had [ê] but was influenced by forms like ordeyned (Wright §197).

15. ME [au] (often spelt aw) is the reflex of:
(a) OE ag: e.g. drawe, gnawe, wawes (probably < OE wagian).
And so lawe < OE lau < ON *lau pl. Other examples are felawes n. pl. and felaweschepe (f.9vb), felauschepe (f.8va).

(b) OE āht, ēht: e.g. au3te, nau3t, tau3t(e).
au3te pa. sg. 'ought' beside ou3te need not be N, but rather a survival from the stage before ā > [ɔ].

(c) OF au (= a + l + consonant); OF au + nasal + consonant: e.g. auter, auenaunt, braunche, defaut(e), ensa(u)mple, graunteb, marcha(u)nt, sauter.
Forms which show a diphthong exist beside those with an undiphthongized or monophthongized vowel; monophthongization when it occurred in ME produced [a]. Some examples are: angel (au often seems to fail before ng in ME), auance(n), bob(b)ance, changen, penant, saf (beside sauf (f.51vb)), sauen, semblant. See Dobson §239. Spelling is not in fact a reliable guide to the exact value of the vowels in such words, and there is obviously a greater than usual chance of scribal - and indeed editorial - error in forms which have sometimes ā, sometimes au before a nasal.
In many MSS u may be indicated by a contraction mark of the sort scribes must often have overlooked.

Identification with [au] of native origin lies behind au3ter (f.95ra) and au3tre (f.96rb) beside auter.
16. ME [eu] (often spelt ew) is the reflex of:
(a) OE e(o)w, ē(o)w: e.g. knewe, newe, reupe, rewep, trewe adj., brew.

There are no orthographic hints of [eu] > [iu]; this change is dated to c.1300 in N and up to a century later in other dialects (Luick §407; cf. Jordan §110).

For WS i-mutation and the subsequent monophthongization of ē > ī in newe etc., see Campbell §300. Once again spelling fails as a reliable guide: newe probably <Ang. nēowe, but could also derive from WS ī(e)w because from the late fourteenth century [iu] < īw is written eu, ew.

Stress shift explains trewes (f.5va) 'trees' beside trowes (f.52va) and aknewes (f.69va) beside on knowes (f.102rb). For such cases see ME [ou]. For aknes see ME [ē].

(b) OF ĕ, ĕi when long: e.g. auenturs, comun(e), creature, 'creature', dured, enduren, figur, fruit (cf. frut (f.21ra)), mesure, usep.

There was variation with [ū], e.g. the digraph in figour. See generally Jordan §239.

The spelling vertu3 sg. is a very common one in the MS (cf. vertu3 clearly sg. (f.83ra), vertue sg. (f.2vb), vertu3 pl. (f.101ra) and vertu3es pl. (f.115va) beside the usual pl. vertues (f.7vb)). -u3 is probably an orthographic variant for [eu] - cf. MS vertew (see Luick §466). For the pronunciation of PE common cf. comynliche (f.3vb).

(c) OF ieu, AN iu: Grue 'Greek' (f.111vb), Iewes.

17. ME [eu] (spelt ew) is the reflex of:
(a) OE ĕw, ēaw: e.g. fewe, lewede, schewe(n), slewep.

(b) OE eow: sewe pr. 3 pl. (developed from the pa.) beside sowen.
18. ME [ou] (also spelt ou) is the reflex of:
(a) OE òg, òw: e.g. drowe, ynow (<OE genêt-).
Four and 3our(e) shared this development because
of an OE stress shift (fœower > feówer and eower >
êower). Medially [ou] > [û] in 1ME (Luick §407,
Dobson §169).
(b) OE ðh: e.g. anou3, ynow3, slow3 pa. pl., slowe pa. pl.
Similarly bou3 (<ON *pôh) and 3ou (<OE êow < ëow by
a stress shift.

Levelling between forms with [ou] medially and [ou]
in final position was common, and the spellings do
not distinguish retained [ou] from [û]. Theoretically
the forms of 'enough' are ynow3 with [ou] and ynow
with [û], and slowe pa. pl. 'slew' could have [û]
developed in inflected forms towards the end of the
fourteenth century.

19. ME [ou] (also spelt ow) is the reflex of:
(a) OE òg, òw (ME [o] + w): e.g. knowe owe, owen adj.,
slowe adj., soule, sowen.
Similarly lowe < lowe adj. < ON lágr. Saule appears
beside soule and might not be N (i.e. from unrounded
û) but an example of fourteenth century NM, NWM,
K [au] < [ou] (Wright §113 note). Cf. LALME I Dot Map 1158.
(b) OE ðht: e.g. besou3t, brou3t, nou3t, pou3t n., wrou3t
(with r metathesis from OE).
(c) OF o + l: perhaps poudar, although this form could
show [û] < AN u.

20. ME [oi] is the reflex of OF oi: e.g. ioye, noyse,
voys.
21. ME [ui] is the reflex of OF oi, ONF ui: e.g. aioyned, caroyne, destruen, moysture, point.

OF ui alternated with variants that had oi before a palatal (Jordan §239, Luick §415). The quality of the spelling u in a form like despules is hard to determine - [ü]? Anoy(e) n. should have ui but was influenced in OF by related verbal forms with oi (Dobson §255, §256).
22. With regard to vowels in unstressed syllables, forms that show various kinds of reduction exist beside forms that do not. OE a, o, and u in post-tonic syllables are represented by e, e.g. abide(n), bifor(e), broper, schame, siker, silver. And similarly in medial position, e.g. deueles n. pl. and heuenes n. pl. But there are exceptions - for instance, o remains in the loanwords abbot and bishop. Secondary stress and the quality of neighbouring sounds often prevented the development of [e] in post-tonic syllables: note abideng vbl. n. (the usual ending is -ing(e): abidinge, amending, etc.); cf. OE nouns in -ung, e.g. askinge, wonying. Other suffixes which do not show e are found in, e.g. Almi3ti, bisy, buxum, Cristendome, hundredfold, stedfast(e), sterneliche. Long vowels in such suffixes were shortened during the ME period, though it is not possible to determine whether the full reduction has taken place within particular forms in a prose text (cf. Luick §443).

OE e>i in weakly stressed prefixes, so that ME bi- is the reflex of OE be- as well as bi--; but be- sometimes remains (e.g. become beside bicome, besou3t beside biseche). The reflex of OE ge- is i-, e.g. ynou(3); but cf. anou3 (OED s.v. a- prefix6). In along adj. a- < OE ge- rather than and- (OED s.v. along a.1), but the adj. and adv. are of course identical in ME. Amonges is reduced from on gemang and so a- here represents the original prep. Bileue n., a ME formation, superseded older (ge)lēafa, and the related verbs had a parallel development (OED s.vv. believe sb. and v.). Aschamed goes back to OE forms with a- and
3e- (OED s.vv. ashamed v. and ashamed pred. a.). ME a- is the reflex of OE a, o in the prefixes reduced from on-
don-, and of-: e.g. about(e), aboue(n), along adv., adoun, anhunred, anpencheb. For the graph a for original ǣ (al-
ready subject to shortening in OE) see p.xxxiii.

Verbal forms which preserve straightforward PrimOE and OE syncopation, and the accompanying consonant change, are, e.g. fed pp., herd pp., hid(de) pp., and lest pr. 3 sg. (Campbell §751). Contractions of the type nart pr. 2 sg., nas pa. sg., and nil pr. sg. date from
the loss of unaccented i in ni- during eOE (Campbell §354). Bernes n. pl. (OE ber(e)n, berern) shows the loss in OE of unaccented e between a short syllable and a consonant group; similarly king (Campbell §391). Gadre inf. and like forms, along with gadere pr. pl. and gadering vbl. n. < OE gad(e)rian, gæd(e)rian.

An unaccented vowel has disappeared after a ME diph-
thong in, e.g. fair(e) adj., four, 3our(e), maister (<OE mægestere but cf. OF maistre), and soule. The loss of weakly stressed syllables is common in words formed by compounding or affixation, and may sometimes date from OE. Examples include alwai, for3efnesse, kindom(e) (OED s.vv. kindom and kingdom), and Sundai. Contractions which were produced by the loss of unstressed e between a liquid and another consonant, usually a nasal, are aforin, born pp., els beside elles, toforin beside toforon, world(e), etc. Spellings record the effect of secondary stress in poly-
syllabic forms, e.g. answerd (secondary stress on the second syllable) beside answered (Wright §155), though in
ME unaccented e commonly disappeared next to r, e.g. hungre
n. (beside hunger(e)). Unaccented -e is lost in, e.g. almes, for3ef (beside for3eue(n)), keper(e), and in the
inflection of a3ens. However, unsyncopated spellings
are frequent, e.g. bereres, blepelich(e), hirdeman, ne3ebour,
prophetes - doubtless many spellings of this kind are
conservative.

OE -re is spelt -er, i.e. [œr] or the lenis consonant
[ɹ] (cf. Dobson §320): e.g. euer, Ester, neuer (beside
neuere). Cf. naddre and [œl] or [l] in temple (<OE tempel;
OF temple), euel (beside euele). Oxen n. pl. has [œn]
or [ŋ]. The orthography does not always record the type
of parasitic vowel seen in deueles pl., genderure, richely,
sleweb, swet(e)liche, etc. - hence folwe(n), morwe(n),
sorwe, tokne, purh, etc. See 'Morphology' for further
examples of analogical, adverbial, or diacritic e.

In words of OF origin - some have been cited already -
final -e is often lost, e.g. hair, pray, tempest; and like-
wise an unaccented pretonic vowel, e.g. pistel, spouse,
state, studie. Spellings do not generally signal reduction
in post-tonic syllables which had been stressed in OF,
e.g. bacoun, honour, traitour.
23. [w] is spelt w, u: e.g. anguis, alwai, arwes, guede, warne, werre.
For the ME diphthongs which arose from vowel + w see preceding sections on vowels. Following a liquid, the voiced velar fricative > [u], spelt w in folwe(n), halwen, herberwed, morwe(n), sorwe, etc. w has disappeared between a consonant and a back vowel in also, so, suster, and also in the contracted verbal forms of the nas type (Jordan §162 Anm. 2).

24. [ʍ] is spelt wh- (for OE hw-): e.g. whan, who, whit, nowher, wharof, wher. But cf. ? ho (14/5 and note). There is an inorganic h in whanhope (beside wanhope).

25. [j] is spelt 3: e.g. a3en, be3at, be3ende, for3eten, 3ate, 3eft.
For the 1ME diphthongs which arose from vowel + [j] see preceding sections on vowels. [j] medially between r and a vowel appears as i (berried), and initial [ji] is written i in if (but 3if (f.1ra)).

26. [l]: e.g. al(1e), colded, fail(l)e, lof, los, palasie.
For OF ai before palatal 1 see ME [ai] above. [l] has been lost in weakly stressed as and next to a palatal in ech(e), swich(e), etc.

27. [r]: e.g. force, frende, keper(e), resoun, ri3t, sterre.
Forms with metathesis are, e.g. bri3tmesse and wrou3t.
Brenne(n) is usually taken to be of ON origin, but might sometimes < OE bernan with metathesis (OED s.v. burn v.1). Doublets may occur: berste 'thirst' beside brest (f.8rb), bersten 'burst' beside bresten (f.49ra).
Speche < OE sp(r)ēc, Ang. sp(r)ēc.
28. [m]: e.g. amen, buxum, come(n), com(m)aundement, maister, mete.

Assimilation of fm > mm: lemmman, womman.

29. [n]: e.g. agon, counfounded, in(ne), kneled, ne, noble.

For ai before OF palatal n see ME [ai] above. In discumfit there is assimilation of [n] > [m] before the labial fricative (OED s.v. discomfit v.). [n] has often been lost in words or positions of weak stress, e.g. a(n), mi(n), no(n), o(n), preche(n), take(n) pr. pl.

30. [ng] is spelt ng: e.g. amonges, anguis, bringe(n), lengben, strengere, wrong(e).

31. [p]: e.g. aspien, clepe, depenesse, pine, popes, scippeb.

For the glide consonant p which developed between m and n or m and t (e.g. dampned, ympnes, nempne) see Luick §720 and Jordan §210 Anm. 1. In psalmes the p is of course silent: 'English is almost alone in spelling ps, and sounding only s' (OED s.v. psalm sb.).

32. [b]: e.g. abbot, blamen, bob(b)ance, do(u)mbe, fable, lomb.

33. [t]: e.g. bet(t)er, dartes, fatte, pit, to, tunge.

For the [tj] in vertu3 see Dobson §387 and §390. For marcha(u)nt sg. besides marchaundes pl. cf. OF marchand, march(e)ant. [t] has disappeared before st in best (< OE betst) and in syncopated last(e) adj. (Luick §744). Blesse inf. represents OE bletshian (Luick §734, §744). [t] has been lost between n and s in comaundemens (beside commandementes); cf. enticimens (f.57vb) beside enticementes. Samarien is a form of some interest:
The normal OF word for Samaritan is the Romanized form of Latin Samaritanus: Samaritain. This form does not occur in the Miroir. Instead, Robert has built up a French word using the popular suffix -ien and the element Samar-, just as MoF has algérien from Algérie, calédonien from Calédonie, etc. Once more he has rejected a pure loan-word in favour of his own semi-popular type of derivation.69

The English MS has also Samaritan and Samariten.

An unsyncopated weak pp. ends in -ed, e.g. blinded, despended. But forms like sent have assimilation and unvoicing (cf. brend pp. beside brent (f.95va)).

34. [d]: e.g. blessed, chidden, do(n), fader, moder, voide.

[@] > [d] before (e)n and r in birden and mordrep (Jordan §206). A d has been lost before a voiceless consonant in answer(e)d, gospel, and vntil (& ON *vnd + til); similarly lorschipe (f.26vb) beside lordschipe (f.27ra). Nake is the adj. ME nake(n), which is to be distinguished from naked (&OE nacod; f.8rb). The origin of nake(n) and like forms in other Germanic languages is unclear (OED s.v. naked a. and sb.). Ded n. beside deb(e) is largely but not entirely N (OED s.v. death; Jordan §207).

35. [f] is spelt f, ff, ph: e.g. affien, after, fifti, prophecid, suffren, bef.

Beside historical beues pl., befes has had the voiceless fricative transferred from bef sg. Lif sg. alternates with lyue, in which [v] derives from inflected forms. Cf. lof sg. but loues pl.

Through the weakening and loss of inflections, the once medial voiced fricative has been unvoiced in 3ef inf. etc. (cf. 3eue(n) and note the historical distinction between [v] in the pr. stem and pa. forms

69 Marshall (1971) p.60. 69a Cf. LALME I Dot Map 1177.
like 3af; Jordan §217). [v] < [f] has been lost in lord (<OE hláford; Luick §745), before the dental in had(de) (<OE hæfde), and in the weakly stressed verbal forms hast pr. 2 sg. and hap pr. 3 sg. (Dobson §400).

36. [v] is spelt v, u: e.g. aboue(n), caue, coveitous, heued, vain, vanist. Haue inf. (OE habban) was formed from the pr. 2 & 3 sg. For lyuen cf. OE lifian; note libbynge vbl. n. (f.48vb) as the legacy of OE libban. [v] vocalized before r accounts for power 'poor' and powerte, but the graph u in power(e) and pouer(e) is of uncertain value: it could represent [w] or [v] according to whether power(e) is the reflex of OF poure or poverté (OED s.v. poor a. (sb.)). The form lowed pa. sg. beside loved 'loved' seems to show the SE [w] for [v] which occurs sporadically from the second half of the fourteenth century (Jordan §300, Dobson §374), although the form is in collocation with lowenesse.

37. [@] is spelt p: e.g. benepe(n), broper, blipe, moupe, ober(e), bou. Although we may suppose [p] in clop beside [@] in clopes and clope(n), orthography fails to distinguish voiced and voiceless consonants acquired by analogy (cf. Dobson §358). It is impossible to say whether weakly stressed words such as bis, ban, and bus have historical [p] or the [@] developed in the fourteenth century (Jordan §207, Dobson §361). On the loss of final -e and the unvoicing of [@] in words like birpe and erpe see Dobson §368.

p ([@]) has been developed between l and r in alper (beside aler).
38. [b] is spelt p, th: e.g. criep, filp(e), lengpen, Matheu, slewep, burh.
   The th spelling is occasionally found outside proper nouns, e.g. derworthlich (f.23ra) beside derworplich (f.23rb). Assimilation has occurred in atte 'at the', wiltou, etc. p > t following a voiceless fricative, e.g. befte (<OE befp(u)) and perhaps si3t (but OE sihp beside gesiht; Jordan §205). p > d before (e)n and r in birden and mordrep. Reube has [p] at least partly under ON influence: OE hreow but ON hrygg@ (OED s.v. ruth). Similarly the mixed descent of tiding(e) (f.112ra), tipinges (f.10rb), etc. (OED s.v. tiding). In faip the p might not represent L d, OF d as assumed, for instance, by Serjeantson. The very common use of fei in eME supports regarding the p as an analogical development on the model of OE and ON words in -p (Brunner §36 note 4). The loss of b occurs in worship(e) (<OE weor@scipe; Luick §677).

39. [s] is spelt c, s, sc, ss: e.g. allas, ascencion (beside Assencioun), certes, destresse, fingres, visitacioun. Also acresen (Luick §732), benysoun, wers, wors (Dobson §355).
   For the origin and later development of [sj] in words like ascencion see Dobson §387 and §388. Spelling does not show us whether a word such as houses pl. had medial [z] or analogical [s] from hous sg. (cf. Dobson §355), and nor can we know whether the pl. inflection -es carried enough stress to keep the final sibilant voiceless in fendes, go(o)des, etc. (the voicing is dated to the fourteenth century; Dobson §362, §363).

71 For this and like words see E. Ekwall, A History of Modern English Sounds and Morphology (translated and edited by A. Ward; Oxford 1985) §149.
OF silent s appears as [s], hence cours. Socour sg. was developed in ME when OF -s was wrongly taken for the pl. inflection. Reprocen and reprocinge, not at all common forms in ME, are mainly < AN reprocer and reproce n. (cf. OF reprocher etc.; OED s.vv. reproce sb. and reproce v.). Cf. reproseb pr. 3 sg. (f.80va), reprocyngge vbl. n. (f.57ra), and what seems to be reprocing (f.29va). Chastise(n) is of obscure origin but follows the pattern of French verbs in -iss-, -ir (OED s.v. chastise). Voiceless [s] is proved by the graph c in chastice(n) pr. pl. In fantome [s] has been lost before voiced m, perhaps with compensatory lengthening of the preceding vowel.

40. [z] is spelt s, z (MS 3): e.g. arise(n), chosen, comparison (Ekwall §149), desire, layser, tobrused. For z: baptizede pa. sg. beside baptisen inf. (both f.120rb).

On the nature and development of [z] in words like mesure see Dobson §387 and §389. In a prose text of this date diuers(e) should probably be stressed on the first syllable, and we may assume that the final consonant is voiced (OED s.v. divers; cf. Dobson §289).

41. [g]: e.g. agayn ([g] < ON ígegn), agilten, egge (<ON eggja), gyen, langour, synagoge.

Bigynne(n) has had [g] levelled from pa. forms (cf. OE ongínnan).

42. [k] is spelt c, k: e.g. ac, aske(n), catel, cok, secunde, wicked. For benkep etc. see [fj] below.

The origin of toscatereb pr. 3 sg. is problematic. On whether 'scatter' is a loanword or instead a Scandinavianized native form (i.e. < OE *sc(e)aterian) see Björkman p.10 and p.123 (OED s.v. scatter v.). Mad(e) pp. appears beside unsyncopated maked.

43. [nk] is spelt nk: e.g. drinke, stinkand, bank.

44. [ks] is spelt x: e.g. exponen, excusen, buxom, oxen, wexe(n).
The spelling differs in resurreccion (f.40vb) beside resurrexion (f.24ra). For eOE [ks] < [χs] see Campbell §416.

45. [d3] is spelt g, i: e.g. aioynd, beggers 'buyers'. biseged, biggen 'buy', outrage (f.91va), outraiuste.
Targe subj. pl. and targeb imper. pl. < OF targier, targer (< popular L tardicare; OED s.v. targe v.).
But taried pa. sg. might not have [d3]: it could be a form of ME tary, related to OE tergan or *tærgan (cf. OF tarier) were it not so difficult to trace a semantic development from 'vex', 'annoy' to 'delay' (OED s.v. tarry v.).

46. [tʃ] is spelt ch: e.g. bepenchen, chaf, changen, diche, seche, toucheb.
[k] forms, partly the product of levelling and partly due to ON influence (Jordan §179), are less common than forms which keep the palatal; examples are, e.g. sekeb (f.9va), penkeb (f.61vb).

OE palatal ŋc > [ntʃ], as above. But enc>ein in dreint; similarly Lentin (earlier ME leinten; Jordan §103).

47. [ʃ] is spelt sch, ss: e.g. aschamed, bischop, bisschopes, nurischeb, schewe(n), schulder.
ONF [ʃ] for CF -iss- > -isch- in ME, of which -iss- may be merely an orthographic variant, e.g. languissenn, perissen pr. pl. (f.18vb), rauissour. 73 There are many examples of largely N s for [ʃ], e.g. florisenn inf. (f.1rb) beside florischen (f.3rb), languist pa. sg. (f.29va), piniced pa. sg. (f.19rb) beside punysced pp. (f.19va), rauyst pp. (f.19rb), and sadewe (f.91vb)

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73 H. M. Flasdieck, 'Die Entstehung des eng. Phonems /ʃ/' Anglia 76 (1958) 339-410 should be consulted. See also Jordan §260 Anm.
beside schadewe (f.32vb). See Luick §692 and §732.

48. [h]: e.g. anhungred, hay, haue, heui, hit, vnhelen. OF h, although not sounded, is often written in both French and English texts, hence abominable (h is due to false etymology), herbes, hermitage, honoured, hour and hours beside oure. The h remains in words ultimately of Germanic origin, e.g. hair 'haircloth' and hardili.

Weakly stressed h has disappeared before another consonant in lened, lord, loude, nesche, reupe, etc. In this MS the loss of h before a vowel, even in weakly stressed words, is rare: is 'his' seems to be an example.

49. [ç] is spelt ʒ: e.g. ali3ten, Almiʒti, briʒnesse, diʒt, kniʒtes, riʒt. The loss of the palatal fricative is indicated by spellings such as seie pa. sg. and seien pa. pl. 'saw' beside seiʒe etc.

50. [χ] is spelt ʒ: e.g. bouʒt, tauʒt(e), bouʒt n., bouʒt(e) pa. sg. & pl., wrouʒt. The voiceless velar fricative remains after the liquid in burh; note the spelling burhʒ (f.2vb).
There are a few points to make about the length of consonants. Following an accented short vowel, a doubled or long consonant is historic in, e.g. abbot, bidde, biggen, falle(n), filled pp., telle(n). The reflex of the OE lengthening of a short consonant before a liquid (usually accompanied by the shortening of a long vowel) is seen in some comparatives and a few other words, e.g. bet(t)er, bitter- (bitternesses), gretter, naddre, swetter. On waker < OE wac(c)or see Sievers-Brunner §228.

In OE texts long consonants in final position are often represented by a single letter, but it is not clear whether the simplification was actually a sound change: 'This is only graphic simplification' (Campbell §66) but 'Both orthographic and phonetic tendencies are here present' (d'Ardenne ed. cit p.175).

From this inconsistency in spelling we may safely draw the inference that long consonants were no longer phonemic in this position; for if OE had preserved long consonant phonemes at the end of words, they would be written with the same consistency as long consonants between vowels.

ME forms show variation between single and doubled consonants; doubled spellings at the end of words are analogical, preserved in inflected forms in which the consonant was not in final position. There are no final doubled consonants in this edition.

Simplified, originally long, consonants are found

76 On the loss of final [ɔ] and the disappearance of phonemically long consonants (c.1400 in dialects of the London region), ibid. 441-442.
in, e.g. adrad, al (beside alle), bed n., birden, blis (beside blisse), ful, gospel, man (beside mannes gen. sg.), brid (beside bridde). In inflected words the long consonant is protected and remains, even when only -e serves as the inflection: so alle, blisse, bridde; also fatte, helle, synne, and walles n. pl. Similarly words in -nesse: bri3tnesse, derknesse, etc. The dd (in fact a pair of short consonants rather than a long consonant) has been simplified in wildernesse; this reduction occurred in OE itself (Campbell §458).

Sometimes a doubled consonant appears without historic reason, as in schip(pe)men. This form might go back to OE and random doubling in Nthmb. texts (Campbell §365; Luick §670, §671), or its doubled spelling might work diacritically, marking as short the preceding vowel. This use of doubled consonants has been traced from the middle of the eleventh century (Campbell §329 note 1), occurs in Orm, and was established in Chancery MSS of the fifteenth century.77

77 D.G. Scragg, A History of English Spelling (Manchester 1974) p.50 and Jordan §157. D'Ardenne suggested that mm in ME forms of 'some' 'may be due to compensatory lengthening (to preserve total word-length) after the loss of inflexions as in OE. sumne, sumre' (p.202).
(ii) Morphology

Nouns

Native nouns in the nom. and accus. sg. are either uninflected or written with -e. Although the distribution of inflected forms is sometimes consistent with OE, overall the use of -e is random. Examples of historically uninflected forms are: broper, deuel, fader, heued, hond, lof, melk, schulder. Nouns in the nom. and accus. sg. are often written with -e where OE had an inflection, e.g. depnesse, ere, fille, fode, mede, strengbe, worschipe. Forms which show -e where OE did not have an inflection are, e.g. blisse, corne, fadere (f.139rb), frende, 3ere, kindome, manhode. And some examples of nouns which in the nom. and accus. sg. do not have -e where the corresponding OE form had an inflection are: leder, li3er, liking, witnes, worschip.

-es marks the gen. sg. (e.g. Cristes, fadres (f.3ra), fendes, flesches, mannes, wormes); cf. Iohannys (f.119va).

But uninflected forms are common, e.g. the proper nouns Adam (3/1; precedes s-), Cesar (f.107rb) beside Cesares (f.108ra), Dauid (f.4rb; precedes s-), Ihesu, and Marie (f.5rb; precedes s-) beside Maries; and similarly broper, wedewe (f.91ra; precedes s-) beside wedewes sone (f.109 rb), and - with weakened genitival force - heuen in heuen-

3ate.

In some words -e seems to distinguish a prepositional case from the nom. and accus.: e.g. lond (1/17), londe (27/24); schip (47/21), schipe (78/3); but among nouns
generally a distinctive dat. or prepositional case is not maintained. Examples of the randomly used -e are:

<table>
<thead>
<tr>
<th>nom./accus.</th>
<th>following prep.</th>
</tr>
</thead>
<tbody>
<tr>
<td>finger</td>
<td>8/5</td>
</tr>
<tr>
<td>fur 'fire'</td>
<td>36/5</td>
</tr>
<tr>
<td>harm</td>
<td>25/14</td>
</tr>
<tr>
<td>lif</td>
<td>4/20</td>
</tr>
<tr>
<td>world</td>
<td>21/18</td>
</tr>
<tr>
<td>worlde</td>
<td>6/16</td>
</tr>
</tbody>
</table>

Uninflected forms of historically weak nouns may follow a prep., e.g. hert (23/18; elsewhere herte) and wille (65/24; elsewhere wille). Bok (11/7) follows a prep.; cf. the OE mutated dat. bec.

Nouns used adverbially are sometimes inflected but often not, e.g. day, hom, 3er (44/23; cf. 3ere f.11rb); for while cf. OE to hwilc etc.

Loanwords too have -e and uninflected variants, and again there is not a consistent prepositional case (e.g. couaitis(e), defaut(e), despit(e), and words that end in the stem vowel or a post-tonic vowel: cite(e), cri(e), pite(e), trinite(e)).

The pattern nom. sg. + -es has been extended to most pl. nouns regardless of OE declension and historical case. Plurals in -s occur after a vowel (e.g. aknes), in the syncopated pans, and after a liquid in beggers, euels, pistels, etc. Hors 'horses' is the historical nom. and
accus. pl. Note bodijs beside bodyes; martirs (f.126ra)
beside martires (f.129ra) and martiris (f.126ra).

A weak decelension -en pl. survives in a few words,
sometimes in competition with -(e)s: e.g. aschen, ei3en,
eren beside eres (f.82rb), even-Cristen, halwen beside
halwes, oxen. Likewise honden and hondes (both f.57vb),
handen (f.61vb) and handes (f.84va). Through analogy
there are some 'double plurals', e.g. children and childern
(f.102rb) beside childer, and brebren (-en has been added
to an OE mutated pl.; cf. brobren (f.71va) and bropers
(f.21va)). Other mutated plurals are fet(e) (the -e is
unhistorical) and men (cf. lemmannes accus. pl.).

Unchanged plurals are wynter (following a numeral;
cf. many wynters (21/12)), lepful beside lepes (both after
a numeral), and schep(e). -es occasionally marks the
gen. pl., as in mennes.

Words borrowed from OF commonly have -es plurals
(e.g. defautes, marchandes), though -s is frequent after
a liquid or nasal (e.g. colours, orisouns, regraters;
but cf. angeles, maner(e)s, Romayn(e)s, etc.).

Adjectives

Strong and weak forms survive, if not invariably. The
form is - historically - uninflected in:

77a Recently the Corpus Christi MS has been grouped with SE, SEM texts
that offer an adjetival usage similar to Chaucer's: M. L. Samuels,
'Chaucerian Final "-e" The English of Chaucer and his contemporaries
he fond here ded (12/19)
'bou nart nou3t 3et fifti wynter old' (21/11)
a 3ong man (35/25)
And a sterre brod and lone (55/9)

Uninflected adjectives in -i are, e.g. ani, heui, holi, seli, sori, werei, worbi - cf. mani(e).
-e is historic is some strong adjectives (e.g. clene, drie, newe; Campbell §644 et seqq.) but not in others, e.g.:

he was blinde (2/14)
bat is dede (14/20)
Eche man may [wete] (16/6)
He is feble and seke (33/2)

Examples of a weak adj. in -e are:
be olde lawe (3/10)
Hij honoured God be grete (20/7)
in bat ilke manere (40/14)
for His longe abidinge (55/18)

An adj. which occurs in a traditionally weak position but is written without -e is common, e.g.:
be wicked gost (1/23)
bat oper ni3t (24/25)
be good hirdeman (28/4)
be first cok (55/3)

Elision might be a factor in many such cases, and of course there exist difficulties in knowing whether to transcribe certain flourishes on final consonant letters as -e.

Pl. adjectives are uninflected or written with -e, e.g.:
seuen opere deueles (2/5)
we sen euel stedes (4/2)
maistres of oper men (18/10)
fro his grete synnes (49/22)

The same variation between forms with and without -e occurs in some adjectives of OF origin, e.g. comun(e) and diuers(e).

Compar. forms end in -er(e) (e.g. ferber, strenger(e)), superl. ones in -est (e.g. grettest, wisest). There are no exceptional forms among those which have a different root in the compar. and superl. from that of the positive.

Adverbs
Some adverbs show a form in -e beside one without, e.g. afornhond(e), blebelich(e), her(e), neuer(e). Nouns used adverbially are usually uninflected but sometimes have -e, so while. Forms with adverbial -(e)s are, e.g. bitymes (beside bitime), hennes, vnnepes (beside vnnepe), willes. -(e)n remains as the reflex of OE -an in aforn, beneben, wipouten, etc. - cf. aboute, oute, wipoute. -ly only occasionally appears instead of -lich(e), e.g. hardili and richely (beside richeliche). Compar. forms in -er(e) are, e.g. better, fouler, ner, lattere; superl. ones are last 'least', most, etc. Compar. adverbs not in -er(e) are straightforward historical forms.
Pronouns

Pronominal forms found in this edition are set out in the glossary; throughout the MS there is a good measure of consistency in their use. Note hes and is (the latter might be an error: see 66/12 and note) beside usual his 'his', bei (<ON beir) beside the more common hij, he pl. for hij, him pl. beside hem, and ?ho beside usual who. Archaic survivals are here gen. pl. (56/13) and ban dat. in er ban and for ban (see bat dem. in the glossary). Accus. forms serve as refl. ones, though forms in -silf, -self also appear (not always refl.: e.g. Hismilf nom. (17/3)). Note he bis 'he' (Mustanoja p.137).

Possess. myn and bin are usual before vowels and h-, but there are exceptions: e.g. my honour (14/11) and -n forms before a consonant, as in myn wordes (17/19). bine appears once, before a n. pl. Independent possess. forms have -n except, of course, for his.

Hit neut. nom. & accus., his possess. 'its', himsilf dat. 'itself'. Instead of prep. + hit a compound ber-form regularly appears, e.g. berafter, berin, berof, ber- vpon (refer to the glossary, s.v. ber). It occurs once.

Men seems to be the indef. pron. 'one' in 11/5, for instance; elsewhere the form is clearly pl. 'people' (e.g. 7/15); man also functions as an indef. pron.

Second person pl. pronouns are worthy of note. 3e is

78 Cf. T. F. Mustanoja, A Middle English Syntax Part I (Helsinki 1960) p.145ff. Beside usual mesilf etc. the MS has e.g. mysilf (f.3vb).
nom., 3ou obj.; in doute 3ou (47/6) the accus. is used for the nom. (cf. doute 3e (68/6); see Mustanoja p.125) or 3ou could be refl. In addressing one person sg. pronouns are usual, regardless of rank (e.g. 62/24); the occasional plurals are probably not genuine examples of the reverential address ME acquired in imitation of French usage. Cf. Mustanoja:

But within . . . broad limits the usage remains very inconsistent in medieval Latin and the Romance languages; in numerous cases the choice between tu and vos seems to be quite arbitrary. This interchangeability of the singular and plural in the pronoun of address is particularly striking in Anglo-Norman texts.79

See 3e (46/7) and 3our (46/9). The people otherwise address sg. pronouns to their bishop, and it is likely that the two pl. forms were inadvertently written by the translator because in the AN the address is consistently pl.: Volez vous nous del tut destrure . . . (f.220vb 1.17).

That Christ's words in 53/11 are now spoken to the inhabitants of Jerusalem rather than the city itself might explain the shift from sg. to pl.; but. cf. AN Pur ceo ke ne conussez nient/Le riens de tun uisitement (f.226va 1.13). I have not emended 68/1ff., although it is tempting to alter the passage: bou should probably be pl. (as in the AN (f.238vb 1.21) - cf. doute 3e (68/6)); and 3e (68/2) should be he in accordance with AN Si li sert bien il li peistra (f.238vb 1.23).

For the most part pl. pronouns are addressed to the audience of the Mirror (e.g. 50/24, 54/17), but when, as in a passage of exhortation, the plurality of the lord-inges is forgotten, the address may be sg., e.g. 9/5ff.

79 Ibid. p.126.
Verbs

Strong forms in the edition are, e.g.:

class I:
E.g. abiden inf., abot pa. sg.; arise(n) inf., aros pa. sg. & pl.; drof pa. sg.; smiten inf., smiten pa. pl.; wrot pa. sg., written pp.
Abot has an unvoiced dental in final position; cf. abode (f.59rb). Aros pa. pl. (for OE -risen) has been modelled on the pa. sg. A pp. may have historic i or [ē] lengthened and lowered < į in open syllables e.g. arisen (f.51vb), aresen (f.4rb).

class II:
E.g. chosen pp.; flen inf., fledden pa. pl.; forbiden pp.; lese inf., lorn pp.; lie(n) 'tell lies'.
Lorn shows syncope in an unstressed syllable; cf. forloren (f.113vb). Bed pa. sg. ([ē] < OE ēa) strictly belongs here, but the verbs became so confused in ME that I treat it as a form of bidde (class V). Fledden (for OE flugon) was a new weak formation, possibly after the inf. (Long p.44).

class IIIa:
E.g. bigynnen inf., bigan pa. sg.; drinke inf., dronken pp. (o = [u]); fynde(n) inf., fond(e) pa. sg. ([ō] or ō); wynnen inf., wonne pp. (o = [u]).
In ran pa. pl. the sg. form has been levelled to the pl.; cf. runnen pa. pl. Among other forms of 'run' (e-forms < OE ērnan; r- < ON renna, rinna) in the MS are: ernen inf. (f.86ra), ernep pr. 3 sg. (f.68vb), renneb (f.60va), ran pa. sg. (f.60va), ernen pa. pl. (f.69va), ernande pr. p. (f.68vb), 3ernynng(e) (f.13ra).
class IIIb:

E.g. 3eld(e) inf., 3elden pp., 3olden; helpe(n) inf., halp pa. sg. (f.42ra), holpen (f.18ra).
3olden is historic: 3elden acquired its vowel from the pa. sg.

class IVa:

E.g. bere(n) inf., bar pa. sg. & pl., born pp.; (from class V) breken inf., brak pa. sg., breke pa. sg., broken pp., speke(n) inf., spak pa. sg., speke pa. pl., spoken pa. pl., spoken pp.
And for syncopated born cf. bore pp. (f.119ra) and boren (f.104ra). Spoken pa. pl. (cf. historic speke) has its stem vowel from the pp.: o represents [ɔ].

class IVb:

E.g. binyme inf., bynam(e) pa. sg.; com inf., come(n), com(e) pa. sg. & pl., comen pa. pl., come(n) pp.
Vndernemeb pr. 3 sg. beside binyme shows lengthening and lowering of i>[ε]. LWS (-)nam was substituted for OE (-)nom under the influence of a in the preterites of class III strong verbs. Although ME had both nom and nam, the latter was early established as the principal form; this was possibly in part due to ON nam pa. sg. (Long p.130).

class V:

E.g. bidde inf., bad pa. sg., bed pa.sg.; ete(n) inf., ete pa. sg., ete(n) pa. pl., eten pp.; for3eten inf., for3at pa. sg.; 3ef inf., 3eue(n), 3ef pa. sg. & pl., 3eue(n) pp.; sitteb pr. 3 sg., sat pa. sg.
Bed pa. sg. belonged to OE bēadan. The spelling
3af pa. pl. shows a short vowel levelled from the pa. sg. For the vowel in 3if subj. pl. see p.xlvi. and on the spread of the unvoiced final consonant in such forms (here, 3ef inf. beside 3eue(n)) see Jordan §217. Lyn inf. was formed from the pr. 2 sg. and pr. 3 sg. And 'see' belongs to this class: se(n) inf.; se3, seie, sei3(e) pa. sg.; se3, seie(n), sei3en pa. pl.; sen pp. WS seah > seh through smoothing, hence se3 and sei3(e) pa. sg. (OE eh>[ei]).

The spelling seie suggests the loss of the final palatal fricative. Seie(n) pa. pl.<WS sægon or Ang., K ségon. Strictly, se3 is a sg. form. Sen pp.< OE geséne adj., perhaps in imitation of be(n) pp., do(n) pp. (Brunner §69 note 16).

class VIa:
E.g. forsake(n) inf., forsok(e) pa. sg., forsaken pp.;
take(n) inf., tok(e) pa. sg. & pl., take(n) pp.
-n on take(n) inf. shows how thorough was the Angli-
cization of ON tåka (Long p.180). In tok and forsok the originally long vowel might be shortened before a single consonant (Jordan §27), though accurate transcription is a problem here: k is among the letters that have obscure flourishes. Tok(e) pa. pl. is based on the sg.

class VIb:
E.g. drawe inf., drowe pa. sg., drawe(n) pp.; fare inf., fare pp., sle(y)n inf., slou3 pa. pl., slowe, slain pp.; stonde(n) inf., stod(e) pa. sg., stoden pa. pl., vnderstonde(n) pp.; wasche inf., waschen pp.
Wexe(n) originally belonged to this class but developed new forms by analogy with the reduplicating verbs of class VII - hence the e in pa. and pp. forms (wex pa. sg. appears in the edition, but cf. wax pa. pl. (f.59vb)). Stod might have a short vowel - cf. tok and forsok above.
class VIIa:
E.g. lete(n) inf., late, lete pa. sg. & pl.
For late inf. and other forms with a see p.xlii.
Heng pa. sg. is the strong form: hong(e) elsewhere
(f.11va, f.21va) < OE hângian, hûngian. Adrad adj.
<OE ofdrædd, a weak form.

class VIIb:
E.g. growen inf.; knowen inf., knewe pa. sg. & pl.,
aknowen pp., biknown; sowen pr. pl., sewe pr. pl.,
sowen pp.
Sewe pr. pl. is by analogy with the pa.

class VIIc:
E.g. bete inf., bete(n) pa. pl.; falle inf., fel(le)
pa. sg., fel(len) pa. pl., falle(n) pp.; holde(n)
inf., held pa. sg., helde(n) pa. pl., holde(n) pp.
Bete inf. has [ě], bete(n) pa. pl. should have [ē].
The forms of holde(n) are of the Ang. type. Of interest
are hilden pa. pl. (f.56vb) and halden pa. pl. (f.21va):
the former seems to show ĕ > ĭ (see Jordan §34; cf.
Long p.259) and the latter the influence of the (usually
N) pp.

The glossary should be consulted for the preterite
present verbs and for 'be', 'do', 'go', and 'will' (some
of their forms have been discussed under 'Phonology';
and see 'Syntax' below).
Inflections are in most cases the same for weak and strong verbs. Infinitives may be endingless, end in -e, or have -(e)n: e.g. bren beside brene(n), com beside come(n), counsel beside co(u)nsaile, fulfil beside ful-
fill(e)n; agylten, ask(e)n, amadden, flen, lese, schriue, take(n). And repent(e)n inf. appears beside repent and repente(n). Heri(en) retains the i of class II weak verbs, but cf. clepe < OE cleopian, hope < OE hopian, make < OE macian, etc. Similarly in verbs of OF origin: aspien, glorifie, etc. (cf. MS cherien: see 71/20 and note). Some verbs from OF and AN keep extended stems, e.g. perische, rauischev pr. 3 sg. Various special formations (e.g. han beside have) are too widespread in ME to require con-
sideration here. A trace of the inflected inf. survives in to comen; cf. to blamen for AN a blamer (f.171vb l.13).

Pr. 1 sg. indic.: -e or endingless, e.g. kepe, knowe, lete, owe, vnderstond. Pr. 2 sg.: -(e)st, e.g. bileuest, knowest, makest, wenest; but mai beside maist. Pr. 3 sg.: -(e)b, e.g. ayleb, bindep, destruep, dop, endep; also schewib and -es in departes (beside departep) and floures (beside floureb). Contracted forms are, e.g. lest, stond (beside stondep). Pr. pl.: -e, -(e)n, or -(e)b, e.g. biseche, conforte, despende, fynde; amende(n), bigynne(n), clope(n), departen, rescyuen; comep (beside come(n)), faileb, herep (beside heren), holdep (beside hold(en)), makep (beside maken). Endingless forms are, e.g. consail, lift, say (beside sei(n)), somound.

Pr. p.: bileuand, brennand, drawand, fleande, etc.; less common are forms such as leggend and vnderstondinge.
Pa. sg.: endingless or -e, e.g. asked, cleped, dwelled, had(de), herd, left(e), mi3t beside mi3tte, bou3te. Pa. 2 sg.: -est, e.g. scholdest, woldest, vrou3test. Pa. pl. forms keep -en or -e, or are endingless: e.g. wend (37/13; perhaps pl., though alle frequently takes a sg. verb in ME; cf. 69/9), wende(n); and so bisou3ten, folwed(en), herde, wold(e), wolden. Forms with different types of syncopation or assimilation include: answer(ed) pa. sg., cri(e)den pa. pl. (beside cried(e) pa. sg. & pl.), deide pa. sg. (beside deied(e) pa. sg. & pl.), kept pa. sg. & pl., made pa. sg. & pl., sent pa. sg., went(e) pa. sg. & pl. Notice endingless list pa. sg. and turment pa. sg. & pl. (beside turmented pp.).

Subj. sg. and pl. -e is commonly lost as in the indic., e.g. 3ef and 3eue subj. sg. & pl., send(e) subj. sg.

Imper. sg.: -e, -(e)b, or endingless, e.g. aris, bere, hold, kepe, take beside takeb. Imper. pl.: -e or -(e)b, e.g. amende(b), doute, draweb, hereb, kepeb, wene.

In strong verbs the pp. ends in -e or -(e)n, e.g. come(n), drawe(n), eten, falle(n), fare, forsaken, gnawe. Weak verbs have -(e)d and some forms show assimilation or contraction. Examples of weak forms are: aioyned, chid, cleped, letted, mad(e) beside unsyncopated maked, schent, went. Forms such as told go back to OE verbs that had a mutated stem vowel in the pr. but not in the pa. The prefix i- occurs but only randomly, e.g. (y)don, yiuged, (y)peyned.
Sometimes a form belongs to a verb which historically had been strong but which in OE or ME became partially or fully weak. Examples of such forms are those of 'burn' (OE beornan) through confusion with ON brenna, ferd pa. sg. (f.25va) - this form of fare shows the influence of fere < OE fēran as well as a weak inflection - and fledden pa. pl. Cf. adrad adj.; only weak forms of drede turn up in ME.

Representative weak verbs are:

**class I:**

<table>
<thead>
<tr>
<th>Form</th>
<th>Inf.</th>
<th>Pr. 3 sg.</th>
<th>Pr. 3 pl.</th>
<th>Pa. sg. &amp; pl.</th>
<th>Subj. sg.</th>
<th>Imper. pl.</th>
<th>PP.</th>
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**class II:**

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(iii) Syntax

[The following summary confines itself to the sermons in the edition.]

1. The uses of 'do' include:

-causative 'do', e.g. And ofte he dop be man vnderstonde
(26/11) - dop = AN fet (f.180ra 1.12).

Similarly: And pan he dede despeplen be fertres and breken be chalices and 3euen hem for be loue of God (46/3).
Cf. AN:

Puis fist les fertres acercher
E les chaliz uendre e doner
Tut fit partir as mesaises

f.220vb 1.9

-pro-verbal 'do' (substitution), e.g. Seint Iohan seip, 'pat knowep Crist, he owe to gon as He dede' (34/10) for AN:

Seint Iohan dist qu'il conust Crist
Il dist aler si cum il fist

f.190rb 1.28

Cf. causative lete(n) and make: pou wilt leten vs dei3en (47/17) for AN nous leissez murrir (f.221ra 1.29) and makep him to repentin him (8/12; differs from the AN).

In bote he lete wasche his woundes (50/11) for AN si les plaies ne fet lauer (f.221vb 1.23) wasche is the active inf. used passively. And similarly pat he wold leten bere him hom (24/22) 'that he would let himself be carried home' for AN qu'il fuss porté/A meisun (f.179va 1.23).

In 6/16 as He lete Him here iuge seems to mean 'as He [as God] had Him(self) [as Jesus] judged here', though cf. AN:
E qu'il vendrat le monde iuger
Si cum il le laissa dampner

f.172vb 1.10

2. 'Can' retains its original force 'know (how to)' in, e.g. ne can ne dop (29/12) for AN seit ne feit (f.188vb 1.36); can probably has the force of 'know' in can and may (33/23; there is no equivalent for this sentence in the AN but cf. Mustanoja p.599). Sometimes the meaning is closer to modern 'be able to', e.g. and can nou3t helpe himsilf (33/5) for AN Qui n'ad de sei poeir (f.190ra 1.17).

3. 'May' (mowe inf.) and 'might' function as modals.
   It must be borne in mind, however, that in the majority of cases the original meanings of these modal auxiliaries are more or less clearly felt in ME. 79a

These verbs express ability, opportunity, and possibility. Some examples are:

if he mi3t owhar han entre and if he mai finde no restinge-stede (1/24)
for AN S'il repos i poet trouer (f.171rb 1.30).

bat he mi3tte weten (3/4)
for AN qu'il peust entendre (f.171vb 1.7).

hou mi3t bou suffre bis turment (11/19)
for AN comment purras/Suffrir les turmenz (f.174ra 1.36).

whan bat he mi3t do penance (13/11)
for AN Quant il purrat le mal ouerer (f.174va 1.25).

Forbi mai no man loue God and be fend togedre (65/19)
for AN Par ceo nul ne poet Deu amer/Ensemblement od le aduerser (f.238rb 1.6).

79a Mustanoja p.453.
Mowe has a periphrastic future in what bat hij schul mowe holden hem (60/9) - see Mustanoja p.496.

4. For mot 'must' see the glossary. Here owe generally expresses obligation, but note owe trans. 'owe' (46/23) for AN dei (f.221ra 1.6).

5. Schal expresses necessity and obligation, and is found in commands and hortatory uses. These cases are often hard to distinguish from the 'shall' which simply indicates futurity. Examples with lexical force are:

hou pat men schal vnderstonde bis deb (29/25)
for AN Cument l'em deit la mort entendre (f.189ra 1.23).

For be folk pat schal be ban schal do 3ou out of be synagoge (39/8)
for AN Kar la gent qui dunc serrunt/Sanz synagoges vous ferrunt (f.198ra 1.4) - the 'prophetic shall' (Mustanoja pp.492-493).

Ri3t so schal Godes servaunt (68/23)
for AN Tut ausi deit le Deu seriaunt (f.239ra 1.18).

Simple futurity: Y schal loke and proue (46/23)
for AN ieo ... esprouerai (f.221ra 1.7).

And futurity again, although with the implication of certainty, e.g.: Sone take we vs to God stedefastliche, and He schal fulfillen pat failep vs (27/13)
for AN Pernum a Deu parfitement/Il le parfra bonement (f.180rb 1.18).

And also: for His merci schal neuer faile to non pat wil come to Him (49/14)
for AN Que sa pit6 ia ne faudra/A nul ke a lui se trerra (f.221va 1.28).

Schuld(e) is the pa. of schal and functions as a modal. Some examples are:
bat he schuld han ben boxom to God burh (3/5) 'through which he ought to have been obedient to God'
for AN Qu'il deu a Deu cheuer (f.171vb 1.11).

perfore He seide hem openliche, 'Hij ne schulde nou3t deie bat myn wordes vnderstonde.' (17/18)
for AN Dunt il lur dist vuertement/Ne murra pas qui mes dis entent (f.177va 1.17). The English combines markers of direct and indirect speech: tense sequence accounts for schulde.

hou scholdest pou sen Abraham, bat was dede many wynters agon? (21/11) 'how could you see'
for AN E dunc veiz tu Abraham/Quï mors est passé meint an (f.178va 1.22). Cf. hou sei3e pou (15/5).

wher schuld be Fader be whan He had no sone? (40/8)
for AN V eit pere quant fiz nen a (f.198rb 1.11).

be 3ates bat were of yren, bat vnnepes pritti men scholde open, opened bi hem on (55/4)
for AN Ke trent homes a peine oureient (t.227ra 1.24).

6. The wil of volition, resolve, and willingness, etc.
is often hard to distinguish from wil expressing only futurity. Examples of wil with lexical force are:

Ac he bat wel wil be repentant (6/2)
for AN Mes qui vodra repentir (f.172va 1.22).

and Ich hit wil say (11/5)
for AN e ieo dire le voil (f.174ra 1.14).

and al bat pou wilt haue (24/6)
for AN Quanque vient a tun desir (f.179rb 1.31).

If 3e ne wil don hem no good (43/6)
for AN Si fere ne uulez ben (f.199ra 1.3).
Simple futurity: Y wil say (54/16)
for AN Ieo vous dirrai (f.227ra 1.1).

Wold(e) is the past of wil and works as a modal. Some
examples of its use are:

And so seide . . . bat hij wold prouen (7/9)
for AN:

Dunt li giu distrent a Ihesu
Qu'il out ceo feit par Belzebu
E si voleint par ceo prouer

f.173ra 1.6

bat wold han stoned (22/19) 'who would have stoned',
'who intended to stone'
for AN Qui vodreint . . . lapider (f.179ra 1.5).

wolde nou3t repenten him (61/25) 'refused to repent'
for AN Qui purloigna sun repentir (f.229rb 1.16). Wold(e)
is used for sustained past action.

The periphrastic subj. occurs in a main clause preceded
by a conditional clause: If bou wiste pat Y wot, bou wold-
est wepen vpon bisilf (53/4) - cf. AN:

Si tu saueis tant cum ieo sai
Tu plurissez en dreit de tei

f.226rb 1.36

For nold he wolde he see Mustanoja pp.468-469.

7. Subjunctive and indicative. Subj. forms express
unreality or uncertainty; both the inflectional subj.
and the periphrastic subj. appear. The commonest uses
of the subj. here are:

-in a main clause when there is a subordinate conditional
clause, as in the quotation from 53/4 given above.
- to express a wish (optative), e.g. Ihesu, if hit be His will, hit grant (52/11).
- as an imper., e.g. 3ef 'let him give' (39/16); 3eue we (47/8).
- to form 'would rather' (25/3, 36/23); cf. Mustanoja p.457.
- in various subordinate clauses, e.g.:
  - of condition: bot if pou haue (9/10), if hit be His wil (13/18);
  - of concession: be be man oper womman neuer so sinful (7/25), beit3 al our wil be lasse perto (11/1);
  - of purpose or result: Wipholde bi tunge, pat pou ne speke nou3t perof (9/5), And if Ich said pat Y ne knowe Him nou3t, pan were Ich a li3er as 3e ben (14/25);
  - of time: er be depõ come (13/16);
  - of degree or extent: as He were dede (24/16);
  - of exhortation, instruction, etc.: biseche we to God pat He 3eue (52/4).

In many instances it is impossible to know whether a form is indic. or subj. (e.g. if Ich cast out (1/13) for AN si iette fors (f.171rb l.11)); often the indic. appears instead of an expected subj. (e.g. If he eggeb us (9/3) for AN s'il entice (f.173va l.2)).

8. Be(n) may imply futurity, e.g.:

   pis Ich haue seide to 3ou bifor, pat whan wicked men come pat 3e schul benche pervppon and bep nou3t agast. (39/13)

Mustanoja p.583 covers 'be' in a future sense, suggesting that the usage is most common in eME.
9. The dative. This case survives in, e.g. him nys nou3t of (28/5), failep hem (49/24), him likep (57/3). Impers. verbs are, e.g. befel (54/3) beside bifallen to (41/8), bihouenp, nedep, rewep, benche (30/7) in the sense of OE pyncan; MS hem benche (81/20) hints at confusion between pers. and impers. constructions.

Note the periphrastic possess.: me to gret peyne (37/4) for AN a ma peine grant (f.191rb 1.17).

10. Pronouns are sometimes omitted or used pleonastically. Some examples of accidental omission or non-expression:

Beter is (46/14), but cf. AN Meilz vaut + inf. (f.220 vb 1.29).

and ban is pis man atte last wers ban was atte first (2/7)
for AN E est cele home en ces derainz/Peur qu'il ne fu as primerainz (f.171va 1.3).

for my sete is maked depe in helle. . . . God Himsilf ne may put out perof (62/25)
for AN Deu meimes ne me pot engetter (f.229va 1.34).

And seid afterward (67/13)
for AN Dunt il puis dit (f.238vb 1.2).

Pleonastic uses are of various kinds. The antecedent of bat appears in, e.g. He bat 'he who' (1/21); cf. the elliptical construction, e.g. bat 'he who', 'whoever' (6/1). bat . . . Him (21/2) is 'whom' (AN Que (f.178va 1.5). And see the next section.

11. Several passages contain inconsistencies. For example:

Here may 3e wel wete bat for to here His word, bot if man do hit in werk, hit ys nou3t worb to hem. (15/20)
for AN:
The English has reported speech rather than the direct address of the AN. ME man and like indef. forms may be regarded as sg. or pl.: cf. For pat owen ech Cristen man biseche . . . hij (52/6) for AN Car ceo deit chascun cristien (f.222rb l.19).

Sometimes the inconsistency is due to a misreading or slip, as in:

If pat bou wilt ri3tfulliche bileue, take we vs to be wombe (40/1)

for AN Si sainement crere vulez/Al uentre prendre vous deuez ( f.198ra l.34).

Has 'you' in another AN MS been read as nous instead of vous? Elsewhere the pronouns are not the cause of trouble, e.g.:

Lokep nou hou God in pis world fedep and clopep hem pat dop His wille, for vnvo him He 3eldep His lof a3en pat afornhond purh his folie had lorn hit.

for AN:

Ueez cum Deu en ceste munde
Peste e ueste ces que sun gré funt
Quant a cestui le pain rendi
Ke einz se par fel quor perdi

English 3eldep is the problem; him refers to the hermit in the exemplum (cf. AN cestui), and for vnvo him . . . (sg., pa. tense, particular) is meant to establish the truth of God . . . wille (pl., pr. tense, generalizing).
Consulting the AN clarifies the switch from we and vs to him in 60/1ff.: 

And when we draweb ner þe deþ, hidousliche hij wille amadden vs and schewen vs alle our eueles, and hij schulle come toforn vs wip a gret ost. And on al half hij schulle asaillen him...

Cf.:

E quant nostre mort pres verrunt
Pur mal fere plus pres trerrunt
Horriblement manascerunt
E tuz nos mals mustrerunt
Il uiendrunt a grant host
Pur peccheur confundre tost

f.228va 1.35

But a change in number is not always the result of error: such variations occur in both ME and AN texts. In 9/10, for instance, English Ac pat pou may nou3t do bot if pou renders AN Mes ceo ne poez vous fere mie/Si tu n’as (f.173va 1.12). And as the glossary indicates, some nouns and pronouns may be sg. or pl., e.g.:

for þe fatte schepe hij slen when hij chastise nou3t þe riche when hij suffren hem for here riches don harm to oper and to himself. When he for drede wipdraweþ him and seip nou3t þe riche his sopes...

32/22ff.

and seip nou3t þe riche his sopes differs from the AN (f.190ra 1.8), but cf. wibnym hem (31/22) - his sopes are 'home truths' (or God's truths?). Cf. AN:

Kar les gras berbiz occient
Quant il les riche gent ne chastient
Quant il soeffre pur sa richesce
Qu’il sei e autres blesce
Quant il de pour sey refreint
Le riche occist le riche esteint

f.190ra 1.4

AN les riche gent is probably a mistake - cf. Panunzio (for this edition see the note on p.84) p.239: le riche.
It is not always easy to work out the referents of ME pronouns. In 9/16 hit could refer to the act of self-aggrandizement in 9/15 (the properly pl. form schul fits good dedes) or to the blis in 19/14 (the less likely reading). Cf. AN: Qui ici se vance de bienfet/Ia deuant Dieu pus ni ert retrait (f.178ra l.15). Third person pronouns create confusion when two referents are involved, as in 27/8: And bei3 his body failed him, his gost a3enseid him (him must mean 'them', referring to be fendes in 25/6). Cf. AN: E cum le cors lui defaillit/Sis espirit lur cuntradit (f.179va l.29). Of course him is a perfectly acceptable form of 'them', but is here probably a mistake caused by confusion with the sg. pronouns. A measure of contextual reconstruction is necessary to follow a passage like the following:

\[\text{ban be frere asked him} - \text{as he pat loueb God tenderliche and pat was wisest and of grettest los - he besou3t him bat he wolde teche him hou pat he mi3t stonde a3ens temptaciouns and bou3tes and hou pat he mi3t flen be wiles of be fend, and if pat he brou3t him into euel bou3tes, hou pat he mi3tte overcome him and caste away be foule bou3tes and holde forp be ri3t way in God.}\]

75/23-76/5

The AN equivalent is less taxing: brothers seek counsel from the hermit.

That form loueb (75/24) is among a handful of verbs in the edition that are in the 'wrong' tense. Cf.:

\[\text{God kest out of vs be wicked gost whan bat He settep charite in vs and whan He techep us to lounen God and our euen-Cristen as ussif, whan He put in us be ri3t bileue of His birpe her on erpe and of His holi passioun, and of His up-arisinge fram ded to lif and of His blesful ascencion and of 3euynge of be Holi Gost, and pat He is mon fleschlich and neuere be}\]
lattere God Almi3tful, and bat He deide in His manhode and alwai lyuep in His Godhede, and bat He is on wip be Fader and wip be Holi Gost and bat He is bre Persones in o God, and bat He schal come and iuggen be worlde as He let He here iuge and bat al schal arisen fram depe to lyue and ben iuged of Ihesu Godes Sone, and bat bis lif nys bot fantum a3en bat lif bat euer schal lasten, and bat on holi chirche is and o baptem and o bileue. Whan Ihesu tau3t vs bis, be fend He kest out of oure hertes. 6/6-6/21

For English kest, setteb, techeb, put, tau3t, and kest the AN retains pa. 3 sg. forms: getta, fundast, enseingna, fundast, enseignat, iettat (f.172va 1.28). The pr. forms are either akin to the 'historical present' found in ME narrative texts (see Mustanoja pp.485-488) or a half-done attempt to stress that God's instruction to humanity is ongoing - that is, if the verbs are not mistakes due to pr. forms later in the passage (He is etc.: pr. in both the English and the AN, of course).

12. Grammatical gender is not preserved in the sermons in the edition: e.g. sterre (55/9) is referred to by hit; and so lilie (70/24), lof (74/18), synne (17/24). Natural gender holds in naddre . . . his (2/19) because be serpent was be fend. Hound masc. (5/21) accords with general ME usage (Mustanoja pp.51-52). The translation does not inherit grammatical gender from the AN, and so it cannot explain, for example, the confused pronouns in 53/18ff. (see my note to those lines).

13. For post-modification when co-ordinated adjectives occur, see 16/16: of pe wicked man and feloun for AN Del mauueis e del felun home (f.177rb 1.8). Both adjectives fol-
low the noun in sterre brod and longe (55/9) for AN esteile lung e lée (f.227ra 1.33). Adverbs or whole clauses may be similarly placed, e.g. 49/18.

14. pat sometimes works with the force of a preceding conj. This is simple enough in, e.g. 80/16 and 19; but notice 65/13: And if ani man asked pat 'And if anyone asked whether (that)' - 'whether' from if.
(iv) Vocabulary

In the edition about 32% of the vocabulary is of OF origin and just over 3% comes from ON (these sums simply total the headwords in the glossary: each is counted just once, regardless of how often forms of the item occur in the text).

The occurrence of an item might be of some slight help in dating the text; for example:

ac: MED s.v.: 'ME ac occurs in N, EM, & S texts until c1375'.

agilten: MED s.v.: 'Chiefly in S texts'.

almost, almost: MED s.v. al-most adv.: Until c1375 al-mest is the usual Southern and South Midland form; thereafter the North Midland form al-most was adopted in the London area.

ani: OED s.v. any a. and pron.: 'Of the ME forms, eny, ei, seem to have been southern, any midl., ony midl. and northern'. Cf. LALME I Dot Map 98.

destruen: MED s.v. destroien v.:
The variants ui & ü are current throughout the ME period; the variants oi & ã make their appearance c1375.

erchebisschopes: MED s.v. arce-bishop, erche-bishop n.: 'Until c1400 ercebishop is the usual form'.

hij: MED s.v. he pron.(3):

In ME, this pron. appears to be Midland & Southern only. In early M & S, it tends to be displaced in the obj. uses by hem pron. In later M & S, thei tends to replace it in the subject uses.
A few words deserve comment:

ascorn: only one example in OED (c.1485) and none in MED after c.1330.

despules: MED s.v. despoile n. does not offer an example from before the middle of the fifteenth century. Similarly OED s.v. despoil sb.

deuelschip: only one example is given in MED: c.1350 'A false god, an idol'; OED s.v. devilship does not cite an example from before the seventeenth century.

fertres: OED s.v. feretory. The form fertres is clearly pl. - cf. AN les fertres (f.221va 1.10) - and the pron. hit (49/4) is odd: has the ending of the word been confused with 'fortress'?

outraiuste: MED s.v. outrageouste; there are examples from the early fifteenth century on. OED s.v. outrageous-ite cites outrageouste from The Prick of Conscience (mid-fourteenth century). The reduced form vtas first appears in ME in the last quarter of the fourteenth century. (OED s.v. utas).

Other words, although not so rare in ME, are not without interest. In its context one example is regraters; OED s.v. regrater sb. There is no equivalent for this word or its immediate context in the AN (f.221va): the precise touch of the 'women, children, and retailers' seems to be an addition to the English version. Notice the construction in the phrase along of - cf. OED s.v. along a.1:

In prep. phr. along of (formerly 1-5 on, in OE æt): (a) pertaining, belonging, chargeable, attributable, owing to; on account of; common in London, and southern dialects generally). . . .
The form desertep is noteworthy. See 7/14: and if Sathan desertep himself. The form appears elsewhere in the Corpus Christi MS, e.g. is cleped ioie pat desertep vs fram be ioye pat euer schal laste (f.51rb), in which desertep = AN desherite (f.195va 1.6). And for 7/14 cf. AN E si Sathan se deserite (f.173ra 1.14). It is true that OED s.v. desert v. does not record this verb until the seventeenth century, that MED lists only desert pp., and that the translator apparently had trouble over how to render des(h)eriter: it is represented by don away (2/6) and puttep out (7/16). But MED quotes desertison n. = disheritesoun 'Deprivation or loss of possessions or privileges'. In the case of the verb in the Mirror, I am inclined to believe that OF deserter 'forsake', 'cause to be forsaken' has influenced the English form.

For contextual readings see the glossary and accompanying notes; s.vv. strengpe, werk, wrapen. Fourme should be understood as more than merely 'form' - MED s.v. forme n. 14. In a religious context the connotative force of the word is shown by collocations such as vnder be fourme of bred (in the Eucharist; f.43rb). ME defaut(e) is not a difficult word; e.g.:

And Ihesu schal asken of him His folke bat He 3af him to kepen. Certes if He finde any defaute in him, be vvengeaunce wil be wel hard.

However, a nuance in the AN has probably been lost in the translation because the AN here and elsewhere has fauture/farture (f.190 1.34). Linda Marshall has examined the use of faulture and defarture in the Miroir; she cites
the analogy of failing and fault, believing it possible that for an audience 'failure retained more of its verbal quality, expressing an action, whereas faute was more static, denoting a state'.

In the case of schewe(n), the ME verb frequently means 'make known', 'confess' - MED s.v. sheuen v.(l)

9.b. 'Show' renders AN mustrer, on which cf. Marshall ibid. p.237:

The use of mustreisun to mean 'confession' . . . is not mentioned in the dictionaries; nor is this sense recorded for the verb mustrer, which is used several times in this way in the Miroir . . .

E.g. 4/7 - cf. AN mustrer (f.171ra l.19). Notice that 'show' may also - as in 62/7 - translate AN demustrer (f.229rb l.34). Cf. A. J. Greimas, Dictionnaire de l'ancien français (Paris 1987) s.v. demostrer.

On misgon and other prefixed verbs of this type as literal renderings of verbs in the Miroir, see Marshall (1971) p.171ff.

And there are a few forms of disputed origin. One of these is the phrase in where (used elsewhere in the MS, e.g. f.19ra) - cf. AN en aruair (f.174va l.6). OED s.v. were sb.¹:

Of doubtful origin, but possibly the same word as northern ME. and Sc. were, var. of ME. werre WAR sb., retaining the original sense of 'confusion', 'perplexity' which is prominent in OHG. werra, etc. The form agrees with northeastern OF. were (also weire, wiere, wyere), which is the immediate source of ME. and Sc. were 'war'.

Pine n. has not been satisfactorily accounted for (OED

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s.v. pine sb.¹), though a development from the verb seems obvious. Godderhele adv.: MED s.v. goder hele, goder-hele phr. & n.: goddre- appears among the forms.

Although the phr. is not attested in OE, the forms point to gödre (fem. dat. sg. of göd) & hælu

-MED cites ON gödu heilli (cf. Björkman p.44 and note 1).
The phrase seruen after is usually taken as a reduction from OF deservir, but. cf. OED s.v. serve v.²

It may, however, be a use of serve v.¹, as the sense 'to gain by serving' may have been developed in the simple vb.; cf. It. servire to merit, deserve.

In ME the verb 'love' can be hard to distinguish from 'praise' - i.e. in MED terms, loven v.(1) is not always distinct from louen v.(4) and loven v.(2). An ambiguous form in this edition is lowed (82/10). But the contrast with Antichrist's followers who louen hi3enesse and wor-schipes (82/11) suggests that lowed is indeed 'loved', doubtless written under the influence of neighbouring lowenesse. -w- spellings of 'love' do occur in ME.

Marcha(u)nt in the sense of 'hireling' appears in the translation of John 10,12 etc. MED s.v. marchaunt n. 3; OED s.v. merchant sb. and a. A.1. This is a misrendering of L mercenarius which occurs only sporadically in ME. Wycliffite Bible, Early Version marchaunt contrasts with hyrid hyne in the Later Version. Note that for the sermon in the Mirror the AN reads luiz, e.g. Il luiz est qui n'est pastur (f.188va 1.16). Luiz, loeis is related to the modern verb louver (Greimas op. cit. s.v. loer, loier, lochier v.).
Other interesting forms have been emended: so caroyne, cherien, handinge, etc. Refer to 'Editorial method' and to the notes. Emendation has, as it were, created lane 'loan' (see 72/3 and note). The ON word replaced the English one (Björkman p.249).

See 'Phonology' for other items of vocabulary.
Provenance

A few simple eliminations will show to what dialect areas the Corpus Christi MS does not belong.80

The language is of the Midland type. The reflex of OE a before ld is spelt o. N origin is excluded: the reflex of OE ā is most often written o; the reflexes of OE āg, āw and of OE ā before ht are regularly written ou; sch represents OE sc; the palatals remain in, say, 'church'; forms of 'forget', 'give', etc. usually have (-)3-; and in verbs -est (pr. 2 sg. indic.) and -ep (pr. 3 sg. indic.) are consistent. W provenance is ruled out: the reflex of OE a, o before nasals is nearly always a; the reflex of OE āo is mostly e (there are exceptions); WM u for e in inflections is absent; and spellings do not record a pervasive unvoicing of final consonants. SW and SE are excluded: apart from a few possibly S, SE forms, the reflex of OE ā is written a; the reflexes of OE āa and āo are generally shown as e; i predominates as the reflex of OE ĕ; the pr. p. is most commonly in -and(e); and there is no sign of z- and v- for s- and f-.

LALME assigns the MS to Middlesex.81 Before examining the features which support this SEM provenance, we may take account of certain other findings from the Middle


81 Linguistic Profile 6490. The profile is not completely accurate, however: for instance, it lists only libbe 'live' and not -v- forms.
English Dialect Project. In 'Some Applications of Middle English Dialectology', Professor Samuels classified four types of written language that were current to varying degrees and at different times in the fourteenth and fifteenth centuries. Type I is the Central Midland Standard:

The importance of this type of language should not be underestimated; it had a wider currency than other types and, until 1430, it is the type that has most claim to the title 'literary standard'.

Nearly all the Wycliffite material is written in this language; in his linguistic introduction to the recent EETS edition of Lollard Sermons, Jeremy Smith observes that Central Midland Standard was not 'a standard written language in the modern sense',

but rather a lingua franca in the written medium, admitting of a fair degree of variation but based on Central Midlands English, and tending to exclude forms peripheral to that central region.

Types II, III, and IV are London-based. The Pepys, Harley, and Hunterian MSS that contain the Mirror are among the eight MSS which make up Type II:

There is no specific evidence of localisation for this group, and it has been disputed hitherto: each manuscript has been assigned various provenances from Nottinghamshire to London. But on linguistic grounds there seems no doubt that they must all be from the greater London area. There are certainly minor differences that probably indicate different parts of London or its surroundings; but they all agree in continuing features of that early Essex-type of London dialect that is seen in the English Proclamation.

83 Samuels (ed. Laing) p.67.
of Henry III. Some of them are dated palaeographically as late as 1380. . . .

Hands 1 and 3 of the Auchinleck MS belong to this group.

Type III is the language of Chaucer 'as vouched for by a consensus of the best MSS' and of a number of London documents from c.1380-1430. Type IV is 'Chancery Standard', used in administrative documents after 1430.

Not only are the linguistic features cited below in keeping with a southern variety of the EM dialect, but they reveal that the Corpus Christi MS preserves a Middlesex-London English akin to the second of the four types described by Professor Samuels. This has been confirmed in one of Mr Duncan's articles on the Hunterian MS:

Thus the Hunterian MS is clearly to be associated with and probably to be added to the number of the Type II MSS. Moreover, it is interesting to note that by adding the Hunterian MS and MS. Corpus Christi Coll. Cbg. 282 to Samuels' seven [i.e. in the original form of the article 'Some Applications ...'] Type II MSS we have a group of nine MSS, linguistically closely related, four of which contain the Mirror - i.e. MSS. Pepys 2498, Harley 5085, Hunterian and Corpus 282. And Professor Samuels has indeed added the Hunterian MS to his list of Type II pieces; he has not so included Corpus Christi.

The principal details of dialectal significance in the edition will now be surveyed.

The reflex of OE Æ is most commonly spelt ā (or,

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85 Samuels (ed. Laing) p.70. In the first version of the article the date was given as 1360. 86 Ibid. 87 Duncan (1968) 207. And a footnote reads: 'Professor Samuels kindly informs me that this MS [Corpus Christi] is in a language closely related to the Type II language'. 88 Samuels (ed. Laing) p.79 note 7.
of course, \( y \); \( e \) and \( u \) forms appear, though in some cases these vowels have probably arisen under the influence of neighbouring sounds. See Kurath and Kuhn Maps 1 and 5.\(^89\)

There are hints of SE [\( \ddot{a} \)] for OE \( \ddot{a} \). Yet we cannot say for certain that late inf. and like forms evidence a SE development - it is a matter of what is likely in a given MS. Cf. Liedholm on Arthur and Merlin in the Auchinleck MS:

\[
\text{Inf. laten . . . probably contains SE } \ddot{a}. \text{ [It has been suggested] that inf. forms with } a \text{ (belonging to OE } \text{lætan} \text{) are new-formations from imp. forms shortened at an early date. . .; this explanation seems plausible, but as our text reveals traces of a SE development, such a form should perhaps rather be looked upon as having SE } \ddot{a}.\(^90\)
\]

But a spellings in pa. pl. and pa. sg. subj. forms are different: Liedholm points to the operation of levelling and analogy, including Scandinavian influence. Professor Samuels has noticed that 'all the [Type II] texts contain at least traces of the Essex and early London \( \ddot{a} \) as in lade "lead"'.\(^91\) Cf. LALME I Dot Map 1156.

Similarly, there are signs of \( a \) as the reflex of mutated OE \( \ddot{a} \) before a nasal. Cf. K.-G. Ek's summary of the development as seen in names and documents:

it appears that the southern, central, and eastern parts of Essex together with London and Middlesex form the centre of the \( \ddot{a} \)-development.\(^92\)

\[\]

\(^89\) Cf. Dietz pp.144-150. Also K.-G. Ek, The Development of OE \( \ddot{y} \) and \( \ddot{o} \) in South-Eastern Middle English (Lund 1972).
\(^92\) Ek (1975) p.26. And see the same volume for a full discussion of SE [\( \ddot{a} \)] for OE \( \ddot{a} \) (pp.56-57).
-and(e) as the most common inflection for the pr. p. again links Corpus Christi with Type II texts:

One of the most interesting features of these Essex-London MSS is their use of the -and(e) form of the present participle. . . . the Hunterian MS offers not only the further evidence of another MS with the -and(e) form probably belonging to the group of MSS associated with this area, but it also adds the testimony of a southern reviser who, though prepared . . . to take the trouble of making extensive alterations, was apparently happy to leave the present participial -and(e) completely unaltered.93

The entry in MED, then, needs revising:

-and suf. (1) . . . The regional variant of the suffix of the pr. ppl. peculiar to the North and parts of the North Midland. . . .

This inflection is the 'most outstanding' of the various 'unexpected features' shared by the Type II texts - that is to say, 'unexpected when considered both geographically and in relation to what precedes and follows them'.94 Cf. -inde in the Proclamation of Henry III95 and Chaucer's -ynge (and LALME I Dot Map 346).

Several details associate the Corpus Christi language with SEM rather than simply EM. For example, in the pr. pl. indic. -ep is fairly well represented; -en is more frequent, though, and -e and endingless forms appear too (see Kurath and Kuhn Map 2). 'They' is hij, twice bei (the he forms in the edition are doubtful) - see Kurath and Kuhn Map 7; LALME I Dot Maps 30 and 36. Only h-forms appear for 'them' and 'their'. 'She' is sche, and 'it' is regularly hit (LALME I Dot Map 24), once it.

93 Duncan (1968) 207-208. 94 Samuels (1972) p.168. For the non-linguistic reasons for the adoption of certain Type II forms see Samuels (ed. Laing) and Samuels (1972) p.168ff. For another assessment of -and(e) see O.D. Macrae-Gibson, 'The Auchinleck MS: Participles in -and(e)' English Studies 52 (1971) 13-20. 95 For the text see F. Mossé, A Handbook of Middle English (translated by J. A. Walker; Baltimore 1952) pp.187-189.
Among the forms of 'be' in the edition, ar makes just one appearance; otherwise 'are' is ben or bep (see LALME I Dot Maps 118 and 128). In the pr. 3 sg. the form is regularly occurs. The Dot Maps in LALME attest to a SEM origin - a random selection of forms for which the Dot Maps are helpful is, e.g. Ich (1035), nau3t (278), twei (553), benche(n) (300), 'work' n. (especially 307) and v. (313).

And LALME now maps those usages common to the Type II MSS - Professor Samuels has set out these features in table form,\(^96\) and I adapt his list:

<table>
<thead>
<tr>
<th>Type II</th>
<th>Corpus Christi</th>
</tr>
</thead>
<tbody>
<tr>
<td>pat ilch(e), ich(e)</td>
<td>pat ilk(e)</td>
</tr>
<tr>
<td>nou3t, no</td>
<td>nou3t, nau3t</td>
</tr>
<tr>
<td>eld(e)</td>
<td>old(e)</td>
</tr>
<tr>
<td>werld, warld</td>
<td>world(e)</td>
</tr>
<tr>
<td>pai, hij</td>
<td>hij, bei (? he)</td>
</tr>
<tr>
<td>bei(3)</td>
<td>bei3, bei3(e) al, pou3</td>
</tr>
<tr>
<td>perwhile(s) pat</td>
<td>while(s) pat, perwhiles pat</td>
</tr>
<tr>
<td>-ande, -ende, -inde</td>
<td>-and(e), -end, -inge</td>
</tr>
<tr>
<td>noyper, noper</td>
<td>noyper, noper</td>
</tr>
<tr>
<td>schuld</td>
<td>schuld(e) (scholde pl.)</td>
</tr>
<tr>
<td>o3ain(s), a3en</td>
<td>a3en(s)</td>
</tr>
<tr>
<td>wil</td>
<td>wil(1e)</td>
</tr>
</tbody>
</table>

In Type II texts eld(e) alternates with old(e) (e.g. Liedholm p.86): they both appear in Corpus Christi (see p.xlv). World(e) 'occurs beside werld/warld in most Type II MSS,\(^97\) (so Liedholm p.91); outside the edition Corpus Christi has, e.g. werldes (f.81vb). The incidence of bei 'though'

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96 Samuels (ed. Laing) p.70. Consult also Samuels (1972) p.167.
97 Professor Samuels cited in Duncan (1965) p.1c.
in Type II is noteworthy: cf. the deletions in 15/10 and 15/11. On *berwhile* bat see LALME I Dot Map 255. Among the Type II forms which mark the East Anglian character of this language - e.g. *werld*, *eld(e)*, *michel* (the main form in Corpus Christi) - Professor Samuels places *ich* 'each' and *bat ich(e)* 'the same'. The usual form for 'each' in this MS is *ech(e)*, though cf. my note to 20/17. Beside Type II *bat iche* (f.1va) the Corpus Christi MS employs *bat ilk(e)*. Cf. LALME I Dot Map 1061.

(vi) Date
We have noted that palaeographically the Corpus Christi MS is late fourteenth century (p.xx) - so it might fit into the end of the Type II period:

The only conclusion to be drawn is that the London dialect changed suddenly and radically in the fourteenth century. The theory that two distinct dialects coexisted in fourteenth-century London, even if it were acceptable, is not really relevant here, since all material of Type II is from before 1380 and all that of Type III from after that date. In a few respects Corpus Christi accords with the examples of Chaucerian language with which Professor Samuels distinguishes Type III: *bat ilk(e)*, *old(e)* (main form in Corpus Christi), *world(e)* (main form), *bei* (beside usual *hij*), and *wil(le)*. But Corpus Christi is demonstrably closer to Type II than Type III.

The combination *hij* 'they' and *bei3* 'though' belongs to 'Earlier texts (mainly 14th cent.).'

of the Hunterian language Mr Duncan comments on the use of ac, an archaic word by the end of the fourteenth century.\textsuperscript{103}

Neither the details of morphology nor the matters brought together in 'Vocabulary' assist us in fixing an exact date for the copying of the Corpus Christi version of the Mirror; the evidence from the sermons edited here suggests a variety of late Type II language written near to the year 1380.

\textsuperscript{103} Duncan (1968) 207. Also Duncan (1981) 166.
The Sermons

Translation has not yielded in the Mirror a work different in intention and style from the Miroir; the sermons, which are composed in the traditional or 'ancient' way, retain their simple didactic purpose and uncomplicated lesson and exposition structure. The English redactor assumed for himself the desire for immediacy which lay behind Robert's avoidance of excessively learned language and intellectual pedantry:

> ¶be gospelles of be Sondayes and a partie of be seyntes pat ben in heuen. ¶Ich haue drawen hem out into Englysch ferst after pe lettre and þan þe vndoing schortliche, þat men may wel vnderstonden hem, and for to schewe eche man his lif and hou he schal taken ensample of holi men, hou he schal 3elde God his soule and reden þis bok for to amende himself and for to techen opere.

Corpus Christi MS f.2va

The readers will be spared Latin, for hij mowen heren here al pat nedep to hem (f.3vb), and the Mirror is sent forth with an instruction to those who use it:

> þat hij lene hit wip wille to alle þat hit wil writen. For þe custome is of Godes word, þe more þat hit spredep abrede þe bettere hit is.

f.3vb

How, then, are the sermons constructed and directed vnto hem pat beþe lasse vnderstandinge, as Ich am mysyf?

The sermons do not open with an introduction but simply begin by translating the lesson from the gospels, neither adding to nor significantly conflating it. I have already cited Deanesly's belief that the English

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104 A useful account of mediaeval sermon construction is in Ross's Middle English Sermons p.xliii-li - the term 'ancient' is there used. Also G. R. Oust, Literature and Pulpit in Medieval England (Cambridge 1933) and his Preaching in Medieval England (Cambridge 1926). See the bibliography for other works. 105 On Robert's peculiarly thirteenth century, AN approach to linguistic matters see Marshall (1971).
translator substituted his own Biblical readings for Robert's (p.xix). This mistaken view was based on the excerpts from the **Mirror** printed in the preface to the Wycliffite Bible: these passages are from the Harley MS, a copy of the **Mirror** which differs from the others:

The version in Har. is partly the product of re-writing, at times remarkably maladroit; sometimes the text runs parallel to that of the other MSS, sometimes it differs considerably. Furthermore, the gospel versions in Har. are different in origin from the translations of the Anglo-Norman text of the **Miroir** in the other MSS.

That the other MSS - here represented by the pieces edited from Corpus Christi - rely on the AN is easily shown:

Unto be princes of be prestes of be Iewes (14/2) for AN As turbis des iuis Ihesu Crist/E al princes des prestres dist (f.176va 1.5).

Not represented in the Vulgate. (John 8,46).

'Which of 3ou schal taken me and wipnyme me of synne?' (14/3) for AN Liquel de vous me prendra/E de pecché me arguera (f.176va 1.6).

Vulgate: *Quis ex vobis arguet me de peccato?* (John 8,46).

in wrappe (14/8)
for AN mult gref (f.176va 1.16).
Not represented in the Vulgate (John 8,52).

schul wene wel to plesen to God and to do Him gret seruise (39/10)
for AN Tresbien quidra a Deu plaire/E a lui grant seruise faire (f.198ra 1.8).

Vulgate: *... ut omnis qui interficit vos arbitretur obsequium se praestare Deo* (John 16,2).

Whan He had pus seid (53/12)
for AN Quant out ceo dit (f.226va 1.15).
Not represented in the Vulgate (Luke 19,45).

Ihesu seid vnto His disciples (64/3)
for AN En cele contemple Ihesu Crist/As soens ceste parole dist (f.237vb 1.6).
Not represented in the Vulgate (Matthew 6,24).

to queme (64/4)
for AN Ensemblementes par amurs (f.237vb 1.9).
Not represented in the Vulgate (Matthew 6,24).

bat is nou3t fer (64/24)
for AN que n'est loin (f.238ra 1.11).
Not represented in the Vulgate (Matthew 6,32).

Ihesu se3 here bileue and seide vnto hem (78/5)
for AN Ihesu vit lur fei si lur dit (f.248ra 1.15).
Vulgate: Et videns Iesus fidelie illorum, dixit paralytico (Matthew 9,2).

for His goodnesse (78/16)
for AN par sa bunte (f.248ra 1.36).
Not represented in the Vulgate (Matthew 9,8).

That by no means exhausts the examples. The English lessons are direct renderings from the AN, and it is with the French original that any investigation into the Biblical version contained within the Mirror would need to concern itself. 107

Naturally the AN and the English do not always agree, not so obviously at least.

AN par Deité (f.171rb 1.15) and Vulgate in digito Dei (Luke 11,20) might be a paraphrase either of the AN or of in spiritu Deo in Matthew 12,24. Matthew's and Luke's accounts are elsewhere combined in the English lesson: be maistres and be clerkes (1/5 - not in the AN or the Vulgate) must be the Pharisees in Matthew 12,24. (Should the AN read Deité? The Cambridge MS uses the form dei 'finger' - see 173ra 1.35.) bat were herebiforn (14/18) does not translate the AN tag sanz resort (f.176va 1.34), but the English and the AN nevertheless correspond: the Vulgate does not have this kind of padding (John 8,53).

The move from the lesson or 'theme' to the discussion thereof is signalled verbally and in the look of the text in each of the MSS I am following here (see overleaf): a decorated initial in the AN and a paragraph sign in the English mark the new section, which starts by summing up the lesson or commenting on its usefulness, e.g.:

In pis lessoun God toucheb wip moupe be hirdeman of His chirche.

28/13

pat pis lessoun vnderstonde wel, gret profit he mai lere to be soule . . .

65/3

Nothing has been left out in 78/18: here the English is faithful to the AN (f.248ra 1.18) in starting the exegesis at once.

Successive parts of the lesson now serve as the basis for discussion. Robert of Basevorn, an Englishman writing in the first part of the fourteenth century, stated that the theme should allow enough material for three topics:
Let us take a sermon from the Mirror and see how the discussion draws on the Biblical text.

Ihesu heled a man pat pe fend had mad def (1/3) inspires a long passage (2/13-6/23) in which the 'evils' that afflict mankind are considered. By means of subdivision spiritual/moral dumbness (4/4-4/10), deafness (4/11-4/24, 5/16-5/19), and blindness (4/25-5/15) are distinguished. The discussion then quotes And whan be def man . . . wonder from the lesson and 'undoes' its meaning (6/24-7/5), followed by the recalling of the accusation that Jesus's miracles stem from Beelzebub (7/6-7/24). Next comes the reference to the finger of God (7/25-8/14; see above). 8/14-9/20 interpret pe wel armed who holdep his lond in pes, and then the significance of the wicked spirit returning to the person from whom he has been cast out is explored (9/21-10/19). The discussion occupies roughly 65% of the sermon.

At 10/20 the third section begins. This is the practical application of what has gone before, the preacher's exhortation to his audience, and once more the shift in the purpose of the sermon is shown physically in the MS (by means of ¶) and verbally: ¶penche, lordinges and the first person pronouns mark the function of this part.

108 Cited in Ross p.xliv note 5; and the reader is there referred to Th.-M. Charland, Artes Praedicandi: Contribution à l'Histoire de la Rhétorique au Moyen Age (Paris 1936).
The exemplum which occupies 11/9-13/4 is not preceded by any words of introduction. It starts with the conventional "Hit bifel and remains narrative, unimpeded by a moralizing commentary designed to show the parallels between the tale and the homily. These parallels comprise the last section of the sermon (13/5-13/17) before the short closing prayer.

Fewer than twenty sermons in the Miroir/Mirror make use of a formal exemplum, although there are of course many brief allusions of the sort which the text labels ensa(u)mple.109 An exemplum proper may be variously placed: in the sermon for the eighth Sunday after Whit Sunday the narrative intrudes into the exposition (42/25), and at the end of the exemplum the exposition not so much resumes as begins anew:

"Nouv han 3e herd of his lessoun as fallep vnto his world, nou herep what hit amounte gostlich.

49/9

As it usually does, the English follows the AN (f.220ra-f.221va); the ordering here warns us against discerning too rigid a structure in the Mirror and its original. For instance, the division between expounding the lesson and applying it is not as strictly observed as Aitken claimed.110 The exposition and the teaching are often simultaneous, as in:

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109 For the implications of the term 'exemplum' see Kemmler op. cit. The chapters of particular interest are the second, 'Aspects of "Exempla"', and the fifth, 'Towards a Theory of Illustrative Narratives ("Exempla")'.
This exhortation is based upon and continues the preceding exposition (2/12-2/24).

The Miroir/Mirror, then, belongs to the tradition of homiliarium, those series of sermons for Sundays and certain other festivals. As it now stands, the English Mirror combines de tempore material with those last pieces of the de sanctis kind. The translation is loyal to the aims of the Miroir in presenting its material plainly and without undue elaboration: the Mirror was turned into English for use as a practical guide for Christ's shepherds and sheep.

Analogues
In their respective books Aitken and Saverio Panunzio have traced some of Robert's apparent sources, although no one has undertaken a proper study of this kind. For two passages in my edition the following passages from Bede and Haimo of Halberstadt form an interesting comparison:

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111 Cf. Owst (1926) pp.234-235. In fact, apart from the copy in the Huntington MS, the Miroir has only the prologue and sermoines de tempore - Robert did not add the sermons for saints' days promised in the prologue. 112 See p.ix and p.xxvii; cf. preceding note.
Non pastor, sed mercenarius vocatur, quia non pro amore intimo oves Dominicas, sed ad temporales mercedes pascit. Mercenarius quippe est, qui locum quidem pastoris tenet, sed lucra animarum non quærit, terrenis commodis inhait, honore prælationis gaudet, temporalibus lucris pascitur, impensa sibi ab hominibus reverentia lætatur. Iste sunt enim mercedes mercenarii, ut pro eo ipso quod in regimine laborat, hoc quod quærit inveniat, et ab hæreditate gregis in posterum alienus existat. Lupus enim super oves venit, cum quilibet injustus et raptor fideles quosque atque humiles opprimit. Sed is qui pastor esse videbatur, et non erat, relinquit oves, et fugit, quia dum sibi ab eo periculum metuit, resistere ejus injustitiae non præsumit. Fugit autem, non mutando locum, sed subtrahendo solutum. Fugit, quia injustitiam vidit, et tacuit. Fugit, quia se sub silentio abscondit. Sed est alius lupus, qui sine cessatione quotidie, non corpora, sed mentes dilaniat, malignus videlicet spiritus, qui caulas fidelium insidians circuit, et mortes animarum quærit (I Petr. V); de quo lupo mox subditur:

Et lupus rapit et dispersit oves. Lupus venit, et mercenarius fugit, quia malignus spiritus mentes fidelium in tentatione dilaniat, et is qui locum pastoris tenet curam sollicitudinis non habet. Animæ pereunt, et ipse de terrenis commodis lætatur. Lupus rapit et dispersit oves, cum alium ad luxuriam pertrahit, alium in avaritiam accendit, alium in superbiam erigit, alium per iracundiam dividit, hunc invidia stimulat, illum in fallacia supplantat. Quasi ergo gregem lupus dissipat, cum fidelium populum diabolus per tentationes necat; sed contra hæc mercenarius nullo zelo accenditur, nullo fervore dilectionis excitatur, quia dum sola exteriora commoda requirit, interiore gregis damnæ negligentem patitur; unde et mox adjungitur:

Mercenarius autem fugit, quia mercenarius est, et non pertinet ad eum de ovibus. Sola ergo causa est ut mercenarius fugiat, quia mercenarius est; ac si aperte dicetur: Stare in periculo ovium non potest, qui in eo quod ovibus praest, non ovibus diligat, sed lucrum terrenum quærít. [113]

Cf. 30/19-31/24 below.

The sermon for Passion Sunday advances positive associations for 'Samaritan'. Cf.:

'Respondit Jesus et dixit illis: Ego daemonium non habeo.' Notandum autem quod duo ei opposita fuerunt, sed ipse unum negavit, alterum vero tacendo consensit. Negavit se daemonium habere, non tamen negavit se esse Samaritanum. Samaritanus quippe interpretatur custos.14

Cf. 16/17.

And in the same sermon:

Ad quod dicendum, quia alia est mors animæ, et alia corporis. Anima namque per peccatum moritur, sicut scriptum est: 'Anima quæ peccaverit, ipsa morietur (Ezech. XVIII):' corpus vero propter paenam peccati, quia sicut ait Scriptura: 'Peccata cum consummata fuerint, generant mortem (Jac. I).'

Utriusque igitur genus mortis Dominus comprehendit, cum dicit: 'Sine mortuos sepelire mortuos suos (Luc. IX),' id est ut mortui animæ sepellant mortuos corporis. Vita quippe corporis, anima est: et vita animæ Deus est. Sicut enim moritur corpus sine anima, sic anima sine Deo. De hac ergo morte, id est de morte animæ, de morte perpetua, de morte gehennali dicit: 'Si quis sermonem meum servaverit, mortem non videbit in æternum.' Quoniam quicunque præceptum Domini custodierit, licet in mortem corporis incidat, tamen a morte animæ liberabitur. . . .115

Cf. 17/19-18/7.

And further:

Abraham pater vester exsultavit ut videret diem meum; vidit, et gavisus est (Genes. XVIII, 1, seq.). Tunc quippe diem Domini Abraham vidit, cum in figura summæ Trinitatis tres angelos hospitio suscepit; quibus profecto susceptis, sic tribus quasi uni locutus est, quia esti

114 Haimo of Halberstadt (J.-P. Migne, Patrologiae Cursus Completus ...
118) 329-330. Cited and condensed in Panunzio p.64. See also Bede vol. cit. 754: 'Qui est ex Deo . . .'.
115 Ibid. 332. Cited in Panunzio p.647.

Cf. 21/3-21/21.

I have noted some other correspondences besides those in Panunzio's chapter. From Haimo again:

Bene autem ipsum Spiritum a se mitti, et a Patre procedere perhibet: non qui aliter procedat a Patre, et aliter a Filio, vel aliter mittatur a Filio, et aliter a Patre: sed quia ipsa missio processio est, et ipsa processio missio. Neque enim diversitas est procedentis vel mittentis, quibus una est essentia, parque deitas. 551

Cf. 40/13.

And Haimo interprets the term 'synagogue':

116 Gregory the Great (J.-P. Migne, Patrologiae Cursus Completus ... 76) 1152. Cited in Panunzio p.65.
'Absque synagogis facient vos.' Συναγωγὰς enim Græce, Latine conventus sive congregatio dicitur. Neque enim parva tunc temporis vituperatio erat a Synagoga ejici, sed sicut nunc turpe est pro suis sceleribus aliquem extra Ecclesiam repelli, sic erat tunc vituperabile extraneum quemquam a Synagoga fieri.

Ibid. 552-552

Cf. 41/11.

In Haimo's sermon for the twentieth Sunday after Pentecost (Homiliae de Tempore CXXXIV) the condition of the paralytic in Matthew 9 is interpreted; the Mirror at 79/15ff. resembles

Lectus in quo paralyticus portabatur, vel corpus hominis peccatis assuetum, vel conscientiam desperatum significat. Hi autem qui paralyticum Domino ad eurandum obtulerunt, doctores et magistros Ecclesiae significant. Offerunt enim paralyticum Domino ad sanandum ecclesiasticorum viri, quando peccantem verbis corrigunt, et orationibus juvant, ut ab ipsis peccatis resipiscat.

Ibid. 712.

The English refers to Anoher gospel (79/20) and Haimo mentions Mark's account. The Latin then reads:

Sed quia omnis, qui alienas animas suscipit regendas, non terrenis desideriis inhaerere debet, sed caelestia concupiscere, recte hi qui paralyticum Domino ad eurandum obtulerunt, juxta alium evangelistam, non invententes qua parte eum inferrent praetura, ascenderunt supra tectum, et per tegulas submiserunt eum cum lecto in medium ante Jesum. Omnis namque anima quae a paralysi suae iniquitatis vult liberari, necesse est ut turbas daemonum et tumultus vitiorum repellat, et sublimia appetat. Tectum quippe ascendit, qui terrena contemnens caelestia concupiscit. Per tegulas autem infirmum ante Dominum ponit, cum humanæ fragilitatis memor, sic contra peccantes irascitur, ut paenitentibus compatiatur.

Ibid. 712-713.

Cf. 79/20-80/24.
Ston is pe Durnedale pe is dured in pe euel (22/21);
the proper noun Durendale is twice used in the Miroir
'pour désigner un pécheur qui est "dur", qui se refuse
au repentir'. For a Scriptural parallel we might refer
to Ezekiel 36,26:

Et dabo vobis cor novum, et spiritum novum ponam
in medio vestri; et auferam cor lapidem de carne
vestra, et dabo vobis cor carneum.

Bede's commentary on I Peter 2,5 cites the verse from
Ezekiel and, a little further on, continues:

Mortui namque, id est materiales lapides, cum
praeparantur aut ponuntur in aedificio nil ipsi
laborem operantis iuuare, nil per se nisi cadere
possunt, sed quomodocumque et ubicumque a structo-
re positi fuerint ita ibidem insensibiliter
perdurant aut etiam lapsi decidunt. Non autem
nos beatus Petrus talium lapidem duritiam atque
insensibilitatem uult imitari sed tamquam
lapides uius fundamento Christi superaedificari ut
uidelicet iuuante nos gratia sobrie et iuste
et pie uiuendo cooperemur iuixta exemplum eius
qui dicebat: Et gratia eius in me uacua non
fuit, sed plus omnibus illis laborauit [I Corinthians
15,10].

The simile of the hard or hardened heart and stone is
so common (e.g. Gregory the Great on Job 42,15: Cor enim
antiqui hostis ut lapis indurabitur . . .')119that we think
of 'parallels' rather than 'sources'. That Robert of
Gretham adapted his material with some skill and a sense
of proportion has been pointed out by Aitken and others.120

F. Kemmler's critical study of an exemplum in the

117 Aitken p.95; cf. Panunzio pp.168-169. 118 Cited from Corpus
Christianorum Series Latina 121; 234. 119 J.-P. Migne, Patrologiae
Cursus Completus vol. cit. 723. 120 See Aitken's chapters on likely
sources for the Miroir, p.29ff., and Panunzio's chapter on structure
and sources, p.36ff.
Miroir as the probable influence on 'the thematic aspects' of a narrative contained in the Manuel des Pêchés and Robert of Brunne's Handlyng Synne treats the story of Fursey (35/22-38/2 below), accounts of whom are found in Bede and elsewhere. Kemmler's method is to place the exemplum contextually within the sermon for the second Sunday after Easter; this sermon considers the hirdeman of the Church, their duties and what those who conscientiously fulfil those duties may rightfully expect in return. From the injunction that a prest make him swiche as he au3te for to be (35/16) the tale takes its lead: the narrative is of a prest who, through a visionary encounter with one of the souls burning in a gret fur because of that priest's unintentional negligence, becomes the good shepherd he ought always to have been (and amended him so here in his lif bat he is cleped Seint Fursi).

Kemmler notes:

Robert of Gretham has introduced an element of surprise: it is not only wilful neglect of pastoral duties that will be punished - it is also 'accidental' omission that will be punished.

And:

Again, Robert of Gretham has introduced a striking element in comparison with the 'Life': a 'simple' priest turns into a saint after a frightful experience. Thus, a kind of conversion-theme is depicted in the narrative: 'pastor' becomes 'pastor bonus'. The function of the burning of Fursey is twofold: it is exemplary in so far as the priest (Fursey) of the narrative is concerned. But it is also symbolic in terms of its application, in terms of its pragmatic force [see 37/24] ibid.

Aitken's summary of the seventeen exempla in the Miroir offers sources or analogues for most of them. The hore who becomes penitent and is saued for pat sche left al pat she had and 3ede so nake away (11/9-13/4) is used in a sermon on the need for the sinner to abandon his sin before sin abandons him - the narrative is found in the Vitae Patrum. The tale of the sinner who successfully resists Satan and his servants appears in the Vitae Patrum and the Speculum Morale. The holy bishop who receives God's reward for what he has spent on God's behalf (45/25-49/8) does not have a known Latin source, though Aitken detected some parallels in the Vitae Patrum and elsewhere. Seint Bede tellep bis tale of the sinner who leaves it too long to make his peace with God (61/24-63/5). The purpose of the narrative is as in the Ecclesiastical History:

to warne vs fro foule delite, and pat we ne targe nou3t to longe for to come to good repentance ac pat we amende vs er pat God schewe His vengeance.

63/6

Cf. Bede: the wretched man sees Satan and his followers:

uidit etiam suum infelix inter tales carcerem, quo miserabilius ipse desperata salute periret, sed uiuentibus, qui haec cognouissent, causam salutis sua perditione relinquueret.125

(Notice that in Bede the man is a fabrili arte singularis and a feure in the AN (f.229rb 1.17) - he is a maister in the English.) And the tale of the hermit who practises what he preaches and wins back his bread from God (73/5-77/6) renders faithfully a passage in Rufinus.

124 See Aitken pp.27-37 for these 'sources'; most of Aitken's references are to texts in Migne's series. 125 C. Plummer ed., Venerabilis Baedae ... (1896) two vols; I Historia Ecclesiastica Gentis Anglorum Lib. V. cap. XIV p.313ff.
Passages for comparison

I: This is the beginning of the sermon in the *Miroir* for the Sunday within the octave of the Ascension (pp. 40-43 below). This extract is transcribed from the Cambridge MS (cf. Preface and p. 84 for the editorial method).

[f.197vb]

Domenica Ia post Ascensionem secundum Iohannem.

Cvm venerit Paraclitus et cetera.

Quant Paracliz ert venuz
Qui ieo del Pere enuerrai a vous
Ly espiriz qui del Pere va
Il mai testimoniera
E vous testimonie porterez

[f.198ra]

Qui tut dis ouek mei esteiez
Ces choses ai od vous parlé
Que ne seez esclandré
Kar la gent qui dunc serrunt
Sanz synagoges vous ferrunt
E icel ure auendra
Qui chacun qui vous occurra
Tresbien quidra a Deu plaire
E a lui grant seruise faire
Il vous frunt vn tel besiai
Qu'il ne cunussent Deu ne mai
Mes cee vous ai ieo dit auant
Que quant vendrunt li mesfesant
Il vous suuenge qui ieo vous dis
E que ieo vous mustrai ancis
Qui de la fei seur ueut estre
Ke tint sun quor a Deu li mestre
Pernum les Persones dit
E Pere e Fiz e Seint Espirit
Kar Deus est treis en unité
Si est vne en Trinité
Il est treis mes personalment
Si est vn Deu omnipotent
Kar treis Persones vn Deu est
E un Deu de eus treis sereuest
Mes des doux del Pere e del Fiz
Est li tierce li Seint Espiriz
Il est eissu quituz alie
E qui nul de autre despie
Il ist e meint e est vn Deu Dé
Od Pere od Fiz en Trinité
Cil qui est Pere n'est pas fiz
Ne nul de eus est li Espiriz
Si sainem ent crere vulez
Al uentre prendre vous deuez
Li pere est sanz commencement
[f.198rb]
E qui tut commencer agent
E lif Fiz est de commencement
Sulum charnel receuement
Kar li Pere vngues n'esteit
Quant il engendrur n'aveit
Mais il fist cel engendrure
Sanz lui e sanz tens e sanz ure.
Si vous le Pere ne creez
Del fiz nul rien n'avez
Qui del Pere le fiz toudra
V eit Pere quant Fiz nen a
De ces Deus est l'Espirit
L'amur al Pere e al Fiz
Quant fud unques Deus e Pere e Fiz
E du fud li Seint Espiriz
Nient treis Deus mes Persones treis
E un sul Deu sanz nul acreis
E cist Espiriz del Pere ist
E sil eneuie le Fiz Crist
Mes le Fiz meismes en la manere
L'eneveis cum il va del Pere
Kar sun enuei est eissem
E sun eissur enueiement
E il ne ist pas de sun maugré
Kar tuz vnt vne volenté
Il uint Crist pur testimonier
Quant autres fet testimony porter
A Crist testimony nulss ne dit
Qui n'est aprise del'Espirit
Dunt Seint Pol dit nuls ne poet dire
Fors l'Espirit Ihesu sire
Partant poum tresben saueir
Nul ne poet Deu loer en veir
Qui n'ad la Deu amur en sei
E Crist la Trinité par fey
E cil sul testimony dit
[f.98va]
Qui parole par l'Espirit
Dunt Ihesu dit a ces priuez
V vous me testimoniez
Qui auez esté en present
Od mei del commencement

   . . . . . .
II: On the relation between the Miroir and the Northern Homily Collection (see p.xix), I cite the following passage from Saara Nevanlinna ed. cit. Cf. passage I above.

Dominica infra oct. ascensionis. Secundum Johannem

Cum uenerit paraclitus & c.

To his discipies carpe[d] Crist, Als witnes John pe eeuangelist.
He said, 'When pe gude counsilere pat sall cum fra my Fader dere,
In my name sall doun decend Omang mankinde baire modes to mend,
bat es pe gast of rightwisnes,
Of me pan sall he bere witnes.
And witnes sal 3e of me bere
bat fra pe bigining with me ere.'
His forloke calles [he] bigining Wharin he ordand al-kin thing.
pan be apostels ordand he
To folow him and with him be.
And for he wist pat pai suld here For his luf haue sorows sere,
And suffer bale and many vpraid, barfore He warned pam and said,
'I warne 3ow now pat 3e noght be Sklanderd for pe luf of me,
For tyme sall cum pat al pase
bat 3ow here pursues and slase
Sall say pai wirk wele on pat wise
And paies God with swilk seruyse.
Swilk schames sall pai to 3ow schew,
For me, ne my Fader noght pai knaw.
Thys thing bifor I tell to 3ow,
To ger 3ow think opon and trow
bat I 3ow warned of pis thing
How it sall fall in tyme cumyng,
Whan pai sall seke 3ow for to schende.'
Oure godspell pai wirk es broght till ende.

The Exposicio super eundem and Narracio then follow, and bear no relation to the Miroir. The excerpt is from vol.II pp.219-220.
But as he shewed his point, and put his hand upon his loins, he said unto them, What shall I do for you? Then they said unto him, We would that thou wouldst save us from this place.

f. 90r
The selection

The sermons selected here are those for:

The third Sunday in Lent  pp.1-13
Passion Sunday (the fifth Sunday in Lent)  pp.14-27
The second Sunday after Easter  pp.28-38
The Sunday within the octave of the Ascension  pp.39-43
The eighth Sunday after Whit Sunday  pp.44-52
The eleventh Sunday after Whit Sunday  pp.53-63
The sixteenth Sunday after Whit Sunday  pp.64-77
The twentieth Sunday after Whit Sunday  pp.78-83
The sermons are based on the following texts:


Passion Sunday: John 8,46.

The second Sunday after Easter: John 10,11.

The Sunday within the octave of the Ascension: John 15,26-
John 16,4.

The eighth Sunday after Whit Sunday: Mark 8,1.


The sixteenth Sunday after Whit Sunday: Matthew 6,24.

The twentieth Sunday after Whit Sunday: Matthew 9,1.
Editorial method

In preparing this selection from a microfilm of the Corpus Christi MS, I have decided that the detailed notes of my initial diplomatic transcription should not be retained here; they are often speculative because I have not had access to the MS itself. For that reason the textual apparatus is designed to be minimal and, at the same time, adequate.

The extracts preserve the spelling of the MS except when a form is emended. Contracted or suspended words are silently expanded. I have shown the nota as and or et. Paragraphs, the distribution of lower case and capital letters, word division, and the punctuation are editorial. I have kept the paragraph sign (here ¶) whenever it occurs in the MS; sometimes the sign keeps letters or words apart from the rest of a MS line - in these cases, I leave the ¶ unless it hinders the sense (it is then deleted without comment).

Coloured letters and signs and majuscules are not distinguished; the tiny guide letters often discernible beside a decorated initial are ignored.

Initial ff is given as F or f. The distribution of u and v follows the MS. Long i is transcribed j; although it is not in every case quite certain that the long form occurs in a particular word, double i is always transcribed ij. Capital I is shown as such, even when the MS has the form akin to modern J. Different forms of various other letters (e.g. s) are not shown here.
Hyphens and 'accents' in the MS are not retained, and nor are obscure would-be abbreviation marks or the ambiguous flourishes on certain consonants. The exception is that -r is transcribed -re when an e-like loop can be seen on the letter.

The apparatus usually confines itself to the text; pagination in the MS, catchwords, damage to the leaves (including the horizontal fold that traverses most pages), the likelihood of erasures, and the like are not noted except when there is a clear instance of minor 'revision'. Editorial alterations are shown by [ ], and in all but the most obvious cases a note (p.84ff.) discusses the emendation. Deleted words are removed silently from the text but shown in the footnotes. Letters lost through trimming, binding (the binding of this MS is particularly tight), effacement, etc. stand within [ ] only when there is an element of reconstruction; other letters, particularly those in patchy parts of the MS, are not placed in brackets. Reconstructions are not generally commented upon in the footnotes; the notes sometimes depart from that rule, however.

Doubtful cases are: the long contraction mark over turmēt pa. sg. & pl.: = turmented? Membre: mēbre once beside membre - elsewhere in the MS membre. Ion. and Luk. are perhaps suspended forms; similarly clop. (see the glossary; other ambiguous forms are discussed in the notes).

Latin words are expanded when necessary. | means the start of a new column, and a footnote provides the foliation.
I Prid Sunday of Lentin. ¶Luk.

Erat Ihesu eiciens demonium, et cetera.

¶Ihesu heled a man bat be fend had mad def. And when be def man was hole and spak, be folk had perof wonder. And be maistres and be clerkes seide pat He hit dide purh Belzabuk be m[ai]ster deuel and kest out be fendes. And anon hij tempted Him in His flesche and asked Him tokne of heuen. And He seis here wille: He seide vnto hem, 'Ech kindome departed in himsylf is gretliche misconforted and sori; and hous vpon hous scha[1] falle whan hit [is] departed in himsylf. And Sathan is departed in himsylf, hou schal his kindome stonde? - for 3e say Y do out deueles of men purh Belzabuk be fend. And if Ich cast out deueles purh Belzabuk and purh here maistres, purh which hij tur-

men ten 3our childe[r], forpi 3our iuges hij schulle be. 15

And if [Ich] cast hem out purh help of God, in 3ou is come His kindome. be wel-armed holdeþ his lond in pes; ac if be strenge[r] come vpon him and overcomeþ him, þan he takeþ pat he held and binymeþ hi[m] al his armes in which pat he affied him, and his wynnynges he departes. 20

He þat nys wip me is on þat ober half; and þat þat ne gedreþ | nouþt togedre wip me, al he desparple vnto euel. Whan þe wicked gost wendeþ out of þe man þer he dwelled in, he gop aboute into holi stedes for to aspien if he misþ owhar han entre and if he mai finde no restinge-stede. 25

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1 f.30vb. 10 [is]) supplied editorially. 16 [Ich]) MS hij. 19 hi[m]) MS his. 20 þat þe) MS þat þij þe. 22 f.31ra.
And when he findep non, he seip to himsylf, "Ichil gon a3en to be stede ber Ich com fro." And when he comep, he findep his stede ber he was in toforn voide berh ydel-nesse of worldlich clannesse. Pan he gop and takep wip him seuen opere deuyles pat ben wers pan he; and whan 5 hij ben entred, ber hij maken here wonyng and don away alle his good dedes - and pan is bis man atte last wers pan was atte first.' When Ihesu Crist had seid bis, a womman cried aloude and saide, 'Blessed be pe wombe pat be bar, pat so wel spekep, and pe tetes pat norisched 10 be.' And Ihesu seide, 'Blessed be hij pat herep Godes word and kepep hit.'

\textit{Quis man pat Seint Luk tellep of, wip bre eueles he was gretlich acumbred: he was blinde and dombe and lorn berh be fend, and bitoknep al mankinde pat com of 15 Adam and of Eue. Man was fulfilled of be fendes whan he forsok God of ri3t lif, when he bicom be fendes man and forsakep be Lord pat him made. Blinde was Adam whan he sei3e be naddre and bileued his enticementes, for be serpent was be fend pat come for to bigy[l]en him. And 20 def he was whan he herd him and brak be comauendement of God. Doumbe he was | whan he spak to be naddre and left Godes word, for no man pat is in synne ne may wel heri God.}

\textit{We, lordinges, owen to benchen hervpon pat were 25 ---

22 f.3lrb.}
lorn þurh Adam synne. And we don nou wers þan Adam dede,  
þat han þe techinge of Crist and han many ensaumamples for  
to flen al wickednesse. He had non ensample ne no man  
þat he miȝtte weten what hit were to agilten God. He  
ne had bot onliche on comandeement to vnderstonden, þat  
he schuld han ben boxom to God þurh and han gounerned al  
þe erpe.

Forþi we ben þe more to blamen þat han ensample  
of Ihesu Crist and of al þat siben han ben, and holi writ,  
bope þe olde lawe and þe newe, and sen þe dedes and þe  
stedes, bope þe faire and þe foule, and 3ete we ben blinde.  
Blinde we ben forsope þat han holi writ þat we heren  
whan we ne 3eueþ no vnderstonding perto. Ys nouȝt he  
blinde ynouȝ þat may leten [euel] and neuer þe lattere  
dop hit? And in God seþ he nouȝt þat dop þe euel and  
leþeþ þe good. Ys he nouȝt more þan blinde þat seþ and  
knoweþ a foule stede and perilous, and lasteþ þerin whan  
he may wel flen hit?

And we don so forsope þat sen our eare harm and þe  
filþ and þe peine of helle þat alway lasteþ, þat our euel  
wil bringe vs to, and 3et we go þerto and wot wel þat  
we don euel. We gon nou to lecherie, nou to outraiuste  
of mete and drink, nou to pride, nou to couaitise, nou  
to wreþe, nou to enuie, nou to gyle, and nou to þ trecherie,  
and to mani oþer euele vices þat our eule flesch louþeþ and  

14 [euel]) supplied editorially.°  24 f.31va.
entiseb vs to. And we sen ri3t openliche ṭat we gon foliche, and forpi we ben more ṭan blinde whan we sen euel stedes and neuer ṭe latter gon perto.

We ben doumbe of alle goodes whan ṭat we speke nou3t of God in bisechinge oper in techinge oper in spekinge, and amende oper defautes if we may, ne consail nou3t vssilf for to knowen oure synnes and schewe him to be prest. And nys he nou3t doumbe and wers ṭat may schewe his gret euel and amende him perof, and nel nou3t, bot lest himsilk purh euel wil?

Def hij ben ṭat mi3te heren Godes word and nil nou3t. Ri3t so hit is of ṭe synner ṭat nul nou3t be biknownen his synnes: for ṭe more ṭat he helep hem, ṭe faster he fastep him and bindehp him to ṭe fend and gop to ṭe dep ṭat euer lastep - when we ne wil nou3t bileue in Crist and loue Him faiblech and kepe His comaundement, when we ne wil nou3t leuen holi writ ne here prechinge, ac al pinges we don wił good wil ṭat God hab forboden vs. And nys ṭis nou3t develschip for to loue dep and hate lif? Our lif is Ihesu Crist if we do ṭat He biddehp vs and ṭe fend is our dep if we go in his weies. Ihesu ledep vs to heuen-3ate and ṭe fend to ṭe 3ate of dep, ṭat is, helle. Nou nys he nou3t fulfilled of ṭe fend ynou3 ṭat letep Ihesu and folwep | ṭe fend?

Ac Ihesu ali3tep ṭe blinde man and made him sen: 25
so He dop vs whan He 3euep vs stedefast bileue in Him. Two manere of ei3en þer ben þat holi writ spekep of: þat o peyre is þat li3tep þe bodi, þe opere two ben þe inwit - þat is, his resoun and his inwit. Wip þe first man owe to beþenchen him, and after iugge hit 5 bi skil. And whan þis two acorden þus, þan han hij boþe here ei3en in þe forheued. And þis two ei3en come Ihesu to ali3ten and make hem sen clerliche, and þat bitokneþ þe blinde man. He li3tep vs forsope whan He 3euep us vnderstandinge of holi writ [for to] wirchen þerafter 10 and forsaken synne and al filþe and folwe þe ri3t bileue, and makeþ vs stedefaste þerin, and whan He bynymep vs foule likeninges and makeþ vs þat we lift vp our hertes. Wete 3e wel þat he lokeþ clerliche þat onliche holdeþ him to God.

Our def ere He dede away whan He tau3t vs þurh His grace hou þat we schuld louen Him and blesse Him and heri Him, and hou þat we schuld amenden vs þurh schrift and þurh repentance. And [He] sendep vs good wil and stedefast.

And if þat we wil alle ben saf, ne turne we nou3t 20 a3en as þe hound dop whan he hap casten his mete and þan eþep hit eft, and þan is hit fouler þan hit was tofornhond. Ri3t so hit is of þe synner þat repenteþ him and afterward gob a3en to his synne and fulfilleþ his wicked wil: þan he is wers and ferper fram God and harder in þe fendes 25

10 [for to]) MS and.° 19 [He]) supplied editorially.° 24 f.32ra.
bondes. that schriueb him on that manere, he scorneb God and desceyueb himself. Ac he that wel wil be repentant, kepe him wel fram fallinge a3enward. And telle we our trespas mekeliche and debonairliche, and ban makep vs God spekand that were doumbe.

God kest out of vs be wicked gost when that He setteb charite in vs and when He techep us to louen God and our euen-Cristen as ussilf, when He put in us be ri3t bileue of His birpe her on erpe and of His holi passioun, and of His up-arisinge fram ded to lif and of His blesful ascencion and of 3euyng of be Holi Gost, and that He is mon fleschlich and neuere be lattere God Almi3tful, and that He deide in His manhode and alwai lyuep in His Godhede, and that He is on wip be Fader and wip be Holi Gost and that He is pre Persones in o God, and that He schal come and iuggen be worlde as He lete Him here iuge and that al schal arisen fram depe to lyue and ben iuged of Ihesu Godes Sone, and that bis lif nys bot fantum a3en that lif that euer schal lasten, and that on holi chirche is and o bapte[m] and o bileue. Whan Ihesu tau3t vs that, be fend He kest out of oure hertes. For wete 3e wel: that bis bileuep al and hap in him parfit loue to God, neuere schal fend haue power ouer him.

ban be folk were awondred when that hij herde be doumbe man speken. Bi be folk is bitokned be wicked gostes

20 bapte[m]) MS bapten.
bat | han gret wonder bat hij sen a sinful man casten out of his synnes. For bat wete 3e wel forsophe: whan be synner repenteb him, God schal for3eten al his synnes as long as he holdep his repentance. And þerfore be fend desceyueþ him gretliche [whan] bat he hap so some lorn al his pray. 5

And ofte hit falleþ þus: when a man repentèþ him, of oder he [is] scorned, and reprusen him wip many wordes and sein þat God ne hap don þis, ac be fend hit hap don. And so seide þe Iewes to Ihesu þat He cast out deueles þurh Belzabuk þe deuel and þat hij wold prouen on þis manere, if þat He ne miȝt schewe tokne of heuen. Ac Ihesu, þat al couple, þurh good ensaumple He overcom hem and seid þat whan a kindome is departed in himsylf and on hous falleþ vppon anoper, and if Sathan deseretteþ himsylf and dop men out of synne, hou schuld his kindome stonden when he putteþ out himsylf?

Here God scheweb þat þer ben two kinges and two kindomes for to gyen: þat on is þe kindome of heuen þer þe holi halwen ben glad and bliþe, þat ober is þe kindome of fendes þer þat be sinful ben damned. In þis two kindomes ben boþe þe good and þe quede - þat on in peyne, þat ober in ioye. Ac Ihesu is king of þe good, and þe fend of þe wicked. And Crist ledeþ His to heuen þer is ioie and blisse, and þe fend ledeþ his to peyne and to wo.

Ac þe þe man ober womman n[eu]er so sinful, if he wil 25

1 f.32rb. 5 [whan)] supplied editorially." 7 [is]) MS his."
come a3en | to his Saueour and repente him of his eueles, 
bat Ihesu ne wil make him clene and dwellen wip him and wonen in him. Forbi He seide, 'If bat Y cast out 
burh Godes finger fendes of men, wete 3e may pan forsophe 
bat in [3ou] is kindome of G[o]ld.' be finger of God is 5 
bat Holi Gost, bat is o God wip be Fader and wip be Sone. 
He is cleped 'Godes finger' onliche for be Trinite: in on 
hond ben many fingres, and be Persones makep o God. 
And many tyme a man schewip wip his finger bing bat men 
understonden nou3t wel where hit is. So dop be Holi Gost 10 
in be herte bat He makep His dwelling: al He scheweb him 
his eueles and makep him to repentin him. And whan He 
hap casten out his eueles, pan he is forsophe be kindome 
of God, for be eueles comen of be fend. bat He clepep 
'be strong-armed' is casten out, for non may passen fram 15 
him bot hit be for strengbe of armes of loue: for strong 
hit is to be flesch for to forsaken his desire as long 
as man louep his synnes. His hous holdep be strong-armed: 
be hous of be [fend] is be synner as long as he louep 
his synne. H[is] armes ben al his membres burh which 20 
be man dop his synne.

berfore seip Seint Poule ful wel in a pistel bat 
he made, 'Kepep 3oure [lym]es bat 3e ne haue nou3t be 
armes of euel in hem.' Nou nys nou3t ban pat leme armed 
of be fend pat willes dop his synnes and his wicked|nesse? 25

1 f.32va. 5 [3ou]) MS us° 19 [fend]) 
MS soule° 20 H(is)) MS her° 23 [lym]es) MS synnes°
25 f.32vb.
Certes pe more euel pat we don, pe strenger we arm[e] vs wip pe fendes armes. Ac he ne may bot egge vs and entise vs to harme. If he eggeb us to lecherie, kepe him wel. pat he do hit nou3t ne loke nou3t pertoward. Wipholde bi tunge, pat jou ne speke nou3t perof, and pin 5 hond from foule hand[1]inge and pin eren fram foule heringe. Hold bi membre and kepe hem armed in good werkes - what schal pe fend pat do to pe? Certes he schal departen away overcomen whan he no help hap of himsylf.

Ac pat jou may nou3t do bot if jou haue of a strenger help. pe stre[n]gere is pe Holi Gost, pat Ich aforl cleped 'Godes finger'. He comep uppon whan He puttep in pin herte repentance. He overcomep whan He dop be schriue wip bi moupe. pe armes He binymp pe whan He dop be pine hem which pat jou wrou3test euel wipal. pe despules He departep 15 whan He helperp to oper for to amenden hem: whan on is chastised wip anoper, ban ben despules deliuered to opere. He pat dop nou3t bus, he is nou3t wip Crist. And he pat ne gedrep nou3t bus, al he forlest himsylf - for he pat holdep him nou3t in good dedes, al pat he gedrep ys nou3t. 20

berfore seip Ihesu after of pe wicked gost whan he is sent out, pat he comep a3en to him pat had casten him out toforn purh schrift and repentance. Ac litel is worp be re|pentinge bot if he do good and lete pe euel. And bicomep be bodi al voide whan a man hap anoye to do wel. 25

He pat is greued to do wel, pat good dede stond him at litel oper at nou3t. A man is a braunche pat is drie, and bitoknep wel be fend. bee tree pat is drie berep nou3t ne no good dede pat man dop ys nou3t worp wipoute loue - for loue, pat is, charite, comep of charite. For pat ping pat 5 a man holdep dere, pat loueþ man wipoute anoye; and never no good dede wipoute charite ys nou3t pleasant to God. Forþi h[e] pat ne peineþ him ne loueþ, voyde he is of God and falslich he cleymþ to ben His servaunt, and is fair atired wipouten and wipinne foule and vnclene. Wharpurh 10 he is after more encumbred whan in him entren after vij dueules. For he pat dop wel fainteliche and ne loueþ nou3t þing þat him schuld helpen (for he hæþ in despite þe vij graces of þe Holi Gost), he hæþ herberwed vij fendeþ, þat is, al vanites. Bi seuen daies gop oure lif and forþi 15 seuen al bitoknep. And whan man is al ydel of God, he is wers þan he was hertoorn for whan he gop to schrift and bihotþ þe prest þat he schal leten his synnes and amenden him and whan he [ne] holdep þat he hæþ vndertaken.

Openche, lordinges, to amenden vs and loue oure 20 penance, for we han loued foliliche and synned wip wel gret wil | and likinge. And loue we wiseliche wip good herte and ful of pite. 3ef we us to wakinges as michel for to helen vs as we dede for to herten vs, and wip as good wil amende us as we had wil to synnen. And 25

8 h[e]) MS hij.°    19 [ne]) supplied editorially.°  22 f.33rb.
certes, pei3 al our wil be lasse perto, God wil full
hit þurh His goodnesse. For he þat neuer bigan to do
wel, neuer cleued he wel in goode. And ofte a litel
bygynnynge þat man vsep him to do wel may bringe him
to good endinge. Men hit seip and Ich hit wil say, 5
'[At] þe bigi[nn]yng þe wey is lengest.' And pe
wise seip in his bok, 'Half he hab don þat wel bi-
gynneþ.'

Hit bifel so þat an hore had a broper þat was a
good man þat long had in hermitage serued God wel and 10
wip good wil. He come for to visiten his suster and for
to sauen here. Ac er he come to here, of his comyng sche
was warned toforn. And whan þat sche herde þis, sche
lefte alle here lemmannes and went out a3ens her broper
and resceyued him wip good semblant.

And he bigan for to prechen here. 'Suster,' he seide,
'lete þis lif þat is foule and abhominable to God, for
mani soules ben lorn þurh þe and þin is also lorn. Mi
swete suster, hou mi3t þou suffre þis turment and þis
filbes and þis bitternesses and þis sorwes þat ben ordeyned
to þe synners? For þe fend schal be fulfilled of hem
þat he dra|wep to synnes and hij schul ben his fode. Ech
on þat folwe his desire, into þe fur of helle he most
comen and þer wip þe fend hij schullen brenne, al þat
don his wil here.'

6 [At]) MS þat." bigi[nn]yng MS bigi̇nnyng. 22 f.33va.
And sche trembled when sche herde bis and answered to here broper, 'Ne kannestou nou3t telle me, broper, hou pat Y may come to sauacioun?' And he seide vnto here wip good wil, 'God wil nou3t wipdrawen His goodnesse fro non pat hit wil asken.' And sche fel adoun to here broper fet and seide, 'Good broper, lede me wip pe into desert.' And he seide vnto here, 'Go þan and take þin hode and go wip me þan.' And sche seide, 'Ichaue leuer to ben schent of alle men þan for to gon a3en into þat stede þat Ichaue don so michel harm in.' And here broper bad here þat sche schuld stedefast bileue in God and crie Him mercy.

And sche went forþ wip him. And men come a3ens hem in þe way, and he seide vnto his suster, 'For Godes loue, wipdrawe þe fro me and go bi anoþer way. For þis folk wil elles say þat þou art my lemmen, if þou go in my companye. And whan hij were passed, he cleped his suster and sche ne answered him nou3t. And whan he come to here, he fond here ded and here fet al blody, for sche had folwed him barefot.

And here broper, when he had beried here, he went and told hit vnto þe holi hermites, þor he was in where wheþ[er] þat sche was saued oper sche nas. Ac God schewed hem þe sopþe and seid vnto an hermite þat þat penant was saued for þat sche left al þat sche had and 3ede so nake

22 f.33vb.
away, and 3af no kepe to here body and had al in despit pat sche had wonne wip here body, and had so gret sorwe for here synnes whan sche had herd pe turment of helle and folwed here broper wip so good wil.

['Loke: so sone he may amenden al pat he hap misdon 5 a3en God pat bigynne to amende him wip good wil. Ac þei3 bigynne we for al þis to amende vs bitymes, for to drawe hit along is gret foli - for who wot if þat he schal haue repentance whan þat he lip in his depbed? Hole and sounde he owe to repenten him þat sikerliche wil come 10 to God - þan schuld man amenden him, whan þat he mi3t do penance for his synnes. He þat abideþ him to be laste ende, þe euel letep him and he nouȝt hit. What mede owe he for to haue þat letep his synne whan he may namore sennen? þat man dop nouȝt wisliche þat repenteþ him nouȝt 15 er þe dep come: for certes, doute hit is þan þat he ne schal haue grace nouȝt to repenten him.

Swich repentance God 3eue vs, if hit be His wil, þat we mowe come to Him to His blisse. Amen.
Unto be princes of be prestes of be Iewes Ihesu Crist seid, 'Which of 3ou schal taken me and wibynyme me of synne? Whan bat Y say 3ou al sobnes, what aylep hit pat 3e ne l[e]ue me? [He] bat is of God and of His scole, he herep 5 Godes word: 3e ne 3eue no kepe to heren hit, for 3e ne ben nou3t of Godes half.' 7 man answered be maist[res] of be Iewes Him in wrappe, 'No[u] say we wel pat bou art a Samaritan, and ha[st] be deuel in be?' And Ihesu answerd wipoute enuie, 'Y ne haue no deuel in me, ac to my Fader Y 3eue worship. And 3e han deshonoured me bat my honour 3e turne vnto be fende. Y ne seche nou3t my blisse ne my glorie here, ac Y seche for to ben yiuged. And Y say 3ou forsope (bat is, "amen" bat wel vnderstonde) he bat kepe my word ne schal neuer deie.' be Iewes seid 15 vnto Him wip enuie, 'Nou we wot wel pat bou hast be deuel in be. For be good Abraham is ded and be good prophetes pat were herebiforn. And bou seist h[e] bat here[p] bi word schal neuere deie: artou 7an more 7an Abrahamoure fader, bat is dede? And be prophetes ben dede also: what 20 makestou be bi bi skil? Ihesus answered hem ful mekelich, 'If pat Y glorifie mesilf, my glorie schal be nou3t in mynde. [Mi] Fader hit is bat makep my glorie and my blisse, Him bat 3e hold for 3oure God and 3e ne knowe Him nou3t in no point. And if Ich said bat Y ne knowe Him nou3t,25
ban were Ich a li3er as 3e ben. Ac Ich wot and knowe Him wel and kepe His wordes in al pinges. 3ou[r] fader Abraham to se my day and my 3ere ioied, and he sei3 and was glad.' ban seid be maistres to Him, 'pou art nou3t set fifty wynter old: hou sei3e pou Abraham?' And Ihesu 5 seide vnto hem, 'Forsope, bifoire Abraham Ich am.' And be maistres tok ban stones for to stonen Him, and He dede Him fram hem.

'No man ne mi3t taken Ihesu, for He ne mi3t neuer misdon: be[i3] al He were man, He was God; and God ne 10 dede neuer synne. be[i3] pat God may do alle pinges, synne ne may He do non. For synne ys no cr[e]ature ac is defaut of kinde: as be wal faillep per be dore is, ri3t so per synne is faillep Godes lawe. And Crist purh His Godhede had so confermed His flesch pat He ne mi3t 15 nou3t synnen, ac He may ri3ten be sinful. per ne come neuer fram Him bot sop ping: He ne faillep neuer no wisdome.

Forpi He seide hem pis word, 'He pat is a Godes half herep Godes word: and 3e 3eue no kepe þerto, for 3e ne ben nou3t on Godes half.' Here may 3e wel wete þat for 20 to here His word, bot if man do hit in werk hit ys nou3t worþ to hem. He hereþ hit wel þat understondep hit wel and dop þerafter. He þat hereþ hit and nel no[u3t] do þerafter, he þ is as þe soun of þe harpe: hit ne dop to def men no good. He is of euel counsail þat ne l[e]ueþ 25

10 & 11 be[i3]) MS be followed by space for two letters and signs of erasure. 23 no[u3t]) MS nou followed by space for two letters. 24 f.36ra. 25 l[e]ueþ) MS loueþ.
hit. nou3t pat we heren of Ihesu Crist. He is a good counsailer to be soules pat wel herep hit and dop perafer, and wel he may wete pat [he is] a Godes half. Ac he pat nel nou3t heren hit, oper herep hit and nel nou3t wirche perafer, wel [he] may wete forsope pat he nys nou3t a 5 Godes half. Eche man may [wete] in himself if he do as he herep, and so he may se forsope if he be on Godes half oper nau3t.

And ofte hit fallep pat hij pat heren be good sei be euel bera3en - and whan hij schuld amenden hem, ban 10 hij enpairen hem burh euel-speking. be maisters of be Iewes dede also pat seide to Ihesu pat pe fende was in Him and pat He was as a Samariten. And bi here wordes hij schewede wel pat His wordes were sope, also as be pef wenep pat opere ben pefes als wel as he - and pat is 15 custome of be wicked man and feloun pat he schal beren oper on hond pat euel pat he dop. Ac Ihesu granted pat He was and pat He nas nou3t: He a3enseid and granted wel pat He was as a Samariten, ac He [a3enseid] pat He ne had no deuel in Him. For a man seip pat a man grauntep ping 20 pat he a3enseip nou3t. pat granted He wel pat He was a Samariten. For a Samarian is as michel to say as 'keper', and He kepep seke and hole in His kepinge and in His baiilee is our lif and our dep. And a Samarian is also 'feder', and He fedep vs burh His goodnesse bope here wip | bodiliche 25 ------

3 [he is]) MS here." 5 [he]e) MS 3e." 6 [wete]) supplied editorially." 19 [a3enseid]) RMS a3enssaeid. 25 f.36rb.
mete and wip His holi bred atte auter. pat o mete fedepe pe body and pat oper drawep vs to heuen. pat o mete comepe out of pe erpe, and pat oper is Himsilf pat alle fedepe. perfore He stod stille whan hij seiden pat He was a Samariten.

Ac whan hij seiden pat He had a deuel in Him, pan 5 He seide nay, He ne had non (for He ne dede neuer non euel ne no folie), ac He worschiped His Fader (for He ne dede neuer no synne). For forsope gret worschipe hit was wh[a]n He had made man in Himsilf. For God had mad man wipoute wem, wipoute euel, and wipoute synne. Ac 10 whan Adam fel into synne he deshonoured Godes werk; and Ihesu, whan He made pis a3en, forsope pan worschiped He God. For pat is sopliche worschipe for to serven his lord wipoute defaut, and God was Cristes lord in as michel as He tokoure flesch: euen wip God in His Godhede and 15 lasse pan He purh His manhode.

Ac pe Iewes dishonoured Him whan pat hij turned His good dedes to euel. perfore He seide hem openliche, 'Hij ne schulde nou3t deie pat myn wordes vnderstonde.' Wete 3e wel, lordinges, pat two depes per bep, and twei pinges 20 han in hem: be dep of be body in bis lif pat no man may passen bot if hij hit suffre, and dep of be soule - pat is, synne, which dep non may passen bot onlich purh God. purh ri3t, synne is cleped 'dep' whan hit leuep alway in peyne wipoute confort. | For be soule ne schal neuer deie3e 25 ------

9 wh[a]n) ?MS whan. 25 f.36va.
ac alway hit schal leue in ioie oper in peyne - and leue ne mai hit nou3t wi[poute] Crist and wipoute likinges of His wordes. Crist biddeþ pat we schul do wel and defendeþ vs synnes and al euel dedes, and for to lete þe euel and do þe good. þe good, hit draweþ þe soule fro þe deuel of helle; for þe body leueþ purþ þe soule, and þe soule purþ þat God seid.

And ofte þe euel enpaireþ wiþ þe goode, for whan he hereþ þe sode he scippeþ in ire. þat don hit þat customable-liþ þat ben maistres of oper men, whan man seip anyþing a3ens here wille oper þat þa heren any oper þing þat hem likeþ nou3t to heren. Whan man spekeþ anyþing of good lif þat mai nou3t ben herd aforhond of hem, þan þa bigynneþ to wreþþ þem, and al good dedes turnen to euel. And for to þen holde wise, uppon þe good þa bygynneþ 15 her euel. þe Iewes schewed wel þis to Crist þat spoken al of bodiliche deþ when þat þei seide þat Abraham was ded and þe prophetes also, as þeiþ al had ben fable þat He had spoken of þe lif þat euer schal laste: whan þe holi Abraham was dede þat had spoken wiþ God and alle þe holy 20 were dede þat had prophecid of God, þij ne miþte nou3t here þat He seide, þat þij þat herd Him schuld neuer deie. Forþ þij seide wiþ gret bobance, 'þou art more þan oure fader Abraham?' Falseliche þij cleped him here fader, for þij ne folwed nou3t his maners. Abraham was trewe 25

2 wiþ[oute]) MS wiþ." 25 f.36vb.
and stedefast bileuand and hij were fals and misbileuand, and bitoknen be Cristen men pat han be name of Crist and affien hem onliche perin and don no good werkes. Ne wene no man for to ben Cristen, onliche to bere be name and do no good - in as michel hij ben descuyed.

Forbi hij seiden, 'What makestou be?' bis word was seide in reprocinge and scornynge, as pei3 hij seiden, 'bou nart nou3t so miche worp as pou makest wip bi wordes.' And Crist seide, 'If bat Ich glorifie me here, my glorie (bat is, "my blys") is al nau3t.' Crist ne come nou3t for to glorifie Him here ne for to auance Him of His glorie. For glorie of bis world pe[y]neb be soule depe in helle - bis worldliche preysinge is vanite and desceyuance. pat sechep his blis here, neuer aflorn God schal ber be mynde made of. He pat auanceb him here of good dedes, neuer ne schul hit be drawen forp toforn God. Ac 3if we be strengpe of oure good dedes to God. pat He seid for we schul haue hit in mynd, 'Mi Fader hit is bat makeb my blys.' His Fader glorified Him whan bat He was ryse fram depe to lyue, whan He made Him stei3e vp to heuen and be Holi Gost 3euen to His chosen. tan had God be Fader blys of pat ping pat was foule tofornhond to Hym, ac bis blis com to Him purh our flesche pat was vile and foule. Ac on His half for He is God He ros purh His mi3t, and purh His | mi3t He went vp and be Holi Gost 3af to His chosen. 25

25 f.37ra.
For He hit seide forsope, as pat ne mi3t nou3t lie, 'Ichaue poste for to deie and for to leuen a3en at my wil as purh my Godhed.' And Fader and Sone han þis werk.

þe Iewes ne wende nou3t of Crist þat He dede His werkes þurh God. þerfore He seide hem forsope, 'My Fader 5 3e hold for 3our God, ac 3e ne knowe Him nou3t in no point whan þat 3e turne my werkes to þe fend.' Hij honoured God þe grete, ac hij ne knewe Him nou3t whan hij ne kept nou3t His commandementes ne leued nou3t His Sone þat hij sei3en. Ac hij wende for to haue ben saued onliche for 10 to haue nempned þe name of God, þurh which hij were proued for liers. And þat schewed wel Ihesu vnto hem: 'If Ich make me oper þan Ich am, þan schulde Ich be liche to 3ou li3ers. Ac Ich wot and knowe Him wel and kepe His wordes in al þinges.' He may wel witen þat he knoweþ God wel 15 þat wel hereþ His commaundement and þat dop þeafter wip good wil. Ich may scheue bi his speche his workes and his þou3tes. Crist was þe word [of God], þat þurh Him had made þe world and þurh Him spak in þe world whan He schewed Him in man. Forbi He seid He kept wel His word 20 in al þinge, for He ne mysdede in noping of þat His Fader wold haue don.

And for to scheuen þat þe holi had gret wil to sen Him, forbi He seide þat Abraham was glad | whan His day þat he desired sei3e. He hit seide for to scheuen vs 25 -----

18 [of God]) supplied editorially.
bat we schuld louen Him michel, whan bat He schewed Him to
His children bat so many holi men and womman had desired
Him. Abraham ne seie Him nou3t bodiliche, ac he seie
Him gostliche whan he had herborwed þre angeles in þe
name of þe Trinitee and of þo þre he honoured on. For 5
God is on in Trinitee and þre in onhede; and whan Abraham
leued þat, forsope in day he seiþ God. Ac þe Iewes were
ablinded whan þat hij ne leued nou3t His manhode: ne for
wondres þat He dede ne for His wordes hij nold nou3t
leue þat He was Godes Sone. Wharpurh hij seiden þurh 10
enue, 'þou nart nou3t 3et fifti wynter old: hou scholdest
þou sen Abraham, þat was dede many wynters agon?' Ac
Ihesu seide to hem ful sweteliche, if þat hij hadden vnder-
stonde hit, þat He was wipoute bigynnyng bodilich. 'Forsope,'
He seide, 'ar Abraham Ich am.' For 'was' is þing þat 15
is gon, and 'schal be' is þing þat is to comen and 'is'
þat is nou in present - and þerfore He seide, 'Ich am.'
For hou so þe world gop, euer is God man. þe world is
passand of al þing þat is perin, ac God is euer stable
in on. Onliche God may sei þis word wipoute ani oper 20
þat of þe world is, 'Ich am.' For þe world is euer passand
and God is euer in on. If we wil be wipoute harme, take
we vs to Him þat euer lasteþ.

He þat wip good wil takeþ him to Him, | sauëlîch he
may say, 'Ich am.' For he þat takeþ him to Him, wip Him 25
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24 f.37va.
he schal lasten wipoute ende: pei3 al his flesch deie
here, he hit schal areren on hi3e to Him hole and sounde.
A fole he is pat seche p more tresour pan for to haue body
and soule and blis wipoute ende. per nis no man in pis
world pat may tellen pe gret blis pat per is, ne herte 5
penchen pat holi men and wymmen schul han in God whan
be bodi and be soule schul come togyder. Ac certes al
hit schal ben operwyse of hem pat schul gon adoun to helle:
for alway hij schul ben in sorwe and in wo, and euer ni3t
and day neuer - and pan schal here peynes ben dubled whan 10
body and soule schal come togyder and ben ypeyned. For
wete 3e wel pat alle schal arisen and come to iugement
(pei3 pe body be brend and windwed wipe wind, pat hit
ne schal come hole to be iugement) purh Ihesu comaundement.
And per hij schul rescayuen wrong oper ri3t, ech on as 15
he hab don: be holi schul wende vp wib God vnto heuen,
be wicked wib be fend to helle - per schal be wicked be
in peyne, God purh His grace kep vs perfro.

Ne be we nou3t peres to be Iewes pat wold han stoned
Ihesu Crist. For hij wold han stoned Him, and He dede 20
Him fram hem and went out. Ston is pe Durnedale pat is
dured in pe euel. Nis he nou3t wel cleped 'ston' pat mai
[han] no gostliche moysture? - he pat ne loue p God ne
his ne3ebour ne dop no good dede, pat nul nou3t here
Godes word, and pei3 he here | hit, he for3ete pe hit al 25
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23 [han]) supplied editorially.° 25 f.37vb.
sone. God hidep Him fram swich men and womman - nau3t pat He ne sep hem wel ynow, ac He hidep His grace fram hem, pat hij ne may nou3t sen Him ne come to pe bри3tnesse of heune. For he pat holdeп him in derknesse of synne, he schal be hid in pe derknesse of helle and neuer schal he se noping of God; for He is went al out fram hem and out of pe temple of here foule bodijs. For pe body nes neuer wipout gost: whan God wendeп out, pe deuel entreп; and whan pe man forsakeп his synne, God entreп and pe fend wendeп out.

[A tale.] ¶Hit bifel so pat a synner was. In al his cuntre was non wers as man mi3t vnderstonden, for in wickednesse he had no pere. Ac atte laste he converted him and forsok his synnes. He laid him in a pit and ni3t ne day he ne had no reste for wepinge ne for sorwinge. And he durst nou3[t] liften vp his ei3en toward pe heuen, and lay dumbe and durst nou3t speke ne nempne pe name of God; ac in his hert he turment him and in his pou3t criede mercy. Ac in swiche sorwes he lay al pe wike, in wepinges and in sorwinges and in peyne.

And aboute midni3t come to him fenes wip gret cri and saide, 'Go, þou fole, þou wicked man ful of synne. What is worp þi religioun, whan þat þou art ful of alle eueles? Nou þou art elded in þi synne - whan þe strengpe is failled þe, nou þou wolt make þe als a Cristen man þat

11 [A tale.]) above column b.
art fouler stinkand pan ani hound. Wenest pou nou for ani|ping bat pou may come to ani oper goodnes pan bat pou hast deserued, alway to ben wip vs? pou art on ofoure men and hit ne mai be non oper: bote come a3en to vs as pou hast ben wip vs alway, and we schal auance pe 5 richeliche and 3eue pe a wif wip gret riches and al bat pou wilt haue. And turmente nau3t pe bus in vain: ne wost pou wel pat pou art ful of synne? Wenest pou, fole, in so litel a while amenden pi mychel trespas pat pou hast don? And ne wenest pou nou3t for to haue oper turment 10 here? - pou schalt hit haue al redy al sone. Ac ar bat come, Y rede, resceyueoure 3iftes, and we in al ping schal auancen pe. Gret delit hit is, wel pou wost, for to fulfillen al pi willes.'

Many swich manere wordes hij seiden him. And he 15 lay alway as he were dede: he nold nou3t speke to hem ne 3ef no kepe to hem. And hij beten him almost to be depe, ac he neuer for no turment ne forsoke pe stede pat he lay in ne his wil. And on pe morwe come his frendes and had of him gret pitee for bat hij seien him so turment- 20 ed and so tobrused. And whan he had al told hem, hij bisou3ten him bat he wold leten bere him hom to his hous for to lete som leche sen him and helen him. Ac he wolde nou3t wende pennes.

bat oper ni3t also come be wicked gostes wip gret 25
crie, and sodaynlich hij assailed him and bete him wipoute merci. And neuer for þat he wold arise out of þat stede þat he lay in, ac þouȝt in himsilf þat him | were leuer deiȝen ber þan remuwe him þennes and [conforte] him in his herte þan for to serue þe fendes any more.

And on þe prid niȝt also þe fendes come and turment him wip mani turmentes so þat his body was almost overcomen. And þeiȝ his body failed him, his gost aȝenseid him - for he was so ful of peye þat vnnepes he drowe his wind. Ac whan þe fendes seiȝen þis, þurh gret strengþe hij ben 10 put away - wip gret tempest as hit come fram heuyn - and criden wip gret cri, 'þou hast overcomen vs! þou hast overcomen vs!' And neuer after þij ne come to him ne dide him no harm.

And he wex in gret vertuȝ and in good manere ouer 15 al oþer, as he had fallen fram heuyn riȝt þan and was riȝt priȝe wip þe angeles. And many men and wommen repented hem of her synnes þat weren falle into whanhope for here gret trespas, and comen aȝen to God. And many oþer were amended þurh him of her gret synnes for þat hij had sen 20 him so wicked amonges hem and þan seiȝen him so holi and so changed. Hij bipouȝten hem þan þat ner a man neuer so sinful, þat God wold forȝeven hit him wip good wil. And so hit is forsoþe þat stedefastlich takeþ him to Him. And onliche þis man ne wex nouȝt on in good dede, 25 ------

3 f.38rb.  4 [conforte]) MS conforted."
ac God 3af him power to do wondres, and bi his werkes men wist wel pat God was pайд of his repentance.

Lokep, lordinges, hou sone pat lowenesse acordep be soule wip God, pat he pat was so ful of wickednesse had as sone herberwed God Almi3tful. Loke pe fend, hou he dop wip a sinful man: whan he repente he and hab casten him out, he wil asailen him bodiliche. For whan a man schriuep him and forsakep his synne, ban he castep him out. Ac whan he seb his repentance, ban he bigynnep for to scornen him, what purh his eggynges and what purh wordes of wicked men. And ofte he dop be man vnderstonde pat he may 3et do his synne ful wel, for he is 3ong. '3ete,' he wil say, 'bou may al bitime repent pe. God is merciable, for mani ben comen to Ihesu pat atte laste in her last endynges repented hem. And bou art strong and in good point: bou maist 3ete haue bi liking ful wel, for as michel ioye hab he of God pat repented him in his laste endyng as he pat repented him bitimes.' And purh swiche enticementes he makep be man become slowe and so long lyn in his synne pat be dep comep to him ar he last wene. Of pese seip holi writ forsobe, 'Weried be he pat synne in hope.'

If a man be hole, 3et he makep him abiden til tomorwe - pan is his euel wexen more, pat he for3etep himislf. And whan he ne mai nou3t himislf do to him and sendep 25

4 f.38va. 25 mai) MS mai mey.
his seruantes to him, pat sein, whan pat hij sen a man wel repentant, 'He pis hap slain be fend: he gop to paradys as so sone.' And in scorn be folc hit seip, and he seip sop berof in al pat he seip: for pat is dep vnto | be fend whan a man amende him of his synne, and in 5 heuene he is - for God is in him, and per God is ber is heuen. And sumtyme be fend makep a man hele his synne for schame; and so he fallep into more harm, for his goode dedes he hap al forlorn whan he fallep a3en. Y ne may nau3t al say be wicked engines of him ne of his seruantes 10 pat hij don to men.

Take we ensample of pis man pat overcome be fend. Sone take we vs to God stedefastliche, and He schal ful-fillen pat failep vs. Do [we] al His mercys, and He schal helpe wipoute faille. His grace failep neuer vnto non 15 pat crie3 merci wip good wil. He 3ef vs His grace to crien merci and affien stedefastliche in Him, pat we may so serue Him here pat we dwellen wip Him at his wil. Amen.
Ego sum pastor bonus et cognosco ues meas, et cetera.

\[28\]

| be secunde Sunday. | Ion.

\[28\]

Ego sum pastor bonus et cognosco ues meas, et cetera.

\[28\]

Hesu seid vnto His disciples, 'Y am a good hirdeman: be good hirdeman 3euep his soule for his schepe. be mar-

\[28\]

chant flep whan he sep be wolf come: he flep for him 5
nys nou3t of his schepe. He flep whan be wolf comep and

\[28\]

his schep disparplep oueral. Y am a good hirdeman, and
wel knowe Y my schepe and hij me, as my Fader knowe me
and Y knowe my Fader forsope; and for myn Y set my soule.

\[28\]

And opep [Ichaue] of anopep stede, and hem me bihoue 10
to bringen. And hij schul heren my voys for to wirchen,
and pan on bat day schal ben o fold and o hirdeman.'

\[28\]

In bis lessoun God touchepe wip moupe pe hirdeman
of His chirche. And for to techen hem wel, He settep
Himsilf to ensample in dede and in fourme. He bat ale 15
susteynepe and alle good hirdemen auancepe, bat hap no myster
of non helper, of Himsilf He seip, 'Y am a good hirdeman.'

\[28\]

He is good keper forsope, for He fedepe alle. | For
angeles He fedepe wip His si3t and man wip His erpelich
3ept. purh skil and resoun He fedepe be soule, be body 20
wip pat we[x]ep on be erpe. be soule He fedepe wip gostliche
vnderstanding, be body wip worldliche goodes. He is good
feder, for He fedepe wi[p] His holi sacrament, bat is,
His flesch and His blod, be bodi wipoute and be soule
wipinne. And purh bat He 3euep vs here in present He 25

\[28\]

1 f.45va. 10 [Ichaue)] MS y am.° 18 f.45vb.
fedep vs in heuen wipoute ende.

He bat is keper of holi chirche, loke bat he do in bis manere: loke bat he fede pe soule wip Godes wordes and pe body wip bodilich goodes, and kepe hem bat hij ne perische nou3t nober in bodi ne in soule. Man is made of bodi and soule: pat on wipoute, pat oper wipinne. He bat fedep pe bodi and letep pe soule perische, he is no good keper when he fedep nou3t bope. Ac bis is to vnderstanden bi hem bat han pe goodes of holi chirche and pe riches, and hij bat leuen wip oper mennes almes and he bat hap no rentes: fede hem wip [goode] wordes, and ban is he keper of Godes scole. Ac he bat nil ne can ne dop, him and his schep he ledep to pe d[e]p; he bat ne fedep nober wip word ne wip dede, his schipe he slep for hunger. And for als many he schal 3eue rekenyng als he letep spille for faut of techinge, for non ne may wipoute ri3t loue hold pe stede of good keper. For Crist seip bat pe good hirdeman 3euep his soule for his schepe. And as He seide, burh | loue He hit dede, for He 3af His soule for vs. His soule He 3af whan He suffrede dep for to biggen vs fram helle. And bat makep him keper and when he sep ne[de] wipdrawep him and wil nau3t Suffre dep in God for to sauen his schepe, wete 3e wel forsope, swiche a keper God louepe nau3t ne praisep.

Ac here he mot vnderstonden hou bat men schal vnder-

11 [goode]) MS goodes.° 13 d[e]p) MS dop. 19 f.46ra. 22 ne[de]) MS ne.°
stonde þis dep. In holi writ is seid in many maner þe body suffreþ dep þurh kinde, þe soule þurh synne and filpe. He þat missiþ on oper misdop, þat oper wil say, 'He sleþ me.' And he þat nil nauþt suffre þat men misdon him oper missegge him, ne schal he neuer be good keper; ac wip 5 gret wronge he is cleped 'keper'. Many kepere, when he schal þeuen anyþing, al him þencheþ þat hit is euel don; and whan he þeueþ aþen his wil, þan he deieþ wip wicþed wil. He þat dop wel and after apencheþ hit, he sleþ his hert þurh his euel wil. And kepeþ þat holdeþ al to 10 him, wip his owen hond he sleþ himself. He þat nel nauþt 3eue of his cateþl, hou schal þan he 3eue his lif for his schepe? - late oper neuer. He þat nul nauþt 3eue of his goodes for his schepe, bifor God his bodi is litel holden bi. And whan he wil nulauþt 3eue þe þing þat schal faille, 15 whan schal he 3eue þat þing þat euer schal laste? He þat wil nulauþt of þing þat is nulauþt, whan schal he 3eue þe soule þat is so mychel worþ?

He is no keper, ac he is | marchaunt þat more loueþ siluer and gold þan his schepe. He is marchaunt wipoute 20 faille: he fleþ whan he seþ þe wolf come, for he loueþ wel to holden. If he loued wel his schepe, he wolde [leþe] þe tresoure for his schepe; ac proue hit is yþouþ þat he ne loueþ hem whan he lateþ hem for doute of dep. And þe wolf rauischeþ hem þan and al disparpleþ þe schepe. 25

2 dep þurh kinde) MS dep þurhdep þurh kinde. 5 schal) MS schal al. 10 kepeþr) MS kepeþ. 19 f.46rb. 22 [leþe]) supplied editorially.
be wolf bitoknep be fend and ech man oper womman pat dop his wille. For he pat willes dop euel in werk of pe fend, he takep to him. pe wolf rauis[cheb] and toscaterep be schepe when he counsaillep men to euel and dop him for3eten Crist. He spillep hem when he dop him synne and puttep 5 hem in diuere synnes. Somme he bringep to lecherie and somme to glotonie and purh pride and enuie, and summe purh couaitis and summe purh trecherie and somme purh befte, and in diuers synnes he castep hem.

be marchaunt flep when he sep bis. Anou3 he flep 10 when he chastiep hem nau3t ne vndernemep hem: he flep when he holdep him stil and letep pe Cristen men and womman forlesen hemself. purh couaitise pat he hap to wy[nn]en worldlich goodes he lest here soules. He ne flep nou3t from his stede ne goodes, ac for helpep hem nou3t in here nede. Wel he flep pat sep a man in nede and may helpen him and wil nou3t - as fleande he gobp bat schulde helpe and wil nou3t ne dar nau3t. He flep whan | he sep be wrong go forp and letep be ri3t, when he suffrep ani man oper womman misgon oper for to plesen hem oper for wynnyng, 20 whan he suffrep be riche misgon and ne dar nou3t for drede wipnym hem, oper pat he suffrep any leggen in synne for loue. be marchaunt flep for he is marchant and ys nou3t of his schepe.

Y ne mai hit say for gret sorwe: to many per ben 25

3 rauis[cheb]) MS rauis. 13 wy[nn]en) MS wymen. 18 f.46va.
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f.46vb.
he slep him and pe riche also when he takep mede to for3ef him his synnes. He is feble and seke bat is nou3t stede-
fast in pe bileue, and he wil nou3t helpen hem and preche to hem pe ri3t bileue. And he is in langour bat lip in
synne and can nou3t helpe himsylf and hap n[o] techinge, 5 and pe keper techepe him nou3t: he slep him. Lorn he is
when he is in wanhope and perfor he wil do no good - pan
be keper lest him if he amende him nou3t of his wanhope.
bat al bis dop nou3t mekeliche and polomodliche, he bat
dop nou3[t] so, hold him on hi3e and undernemep oper sterne-
liche - he is wors pan a rauissour pei3e al he be cleped 'keper'. And Ihesu schal asken of him His folke bat He 3af
him to kepen. Certes if He finde any defaute in him, pe
vengeaunce wil be wel hard.

And forpi atte pe pridde time Ihesu seide, 'Y am 15 a good keper.' He is good keper forsope, for He schal
take pe vengeaunce of pe kepers bat mysdon and of pe schepe
bat ben lorn. Al ben kepers of holi chirche bat entren
into any dignite oper any ordre taken bat fallep to holi
chirche: popes, | cardinals, erchebisschopes and bisschopes, 20
persones and prestes. And eche man bat God hap sent more
kunnyng pan anoper, he is in dette to teche his broper
and wipnym him of synne in as michel as he can and may;
oper [e]lls he [be] out of loue and charite. And if he
be out of loue and charite, al his werkes ben nou3t. Ac 25

20 f.47ra. 24 [be]) supplied editorially.
Crist knowep wel His schepe, for He amendeþ here defautes. He knowep wel His schepe, for He schal neuer faille hem. H[e]þat wil holden simpliche and suffren al as a schepe, whan he takeþ al to God, God knowep him forsope. And he knowep Ihesu whan he dop wel and ne wil non euel to non. þerfore He seþ, 'Y knowe my schepe and my schepe knowep me.'

Of þe kepers of holi chirche 3e han herd. Of 3ousilf nou vnderstondep and, what so be of 3our prestes, vnderstondep what 3e ou3te to be. Seint Iohan seþ, 'þat knowep Crist, he owe to gon as He dede.' Ihesu 3ede in al goodnes and neuer He dede non euel. And he þat knowep wel Ihesu, he most gon as He dede: go he mot in al goodnes and leue alle euels. He owe to go so þat he be nou3t slowe to don His comaundement. For Seint Iohan seþ in his pistol þat he wrot, 'þat seþ þat he knowep Crist and kepeþ nou3t His comaundemens, he is a li3er.' Seint Iohan seþ, 'And in him is no sopnesse.' If þat 3e ben Godes schepe, loke þat 3oure werkes be wipoute chaf. Loke þat þer be no li3tnesse in word ne in werk ne in wil ne in þou3t, bot þat al be good | and don in G[o]d: þan [ben 3e His] schepe ari3t.

Ac He biddeþ þat 3e schal be buxum to His keper and finde him his sustinance, þat he haue no mischel ne þat he be nou3t letted for non erpelich þinges to do

3 H[e]) MS hiij.° 21 f.47rb. G[o]d) MS good.°
Godes seruise in prayers and in good pousites, in techinge and in prechinge. And Seint Poul seip in his pistel, 'Bipenchep 3ou of 3our prestes, þat waken for 3ou in praiers and in penance-doinge for 3ou for to 3elde reknynge tofor God.' Loke þat híj ben nou3t letted wip no worldliche þinges, híj þat han þe pouste of Crist. Lokeþ þat 3e don þus Godes comaundement. þe prest is oure fader vnder God in holi chirche. He is our fader for to counsell vs and for to bidde for vs and for to chastisen vs if we do ou3t out of þe lawe of God. And þe þat misdop ani 10 prest, wete we he trespassèþ a3ens God Himsilf. For God seide to þe prestes, 'Hij þat despisen 3ou despisen [me], and híj þat rescayuen 3ou rescayuen me.' And bi þis mai a man wel wete þat who þat dop any worschip to hem, he dop worschepe to God. And þe þat deshonoureþ 15 hem, he deshonoureþ God. And loke þat a prest make him swiche as he au3te for to be, as Ihesu Cristes apostoles were þat He seid þis wordes to, þat men mai haue grace to louen h[i]m and kepe h[i]m wel, þat he misdo nou3t. Of alle he mot 3eue reknynge þat he takeþ oper here oper 20 alleswhere.

| [A tale.] | It bifel on a tyme in Knaresburgh of a prest þat dwelled þerin and whan he had long leued, he lened him to his bed and wend for to dei3en. Biforn him com a 3ong man. He toke him bi þe hond and bad him 25-----

13 [me]) in right margin. 16 him swiche) MS him s swiche. 19 h[i]m) MS hem (both times). * 22 f.47va. [A tale.]) in left margin.
com wip him. And nold he wolde he, he wente wip him; and he had him into many stedes and schewed him mani binges. He schewed him be depnesse of helle and be peynes pat were berin. And pan he lad him vnto heuen warde, and in be ayer seie he a gret fur. And his leder wente him 5 bider in and brende nou3t. And he stode wipoute and durste nou3t gon bider in, for be fur was horrible and gret. And he pat lad him loked to be prest warde and bad him come furp. 'For pou schalt namore bren pan pou hast taken and nou3t 3olden.' Wip gret pou3t and wip gret drede 10 be prest entred into be fur, and be fur was on al half him, ac non harm ne dede hit him. And al he sei3e be fur ful of soules brennand wip gret crie, so be fendes turment hem and brew on vppon anoher wip here hokes. And non was bi himsIlf, ac eche on had harme of operes harme and 15 eche on had operes pyne, and crieden so deelfulliche pat be prest was in gret turment berfore.

And whan hij weren ferforp gon in be fur, pan come a deuel and bar a soule vppon his croke and seide be prest, 'pou traitour, pou wicked man, take pis soule pat pou 20 | hast slayn.' And be fend kaste be soule vppon be prest and hit brende his ri3t schulder. And be brennyng and be drede made him so agast pat him were leuer for to han ben ded. And he cried atte laste and bisou3te his lord of help. And he seide, 'Drede be nau3t: pou schalt brenne 25 -------

21 f.47vb.
namore pan pat pou hast taken and nou3t 3elden. Y seide be pat in bis fur schal brennen pat is nou3t 3elden. Nou loke if pou knowest him pat pou brennest for her.' And be prest answered him, 'Ich him knowe, me to gret peyne. Of him Ich had a cope, bi his wille, whan he deiede; ac 5 Y haue nou3t 3olden sepen pat Ich made couenaunt wip him. And wete 3e wel, Ich hit dede for for3etinge and nou3t bi my wil.' pan toke be angel be soule and kast hit a3en in be fur and touched be schulder of be prest, and [1]ad him burh be fur and schewed him michel of be heuen and 10 schewed him be blis, as michel as fel to man for to sen, and pan lad him a3en to his bodi.

And he aros vp, and alle pat were about be body wend pat he had ben dede bi bre daies. And 3et he leued per- after long and bar him ful wiseliche and wel, and amended 15 him so here in his lif pat he is cleped Seint Fursi. Ac be brennyng vpon his bodi was alw[e]i sen as long as he leued, and, as Ich vnderstonnd, God hit dede for pat men schuld nou3t mystrowen him pat hit was sop pat he seide. 3e persones and prestes and men of holi chirche pat 20 take | for to bidde for men and leuen bi mennes almes, loke to what ende 3e schulle come pat more takep pan 3e owe to taken and 3elde hit nou3t wip praiers ne despende hit nou3t in be power. Hou hope 3e pat 3e schal brennen pat take be godes pat 3e wel wote and 3eld hit nou3t, 25 21 f.48ra.
whan Seint Fursy, for for3etinge of þat he had taken ri3t-fulliche, had swiche penance?  Amendep 3ou, for Godes loue, þat 3e may ben Godes kepers and take so of 3our schepe þat 3e mai 3eld 3ousilf and hem to God. Amen.
vnto His disciples seide Ihesu, 'Whan be Holi Gost is comen to 3ou pat Y schal sende fro my Fader - be Gost bat is al sobnesse, be Gost bat comep fro be Fader - He schal bere me witnes. And 3e schal bere me witnesse pat alwei han be wip me. bese pinges Ich haue spoken to 3ou for pat 3e schal nou3t ben aschamed. For be folk bat schal be pan schal do 3ou out of be synagoge; and swiche time schal come pat ech on pat sleek 3ou schul wene wel to plesen to God and to do Him gret seruise. Hij schul do 3ou pat ilk anguis and sorwe, for hij ne knowe noyper my Fader ne me. bis Ich haue seide to 3ou bifor, pat whan wicked men come pat 3e schul penche pervppon and bep nou3t agast.'

H[e] bat wil be siker of be bileue, 3ef al his herte to God Almi3ti. Take we be pre Persones wordes, 'Fader' and 'Sone' and 'Holi Gost'. For God is be in onhode and He is on in prehede, for be pre Persones ben o God. Ac of be two, be Fader and be Sone, comep be brid, be Holi Gost. He comep out pat al bindep, pat non go fram ober. He comep out and wonep, and is o God wip be Fader and be Sone in Trinite. be Fader is nou3t be Sone ne be Sone is nou3t be Fader, ne noper of hem is be Holi Gost: ac He pat is Fader, He is Sone and He is be Holi
Gost. If þat þou wilt ri3tfulliche bileue, take we vs to þe wombe.

| þe Fader is wipoute bigynnyn[g] vnto whom falleþ al gynnyn[g]. And þe Sone is bigynnynyg of þe Fader wipoute bigynnynyg, for He mi3t be no Fader but if He had genderure 5 wipoute stede, wipoute time, wipouteoure. If þou bileuest nou3t in þe Fader, of þe Sone schaltou haue ri3t nou3t. He þat wold take þe Sone fro þe Fader, whe[r] schuld þe Fader be whan He had no Sone? Of þes comeþ þe Holi Gost, þe loue of þe Fader and of þe Sone. God þe Fader, God 10 þe Sone, God þe Holi Gost - nou3t þre Godes bute þre Per- sonses in o God.

þis Gost comeþ fro þe Fader, and He sendeþ His Sone Crist. Ac þe Sone in þat ilke manere sendeþ Him as He come fram His Fader, for His sendinge is comyng out and 15 His comynge out is sendinge - ne hit is nou3t a3ens His wil, for al han o wil. He come to bere witnes of Crist whan oper bar witnesse, for þer ne be ri3t no witnesse of Crist þat he ne is lered of þe Holi Gost. For Seint Poule seip, 'Non may sei "Ihesu Lord" wipoute þe Holi Gost.' 20 Bi þat mai we wel wete þat non mai herien God bote if he haue þe loue of God in him and bileueþ in þe Trinite. He bereþ [ri3t witnesse] þat spekeþ þurh þe Holi Gost. þerfore Crist seide to His disciples, '3e schal bere me witnesse þat han be wip me in present fro þe 25

3 f.53vb. 23 [ri3t witnesse]) MS ri3twisnesse.
bigynnynge.' Wip Crist fram be bigynnynge His disciples were forsoße, for He had chosen hem ar bat He made be worlde. For God made | neuer nobinge bat He ne wist ar He hit made what schuld come þerof.

þus many men vnderstonde be bigynnynge bodiliche also: fro be bigynnynge hij weren, for alle His bodilich dedes hij folweden. And [He] seide hem what schuld bifallen to hem, þat hij schuld, whan þat hij weren in destresse, þenche[n] þervppon. And þan hij schuld nou3t ben abaist ne aschamed whan þat hij were so serued, ac þenche on Crist. þerfore He seide, 'Hij þat schuld ben þat time, out of here synagoge hij schul put þou.' þat is to say, hij schul put hem out of þe comune puple, for 'þe synagoge' is as michel to say on oure tunge as 'a gadering of Godes folk'. And hit was custome þan þat hij þat trespast gretliche a3ens Godes lawe, he schuld be put out of þe comun puple as ben nou in oure lawe þat ben acursed. And þe Iewes held hit a gret trespas þat ani man leuand schuld ben holde for God, and þerfore þat acursed His disciples and put hem out of here synagoge. þat was, out of þe comun, for þat hij speke of Ihesu Crist. Ac for þat hij ne schuld nou3t ben abaist, þerfore He told hit hem afor and þe dep þat hij schuld suffre. And al He warned hem for þat hij schuld nou3t ben abaist þerof ne flen hit.

3 f.54ra. 7 [He]) supplied editorially. 9 þenche[n])
'And swiche time schal come þat ech on þat schal sle 3ou schul wene wel to plesen to God and do Him gret seruise.' Whan hit wenden haue [plesed] to God þat dede Crist and His disciples to þe dep, þat were nouȝt vnderstandinge | þat He was God and þat His disciples, and 3et þat ben of hem þat bileuen wel þat He is Crist and han þe name of Cristendome, and selen God and turmenten Him bi here good wil and wot wel þat þe don amys? þat ben þat þe leuen in likinge of synne and þat þe don holi chirche harme (þat ben good Cristen men þat lyuen vnder þe lawe of God). Loke þat ne be nouȝt seid of hem þat Ihesu witnesse: 'Hij schul do 3ou swiche harme, for þat þe ne knowe noþer my Fader ne me.' Gret proue hit is þat þe ne knowen God þat bi her wil dop His seruantes harm. Alle goode Cristen men ben Godes seruantes. And þat þe liuen in synne and enticen oper to synne in word oper in dede oper in ensample-3euyenge binymen God His lymes. For He is heued of alle Cristen men namelich, and þat ben alle His lymes. Of alle þing He is heued and maister and lord, ac Cristen men and wymmen ben aiowynd vnto Him and wedded atte fan-ston and He is here spouse - and nameliche þat lyuen parfitliche and louen Him and seruen bope day and niȝt bi her pouer. He þat dop hem ani harm, He seip Himsilf, þat doþ hem harm to þe perle of
His ei3en. Loke þat þij ablinden God in ·as michel as
in hem is þat don swiche men and wymmen ani harm oper
grame oper tene.

For Godes loue, lordinges, þencheþ herevpon and
loueþ God and hem þat Him louen and seruen. If 3e ne 5
wil don hem no good, ne dop hem no harme. Lokeþ þat God
takeþ to | Himsylf þat men dop to His chosen and nameliche
to hem þat Him parfitlich louen and seruen Him. For þe
better þat a man loueþ God, þe more harm he dop to God
þat dop þat man harm. Be we of stedfast bileue and wirche 10
þerafter, God vs hit grante. Amen.
Cvm turba multa esset cum Ihesu, et cetera.

Wip Ihesu Crist was mechel folk and hij ne hadde no mete. And He cleped to Him His disciples and seid, 'Me rewep of pis folk pa[t] han gon nou meteles pre daies, and hij ne han nou3t for to eten. And if Y lete hem bus gon hom, hij schul faillen for defect - for sum ben come from ferre.' And His disciples answered Him, 'No man in pis wildernesse mi3t fynde bred to hem alle.' And He asked hem, | 'Hou mani loues haue 3e?' [And] hij seiden, 10 'Seuen.' And He bad he[m] do pe folk setten on pe erpe. And He tok Himsilf pe vij loues and made an herijnge to His Fader. And when He broken had hem, He bad His disciples 3euen hit forp. And hij hadden a litel fisch, and He 3af vppon hem His benysoun and bad hem 3euen hit to 15 pe folk. And hij deden so, and pe folk eten al here fille. And when hij weren al ful, His disciples gedred al vp seuen lepes ful of relie. Four þousand þer were. And þan lefte Ihesu hem.

Mani wondred herof when hij seie bis grete dede, pat of so litel mete was fed so michel folk and þat þer lefte wel more þan was leid toforn hem. Ac hij ne þou3t nou3t what Ihesu wrou3t eche 3er in þis worlde bi and bi, when þat He wip a litel þat wexep on þe erpe al nurischeþ and al fedep. For litel is hit þat men castep into þe

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1 f.71va. 5 pa[t]) MS þan. 10 f.71vb.
erpe a3en þat þat God dop þerto. And þat o man mi3te eten er þan hit be sowen in þe erpe, He makeþ hit so to wexen þat a hondred men mai be fed wipal. Ac men holdeþ þis for þe lasse dede for þat hij sen eche dai hit.

Ac in þis dede man mai wel vnderstonden þat he þat hap large herte in God, þat wil nou3t faillen: God auanceþ þe larges and abate[p] hem þat beþ chynches. þe chynche wil þat God be large to him, and he nel be large to no man and he gruchep gretliche of here good | dedes and holdeþ hem for wastours. And þat 3eueþ bleþpeliche to þe pouer folk, he holdeþ hem destruours and he þencheþ nou3t þat al schal turne to nou3t. Al schal be nou3t as to þis lif, and þerfore God schal destruen hem þat ben chynchers; and hem þat ben large He schal auance and acresen. Poul seð, 'God loueþ þe man þat 3eueþ gladli[che] and wip good wil. And nou3t onliche in þis lif ac in heuene He schal fynden hem wip hemsilf.' And Davuid seip in sauter þat spak þurh þe Holi Gost, 'þe good schal dispapr[le] his goodes and wip good herte 3euen hit to þe pouer; and his ri3tfulnesse schal alway lasten and his heued schal be in blis.' Loþeþ hou God takeþ [wip] gret ðank þat man 3eueþ wip good wil, and He 3eldeþ hit here double and in heuen an hundrefold.

[A tale.] Hit bifel so þat þer was an holi bischop

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8 abate[p]) MS abaten. 10 f.72ra. 20 disparp[le]) MS be disparpilled. 23 [wip]) supplied editorially. 25 [A tale.]}
be3ende Rome þat al had despended for hunger þat was þan:
vnto pouer and to mysays he had 3euen his riches. And þan he dede despeplen þe fertres and breken þe chalices and 3euen hem for þe loue of God, so þat he was gretlich blamed of his men and of oper also, and holde perforsæ þa rose and a [mu]sard. Sum seide ascorn and sum wip gret yre, 'Syre, wiltou al destruen vs whan þat 3e robben þe corseintes? Whan þou vnhelest þe relics gret drede þou maist haue, and 3et neuer þe latter þou ne 3euest no kepe hou 3our vitailes gop. We ne hauep nou3t for 10 to lyuen bi two daies | and we ne wot nowher han no socour, and heruest is fer hennes and we mai deie for defaute. And þou 3euest al to pouer men: noper þe halwes ne vs þou ne letest nou3t. Beter is for to holde a part 15 alyue þan we deien al for defaute - for þurh þat þou art aboute to holden, al vp we mai come to þe dep.'

Swich wordes þe wise men seid him ofte. And he answerd hem, 'Âl merci, lordinges, for Godes loue, merci! þat we do and þat we 3eue, of vssilf ne haue we hit nou3t; ac Ihesu 3euep vs al togeder and He wil þat al be 3elden Him a3en - and vnto Him ne may we nopinge 3eue but to His in His name. For what þat is 3euen for Hym, He hit 3euep and He hit rescelyuep. Be þe faiþ þat Y owe Him, Y schal loke and proue, wip 3our leue, whaper þat He may 3eue me more oper þat Y may delyuere to His. And wete 3e wel 25

6 [mu]sard) MS uisard.
bat Y ne schal neuer faille til His vntil bat He faille me. For Godes loue, lordinges, nis nou3t bat He bat fedde v pousand men (wipoute wymmen and children and re-
graters) wip v loues and ij fisches, and also four
pousand wip vij loues and a litel quantite of fisch and 5
lefte seuen lepful of relif? Of His larges ne doute
3ou nou3t. Wene 3e nou3t bat God is nou enpaired more
pan He was. 3eue we for Him, and He wil vs 3euen; wip-
drawe, and He wil wipdrawe Him.'

Ofte he answerd hem bus. | til bat al bat he had 10
was gon - siluer and gold and vitailes him lefte nou3t
be worp of an halfpeny. And on al half hij runnen vppon
him ßan, his owen men on bat half and be pouer on bat
oper half. His owen men missaid him on bat on half,
be pouer criede on him on bat oper half, 'Sire bischop, 15
for Godes loue, help vs: for gret hunger we dei3en.
Wharto hastou holden vs so long and nou ßou wilt leten
vs dei3en? Ne hadde we hoped in ße, we had went into
anoper stede and sauedoure luyes!

And ri3t as hij stoden so and chidden him and cried 20
vppon him, ßre schipes come to his 3ate. ßat o schip
was charged wip gold and ßat oper wip whete and ße prid
wip bacoun and venisoun and chese. And also sone as ße
schipmen com to londe, hij ne 3af no kepe to ße schipes,
but went vp to ße londe and stintte nou3t til ßat hij 25
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10 f.72va.
come to be bishop and fel aknes before him. 'Mercy, lord,'
hij seide, 'for Godes loue! thou hast saued vs fro be dep.
Take al be gold and be corn and be oper store pat
we han and do bi wil wipal.' be bishop toke hem vp and
asked hem what hem was.

And pat on answerd for hem alle, 'Lord, mercy, for
Godes loue! We were so trauailed in be see purh gret
tempest before 3erstenday pat we were almeet al dreint.
be wawes aros a3ens vs as mounteines and be wyndes þerwip,
so pat our schipes went nou vp as | hit were [to] be skyes
and nou to be grounde of be see. þer was non of vs þat
mi3te conforte oper, for alle we were in hope for to deie.
And þan com a man vnto vs as hit were liche Ihesu and
seide vnto vs pat we alle herde, "If þat 3e wil haue 3our
lyues and pasce awai fro bis turment, wendep smart-
liche to be cyte Constantynnoble vnto my servaunt Iohan
be bishop and to his folk, and 3ef hem al þat 3e haue.
And loke þat 3e nou3t hold þerof, for he despended for
me al þat he hadde and Y wil þat hit be 3elden him. Godder-
hele haþ he don þat he haþ don for me - for he schal haue
þerfore þe lif þat euer schal laste, wendeþ swipe," He
seide, "to him." And also swipe He vanist away out of our
ei3ensi3t, and be see was as stille as þer had be no
tempest. Forpi we biseche þe, lord, of Godes sonde
takeþ bis 3eft.'

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10 f.72vb. 10 [to]) supplied editorially.
And whan pe bischop vnderstod pis, he ṃanked God and tok pe schipes. And vnto pe power he 3af anon vntil ṃat hij had newe corn, and made ṃe fertres agayn wel richer ṃan hit was biforn and ṃe chalices and al ṃat he hadde taken of holi corseintes. Ynou3 he 3af and ynou3 he tok 5 and made ṃe schippemen riche men, and hij dwellėd ṃer wip him in ṃat londe. Loke nou hou God wil 3elde ṃat men wil despenden wel for His loue.

Nou han 3e herd of ṃis lessoun as fallep vnto ṃis world, nou | herep what hit amountep gostlich. In ṃe 10 deserte Ihesu was whan He tok flesch and blod. And michel folk come ṃan to Him ṃat aflornhond ne mi3t nou3t knowen Him, and whan he[m] failed mete He hadde reupe of hem for His gret mercy - for His merci schal neuer faile to non ṃat wil come to Him. And hij ṃat had folwed Him from fere, 15 ṃat ben hij ṃat were in gret synne. And Dauid seip in ṃe sauter, 'Help is fer fro ṃe synners.' And ṃ[e] ferber ṃat hit is fro him and comep to Him, ṃe myldeleicher He rescyeuęp him and ṃe swetlicher. And ṃeſfore He pleyned more hem ṃat come fro fere ṃan He dede hem ṃat were ne3e- 20 hond. Lord, what God is swete and softe to h[i]m ṃat comep to God fro his grete synnes!

For to conforten hem ṃat were come fro fere, God made ṃat mangerie. And ṃan failep hem mete whan hij ne herep good wordes of God ne amenden hem nou3t of here 25
synnes ne conforte nou3t here soules. pe pre daies pat
hij were fastand bitokneb wel-lasting in penaunce and
in good werkes, for non pat ne mai enduren ne owen to haue
pe mete of God. O day we abiden Ihesu whan pat we loken
wel in vssilf what we ben and what trespas we han don
a3en Ihesu Crist, ac litel is worp to penche pervppon
but pat we wel amenden vs. And no man mai ben amended
but he haue sorwe for his synnes and schriue him if
he mai haue schrift. Anoper day we abiden Crist whan
we comen to schrift and to verrai repentance. Ac for
to penche on my schriuynge: ne mai no man be heled bote
he lete wasche his woundes and do medicine to hem. pe
weping is pe waschinge pat makep nesche pe herte pat was
afornhond hard. pe medicine is pe penance (pat is, pat
hij holden hem after in gode werkes), and pat is pe brid
day of medicine pat litep al pe oper. pat pis pre daies
abidep wel wip good wil, ban pe forper pat he is fram
Crist (pis is pe gret synne pat he is in), pe swetter
and pe [more] tender Ihesu Crist is ouer him. And pat he
faile nou3t in his way, He schal fede him wip His vitailes
of His wordes and wip dedes and wip holi writ.

As pe bodi leuep bi mete, so leuep pe soule bi
comaundemens: for body may die for defautes of mete and
so dop pe soule wipoute Godes wordes. ¶Excusen 3ou may
3e nou3t for defaute of mete pat 3e ne mai come hom to
3our hous, bat is, be kindom of heuen. perfore He set 
clerkes in holi chirche to which He hab opened His wordes 
for to fede 3ou in desert, and bat is bitokned bi His 
disciples pat 3af be bred vnto bis folk. Ac Ihesu brak 
be loues and 3af hem to His disciples to 3euen forp: Ihesu 
brak be bred whan He 3af hem vnderstandinge of holi writ 
for to exponen hit. For hem onliche He dede hit nou3t, 
ac for to feden vs in bis lif; and perfore He bad His 
disciples 3eue be bred forp pat He breke, for non ne vnder-
stod holi writ er hit were broken. His breking is be 
schewinge, for bing pat is schewed openlich men mai wel 
sen. His disciples bep be lettred, to which God hab 3euen 
wit and vnderstanding and hab vndo[n] hem holi writ for 
to 3eue fode to ober, bat hij faile nou3t for hunger 
in be wildernesse of bis worlde.

Hij han, pat 3euen entent perto, be seuen loues of 
holi writ, pat ben be four gospellers, be salmes, proph-
ceies, and be pistels. And who pat wel tellep hem, he 
schal fynde seuen loues gostlich. Wip bes 1[o]ues hij 
han fisch, [pat] ben be holi men pat weren and ben and 
schul ben, pat overcomen be flodes of bis world and went 
vp to be heuen purh hir good werkes - wip fisch fedep 
be clerkes vs whan pat hij don vs stond in good werkes. 
To tellen alle be good dedes of be holi men pat han ben 
hit fallep nou3t nou to mi mater, ac ofte good lif makep
a man holier þan gret clergie. Ac whan þes two ben togedere, alle þat hit heren ben wel paied þerof - þurh swich þe folk ben filled þat eten bred and fisch.

Nou biseche we to God þat He þe prestes swiche vnderstanding þat hij mowe so feden vs þat hij mai plesen to here maister of heuen. For þat owen ech Cristen man biseche fast for þe prest, and nameliche in holi chirche whan hij sen hem in Godes seruise: þat He þe ef hem grace for to wirchen and spoken and seruen, þat hit mai be to His worshipe and to for3e[f]nesse of synne of þe comune puple and sauacioun of here soules. Ihesu, if hit be His wil, hit grant. Amen.
On a time as Ihesu come to pe citee of Ierusalem ward, He wep bervppon and seide, 'If pou wiste pat Y wot, pou woldest wepen vpon pisilf. For certes, swich day schal come pat nou is pes and rest[e] to be and al hidde fro pin ei3en. For swich dayes schal come pat pyn enemies schal come to be and bimyme be al pat bou hast and bete be al doun to be erpe, and alle pine children and al pat ben in be. And hij ne schal lete no stone vpon oper, for pat 3e knowen nou3t be tyme of 3our visitacioun.' Whan He had bUS seid, He wente to be temple and drof be marchaundes out: He dede [out] alle pat bou3te and selde. And pat hij alle herd He seide after, 'Hit is writen in holi bokes pat myn hous is hous of orisoun, and 3e hit han made deche of þeues.' And after He preached perin eche day.

Ihesu wep for deole for be wickednesse of be cytee pat schuld be lorn for his periles, and pat he ne sep be periles pat he was inne ne wold nou3t leuen Him pat was come for his good, and for pat he wolde nou3t leuen in Him ne folwen His counsail ne don þerafter. þer hij made most ioye þer pat hij schuld most haue wepinge. þerfore He seide ful swetliche, 'If pat bou wist pat Y wot and pou hit sei3e pat Y wot, hou pat bi enemy schal
come and al destruen þe.' His enemyes were þe Romaynes, ac Ihesu hit seide longe er hit fel. Ac hij held him for fals and þerfore al þat harm befel hem.

For in þat time | þat God wold þat hit schuld ben, Titus and Vaspasius his sone com and destrued hit, þat were princes of Rome. And gret riȝt hit was, þat held a3en Ihesu Crist þat fader and þe sone overcome hem. And riȝt as Ihesu was don on þe rode and slayn at Ester, riȝt so hij were overcome at Ester of here enemies. Loke nou hou wel God wrakeþ Him and for3at þe time nouȝt. And nouȝt onliche God hit seide hem in here lif þat hij schuld be forðon, ac longe after He schewed hem mani toknes of wreche and mani wondres for þat hij schulde han amended hem and don penance - ac hij ne wolde nouȝt knowen Crist for nopinge þat He schewed hem. Of þe wondres þat fallen þer, þat þe Iewes helden nouȝt bute fantome, Y wil say a partie 3ou for to warne 3ou þurh here folie.

Hij helden a gret feste, and þider come litel and michel to holde here feste in Ierusalem. And riȝt as hij were assembled al aros sodaynliche a contak amonges hem, þat hij smiten togyders and þritti m were slayn of hem. And as hij made sacrafise as þe lawe had ordeyned of oxen and of boles and of calues and of schepe and of lombes, a 3onge bole dede his kinde wip a lomb a3ens kinde. And anoþer time, aboute midniȝt, swich briȝtnesse felle 25

4 f.77vb.
Into the temple about midnight that he said, he wended that hit had been about midday. And that night, about the first cock, befell another great wonder: the gates that were of yron, that unnepes Briti men scholde open, opened bi hem on. And at the opening, he made swiche a fruschinge that he that were þerinne wend that he schuld han falle adoun. And when that noyse was ydon, a vois criede in the temple that alle herd, 'Go we hennes! Go we hennes!' And a sterre brod and longe that was made after a swerd heng in the air above the cytee, and þer ne was non litel ne michel that he ne sei3en hit, and hors brennand in the air and men sittand þer upon, and semed as hit were men of werre and tok here course fourti dayes in the air. And oper merueiles þer were mani, þat Y ne þenche of alle þat Ihesu Crist wolde schewe hem for þat he scholde amenden hem. And for þat he were so wicked, for no speche þat He spak to hem in His liue ne for His longe abidinge he wolden nou3t amenden hem.

And when fourti wynter were al gon after His passioun, þan he were alþer riches[t] and alþer glad[dest]. 20 þan He sent Titus and Vaspasius wip al here ost for to vengen Him hard and sore. Whan hij of Iude herd þis, he fledden alle into Ierusalem and held hem þerinne whan [Titus and] Vaspasius come wip here ost, þat was nou3t litel, and biseged Ierusalem and deden hem gr[et] harm, 25

2 f.78ra. 20 riches[t]) MS richesse. glad[dest]) MS gladnesse.
as He hadde seid bi|forn. Wipoute hij slou3 hem and wipin hij peined hem for hunger: for hij bat went out, oper hij were slayn oper taken; and hij bat were wipin deiede for hunger. And so mochel hunger hij hadde bat be quik ete be dede. And hij bat ne deied nou3t, for hungre be hundredes 5 hij toke hem togeder hond in hond [and] bi here wille hij fellen ouer be walles for to sleyn hemself. be moder bynam be child his mete if hit ani hadde, and be moder ete here childe. Lokep [h]ou be lenger bat God abidep, be harder He wrekep Him. Schame hit is to say, hij ete mannes dunge 10 and be stronge slow[e] be feble and ete hem. be riche kest loot in here houses and him b[at] be loot fel on, he was slayn and di3t to here aler mete. So hij were anhungred pat hij lete be Romayns alle entre, and mani hij toke and slowe, bat hij solden britten for a peny. 15 As hij bou3te Ihesu for britten pans, so britten of hem was sold for a pan[y] - and 3et ber were mo sellers pan beggers. And whan be Romayns hadde taken be cytee, hij bete be walles so bat holi writ seip, 'Hij ne lete nou3t a ston vppon oper.'

Lokep hou God wrekep Him hard whan He wrekep Him. Certes if bat hij wold han turned [hem] to Him and haue amended hem of here euels, God is so ful of pite bat He wold haue for3euen hem al togeder. And perfor God 25 manaced hem for bat men schulde drede Him be more and 25

1 f.78rb. 25 f.78va.
amenden hem. And hij bat dreen His manace, hij schul haue for3efnesse so pat hij amenden hem. And hij bat 3euep no kepe to His wreche, ri3t whan him likep best and wenep best for to fare, pan comep be wreche of God vpon hem. Wite we mai bi His wepinge pat Him [for]pencheb 5 whan pat He schal vengen Him, and þerfore He schewep His wreche for to wræpen men. For He ne mai but He do ri3t.

[Nou we han told þe wretched hed of þat cytee, nou loke we what hit bitokneþ for to amende oure lif þerpurh. Ierusalam is as michel to say as '[s]i3t of pes'. And 10 for to haue þe pes of heuen Ihesu wolde make oure soules, and He come into þe world for to beggen our soules for to bringe aðen to þe pes. For in þe soule is þe si3t þurh whiche we schulle alle se Godes pes, and holi soule is wele cycled 'citee' whan hit is astored of alle goodes. 15 And þerfore God seip, 'In heuenes is my sete.' After He seip, 'God sittep in holi soules.' Ac þe soules þat han trespast and went fro God þu[r]h his euel werkes þat hit lip in, Ihesu þurh His grace swete blameþ him [þer- of] and is sorì þerfore. He is sorì for oure folie, þat we 20 ne haue no sorwe. For if þat we wil 3eue kepe to oure synnes and se hou þat þe citee of þe soule is ful of synne, and hou þat hit hab forsaken Crist, þat hit fourmed and made and bou3t, sone [w]e schulde fynde whi þat [w]e mi3t be sorì. Ac we ben so ablynded þurh erpeliche wille, 25

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5 [for]pencheb) MS ofte pencheb.® 10 [s]i3t) MS ri3t.®
18 þu[r]h) MS þuh. 19 [þerof]) MS þerof. 23 f.78vb.
24 [w]e) MS he (both times).®
and set so oure loue in pe worldliche binges pat we holdep hit al folie, al pat men spoken of anoher lif.

Ac pe day of God schal come pat He hab set, ber al pis wille schal failen vs pat we nou han here - for al pat oure foule herte wil here, ber hit schal be dedlich harm. And Dauid seip in pe sauter, 'pan hij departen alle here pou3tes.' And pe gretter peyne, pat we schal haue whan we wot pat, pat Crist is, and we ne folwe Him nou3t. For oure visitacioun we ne wil nou3t knowen here ne folwen. He come Himsilf to visiten vs whan He tok flesch and blod, and 3et His visitinge lastep amonges vs as long as we ben here bodiliche. For al pat we soffren of aduersite, al is visitacioun of God. And He seip purh Dauid, 'Y schal visiten alle here euels wip be 3erd of my betinges.' For the good God somoundep vs alle wip al pat we han in pis worlde: be riche, his goodes somound him, pat he ne falle nou3t in wanhope; be power, somoundep his pouerete; be wise, his wit somoundep him pat li3tep him in ri3t power; be folke, his folie clepep him, for he ne misdop nou3t; be stronge | is cleped purh his strengpe,20 pat he be nou3t drawand to euel; be feble, his feblesse clepep him. And al pis is visitinge to vs, al pat we suffre here, if we wil understonde hit and take hit in pacience, ne wex nou3t in pride for no riches; ne be we nou3t euel paied wip our powerte, ne do no synne for misais 25

20 f.79ra.
ne non euel for ese - and þou3 we do, sone we mai acorde wip God if þat we beþ sorí þerforþe and repenten vs. Ac we loue so our flesch þat we 3eue no kepe to þe soule: we founden hit, we cloþen hit so þat we forþete þe sely soule. þat we lete þat schulde leden vs to God, and loueþ our 5 flesch þat drawþ vs fro God. For hit þat leuen after here flesches willes, hit forþeten ofte God and for þe loue of here foule delit hit set þe amending in respit. 

Ac he þat abideþ so to do wel, hit is no wonder þou3 he hit fele afterward, mani schuld do ful wel ne were 10 euel abideng. Mani schuld be wel wip God if þat he ne abot nouðt to longe. No man mai to sone bigynnen for to amenden him aþens God, ac manie mai drawe so longe a litel þat God suffreþ þat he be acombred þurh mysays oper þurh siknesse. For man þat hap al his lif loued 15 his folie, whan he is taken wip euel he hap euer more and more - hou schal he þan amenden of [al] his trespas þat he hap don aþens God in longe time? A fole he is þat | trusteþ þervpon, for he desceiueþ himsilf and draweþ his enemyes vþpon him. And þe more þat hij languissen 20 hem, þe more beþ here enemies paied.

Her enemies beþ þe fendes þat entisen to synne, and hij maken hem ful meke vntil hem whan þat hij folwen hem in folie. Ac þe more þat we repenten vs, þe faster hij wil asailen vs; and þe more þat we seruen hem, þe more 25 -----

17 [al}] inserted above line. 19 f.79rb.
enemies hij ben to vs. And whan we drawe ped ne ped, hidousliche hij wille amadden vs and schewen vs alle our eueles, and hij schulle come toforn vs wip a gret ost. And on al half hij schulle asaillen him and wounden hemself for to make pe seli soule adrad. Of pat hidous si3t schal pe soule be al counfounded, for alle his wittes hij schul changen as hij entised him to synne purh hem. Hij schulle sette her hertes in so mochel anguis pat hij ne wote whar pat hij schul mowe holden hem. In also maner maneres hij sechen hem as hij entised hem to synne.

To pe ped pe soule gob if hit go out of pe body, and wipinne pe body hit deiep for hungere whan he hab no mete of goode werkes. For he hadde no good don aforh: purh good ri3t hit deiep ban of hunger. ban failep be walles burh a faute, for wit ne strengbe is nou3t worp ban; ne non ston schal stonde vppon oper, for be pou3tes schal alle ban ben destroed. For ston is strong and hard: pat bitoknep wel wicked pou3t. And whan we layn an euel pou3t vppon anober, ban layn we ston vp ston pat is durand in his synne. Ac whan pe man deiep, no ston dwellep vppon oper, for alle pe willes and pe foule delites schul ben fordo in a litel while.

Al bing ban is greuand to man pat ne knewe nou3t his synne here. be grete drede of be martredome, bat pe soule schal haue pat ban failep mete, pat bep, good

17 f.79va.
werkes, whan be dep comep vppon him and be fende[s] bep on al half him. And for be drede pat he pan schal haue he schal al for3eten Ihesu. If per be ani pat pencheb to God, of his synnes he schal so be trubled whan pat he sep hem so foule and so gret and manie, he schal falle 5 in wanhope. For whan he sep pat he may nou3t fram be dep, and his synnes bep so gret and his time so schort, swiche a despair he schal pan haue pat he schal hope pat he ne may in no manere amenden him. pan alle his children deien, pat ben his good werkes if he ani haue ydon. For 10 no good dede helpeb hem pat bep in despair.

¶Forpi, lordinges, for Godes loue, pencheb hervppon. berwhiles pat 3e han pouer of 3ouself, pencheb to amenden 3our lif vntil pat 3e han hit in pouste. pencheb vppon 3our Creature while pat 3our day lastep (3our day is as 15 longe as 3e ben in pis | lyue), and while pat 3e ben in hele amende 3ou. For certes he pat amendep him nou3t, pe pine is strong and hard. Salomon, pat was wise of pe Holi Gost, warneb vs alle, 'Ne targeb nou3t for to come to God ne for to seruen after His grace. Ne drawep 20 no day along pat 3e ne turne 3ou to 3our Creature, for His wrappe comep sodaynlich and destrue[p] alle pat Him greuen.'

[A tale.] ¶Herep nou hou hit bifel of on pat held him longe in his synne and wolde nou3t repenten him. And 25
he was a gret maister and perfore ech man dede pat he wolde haue don. And when he feled him encombred and charged wip mani synnes, he wolde nou3t amenden him in be worlde ac he dede him into religioun, and per he pou3te to amenden him per pat he mi3t nou3t haue no layser to synnen. And 5 when he was made frere, he se3 be holi men lyuen holi lif: pan he was more aschamed to schewen his synnes pan when he was in be worlde. pan he become heui and pou3t-ful of his helpe, pou3t litel, and entred into a folie pou3t pat he mi3t neuer to swich point come als his brepren 10 were inne. For be gret eueles pat he had don he pou3t he mi3t neuer amenden him.

And sone he fel syke. And be abbot come for to counsaile him and for to prechen him, and schewed mechel of holi writ | and of goode ensamples, pat God ne wolde 15 forsake pat wip good wille forsoke his synnes and pat He praised more be good wille pan be long penance - for in a litel God wirchep. For whan a synful man wip good wille forsakep his synne, al his trespas God for3etep.

be abbot spak moche. And alway he lay stille and 20 held him in pes. be abbot was awondred perof and wend pat he had be def or dombe. pan he criede on him loude and bad him speken. be frere sat vp pan and seide to be abbot per he sat, 'In vain, sire, pou hast spoken for to binyme me out of my sete, for my sete is maked depe 25

10 his brepren) his his brepren. 15 f.80rb.
in helle, next Sathanas. Ich haue hit sen ri3t nou and
Y ne may neuer flen hit. Wharto wiltou travaill? God
Himsilf ne may put out berof.' Whan be abbot herde bis
he went away sori. And bat oper deied and be fend toke
him to him.

Seint Bede telleb bis tale for to warne vs fro foule
delite, and pat we ne targe nou3t to longe for to come
to good repentance ac pat we amende vs er pat God schewe
His vengeance. God sende vs His grace so to amenden vs
bat He ne wrape Him nou3t wip vs. Amen.
Nemo potest duobus dominus seruire, et cetera.

"Ihesu seid vnto His disciples, 'No man may serue two lordes to queme. Oper he schal hate pat on in herte and pat oper loue in hert, oper he schal suffre pat on and despise pat oper. He ne may in no desire serue God and riches. Forbi Y say hit to 3ou pat 3e be nou3t curious al to 3our soules, what 3e eten ne drinken; vnto 3ou[r] bodi, what clopes 3e were. Ys nou3t pe soule more þan mete and pe body more þan clopinge? Loke vnto þe briddles of heuen þat ne sowen nou3t, ne þij ne repen nou3t þe þij ne gedre nou3t into bernes; ac þe Lord of heuen fedeþ hem. Ac ne be 3e nou3t of gretter prise þan þij schul ben? For euer which of 3ou mai so moc[he] þenchen þat may dressen his state after his wille, oper operes wille and his stat[e]? And wharto þenche 3e of cl[o]ping? Lokeþ hou þe lilie wexþ þe feld: hit n[e] þauaileþ nou3t. Y say 3ou forsoþe þat neuer Salomon in his lif, in al his blisse, ne was he cleped so faire as þe lilie. If God bringþ þe hay out of þe erþe and floures hit so faire today and tomorwe hit sere, mowe 3e of litel faire? þerfore ne beþ nou3t corious and say, "What schulle we ete?" ober "What schulle we drinke?" þe folk sechen þurh folie al þis to here lif - 3our Fader wot, þat is not fer, what þat 3e haue nede to. Secheþ first þe kindome of 25

1 f.87rb. 17 f.87va.
heuene and His ri3tfulnesse, and al pis schal come to 3ou pat Y haue spoken of aforne.

pat pis lessoun vnderstondeþ wel, gret profit he mai lere to pe soule, pat is, pe profit pat neuer schal faile in good wisdome to seruen Crist. And non may seruen Crist wel but he wil onlich holde him to Him, for no man may serue two lorde to queme. Twei lordeþ þer ben: þat on is God and þat oper þe fend. þat on is sopfast and þat oper is fals. þat on behotep wel and dop better, þat oper bihotep and desceyueþ. þat on ledeþ His seruantes to heuen and þat oper to peyne wiþoute ende. Allas, to mani þer beþ ri3t nou in þis world þat don seruise to þe fende. And if man asked hem þat hij seruen God, hij wolde say '3a' - ac here seruise bereþ | witnesse þat hij li3en ech word. And if ani man asked if hij loued þe fend whan þat hij don his werkes wiþ good wille, hij wolde say 'Nay' and lyen. For no man may hate him þat he serueþ wiþ al his desire.

Forþi mai no man loue God and þe fend togededre. For no man mai togededre in on hour and [1]n on wil serue God and þe fend, for þer is parti gret bitwen here willes. For God wil and biddeþ alle godes and þe fend al wickednesse, and perfore non may in on moment, þat is, in o steringe, serue hem bope to wil. For oper he schal hate þat on in herte (þat is, þe fend þat he schal leten) and

14 f.87vb. 17 him þat he) MS him þat him þat he.
bat oper he schal loue in herte (bat is, God to which he schal holde him), oper he [schal] suffren bat on and bat oper he schal despisen (bat is, pe fende bat he schal late).

And what ben bis two lordes? Crist hit seip bat is good expositor, 'pou mi3t nou3t in no desire seruen God and riches.' Two lordes ben God and riches, ac bat on sauep and helpep and bat oper destruep and hirtep. God clepep 'riches' bat Y haue cleped 'pe fend' bi ri3t skile, for hit dop harm to mani. pe fende is purh liknesse riches, for mani purh hit he drawepe and hirtep. As men seip of a swerd, is dep hit is bat is wounded wipal. Ac pe swerd ne schulde neuer don euel ne war he bat | smitep wipal; ac pe man holdep pe swerd for his dep for purh bat he comep to his dep. Riches is a good creature ac hit dop euel wha[n] hit is taken out of mesure: he bat takep to mechel of pe goodes and wip wrong, wip good ping he dop him to pe dep. O ping hit is for to haue riches and anoper for to set his herte pervppon. He bat holdep riches, he is seruant to riches; and he bat is lord of riches, he despendep hem for Godes loue. And he bat is servant to riches, he rescuyuep hem and litel or nou3t he dop for Godes loue of hem. He servuep riches bat louuep hem, to kepen hit and gedre hit to here helpe - ne neuer may he serue God while bat he is in swich

2 [schal]] supplied editorially. 14 f.88ra. 16 wha[n])

MS what.
desyre. And if he in any time he feyned as he serued Him, feint seruise makeb no seint: for nou3t a man feyned him to God, for God may nou3t be descayed. Ac he descayed himself in all wise that makeb as he serued God and d0b nou3t. For pe more a man d0b so, pe more is his wickednesse; and pe more that a man loued pe world, pe more peye God 3eueb him at pe ende. And Seint Poul seip that pe Holi Gost spak inne, 'He that wil be frende to pe world, stablich he schal be Godes enemye.' And perforce Crist bad hem that scholde seruen Him that he schulde haue pe world in despit and louen blebelich pouerte, that he ne be nou3t departed fro Hym.

"And seid afterward, 'Y say to 3ou that 3e be nou3t curious vnto 3our soules, what hit schal ete; ne vnto 3our bodyes, what clopinge 3e schul haue.' 'Saule' is set here for 'lif', for hit quikeb be flesch. Of lif is be sustenance mete and drinke and clopinge; Godes servuant ne owe to 3eue no kepe but onlich as michel as mai holde his kinde - as miche he owe to take wipoute coueitise as may susteyne his lif. For to serue God trauaile he owe, for to susteyne him and for to 3euen and nou3t for to weye riche.

And that man schal nou3t doute pouerte for to come to [God], ban He seip as hit were His askinge, 'Is nou3t be soule more ban be mete and ban be body more ban be clopinge?'

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1 Him, feint) MS him. ac feint. 12 f.88rb. 24 [God]) MS goode.
As þou3 He seide, 'Doute þou nou3t, for He þat 3af þe lif, if þat 3e serue Him wel He schal feden hit. And He þat made þe body Himsilf schal 3eue hit clopinge.'
Ne doute nou3t þat He ne wil fede þe body þat made hit to be born: for whan He hap 3eue þe more, þe lasse He 5 wil 3eue. Ne doute 3e noping þerof, for þat were a gret defaute þat God faillep to His figour, þat is to say, 'His liknesse'. Certes He schal neuer faille him er þat he faille to Him: þat setteþ al his herte in Him, he schal neuer fynde defaute.

And for to make His dedes more to ben leued þe better, He setteþ ensample bi þe foules þat ne sewe nou3t ne repe corne. Hij gadere nou3t into þe bernes, ac þe God of heuene fedeþ here lif and holdeþ hit vp. Here He wiþnymep þe coueitous men þat setteþ here pans in 15 bernes, þat gadren bestes, corn, and siluer and good more þan ynow and do hit al [in] here tresore and litel or nou3t 3euen for Godes loue. þat 3eueþ him to couaitise, he is wors þan briddles.

Ac Ihesu wil þat His seruantes ben [nou3t] oper þench- 20 ande þan þe briddles ben. Whan hij haue here mete on þat o day, hij ne þenche nou3t on þat oper day ne 3eue no kepe þerto. Ri3t so schal Godes seruant: he owe nou3t to þenchen miche aforhonde what he schal ete ne drinke ne of clopinge. For man mai gadre so michel togeder of 25

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11 f.88va. 17 [in]) MS þat.° 20 [nou3t]) MS in.°
tresore and coueite hit so gretliche þat he is wors þan he þat mordrep men and slep hem. Ac whan he hit hap, kepe wel him þat he ȝeue þe surplus þerof to God, þat is, to His which þat Him louen and seruen. For He þat ȝaf me today vitaile, He hit schal ȝeue me tomorwe wipoute faile, but if hit be of meself along þat Y be nouȝt in [Ihesu] seruise. Whan He faileþ [n]ouȝt to þe foules, wene | ȝe þat He schal faile to His þat ben trewe to Hym? þeiȝ alle þe foules is Godes creature, God holdeþ better bi þe man and bi þe womman þat Him loueþ and serueþ þan bi alle þe briddes of þe world oper of alle þe bestes, and more pris hap of him. As longe as man is trewe to Him, ne schal he neuer faile mete ne drinke ne cloping þat suffice for him. Here he hap ensample of vitaile.

Nou He setteþ ensample of clopinge for to drawe vs fro liking þerof. For [of] alle oure foules þes two þinges han þe maistrie: mete and drinke out of mesure and ouermichel louen fair cloþ. For of þis comþe alle eueles, filþes, and synnes þat ben dedliche. Adam was ouercome þurh þe mete and Noe þurh drinke, and for a grete pride of [h]is fairhede þe angel fel to peye þat nouþoþ alle þe worlde harm. Nis neuer no man to God þe better þouȝ he be richely cloþed, ac he holdeþ him hiȝþe þerfore and so mychel to God he is þ[e] lasse worþi. And for to binyme vs þis pride in dede and in þouȝt and in desire
Ihesu seide this, 'Who may, for ou3t pat he can do ober may, fulfille pe wille and pe desire of his soule? And wharto penche 3e on cloping?' pat hit is seide so openlich, 3e owe nou3t to miche to penche on pe body pat [3e] for3eten God - for al pe clo\ping, man may nou3t leng\ben 5 his lif o day pe lenger. If a man settep his herte in God, He schal al fynde him cloping and al pat nede is. He made pe moupe: He hit wel fed; and pe body: He hit wil clope.

Lokep nou hou pat be lilie wexep and nou3t trauailep, 10 and neuer 3et was Salomon in al riches cloped so faire as pe lilie. Vnderstonde\p nou \pis comparisoun of pe lilie and of King Salomon in al his riches. When God likned him pat was so wise to so feble ping as is pe lilie, lokep hou wel Ihesu praise\p oure lif, pat 3eue\p vs al to cou- aitise. When He seid pat be king pat so moche coupe and was so riche had nou3t so auenaunt clo\ping as had a lilie whan hit floure\p, wharto schal we couaite swich ping whan, for al pat we can do, we ne may nou3t ben cloped as lilie?

Ano\per ping men may vnderstonde hou pat be riche may lere. \perfor God vile\p Salomon for to chastise wel be riche and be wise also, pat hij ne haue nou3t to fair clo\ping. And \perfor He 3af ensample bi pe lilie pat nou is fair and nou is foule; nou hit grene\p and nou hit 25

4 [3e]) MS hi\j. 5 f.89ra. 17 nou3t so) MS nou3t seid so.
floureþ and in a litel time schrynkeþ adoun - þan turneþ al his fairhede to nouȝt. Riȝt so hit is of þe riche folk þat 3eueþ here herte al to siluer and gold, and to fair cloþing and riche and of diuerse colours and of riche pelour, þurh whiche [ho]ld hem so mecheþ worð þat noping 3eueþ to þe power. And whan hij ben in al her best state and most ha[ue] of her liking, þan hij fallen doun ded. And þan hij fynde al ydel þing þat hij han fare wipal and more harm hit dopþ hem in God. And þe flesch is 3euen to þe wormes mete [þat] aforhond was so tifedd. 10 Nou 3eueþ good keþ ho[u] þat al þis þat Y haue vsed in bobbance and pride endeþ, þat men holdeþ so mecheþ bi.

'And þerfore seip þe holi man þat was fulfilled of þe Holi Gost, 'Of man: what is at morwen and floureþ as grase, and at euen hit falleþ and sone after hit sereþ.' 15 What is þat worþ þat so sone faileþ? þe morwing is set for þe 3ongþe and at þe eueninge for his elde, and þan faileþ his wit and his fairhede. And þan falleþ man whan he deieþ and is lorn, and his c[a]royne hardeþ and driþ into pouder - lokeþ what hit is þan for to cheri[ss]en þe flesch. 3et ne war hit no force and he miȝt queme God wipal and come to Him, ac if a man for his delite þat he harþ here schal be wipseid of God. Ac whan þat þis noble body lip sike and schal deie and go fram al his delites, þe meche he schal holde him discumfit þat for 25

3 f.89rb.  5 [ho]ld MS 3eld.°  10 [þat]) MS for.°
19 c[a]royne) MS coroyne.°  20 cheri[ss]en]) MS cherien.°
25 f.89va.
be world was so pride.

Ac God, for to byynyme vs pis pride pat cloope vs in riche cloping, 3euep vs ensample of be lilie for to drawe vs fro be peril of pride, pat we set vs nou3t into euel pat euer schal laste for our bodilich clopinge. And whan God 3euep kepe to be herbes and gras, He ne wil nou3t forsake figur pat is made after Him. And whan He cloope vs gras wip floures, wel better He wil clopen hem pat Him seruen. He pat 3euep hym to Hym and stedefastliche bileuep in Him, He schal neuer faile him his desire of mete ne of cloping.

And perfore He seip, 'Sechep first after be kindome of heuene and His ri3tfulnesse, and al pis schal come to be.' pat of G[o]d wil aniping han in erpe, first he mot biseche after His ri3tfulnesse: pat is, pat He sende him grace so ri3tful to be pat he may come to His blisse. And of be world He schal ban 3eue hym so michel als He seip asse his mester for him. And he lest al pat he secheb nou3t of be kindome of heuen purh ri3t and resoun. For if he haue aniping, hit is nou3t of Godes 3eft ac hit is of Godes suffrance. purh whiche he hap dedlich mi3t whan he wil nou3t dressen him ari3t to God for nou3t pat | He 1[en]ep; ne for His 1a[ne] nou3t wil he do be better pat he may loue ri3tfulliche for to come to Hym - ac for His 1a[ne] he proudep and in as michel he lest bope lif

14 G[o]d) MS good." 23 f.89vb. 1[en]ep) MS louep." 1a[ne]) MS la followed by erasure." 25 la[ne]) ?MS lai or lan."
and soule. Ac he þat seccheþ blis of heuen wip good herte and sopfastliche, schal al come to him þat he hab þe mester and he schal haue of Godes 3eft and, after his dedliche lif, þe lif þat euer schal laste.

[A tale.] Hit bifel hit was an holi hermite and leued fer in þe wildernesse. And longe he had leued and serued God to wille, and fer he had gon and in mani diuere stedes ben. And he wex in al good orisouns and in fastinges and in wakinge so þat him ne failed nouȝt þat he nas pere to an angel, so bisy he was in al goodnesse and heried God in al þinge, wharpurh þat God fonde him al his sustenance of mete and drink. For whan he was anhungred and had talent to mete, he 3ede adoun into his diche and he fonde his bord laid and bred þerwynþon whit and fair. And he set him doun and ete as michel as him list, and þan 3ede and heried God. þat dede God for to schewen him þat He loued wel his seruise and þerfore He schewed him mani tymes aforþ þing þat was to comen.

And whan God had þus long wrouȝt for him, þat hym þouȝte þat hit was riȝt þat [He] dede hym so (for him þouȝt he serued Hym so wel þat he was | worþi to han hit for he had deserued hit wel þurh good dedes and þurh holi lif), so þat he fel into sleueþ so litel þat he feled hit nouȝt. And þe sleueþ last so longe þat he become negligent and more taried of his bidding. Nouȝt for þan

5 [A tale.]) above column b and in margins. 20 [He]) supplied editorially. 21 f.90ra.
he seide psalms, but nou3t so wel as he schuld don ne wip so good herte ne so [v]terliche as he was won to don. Ac whan he had a litel while besou3t, he rested hym als he were weri, for his pou3tes were idel. And be more he pou3te, be more was he peyned in his pou3tes; 5 his custome he held forp nou3t for ban of his ymypnes ne of his psalms. As schip dop whan hit is vnd[on] wipoute helpe - hit takep his cours vp and doun - so he dede for his costome pat he was vsed in.

And at euen he entred to his caue and fond pe lof 10 vpon his bord and ete as he was wond to don, ac he ne 3af no kepe to his foule pou3tes for to chastise his foule wil. And whan he amended him nou3t of pe litel harm he [fel] in a gretter harme, for a faute of lecherie toke hym for his owen folie pat vnnepe he mi3t hold hym 15 pat he ne went into pe world a3en. And wip gret peyne he seide his houres. And at euen he went to his caue and he fond pe lof vpon his bord, | ac nou3t so fair as hit was beforehond. Wharof pe [hermite] was awondred and bou3t pat hit was so for his pou3tes. Ac nou3t for ban 20 he toke and ete hit.

And vpon pe prid day was he atrauailed als a gret ost had aseilled him. And so his bou3tes overcome him pat him bou3te pat a womman come to him and he tok here in his armes and dede his kinde wip here. Nou3t for ban 25

2 [v]terliche) MS aterliche.° 7 vnd[on]) MS vnder.° 14 [fel]) supplied editorially.° 18 f.90rb. 19 [hermite]) supplied editorially.
he seide forþ and seide his houres as he was wond to don, ac he was waker and his eie and his pous tes were al set in folie. And at euen he went to his caue and fond pe 10f vpon his bord, and al hit was euel besayn as hit had be gnawe aboute wip houndes. And whan he se3 pis he kneled fast and bed hes bedes, ac nou3t so tenderliche ne wip so good wil of herte as he was woned to don, bat he ne mi3t nou3t lese his euel pous tes. Ac he ete but nou3t as he was woned to don, for he ne mi3t nou3t lete. His euel pous tes ran so on him and asailed hym on ech half als hit were arwes oper dartes: him pous te pat hij wounded him, and so ferforþ hij brou3t him pat he went forþ to be citee ward.

Ac whan hit was n[e3] euen, be citee was fer fro hym and he was weri, and stode and loked aboute him wher he se3e ani stede þer he mi3t leggen. And þan he se3 þer, a litel fram hym, a chirche and he went þider. And þer he se3 a litel selle and þider he se3de to resten hym. And þe frere þat woned þerin, whan he wist of his come he rescelyued him wip good wil. And whan he had waschen his fete and asked him auenturs, and þan he 3af him mete and dede al his wil; and whan he had eten and dronken, þan he restede him a while. þan þe frere asked him – as he þat louep God tenderliche and þat was wisest and of grettest los – he besou3t him þat he wolde teche him hou
bat he miȝt stonde aȝens temptaciouns and pouȝtes and hou bat he miȝt flen pe wiles of pe fend, and if bat he brouȝt him into euel pouȝtes, hou bat he miȝtte overcome him and caste away pe foule pouȝtes and holde forp pe riȝt way in God.

So he asked him and bisouȝte him þerof, bat he bigan to techen him and schewed him pe riȝt way and warned him of pe wiles of pe fend. Hou bat he miȝt sauen him he tauȝte him enterliche, and himsilf also - for whan he tauȝte oper, in his herte he bipouȝte hym and seide vnto himsilf priueliche, 'What am Y bat teche þe folk and mai nouȝt chastise mesilf?' þan he seide to hymsilf, 'þou caitif, do þou so bat þou hast seid to oper.' And whan he had þus chid himsilf, þan he seȝ þat he was greteȝliche atempred, and tok leue of his broper as sone as he miȝt and went aȝen into his caue.

Michel he peyned him in orisouns, in fastinge, and in waking, in wepinges and in weymentinges and in alle oper turmentes. And þan he vnderstode þat God was wrop wip him whan þat he ne fond nouȝt of His bred. þan he leued be his trauaile and [in] weping and in sorwinge, and held him in his caue in wepinge and in hair and in aschen leggend vntil þat Godes angeles seide vnto him, 'bi penance God haf rescyeued. Loke þat þou be no more descyeued.'

13 f.90vb. 21 [in]) supplied editorially."
Lokep nou hou God in his world felep and clopep hem pat dop his wille, for vnto him He teldep His lof a3en pat aforhond purh his folie had lorn hit. And seb also hou pat He bynymep hit hym pat wil nou3t seruen Him: for pat He 3af to him whiles pat he dede His wille, He byname 5 hit him whan he trespassep a3ens Hym. Ihesu Godes Sone and Maries eke, send vs His grace so for to wirchen here wipoute couaitise pat we may come to Hym. Amen.
Ascendens Ihesu in nauiculum, et cetera.

Ihesu wente into schipe and passed be see. And whan He come into His citee, a man bat was in be palesie hij brou3t bifor Hym in a bed. Ihesu se3 here bileue and seide vnto hem, 'Haue stedefast hope in God, and pi synnes bep for3euen be. And be wise maistres of be lawe seid of Crist, 'He pis scornep.' And Ihesu se3 here pou3tes and seide to hem, 'Whi þenche 3e swiche pou3tes? Whaper is li3ter to say, "þi synnes ar for3euen be' oper "Rise and go"? And wete 3e wel þat Mannes Sone hab power in erpe for to for3eue en[i] maner of synne.' Vnto be man þat was in þe palesie He seide þan, 'Aris vp and take þi bed and go into þin hous.' And he aros vp swipe and wente to his hous. þe folk se3 þis and were adrad of þis and 3af herijnge to God, þat vnto man for His goodness[e] hab 3eue swiche mi3t.

IInto þe schip Ihesu Crist entred | whan He astored holi chirche. þe see He passed whan He tau3t vs forsake þe world þat hab no pes. And He entred to His owen cite whan He visited holi chirche. And no man ne haue no wonder þerof þat hit is cleped 'schip': for whan man is asailed wip wyndes and wip wawes of anguis and of tribulaciouns and he kepe him wel in þe bileue, hit fareþ be hym þan as bi þe schip in þe see þat is cast hider and þider. 25

1 f.97rb. 18 f.97va.
Also holi chirche is citee, pat is good Cristen man whan he is asailed wip wicked men and wip be fendes, wip mani harmes pat hij don hym - if he holde him in be bileue pan is his citee good and strong.

pat man pat was in be palasie bitokneb be synners. Whan be flesch is ouercold, pan fallep a man in be palasie: pan hit is so dede pat hit ne felep nou3t. Sumtyme hit holdep al be body and sumtyme a leme bi hit one. Forbi hit is cleped 'palasie', for sumtyme hit holdep al be body and sumtyme a parti, and bitokneb be synner pat lest burh his synne be loue of God and is so colded in eueles pat vnto God ward he is al dede. pat is he pat hâp his eueles in custome, pat he wil nou3t kepe him fro hem ne lete hem.

be bed bitokneb euel custome oper wanhope. pat hij bar hym bitokneb pe lettred men pat | wisseb oper. Hij presenten to God be synful whan pat hij chastice hem mekeliche and also whan hij bid for hem and chastise hem wip goode techinges and amonestep hem for to amenden hem and here eueles to leten. Anoper gospel seip pat when hij come wip be bed and mi3t nou3t come to Crist for pres, pat hij went vppon be hous and dede away be tiles and lete adoun be bed toforon hem pat were perin and set hit before Ihesu. po pat brou3t wente vppon be hous and dede away be tiles: pat [is] whan men of ordres forsaken her

16 f.97vb.
fleschli likinge for to consaile wel þe soules. For he woneþ as hit were beneþen þat folweþ his fleschli likinges, and he leþep vpon hie þat leþep al þe desire of þis world. þe synner wendeþ vp to þe hous whan þe soule overecomeþ þe flesch, whan he couaiteþ nou3t of þe world bote þat hym neþep ac holdeþ him al to God. And þe synner is drawn vp whan he 3eueþ his hert vp vnto God. And þe prest vnheleþ þe hous whan he seþ to þe synner his euel dedes, and þan leþep he adoun þe bed whan he dop him lowen him. Bifore Ihesu stondeþ þe bed whan þe synner wipdraweþ him of his synnes and mekeliche crieþ merci to God.

Bi þe wendynge vpon þe hous | men may vnderstone also þat non ne mai come to God but if he forsake his couaiteitise and lete good þou3tes be abouen þe folk of ydelenesse. Ne þe synner neuermore ne mai be quit of his synne vntil þat he be drawe vp þurh goode wordes out of þe folk of euel þou3tes and out of þe filþe of þe synne and vpon þe hous of loue þat he had of fleschliche loue, and þat he forsake fleschlich loue for þe loue of his Maker. And þan vnheled he þe hous þurh schewinge of his trespas in schrift and þe bed of his [con]science abateþ and bicomeþ meke and mylde, and þan be in stedefast hope for to holde him in God and bileuen þat God schal helen hym - þan he may wel wete forsoþe þat God hap of him mercy. And Ihesu seide vnto þat man in þe palasie, 'Haue good
hope in God: þi synnes beþ for3euen þe.'

What schal oure bileue do whan opere mannes bileue dop away so gret pine? Whan operes bileue dop away synnes, more wil God do for our owen bileue if we bileue ari3t. Whan þat He helpeþ a man þurh anoper bileue, þat is bi-
tokned bi þe bereres þat ben prestes and techours: for God hereþ hem in al manere þat hij hidden fore. Alle schulle be saued þurh here bileue þat leten þe euel dedes and dop þe goode. For Crist seip þe | bileue of þe portours, and of good Cristen men hereþ þe word. Vnto þe sik He bad him bileue and wolde helpen hym sone. And Ihesu, for þe bisechinge of þe prest and of oper good Cristen men, makeþ þe synner þat he comeþ to swiche bileue þat he may become His sone þat aforhond þurh his synne had forsaken Him. For he onliche hap hop[e] þat is leched of his eueles [and] þan dop þe goode after.

þat þe clerkes pouþt euel to Crist for He seip his synnes were for3euen him beþ bitokned Cristes prophets þat wel couaited Godes wordes, and hem þat speken if hij mowen in ani manere. For hem þenche[b] hit is a3ens here liking and holdeþ hit al strong in here hertes þat any schulde spoken of God bote he were a riche man and a gret clerk. And God hap 3et take mo to Hym þurh symple lewed folk þat were tauþt of Him þan of þis gret clerkes þat comeþ to gret clergie þurh gret studie. 3a, Y dar 25

9 f.98rb. 20 þenche[b]) MS þenche.
hardili say bat He hap taken more þurh on þat is of His
techinge þan He had don for fourti gret clerkes. Witnesse
of Poul: he be3at mo to God þan nou don a þousand clerkes
for here gret clergie. And þat is for þat hij leue nou3t
after here techinge: þei prechen of powerte and þat man 5
schulde forsaken | his delites, and is vnneþes o man þat
secheþ so meche after here delites and after ese as hij
don. And alle swiche beþ Antecristes prophetes. For
Antecrist is as meche to say as 'he þat is a3ens Ihesu
Crist' and so ben swiche. Crist lowed lowenesse and hij 10
louen hi3enesse and worschipes, and þerfore hij ben a3ens
Crist.

And þan He seid to þe sike, 'Aris vp and take þi
bed.' þat is, 'Left vp in þin herte toward God for to
amenden þi trespas'. 'Bere þi bed.' þat is, 'Ne soffre 15
nou3t þi flesch to haue þe meistrie ouer þe soule'. Fore
he þat wil nou3t bere his flesch, þat is, let nou3t þ[e]
flesch haue þe meistrie ouer him, he may neuer be wel
wip Ihesu. A man owe to bere his flesch as a birden þat
ne hap no leyser to synnen. 'Go þan,' He seide, 'fer.' 20
'Go,' He seide, 'fro o good dede to anoþer and loke þou
trespasse nou3t.' 'Into þin house.' þat is, 'Holi chirche,
þat is, ri3t bileue for to don al þat ri3t bileue askeþ'.
For who wil nou3t wirche after þe ri3t bileue, he may
neuer come to heuen.

6 f.98va. 17 þ[e]) MS þi.
God send vs grace of stedefaste bileue. Amen.
Notes

[This section does not generally cover matters discussed in the introduction or easily dealt with in the glossary. Quotations in AN are from Cambridge University Library MS G.I.1; unfortunately this is not a very good version of the Miroir, but it is in most cases sufficient for our present needs. So '(the) AN' refers to that MS only; occasionally I take from S. Panunzio ed., Miroir ou les Évangiles des Domnées (second ed.; Bari 1974) because this edition of eight sermons includes those for Passion Sunday and the second Sunday after Easter - Panunzio is acknowledged when cited. In quoting the AN I have expanded contractions, capitalized names, and supplied apostrophes; forms in q(u)- are always given as gu- (often the next letter is raised and this might indicate -u-) and I have marked é.]

1/10. Cf. AN departi en sei serra (f.171rb 1.6) and 7/13.
1/16. Cf. AN E si ieo les iette par Deité (f.171rb 1.15) and 8/3.
1/19. MS his is probably due to the possess. pron. two words later. Cf. the obj. pron. in 9/14.
2/2ff. The English differs from AN Quant il iuint il la troue voide/Par balais nette e aurné (f.171rb 1.33). What the English seems to say - 'empty
through an absence of pure living' - does not make sense contextually. The meaning must be that the evil spirit returns to find his former dwelling vacant because of emptiness (voide purh ydelenesse) which is the result of pure living (of worldlich clannesse).

2/8. For the non-expression of pronouns see p.xcii. The omission of pronouns is not noted hereafter.

2/13ff. The man in Luke 11,14 is mute only, but for the other afflictions given in the sermon cf. Matthew 12,22.

2/17. of ri3t lif is in apposition to God. Cf. AN Quant guerpi Deu sa dreite vie (f.171va 1.18).


4/6. '... and when we do not correct...'

4/15ff. From - whan we the English is faulty due to the omission of a line in the original. Cf. AN Nous ieimes tut plein de deblie/Quant en Ihesu Crist ne creimes mie (f.172ra 1.30). And for ac ... (4/17) the AN has another 'when' clause.

4/25f. This sentence does not have an equivalent in the AN: ali3tebl pr. anticipates dop and 3euep.

5/2ff. Associating the eyes with knowledge and judgment occurs in, e.g. Genesis 3,7; Deuteronomy 16,19; Acts 26,18.

5/4. English inwit here renders two AN words, sens and purpens (f.172rb 1.16).
5/9ff. Cf. AN:

Il les aluma verrement
Quant nous dona entendement
De faire sulunc le scripture
E guerpir mal e tut ordure
Quant il nous fist siwir la fei
Sulunc la crestiene ley
Quant il nous mustra sa creance
E fermat en dreite fiance
Quant nous toli fole regardure
E al ciel leua nostre cure

The AN supports taking wirchen, forsaken, and folwe as infinitives and I have emended accordingly. The subject of makeb (5/12) is Christ.

5/19. And ... stedefast does not have an equivalent in the AN.


6/4f. God is the subject in and ... doumbe.

6/16. For Him see p.lxxxvif.

7/5. Cf. AN E pur ceo est li maufed si esmaie/Quant ad tantost perdu sa praie (f.172vb 1.34).

7/7. Cf. AN Plusurs des autres li escharnisent/E des paroles mult hunisent (f.173ra 1.2). The English reads 'by others' instead of 'many others'.

7/14. The verbal form in deserte himsilyf (for AN se deseriite) is interesting but not an error.

See p.c.

7/25ff. 'But however sinful the man or woman may be, if he will return to his Saviour and repent for his evils, Jesus will make him pure. . . .'

8/5. In the transmission of the English text 3e (8/4) has in all likelihod been taken to refer to the audience of the Mirror, making possible the
switch to the pron. us. Cf. AN Que en vous
ia le regne Dé (f.173rb 1.1). For G[o]d cf.
AN le regne Dé and 1/16f.

8/5ff. 1/16 ought to read 'finger', not help - see p.cxv
for the probable origin of the reading. For
'the finger of God' = 'the Spirit of God' compare

8/19. Cf. AN L'estre al deable est li peccheurs/Tant
cum de peccher ad amurs (f.173rb 1.24). Possibly
a scribe has misread fend(e) as soul(e).

8/20. Cf. AN Ses armes tuz les membres sunt (f.173rb
1.26). MS her (it can hardly be 'here' adv.)
must arise from the pl. number of AN ses 'his'.
The apparent pun in these lines is fortuitous
because AN armes means only 'weapons' and not
also 'arms of the body'.

8/22ff. Romans 6,13.

8/23. Cf. AN membres (f.173rb 1.30). MS synnes is
obviously a mistake for lymes at some stage in
the copying of the English text: long s has
been written for l, nn for m.

9/3f. him ... he differs from AN s'il entice lecherie/
Garde tei (f.173va 1.2); cf. 9/9n.

9/6. MED does not list handing(e). OED s.v. handing
vbl. sb.: there is not a quotation before the
seventeenth century. MS handinge might be a
nonce-formation.

9/9. The AN makes better sense: Quant de tei nul
aye nen a (f.173va 1.11). Himsilf rather than
a pers. pron. 2 sg. is either an error or a subtle reading: Satan gets no help from himself because he has not gained possession of his prey. But cf. him (9/4) for AN tei (f.173va 1.3).

9/12. MS him (the first minim of m has been damaged, obscured, or removed) is deleted in accordance with AN Il suruent quant il quor tuche (f.173va 1.16). The pronouns (pr. 2 sg.) and overcome intrans. (9/13) further support the emendation.

10/2ff. For the dry branch that can bear fruit only when it is grafted on to Christ the true vine see, for example, John 15,4.

10/8. Cf. the sg. pron. in AN Pur ceo lui se peine en aime (f.173vb 1.14).

10/11. The second after is redundant; cf. AN Dunc est il plus encumbrez/Quant en luy entre ses malfez (f.173vb 1.18).

10/14. For the seven graces or gifts of the Holy Ghost see Isaiah 11,2 (Septuagint and Vulgate versions).

10/17. MS for whan (? 'because of when') represents co-ordinating Que quant in the AN (f.173vb 1.30).

10/19. Cf. AN Quant ceo ne tient qu'il premist (f.173vb 1.32).


13/ff. For the familiar theme of this passage - the sinner must forsake sin before sin forsakes him - see Whiting S335.

14/1. John 8,46-59. Passion Sunday is the fifth Sunday in Lent.

14/5. The MS definitely reads loue, not leue. Cf. AN creez (f.176va 1.10) and creditis in the Vulgate. Later there is MS loueb (15/25) for AN creit (f.177ra 1.16), but cf. correct leued (20/9) for AN crurent (f.178rb 1.9).

The inserted letters seem to be in the scribe's hand but are not very clear. Cf. AN Qui est de Deu et de sa escole (f.176va 1.11) and h[e] (14/18) for AN qui (f.176va 1.35). Should the English read ho? Cf. he bat beside who bat elsewhere and, from outside the edition, ?ho bat (f.34vb). The Vulgate does not have an equivalent for et de sa escole ("of His following", 'subject to His counsel'); cf. A. J. Greimas, Dictionnaire de l'ancien français (Paris 1987) s.v. escole).

14/7. It is possible that nou3t has been altered. See 15/10n. I should normally transcribe MS maisi as maister sg., but cf. the pl. in 15/4 and 15/7. And for 14/7 cf. AN li iuef: 'the Jews' answer Jesus (f.176va 1.15).

14/8. The third letter of nou or now is damaged or, more probably, altered. Has the reading in 14/16 influenced this sentence?
14/11f. Cf. AN E vous m'auez deshonuré/Qu[ma]l honur

turnez al maufé (f.176va 1.23; MS mal: for ma
cf. Panunzio p.142). In the English bat seems to
be 'that' conj.: 'You have failed to respect
me in that the signs of my authority you attribute
to the fiend' (for this reading see 17/17f. and
n.). But if we read the English according to the
AN, bat . . . 3e is 'who'. The Vulgate does
not have anything equivalent to the second part
of the sentence.

14/18. On h[e] cf. 14/5n. In herep the p has perhaps
been partially removed; see 15/10n.

15/10f. The emended forms in these two lines point to
some minor revision: letters have been removed
and the spaces they occupied left blank. These
removals were done after the MS lines had been
filled up, but of course it cannot be stated
whether the scribe himself made the alterations.
Unless the p in herep (14/18) is simply effaced
(it looks like a case of removal), the scribe
or reviser probably meant to turn the verb into
a subj. And perhaps no[u3t] (15/23) has been
altered, though it is hard to see why or to
what (? nou, non). Other changes are suspected
in this part of the MS: nou3t (14/7) has its
u rather heavily written so that the letter
resembles tt, and the space for a letter before
ys (15/12) means that the scribe probably wrote
nys.
15/11. See 15/10n.
15/12. On whether ys was originally 'is not' see 15/10n.
15/23. On no[u3t] see 15/10n.
15/24f. The English translates the look rather than the sense of AN Il est cum asnu a l'harpier/Il est de mutes gens retrait (f.177ra 1.14) because confusion over minim letters has let 'ass' become 'sound', and harper 'grapple', 'pull along', etc. has become 'harp' - nicely proverbial (Whiting A227). For OF harper cf., say, Greek harpē, L harpagō, and OED s.v. harping-iron. Panunzio ed. cit. p.165 note 83.
15/25. On 1[e]uep see 14/5n.
16/3. Cf. AN Qui bien out e puis ben feit/Bien le poez sauer qu'il Deu seit (f.177ra 1.19). MS here is perhaps due to the many forms of 'hear' in this passage, and the scribe has presumably mistaken bat conj. for a rel. pron.
16/5. Cf. AN Ben puet sauer en verité/Qu'il n'est vn point de Dé (f.177ra 1.23) - the absence of a pron. in the AN might account for English 3e. But I have emended the form because of the importance of self-knowledge in these lines.
16/6. Cf. AN Chescun endreit de sei sauer puet (f.177ra 1.25).
17/17f. This recalls the lesson and explains Christ's honur (14/11): His miracles are the signs of His authority and also the means by which He
'honours'/'worships' the Father. To respect the Son is to revere the Father (cf. 20/4ff.).

18/2. 
Cf. AN E l'ém ne peut uivre bien sans Crist/E sansz garder ceo qu'il dist (f.177va 1.29). No doubt the English ought to read without; there is a cross and what looks like an insertion sign in the left margin.

18/3ff. 
The syntax is troublesome and my punctuation in 18/5 probably lets dittography remain. I regard for to lete be euel and do be good as a clause dependent upon an assumed 'Christ bids us' (Crist biddep from 18/3 and vs from 18/4).

Cf. AN:
Crist ne comanda fors dreit
E defent pecché e mesfait
E par mal leisser e bien fere
L'alme de enfernal mort repeire

f.177va 1.31

19/3ff. 
The English reads most smoothly if wene is taken to be subj.: 'Let no one expect to be a Christian only by having the name of one and not by acting virtuously; in as much [as they expect to be] they [pl. after an indef. pron. or be Cristen men (19/2)] are deceived'. Cf. AN:

E les cristiens signefient
Qui sul en noun Crist sa fient
Bien quident estre cristiens
Pur sul nun sansz fer biens
E par tant erent deceu
Pur ceo distrent ...

f.177vb 1.31

Here those who 'were deceived' (as against English 'are deceived') are the Jews in the lesson.

19/13ff. 'He who seeks his bliss here shall never be
remembered in the presence of God.'

19/16. English *strengbe* translates AN *espleit* (f.178ra 1.20) and so is best understood as 'achievement' or 'success' (Greimas s.v. *exploitier* and OED s.v. *exploit sb*).

19/24. Cf. AN Mes del part dunc il ert Dé (f.178ra 1.30).

20/3. English *werk* has been used for AN 'similarity' or 'common attribute': e pere e fils unt ceste uelté (Panunzio p.150: this line is not in the Cambridge MS).

20/17. Cf. AN Chescun home mustre par parler (f.178rb 1.24). ME ich is of course a common form of 'each', but is here probably an erroneous pers. pron. 1 sg. under the influence of Ich a few lines above (cf. ech(e) on elsewhere). his workes and his pousites is the dir. obj. of schewe.

20/18ff. The emendation clarifies the meaning. Cf. AN:

Crist la Deu parole esteit
Qui par lui le munde fet aueit
E par lui a ceste munde parla
Quant il en home se mustra

f.178rb 1.26

'Christ was the word of God through whom [He] had made the world and spoke in the world when He made Himself visible in man.'

20/20. He is Christ, His means God's.


22/21f. Durendal is the name of Roland's unbreakable sword, the symbol of Christian sacredness and inviolability (see G. J. Brault ed., *The Song*
of Roland (Pennsylvania 1978) two vols.; I pp. 251-253). The sword is proved to be as hard as rock when Roland attempts to smash it on the sardonyx stone (Brault II verses 2279-2354).

22/23. Cf. AN Qui n'ad espiritual honure (f. 179ra 1.11). Although the English differs from the AN, moysture is not out of place in this context: stones are dry and sinners spiritually so. MED s.v. moistur(e 2. Fig. (a): 'Spiritual intoxication, inspiration, or refreshment; also, spiritual teachings'.

25/4. The emendation makes the verb an inf. dependent upon him were leuer. Cf. AN:
Vnc pur ceo sun liu ne leissa
Ainz dit a sey e conferma
Que meuz voleit illoec morir
Que deables en auant servir

f. 179va 1.32

25/24f. Cf. AN E si est il en verité/Qui fermement se prent en Dé (f. 179vb 1.26).

26/21f. Cf. AN Mal est qui pecche en espeir (f. 180ra 1.25). The English pp. is probably 'afflicted', 'cursed' (OE wiergan). The quotation, if it really is one, recalls Proverbs 11,23 (cf. Proverbs 10,28; 11,7).

26/25ff. The emendation in 27/2 improves only slightly a difficult passage. Cf. AN:
Quant par sei nes afoleir
Par autres le fet il assaier
E quant li fol veit vn penant
E sa penance bien tenant
Dunt dist cil ad diable occis
Chantant s'en uoit en parais

f. 180 ra 1.30

The variants for assaier in the AN MSS (agaber, desturber, enticer; Panunzio p.160) make it clear that the subject in 26/25 is Satan. I read the English from 26/23 thus:

If a man is in good health, he [Satan] nevertheless makes him delay until tomorrow. Then his wickedness has increased so that he forgets his soul. And when he [Satan] cannot do anything to him and sends his servants, who, when they see a truly repentant man, say, 'This man has slain the fiend: he will go to heaven at once.'

That the true believer has accumulated so much virtue that it will come to his rescue, for God is in him (27/6), might be intended to elaborate upon the exemplum (23/1ff.): the person delivered not by his present actions but by the grace for which he has worked in the past is like the man whose spirit can 'gainsay' Satan even when he cannot physically repel him. I am not sure whether Satan's servants are acknowledging the truth of this or are so quick to say that the man is saved because that will make him complacent - if the latter, their words are as ironic as the fool's because the man is indeed saved. See 27/2ff. n. Change and (26/25) to he?

See 26/25ff. n. The English here conflates the AN because the words in 27/2 ought to be spoken by the fool, not the servants (this rather supports finding dramatic irony in the attempt to make the man spiritually complacent). But my emendation involves least disruption to the MS reading.

[27/14: see additional note, p.198.]
28/1. John 10,11-16.

28/10. Cf. AN E autres ai de autre recet (f.188va 1.29).

28/19. wip His si3t means 'with the sight of Him' or 'with His presence'.

29/8ff. This passage is difficult and differs from the AN. The English reads best if he pat (29/11) refers to one of the 'keepers' who receive the wealth of the Church and live on charity - the rentes he does not have are secular incomes (this reading is supported by 37/21). hem 29/11 refers to either the body and the soul, which both require proper nourishment (29/2ff.), or the sheep which are about to be mentioned. MS goodes (29/11) is an error for goode or perhaps Godes under the influence of goodes in 29/9; cf. AN la parole (f.188vb 1.34) and notice that above the English reads wip Godes wordes (29/3) for AN par bon sermoun (f.188vb 1.24).

29/22. Cf. AN Quant veit bosoigne e sei retret (f.189ra 1.17) and 31/16.

30/2. Cf. AN Ly [cors] mort suffre par nature (f.189ra 1.26; for cors see Panunzio p.235: missing in the Cambridge MS).

30/5. MS schal al is either straightforward dittography or a misunderstanding: the upcoming be has been taken as a subj. Cf. AN Iames n'ert pastur a dreit (f.189ra 1.31).

30/10. Cf. AN E pastur qui trestut retient (f.189rb 1.4).
30/17. Ellipsis or error? Cf. AN Qui ne dune la ren que faut/Quant durra l'alme que tant vaut (f.189rb 1.14).

30/22. The emendation clarifies the sense. Cf. AN Si ses ouailles ben amast/Le auer pur ces berbis lessast (f.189rb 1.22).

31/3. rauis. occurs at the end of the MS line and is probably a suspended form: cf. rauischep (30/25).

31/13. The error is due to woman in the preceding line. Cf. AN gaigner (f.189va 1.22).

32/2f. A pl. obj. is required here. Cf. AN Ne lur est rien de lur berbiz (f.189vb 1.8) and 28/5f., although there is no 'him' in he... ys nou3t of his schepe (31/23). The meaning in 32/2f. is: 'They care nothing about their sheep unless they [the sheep] carry out their [the keepers'] wishes'.

32/5ff. Ezekiel 34,2-10.

32/12ff. 'Hear now how God admonishes the priests, and wholly in order to summon them to His grace and in order [?] for them] to fulfil what they who receive the benefices of the Church ought to do.' Cf. AN:

Ueez que as prestres Deu manace
Tut pur lur repeler a sa grace
E pur parfer ceo qu'il deuient

f.189vb 1.24

32/15. Cf. AN Trestut lur trespas lur ad cunté/Qu'il se amendent suuels pur hunté (f.189vb 1.28). That
in the AN the subject occurs four lines before this (cf. 32/12ff. n.) and/or the infinitives in this passage might account for English to.

33/9ff. Cf. AN:

Qui tut ceste ne fet par vmblesce
Si qu'il sei ne autres blesce
Mes culuerement les autres prent
E en puissance en haut se tient
Il est pire que rauisur

The English: '[He] who does not do all this weekly and patiently, he who does not thus, thinks himself superior . . .'. Perhaps nou3t (33/10) is superfluous, written under the influence of the adv. in 33/8 and 33/9 - in that case, nou3t could be deleted from 33/10 and held treated as an inf.: '[he] who does think himself superior in this way and reproaches . . .'.

33/24. The AN does not have an equivalent for this passage.

34/3. Cf. AN Qui simplement se veut tenir (f.190rb 1.16).

34/10f. I John 2,3 (cf. John 14,15 and 15,10).

34/15ff. I John 2,4.


35/2ff. Hebrews 13,7 (?).


35/19. Cf. AN Qui l'em le voil amer par grace (f.190vb 1.13). The English pl. forms are presumably errors due to apostoles (35/17) and men (35/18).

36/24. Not Lord 'God' but AN guuir (f.191rb 1.9); but
for the English, cf. seignur in other AN MSS (Panunzio p.246).


39/14. bat conj. is redundant.

39/16. MS hij seems to be written over another form or a paragraph sign. Cf. AN Qui de la fei seur ueut estre (f.198ra l.16).

40/1f. Cf. AN Al uentre prendre vous deuez (f.198ra l.35).

40/19f. I Corinthians 12,3.

40/23. The reading should be not 'righteousness' but 'true witness'. Cf. AN testimonie (f.198rb l.36).

41/7. The editorial insertion clarifies the sense.

Cf. AN:

Il lur recorda lur estre
Pur ceo que lur deust remembrer
Quant il serreient en destreit

f.198va l.16

42/3. MS plesedden is probably due to the scribe's inadvertently copying the ending of wenden.

42/24ff. Zechariah 2,12.

43/2. A muddled impers. construction? The AN does not have an equivalent for in hem is. . . .

44/1. Mark 8,1-10.

45/8. On the basis of AN Deus auance seinte largesce (f.220va l.12) larges may be taken as 'largess', 'generosity'. But because it is preceded by the def. art. and because God auance be larges is co-ordinated with abate[b] hem bat be[b] chynches (for AN E apouerist mal destresce), it is likely
that the English translation should read be large 'the generous'.

45/16ff. II Corinthians 9,7. And nou3t onliche . . .
hemisilf represents AN E nent sul en ceste vie/Mes al ciel Deus les larges guie (f.220va l.30).
I read the English thus: 'And not only in this world but in heaven He will provide for them with what they have themselves rendered'. My punctuation treats this as part of the quotation from II Corinthians because the statement is in keeping with the Scriptural context: see verse 10 on the person who sows generously and receives an abundant yield.

45/18ff. Psalm 111,9 (cited in II Corinthians 9,9).

45/20. Cf. AN Li bons ses biens esparpilla (f.220va l.34). The odd construction in the English has probably arisen from the scribe's mistaking be good (45/19) for what is given away when it in fact refers to the giver, the good person: the goodes (45/20) are what he gives. The AN continues:

E a poures de quor dona
Sa iustice tuz iours maindra
E sun chef en glorie serra

Cf. Psalm 111,9:

Dispersit, dedit pauperibus.
Iustitia eius manet in saeculum saeculi.
Cornu eius exaltabitur in gloria.

See 45/18ff. n.
45/23. Cf. AN a grant gré (f.220va 1.38).

46/6. MS uisard is emended in accordance with AN musars
'fool' (f.220vb 1.14); OED s.v. musard. Mr Duncan
cites uisard from this and two other English
MSS (against musard in the other three):

'Musard' is recorded from the fourteenth and
fifteenth centuries, in some instances in collo-
cation with the word 'fool'. The error 'uisard'
... is surprising. It is presumably a form of
'wizard', first recorded for c.1440. The instance
here is certainly earlier, towards the end of
the fourteenth century at latest.
Duncan (1983) p.120

46/15ff. The bishop is being accused of injudiciousness:
by spreading his charity too far (i.e. vnto
pouer and to mysays) he will fail to save anyone.

Cf. AN:

Mielz vaut leisser une partie
E une parti tenir en vie
Que par voleire de tuz aider
Trestuz a mal mort chacer

f.220vb 1.29

47/2ff. See Matthew 14,13-21; Mark 6,32-44; Luke 9,10-
17; John 6,1-13.

48/10. Cf. AN Dunc al ciel dunc al funz de mer (f.221rb
1.22).

49/13. MS he could be nom. pl., but it is likely that
the reading should be 'them'. Cf. AN uiande
lur failli (f.221va 1.26) and the construction
in 49/24.

49/16f. Psalm 118,155.

49/18. Assume 'he' as the subject of comeb. Cf. AN:
Salu est loinz de peccheurs
Cum plus de loinz à lui repreire
Plus li ert duz e deboneire

Or read instead: And be ferber bat h[e] is fro
Him. . . .

50/19. Cf. AN plus pius (f.221vb 1.34).
51/20. The editorial insertion gives a smooth reading
but cf. AN Od ces pains pesseuns iount/Les seinz
que furent e que sunt (f.222rb 1.1).
53/5ff. The English is not altogether clear. Cf. AN:

Car certes en icest tun iour
Ceo que a tei est pees e soiour
Ore te est il trestut musce
E de tes oilz trestut escuse
Car iours vncore en tei uendrunt

swich day schal come is perhaps an error induced
by swich dayes schal come (53/7). Note that
the AN and the English differ from Vulgate et
quidam in hoc die tua, quae ad pacem tibi, nunc
autem abscondita sunt ab oculis tuis.

53/13. Cf. AN engettat (f.226va 1.17).
53/18ff. The masc. pronouns in this passage are not due
to grammatical gender in the Miroir, for AN
cité is fem. Cf. AN:

Ithesus plora de pité,
Pur la felonesse cité,
Ke pur ses mals perir deueit
E sun perir pas ne saueit
Ne celui creire ne voleit
Ki pur sun bien venuz esteit
Pur ceo que ne vout creire
Ne sun cunseille siwre ne feire
Illok plus se esioiseyt
Ou ele plus plurer deueit

f.221va 1.33
f.226va 1.1
f.226va 1.25
The translator has misread ses etc. 'her' as 'his', and has supplied accompanying nom. forms.

Of the two emperors called T. Flavius Vespasianus it was in fact Vespasian (emperor 71-79 A.D.) who was the father and Titus (emperor 79-81 A.D.) who was the son; it was Titus who sacked Jerusalem in 70 A.D. and was responsible for tearing down the rebuilt Temple and imposing slavery on most of those who had not perished in the attack. The AN does not have anything equivalent to his sone, and seems to identify the father and the son correctly: Tytus iuint e Uaspasien . . .

Li vns e rt fiz li autre pere (f.226vb 1.13); Vaspasien vint e Tyte (f.227rb 1.22). The account of the siege and fall of Jerusalem follows the Miroir very closely, and that the English does not reduce, or borrow from other sources to enlarge upon, the historical material says much about the faithfulness of the translation.

For an accessible summary of the siege legends and the versions which made their way into ME, see E. Köbling and M. Day eds., The Siege of Jerusalem (EETS OS 188; 1932) pp.xv-xxvi. The various details Robert includes are standard in the siege story. For example, the siege takes place 40 years after the Passion:

Or, comme les juifs n'étaient pas convertis par ces avertissements . . . quarante ans après, le Seigneur amena à Jerusalem Vespasien e Tite
qui détruisirent la ville de fond en comble.
Jacques de Boragine, La légende dorée
(translated by J.-B. M. Roze (Paris 1967) two vols.; I p.337; for the Latin
s.v. Jacobus de Voragine in the
bibliography, pp.204-205)

'The Golden Legend' is indebted to Josephus.

So, for instance, there is the star in 55/9:

Une étoile extraordinairement brillante, qui
avait une ressemblance frappante avec une épée.

ibid. p.336

The correspondence continues:

A une fête des Azymes, sur la neuvième heure
de la nuit, une lueur si éclatante entoura l'autel
et le temple que l'on pensait qu'il fit grand
jour. A la même fête, une génisse que l'on
menait pour l'immoler mit au monde un agneau.

... Quelques jours après, vers le coucher
du soleil, on vit des chars et des quadriges
portés dans toute la région de l'air, et des
cohortes de gens armés s'entrechoquant dans
les nuages et cernant la ville de bataillons
improvisés.

ibid.

And the events which follow the siege - the
severe famine, the sale of thirty Jews for a
penny (or denier) and their slaughter - are
again traditional:

Or, le siège de Jérusalem dura deux ans. Au
nombre des maux qui firent le plus souffrir
les assiégés, il faut tenir compte d'une famine
si affreuse que les parents arrachaient leur
nourriture à leurs enfants.

ibid. p.340

... Tite prit Jérusalem, la ruina, détruisit
le temple jusque dans ses fondements, et de
même que les juifs avaient acheté J.-C. trente
deniers, de même Tite fit vendre trente juifs
pour un denier. D'après le récit de Josephe,
quatre-vingt-dix-sept mille juifs furent vendus,
et onze cent mille périrent par la faim et par
l'épée.

pp.340-341

54/6f. 'And it was very fitting that the father and
son overcame them who rejected Jesus Christ.'
54/22ff. On sacrificial worship in be lawe see Leviticus 1-10.

54/25f. The redundant repetition of '[at] about midnight' does not occur in the AN.

55/20. The MS reading is hard to account for because superl. adjectives are required after alper; there is no superl. element in AN riche e ioiauns (f.227rb 1.15).


57/5. The emendation makes sense of preceding Him and reconciles the English with AN Ke peise lui quant deit uenger (f.227vb 1.13).

57/7. For the semantic force of wreche and wrapen cf. AN E si demustre sa manace (f.227vb 1.14). Cf. 60/2n.

57/10. Cf. AN visioun (f.227vb 1.21). At some point in the transmission of the English text r has been written instead of long s; that this is an error rather than a deliberate change from the commonplace interpretation of the name is suggested by 57/13ff.

57/14f. For 'city' applied to holy souls see, for example, Jeremiah 1,18.

57/16. Isaiah 66,1. The absence of the def. art. before heuenes and the possible influence of other pl. nouns here - goodes (57/15), soules (57/17) - make it likely that the reading should be heuene. Cf. the misleading appearance of AN cels sg. (f.227vb 1.30).
57/16ff. I have not been able to trace this quotation; it might be a gratuitous addition to the argument. Cf. AN Puis dit al seinte alme seit oe (f.227vb 1.31). But see Psalm 46,9 in the Vulgate.

57/24. Cf. AN trouerum (f.228ra 1.7): the subject should stay we. But MS he might not be impossible to explain: the nom. might have been introduced on the basis of him and his in preceding lines (actually 'it' and 'its') or because be citee of be soule is intended as the subject (for 'city' as 'he' - erroneously - see 53/18ff. n.).

58/6f. Isaiah 55,7 (for the connection with David see verse 3).

58/8. ? ' ... when we know that [person], who is Christ. ...' On whether there is dittography here cf. AN Quant Crist sauom (f.228ra 1.24).


58/18f. pat li3tep him in ri3t power presumably means something like: 'that makes him shine in true superiority'. Cf. AN Ke l'em lumine en dreit poeir (f.228rb 1.7).

58/22ff. The English is hard to punctuate because be (58/24) ought to be another inf. dependent upon if we wil, making we (58/24) superfluous; and then the end of the sentence (59/1f.) further departs from the 'if we ... we may soon ...' structure of the AN:
Si nous voulons en bien entendre
E en pacience tut prendre
Ne en orgoillir pur richesce
Ne de faillir pur poueresce
Ne pur enfermete faillir
Ne pur nostre sancte surioir
Ne peccher pur nule meselise
Ne mesfer pur nul eise
Tost nous purrum acorder
A Deu . . .

f.228rb 1.16

I punctuate so that be and do (58/25) function as subj. forms.

59/10f. ' . . . if there were no wicked delay' or 'were it not for. . .'. Cf. AN Si mauueis atente ne esteit (f.228va 1.4).

59/23ff. The first hij refers to the fiends, the second to their victims.

60/2. For amadden cf. AN manascerunt (f.228vb 1.1)
and 57/7n.

60/19ff. The English seems to read: 'that is persis-ting in its sin'. But cf. AN:

E pere sur autre mestum
Quant un mal sur autre pensum
Pere sur pere ad criché
Qui endurrunt en sun pecché

f.228vb 1.31

61/6. Either there is ellipsis of a verb of motion after may or something has been lost. Cf. AN Ke il puisse turner de la mort (f.229ra 1.20).

61/18ff. For the editorial deletion cf. AN Salomon ke sages fist/Trestuz ensemble nous garnist (f.229rb 1.5). The quotation is from Sirach
5,8-9.

64/1. Matthew 6,24-33.

64/6. ne . . in no desire means 'not in one desire', 'not in the same desire'. Cf. AN en vn desir (f.237vb l.14) and 65/20.

64/14ff. 'For which of you may think to so great an extent that [he] may arrange his own stature and another's desire and stature in accordance with his own desire?' This does not make very good sense, and perhaps not all of the confusion is merely scribal. Cf. AN:

Liqueus de vous poez tant penser
Ke a sun estate puis auister
Vn alme trestut sulement

Verse 27 of the Vulgate reads:

Quis autem vestrum cogitans potest adiicere ad staturam suam cubitum unum?

For a more faithful translation of the AN, cf. 70/lf. - there this section of the lesson is expounded thus: Who may, for ou3t bat he can do oper may, fulfille be wille and be desire of his soule? The equivalent lines in the AN are:

Dist Ihesu ki pot par sa cure
De une alme creistre la stature

64/19. cleped pp. seems to have been altered from cleped: that e has not been changed to o suggests that the scribe accepted cleped as an alternative for his customary clobed.

Cf. OED s.v. clothe v.
64/20ff. '. . . and it flowers so beautifully today and tomorrow it may wither.' Cf. AN Ke hui florissant e bel est/E demain est mis en balai (f.238ra 1.2). The English verbs are suspect.

64/21. The question - if it is - is problematic, and the passage has probably been misunderstood by this or an earlier scribe. Although faire inf. is by no means impossible (OED s.v. fair v.), the form is likely to be an error due to the adv. in 64/19. The English lacks the compar. in AN Mult plus uous de pire fai (f.238ra 1.4), which suggests that the mowe 3e clause is faulty (? faire for 'faith', mowe for 'more'). As it stands, then, the English means something like: '. . . may you become fair to [only] a small degree?'.

66/6. See 64/6n.

66/12. 'As people say about a sword, it is the death of him ["his death"] who is wounded with [by] it.' Cf. AN sa mort (f.238rb 1.36). is for usual his?

66/13. '. . . were it not for him ["he"] who. . . .' 66/23ff. English riches is sometimes sg., sometimes pl. (cf. AN richesce/richesces). hit (66/24) must refer either to the further wealth amassed for the helpe of wealth itself or to the wealth selfishly gathered by those who serve wealth. Neither of hem (66/23) nor to here helpe has an equivalent in the AN:
E poi ou nient pur Deu feit
Ilc sert richesce par amer
Par li garder e par amasser

f.238va 1.15

67/lf. MS ac is deleted to improve the English sentence and have it translate exactly AN E si il acune feiz se feint/Feinte seruise ne fet nul seint (f.238va 1.20).

67/7ff. James 4,4.


68/2. The inconsistency in the pron. forms is in the English only. Cf. AN Kar cil ke la vie dona/Si li sert bien il li peistra (f.238vb 1.22).

68/17. Cf. AN en lur tresor, presumably 'in their treasury' (f.239ra 1.10).

68/20. The context requires that God's servants think as the birds do; MS in might be a scribal error for a negative of some kind. Cf. AN Mes wolt Deu ke si seriaunt/Seient cum sunt oyeus pensant (f.239ra 1.14). And OED s.v. other adv.¹

69/16. Cf. AN Car de tute nostre folie/Ces doux choses unt la meistrie (f.239rb 1.6).

69/19ff. Cf. Genesis 3 (Adam) and Genesis 9,20-29 (Noah). Patristic teachings on the fall of Satan draw heavily on the apocryphal Book of Enoch.

69/21. The possess. pron. is a likelier reading than MS bis because the dem. adj. bears no direct reference to anything already mentioned. The English differs from the AN.
Cf. AN Ceo est a dire ouertement (f.239rb 1.25).

'... through which [they] who give nothing to the poor think themselves so very worthy.'

Cf. AN Dunt il se tenent si en haut (f.239va 1.30), on the basis of which I have emended MS 3eld. But OED s.v. yield v. B.III.18.

Cf. AN Si est la chare a vermine purecure/
Que einz out noble atiffure (f.239va 1.34).

Psalm 89,5-6.

[71/19: see additional note, p.198.]

MS cherien might be a nonce-form based on the OF inf. rather than the tonic stem cheriss-.

It is not listed in MED; cf. OED s.v. cherry v.² (the only quotation is from Spenser).

Ac if has been used as though it were bot(e) if 'unless'. Cf. AN Si l'em pur ceo petit delit/Ne fust tut iours dedit de Deu (f.239vb 1.18).

Cf. AN Ki uout de Deu ren prendre en tere (f.240ra 1.4).

Cf. AN Dunt il amerat mortel penance (f.240ra 1.15; is the verb wrong?). English mi3t is mysterious: can dedlich mi3t mean 'the capacity to be mortal'?

Quant il ne se uout iusticer
Pur ren que Deu le vout prester
Ne de sun prester nul ren fere
Dunt a iustice puis trere
Mes de sun prest sei enorguillist

f.240ra 1.16

AN prester 'bestow' serves as the basis for
emendation in this challenging passage. MS loupé makes less sense contextually than a verb of giving or lending, and leneb ( = AN vout prester) is supplied accordingly. MS la (72/23) and MS lai or lan (72/25) are emended on contextual grounds. The supplied letters of la[ne] (72/23) would not fill up the space after la, so perhaps there should be a vbl. n. here. ?lai sits at the end of the MS line; the final letter resembles an incomplete n rather than i, and there is exactly enough space for the word to have been lane 'loan' before the last letters were damaged or obscured.

73/20. The editorial insertion clarifies the sense of the passage, which differs from the AN.

73/23. The syntax causes problems and might be improved by deleting so bat. This differs from the AN.

74/2. Cf. AN si atreit (f.240rb 1.30). Read at[ret]-liche?

[74/6: see additional note, p.198.]

74/7. Cf. AN desataché (f.240va 1.2) and Duncan (1983) p.120.


75/9. '... for he could not leave nothing', i.e. he could not eat all the bread.

76/21. Cf. AN Puis se uesqui de sun labour/En plur en peine (f.241rb 1.5). I have emended the English idiom so that the hermit 'lived off' his toil but 'in' a state of lamentation.

78/1. Matthew 9,1-8.

78/20f. For the city of God see, e.g. Isaiah 60,14.

78/21f. 'And let no one be surprised. ...'
Cf. John Trevisa's translation of *De Proprietatibus Rerum* by Bartholemew de Glanville:

Som palesye is vnyuersele & som partyculer; þe vnyuersel occupieþ þe haluendel of þe seke man, þe particular palesye occupieþ one partie, as þe hond oper þe foot opir þe tonge.

83b/a; cited in *MED* s.v. palesi(e

79/15. Should the English be 'they who'? Cf. AN Cilque (f.248ra 1.29).


80/16ff. '. . . until he is drawn up, by means of good teachings, out of the evil-thinking multitude and out of the filth of sin and on to the house of [the] love that he had because of carnal love, and until he forsakes carnal love for the love of his Maker.'

80/22. '. . . and then may be' - the subject is either his conscience or assumed 'he'. For problematic be subj., cf. AN E puis estot en ferme espeir (f.248vb 1.13).

81/6f. '. . . for God hears them in every way for whom they pray.' Cf. AN Car Deus out ces en tute guise/Pur qui il prient en seint eglise (f.248vb 1.31).

81/9. Christ 'sees' not 'says': cf. AN uit (f.248vb 1.35).

82/14. Cf. AN Ceo est leue tun quor enuers De (f.249ra 1.16). *MED* s.v. liften 4.(b): 'to raise the heart (sb., the heart, soul, will, etc., into a certain state, as of hope, pride, etc.)' - the English intrans. construction is odd, but perhaps there is ellipsis of the dir. obj.: 'Raise [yourself] within your heart . . .'.
Reference is by page and line number. * directs the reader to a note (p.84ff.). The glossary includes but does not mark emended forms. Not always the first instance of a form has been cited; etc. indicates that further examples of the item appear in the text.

Round brackets enclose a letter (or word) which does not always occur in the word (or phrase). Anything thus bracketed is included in the alphabetical arrangement; the glossary does not record the relative distribution of variants. Y is always treated as i, consonantal u as v, and vocalic v as u. 3 of whatever value follows g, p follows t, consonantal i follows vocalic i, and consonantal u/v is listed after vocalic u/v.

Many entries fall into two parts: meanings precede the list of forms. Not all of the cited meanings, then, need apply to the form that serves as the headword. The swung dash represents the immediately preceding form.

There is naturally some economy in the treatment of items. For example, I do not usually label subj. a form which could be indicative or subjunctive. Those constructions that are unlikely to confuse the modern reader are not entered as phrases. The policy has been to keep the etymological information brief - hence OE höhnes or nêd is not shown to be from specifically Old Anglian. Most entries are set out in a uniform way, but there are a few arbitrary touches in the grouping of forms,
and cross-references appear when they are necessary (as a rule I do not cross-reference verbal forms that the reader can locate easily). When, for example, an adverb is listed in an entry for which the related adjective is the headword, the etymon shows only the origin of the adjective.
a indef. art. see a(n).
a exclam. ah 46/18.
a prep. on 15/18, 16/3, 16/5.
abaist ppl. adj. upset, bewildered 41/10, 41/22, 41/24.
[OF abaissier]
abateb pr. 3 sg. humbles 45/8; lowers 80/21. [OF abatre]
abbot n. abbot 62/13, 62/20, 62/21, etc. [OE abbod, abbot]
abhominable adj. odious 11/17. [OF abominable]
abiden inf. delay, wait 26/23, 50/17, 56/9, etc.;
await 50/4, 50/9; refl. delay, wait 13/12.
abidep pr. 3 sg. 13/12, 50/17, 59/9, etc.; abiden pr. pl. 50/4, 50/9; abot pa. sg. 59/12. [OE ābidan]
abideng vbl. n. delay 59/11; longe abidinge forbearance 55/18.
ablinden pr. pl. make blind, deceive 43/1; ablinded pp. 21/8, 57/25. [blinde & OE blendan]
abot see abiden.
about(e) adv. around 1/24; around the edges 75/5; art
~ to are about to 46/15;
prep. (at) about 23/21, 54/25°, 55/2, etc.;
around 37/13, 75/15. [OE ābūtan]
aboue(n) prep. above 55/10, 80/14. [OE ābufan]
ac conj. but (often closer to 'and') 1/18, 4/17, 23/19,
etc.; ~if ? unless 71/22°. [OE ac]
acombred ppl. adj. afflicted, troubled 59/14; acumbred 2/14.
[as encombred]
acorde inf. agree, be reconciled 59/1; acordep pr. 3 sg. reconciles 26/3; acorden pr. pl. agree 5/6. [OF acorder]
acresen inf. increase, enrich 45/16. [OF accreiss-; accreistre]
acumbred see acombred.
acursed pa. pl. delivered a curse upon 41/20;
pp. excommunicated 41/18. [OE cursian]
adoun adv. down 12/5, 22/8, 55/7, etc. [OE āđūne]
adrad adj. afraid 60/5, 78/15. [OE ofdrædd]
aduersite n. adversity 58/13. [OF adversité]
affien inf. trust, have faith 27/17; affien pr. pl. refl. 19/3; affied pa. sg. refl. 1/20. [OF afer]
aforrn adv. previously, in advance 9/11, 41/23, 60/13, etc.; prep. before 19/14. [OE on foran]
afornhond(e) adv. beforehand, previously 18/13, 49/12, 68/24, etc. [prec. + hond]
after adv. afterwards, then 5/5, 9/21, 10/11°, etc.; prep. after, following 55/19, 73/3; in accordance with 59/6, 64/15, 82/5, etc.; for 72/12, 72/15, 82/7; made ~ made in the shape/image of 55/10, 72/7; seruen ~ deserve, gain 61/20. [OE afer]
afterward adv. afterwards 5/23, 59/10, 67/13. [OE aferwearde]
agayn adv. again 49/3. [OE ongegn & ON í gegn]
agast ppl. adj. frightened 36/23, 39/15. [OE gæstan]
agilten inf. offend, sin against 3/4. [OE ægylltan]
agon adv. ago 21/12. [pp. of OE ægân]
a3en adv. back, again 2/2, 5/21, 8/1, etc. [OE ongegn]
a3en(s) prep. against 13/6, 18/11, 35/11, etc.; towards 11/14, 12/13, 59/13, etc.; in comparison with 6/18, 45/1; held ~ resisted 54/6, sim. stonde ~ 76/1. [prec.]
a3enseip pr. 3 sg. denies 16/21; a3enseid pa. sg. 16/18, 16/19; resisted 25/8. [a3en + sai]
a3enward adv. back again 6/3. [a3en + ward(e); cf. OE ongæanward]
ayer n. air 36/5, 55/12, 55/14, etc. [OF air(e)]
aylep pr. 3 sg. what ~ hit what is wrong 14/4. [OE egl(i)an]
aioyned pp. joined 42/21. [OF ajoin-; ajoindre]
aknes adv. to one's knees 48/1. [OE on cneo(wu)m]
al adj. see al(le).
 al adv. entirely, quite, all 9/19, 9/25, 10/16, etc.; ~ sone at once 22/25; very soon 24/11; beis(e) ~ although 11/1, 22/1, 33/11, etc. [OE al(l)]
aler see al(le).
ali3ten inf. give sight to, enlighten 5/8; ali3tep pr. 3
sg. 4/25. [OE álíhtan]
alyue adj. alive 46/15. [OE on líf]
allas exclam. alas 65/11. [OF a las]
al(le) adj. all 1/19, 2/7, 2/15, etc.; each, every 20/21, 24/12, 36/11, etc.;
aler gen. pl. hér mete food for them all 56/13;
aler richest richest of all; very richest 55/200;
n. & pron. sg. & pl. all, everything 7/12, 9/20, 47/10, etc.;
all, everyone 3/9, 6/17, 17/3, etc. [OE al(l)]
almes n. alms, charity 29/10, 37/21. [OE ælmesse]
almostat adv. almost 48/8; almost 24/17, 25/7. [OE al læst]
Almi3tful adj. Almighty 6/12, 26/5. [see mi3t n.]
Almi3ti adj. Almighty 39/17. [OE ælmihtig]
almost see almost.
along adj. of meself ~ my fault 69/6. [OE gelâng]
along adv. drawe ~ delay 13/8, 61/20. [OE andlâng]
aloude adv. loudly 2/9. [loude]
als adv. & conj. (& correl.) as 16/15, 29/15, 62/10, etc.;
as though 74/4, 74/22, 75/11, etc.; prep. 23/25.
[as next]
also adv. & conj. likewise, also 11/18, 14/20, 16/12,
etc.; exactly 16/14; (& correl.) as 47/23, 48/22,
60/9, etc. [OE al swâ]
alper see al(le).
alway adv. always, for ever 3/20, 6/13, 18/1, etc.;
alwei 37/17, 39/7. [OE alne węg]
alwe see prec.
am see be(n).
amadden inf. ? threaten 60/2°. [OE gemædd adj.]
amen exclam. 13/19, 14/14, 38/4, etc. [L amen]
amende(n) inf. amend, correct, atone for 9/16, 13/5,
24/9, etc.; refl. reform, atone 4/9, 5/18, 10/18, etc.
amendep pr. 3 sg. 27/5, 34/1, 61/17; amende(n) pr. pl.
4/6, 49/25, 50/7, etc.; amended pa. sg. 37/15, 74/13;
amende subj. sg. & pl. 10/25, 33/8; amende(p) imper.
pl. 38/2, 61/17; amended pp. 25/20, 50/7, 54/13, etc. [OF amender]
amending vbl. n. improvement, atonement 59/8. [prec.]
amys adv. amiss 42/9. [ON á mis]
amonestē pr. 3 sg. admonishes 79/19. [OF amonester]
amonges prep. among 25/21, 54/20, 58/11. [OE gemāŋg]
amountē pr. 3 sg. amounts to 49/10. [OF amouunter]
a(n) indef. art. a, an 1/3, 2/8, 11/9, etc.; one 56/20, 60/19, 81/5. [OE ān]
and conj. and 1/3, 1/4, 1/5, etc.; if 1/11. [OE and]
angel n. angel 37/8, 69/21, 73/10; angeles pl. 21/4, 25/17, 28/19, etc. [OF angele]
anguis n. anguish, suffering 39/12, 60/8, 78/23. [OF anguisse]
anhungred adj. hungry 56/14, 73/13. [OE ofhyngrod]
anī adj. any 24/1, 24/2, 31/19, etc.; ~ oper anyone else 21/20; adv. 25/5;
pron. any 56/8, 61/10; anyone 31/22, 61/3, 81/21. [OE ānīg]
anipīng n. anything 18/10, 18/12, 24/2, etc. [OE ānige binga]
anoye n. annoyance, vexation 9/25, 10/6. [OF anoi]
anon adv. at once 1/7, 49/2. [OE on ān]
anoper adj. another 12/15, 28/10, 50/9, etc.;
pron. 7/14, 60/19, 66/19, etc.; another person 9/17, 33/22, 36/14; gen. 81/5. [an + oper(e)]
anou3 adv. enough (= 'exceedingly') 31/10. [as yno(3)]
answer(e)du pa. sg. & pl. answered 12/1, 14/7, 14/9, etc. [OE andswarian]
apostoles n. pl. apostles 35/17. [OE apostol & OF apostle]
ar 'are' see be(n).
ar prep. before 21/15;
conj. ~ (bat) 24/11, 26/20, 41/2, etc. [see er]
arreren inf. raise 22/2. [OE ārāran]
ari3t adv. properly, indeed 34/22, 72/22, 81/4. [OE on riht, ariht]
arise(n) inf. get up, rise up 6/17, 22/12, 25/2; aros pa.
sg. & pl. 37/13, 48/9, 54/20, etc.; aris imper. sg.
78/13, 82/13.  [OE ārīsan]
arme pr. pl. arm 9/1; armed pp. 8/24, 9/7.  [OF armer]
armes n. pl.1 arms (limbs) 74/25.  [OE earm]
armes n. pl.2 weapons 1/19, 8/16, 8/20, etc.  [OF arme]
arios see arise(n).
art see be(n).
arwes n. pl. arrows 75/11.  [OE (r)e)we (from ON)]
as adv. & conj. (often correl.) as 5/21, 10/23, 18/18,
etc.; as though 24/16, 25/11, 25/16, etc.; as, when
47/20, 53/3, 54/19, etc.;
~(so) sone at once 26/5, 27/3; ~ to in regard to
45/14;
prep. 16/13, 16/19.
asse 72/18.  [as also]
asail(1)en inf. assail 26/7, 59/25, 60/4; as(s)ailed pa.
pl. 25/1, 75/10; asailed pp. 74/23, 78/22, 79/2.
[OF as(s)aillir]
ascencion n. Ascension 6/11; Assencioun 39/1.  [OF
ascession]
aschamed adj. ashamed, disconcerted 39/8, 41/10, 62/7.
[OE āscamod]
aschen n. pl. ashes 76/23.  [OE asce]
ascorn adv. scornfully 46/6.  [scorn]
assembled ppl. adj. assembled 54/20.  [OF assembler]
aske(n) inf. ask, ask for 12/5, 32/10, 33/12, etc.; asked
pa. sg. & pl. 1/7, 44/10, 65/13, etc.  [OE āscian]
askinge n. asking 67/24.
aspien inf. discover 1/24.
asailed see assail(1)en.
asse see as.
Assencioun see ascencion.
astored pa. sg. restored 78/18; astored pp. ~ of
provided with 57/15.  [OF estorer]
at prep. at 11/6°, 54/9, 74/10, etc.; in accordance with 20/2, 27/18;
stood him ~ avails him 10/1;
atte at 33/15; at the, in the 2/7, 17/1, 23/13, etc.

[OE æt]

tempred ppl. adj. calmed down 76/14. [OF atemper]
atired ppl. adj. adorned 10/10. [OF atirer]
atrauailed see trauail(e).
atte see at.
apencheb pr. 3 sg. regrets 30/9. [OE ofpyncan]
au3te see owe.
auter n. altar 17/1. [OF auter]
aurance(n) inf. advance, promote 24/5, 24/13, 45/15;
refl. boast 19/11; auancep pr. 3 sg. 28/16, 45/7;
refl. 19/15. [OF avancer]
auentaunt adj. beautiful, exquisite 70/17. [OF avenaunt]
auenturs n. pl. news 75/21. [OF aventure]
away adv. away 9/9, 13/1, 48/15, etc.;
caste ~ banish 76/4; don ~ displace 2/6; put an end
to 5/16, 81/3; remove 79/22, 79/24. [OE on weg]
awondred ppl. adj. amazed 6/24, 62/21, 74/19. [OE awundrian]

bacoun n. bacon 47/23. [OF bacon]
bad see bidde.
baillee n. control 16/23. [OF baillie]
baptem n. baptism 6/20. [OF bapteme]
bar see bere(n).
barefot adv. barefoot 12/20. [OE bærföt]
be 'by' see bi; 'be' see be(n).
become see bicome.
bed 'prayed' see bidde.
bed n. bed 35/24, 78/5, 78/13, etc. [OE bedd]
bedes n. pl. prayers 75/6. [OE bedu]
befel see bifallen.
before see bifor(e).
beforehond  adv. previously 74/19. [before + hond]

beggen  inf. buy, redeem 57/12; biggen 29/21; bou3t(e) pa.
sg. & pl. 53/13, 56/16, 57/24. [OE bycgan]

beggers  n. pl. buyers 56/18. [prec.]

be3at  pa. sg. ~ to obtained for 82/3. [OE begetan]

be3ende  prep. beyond 46/1. [OE begéondan]

behotep  see bihotep.

be(n)  inf. be 1/15, 5/20, 6/2, etc.; auxil. has, have, had 1/16, 2/6, 12/17, etc.;
~biknowen  confess 4/12; ~ nou3t of care nothing about 14/7, 28/6, 31/23, etc.; what schal ~ of what will become of 42/6; wher schuld ~ where would be (= 'would not exist') 40/8; what hem was what had befallen them 48/5; what so be of ? whatever may happen to, ? whatever is wrong with 34/9; him were leuer he would rather 25/3, 36/23.

am  pr. 1 sg. 15/6, 20/13, 21/17, etc.; art pr. 2 sg. 12/16, 14/8, 15/4, etc.; artou are you 14/19; nart are not 19/8, 21/11; is pr. 3 sg. 1/9, 1/11, 2/7, etc.; nys is not 1/21, 4/8, 4/19, etc.; nes 23/7; ben pr. pl. 2/5, 3/8, 14/7, etc.; bep 17/20, 39/15, 59/2, etc.; ar 78/10;

was  pa. sg. 1/4, 2/14, 2/16, etc.; nas was not 12/23, 16/18, 73/10; were(n)  pa. pl. 2/25, 6/24, 25/18, etc.;

be subj. sg. & pl. 2/9, 2/11, 22/19, etc.; were subj. pa. sg. 3/4, 15/1, 24/16, etc.; war 66/13*, 71/21; ner were not 25/22; bep imper. pl. 64/22; be(n) pp. 3/6, 18/18, 39/7, etc. [OE bêon]

benefis  n. pl. benefices 32/14. [OF benefice]

benysoun  n. blessing 44/15. [OF beneicon]

benepen  adv. in a low position 80/2. [OE beneópan]

bere(n)  inf. bear, carry, hold up 36/19, 82/15, 82/19, etc.; pass. 24/22;
bear (child, fruit) 2/10, 10/3, 68/5; (name) 19/4; (witness) 39/6, 40/17, 40/18, etc.; ~ on hond accuse of 16/16;
refl. behave 37/15.

berep  pr. 3 sg. 10/3, 40/23, 65/14; bar pa. sg. & pl.
bifel see prec.

bifor(e) prep. before 15/6; in(to) the presence of 30/14, 48/1, 78/5, etc.; before 3erstenday the day before yesterday 48/8.

biforn 35/24. [OE beforan]

bifor(n) adv. previously, in advance 39/13, 49/4, 56/1. [as prec.]

bigan see bigynnen.

biggen see beggen.

bigylen inf. deceive 2/20. [OF guiler]

bigynnen inf. begin 59/12; bigynne(p) pr. 3 sg. 11/7, 13/6, 26/9, etc.; bigynne(n) pr. pl. 13/7, 18/14, 18/15; bigan pa. sg. 11/2, 11/16, 76/6. [OE beginnan]

bygynnynge(v) vbl. n. beginning 11/4, 11/6, 21/14, etc. [prec.]

bihoteb pr. 3 sg. promises 10/18, 65/10; behoteb 65/9. [OE behātan]

bihoue(p) pr. 3 sg. me ~ I must 28/10. [OE behōfian]

biknownen pp. be ~ confess 4/12. [OE becnāwan]

bileue(n) inf. believe, believe in 4/15, 12/11, 80/23, etc.; bileuepest pr. 2 sg. 40/6; bileuep pr. 3 sg. 6/22, 40/22, 72/10; bileu(e)n pr. pl. 42/7; bileued pa. sg. 2/19; bileue subj. pl. 81/4; bileuand pr. p. 19/1. [OE belēfan]

bynemen see binyme.

binde(p) pr. 3 sg. binds 4/14, 39/21. [OE bindan]

binyme inf. take (from) 53/8, 62/25, 69/25, etc.; binyme(p) pr. 3 sg. 1/19, 5/12, 9/14, etc.; binynam pr. pl. 42/18; bynym(e)n pa. sg. 56/7, 77/5. [OE beniman]

birden n. burden 82/19. [OE byræn]

birpe n. birth 6/9. [OE gebird & ON bir@]

bischop n. bishop 45/25, 47/15, 48/1, etc.; bisschopes pl. 33/20. [OE bispoc]

biseche inf. implore 24/21, 36/24, 48/24, etc.; pray 52/7, 72/15, 74/3, etc.

biseche pr. pl. 48/24; besou3t pa. sg. 75/25; bisou3te 36/24, 76/6; bisou3ten pa. pl. 24/21; biseche subj. pl. 52/4; besou3t 74/3. [OE besēcan]
bisechinge vbl. n. praying 4/5, 81/12.
biseged pa. pl. besieged 55/25.
busy adj. diligent 73/10.
bisou3te see biseche.
bisschopes see bischop.
bityme(s) adv. in good time, early 13/7, 26/13, 26/18.
[bi + time]
bitoknep pr. 3 sg. signifies, symbolizes 2/15, 5/8, 10/3, etc.; bitoknen pr. pl. 19/2; bitoknep 50/2, (or sg.) 79/16*; bitokned pp. 6/25, 51/3, 81/6, etc.
[OE tācnian]
bitternesses n. pl. sufferings 11/20.
bitwen prep. between 65/21.
bipencheb, bipou3te see bepenchen.
blamen inf. to ~ to blame, guilty 3/8; blamep pr. 3 sg. blames 57/19; blamed pp. 46/5.
[OE blamer]
blesful adj. glorious 6/10. [blis(se); cf. next]
blesse inf. bless 5/17; blessed pp. 2/9, 2/11.
[OE bletsian]
blepelich(e) adv. gladly, joyfully 45/11, 67/11.
[OE blīpelīce]
blinde adj. blind 2/14, 2/18, 3/11, etc.
blis(se) n. happiness, joy 7/24, 13/19, 19/10, etc. [OE bliss]
blepe adj. happy, joyful 7/19.
blod n. blood 28/24, 49/11, 58/11.
blody adj. bloody 12/19.
bob(b)ance n. pomp, pride 18/23, 71/12.
[OE bobance]
bodi n. body 5/3, 9/25, 13/1, etc.; bodies pl. 67/15;
bodijs 23/7.
[OE bodig]
bodilich(e) adj. physical, bodily 16/25, 18/17, 29/4, etc.; adv. physically, in the flesh 21/3, 26/7, 58/12, etc.
[OE bōc]
bole n. bull 54/24; boles pl. 54/23. [ON boiling]
bondes n. pl. fetters 6/1. [ON band]
bord n. table 73/14, 74/11, 74/18, etc. [OE bôrd]
born see bere(n).

bole(n) conj. & prep. but 4/9, 34/20, 40/11, etc.; unless 8/16, 50/8, 50/11, etc.;
~ if/pat unless 9/10, 9/24, 32/3, etc.;
adv. simply 24/4; ne ... ~ nothing but, only 3/5, 6/18, 9/2, etc.
but(e) 32/3, 40/5, 40/11, etc. [OE butan]
bope adj. both 5/6, 65/24; pron. 29/8; conj. 3/10, 3/11, 7/21, etc. [ON bâgir & OE bā bā]
bou3t see beggen.
boxom see buxum.
brak see breken.
braunch n. branch 10/2. [OF branche]
bred n. bread 44/9, 51/4, 51/6, etc.;
holi ~ Bread of the Eucharist 17/1. [OE brêad]
breaken inf. break 46/3; brak pa. sg. 2/21, 51/4; breke 51/9; broken pp. 44/13; expounded 51/10. [OE brecan]
breking vbl. n. breaking 51/10. [prec.]
brene(n) inf. burn 11/24, 36/25, 37/2, etc.; bren 36/9;
brennest pr. 2 sg. 37/3; brende pa. sg. 36/6, 36/22;
brennand pr. p. 36/13, 55/12; brend pp. 22/13. [ON brenna]
brennyng vbl. n. burning 36/22; scalding 37/17. [prec.]
brepren see broper.
briddles n. pl. birds 64/10, 68/21, 69/11, etc. [OE brid]
bri3tnesse n. brightness 23/3, 54/25. [OE beorhtnes(se)]
bringe(n) inf. bring, lead 11/4, 28/11, 57/13; bringep pr. 3 sg. 31/6, 64/20; brou3t pa. sg. & pl. 75/12, 76/3, 78/5, etc.; bringe subj. sg. 3/21. [OE bringan]
brod adj. broad 55/9. [OE brâd]
broken see breken.
broper n. brother 11/9, 11/14, 12/2, etc.; gen. 12/6;
brepren pl. brother monks 62/10. [OE bröpor]
brought see bringe(n).
but see bot(e).
buxum adj. obedient 34/23; boxom 3/6. [stem of OE būgan]

caitif n. wretch 76/12. [ONF caitif]
calues n. pl. calves 54/23. [OE cælf]
can pr. 3 sg. can, knows how to 29/13, 33/5, 33/23, etc.;[OE cunnan]
canestou pr. 2 sg. can you 12/2; can pr. pl. 70/19;
coube pa. sg. knew 7/12, 70/16. [OF cunnan]
cardinals n. pl. cardinals 33/20. [OF cardinal]
caroyne n. corpse 71/19°. [ONF caroine]
caste inf. cast, throw 31/9, 36/21, 44/25, etc.;
~ out cast out 1/13, 1/16, 7/1, etc.; ~ away banish 76/4;
toss 78/25; vomit up 5/21.
cast pr. 1 sg. 1/13, 1/16, 8/3; casteb pr. 3 sg.
26/8, 31/9, (or pl.) 44/25; cast pa. sg. 7/9; kast(e)
36/21, 37/8; kest pa. sg. & pl. 1/6, 6/6, 56/12,
etc.; cast(en) pp. 7/1, 8/13, 78/25, etc. [ON kasta]
catel n. property, wealth 30/12. [ONF catel]
cauve n. cave 74/10, 74/17, 75/3, etc. [OF cave]
certes adv. certainly, indeed 9/1, 9/8, 11/1, etc. [OF certes]
chaf n. chaff (= 'worthlessness') 34/19. [OE cæf]
chalices n. pl. chalices 46/3, 49/4. [OF chalice]
changen inf. change 60/7; changed pp. 25/22. [OF changer]
charged ppl. adj. laden 47/22; burdened 62/2. [OF charger]
charite n. Christian love 6/7, 10/5, 10/7, etc. [OF charité]
chastice see chastise(n).
chastieb pr. 3 sg. rebukes, disciplines 31/11. [OF chastier]
chastise(n) inf. rebuke, discipline 35/9, 70/22, 74/12;
refl. reform 76/12; chastice pr. pl. 79/17; chastise
32/23, 79/18; chastised pp. 9/17. [see prec.]
cherissen inf. cherish 71/20°. [OF cheriss-; cherish]
ceese n. cheese 47/23. [OE cēse]
chidden pa. pl. chided 47/20; chid pp. 76/14. [OE cīdan]
child(e) n. child 56/8, 56/9; childer pl. 1/15; children 21/2, 47/3, 53/9, etc. [OE cīld]
chynche n. miser 45/8; chynche(r)s pl. 45/8, 45/15. [OF chinchē]
chirche n. church 28/14, 75/17; holi ~ the Church 6/19, 29/2, 29/9, etc. [OE cirice]
chosen pp. chosen 41/2; n. pl. 19/21, 19/25, 43/7. [OE cēosan]
cyte(e) n. city 48/16, 53/3, 53/18, etc. [OF cité]
clannesse n. purity 2/4. [OE clānees]
cleymep pr. 3 sg. claims 10/9. [OF claim-; clamer]
clene adj. pure 8/2. [OE clāne]
clepe inf. call, name 8/7, 8/14, 9/11, etc.; summon 12/17, 32/13, 44/4, etc.
clepeb pr. 3 sg. 8/14, 58/19, 58/22, etc.; cleped pa. sg. & pl. 9/11, 12/17, 18/24, etc.; cleped pp. 8/7, 17/24, 30/6, etc. [OE cleopian]
clergie n. learning 52/1, 81/25, 82/4. [OF clergie]
clerk n. scholar, cleric 81/23; clerkes pl. 1/5, 51/2, 51/23, etc. [OE clerk & OF clerk]
clerliche adv. clearly 5/8, 5/14. [OF cler adj.]
clepéd see cleped.
cleued pa. sg. persisted 11/3. [OE cleofian]
clob n. clothing 69/18; clopes n. pl. clothes 64/9. [OE clāb]
clobe(n) inf. clothe 70/9, 72/8; clobeb pr. 3 sg. 72/8, 77/1; clobe(n) pr. pl. 32/7, 59/4; clobeb 72/2; cloped pp. 69/23, 70/11, 70/19; cleped 64/19°. [OE clāpian]
cloping(e) vbl. n. clothing 32/21, 64/10, 64/16, etc. [prec.]
cok n. be first ~ the first cock crow 55/3. [OE cocc & OF coq]
colded ppl. adj. grown cold 79/11. [OE cáld adj. & cealdian]
colours n. pl. colours 71/4. [OF colour]
com see come(n).
com(aundem) see com(m)aundement.
come n. arrival 75/19. [next & OE cyme]
come(n) inf. come 6/15, 11/24, 12/3, etc.: ~ a3en return 8/1, 9/22, 25/19, etc.; ~ of descend from, originate from 2/15, 8/14, 10/5; ~ to attain 23/3, 81/25, 82/25, etc.; ~ vp(p)on come upon suddenly, assail 1/18, 9/12°, 57/4, etc.; to ~ to come 21/16, 73/18.
com 36/1; com(b) pr. 3 sg. 2/2, 9/12, 10/5, etc.; come(n) pr. pl. 8/14, 39/14, 50/10; com(b) 69/18;
com(e) pa. sg. & pl. 2/2, 2/20, 47/24, etc.; comen pa. pl. 25/19;
come subj. sg. 1/18, 13/16, 24/12; come imper. sg. 24/4; come(n) pp. 1/17, 26/14, 44/7, etc. [OE cuman]
com(yng)e vbl. n. coming 11/12, 40/15, 40/16. [prec.]
com(m)aundement n. commandment 2/21, 3/5, 20/16, etc.; com(aundemens) pl. 34/17, 50/23; commandementes 20/9. [OF comandement]
comanye n. in my ~ with me 12/16. [OF compainie]
comparisoun n. comparison 70/12. [OF compareson]
comun(e) adj. common, ordinary 41/13, 41/17, 52/11; n. the common people 41/21. [OF commun]
confermed pp. strengthened 15/15. [OF confermer]
confort n. comfort, consolation 17/25. [OF confort]
conforte(n) inf. comfort, console 25/4°, 48/12, 49/23; conforte pr. pl. 50/1. [OF conforter]
consail see co(u)nsaiile.
conscience n. conscience 80/21. [OF conscience]
contak n. dispute 54/20. [AN contek]
conuerted pa. sg. refl. reformed 23/13. [OF convertir]
cope n. cope 37/5. [OE cāp & ML cāpa]
corious see curious.
corn(e) n. corn, grain 48/3, 49/3, 68/13, etc. [OE corn]
corseintes n. pl. relics 46/8, 49/5. [OF cors saint]
costome see custome.
counfounded ppl. adj. distressed 60/6. [OF confondre]
counsell n. counsel 53/22; of euel ~ ill-advised 15/25. [OF c(o)unseil]
co(u)nsaille inf. counsel 62/14, 80/1; conseil 35/8;
   conseilé pr. 3 sg. 31/4; consail pr. pl. refl.
   consider 4/6. [OF conseiller]
counsailer n. counsellor 16/2. [OF conseiller n.]
counsel see co(u)nsaille.
cours n. course 55/13, 74/8. [OF cours]
coube see can.
couait inf. covet, desire greatly 70/18; coueite 69/1;
couaité pr. 3 sg. 80/5; couaited pa. pl. 81/19.
coveitier]
couaitis(e) n. covetousness, greed 3/23, 31/8, 31/13,
etc.; coueitise 67/19. [OF coveitise]
couveite see couaite.
coveitise see couaitis(e).
coveitous adj. covetous, greedy 68/15. [OF coveitous]
couenaunt n. agreement, understanding 37/6. [OF covenant]
creature n.¹ creature, created thing 15/12, 66/16, 69/9.
   [OF creature]
Creature n.² Creator 61/15, 61/21. [OF creatur]
cri(e) n. shout 23/21, 25/1, 36/13, etc. [OF cri]
crie(n) inf. shout 2/9, 25/12, 36/24;
   ~ merci beg for mercy 12/11, 23/19, 27/16, etc.;
   ~ on/vppon invoke 47/15, 47/20, 62/22.
crie(e) pr. 3 sg. 27/16, 80/11; cried(e) pa. sg. & pl.
   2/9, 23/19, 47/15, etc.; cri(e)den pa. pl. 25/12, 36/16.
   [OF crier]
Cristen adj. Christian 19/2, 19/4, 23/25, etc. [OE crïsten]
Cristendome n. Christianity 42/7. [OE crïstendõm]
croke n. crook, hook 36/19. [ON krókr]
cunte n. region, country 23/12. [OF cuntrée]
curious adj. anxious 64/7, 67/14; corious 64/22. [OF curios]
customablelich adv. habitually 18/9. [OF custumable
   adj.]
custome n. custom, habitual practice 16/16, 41/15, 74/6, etc.; hab in ~ habitually practises 79/12.
costome 74/9. [OF custome]
day n. day 15/3, 21/7, 23/15, etc.; the next day 68/22;
daies pl. 10/15, 37/14, 44/5, etc. [OE dæg]
dampned ppl. adj. damned 7/20. [OF dampner]
dar pr. 1 & 3 sg. dare(s) 31/18, 31/21, 81/25; durst(e)
pa. sg. 23/16, 23/17, 36/6. [OE durran]
dartes n. pl. darts, spears 75/11. [OF dart]
debonairliche adv. humbly 6/4. [OF debonaire adj.]
deche see diche.
ded 'death' see dep(e).
ded(e) adj. dead 12/19, 14/17, 14/20, etc.; n. pl. 56/5. [OE dæad]
dede 'did' see do(n).
dede n. deed, action 28/15, 44/20, 45/6, etc.;
good ~ virtuous act 10/4, 10/7, 22/24, etc.;
dedes pl. 2/7, 3/10, 17/18, etc. [OE dæd]
dedlich(e) adj. deadly, destructive to the soul 58/5, 69/19; mortal 72/21°, 73/3. [OE deadlic]
deelfulliche adv. sorrowfully 36/16. [as deole]
def adj. deaf 1/3, 1/4, 2/21, etc.; ~ere deafness 5/16. [OE dæaf]
defaut(e) n. failing, shortcoming, deficiency 15/13, 17/14, 33/13, etc.;
lack of food 44/7, 46/12, 46/15;
defautes pl. 4/6, 34/1, 50/23. [OF default(e)]
defendeb pr. 3 sg. forbids 18/3. [OF defendre]
deie inf. die 14/15, 14/19, 17/19, etc.; dei3e(n) 17/25, 25/4, 32/7, etc.; deieb pr. 3 sg. 30/8, 60/12, 60/14, etc.; dei(3)en pr. pl. 46/15, 47/16, 61/10;
deide pa. sg. 6/13; deied(e) pa. sg. & pl. 37/5, 56/3, 56/5, etc.; deie subj. sg. 22/1. [ON deyja]
delit(e) n. delight, pleasure 24/13, 59/8, 63/7, etc.; delites pl. 60/22, 71/25, 82/6, etc. [OF delit]
delyuere inf. deliver 46/25; deliuered pp. 9/17. [OF delivrer]
dele n. sorrow 53/18. [OF del, dol, doel]
departen inf. depart, go 9/8;
departes pr. 3 sg. divides up 1/20; departeb 9/15;
departen pr. pl. forsake 58/6; departed pp. divided 1/9, 1/11, 67/12, etc. [OF departir]
depe adv. deep 19/12, 62/25. [OE déope]
depnesse n. depths 36/3. [OE déopnes]
dere adj. precious 10/6. [OE dêore]
derknesse n. darkness 23/4, 23/5. [OE deorcnes]
descyeuance n. deception 19/13. [OF decevance; cf. next]
descyueb pr. 3 sg. deceives 6/2, 7/4, 65/10, etc.;
descyued pp. 19/5, 67/3, 76/25. [OF deceivre]
desert(e n. desert, wilderness 12/7, 49/11, 51/3. [OF desert]
deserteb pr. 3 sg. dispossess 7/14°. [OF deservir]
deserued pp. deserved 24/3, 73/22. [OF deservir]
deshonourebp pr. 3 sg. insults 35/15, 35/16; dishonoured
pa. sg. 17/11; dishonoured pa. pl. 17/17; deshonoured
pp. 14/11. [OF deshonnorer]
desire n. desire, will 8/17, 11/23, 65/18, etc.; in
no ~ (not) within the same desire 64/6°, 66/6;
desires pl. 32/3. [OF desir]
desired pa. sg. desired 20/25; desired pp. 21/2. [OF desirer]
despair n. despir 61/8, 61/11. [AN *despiar]
desparple see disparple.
despenden inf. spend 49/8; despendep pr. 3 sg. 66/21;
despende pr. pl. 37/23; despended pa. sg. 48/18;
despended pp. 46/1. [OE spendan & OF despendre]
desppeplen inf. depopulate, deprive 46/3. [OF despeuploader]
despisen pr. pl. 35/12. [OF despis-; desire]
despit(e) n. haue in ~ scorn, show contempt for 10/13, 13/1, 67/11. [OF despit]
despules n. pl. spoils 9/15, 9/17. [OF despoille, despuelle]
destresse n. distress 41/9. [OF destresce]
destruen inf. destroy 45/14, 46/7, 54/1; destrued pr. 3 sg. 61/22, 66/8; destred pa. pl. 54/5; destred pp. 60/17. [OF destruire]
destruours n. pl. wasters, spendthrifts 45/12. [prec. & OF destreour]
dette n. in ~ to under an obligation to 33/22. [OF dette]
dep(e) n. death 4/14, 4/19, 6/17, etc.; ded 6/10;
depes pl. 17/20. [OE dēap]
depbed n. deathbed 13/9. [OE dēapbed 'grave']
deuel n. devil, demon 1/6, 7/10, 14/10, etc.; deueles pl. 1/12, 1/13, 2/5, etc. [OE dēofol]
deuelschip n. devilry 4/19. [prec.]
diche n. ditch 73/14; deche 53/16. [OE dic]
dide see do(n).
dignite n. rank, high office 33/19. [OF digneté]
di3t pp. ~ to made into 56/13. [OE dihtan]
disciples n. pl. disciples 28/3, 39/3, 40/24, etc. [OE discipul & OF deciple]
discumfit ppl. adj. ruined 71/25. [OF desconfire]
dishonoured see deshonoureP.
disparple inf. scatter 45/20°; disparpleb pr. 3 sg. 28/7, 30/25.; desparple subj. sg. 1/22. [OF desparpelier]
diuers(e) adj. different, various 31/6, 31/9, 71/4, etc. [OF divers(e)]
do see do(n); dombe see do(u)mba.
do(n) inf. do, carry out, perform 9/8, 9/10, 34/15, etc.; administer 50/12; put 68/17°;
act, behave 3/1, 11/2, 18/3, etc.;
cause, make, have 26/11, 31/4, 44/11, etc.;
for another v. 34/11, 45/1, 49/20, etc.;
away displace 2/6; put an end to 5/16, 81/3; remove 79/22, 79/24; ~ out cast out 1/12, 7/15, 39/9, etc.; ~ his kinde wib copulate with 54/24, 74/25; ~ worschepe to honour 35/15; ~ (to be deb) kill 42/4, 54/8, 66/18; refl. betake oneself, go 15/7, 22/20, 62/4. do pr. 1 sg. 1/12; do\(\text{b}\) pr. 3 sg. 3/15, 5/1, 5/21, etc.; do(n) pr. pl. 3/1, 35/7, 68/17, etc.; do\(\text{b}\) pr. 42/15, (or sg.) 43/7, 77/2; dede pa. sg. & pl. 3/1, 10/24, 37/7, etc.; dide 1/5, 25/14; deden pa. pl. 44/16, 55/25; do subj. sg. & pl. 4/20, 9/24, 15/21, etc.; do imper. sg. 48/4, 76/13; do\(\text{b}\) imper. pl. 43/6; (y)don pp. 11/7, 12/10, 55/8, etc. do(n) pr. PI. (or sg.) 43/7, 77/2; dide pa. sg. & pf. 3/1, 37/7, 44/8, 55/25; etc.; dide pa. p/. 43/7, 25/8, 42/15. do \(\text{u}\) mbe 23/7. doun adv. doute n. fear 30/24; (or v.) ~ hit is it is doubtful 13/16. doute inf. fear 67/23; doute imper. sg. misbelieve, doubt 68/1, 68/4; doute imper. pl. 68/6; refl. 47/6. drawe inf. draw, pull, attract 69/15, 72/4, 80/7, etc.; drawe inf. (breath) 25/9; come, move 58/21, 60/1; ~ along/so long delay 13/8, 59/13, 61/20; ~ forb advance, produce 19/16. drawep pr. 3 sg. 11/22, 17/2, 59/6, etc.; drawep pl. 60/1; drowe pa. sg. 25/9; drawep imper. pl. 61/20; drawe(n) 19/16, 80/7, 80/16. drede n. dread, fear 31/21, 32/25, 36/10, etc. drede inf. fear 56/25; dredeen pr. pl. 57/1; drede imper. sg. refl. be afraid 36/25. dreint pp. drowned 48/8.
dressen inf. arrange 64/15°; refl. betake oneself 72/22.

[OF dresser]
drie adj. dry, barren 10/2, 10/3. [OE drýge]
drieb pr. 3 sg. dries 71/19. [OE drýgan]
drink(e) n. drink 3/23, 67/17, 69/13, etc. [next]
drinke inf. drink 64/23, 68/24; drinken pr. pl. 64/8;

dronken pp. 75/22. [OE drincan]
drof pa. sg. ~ out drove out 53/13. [OE drífan]
dronken see drinke.
drove see drawe.
dubled ppl. adj. doubled 22/10. [OF dubler]
dumbe see do(u)mbe.
dunge n. dung 56/10. [OE dúng]
durand pr. p. persisting 60/20°; dured pp. hardened 22/22°.

[OF durer]
durst see dar.
dwellen inf. dwell, remain 8/2, 27/18;

dwelleb pr. 3 sg. 60/21; dwelled pa. sg. & pl. 1/23,
35/23, 49/6. [OE dwellan]
dwelling vbl. n. dwelling 8/11. [prec.]

ech(e) adj. each, every 1/9, 16/6, 31/1, etc.;

~ on each person 11/22, 22/15, 39/10, etc. [OE ãlc]
eft adv. again 5/22. [OE eft]
eggee inf. urge 9/2; eggeb pr. 3 sg. 9/3. [ON eggja]
eggynges vbl. n. pl. incitements 26/10. [prec.]
ei3en n. pl. eyes 5/2, 5/7, 23/16, etc. [OE ë(a)ge]
ei3ensi3t n. view 48/23. [prec. + si3t]
ei3tebe adj. eighth 44/1. [OE e(a)htopa]
eke adv. too 77/7. [OE ë(a)c]
elde n. old age 71/17. [OE éldu]
elded ppl. adj. grown old 23/24. [prec.]
el(le)s adv. else, otherwise 12/16, 33/24. [OE elles]
elleswhere adv. elsewhere 35/21. [OE elleshwær]
elleuend adj. eleventh 53/1. [OE endleofan 'eleven']
encombred ppl. adj. afflicted, troubled 62/2; encumbered 10/11. [OF encombrer]
ende n. end 37/22, 67/7; laste ~ death 13/12;
  wipoute ~ without end, for ever 22/1, 22/4, 29/1,
  etc.; eternal 65/11.  [OE énde]
endepr. 3 sg. ends 71/12.  [OE éndian]
ending(e) n. ending 11/5; laste ~ death 26/18;
  endynges pl. 26/15.  [OE éndung]
enduren inf. endure, continue 50/3.  [OF endurer]
enemy(e) n. enemy 53/25, 67/9; enemies pl. 53/8, 54/1,
  59/20, etc.  [OF enemi]
engines n. pl. schemings 27/10.  [OF engin]
eni adj. any 78/12.  [as ani]
enpairen pr. 3 sg. deteriorates 18/8; enpairen pr. pl.
  refl. 16/11; enpaired pp. grown weaker 47/7.  [OF
  empeirier]
ensample-3euynge n. setting an example 42/18.  [next +
  3euynge]
ensu(u)mples n. example 3/3, 3/8, 7/12, etc.;
  setteb ~ bi/of gives as an illustration ('exemplum')
  68/12, 69/15, sim. 70/24, 72/3, etc.;
  ensu(u)mples pl. 3/2, 62/15.  [AN ensample]
entent n. attention, understanding 51/16.  [OF entent]
enterliche adv. entirely 76/9.  [OF entier adj.]
eticementes n. pl. enticements 2/19, 26/19.  [OF
  enticement]
etise inf. entice 9/3; entisepr. 3 sg. 4/1; enticen
  pr. pl. 42/17; entisen 59/22; entised pa. pl. 60/7,
  60/10.  [OF enticier]
entre inf. entry 1/25.  [OF entrée]
entre inf. enter 56/14; ~ (in)to enter 36/11, 74/10,
  78/18, etc.; take on 33/18; engage in 62/9.
  entreb pr. 3 sg. 23/8, 23/9; entrer pr. pl. 10/11,
  33/18; entred pa. sg. 36/11, 62/9, 74/10, etc.; entred
  pp. 2/6.  [OF entrer]
enuie n. envy, malice 3/24, 14/10, 31/7, etc.  [OF envie]
er conj. before 11/12, 13/16, 51/10, etc.; ~ ban/bat
  45/2, 63/8, 68/8.  [OE ër]
erchebisschopes n. pl. archbishops 33/20.  [OE ërcebiscope,
  ercebiscope]
ere n. def ~ deafness 5/16; eren pl. ears 9/6. [OE ēare]  
erpe n. earth, world 3/7, 6/9, 28/21, etc.; ground 17/3,  
44/11, 45/1, etc. [OE ēorpe]  
erpelich(e) adj. earthly, material 28/19, 34/25; worldly  
57/25. [OE eorplic]  
esε n. comfort, prosperity 59/1, 82/7. [AN ese]  
Ester n. Easter 54/8, 54/9. [OE ēastre]  
ete(n) inf. eat 44/6, 45/2, 64/22, etc.; etep pr. 3  
sg. 5/22; eten pr. pl. 32/7, 52/3, 64/8; ete pa.  
sg. & pl. 56/4, 56/8, 73/15, etc.; eten pa. pl. 44/16;  
eten pp. 75/22. [OE etan]  
euel(e) adj. evil, wicked 3/20, 3/25, 4/2, etc.;  
of ~ counsail ill-advised 15/25;  
adv. ~ besayn bad to look at 75/4; ~ don wrongly  
done 30/7; ~ pai ed ill pleased 58/25; pou3t ~ to  
thought ill of 81/17;  
n. evil, wickedness 1/22, 3/14°, 3/15, etc.; evil  
person 18/8; euel(e)s pl. evils, sins 8/1, 8/12,  
34/14, etc.; afflictions 2/13. [OE yfel]  
euel-speking n. speaking amiss 16/11. [prec. + spekinge]  
euen n. evening 71/15, 74/10, 74/17, etc.[OE ēfen, ef en]  
euen adj. equal 17/15. [OE ef en]  
euen-Cristen n. pl. fellow-Christians 6/8. [prec. +  
Cristen n.]  
eueninge n. evening 71/17. [OE ēfnung]  
euer adv. always, for ever 4/15, 21/18, 21/21, etc.;  
progressively 59/16;  
~ which indef. pron. which(ever) 64/14. [OE ēfre]  
excusen inf. refl. excuse 50/24. [OF escuser]  
exponen inf. expound 51/7. [L exponere & OF espondre]  
expositour n. expounder 66/6. [OF expositur]
fable n. falsehood, fiction 18/18. [OF fable]
fader n. father (often God the Father) 14/20, 15/2, 19/21, etc. [OE fæder]
fail(l)e n. wipoute ~ without fail, certainly 27/15, 30/20, 69/5. [OF fail(l)e]
fail(n) inf. be lacking, be wanting (& 'to' someone) 15/13, 49/14, 49/24, etc.; lack 15/17, 60/25, 69/13; fail, cease, disappoint 30/15, 45/7, 47/1, etc.; weaken, faint 44/7, 50/20, 51/14. faille(n) 30/15, 44/7, 45/7, etc.; fail(le)ep pr. 3 sg. 15/14, 27/14, 68/7, etc.; faillep pr. pl. 60/14, 71/18; failed pa. sg. 25/8, 49/13°, 73/9; fail(l)e subj. sg. & pl. 47/1, 50/20, 51/14, etc.; failed pp. 23/25. [OF faillir]
faynep see feynep.
fainteliche adv. deceitfully 10/12. [OF faint 'feigned']

fair(e) adj. attractive 3/11, 69/18, 70/23, etc.; adv. beautifully, handsomely 10/9, 64/20, 70/11, etc. [OE feæger]
faire inf. become fair 64/21°. [prec.; cf. OE fægrian]

fairhede n. beauty 69/21, 71/2, 71/18, etc. [fair(e)]
faip n. faith 46/23. [AN fæid]
faiplich adv. faithfully 4/16. [prec.]
falle inf. fall 1/10, 7/14, 61/5, etc.; drop 12/5, 48/1; happen 7/6, 16/9, 54/2, etc.; ~ (vn)to belong to, pertain to 33/19, 49/9, 51/25, etc.
fallelip pr. 3 sg. 7/6, 7/14, 16/9, etc.; fallen pr. pl. 71/7; fel(le) pa. sg. 17/11, 54/2, 54/25, etc.; fel(len) pa. pl. 48/1, 54/15, 56/7; falle subj. sg. 58/17; falle(n) pp. 25/16, 25/18, 55/7. [OE fallan]
fallinge vbI. n. falling, slipping 6/3. [prec.]
fals adj. false, deceitful 19/1, 54/3, 65/9. [OF fals]
falseliche adv. falsely 18/24; falslich 10/9. [prec.]
fan-ston n. baptismal font 42/22. [OE fant, font + ston(e)]
fantome n. illusion 54/16; fantum 6/18. [OF fantosme]
fantum see prec.
fare inf. fare, get on 57/4; fareb pr. 3 sg. hit ~ be it befalls 78/24; fare pp. ~ wibal been involved with 71/8. [OE faran]

fast adv. earnestly 52/7; at once 75/6;
faster compar. more firmly 4/13; more zealously 59/24. [OE fæste]
fastand pr. p. fasting 50/2. [OE fæstan]
faster see fast.
fasteb pr. 3 sg. binds 4/14. [OE fæstan]
fastinge vbl. n. fasting 76/17; fastinges pl. 73/9. [as fastand]

fatte adj. plump 32/22; n. pl. 32/8. [OE fætt]
faut(e) n. deficiency 29/16; defect 60/15; sim. 74/14. [OF faut(e)]
feble adj. weak, insignificant 33/2, 70/14; n. sg. & pl. 56/11, 58/21. [OF feble]
feblesse n. weakness 58/21. [OF feblesce]
fede(n) inf. feed 50/20, 51/3, 51/8, etc.; refl. (with of) eat 32/6, 32/18.
febed pr. 3 sg. & pl. 16/25, 17/1, 51/22; feden pr. pl. 32/6, 32/18; fed(e) pa. sg. 47/3, 70/8; fede subj. sg. 29/3, 29/11; fede pp. 44/21, 45/3. [OE fēdan]
feder n. provider of food 16/24, 28/23. [prec.]
feynep pr. 3 sg. feigns 67/1; fayneb refl. 67/2. [OF feign-; feindre]
feint adj. feigned 67/2. [OF feint]
fel see falle.
feld n. field 64/17. [OE féld]
feleb pr. 3 sg. ne ~ nou3t has no sensation 79/7; feled pa. sg. perceived 73/23; felt, believed 62/2; fele subj. sg. 59/10. [OE fēlan]

celle see falle.
feloun adj. wicked 16/16. [OF felon]
fend(e) n. devil, demon 1/3, 1/13, 65/13, etc.; hendes gen. 2/17, 5/25, 9/2; hendes pl. 1/6, 2/16, 7/19, etc. [OE féond]
fer  adj. & adv. far 46/12, 49/17, 73/6, etc.;
fro(m) fer(e) from afar 44/8, 49/15, 49/20, etc.;
ferber compar. further 5/25, 49/17; forber 50/17.

[OE feorr]

fere see prec.

ferforp adv. far 36/18; so ~ to such a point 75/12.

[prec. + forp]

ferre see fer.

ferst see first.

fertres n. pl. shrines 46/3, 49/3.  [AN fentre]

ferper see fer.

feste n. festival 54/18, 54/19.  [OF feste]

fet(e) n. pl. feet 12/6, 12/19, 75/21.  [OE fêt pl.]

fifty num. fifty 15/5, 21/11.  [OE fiftig]

fig(o)ur n. image, likeness 68/7; form (made in the
image of God) 72/7.  [OF figure]

fille n. fill (of food) 44/16.  [OE fyllu]

filled ppl. adj. replete 52/3.  [OE fyllan]

filp(e) foulness, wickedness 3/20, 5/11, 32/2, etc.;
filpes pl. 11/20, 69/19.  [OE fylp]

fynde(n) inf. find, discover 1/25, 51/19, 57/24, etc.;
provide 34/24, 44/9, 45/18°, etc.

findep pr. 3 sg. 2/1, 2/3; fynde pr. pl. 71/8;
fonde(e) pa. sg. 12/19, 73/11, 73/14, etc.; finde
subj. sg. 33/13.  [OE findan]

finger n. finger 8/4, 8/5, 8/7, etc.; fingres pl. 8/8.
[OE finger]

first  adj. & pron. 5/5, 55/3;
n. atte ~ in the first place 2/8, 32/17;
adv. 64/25; ferst 72/12, 72/14.  [OE fyrst]

fisch n. sg. & pl. fish 44/14, 47/5, 51/20, etc.;
fisches pl. 47/4.  [OE fisch]

fleande, fledden see next.

flen inf. flee, flee from 3/3, 3/18, 63/2, etc.; flep pr.
3 sg. 28/5, 28/6, 30/21, etc.; fledden pa. pl. 55/23;
fleande pr. p. 31/17.  [OE fléon]

flesch(e) n. flesh 1/7, 3/25, 15/15, etc.;
flesches gen. carnal 59/7.  [OE flæsc]
fleschli adj. carnal 80/1; fleschlich(e) 80/2, 80/18, 80/19;
adv. in the flesh 6/12. [OE flæsclic]
flodes n. pl. waters 51/21. [OE flōd]
floures n. pl. flowers 72/8. [OF flour]
floures pr. 3 sg. grows abundantly, blooms 64/20°;
floureb 70/18, 71/1, 71/14. [OF florir]
fode n. food 11/22, 51/14. [OE fōda]
fold n. sheepfold 28/12. [OE fāld]
fole n. fool 22/3, 23/22, 58/19, etc. [OF fol]
foliche see folie adj.
foli(e) n. folly 13/8, 17/7, 54/17, etc.; folies pl. 69/16. [OF folie]
folie adj. foolish 62/9; foliche adv. 4/1. [as foile]
foliliche adv. foolishly 10/21. [prec.]
folk(e) n. sg. & pl. people, multitude 1/4, 12/15, 33/12, etc. [OE folc]
folwe(n) inf. follow 5/11°, 58/10; folweb pr. 3 sg. 4/24, 80/2; folwe(n) pr. pl. 58/8, 59/23; folwed(en)
pa. pl. 18/25, 41/7; folwe subj. sg. 11/23; folwed pp. 12/19, 13/4, 49/15. [OE folgian]
fond see fynde(n).
for prep. for, because of 8/7, 8/16, 13/7, etc.;
for the sake of, on behalf of 28/4, 28/9, 46/22, etc.;
in return for 56/15, 56/16, 56/17;
(because) of which 19/24°;
before inf. ~ to to, in order to 2/20, 3/2, 11/16, etc.;
hold ~ regard as 14/24, 20/6, 45/4, etc.; proued ~ proved to be 20/11; nou3t ~ ban nevertheless 73/25, 74/20, 74/25, etc.;
conj. for, since, because 1/12, 2/23, 8/16, etc.;
so that 19/17; ~ bat because, so that 12/25, 24/20, 37/18, etc.
fore 81/7, 82/16. [OE for]
forboden pp. forbidden 4/18. [OE forbēōdan]
force n. ne war hit no ~ it would not matter 71/21. [OF force]
fordo(n) pp. brought to ruin 54/12, 60/22. [OE fordōn]
fore see for.
for3at see for3eten.
for3ef see for3eue(n).
for3efnesse n. forgiveness 52/10, 57/2. [OE forgefenes]
for3eten inf. forget 7/3, 31/4, 61/3; for3eteob pr. 3 sg. 62/19;
22/25, refl. becomes lost, neglects one's soul 26/24;
for3eten pr. pl. 59/7, 70/5; for3eteob 59/4; for3at pa.
sg. 54/10. [OE forgetan]
for3etinge vbl. n. forgetfulness 37/7, 38/1. [prec.]
for3eue(n) inf. forgive 25/23, 78/12; for3ef 33/1;
for3euen pp. 56/24, 78/7, 78/10, etc. [OE forgefan]
forheued n. forehead 5/7. [OE forhæfod]
forlesen inf. refl. perish 31/13; forlest pr. 3 sg. 9/19; forlorn pp. lost 27/9. [OE forlēosan]
forlorn see prec.
forsake(n) inf. forsake, abandon, renounce 5/11, 8/17,
62/16, etc.; forsakeb pr. 3 sg. 2/18, 23/9, 26/8,
etc.; forsaken pr. pl. 79/25; forsok(e) pa. sg. 2/17,
23/14, 24/18, etc.; forsake subj. sg. 80/13, 80/19;
forsaken pp. 57/23, 81/15. [OE forsakan]
forsopke adv. certainly, indeed, in truth 3/12, 3/19,
14/14, etc. [OE for sōp]
forb adv. forth, out, forward 12/13, 31/19, 51/9, etc.;
furb 36/9. [OE forb]
forpencheb pr. 3 sg. Him ~ He contemplates with sorrow
57/5°. [OE for@encan]
forber see fer.
forpi adv. & conj. therefore 1/15, 3/8, 10/15, etc.
[OE for bŷ]
foule adj. bad, repulsive 3/11, 3/17, 11/17, etc.;
wicked 5/13, 9/6, 58/5, etc.;
fouler compar. adj. & adv. 5/22, 24/1. [OE fūl]
fouler see prec.
foules n. pl. birds 68/12, 69/9. [OE fugol]
founden pr. pl. care for 59/4. [OE fándian]
fouro num. four 44/18, 47/4, 51/17. [OE fâower]
fourme n. form, 'form of the Eucharist' 28/15. [OF fourme]
fourmed pa. sg. created 57/23. [OF fourmer]
fourti  num.  forty 55/14, 55/19, 82/2.  [OE fēowertig]
fram  prep.  from 5/25, 6/3, 15/17, etc.; from 9/6, 31/15, 44/8.  [OE fram, from]
frende n.  friend 67/9; frendes  pl. 24/19.  [OE frēond]
frere n.  religious brother 62/6, 62/23, 75/19, etc.  [OF frere]
fro prep.  from 2/2, 12/5, 12/15, etc.  [ON frá]
from see fram.
fruit n.  fruit 32/4.  [OF fruit]
fruschinge  vbl. n.  (noise of) breaking 55/6.  [OF fruisier]
ful  adj.  full 10/23, 23/22, 24/8, etc.; replete 44/17.  [OE full]
ful  adv.  completely, very 8/22, 14/21, 26/12, etc.  [OE ful]
fulfille(n)  inf.  complete, perfect 11/1, 27/13;
satisfy  5/24, 24/14, 70/2; pp. filled 2/16, 4/23, 71/13, etc.
fulfil  11/1;  fulfilled  pp.  2/16, 4/23, 11/21, etc.  [OE fullfyllan]
fur n.  fire 11/23, 36/5, 36/7, etc.  [OE fyr]
furp  see forp.

gadre  inf.  gather 68/25; gedre 66/24; gedreb pr. 3 sg. 1/21, 9/19, 9/20; gadere pr. pl. 68/13; gadren 68/16; gedre 64/12; gedred pa. pl. 44/17.  [OE gad(e)rian, gæd(e)rian]
gadering  vbl. n.  gathering 41/15.  [prec.]
gedre  see gadre.
genderure n.  had ~ was begotten 40/5.  [OF gendreure]
gyen  inf.  govern 7/18.  [OF guier]
gyle n.  guile 3/24.  [OF guile]
gynnyng  vbl. n.  beginning 40/4.  [as bygynnyng(e)]
glad  adj.  happy, joyful 7/19, 15/4, 20/24; gladdest superl. 55/20°.  [OE glæd]
gladliche  adv.  joyfully 45/17.  [prec.]
glorie n. glory 14/13, 14/22, 19/9, etc. [AN glorie]
glorifie inf. refl. boast, think highly of oneself 19/11;
glorifie pr. 1 sg. 14/22, 19/9;
glorified pa. sg. honoured, praised 19/19. [OF glorifier]
glotonie n. gluttony 31/7. [OF glotonie]
gnawe pp. gnawed 75/5. [OE gnagan]
godderhele adv. propitiously 48/19. [OE *tō gōdre hæle]
gode see good(e).

Godhed(e) n. Godhead, divine nature 6/13, 15/15, 20/3, etc. [God + -hed(e); cf. OE godhēd]
gold n. gold 30/20, 47/11, 47/22, etc. [OE gold]
go(n) inf. go, walk, pass 4/3, 22/8, 31/19, etc.; act, live, fare 34/13, 34/14, 44/5, etc.; ~ a3en return 2/1, 5/24, 12/9; if we go in his weies if we follow him 4/21.
gob pr. 3 sg. 1/24, 4/14, 5/24, etc.; go(n) pr. pl. 3/21, 3/22, 4/1, etc.; gob 46/10;
go subj. sg. & pl. 4/21, 12/16, 39/21, etc.; go imper. sg. 12/7, 23/22, 82/20, etc.; gon pp. 21/16, 36/18, 47/11, etc. [OE gān]
good(e) adj. good 2/7, 7/12, 27/8, etc.;
fair, favourable 11/15;
wip ~ herte/wil willingly, wholeheartedly 4/18, 10/22, 13/6, etc.; kindly, favourably 12/4, 75/20;
n. goodness, virtue, good thing 3/16, 9/24, 11/3, etc.; good, benefit 15/25, 43/6, 53/21; wealth 68/16;
sg. & pl. good person/people 7/22, 18/8, 18/15, etc.;
goodes pl. virtues, good things 4/4, 57/15, 65/22;
possessions, goods 28/22, 29/4, 29/9, etc.
gode(s) sg. & pl. 37/25, 50/15, 65/22. [OE gōd]
goodnes(se) n. goodness, excellence 34/11, 34/13, 73/10, etc.; beneficence 11/2, 12/4, 16/25, etc.;
good fortune, well-being 24/2. [OE gōdn̄es]
gospel n. gospel 79/20. [OE godspell]
gospellers n. pl. authors of the Gospels 51/17. [prec.]
gost  n.  spirit 1/23,  6/6, 23/8, etc.;
   Holi ~ Holy Ghost 6/11, 6/14, 8/6, etc.;
gostes  pl.  6/25, 24/25.  [OE gäst]
göstlich(e)  adj.  spiritual 22/23, 28/21;
   adv.  21/4, 49/10, 51/19.  [OE gästlic]
gob  see go(n).
governed  pp.  governed 3/6.  [OF governor]
grace  n.  grace 5/17, 13/17, 22/18, etc.; graces  pl.
   spiritual gifts 10/14°.  [OF grace]
grame  n.  suffering 43/3.  [OE grama]
grant  see granted.
gras(e)  n.  grass 71/15, 72/6, 72/8.  [OE græs]
grant(e)  pr.  3 sg.  grants, allows 16/20; granted  pa. sg.
   16/17, 16/18, 16/21; grant(e) subj. sg. grant 43/11,
   52/12.  [OF grant(e)]
greeneb  pr.  3 sg.  turns green 70/25.  [OE greñian]
gret(e)  adj.   big,   great,   considerable   4/8, 7/1, 44/20,
   etc.; eminent, exalted 20/8, 62/1, 81/23, etc.;
   gretter  compar.  58/7, 64/13, 74/14; grettest superl.
   75/25.  [OE greāt]
gretlich(e)  adv.  greatly 1/9, 2/14, 7/5, etc.  [prec.]
gretter  see gret(e).
greuen  inf.  offend, vex 61/23; greuand pr. p. vexing
   60/23; greued  pp.  is ~ to finds it vexing to 10/1.
   [OF grever]
grounde  n.  bottom 48/11.  [OE gründ]
gruchep  pr.  3 sg.  grumbles 45/10.  [OF gručer]

3a  adv.  yes, indeed 65/14, 81/25.  [OE gēa]
3af  see 3eue(n).
3ate  n.  gate 4/22, 47/21; 3ates  pl.  55/4.  [OE geat, gæt]
3e  pers.  pron.  2 pl.  you 1/12, 5/14, 6/21, etc.;
   3ou  obj.  & refl. you, yourselves 1/16, 14/3, 35/3, etc.;
   3our(e)  possess.  adj.  your 1/15, 8/23, 34/19, etc.;
   emph.: 3ousilf  obj.  & refl. 34/8, 38/4; 3ouself 61/13.
   [OE ge]
3ede pa. sg. went 12/25, 73/13, 75/1, etc.; acted, lived 34/11. [OE ge-œode]

3e[ ]f see 3eue(n).

3eft n. gift, giving 28/20, 48/25, 72/20, etc.; 3iftes pl. 24/12. [3eue(n) & ON gift]

3eld(e) inf. give, render 35/4, 38/4; repay, reward 45/24, 48/19, 49/7; hand over 36/10, 37/1, 37/2, etc.; refl. betake oneself 38/4; ~ a3en give back 46/20, 77/2.

3eldep pr. 3 sg. 45/24; 3eld(e) pr. pl. 37/23, 37/25; 3elden pp. 37/1, 37/2, 46/20, etc.; 3olden 36/10, 37/6. [OE géldan, gíeldan]

3er see 3er(e).

3erd n. rod, stick 58/14. [OE 3érd]

3er(e) n. year 15/3, 44/23. [OE gér]

3erstenday adv. before ~ the day before yesterday 48/8. [OE geostrándæg]

3et(e) adv. yet, nevertheless 3/11, 3/21, 26/23, etc.; still, (not) yet 15/5, 26/12, 26/13, etc. [OE gíet, gêta]

3eue(n) inf. give 19/21, 24/6, 29/15, etc.; dedicate (& refl.) 10/23, 19/16, 70/15, etc.; lay down, sacrifice 28/4, 29/18, 30/12, etc.; ~ furb] distribute 44/14, 51/5, 51/9; ~ (no) kepe to pay (no) heed to, care (nothing) about 13/1, 14/6, 57/21, etc.

3ef 24/17; 3eue pr. 1 sg. 14/11; 3euest pr. 2 sg. 46/9, 46/13; 3euep pr. 3 sg. 5/1, 5/9, 28/4, etc.; 3eue(n) pr. pl. 14/6, 15/19, 68/18, etc.; 3euep 3/13, (or sg.) 45/11, 57/3, etc.;

3af pa. sg. & pl. 13/1, 19/25, 47/24, etc.; 3ef subj. sg. & pl. 10/23, 27/16, 39/16, etc.; 3eue 13/18, 47/8, 52/4, etc.; 3if 19/16; 3ef imper. pl. 48/17; 3euep 71/11; 3eue(n) pp. 32/11, 46/2, 68/5, etc. [OE gefan]

3euyng[e] vbl. n. giving 6/11. [prec.]

3if see 3eue(n).

3iftes see 3eft.
3olden see 3eld(e).


had see haue.

hay n. hedge 64/20. [OE hege]

hair n. haircloth 76/27. [OF haire]

half n. half 11/7; side 1/21, 14/7, 15/18, etc.;
  part 19/24°;
  on al ~ on all sides, all around 36/11, 47/12, 60/4,
  etc.; on ech ~ on every side 75/10. [OE half]

halfpeny n. halfpenny 47/12. [cf. OE healfpenigwurb]

halwen n. pl. saints 7/19, halwes 46/13. [OE hälga]

han see haue.

handlinge vbl. n. touching 9/6°. [OE handlian]

hard adj. hard 60/18; hard, severe 33/14, 50/14, 61/18;
  adv. 55/22, 56/21;
  harder compar. more firmly 5/25; more severely 56/9.
  [OE heard]

hardep pr. 3 sg. hardens 71/19. [OE heardian]

hardilli adv. confidently 82/1. [OF hardi adj.]

harm(e) n. wrong, injury, suffering 25/14, 32/24, 66/10,
  etc.;
  sin, wrong-doing 3/19, 9/3, 74/13, etc.;
  harmes pl. 32/15, 79/3. [OE hearm]

harpe n. harp 15/24. [OE hearpe]

hast see haue.

hate inf. hate 4/19, 64/4, 65/17, etc. [OE hatian]

hap see next.

haue inf. have, possess, get 6/23, 13/9, 13/14, etc.;
  auxil. 1/3, 2/8, 3/9, etc.;
  ~ anoye be annoyed 9/25; ~ genderure be begotten
  40/5; ~ (gret) wonder be (very) amazed 1/4, 7/1,
  78/21; ~ mester/myster need 28/16, 73/2; be needy
  32/8; ~ nede to need 64/25; ~ pris of value 69/12;
  ~ talent/(gret) wil desire (greatly) 10/25, 20/23,
  73/13;
~ in custome habitually practise 79/12; ~ in despit(e)
scorn, have contempt for 10/13, 13/1, 67/11; ~ in
mynde remember 19/17; ~ into lead into 36/2; Ichau
leuer to I would rather 12/8.
han 1/25, 3/6, 22/6, etc.; haue pr. 1 sg. 14/10,
32/11, 63/1, etc.; Ichau I have 12/10, 20/1, 28/10°,
etc.; hast pr. 2 sg. 14/9, 14/16, 24/3, etc.; hastou
have you 47/17; hab pr. 3 sg. 4/18, 5/21, 6/22, etc.;
han pr. pl. 3/2, 3/9, 14/11, etc.; haue 44/10, 57/21,
68/21, etc.; hauep 46/10;
had(de) pa. sg. & pl. 1/3, 21/2, 44/3, etc.; hadden
pa. pl. 21/13, 44/14; haue subj. sg. & pl. 8/23,
9/10, 34/24, etc.; haue imper. sg. & pl. 78/6, 80/25.

[OE habban]

he 'they' see hij.

he pers. pron. 3 sg. he 1/5, 1/8, 1/19, etc.; ~ pis
27/2, 78/8; him obj. & refl. him, himself 1/7, 1/20,
7/3, etc.; his possess. adj. his 1/17, 1/20, 2/7,
etc.; pron. 7/23, 7/24, 46/21, etc.; hes 75/6; is
66/12°;
emph.: himself nom., obj., & refl. 1/11, 4/9, 17/3,
etc. [OE hē]

held see holde(n).

hele n. good health 61/17. [OE hālā]
hele inf. conceal 27/7; helēb pr. 3 sg. 4/13. [OE helan]
hele(n) inf. heal 10/24, 24/23, 80/23; heled pa. sg.
1/3; heled pp. 50/11. [OE hælān]

helle n. hell 3/20, 4/23, 11/23, etc. [OE hell]
help(e) n. help, benefit 9/9, 66/25, 74/8, etc. [OE help]
help(e)n. inf. help 10/13, 27/15, 31/16, etc.; helpe
pr. 3 sg. 9/16, 31/15, 61/11, etc.; helpe pr. pl.
32/8; help imper. sg. 47/16. [OE helpan]

helper n. helper 28/17. [prec.]

helpe n. well-being 62/9. [OE hālp]

hem see hij.

heng pa. sg. hung 55/10. [OE hōn]
hennes adv. hence 46/12, 55/9. [OE hionan]
her 'her' see sche; 'their' see hij; 'here' see her(e).
herberwed pp. given shelter to 10/14, 26/5; herborwed
21/4. [OE herebeorg n.; cf. IOE herebeorgian]

herbes n. pl. plants 72/6. [OF erbe]

herborwed see herberwed; herd see here(n).

her(e) adv. 'here 6/9, 6/16, 37/3, etc.;
herebiforn before this 14/18; herof at this 44/20;
heretoform before this 10/17; hervp(p)on about this
2/25, 61/12; herevppon 43/4. [OE hèr]

here 'her' see sche; 'their' see hij; 'hear' see here(n);
'here' see prec.

herebiforn see her(e).

here(n) inf. hear, listen, listen to 4/11, 4/17, 14/6,
etc.; herebp pr. 3 sg. 14/5, 15/19, 16/2, etc.; heren
pr. pl. 3/12, 16/1, 18/11, etc.; herebp 2/11, 49/25;
herd(e) pa. sg. & pl. 2/21, 6/24, 48/14, etc.; here
subj. sg. 22/25; herebp imper. pl. 32/12, 49/10, 61/24;
herd pp. 13/3, 18/13, 34/8, etc. [OE hêran]

herevppon see her(e).

heri(en) inf. praise, worship 2/23, 5/17, 40/21; heried
pa. sg. 73/11, 73/16. [OE herian]

herijnge vbl. n. (prayer of) praise 44/12, 78/16.

[prec.]  
heringe vbl. n. hearing 9/6. [here(n)]

hermitage n. hermitage 11/10. [OF (h)ermitage]

hermite n. hermit 12/24, 73/5, 74/19*; hermites pl.
12/22. [OE (h)ermite]

herof see her(e).

hert(e) n. heart, mind, will 8/11, 9/12, 23/18, etc.;
  wip good ~ willingly 10/22, 45/20, sim. 74/2, etc.;
hertes pl. 5/13, 6/21. [OE heorte]

herten inf. hurt 10/24; hirtep pr. 3 sg. 66/8, 66/11.

[OF hurter]

hertoform see her(e).

hervp(p)on see her(e).

heruest n. harvest 46/12. [OE hærfest]

hes see he.

heued n. head 42/19, 42/20, 45/22. [OE hæfod]
<table>
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<tr>
<th>Word</th>
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<tr>
<td>heuen(e)</td>
<td>n. heaven 1/8, 7/11, 23/4, etc.; the sky 64/11;</td>
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<td>heu enes</td>
<td>pl. 57/16°</td>
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<td>heuen-3ate</td>
<td>n. the gate of heaven 4/22.</td>
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<td>heui</td>
<td>adj. sad 62/8.</td>
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<td>hideb</td>
<td>pr. 3 sg. hides 23/2; refl. 23/1; hid(de) 23/5, 53/7.</td>
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<td>hider</td>
<td>adv. hither 78/25.</td>
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<td>hidous</td>
<td>adj. hideous 60/5.</td>
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<td>hidousliche</td>
<td>adv. hideously 60/2.</td>
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<td>hi(3)e</td>
<td>adj. grand, superior 69/23; (vp)on ~ superior 33/10; aloft 22/2, 80/3.</td>
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<td>hijenesse</td>
<td>n. superiority 82/11.</td>
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<td>hij</td>
<td>pers. pron. 3 pl. they 1/7, 1/14, 1/15, etc.; he 41/16; hem obj. &amp; refl. them, themselves 1/8, 1/16, 16/11, etc.; each other 56/6; him 4/7, 31/5, 57/3; her(e) possess. adj. their 1/8, 2/6, 18/16, etc.; hir 51/22; emph.: hemself obj. &amp; refl. 31/13, 56/7, 60/4; hemsilf 45/18°; himself (or sg.) 32/24.</td>
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<td>him</td>
<td>'him' see he; 'them' see prec.</td>
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<td>himself</td>
<td>'himself' see he; 'itself' see hit; 'themselves' see hij.</td>
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<td>hij</td>
<td>see hij.</td>
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<td>hirdeman</td>
<td>n. shepherd 28/3, 28/7, 28/12, etc.; ? pl. 28/13; hirdemen pl. 28/16.</td>
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<td>hirtep</td>
<td>see herten.</td>
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<td>his</td>
<td>'his' see he; 'its' see next.</td>
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<tr>
<td>hit</td>
<td>pers. pron. 3 sg. nom. &amp; accus. it 1/5, 1/10, 3/15, etc.; it 35/22; his possess. adj. its 56/8, 57/18, 71/2, etc.; emph.: himself obj. itself 1/9, 1/11, 7/13.</td>
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<tr>
<td>hode</td>
<td>n. hood 12/8.</td>
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<td>hokes</td>
<td>n. pl. hooks, crooks 36/14.</td>
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<tr>
<td>holde(n)</td>
<td>inf. hold, possess, keep 29/17, 30/22, 46/14, etc.; sustain 46/16°, 47/17, 67/18; obey, uphold 7/4, 10/19; hold, celebrate 54/18, 54/19; affect 79/8, 79/9;</td>
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endure, hold firm 34/3;
refl. think oneself 33/10°, 69/23, 71/25;
remain, abide, be 31/12, 50/15, 80/23, etc.; ~ him to abide with 5/14, 65/6, 66/2, etc.:
restrain oneself 74/15;
~ (for) regard as, consider 14/24, 20/6, 41/18, etc.; ~ a3en resist 54/6; ~ bi value 30/14, 69/9, 71/12;
~ forp continue 74/6°, 76/4; ~ to him withhold 30/10;
~ vp support 68/14.
hold 29/17, 74/15; hold(ep) pr. 3 sg. 1/17, 5/14, 33/10°; hold(en) pr. pl. 14/24, 20/6, 32/1, etc.;
holdeP (or sg.) 45/4, 58/2, 71/12, etc.;
held pa. sg. & pl. 1/19, 41/18, 76/22, etc.; helden pa. pl. 54/16, 54/18; hold(e) subj. sg. & pl. 48/18, 79/3; hold imper. sg. 9/7; holde(n) pp. 18/15, 30/14, 41/19, etc. [OE hāldan]
hole adj. in good health, cured 1/4, 22/14, 26/23;
~ and sounde fit and well 13/8, 22/2;
n. pl. the healthy 16/23. [OE hāl]
holi adj. holy 1/24, 6/9, 7/18, etc.; n. pl. 18/20, 20/23, 22/16;
holier compar. 52/1. [OE hālig]
hom adv. home 24/22, 44/7, 50/25. [OE hām]
hond n. hand 8/8, 9/6, 30/11, etc.;
beren on ~ accuse of 16/16. [OE hānd, hón]
hundreded num. hundred 45/3; hundredes pl. 56/5. [OE hundred]
honour n. honour, respect 14/11°. [OF (h)onour]
honoured pa. sg. & pl. honoured 21/5; worshipped 20/7. [OF (h)onorer]

gope n. hope, expectation 26/22°, 48/12, 81/15, etc.;
trust 78/6, 81/1. [OE hopa]

hope inf. expect 61/8; hope pr. pl. 37/24; hoped pp.
trusted 47/18. [OE hopian]
hore n. whore 11/9. [[1OE hōre (from ON)]
horrible adj. horrible 36/7. [OF (h)orrible]
hors n. pl. horses 55/12. [OE hors]
hōu adv. & conj. how 1/12, 7/15, 26/5, etc.; ~ bat 5/17, 12/3, 32/12, etc.; ~ so however 21/18. [OE hū]
hound n. dog 5/21, 24/1; houndes 75/5. [OE hūnd]
hour n. time 65/20; houres pl. liturgical hours, prayers 74/17, 75/1. [OF (h)ure]
hous n. house 1/10, 7/14, 8/18, etc.; houses pl. 56/12. [OE hūs]
hundredes see hondred.
hundredfold adv. hundredfold 45/24. [hondred + OE fāld; cf. OE hundfeald]
hunger(e) n. hunger, shortage of food 29/15, 32/19, 60/12, etc.; hungre 56/5. [OE hungor]

Y pers. pron. 1 sg. I 1/12, 12/3, 24/12, etc.; Ich 1/13, 2/2, 19/9, etc.; me obj. & refl. me, myself 1/21, 12/8, 19/9, etc.; ~ to gret peyne to my great sorrow 37/4; my(n) possess. adj. my 12/16, 14/11, 17/19, etc.; pron. mine 28/9; emph.: mesilf obj. & refl. 14/22, 76/12; of meself along my fault 69/6. [OE ic]
Ich 'I' see prec.
ich ? pron. each person 20/17°. [OE ylč]
Ichau see haue.
Ichil see wil.
idel adj. empty, worthless 71/8, 74/4; devoid 10/16. [OE Ædel]
ydelnesse n. vanity, worthlessness 80/14;
emptiness 2/3°. [OE Ædelnes]
ydon see do(n).
if conj. if 1/13, 1/16, 4/20, etc.;
whether 1/24, 1/25, 16/7, etc.; ~ bat if, whether 5/20, 8/3, 13/8, etc.;
bot ~ unless 9/10, 15/21, 17/22, etc.; ? ac ~ unless 71/22°. [OE gif]
yiuged see iugge(n).
ilk(e) adj. same, very 39/12, 40/14. [OE ilca]
ympnes n. pl. hymns 74/6. [OF ymne]
in(ne) prep. & adv. in, on, into 1/16, 37/24, 53/20, etc.; at 67/1.

ynou(3) adj. enough 30/23, 68/17;
   n.  49/5;  adv. ( = 'exceedingly') 3/14, 4/24, 23/2.
ynow 68/17.

ynow see prec.

into prep. into 1/24, 11/23, 12/6, etc. [OE intō]
inwit n. conscience 5/4°. [OE in + witt; cf. OE ingewitnes]
ypeyned see peynep.

ire n. anger 18/9, 46/7.
yren n. iron 55/4.

is 'is' see be(n); 'his' see he.
it see hit.

iowe n. joy 7/22, 7/23, 18/1, etc. [OF joie]
ioied pa. sg. rejoiced 15/3. [OF joir]
iuge see iugge(n).
iugement n. judgment 22/12, 22/14. [OF jugement]
iuges n. pl. judges 1/15. [OF juge]
iugge(n) inf. judge 5/5, 6/16; iuge pass. 6/16;
   (y)iuged pp. 6/17, 14/13. [AN juger]

kast see caste.
kepe n. heed, attention 13/1, 14/6, 24/17, etc. [next]

kepe(n) inf. keep, preserve, look after 16/23, 33/13, 66/24, etc.;
   obey 2/12, 14/15, 34/16, etc.;
   refl. take care 9/3, 69/3; continue 78/24; abstain

kepe pr. 1 sg. 15/2, 20/14; kepeš pr. 3 sg. & pl.
   2/12, 14/15, 16/23, etc.; kept pa. sg. & pl. 20/8,
   20/20; kep(e) subj. sg. 6/3, 9/3, 22/18, etc.; kepe
   imper. sg. 9/7; kepeš imper. pl. 8/23. [OE cēpan]

keper(e) n. guardian 16/22, 28/18, 30/6, etc.; keper(e)s
   pl. 32/1, 32/5, 32/16, etc. [prec.]
kepinge vbl. n. keeping, care 16/23. [kepe(n)]
kest see caste.
kinde n. nature 15/13, 30/2°, 67/19;
a3ens ~ unnaturally 54/24; dede his ~ wib copulated
with 54/24, 74/25. [OE gecynnende]
kkindom(e) n. kingdom 1/9, 1/12, 51/1, etc.; kindomes
pl. 7/17, 7/20. [OE cyningdöm]
king n. king 7/22, 70/13, 70/16; kinges pl. 7/17. [OE
cyning]
kneled pa. sg. knelt 75/6. [OE cnēowlian]
known inf. know, acknowledge 4/7, 49/12, 54/14, etc.;
knowe pr. 1 sg. 15/1, 20/14, 28/8, etc.; knowest
pr. 2 sg. 37/3; knoweb pr. 3 sg. 3/17, 20/15, 28/8,
etc.; knowe(n) pr. pl. 14/24, 20/6, 42/14, etc.;
knoweb 34/7; knewe pa. sg. & pl. 20/8, 60/23. [OE
cnāwan]
kunnyng vbl. n. knowledge 33/22. [as can]
lad see leden.
lay see lyn.
laid, layn see leggen.
layser see leyser.
lane n. gift, loan 72/23°, 72/25°. [ON lán]
langour n. distress 33/4. [OF langour]
languissen pr. pl. become weak 59/20. [OF languiss-;
languir]
large adj. generous 45/7, 45/9, 45/15. [OF large]
larges n. generosity 45/8°, 47/6. [OF largesce]
lasse compar. adj. & adv. less 11/1, 17/16, 69/24, etc.;
n. 68/5. [OE læssa]
last superl. adv. least 26/20. [as next]
last(e) adj. ~ ende/endyng(es) death(s) 13/12, 26/15,
26/18;
n. atte ~ in the end, finally 2/7, 23/13, 26/14,
etc. [OE latost]
laste(n) inf. last, endure, remain 6/19, 18/19, 22/1, etc.; lastep pr. 3 sg. 3/17, 3/20, 4/15, etc.; last pa. sg. 73/24. [OE læstan]  
late 'let' see lete(n). 
late adv. - oper neuer only very late or not at all 30/13; 
latter(e) compar. neuer(e) be ~ nevertheless 3/14, 4/3, 6/12, etc. [OE late]  
latter see prec. 
lawe n. law 15/14, 35/10, 41/17, etc.; Mosaic law 54/22, 78/7; olde ~ Old Testament 3/10. [OE lagu (from ON)]  
leche n. physician 24/23. [OE læce]  
leched pp. cured 81/15. [prec.; cf. OE læcnian, læcnian]  
lecherie n. lechery 3/22, 9/3, 31/6, etc. [OF lecherie]  
leden inf. lead, guide 59/5; ledepr. 3 sg. 4/22, 7/23, 7/24, etc.; lad pa. sg. 36/4, 36/8, 37/9, etc.;  
lede imper. sg. 12/6. [OE lædan]  
leder n. guide 36/5. [OE lædere]  
left 'left' see leue; 'lift' see liften.  
leggen inf. lie 31/22; lie down, lodge 75/16; layn pr.  
pl. lay, place 60/18; laid pa. sg. refl. lay down  
23/14; leggend pr. p. 76/23; laid pp. (table) laid  
73/14; leid laid, placed 44/22. [OE lecgan]  
leid see prec.  
leyser n. opportunity 82/20; layser 62/5. [OF leisir]  
leme n. limb 8/24, 79/8; lymes pl. 8/23°, 42/18, 42/20. [OE lim]  
lemman n. lover 12/16; lemmannes pl. 11/14. [OE lœofmann]  
lened pa. sg. ~ him to his bed took to his bed 35/24. [OE hleonian]  
lenepr. 3 sg. gives, lends 72/23°. [OE lænan]  
lenger see long(e) adj. and long(e) adv.  
lengest see long(e) adj.  
lengben inf. lengthen 70/5. [OE leng@u n.]  
Lentin n. Lent 1/1. [OE lentcten]  
lepes n. pl. baskets 44/18. [OE læap]  
lepepr. 3 sg. leaps 80/3. [OE hlēapan]
lepful n. pl. basketsful 47/6.  [see lepes]

lered pp. instructed 40/19.  [OE læran]

lered pr. 3 sg. loses 72/18, 72/25, 79/10; lets perish 31/14, 33/8; refl. perishes 4/9;

lorn pp. lost 7/5, 77/3; spiritually lost, damned 2/15, 3/1, 11/18, etc.  [OE leòsan]

lessoun n. reading from the Bible 28/13, 49/9, 65/3.  [OF lecon]

lese inf. be rid of 75/8; lest pr. 3 sg. loses 72/18, 72/25, 79/10; lets perish 31/14, 33/8; refl. perishes 4/9;

lest see lese.

leter(adj) educated 79/16; n. pl. 51/12.  [OF lettre]

leued adj. unlearned, lay 81/24.  [OE læwede]

liche adj. similar, like 20/13, 48/13.  [((ge-)líc(e))]

leue (n) leave, let remain 46/14, 53/10, 56/19, etc.;

cause, have, allow 24/22, 47/17, 50/12, etc.;

~ adoun let down, lower 79/23, 80/9.

leave, let remain 46/14, 53/10, 56/19, etc.;

cause, have, allow 24/22, 47/17, 50/12, etc.;

~ adoun let down, lower 79/23, 80/9.

leave, let remain 46/14, 53/10, 56/19, etc.;

cause, have, allow 24/22, 47/17, 50/12, etc.;

~ adoun let down, lower 79/23, 80/9.

leave, let remain 46/14, 53/10, 56/19, etc.;

cause, have, allow 24/22, 47/17, 50/12, etc.;

~ adoun let down, lower 79/23, 80/9.

leave, let remain 46/14, 53/10, 56/19, etc.;

cause, have, allow 24/22, 47/17, 50/12, etc.;

~ adoun let down, lower 79/23, 80/9.
lie(n) inf. tell lies 20/1, 65/17; li3en pr. pl. 65/15.

[OE lēogan]

lien 'lie', 'remain' see lyn.

liers see li3er.

liif n. life 2/17°, 4/20, 59/15, etc.; lyue 6/17, 19/20, 55/18, etc.; lyues pl. 47/19, 48/15. [OE liif]

liften inf. lift, raise 23/16; lift pr. pl. 5/13; left imper. sg. 82/14°. [ON lyptæ]

li3en see lie(n).

li3er n. liar 15/1, 34/17; li(3)ers pl. 20/12, 20/14. [OE lēogere]

li3t n. light 55/2. [OE lēoh]

li3t adj. ~ to easily moved to 32/2; li3ter compar. easier 78/10. [OE lēoh, 1īht]

li(3)teb pr. 3 sg. enlightens 5/3, 5/9, 50/16, etc. [OE līhtan]

li3tnesse n. frivolousness 34/20. [li3t adj.]

likeb pr. 3 sg. is pleasing to, suits 18/12, 57/3. [OE līcian]

liking(e) n. pleasure, desire 10/22, 26/16, 42/10, etc.; likinges pl. 5/13, 18/2, 80/2. [OE līcung]

likned pa. sg. likened 70/13. [liche]

liknesse n. likeness, image 68/8; similarity 66/10. [OE līcnes(se)]

lilie n. lily 64/17, 64/19, 70/10, etc. [OE lilie]

lymes see leme.

lyn inf. lie, remain 26/20; lip pr. 3 sg. 13/9, 33/4, 57/19, etc.; lien pr. pl. 42/16; lay pa. sg. 23/17, 23/19, 24/16, etc. [OE līcγan]

list pa. sg. as him ~ as he wanted 73/16. [OE lystan]

litel adj. little, small 11/3, 24/9, 44/25, etc.; small quantity of 44/14, 44/21;
~ ne michel of any kind 55/11;
~ adv. & n. little, a little 9/23, 10/2, 62/9, etc.; short distance 75/17;
~ and michel people of all kinds 54/18. [OE lītel]

lteb see li(3)teb.

lip see lyn.

lyue 'life' see lif.
lyuen inf. live 37/14, 46/11, 62/6, etc.;
~ after live in accordance with 59/6, 82/4; ~ a3en
come back to life 20/2; ~ bi/wip live off 29/10, 37/21, 50/22, etc.
leue(n) 18/1, 20/2, 37/21; leuep pr. 3 sg. 17/24, 18/6, 50/22; lyuep 6/13; leue(n) pr. pl. 29/10, 37/21, 82/4, etc.; lyuen 42/11, 42/23;
leued pa. sg. 37/14, 37/18, 73/6, etc.; leuand pr. p.
41/19; leued 35/23, 73/6. [OE lifian]
lof n. loaf 74/10, 74/18, 75/4, etc.; loues pl. 44/10, 47/4, 47/5, etc. [OE hláf]
loke inf. look, see 5/14, 46/24, 50/4, etc.;
consider 13/5, 26/5, 71/20, etc.; make sure 29/2, 29/3, 34/18, etc.;
lokeb pr. 3 sg. 5/14; loken pr. pl. 50/4; loked pa.
sg. 36/8, 75/15; loke subj. sg. & pl. 9/4, 35/5, 42/12, etc.; loke imper. sg. 37/3, 76/24; loke(p) imper. pl. 26/3, 35/6, 37/22, etc. [OE lócián]
lomb n. lamb 54/24; lombes pl. 54/24. [OE lámbo]
lond(e) n. territory, country 1/17, 49/7; shore 47/24, 47/25. [OE lánd]
long(e) adj. long 55/9, 55/18, 62/17;
longer compar. 70/6; longest superl. 11/6. [OE gelánd]
long(e) adv. for a long time 11/10, 26/20, 54/2, etc.;
as ~ as (for) as long as 7/3, 58/12, 61/15, etc.;
drawe so ~ delay 59/13;
longer compar. 56/9. [OE lánge]
loot n. lot(s) 56/12. [OE hlot]
lord n. lord (often God) 2/18, 17/14, 36/24°, etc.;
lordes pl. 64/4, 65/7, 66/5, etc. [OE hláfórd]
lordinges n. pl. lords 2/25, 10/20, 17/20, etc. [OE hláfórding]
lorn see lese.
los n. fame, reputation 75/25. [OF los]
loude adv. loudly 62/22. [OE hlúde]
loue n. love 6/22, 8/16, 10/4, etc. [OE lufu]
loue(n) inf. love 4/16, 4/19, 5/17, etc.; loueb pr.
3 sg. 3/25, 8/18, 8/19, etc.; loue(n) pr. pl. 42/23, 43/5, 59/3, etc.; loueb 59/5, (or sg.) 69/10;
loued pa. sg. & pl. 30/22, 65/15, 73/17; lowed 82/10;
loue subj. pl. 10/22; loueb imper. pl. 43/5; loued
pp. 10/21, 59/15. [OE lufian]
loues see lof.
lowed see loue(n).
lowen inf. refl. become humble 80/9. [lowe adj.
(from ON)]
lowenesse n. humility, simplicity 26/3, 82/10. [as prec.]

mad see make.
mai see mowe.
maister n. master 42/20, 52/6; master craftsman 62/1;
adj. chief 1/6;
maistres pl. 1/5, 1/14, 15/4, etc. [OE maegester &
OF maistre]
maistrie n. mastery, control 69/17; meistrie 82/16,
82/18. [OF maistrie]
make inf. make, create 8/2, 14/23, 17/9, etc.;
constitute 8/8; write 8/22;
make, cause 4/25, 5/8, 8/12, etc.;
pretend 19/8, 67/4; refl. make oneself, become 29/21,
35/16; pretend, pretend to be 14/21, 19/6, 23/25,
etc.;
~ after make in the shape/image of 55/10, 72/7;
~ a3en restore 17/12, 49/3; ~ ioye rejoice 53/23;
~ mynde of remember 19/14.
make pr. 1 sg. 20/13; makest pr. 2 sg. 19/8; makestou
do you make ('pretend to be') 14/21, 19/6; makeb pr.
3 sg. 5/12, 5/13, 6/4, etc.; maken pr. pl. 2/6, 59/23;
makeb 8/8;
made pa. sg. & pl. 2/18, 4/25, 53/23, etc.; make
subj. sg. 35/16; mad(e) pp. 1/3, 17/9, 19/14, etc.;
maked 62/25. [OE macian]
Maker n. Creator 80/20. [prec.]
man n. & pron. man, person 1/3, 1/23, 2/7, etc.;
man, mankind 2/16, 5/5, 10/4, etc.; one, anyone 18/12,
23/12, 65/13, etc.;
servant, follower 2/17;
no no one 2/23, 3/3, 15/9, etc.;
mon 6/12; mannes gen. 56/10, 81/2; ~ Sone Son of
Man 78/11;
man ? pl. 15/21; men pl. 1/13, 7/15, 8/4, etc.;
servants, followers 24/4;
mennes gen. pl. 29/10, 37/21. [OE man(n), mon(n)]
manace n. admonishment 57/1. [OF manace]
manacep pr. 3 sg. admonishes 32/12; manassep 32/17;
manaced pa. sg. 56/25. [OF manacier]
maner(e) n. sg. & pl. manner, way(s) 6/1, 7/11, 30/1, etc.;
kind(s), kind(s) of 5/2, 24/15, 78/12;
manere(s) pl. ways 18/25, 60/10. [AN manere]
mangerie n. eating 49/24. [OF mangerie]
manhode n. human form 6/13, 17/16, 21/8. [man]
mani(e) adj. many, many a 3/2, 30/6, 61/5, etc.;
pron. sg. & pl. many, many a one 26/14, 29/15, 59/11,
etc. [OE manig]
mankinde n. mankind 2/15. [man + kinde; cf. OE mannecynn]
mannes see man.
marcha(u)nt n. hireling 28/4, 30/19, 30/20, etc.;
marchaundes pl. merchants 53/13. [OF marchand,
marchant]
martredom n. torment 60/24. [OE martyrðom]
mater n. subject-matter 51/25. [AN materere]
me see Y.
meche see miche(l).
mede n. reward 13/13, 33/1. [OE mêd]
medicine n. medicine, remedy 50/12, 50/14, 50/16. [OF
medicine]
meistrie see maistrie.
meke adj. meek 59/23, 80/22. [ON mjúkr]
mekelich(e) adv. weekly 6/4, 14/21, 33/9, etc. [prec.]
melk n. milk 32/7, 32/20. [OE meolc]
men 'men' see man.
men indef. pron. sg. (or n. pl.: see man) one 11/5, 44/25,
70/21, etc. [as man]
menbres n. pl. limbs 8/20, 9/7. [OF membre, membre]

mennes see man.

merci n. mercy 12/12, 23/19, 25/2, etc.; exclam. have mercy! 46/18, 48/1, 48/6;

mercys pl. 27/14. [OF merci]

merciable adj. merciful 26/14. [OF merciable]

merueiles n. pl. marvels 55/14. [OF merveille]

meself see Y.

mester n. need 72/18, 73/2; myster 28/16, 32/8. [OF mester, mister]

mesure n. out of ~ immoderate(ly) 66/16, 69/17. [OF mesure]

mete n. food 3/23, 5/21, 17/1, etc. [OE mete]

meteles adj. without food 44/5. [prec.]

mi see Y.

miche(l) adj. much, great 12/10, 24/9, 26/17, etc.;

litel ne ~ of any kind 55/11;

adv. & n. much 10/23, 19/8, 21/1, etc.;

litel and ~ people of all kinds 54/19.

meche(l) 44/3, 62/14, 82/9, etc.; moche(l) 56/4, 60/8, 62/20, etc. [OE mycel]

midday n. midday 55/2. [OE middæg]

midniht n. midnight 23/21, 54/25, 55/1. [OE midniht]

miht v. see mowe.

miht n. power, authority 19/24, 19/25, 78/17; ? strength, ? capability 72/21°. [OE miht]

myld adj. gentle 80/22. [OE milde]

myldlicher compar. adv. the more gently 49/18. [OE mildeleic]

myn see Y.

mynde n. haue in ~ remember 19/17, sim. 19/14;

be in ~ be remembered 14/22. [OE gemýnd]

misais n. discomfort, injury 58/25, 59/14;

n. pl. the needy 46/2. [OF mesaise]

misbileuand ppl. adj. faithless 19/1. [bileue(n)]

mischef n. hardship 34/24. [OF mischief]

misconforted ppl. adj. desolate 1/9. [conforte(n)]

mysdede see next.
mordre pr. 3 sg. murders 69/2.  
OE morbor n.; cf. OF murdrer

mo(re) adj. more, greater 9/1, 18/23, 67/5, etc.;
~ ober something more 46/25;
n. sg. & pl. more 68/5, 81/4, 81/23, etc.;
more adv. 3/8, 4/13, 22/3, etc.; any ~ any longer
25/5;
most superl. adj. greatest 53/23; adv. chiefly 53/23;
n. most 71/7.  
OE māra; māest, māst

morwe(n) n. morning (of the next day) 24/19, 71/14;
morning 71/16.  
OE morgen

most 'must' see mot; 'most' see mo(re).

mot pr. 3 sg. must 29/25, 34/13, 35/20, etc.; most pa.
sg. 11/23, 34/13.  
OE mot

mounteines n. pl. mountains 48/9.  
OE montaigne

moupe n. mouth 9/14, 70/8; toucheb wib ~ speaks of 28/13.

OE mūb

mowe inf. can, may 60/9; ~ fram escape 61/6°;
mai pr. sg. & pl. 1/25, 4/6, 12/3, etc.; mai(st) pr. 2 sg. 26/13, 26/16, 46/9, etc.; mowe(n) pr. pl.
13/19, 64/21, 81/20, etc.;
mī3t(te) pa. sg. 1/24, 3/4, 11/19, etc.; mī3t(e) pa.
pl. 4/11, 18/21, 57/25, etc.  
OE mæg

musard n. fool 46/6°.  
OE musars
naddre n. serpent 2/19, 2/22. [OE nǣddre]
nay adv. no 17/6, 65/17. [ON nei]
nake adj. bare, unadorned 12/25. [cf. OE nacod]
name n. name 19/2, 19/4, 20/11, etc. [OE nama]
namely(e) adv. namely, especially 42/19, 42/23, 43/7, etc. [prec.]
namore adv. (not) any more 13/14, 36/9, 37/1. [OE nā + more; cf. no more]
nas see be(n).
nau3t see nou3t.
ne adv. & conj. (often with another negative) not 3/13, 4/15, 7/11, etc.; nor 3/3, 10/3, 23/15, etc.; n(e) ... bot only 3/5, 6/18, 9/2, etc. [OE ne]
nde n. need 29/22°, 3/16;
āl pat ~ is all that is needed 70/7. [OE nēd]
nedeb pr. 3 sg. hym ~ he needs 80/6. [prec.]
negligent adj. negligent 73/25. [OF negligent]
ne3 prep. near to 75/14. [OE nēh]
ne3ebour n. neighbour 22/24. [OE nēhgebūr]
ne3ehond adj. nearby 49/20. [ne3 + hond]
 nel see wil.
nempne inf. name 23/17; nempned pp. 20/11. [OE nemnan]
ner 'were not' see be(n).
nerr prep. near to 60/1. [OE nēar compar. & ON nār]
nes see be(n).
neschel adj. tender 50/13. [OE hnesce]
neuer(e) adv. never, not at all 6/22, 10/6, 14/19, etc.;
late oper ~ only very late or not at all 30/13;
~ so however 7/25°, 25/22; ~ be latter(e) nevertheless 3/14, 4/3, 6/12, etc. [OE nāfre]
neuermore adv. never at any time 80/15. [prec. + more]
newe adj. new, fresh 49/5; New (Testament) 3/10. [OE niwe]
next prep. next to 63/1. [OE nēhst superl.]
ni3t n. night 22/9, 23/15, 25/6, etc. [OE niht]
nil see wil.
nys see be(n).
no see no(n).
noble adj. noble, fine 71/24. [OF noble]
nøyse n. noise 55/7. [OF noise]
nøyper see noper.
nold see wil.
no(n) adj. no, (not) any 1/25, 3/3, 3/13, etc.;
  hit ne mai be ~ oper it cannot be otherwise 24/4;
non pron. sg. & pl. (not) anyone, no one 8/15, 12/5,
  50/3, etc.; ~ litel ne michel no one of any kind 55/11;
  none 2/1, 15/12, 17/6. [OE nān]
norisched see nurischep.
no(y)per pron. neither 39/24;
  adv. & conj. ~ ... ne neither ... nor 29/5, 29/14,
  39/13, etc. [OE nāþor, nōþer]
noping(e) n. nothing 20/21, 23/6, 41/3, etc.;
  adv. not at all 68/6. [OE nān ping]
nou adv. now 3/1, 3/22, 4/23, etc.; [OE nū]
nou3t adv. (often with ne) not 3/13, 3/16, 4/4, etc.;
  ~ ... ne neither ... nor 23/17; ~ for þan nevertheless 73/25, 74/20, 74/25, etc.;
  n. nothing 9/19, 10/2, 15/21, etc.; for ~ in vain 67/2.
  nau3t 16/8, 19/10, 23/1, etc. [OE nāþiht, nōþiht]
nowher adv. nowhere 46/11. [OE nāhwār, nōhwār]
nul see nil.
nurischep pr. 3 sg. nourishes 44/24; norisched pa. pl.
  2/10. [OF noriss~; norir]

o see o(n).
of prep. (& in vbl. phrases, after an adj., etc.)
of 1/1, 2/21, 32/6, etc.; some of 73/3;
  about, concerning, in respect of 4/12, 5/2, 16/1, etc.;
  by 6/17, 7/7°, 18/13, etc.; from 1/8, 1/13, 7/11, etc.;
  (n)is nou3t ~ care(s) nothing about 28/6, 31/23,
  32/2°; ~ vssilf by our own actions, without help 46/19.
  [OE of]
ofte adv. often 7/6, 11/3, 46/17, etc. [OE ofte]
old(e) adj. old 3/10, 15/5, 21/11. [OE òld]
o(n) num. & adj. one 3/5, 6/15, 6/19, etc.;

identical 6/14;

adj. & pron. bat ~ ... be/bat ober(e) (the) one ... the other, the first ... the second 5/3, 7/18, 7/21, etc.;

pron. one, someone 9/16, 21/5, 30/3, etc.;

ech(e) ~ each one, everyone 11/22, 22/15, 36/15, etc.;

euer (...) in ~ always the same 21/11; continually 21/19. [OE ãn]

on prep. on, in 1/21, 6/1, 6/9, etc.;

criede ~ invoked 47/15; ran ~ assailed 75/10;

benche ~ think about 70/3, 70/4. [OE on]

on(e) adj. bi hit ~ on its own 79/8, sim. 55/5;

adv. alone, only 25/25. [OE ãna adv.]

onhede n. oneness 21/6. [o(n) + -hed(e)]

onhode n. oneness 39/18. [o(n) + -hod(e)]

onlich(e) adv. only 3/5, 8/7, 17/23, etc. [OE ânlic adj.]

open inf. open 55/5; opened pa. pl. 55/5; opened pp. explained, expounded 51/2. [OE openian]

openyng vbl. n. opening 55/5. [prec.]

openlich(e) adv. plainly 4/1, 17/18, 51/11. [OE open adj.]

or conj. or 68/18. [as ober conj.]

ordeyned pp. decreed 54/22; ~ to prepared for 11/20. [OF ordener]

ordre n. ecclesiastical office, order 33/19; ordres pl. holy orders 79/25. [OF ordre]

orisoun n. prayer 53/15; orisouns pl. 73/8, 76/17. [OF orison]

ost n. army 55/21, 55/24, 60/3, etc. [OF (h)ost]

ober conj. ~ (pat) or 7/25, 10/2, 18/11, etc.; ~ ... ~ either ... or 4/5, 31/20, 42/17, etc. [OE ãhwâper, ãhwâper]

ober(e) adj. other 1/21, 3/25, etc.; second, next 24/25, 47/22, 68/22;

adj. & pron. (pat) o(n) ... pat ~ (the) one ... the other, the first ... the second 17/1, 29/6, 30/3, etc.;
pron. sg. & pl. another, other(s) 7/7, 9/16, 53/11, etc.; ani ~ anyone else 21/20; more ~ something more 46/25; hit ne mai be non ~ it cannot be otherwise 24/4;
operes gen. another's 36/15, 36/16, 64/15, etc.;
oper ? adv. differently 68/20°. [OE ōper]
operwyse adj. ~ of different for 22/8. [OE on ōpre

wisan]
u3t n. anything 35/10, 70/1. [OE ōwht, ōwht]
u3te see owe.
our 'our' see we.
oure n. hour, time 40/6. [as houre]
out adv. out, forth 1/6, 7/16, 9/22, etc. [OE ūt]
outraiuste n. excess 3/22. [AN *outrageousté]
ouer prep. over, above 6/23, 25/15, 50/19, etc. [OE offer]
oueral adv. in all directions 28/7. [prec. + al]
ouercold adj. very cold 79/6. [OE ofercold]
ouercome inf. overcome 76/3; ouercomeb pr. 3 sg. 1/18, 9/13, 80/4; ouercome pa. sg. & pl. 7/12, 27/12, 74/23, etc.; ouercomen pa. pl. 51/21; ouercome(n) pp. 9/9, 25/7, 54/9, etc. [OE ofercuman]
owe pr. 1 & 3 sg. owe(s) 46/23; ought 5/5, 13/10, 68/23, etc.; owe(n) pr. pl. 2/25, 32/13, 50/3, etc.; ou3te pa. sg. 35/17; ou3te pa. pl. 34/10. [OE āgan]
owen adj. own 30/11, 47/13, 47/14, etc. [OE āgen]
owhar adv. anywhere 1/25. [OE āhwær, ōhwær]
ouermichel adv. excessively 69/18. [OE ofermichel adj.]
oxen n. pl. oxen 54/23. [OE oxa]
pacience n. take in ~ endure patiently 58/23.[OF pacience]
paiied ppl. adj. pleased 26/2, 52/2, 58/25. [OF paier]
palasie n. paralysis, palsy 79/5, 79/6, 79/9, etc.; palesie 78/4; 78/13. [OF paralisie]
pany n. penny 56/17; peni 56/15; pans pl. 56/16; 68/15. [OE pæning, pening]
pans see prec.
paradys n. Paradise 27/2. [OF paradis]
parfit adj. perfect 6/22. [OF parfit]
parfitlich(e) adv. perfectly 42/23, 43/8. [prec.]
parti(e) n. part 46/14, 54/17; (of human body) 79/10; division 65/21.  
[OF partie]
pasce see next.
[OF passer]
Passioun n. (Christ's) Passion 6/9, 14/1, 55/20.  
[OF passion]
peine n. torment, suffering, punishment 3/20, 7/21, 7/24, etc.; pain 25/9; peynes pl. 22/10, 36/3.  
[OF peine]
peyneb pr. 3 sg. inflicts suffering upon 19/12; refl. does penance 10/8; peyned pa. sg. refl. 76/17; peyned pa. pl. inflicted suffering upon 56/2; (y)peyned pp. 22/11, 74/5.  
[OF peine pr. 3 sg.; pener]
peyre n. pair 5/3.  
[OF paire]
pelour n. fur 71/5.  
[OF pelure]
penance see pena(u)nce. penance-doinge n. doing penance 35/4. [penance + doinge]
penant n. penitent 12/24.  
[OF penant]
pena(u)nce n. penance 10/21, 13/12, 50/2, etc.  
[OF penance]
peni see pany.
pere n. equal 23/13, 73/10; peres pl. 22/19.  
[OF per]
peril n. peril 72/4; periles pl. 53/19, 53/20.  
[OF peril]
perilous adj. perilous 3/17.  
[OF perillous]
perische inf. perish 29/7; perische pr. pl. 29/5.  
[OF periss--; perir]
perle n. pupil (eye) 42/25.  
[OF perle]
persones n. pl. Persons 6/15, 8/8, 39/17, etc.; parsons 33/21, 37/20.  
[OF persone]
pes n. peace 1/17, 57/10, 78/20, etc.; held him in ~ held his peace 62/21.  
[OF pais]
pine n. suffering, punishment 36/16, 61/18, 81/3. [OE
*pīn]

pine inf. punish 9/14. [OE pīnían]
pistel n. epistle 8/22, 34/15, 35/2; pistels pl. 51/18. [OE (e)pistol]
pit n. pit 23/14. [OE pytť]
pite(e) n. pity 10/23, 24/20, 56/23. [OF pité(e)]
pleyned pa. sg. pitied 49/19. [OF plaign-; plaintre]
plesant adj. pleasing 10/7. [OF pleisant]
plesen inf. please 31/20, 39/11, 42/2, etc.; plesed pp. 42/3°. [OF plaisir]
point n. condition, state 26/16, 62/10;
in no ~ not at all 14/25, 20/6. [OF point]
popes n. pl. popes 33/20. [OE pāpa]
portours n. pl. bearers 81/10. [OF portour]
poste see po(u)ste.
pouder n. powder 71/20. [OF poudre]
po(u)ste n. power, authority 20/2, 35/6; in ~ under control 61/14. [OF poesté, pousté]
pouer 'power' see power.
pouer adj. poor 45/12, 46/13;
n.sg. & pl. 45/21, 46/2, 47/13, etc.; power 37/24, 58/17, 71/6, etc. [OF po(e)re, AN poure]
pouerte n. poverty 58/18, 67/11, 67/23; powerte 58/25, 82/5. [OF pouerte, poverte]
power 'poor' see pouer.
power n. power, authority 6/23, 26/1, 78/11, etc.;
pouer bi her ~ to the best of their ability 42/24;
~ of control over 61/13. [AN poer]
powerte see pouerte.
pray n. prey 7/5. [OF preie]
prayers n. pl. prayers 35/1, 35/3, 37/23. [OF preier]
praiseb pr. 3 sg. esteems, honours 29/24, 70/15; praised pa. sg. 62/17. [OF preisier]
preche(n) inf. preach, counsel 11/16, 33/3, 62/14;
prechen pr. pl. 82/5; preched pa. sg. 53/16. [OF prech(i)er]
prechinge vbl. n. preaching 4/17, 35/2. [prec.]
preysinge vbl. n. glory 19/13. [as praisep]
pres n. crowd 79/21. [OF presse]
present n. the present time 21/17, 28/25; at the same
time 40/25. [OF present]
presenten pr. pl. present 79/17. [OF presenter]
prest n. priest 4/7, 10/18, 35/16, etc.; prestes pl.
14/2, 32/12, 33/21, etc. [OE prêost]
pride n. pride 3/23, 31/7, 58/24, etc. [1OE prýde]
princes n. pl. princes, leaders 14/2, 54/6. [OF
prince]
pris(e) n. value 64/13; more ~ hap of places more value
upon 69/12. [OF pris]
priue adj. intimate 25/17. [OF privé]
priueliche adv. privately 76/11. [prec.]
profit n. profit, benefit 65/3, 65/4. [OF profit]
prophecid pp. prophesied 18/21. [OF prophecier]
prophecie n. prophecy 32/5; prophecies pl. prophetic
books of the Bible 51/17. [OF profecie]
prophetes n. pl. prophets 14/17, 14/20, 18/18, etc.
[OF prophete]
proude adj. proud 72/1. [1OE průd]
proudep pr. 3 sg. is proud 72/25. [prec. & OE prútian]
proue n. proof 30/23, 42/14. [OF prueve & next]
proue(n) inf. prove 7/10, 46/24; proved pp. 20/11. [OF
prover; cf. 1OE prûfian]
psalmes n. pl. Psalms 74/1, 74/7. [OE (p)s(e)alm &
OF psalme]
puple n. people 41/13, 41/17, 52/11. [OF puple]
put inf. put, cast 41/12, 41/13, 63/3; puttep pr. 3
sg. 7/16, 9/12, 31/5;
put pa. sg. & pl. 6/8, 41/20; put pp. 41/17;
~ away repelled 25/11. [OE pytæn, *putian]
quantité n. quantity 47/5. [OF quantité]
quede n. n. pl. the wicked 7/21. [OE cwēad n.]
queme n. to ~ to satisfaction 64/4, 65/7. [OE *cweme, gecwēme adj.]
queme inf. please, satisfy 71/21. [OE cwēman]
quik n. pl. the living 56/4. [OE cwic adj.]
quikeb pr. 3 sg. gives life to 67/16. [OE cwician]
quit adj. free, rid 80/15. [OF quitte]

ran pa. pl. ~ on assailed 75/10, sim. runnen 47/12. [ON rinna]
rauischeb pr. 3 sg. ravishes, seizes 30/25, 31/3°. [OF raviss-; ravir]
rauissour n. one who ravishes, assaillant 33/11. [prec.]
rede pr. 1 sg. advise 24/12. [OE rāðan]
redy adj. al ~ quite ready 24/11. [OE(ge)rāðe]
regraters n. pl. suppliers of provisions 47/3. [AN regrater]
rekenyng vbl. n. account 29/15; rek(e)nynge 35/4, 35/20. [OF recenian]
relif n. leftover(s) 44/18, 47/6. [OF relief]
religioun n. religiosity 23/23; a religious order 62/4. [OF religion]
relikes n. pl. relics 46/8. [OF relique]
remuwe inf. refl. move 25/4. [OF remeuv-; removeir]
rentes n. pl. revenues 29/11°. [OF rentes]
repe(n) pr. pl. reap 64/11, 68/13. [OE reopan, *repan]
repent see repente(n).
repentant adj. repentant 6/2, 27/2. [OF repentant]
repentance n. repentance 5/19, 7/4, 9/13, etc. [OF repentance]
repente(n) inf. refl. repent 8/1, 13/10, 13/17, etc.; repent 26/13; repentin 8/12; repente(b) pr. 3 sg. 5/23, 7/3, 7/6, etc.; repenten pr. pl. 59/2, 59/24; repented pa. sg. & pl. 25/17, 26/17, 26/18, etc. [OF repentir]
repenting vbl. n. repentance 9/24. [OF repent; prec.]
reprocinge vbl. n. reproach 19/7. [OF reprocher; cf. AN reproce n.]
reprosen pr. 3 pl. reproach 7/7. [see prec.]
resceyuen inf. receive 22/15; resceyuepr. 3 sg. & pl. 32/14, 46/23, 49/19, etc.; resceyuen pr. pl. 35/13; resceyued pa. sg. 11/15, 75/20; resceyue imper. sg. 24/12; resceyued pp. 76/24. [OF receive]
resoun n. reason, sense 5/4, 28/20, 72/19. [OF re(i)son]
respit n. set in ~ delay 59/8. [OF respit]
steste n. rest, calm 53/6; repose 23/15. [OE rest, rest]
resten inf. refl. rest 75/18; rested(e) pa. sg. 74/3, 75/23. [OE ræstan, restan]
estinge-stede n. resting-place 1/25. [prec. + stede]
reube n. pity 49/13. [next; cf. OE hréow & ON hrygg@]
rewep pr. 3 sg. me ~ of I pity 44/5. [OE hréowan]
riche adj. wealthy 49/6, 67/22, 70/17, etc.;
costly, fine 71/4, 71/5, 72/3;
n. sg. & pl. the wealthy 31/21, 32/25, 56/11, etc.;
richer compar. 49/3; richest superl. 55/20°. [OE rice & OF riche]
richeli(che) adv. richly, lavishly 24/6, 69/23. [OE rícelíc]
richer see riche.
riches n. sg. & pl. wealth, riches 24/6, 58/24, 66/21, etc. [OF richesse]
richest see riche.
ri3t adj. true 2/17°, 5/11, 6/8, etc.; fitting 73/20; right 36/22;
n. what is right, justice 22/15, 31/19, 57/7;
gret ~ hit was it was very fitting 54/6;
purh (gret) ~ rightly, with (good) reason 17/24, 60/14, 72/19;
adv. just 25/16, 57/3, 65/12, etc.; exactly, just, precisely 4/12, 47/20, 71/2, etc.; rightly, properly 40/18; very 4/1, 25/17;
~ nou3t nothing at all 40/7. [OE riht]
ri3ten inf. correct 15/16. [OE rihtan]
ri3tful adj. righteous 72/16. [OE rihtful]
ri3tfulliche adv. rightfully, justly 38/1, 40/1, 72/24.
[prec.]
ri3tfulnesse n. righteousness, justice 45/21, 65/1, 72/13, etc. [ri3tful]
rise see ros.
robben pr. pl. steal from 46/7. [OF rob(b)er]
rode n. cross, rood 54/8. [OE rōd]
ros pa. sg. rose 19/24; rise imper. sg. 78/10; ryse
pp. 19/19. [OE rīsan]
runnen see ran.
sacrafise n. sacrifice 54/22. [OF sacrifice]
sacrement n. sacrament 28/23. [OF sacrement]
saf adj. saved 5/20. [AN saf]
say inf. say, tell 11/5, 12/16, 21/25, etc.; sei 21/20, 40/20;
say pr. 1 sg. 14/4, 14/13, 64/7, etc.; seist pr. 2 sg. 14/18; seip pr. 3 sg. 2/1, 8/22, 9/21, etc.;
say pr. pl. 1/12, 14/8; sei(n) 7/8, 16/9, 27/1;
seip (or sg.) 11/5;
said(e) pa. sg. & pl. 2/9, 14/25, 23/22, etc.; seid(e) 1/5, 2/11, 14/15, etc.; seiden pa. pl. 17/4, 17/5, 19/6, etc.; say imper. pl. 64/22; seid(e) pp. 2/8, 19/7, 53/12, etc. [OE seccgan]
salmes n. pl. Psalms 51/17. [as psalmes]
sat see sittep.
saule see soule.
sauter n. Psalter 45/19, 49/17, 58/6. [AN sauter]
sauacioun n. salvation 12/3, 52/11. [OF sauvacion]
sauen inf. save, deliver 11/12, 29/23, 76/8; sauep pr. 3 sg. 66/8; saued pp. 12/23, 12/25, 20/10, etc. [AN sa(u)ver]
sauelich adv. assuredly 21/24.
Saueour n. Saviour 8/1. [OF saueour]
schal pr. 1 & 3 sg. shall, will, must 1/10, 1/12, 32/10, etc.; Schul 19/15°, (or pl.) 39/10, 42/2; schalt pr. 2 sg. 24/11, 36/9, 36/25; schaltou you will 40/7; schal pr. pl. 6/17, 24/5, 34/23, etc.; Schul 11/22, 18/3, 39/14, etc.; schulle(n) 1/15, 11/24, 37/22, etc.; schuld(e) pa. sg. & pl. 3/6, 5/17, 17/19, etc.; scholdest pa. 2 sg. 21/11; scholde pa. pl. 55/5, 55/16, 67/10.

schame n. shame, disgrace 27/8, 32/16, 56/10.

schere pers. pron. 3 sg. she 11/12, 11/13, 12/1, etc.; her(e) obj. & possess. adj. her 11/12, 11/14, 12/2, etc. [cf. OE hē, hēo]

schent pp. reviled 12/9. [OE scéndan]

schep(e) n. pl. sheep 28/4, 28/6, 28/7, etc.; schipe 29/14. [OE scēap]

schewe(n) inf. show, demonstrate 7/11, 20/17°, 20/23, etc.; confess 4/7, 4/8, 62/7, etc.; point to 8/9; refl. make oneself visible 20/20, 21/21.

schewep pr. 3 sg. 7/17, 8/11, 57/6; schewib 8/9; schewed(e) pa. sg. & pl. 12/23, 16/14, 18/16, etc.; schewe subj. 3 sg. 63/8; schewed pp. 51/11. [OE scēawian]

schewing vbI. n. showing forth, revelation 51/11, 80/20. [prec.; cf. OE scēawung]

schip(e) n. ship 47/21, 74/7, 78/3, etc.; schipes pl. 47/21, 47/24, 48/10, etc. [OE scip]

schipe 'sheep' see schep(e).

schip(pe)men n. pl. seamen 47/24, 49/6. [OE scipmann]

scholde see schal.

schort adj. short 61/7. [OE sc(e)ort]

schrift n. confession 5/18, 9/23, 10/17, etc. [OE scrift]

schrynkep pr. 3 sg. shrinks, withers 71/1. [OE scrincan]

schriue inf. make confession 9/13; schriuep pr. 3 sg. refl. 6/1, 26/8; schriue subj. sg. 50/8. [OE scrifan]
schriuynge vbl. n. making confession 50/11. [prec.]

schul see schal.

schulder n. shoulder 36/22, 37/9. [OE sculdor]

scippep pr. 3 sg. skips, hops 18/9. [cf. ON skopa]

scole n. school 14/5°, 29/12. [OE scół & OF escole]

scorn n. ~scorn scornfully 27/3. [OF escarn]

scornen inf. mock, insult 26/10; scornep pr. 3 sg. 6/1, 78/8; scorned pp. 7/7. [OF escarnir]

scornynge vbl. n. scorn 19/7. [prec.]

se see se(n).

seche pr. 1 sg. seek 14/12, 14/13; ~after 72/12, 82/7; seche(p) pr. 3 sg. 19/13, 22/3, 72/18, etc.; seche(n) pr. pl. 32/9, 60/10, 64/23; seche(p) imper. pl. 64/25, 72/12. [OE sēcan]

secunde adj. second 28/1. [OF second(e)]

see n. sea 48/7, 48/11, 48/23, etc. [OE sǣ]

sei see say.

seie, se13, se3 see se(n).

seint n. saint 2/13, 8/22, 67/2. [OF seint]

seist see say.

seip 'says' see say; 'sees' see se(n).

seke see syk(e).

selde pa. pl. sold 53/14; solden 56/15; sold pp. 56/17. [OE sellan]

se1 adj. ?blessed, ?innocent 59/4, 60/5. [OE gesēlīg]

selle n. cell 75/18. [OF celle]

sellers n. pl. sellers 56/17. [as selde]

semblant n. wip good ~ with a favourable countenance, favourably 11/15. [OF semblant]

semed pa. pl. seemed 55/13. [ON scema]

se(n) inf. see, look 4/25, 5/8, 15/3, etc.; seip pr. 3 sg. 3/15, 3/16, 23/2, etc.; seip 81/9;

sen pr. pl. 3/10, 3/19, 7/1, etc.;

sei3(e) pa. sg. 1/8, 15/3, 15/5, etc.; se3 75/5, 75/16, 75/18, etc.; seie 21/3, 36/5;

sei3en pa. pl. 20/10, 25/10, 25/21, etc.; seie(n) 24/20, 44/20; se3 78/15;

seip imper. pl. 77/3; sen pp. 25/20, 37/17, 63/1. [OE sēon]
sende inf. send 39/4; sendep pr. 3 sg. 5/19, 26/25, 40/13, etc.; sent pa. sg. 55/21; send(e) subj. sg. 63/9, 72/15, 77/7, etc.; sent pp. 9/22, 33/21. [OE sendan]
sendinge vbl. n. sending 40/15, 40/16. [prec.]
sennen see synne(n).
sent see sende.
serep pr. 3 sg. sears, withers 71/15; sere subj. sg. 64/21°. [OE séarian]
serpent n. serpent 2/20. [OF serpent]
servant n. servant 10/9, 48/16, 66/20, etc.; servantes pl. 27/1, 27/10, 42/15, etc. [OF servant]
service(n) inf. serve 17/13, 25/5, 27/18, etc.; servuep pr. 3 sg. 65/17, 66/23, (or pl.) 69/10; servue(n) pr. pl. 42/24, 43/5, 68/2, etc.; servued pa. sg. 67/1, 67/4, 73/21; servued pp. 11/10, 73/7; treated 41/10. [OF servir]
servuen inf. ~ after deserve, gain 61/20. [as deserved]
servise n. service 35/1, 52/8, 65/14, etc. [OF servise]
set see sette(n).
sete n. seat 57/16, 62/25. [ON sæti]
sette(n) inf. set, put, fix 6/6, 60/8, 70/6, etc.; ordain, appoint 58/3, 71/16; lay down, sacrifice 28/9; pass. be seated, sit down 44/11; refl. 73/15; ~ ensample bi/of give as an illustration 68/12, 69/15, sim. 28/14; ~ in respit delay 59/8.
set 66/19; set pr. 1 sg. 28/9; settep pr. 3 sg. 6/6, 28/14, 68/9, etc.; set(tep) pr. pl. 58/1, 59/8, 68/15, etc.; set pa. sg. & pl. 51/1, 73/15, 79/23; set pp. 58/3, 67/16, 75/3, etc. [OE settan]
sep see se(n).
sepen see sipen.
seuen num. seven 2/5, 10/15, 10/16, etc. [OE seofon]
sewe see sowen.
si3t n. sight, vision 28/19°, 57/10°, 60/5; power of sight 57/13. [OE sihp, gesiht]
syk(e) adj. sick, ill 33/2, 62/13, 71/24;
  n. sg. & pl. 16/23, 81/11, 82/13.
  seke 16/23, 33/2. [OE sēoc]
siker adj. certain 39/16. [OE sicoc]
sikerliche adv. with certainty 13/10. [prec.]
siknesse n. sickness 59/15. [OE sēocnes]
siluer n. silver 30/20, 47/11, 68/16, etc. [OE siolnes]
symple adj. simple, ordinary 81/23. [OF simple]
simpliche adv. humbly 34/3. [prec.]
synagoge n. synagogue 39/9, 41/12, 41/14, etc. [OF synagoge]
sinful adj. sinful 7/1, 7/25, 25/23, etc.; n. pl. 7/20, 15/16, 79/17. [OE synnful]
synne n. sin 2/23, 3/1, 5/11, etc.; synnes pl. 4/7, 4/13, 7/3, etc. [OE synn]
synne(n) inf. sin 10/25, 15/16, 31/5, etc.;
  sennen 13/15; synnep pr. 3 sg. 26/22; synned pp. 10/21. [prec.; cf. OE synyngan]
synner n. sinner 4/12, 5/23, 7/2, etc.; synners pl.
  11/21, 49/17, 79/5. [prec.]
sire n. sir 46/7, 47/15, 62/24. [OF sire]
sittep pr. 3 sg. sits 57/17°; sat pa. sg. 62/23, 62/24;
  sittand pr. p. 55/12. [OE sittan]
siben adv. since 3/9; conj. sepn bat 37/6. [OE sibpan, seoban]
sistenbe adj. sixteenth 64/1. [OE sixtiene num.]
skies n. pl. sky, heaven 48/10. [ON sky]
skil(e) n. intellect, sense 28/20; ? claim 14/21;
  bi ~ rationally 5/6; bi ri3t ~ with good reason 66/9. [ON skil]
slain see next.
sle(yn) inf. kill 42/2, 56/7; slep pr. 3 sg. 29/15, 30/3, 30/9, etc.; slen pr. pl. 32/8, 32/22, 42/8;
  slou3 pa. pl. 56/1; slowe 56/11, 56/15; slain pp. 27/2, 36/21, 54/8, etc. [OE slēan]
slewep n. sloth 73/23, 73/24. [OE slaēwp]
slou3 see sle(yn).
slowe 'slew' see sle(yn).
slowly | slow, tardy 26/19, 34/14.  [OE slāw]
smartlike | adv. at once 48/15.  [OE smeart adj.]
smiteb | pr. 3 sg. strikes 66/14°; smitten pa. pl. ~ to-
gyders fought 54/21.  [OE smītan]
so | adv. (& correl.) so, thus, likewise 3/19, 5/1, 7/9, etc.;
so, very 2/10, 7/5, 12/10, etc.;
as ~ sone as quickly ( = 'at once') 27/3; hou ~ how-
ever 21/18, sim. neuer ~ 7/25°, 25/22; what ~ whatever 34/9;
~ bat so that 25/7, 34/14, 48/10, etc.  [OE swā]
soconur | n. help 46/11.  [OF socours]
sodaynlich(e) | adv. suddenly 25/1, 54/20, 61/22.  [AN]
sodein | adj.
soffre | see suffice(n).
softe | adj. gentle 49/21.  [OE sōfte]
sold | see selde.
som(me) | adj. & pron. pl. some 24/23, 31/6, 31/7, etc.;
sum(me) 31/8, 44/7, 46/6.  [OE sum]
somoundep | pr. 3 sg. summons 58/15, 58/17, 58/18;
somound | pr. pl. 58/16.  [OF somo(u)ndre]
sonde | n. sending 48/24.  [OE sānd, sōnd]
sone | n. son (often Christ the Son) 6/18, 8/6, 54/5, etc.  [OE sunu]
sone | adv. soon, quickly 7/5, 13/5, 27/13, etc.;
al ~ at once 22/25; very soon 24/11; as so ~ as quickly
( = 'at once') 27/3.  [OE sōna]
sore | adv. grievously 55/22.  [OE sāre]
sori | adj. sorrowful 1/10, 57/20, 57/25, etc.  [OE sārig]
sorwe | n. sorrow 13/2, 22/9, 31/25, etc.; sorwes pl.
11/20, 23/19.  [OE sorh, sorg]
sorwinge | vbl. n. sorrowing, lamentation 23/15, 76/21;
sorwinges | pl. 23/20.  [OE sorgian]
sop(e) | n. truth 12/24, 18/9, 27/4, etc.; sopes pl. his ~
truths about himself 32/25;
ad. true 15/17, 16/14, 37/19.  [OE sōb adj. & n.]
sopfast adj. true, trustworthy 65/8. [OE sōfaste]
sopfastliche adv. truly 73/2. [prec.]
sopliche adv. truly 17/13. [sop(e)]
sopnes(se) n. truth 14/4, 34/18, 39/5. [sop(e)]

soule n. soul 17/22, 57/13, 57/14, etc.;
saule 67/15; soules pl. 11/18, 16/2, 50/1, etc. [OE sāwol]

soun n. sound 15/24°. [AN soun]
sounde adj. hole and ~ fit and well 13/9, 22/2. [OE (ge)sünd]
sowen pr. pl. sow 64/11; sewe 68/12; sowen pp. 45/2. [OE sāwan]

spak see speke(n).
speche n. speech 20/17°, 55/17. [OE sp(r)ēc]
speke(n) inf. speak 6/25, 23/17, 24/16, etc.; spekeb
pr. 3 sg. 2/10, 5/2, 18/12, etc.; speke(n) pr. pl.
4/4, 58/2, 81/19;
spak pa. sg. 1/4, 2/22, 20/19; etc.; spoken pa. pl.
18/16; speke 41/21;
speke subj. sg. 9/5; spekand pr. p. 6/5°, spoken
pp. 18/19, 18/20, 39/7, etc. [OE sp(r)ecan]
speking(e) vbl. n. speaking 4/5. [prec.]
spille inf. perish 29/16; spilleb pr. 3 sg. lets perish, kills 31/5. [OE spillan]

spoken see speke(n).
spouse n. spouse 42/22. [OF sp(o)us]
stable adj. constant 21/19. [OF (e)stable]
stablich adv. firmly 67/9. [prec.]

state n. stature 64/15°, 64/16°; condition 71/7. [OF estat]

stede n. place, position 2/2, 2/3, 3/17, etc.; stedes pl.
1/24, 3/11, 4/2, etc. [OE stede, styde]
stedefast(e) adj. steadfast, firm 5/1, 5/12, 5/19, etc.;
adv. 12/11, 19/1. [OE stedefæst]
stedefastlich(e) adv. steadfastly, firmly 25/24, 27/13,
27/17, etc. [prec.]
steie inf. ascend 19/20. [OE stigan]
steringe vbl. n. impulse, desire 65/24. [OE styrian]
sterenliche adv. sternly 33/10. [OE styrne adj.]
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<tr>
<td>sterre</td>
<td>n. star</td>
<td>55/9</td>
<td>[OE steorla]</td>
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<td>stil(le)</td>
<td>adj. calm 48/23; quiet 31/12; adv. still 17/4, 62/20.</td>
<td>[OE stille]</td>
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<td>stinkand</td>
<td>ppl. adj. stinking 24/1.</td>
<td>[OE stincan]</td>
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<td>stintte</td>
<td>pa. pl. stopped 47/25.</td>
<td>[OE styntan]</td>
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<td>stod</td>
<td>see stonde(n).</td>
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<td>ston(e)</td>
<td>see ston(e).</td>
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<tr>
<td>stonde(n)</td>
<td>inf. stand 17/4, 36/6, 75/15, etc.; stand, remain 1/12, 7/16, 60/16, etc.; ~ a3ens withstand 76/1; ~ at avail 10/1; ~ in be steadfast in 51/23. stond 51/23; stond(e) pr. 3 sg. 10/1, 80/10; stod(e) pa. sg. 17/4, 36/6, 75/15; stoden pa. pl. 47/20. [OE stándan]</td>
<td>ston(e) n. stone 22/21, 22/22, 53/10, etc.; stones pl. 15/7. [OE stán]</td>
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<td>stonen</td>
<td>inf. stone 15/7; stoned pp. 22/19, 22/20. [prec.]</td>
<td>store n. goods, provisions 48/3. [OF estor]</td>
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<td>strenger</td>
<td>see strong(e).</td>
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<tr>
<td>strengbe</td>
<td>n. strength 8/16, 23/24, 25/10, etc.; ? achievement 19/16*</td>
<td>[OE strengpu]</td>
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<td>strong</td>
<td>see strong(e).</td>
<td>strong-armed n. well-armed person 8/15, 8/18. [next + armed]</td>
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<td>strong(e)</td>
<td>adj. strong 26/15, 60/17, 79/4; hard, burdensome 8/16, 61/18, 81/21; n. sg. &amp; pl. the strong 56/11, 58/20; strenger(e) compar. adj. &amp; adv. stronger 9/10; more strongly 9/1; n. sg. stronger person 1/18, 9/11. [OE stráng]</td>
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<td>studie</td>
<td>n. study 81/25. [OF estudie]</td>
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<td>suffice</td>
<td>pr. pl. suffice 69/14. [OF suffis-; suffire]</td>
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<td>suffrance</td>
<td>n. sufferance, forbearance 72/21. [OF suffrance]</td>
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<tr>
<td>suffre(n)</td>
<td>inf. suffer, endure 11/19, 29/22, 34/3, etc.; allow 30/4, 31/19, 31/22, etc.</td>
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<td>suffrep</td>
<td>pr. 3 sg. 30/2, 31/19, 31/21, etc.; suffre(n) pr. pl. 17/22, 32/23, 58/23; soffren 58/12; suffrede pa. sg. 29/20; soffre imper. sg. 82/15. [AN suffrir; OF sof(f)rir]</td>
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</tbody>
</table>
sum see som(me).

sumtyme adv. sometimes 27/7, 79/7, 79/8, etc. [sum + tyme]

Sunday n. Sunday 1/1, 14/1, 28/1, etc. [OE sunnandæg]

surplus n. surplus 69/3. [OF surplus]

susteyne inf. sustain 67/20, 67/21; susteynepr. 3 sg. 28/16. [OF sustain--; sustenir]

sustenance n. sustenance 67/17, 73/12; sustinance 34/24. [AN sustenaunce]

suster n. sister 11/11, 11/16, 11/19, etc. [OE sustenir]

sustenance see sustenance.

swerd n. sword 55/10, 66/12, 66/13, etc. [OE sweord]

swete adj. dear 11/19; sweet, kind 49/21, 57/19;

swetter compar. 50/18. [OE swēte]

swet(e)liche adv. kindly 21/13, 53/24;

swetlicher compar. 49/19. [prec.]

swetter see swete.

swich(e) adj. such, such a 13/18, 23/1, 23/19, etc.;

pron. pl. such people 52/2, 82/8, 82/10, etc. [OE swelc, swilc]

swipe adv. quickly, at once 48/21, 48/22, 78/14. [OE swīpe]

take(n) inf. take, receive 33/17, 37/23, 40/8, etc.;

seize 56/3, 56/15, 59/16;

take up on a charge 14/3, 15/9; conquer 56/18;

assume 17/15, 49/11, 58/10;

~ to him(silf) adopt, receive 43/7, 63/4, 81/23, etc.;

~ hem vp raised them to their feet 48/4; ~ leue of take leave of 76/15;

betake oneself, turn 31/3; refl. 21/22, 25/24, 27/13, etc.

takep pr. 3 sg. 1/19, 2/4, 21/24, etc.; take(n) pr. pl. 32/4, 33/19, 37/21, etc.; takep 37/22;

tok(e) pa. sg. & pl. 15/7, 17/15, 35/25, etc.;
take subj. pl. 21/22, 27/12, 27/13, etc.; take(p) imper. sg. 12/7, 36/20, 48/25, etc.; take imper. pl. 38/3; take(n) pp. 36/9, 37/1, 81/23, etc. [IOE tacan (from ON)]

tale n. tale, exemplum 23/11, 35/22, 63/6, etc. [OE talu]
talent n. had ~ to desired 73/13. [OF talent]
targe see next.
taried pa. sg. delayed, tarried 73/25; targe subj. pl. 63/7; targe imper. pl. 61/19. [origin obscure]
tau3t see next.
techin(n) inf. teach 28/14, 33/22, 75/25, etc.; techep pr. 1 sg. 76/11; techep pr. 3 sg. 6/7, 33/6; techep pr. pl. 32/4;
tau3tte(e) pa. sg. 5/16, 6/20, 76/9, etc.; tau3tte pp. 81/24. [OE tæcan]
techinge vbl. n. instruction 3/2, 4/5, 29/16, etc.; techinges pl. 79/19 [prec.]
techours n. pl. teachers 81/6. [techin(n)]
telle(n) inf. tell, relate 6/3, 12/2, 22/5, etc.; tellep pr. 3 sg. 2/13, 32/15*, 51/18, etc.;
told pa. sg. 12/22, 41/23; telle subj. pl. 6/3; told pp. 24/21, 57/8. [OE tellan]
tempest n. tempest 25/11, 48/8, 48/24. [OF tempest(e)]
temple n. temple 23/7, 53/12, 55/1, etc. [OF temple & OF temple]
temptaciouns n. pl. temptations 76/1. [OF temptaciun]
tempted pa. pl. tempted 1/7. [OF tempter]
tender adj. gentle 50/19°. [OF tendre]
tenderliche adv. carefully, sensitively 75/6, 75/24. [prec.]
tene n. injury 43/3. [OE tēona]
tetes n. pl. breasts 2/10. [OF tete]
tiffed ppl. adj. adorned 71/10. [OF tiffer]
til prep. until 26/23; to 47/1;
  conj. bat 47/10, 47/25. [ON til]
tiles n. pl. tiles 79/22, 79/25. [OF tigule, tigele]
tyme n. time 39/10, 40/6, 41/12, etc.;
in longe ~ over a long period 59/18; many ~ often
8/9; on a ~ once 35/22, 53/3;
tymes pl. 73/18. [OE tīmā]
to adv. too 31/25, 59/12, 65/11, etc. [OE tā]
to prep. to, towards 2/1, 2/22, 6/22, etc.; until 13/12;
in vbl. phrases as, for, about 28/15, 44/9, 64/8,
etc.;
before indir. obj. 9/16, 12/2, 39/11, etc.;
before inf. to, in order to 2/25, 3/4, 5/8, etc.,
sim. 3/2, 4/7, 4/19, etc.;
as ~ in regard to 45/14; ~ ... ward(e) towards
36/8, 53/3, 75/13, etc. [OE tō]
tobrused ppl. adj. severely bruised 24/21. [OE
tobrýsan]
today adv. today 64/21, 69/5. [OE tōdāeg]
tofor(n) prep. before, in front of 19/16, 35/4, 44/22,
etc.; toforon 79/23;
[OE tōforan]
tofornhond adv. previously 5/22, 19/22. [prec. + hond]
toforon see tofor(n).
togeder(e) adv. together 46/20, 52/1, 56/6, etc.;
togedre 1/22, 65/19, 65/20; togyder(s) 22/7, 22/11,
54/21. [OE tōgæedere]
togyder see prec.
tok see take(n).
tokne n. token, sign 1/7, 7/11; toknes pl. portents
54/12. [OE tāc(e)n]
told see telle(n).
tomorwe adv. tomorrow 26/23, 64/21, 69/5. [OE
tōmorgen(ne)]
toscatereb pr. 3 sg. scatters 31/3. [OE *scaterian]
toucheb pr. 3 sg. ~ wip moube speaks of 28/13;
touched pa. sg. touched 37/9. [OF tochier]
toward prep. towards 23/16, 82/14. [OE tōweard]
traitour n. traitor 36/20. [OF traitour]
trauail(e) inf. work, labour 63/2, 67/20; travaileb pr. 3 sg. 64/17, 70/10; (a)truailed pp. made to suffer 48/7, 74/22. [OF travaillier]
trauaille n. labour 76/21. [OF travail(e)]
trecherie n. treachery, deceit 3/24, 31/8. [OF trecherie]
tree n. tree 10/3. [OE trēo(w)]
trembled pa. sg. trembled 12/1. [OF trembler]
tresore n. treasure, wealth 69/1; tresour(e) 22/3, 30/23. [OF tresor; cf. next]
tresore n. treasure-house 68/17. [OF tresorie or as prec.]
tresour see tresore n. 1
trespas n. offence, sin(s) 6/4, 24/9, 25/19, etc. [OF trespas]
trespasseb pr. 3 sg. sins 35/11, 77/6; trespast pa. pl. 41/16;
trespasse subj. sg. 82/22; trespast pp. 57/18. [OF trespasser]
trewe adj. true, loyal 18/25, 69/8, 69/12. [OE trēowe]
tribulaciouns n. pl. tribulations 78/23. [OF tribulation]
Trinite(e) n. Trinity 8/7, 21/5, 21/6, etc. [OF trinité]
trubled pp. troubled 61/4. [OF trobler]
trustep pr. 3 sg. trusts 59/19. [ON treysta; cf. ON traustr n.]
tunge n. tongue, speech 9/5, 32/2; language 41/14. [OE tůnge]
turment n. torment, suffering 11/19, 13/3, 24/10, etc.; turmentes pl. 25/7, 76/19. [OF to(u)rment]
turmenten pr. pl. torment 1/14, 42/8; turment pa. sg. & pl. 25/6, 36/13; refl. was distressed 23/18; sim. turmente imper. sg. 24/7; turmented pp. 24/20. [OF to(u)rmenter]
turne inf. ~ to turn to, become 45/13, 71/1; ~ (vn)to cause to be part of 14/12*, 18/14, 20/7, etc.; refl. betake oneself, go 56/22, 61/21; ~ a3en return 5/20.
turnep pr. 3 sg. 71/1; turne(n) pr. pl. 14/12, 18/14, 20/7, etc.; turned pa. pl. 17/17; turne subj. pl. 5/20, 61/21; turned pp. 56/22. [OE túrnian, túrnan & OF turner]

twei num. two 17/20, 65/7. [OE twēgen]
twentibe adj. twentieth 78/1. [OE twentigopa]
two num. two 5/2, 5/3, 5/6, etc. [OE twā]

ban after er, for see bat dem.
ban adv. & conj. then 1/18, 2/7, 5/6, etc.; than 2/5, 2/8, 3/1, etc. [OE banne, bænne]
bank n. favour 45/23°. [OE banc, bonc]
banked pa. sg. thanked 49/1. [OE bancian, boncian]
bet conj. that, in that 1/5, 3/21, 26/4, etc.; so that 8/23, 9/5, 22/13, etc.; whether 65/13; for ... ~ because 53/18; vntil ... ~ until 80/16 & 19; added to adv., pron., or conj. 1/20, 4/4, 4/13, etc. [OE bæt]
bet rel. pron. that, which, who, whom 1/3, 1/21, 2/9, etc.; of which 73/2; ellip. of antec. ('he who' etc.) 6/1, 14/14, 45/11, etc.; him that 62/16; to him that 25/24; them that 46/15°; that which, what 4/20, 22/6, 28/21, etc.; 3e ... ~ (you) who 14/11°; ~ ... Him whom 21/2. [as next]
bet dem. adj. & def. art. that, the 1/21, 6/1, 7/18, etc.;
dem. pron. that 7/10; ? that person 58/8°; ~ bet that which 45/1; for ~ because of that 25/2; ban forming conj. er ~ before 45/2; nou3t for ~ nevertheless 73/25, 74/20, 74/25, etc.;
bo pl. those 21/5, 79/24. [OE bæt]

be 'you' see bou.
be def. art. the 1/1, 1/3, 1/4, etc.; bet see bet dem. [1OE be]
be  def. art. the 1/1, 1/3, 1/4, etc.;  
bat  see bat dem.  
be  adv. by so much, the 3/8, 4/13, 6/12, etc.  
bé  befo n. thief 16/15; befoes pl. 16/15; beues 53/16.  
beofof  
befte n. theft 31/9.  
bei pers. pron. 3 pl. they 18/17, 82/5.  
bei3 conj. though, even if 13/7, 18/18, 22/25, etc.; as ~ as though 18/18, 19/7; bei3(e) al although 11/1, 15/10°, 33/11, etc.  
beofof  
bencan confused with byncan  
bench(e)n) inf. think 22/6, 45/12, 68/24, etc.; ~ on/vp(p)on think of, remember 41/11, 68/22, 70/4, etc., sim. 61/3, 64/16; ~ euel to think ill of 81/17; seem to 30/7, 73/20, 81/20, etc.  
bence  pr. 1 sg. 55/15; benceb pr. 3 sg. 30/7, 45/12, 61/3, etc.; bence  pr. pl. 64/16, 68/22, 70/3, etc.;  
bou3t(e) pa. sg. & pl. 25/3, 44/22, 73/20, etc.; bence subj. pl. 10/20; benceb imper. pl. 43/4, 61/12, 61/13, etc.; bencehnde pr. p. 68/20°.  
bencan confused with byncan  
nenes  adv. thence 24/24, 25/4.  
ber adv. & conj. there 5/2, 7/17, 11/24, etc.; where, when 7/18, 15/13, 58/3, etc.; ~ bat 7/20, 53/23, 62/5, etc.;  
~ ... fro whence 2/2; ~ ...in in whom 1/23; in which 2/3; ~ ... ~ where ... there 27/6, sim. 22/17; there ... where 62/4;  
berafter accordingly 5/10, 15/23, 16/2, etc.; afterwards 37/14; bera3en in reply 16/10; perfo(r)e therefore, on that account 8/22, 33/7, 57/20, etc.; perfra from there 22/18; perin(ne) in it, in there 3/17, 5/12, 55/23, etc.; perof of it, of that 4/9, 9/5, 48/18, etc.; at it, at that 1/4, 62/21, 78/22, etc.; for that 57/19; about that 27/4, 76/6; from it 41/4, 63/3; berto to it 3/13, 3/21, 68/23, etc.; into it 45/1; to them 4/3; towards it 11/1; pertoward
towards it 9/4;  berpurh by means thereof 57/9;  bervppon on it 66/19, 73/14; about it 39/14, 41/9, 50/6, etc.; on them 55/12; in that 59/19; over it 53/4;  berwhiles bat for as long as 61/13;  berwip besides 48/9.  [OE bær]

bes see bis.
beues see bef.
bì see bou.
bider adv. thither 36/6, 54/18, 75/17, etc.  [OE bider]
bin see bou.
bing(e) n. thing, something, anything 8/9, 10/5, 10/13, etc.; matter 18/11; creature 66/18 (first occurrence); word, statement 15/17, 21/15, 21/16; al(le) ~ everything 21/19, 32/21, 42/20, etc.; in al ~ in all things, in every respect 20/21, 24/12, 73/11; binges pl. 17/20, 34/25, 35/6, etc.; (in) al(le) ~ in all things, in every respect 4/18, 15/2, 15/11, etc.  [OE bing]

bis dem. adj. this 2/7, 2/13, 6/18, etc.; pl. these 5/6, 5/7, 7/20, etc.; bes(e) 39/7, 51/19, 69/16, etc.; bis pron. sg. 2/8, 4/19, 6/20, etc.; bes(e) pl. 26/21, 40/9.  [OE bes, béos, bis]
bisilf see bou.
bo see bat dem.
polomodliche adv. patiently 33/9.  [OE bolomôd adj.]
bou pers. pron. 2 sg. you 9/5, 9/15, 11/19, etc.; be obj. & refl. you, yourself 2/11, 9/13, 12/15, etc.; bi(n) possess. adj. your 9/5, 9/6, 9/7, etc.; bine 53/9; bin pron. yours 11/18; emph.: bisilf obj. 53/5.  [OE bû]
bou3 conj. though 59/1, 59/9, 68/1, etc.  [ON bó]
bou3t v. see benche(n).
bou3t n. thought(s), deliberation 23/18, 36/10, 60/19, etc.; bou3tes pl. 20/18°, 35/1, 58/7, etc.  [OE (ge)póht]
bou3tful adj. thoughtful, anxious 62/8.  [prec.]
bousand num. thousand 44/18, 47/3, 47/5, etc. [OE þúsend]

brænum. three 2/13, 6/15, 8/8, etc. [OE þreō]

prehede n. trinity, 'being three' 39/19. [prec.]

brew pa. sg. threw 36/14. [OE þræwaðān]

brid(de) adj. third 1/1, 33/15, 74/22, etc.; n. 39/20, 47/22. [OE þrīdda]

britti num. thirty 54/21, 55/4, 56/15, etc. [OE þríttig]

burh prep. through, by means of 1/16, 2/15, 5/18, etc.; with the help of 1/5, 1/13, 7/10, etc.; because of 2/3°, 5/16, 11/2, etc.; ~(gret) ri3t with good reason 17/24, 60/14. [OE þurh]

bus adv. thus 5/6, 7/6, 9/18, etc. [OE þus]

unclene adj. impure 10/10. [OE unclāne]

vnder prep. under 35/7, 42/11. [OE unders]

vndernemen pr. 3 sg. reproves 31/11, 33/10. [OE underniman]

vnderstod see next.

vnderstonde(n) inf. understand 3/5, 23/12, 26/11, etc.; pass. 29/9;
vnderstond pr. 1 sg. 37/18; vnderstondē pr. 3 sg. 14/14, 15/22, 65/3; vnderstonde(n) pr. pl. 8/10, 17/19, 41/5;
vnderstod(e) pa. sg. 49/1, 51/9, 76/19; vnderstondēb imper. pl. 34/9, 70/12; vnderstondinge pr. p. 42/5;
vnderstonde(n) pp. 21/13, 32/20. [OE understandan]
vnderstonding(e) vbl. n. understanding 5/10, 28/22, 51/6, etc.; attention (in effort to understand) 3/13.[prec.]
vndertaken pp. undertaken 10/19. [vnder + take(n)]
vndon pp. expounded 51/13; untied 74/7°. [OE undōn]
unhelest pr. 2 sg. uncover 46/8; unhelep pr. 3 sg. 80/8; unheled pa. sg. 80/20. [OE unhelan]
unnebe(s) adv. scarcely, with difficulty 25/9, 55/4, 74/15, etc. [OE unnėape]
until prep. towards 59/23;
conj. ~ bat until 47/1, 49/2, 61/14, etc. [ON *und + til]
unto prep. to, into 1/8, 1/22, 12/3, etc.; about 64/8, 67/14;
~ ... ward(e) towards 36/4, 79/12. [vn- from prec. + to prep.]
up adv. up 5/13, 19/20, 19/25, etc.; prep. upon 60/19. [OE upp]
up-arisinge n. Resurrection 6/10. [prec. + arisinge vbl. n.]
up(p)on prep. on, upon, on to 1/10, 7/14, 18/15, etc.; over 53/5; about 61/14;
come ~ assail 1/18, 9/12, sim. 47/12, etc.; cried ~ invoked 47/20; ~ hie aloft 80/3. [vp + on]
vs see we.
vese pr. 3 sg. refl. is accustomed 11/4; vsed pp. used, practised 71/11, 74/9. [OF user]
vesilf see we.
vtas n. octave 39/1. [OF outaves]
vterliche adv. sincerely 74/2°. [OE úttra adj.]

vain n. in ~ in vain 24/7, 62/24. [OF vain]
vanist pa. sg. vanished 48/22. [OF e(s)vaniss-; e(s)vanir]
vanite n. vanity, worthlessness 19/13; vanites pl. 10/15. [OF vanité]
vengea(u)nce n. vengeance 33/14, 33/17, 63/9, etc. [OF vengeance]
vengen inf. avenge 55/22; refl. avenge oneself 57/6. [OF venger]
venisoun n. venison 47/23. [OF veniso(u)on]
verrai adj. true 50/10. [OF verrai]
vertu3 n. virtue 25/15. [OF vertu]
vices n. pl. vices 3/25.  
[OF vice]
vile adj. vile 19/23.  
[OF vil(e)]
vilep pr. 3 sg. reviles 70/22.  
[AN viler]
visitacioun n. visitation 53/12, 58/9, 58/13.  
[AN visitacioun]
visiten inf. visit (to examinè or judge) 11/11, 58/10, 58/14; visited pa. sg. 78/21.  
[OF visiter]
visitinge vbl. n. visitation 58/11, 58/22.  
[prec.]
vitaile n. food, provisions 69/5, 69/14; vitailes pl. 46/10, 47/11, 50/20.  
[OF vitail(1)e]
[OF voide]
voys n. voice 28/11, 55/8.  
[OF vois]

way n. way, path 12/14, 12/15, 76/5, etc.; wey 11/6; weies pl. if we go in his ~ if we follow him 4/21.  
[OE weg]
waken pr. pl. stay awake 35/3.  
[OE *wacan]
waker adj. watchful 75/2.  
[OE wacor]
waking(e) vbl. n. staying awake (in vigil) 73/9, 76/18; wakinges pl. 10/23.  
[as waken]
wal n. wall 15/13; walles pl. 56/7, 56/19, 60/15.  
[OE wall]
wanhope see w(h)anhope.
war see be(n).
ward(e) see to and vnto.  
[OE -weard]
warne inf. warn 54/17, 63/6; warneb pr. 3 sg. 61/19; warned pa. sg. 41/24, 76/7; warned pp. 11/13.  
[OE war(e)nian]
was see be(n).
wasche inf. pass. wash 50/12; waschen pp. 75/20.  
[OE wascan]
waschinge vbl. n. washing 50/13.  
[prec.]
wastours n. pl. wasters, spendthrifts 45/11.  
[AN wastour]
wawes n. pl. waves 48/9, 78/23.  
[? OE *wagu; cf. wagian]
we pers. pron. 1 pl. we 2/25, 3/21, 4/1, etc.; vs obj. & refl. us, ourselves 3/21, 5/18, 10/20, etc.; our(e) possess. adj. our 3/19, 3/20, 4/21, etc.; emph.: vsself obj. & refl. 4/6, 6/8, 46/19, etc. [OE wê]

wedded pp. married 42/22. [OE weddian]

wey see way.

weymentinges vbl. n. pl. lamentations 76/18. [OF waimenterl]

wel adv. well, indeed, fully, carefully, etc. 2/23, 3/18, 10/1, etc.; very, much 10/21, 27/2, 44/22, etc.; adj. be ~ wib be on good terms 59/11, 82/18. [OE wêl]

well-armed n. well-armed person 1/17. [prec. + armed]

wel-lasting n. sound perseverance 50/2. [wel + lasting vbl. n.]

wem n. blemish (of sin) 17/10. [OE wemman]

wend 'believed' see wene.

wende inf. go 22/16, 24/24; wende pr. 3 sg. 1/23, 23/8, 23/10, etc.; went(e) pa. sg. & pl. 11/14, 36/1, 47/25, etc.; refl. 36/5; a3en returned 74/16, 76/15; wende pr. imper. pl. 48/15, 48/21; went pp. 23/6, 47/18. [OE wêndan]

wendynge vbl. n. going 80/12. [prec.]

wene inf. think, expect 39/10, 42/2; weneest pr. 2 sg. 24/1, 24/8, 24/10; weneb pr. 3 sg. 16/15; wene(b) pr. pl. 57/4, 69/8; wende(e) pa. sg. & pl. 20/4, 35/24, 37/13, etc.; wenden pa. pl. 42/3; wene subj. sg. 19/3°, 26/21; wene imper. pl. 47/7. [OE wênan]

wented see wende.

wepen inf. weep 53/5; wep pa. sg. 53/4, 53/18. [OE wëpan]

weeping(e) vbl. n. weeping 23/15, 50/13, 76/21, etc.; weepinges pl. 23/20, 76/18. [prec.]

were 'were' see be(n).

were pr. 2 pl. wear 64/9. [OE werian]

weri adj. weary 74/4, 75/15. [OE wërig]
weried  ppl. adj. cursed, afflicted 26/21°.  [OE wiergan, wærgan]

werk  n. action, deed 15/21, 17/11, 34/20, etc.
similarity 20/3°;
werkes pl. 20/5, 20/7, 26/1, etc.; workes 20/17°.  [OE weorc]

werre  n. men of ~ knights 55/13.  [ONF werre]
wers  compar. adj. & adv. worse 2/5, 3/1, 4/8, etc.;
wors 33/11, 68/19, 69/1.  [OE wyrsa]

wete  see wite(n).

wexe(n)  inf. increase, grow, become 45/3, 67/22; wax
58/24°; wexep pr. 3 sg. 28/21, 44/24, 64/17, etc.;
[OE weaxan]

whan  adv. & conj. ~(bat) when 1/4, 1/10, 4/4, etc.
[OE hwanne, hwænne]

w(an)hope  n. despair 25/18, 33/7, 33/8, etc.  [OE wan +
hope]

whar  see wher(e).

wharof, wharto, wharpurh  see wher(e).

what  adj. & pron. what 3/4, 9/7, 14/4, etc.;
~ bat that which, what 46/22, 64/24; ~ so whatever
34/9;
conj. ~ ... and ~ ... what ... and what ... 26/10;
exclam. 49/21.  [OE hwæt]

whaper  pron. which 78/9; conj. ~ bat whether 46/24;

wheper  bat 12/23.  [OE hwæber, hweber]

wher  conj. whether 75/15.  [prec.]

wher(e)  adv. & conj. ~(bat) where 8/10, 60/9;
~ schuld be where would be ( = 'would not exist')
40/8;

whar  60/9; wharof on account of which 74/19, sim.
wharpurh (bat) 10/10, 21/10, 73/11; wharto why 47/17,
63/2, 64/16, etc.  [OE hwær]

where  n. in ~ uncertain 12/22.  [origin obscure]

whete  n. wheat 47/22.  [OE hwæte]

wheper  see whaper.

whi  adv. ~(bat) why 32/17, 57/24, 78/9.  [OE hwí, hwý]
which(e) rel. adj. which 17/23;
  pron. which, whom 1/14, 14/3, 57/14, etc.; ~ bat
  which 1/20; who 69/4; ~ bat ... wibal with which
  euer ~ which(ever) 64/14. [OE hwile]
while n. time 24/9, 60/22, 74/3, etc.;
  conj. while(s) pat while 61/15, 61/16, 77/5, etc. [OE hwil]
whit adj. white 73/15. [OE hwît]
who pron. who 13/8; whoever 82/24; ~ bat 35/14, 51/18;
  whom rel. whom 40/3. [OE hwär]
wicked adj. wicked 1/23, 5/24, 6/6, etc.; n. pl. 7/23,
  22/17. [OE wicca n.]
wickednesse n. wickedness 3/3, 8/25, 23/13, etc. [prec.]
wif n. wife 24/6. [OE wif]
wike n. week 23/19. [OE wicu]
wil n. see wil(1e).
  wil pr. 1 & 3 sg. wish(es), intend(s), will; auxil.
    (futurity) 6/2, 7/25, 54/16, etc.;
    Ichil I will 2/1; nel will not 4/9, 15/23, 16/4, etc.;
    nil 29/12, 30/4; nul 4/12, 22/24, 30/13;
    wilt pr. 2 sg. 24/7, 40/1, 47/17; wolt 23/25; wiltou
    will you 46/7, 63/2;
    wil pr. pl. 4/15, 4/17, 43/6, etc.; nil will not
    4/11;
    wold(e) pa. sg. & pl. 7/10, 20/22, 24/23, etc.; nold
    would not 21/9, 24/16; ~ he wolde he whether he wanted
    to or not 36/1; woldest pa. 2 sg. 53/5; wolden pa. pl.
    55/18. [OE willan]
wildernesse n. wilderness, desert 44/9, 51/15, 73/6. [OE wild(d)ēornes]
wiles n. pl. cunning tricks 76/2, 76/8. [ON *wihl, vēl]
wil(1e) n. will, desire, intention 3/21, 4/10, 5/19,
  etc.; bi my ~ intentionally, willingly 37/8, sim. 42/8,
  56/6; wip good ~ kindly, favourably 12/4, 75/20;
  willingly 4/18, 13/6, 20/16, etc., sim. 10/21, 13/4;
  had (gret) ~ to had the (great) desire to 10/25,
  20/23; to ~ to satisfaction 65/24, 73/7;
  willes pl. 24/14, 57/25, 59/7. [OE gewill, willa]
wil·les adv. willingly 8/25, 31/2.

wilt see wil.

wy·man see wom·man.

wind n. wind 22/13; breath 25/9;

wind·es pl. 48/9, 78/23.

wind·wed pp. blown 22/13.

wyn·nen inf. earn 31/13°; won·ne pp. 13/2.

wyn·nyng vbl. n. gain, profit 31/20; wyn·nynges pl. spoils 1/20.

wy·nter(s) n. pl. winters (= 'years') 15/5, 21/12, 55/19, etc.

wi·rche(n) inf. act, do 5/10, 16/4, 28/11, etc.; w·irsch·e pr. 3 sg. 62/18; w·irsch·e subj. pl. 43/10; w·rou3t pa. sg. 44/23; w·rou3t test pa. 2 sg. 9/15; w·rou3t pp. 73/19.

wis·dome n. wisdom 15/17, 65/5.

wise n. in alle ~ in every way 67/4.

wise adj. wise 18/15, 46/17, 61/18, etc.; n. sg. & pl. 11/7, 58/18, 70/23;

wis·est superl. adj. 75/24.

wis·e·liche adv. wisely 10/22, 13/15, 37/15.

wis·est see wise adj.; wist see wite(n).

wis·sepr. 3 sg. guide 79/16.

wit n. wisdom, sense, intellect 51/13, 58/18, 60/15, etc.; wit·tes pl. senses 60/6.

wite(n) inf. know 20/15, 32/17, 57/5; wete(n) 3/4, 8/4, 15/20, etc.; wot pr. 1 & 3 sg. 13/8, 15/1, 20/14, etc.; w·ost pr. 2 sg. 24/8, 24/13; w·ote pr. pl. 3/21, 14/16, 60/9, etc.; w·iste pa. sg. & pl. 26/2, 41/3, 53/4, etc; wete subj. pl. 35/11; wete imper. pl. 5/14, 6/21, 7/2, etc.

wit·nes·se n. witness, testimony 39/6, 40/17, 40/23°, etc.; wit·nes·se pl. ~of take as a witness 82/2.
wib prep. with 1/22, 2/4, 8/2, etc.;
with, by means of 5/4, 7/7, 8/9, etc.;
by 2/13, 9/17, 35/5, etc.;
leuen ~ live off 29/10;
wipe with the, by the 22/13; wibal adv. therewith
45/3, 48/4, 66/14; at the same time 71/22; which
pat ... ~ with which 9/15. [OE wib; cf. OE mid]
wibal see prec.

wibdrawe(n) inf. withdraw 12/4; refl. 47/9; wibdrawep
pr. 3 sg. refl. 29/22, 32/25, 80/10; wibdrawe subj.
1 pl. withhold 47/8; wibdrawe imper. sg. refl. 12/15.
[drawe]
wipe see wib.

wipholde imper. sg. restrain 9/5. [holde(n)]
wipin(ne) prep. within 39/1, 60/12; adv. on the inside
10/10, 28/25, 56/1, etc. [OE wipinnan]
wipnym(e) inf. accuse, find guilty of 14/3; reprove
31/22, 33/23; wipnymep pr. 3 sg. 68/15. [OE
niman]
wipout(e) prep. without 10/4, 10/6, 23/8, etc.;
wipoute(n) adv. on the outside 10/10, 28/24, 29/6,
etc. [OE wipütan]
wipseid pp. rejected 71/23. [OE wibsecgan]
wo n. woe 7/24, 22/9, 32/5, etc. [OE wâ]
wold see wil.

wolf n. wolf 28/5, 28/6, 30/21, etc. [OE wulf]
wolle n. wool 32/7, 32/20.
[OE wul]
wolt see wil.

wombe n. womb 2/9, 40/2. [OE wâmb]
womman n. woman 2/9, 7/25, 31/1, etc.;
? pl. 21/2, 23/1, 31/12; wymmen pl. 22/6, 42/21,
43/2, etc.; wommen 25/17. [OE wifmann, wimman]
wond see wonen.
wonded see wounden.

wonder n. amazement 1/4, 7/1, 78/21; wondrous thing
55/3, 59/9; wondres pl. wonders, miracles 21/9, 26/1,
54/15. [OE wundor]
wondred pa. pl. were amazed 44/20. [OE wundrian]
wondres see wonder.
wone adj. accustomed 74/2. [OE gewunna]

wonen inf. live, dwell 8/3; wonep pr. 3 sg. 39/22, 80/2;
won(e)d pp. 75/19; accustomed 74/11, 75/1, 75/7,
etc. [OE wunian]

wonyng n. dwelling 2/6. [OE wunung]

wonne see wynnhen.

word n. word, saying, speech 2/12, 2/23, 19/6, etc.;
wordes pl. 7/8, 15/2, 16/13, etc. [OE wórd]

workes see werk.

world(e) n. world 6/16, 19/12, 20/19, etc. [OE
w(e)orold]

worldlich(e) adj. worldly, earthly 2/4, 19/13, 28/22,
etc. [OE woruldlic]

wormes n. gen. worm's 71/10. [OE wyrm, wurm]

wors see wers.

worship(e) n. honour, glory 14/11, 17/8, 17/13, etc.;
worschepe 35/15; worschipes pl. 82/11. [OE
weorpscipe, wurbscipe]

worschiped pa. sg. honoured 17/7, 17/12. [prec.]

worb adj. worth 9/23, 10/4, 23/23, etc.;
n. value 47/12. [OE weorp, wurp]

worpi adj. worthy, deserving 69/24, 71/5, 73/21. [prec.]

wost, wot see wite(n).

wounden inf. injure 60/4; wonden pa. pl. 75/12; wonden
pp. 66/12. [OE wúndian]

woundes n. pl. wounds 50/12. [OE wúnd]

wrakep see wrekęp.

wrappen inf. ? make anxious 57/7°; wrenoep refl. become
angry 18/14; wrape subj. sg. 63/10. [next]

wrappe n. wrath, anger 14/8, 61/22; wrepe 3/24. [OE
wrae@u]

wreche n. vengeance 54/13, 57/3, 57/4, etc. [OE wræc]

wrekęp pr. 3 sg. refl. avenges oneself 56/10, 56/21;
wrakep 54/10. [OE wrecan]

wrepe see wrappe.

wrepen see wrappen.

wreckedhed n. misery 57/8. [wrecked adj. (OE wrecca n.)]
writ n. holi ~ the Bible 3/9, 3/12, 4/17, etc. [OE writ]
written see wrot.

wrong(e) n. wrong 22/15, 31/19; wib (gret) ~ (very)
wrongly 30/6, 66/17. [1OE wráng (from ON)]
wrot pa. sg. wrote 34/16; written pp. 53/15. [OE wrītan]
wrop adj. angry 76/19. [OE wrāp]
wropfulliche adv. fiercely 32/10. [prec.]
wrou3t see wirche(n).
<table>
<thead>
<tr>
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<th>Description</th>
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<tr>
<td>Abraham</td>
<td>Abraham 14/17, 14/19, 15/3, etc.</td>
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<tr>
<td>Adam</td>
<td>Adam 2/16, 2/18, 69/19, etc.; gen. 3/1.</td>
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<tr>
<td>Antecrist</td>
<td>Antichrist 82/9; Antecristes gen. 82/8.</td>
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<tr>
<td>Bede</td>
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<td>Christ 4/15, 15/14, 40/14, etc. See Ihesu.</td>
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<td>Dauuid</td>
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<td>Durnedale</td>
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<td>God</td>
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<td>Iewes</td>
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<td>Ihesu</td>
<td>Jesus 1/3, 6/17, 6/20, etc.; Ihesus 14/21; Ihesu gen. 22/14, 69/7; Ihesu</td>
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<td></td>
<td>Crist 2/8, 14/2, 22/20, etc.; Ihesu Cristes gen. 35/17.</td>
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<td>Iohan, Ion</td>
<td>St. John 14/1, 28/1, 34/10, etc.; a bishop in exemplum 48/16.</td>
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<tr>
<td>Jude</td>
<td>Judea 55/22.</td>
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<td>Knaresburgh</td>
<td>Knaresborough 35/22.</td>
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<td>Luk</td>
<td>Luke 1/1, 2/13, 53/1.</td>
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<td>Marias</td>
<td>gen. Mary's 77/7.</td>
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<td>Mark</td>
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<td>Matthew 64/1, 78/1.</td>
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<td>Noe</td>
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<td>Poul(e)</td>
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<td>Romayn(e)s</td>
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<td>Salomon</td>
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<td>Samarien, Samaritan</td>
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<td>Samatite(n)</td>
<td>Satan 1/11, 7/14, 63/1.</td>
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<tr>
<td>Titus</td>
<td>Titus 54/5 (see note), 55/21, 55/24.</td>
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<tr>
<td>Vaspasius</td>
<td>Vespasian 54/5 (see note), 55/21, 55/24.</td>
</tr>
</tbody>
</table>
**Additional notes**

27/14. Cf. AN Mettum nous tut en sa merci (f.180ra 1.20). English mercys pl. seems to be the dir. obj. of do, which makes vs problematic. Perhaps this is an attempt at a causative construction. Alternatively we could supply or simply assume 'in' - but that does not explain mercys.

71/19. I have emended MS coroyne to a recorded ME form. The AN uses the phrase en charnine (f.239vb 1.13), but the word cors 'body' follows half a dozen lines later: has that influenced the earlier word?

74/6f. I.e. the monk did keep up his hymns and Psalms: nou3t in nou3t for pan 'however', 'nevertheless' has led to ne rather than and. Cf. AN Sa custume teneit ne purquant/De ympnes e de psalmis e de chant (f.240rb 1.38) and see 73/25.
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