





Alexander and Dindimus.

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УНИВ. БИБЛИОТЕКА  
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# Alexander and Dindimus:

OR,

THE LETTERS OF ALEXANDER

TO

## Dindimus, King of the Brahmins,

WITH THE REPLIES OF DINDIMUS;

BEING A SECOND FRAGMENT

OF THE ALLITERATIVE ROMANCE OF

## Alisaunder;

TRANSLATED FROM THE LATIN, ABOUT A.D. 1340-50;

RE-EDITED FROM THE UNIQUE MS. IN THE BODLEIAN LIBRARY, OXFORD.

BY THE

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\* \* Fragment A (of the same poem) is printed at pp. 177—218 of the Romance of William of Palerne, &c., ed. by the Rev. Walter W. Skeat; E. E. T. S., Extra Series, 1867.

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XXXI.

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## INTRODUCTION.

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§ 1. IN An Essay on Alliterative Poetry, written by myself, and prefixed to vol. iii of The Percy Folio MS., ed. Hales and Furnivall, I have explained that there are no less than *three* poems (all fragmentary) in alliterative verse on the subject of the Romance of Alexander the Great. These I denote by the letters A, B, and C; and they are as follows.<sup>1</sup>

**A.** A fragment preserved in MS. Greaves 60, in the Bodleian library, beginning—"Yee þat lengen in londe · Lordes and ooper." This was edited by me for the E. E. T. S. in 1867, being printed in the same volume with William of Palerne, pp. 177—218. It has never been printed elsewhere.

**B.** A fragment preserved in MS. Bodley 264, beginning—"Whan þis weith at his wil · weduring hadde." This was edited by Mr. Stevenson for the Roxburghe Club in 1849, and is now reprinted in the present volume.

**C.** A fragment preserved in MS. Ashmole 44, in the Bodleian library, of which a portion is also found in MS. Dublin D. 4. 12. It begins—"When folk ere festid & fed · fayn wald þai here," and was also printed by Mr. Stevenson at the same time and in the same volume; without, however, collation with the Dublin MS., which is of later date than the Ashmole MS.

It will be understood that the remarks I have now to make relate to fragment B only, unless the contrary be expressed.

§ 2. There is but one copy of fragment B, and it is imperfect both at the beginning and the end. The portion preserved has been handed down to us in rather a curious way. The MS. in which it

<sup>1</sup> See also p. xxx of my Preface to William of Palerne, &c.





occurs (Bodley 264) is the well-known copy of the French Romans d'Alixandre, to which is appended a copy, in another hand, of Marco Polo's travels. It is remarkable for the number and beauty of the illuminations contained in it, which have been frequently admired. Nine similar illustrations (of a later date) refer to the present poem, and are described particularly in § 17.

§ 3. The text of this French romance is mainly the same as that printed in *Li Romans d'Alixandre par Lambert li Tors et Alixandre de Bernay*, edited by H. Michelant, and published by the Literary Society of Stuttgart in 1846. The French version of the story varies from the English one, and our three English fragments have, I believe, little to do with it. But the condition of fol. 67 of the French MS. is very remarkable. The page is divided, as usual, into two columns. Of these, the first ends with the line—"Li veillant lieue sus si li vuet affier;" followed by the rubric—"Comment les gens alixandre firunt noies *pur* le moure des femmes demorant en le lew." But the second column of the page, originally left blank, contains the following note in a later hand—"Here fayleþ a prossesse of þis rommance of alixander, þe wheche prossesse þat fayleth 3e schulle fynde at þe ende of þis bok y-wrete in engelyche ryme; and whanne 3e han radde it to þe ende, turneþ hedur a3en, and turneþ ouyr þis lef, and bygynneþ at þis reson: Che fu el mois de may que li tans renouele; and so rede forþ þe rommance to þe ende whylis þe frenche lasteþ."<sup>1</sup> This note of course only occupies a few lines of the second column of the page, the rest being blank. The verso of fol. 67 is also blank. Fol. 68, col. 1, begins, as the above note states, with the line: "Che fu el mois de may que li tans renouele."

§ 4. But the really remarkable point is, that, notwithstanding the vacant three columns in the MS., there is *not* a "failing of a process;" there is nothing omitted whatever. At p. 333 of Michelant's edition above referred to, we read as follows:—

"li viellart salent sus, se li vont afer.

Ce fu è l'mois de Mai que li tans renovele."

<sup>1</sup> The first half of this note, down to "ryme," is printed in Warton's *Hist. of Eng. Poetry*, ii. 103, ed. 1840. The whole note appears, with four errors, in Weber's *Metrical Romances*, i. xxxi; and again, with the same four errors and six more, at p. iv of Mr. Stevenson's edition.

And this plainly shews that the story runs on without any break, as may yet more easily be seen by looking at the context. Moreover, since nothing is lost, the writer of the English note is clearly in error in saying that the English alliterative poem supplies the deficiency. It is not quite easy to account for the blank space, but there it is. We can hardly suppose it was left for the purpose of introducing an illumination, because the shape of the slender column is unsuited for this. It is more likely that the scribe of the French romance imagined there was a defect in the MS. from which he was copying, and that he left a space in case he should be able to supply it.

§ 5. The truth is, that the English fragment and the French romance belong to different versions of the story. And even if the English fragment could have been introduced, it is not introduced quite in the best place; neither does it fit properly either at the beginning or the end. If the English scribe had before him a long English poem, we should have been more obliged to him if he had preserved for us more of it; but, as it is, we are thankful that he has given us a part of it. It is not difficult, by a probable conjecture, to account for the present state of things. It would appear that the English scribe, for some reason or other, set some store by the portion of the story which includes the letters of Alexander to Dindimus, and of Dindimus to Alexander. Now he could not find these epistles in the French romance, not because a "process" had "failed," but because that particular version does not, in any case, include them. Turning to the point where he expected to find them, he observed, not a great way from the most fitting place (but still not quite at the fittest place), a blank page and a half. From this he concluded that the French scribe had *omitted* the epistles, and thought that the best way of supplying the supposed defect was by copying out a sufficient portion of the English version which he possessed. At the same time, he wished to preserve further a short account of the Gymnosophists, because of the similarity between these philosophers and those of which Dindimus was the king or master. Hence the result which we have in the present poem. It contains just the whole account of the Gymnosophists, and the whole account of the letters between Alexander and Dindimus, but



purposely omits a portion of the narrative which comes *between* these, as pointed out in the footnote on p. 5. This is, however, not quite all. The scribe was determined not to lose the curious account of the trees which grew every day while daylight lasted, but disappeared every night; and, thinking this short account would seem out of place if merely added at the end of the Letters, boldly inserted it in the middle; at ll. 111—136. If this be not quite the right history of the matter, it is perhaps as nearly so as we can guess, and is quite sufficient for the purpose of understanding the present state of the text.

§ 6. I have said that the French romance follows, in the main, *one* form of the story, and the English romances *another*. The French romance is all printed, as explained above, and may now be dismissed, as we have nothing more to do with it. The three English fragments are all connected, and are founded mainly on the same Latin version. Repeating from p. xxxvii of my Introduction to William of Palerne and Alisaunder, I may remind the reader that the principal basis of these fragments is the Greek text known as the *Pseudo-Callisthenes*, whence three principal Latin versions are derived. These are (1) that by Julius Valerius; (2) the *Itinerarium Alexandri* (relating to Alexander's wars); and (3) that by the Archpresbyter Leo, which is also known as the "*Historia de preliis*." It is with the *third* of these that the three English fragments have most to do. This version begins with the words—"Sapientissimi egiptii scientes mensuram terre;" and an edition of it was printed in 1490, which has been my guide throughout, and from which I have given numerous citations. It is from this edition that the Latin text is quoted which appears at the foot of pages 1—42.

§ 7. All three English fragments are founded mainly on this Latin version, but the manner of translation is not the same in all. Fragment C may be taken first, as it is much the easiest to understand. This is a close translation of the Latin, with a brief original prologue of 22 lines only. It is of great length, extending to 5680 lines,<sup>1</sup> and is only slightly imperfect at the end.<sup>2</sup> As a result, it

<sup>1</sup> Only 5678 lines in Mr. Stevenson's edition, which omits two lines.

<sup>2</sup> That is, at first sight. But there is a gap after l. 722, where some leaves of the MS. have been lost.

contains *both* of the passages which exist also in fragments A and B. Fragment A corresponds to ll. 23—722 of C; and fragment B to ll. 4020—4067 and 4188—4715 of C. It is clear from this and from the manner of translation that C is independent of A and B, in the sense that it was made by a different translator.

§ 8. The next question is, whether there were two translators or three. As fragments A and B do not cover the same ground, but are taken, the former from a portion of the story near the beginning and the latter from a portion near the end, there is a chance that they may belong to the very same translation, and may have come from the same hand. In my Essay on Alliterative Poetry, I have observed that "the language of fragment B approaches that of fragment A, though I hardly think they belong to the same poem." In my Preface to William of Palerne, I have observed that "fragments A, B, and C, seem to be distinct from each other, and by different authors, the last bearing traces of a *northern*, the former two of a *western* dialect." That is to say that, though I had observed a similarity, both of language and dialect, between fragments A and B, I had not, at that time, made myself so closely acquainted with them as to feel sure that they could be definitely pronounced to be from the same hand. This hesitation gave rise to a paper by Dr. Moritz Trautmann, entitled "*Ueber Verfasser und Entstehungszeit einiger Alliterirender Gedichte des Altenglischen*,"<sup>1</sup> in which a great number of resemblances between these fragments are insisted upon, and there can now be little doubt about the matter. The result is satisfactory, as it introduces a simplification, reducing the number of independent versions from three to two. It may henceforth be understood that *fragments A and B are by the same author*, and that they are taken, presumably, from one and the same poem, which must, when complete, have been of very great length. It is, possibly, partly owing to this circumstance that only two fragments of it have come down to us.

§ 9. The following are a few of the more striking resemblances between fragments A and B, as pointed out by Dr. Trautmann.

<sup>1</sup> I have to thank Dr. Trautmann for his courtesy in sending me a copy of his paper.





## FRAGMENT A.

þat all þe gomes were agrise · of his  
grim sight 986  
with skathe wer þei skoumyt · skape  
þei ne myght 86  
þat þei gradden hur griþ · his grace to  
haue 151

how þe ludus of the land · alosed for  
gode 331  
alosed in lond 139, 577  
with all þe weies in þe won 164; if  
any wight in þis wonne 622  
lengen in bliss 44  
yee þat lengen in londe 1  
teeneful tach 282

that moste was adouted 33, 400  
or hee fare wolde 740; pass ere hee  
woolde 1080

hee shall grow full grim 858  
his term was tint 30  
þe dragoun dreew him awaie 998; hee  
drowned as a dragon · dredeful of  
noyes 985

and lordship of Larisse · laught too  
his will 131, 161

so hee stynted þat stounde 1079  
too mark þe teene 497; as mich  
maugre and more · hee marked  
hem after 932

for no grace hur grete God · graunte  
ne might 539

Olympias þe onorable queene 576, 738  
as hym leefe thought 60

## FRAGMENT B.

þei were a-grisen of his grym 50

for skape of þe scorpionus · askape  
þei ne mihte 159  
whan 3e greden 3our grace · to graunte  
3our wille 606; whan 3e hem greden  
of griþ 764

þo þat ludus in oure land · alosed arn  
wise 1112

alosed in lande 665  
and for 3e, weihuus, of þat won ·  
wende ne mowe 1092

lengeþ in blisse 628  
3if we lengede in 3oure land 872  
tenful tach 566; schamfule tacchus  
463

þat most was adouted 1130  
or he passe wolde 1135

þat is grimmest igrowe 252  
3our daies to tine 589  
dredful dragonus · drawen hem þiddire  
156

mihte lordschipe lache 264

þat i mai stinte no stounde 97  
he haþ marked 3ou men · mischef on  
erþe 1120

þei [your gods] graunte no grace 709

Olimpias · þe onorable quene 825, 1083  
as him dere þoute 1133

§ 10. But though these coincidences are striking and of considerable force, the argument from them is less conclusive than the argument derived from the peculiarities of alliteration. This point is well and carefully worked out by Dr. Trautmann, and we may, I think, accept his conclusion, against which there is no antecedent probability. I ought to add here that another result of his more careful investigation is to shew that these two Alexander-fragments are *not* by the author of William of Palerne, as was supposed by Sir F. Madden, and as, at one time, believed by myself. Dr. Trautmann also expresses an opinion that the date of these fragments is later than I should put it; but here I am not convinced.

§ 11. It appears to me that there is another argument which is

also of weight. I have said that fragment C is a *close* translation from one Latin text, but the others are not so. In both of them, however, the same treatment of the Latin versions is observed. The text of the "Alexander de preliis" is taken as a general guide, on which account it is here printed *at the foot of every page of the English text*, with a summary of the latter chapters on p. 43. It is, however, supplemented from other sources, and the author seems to have aimed at telling the story in his own way, plainly with the intention of making it more interesting and attractive.<sup>1</sup> Even where he follows the text "de preliis," he by no means translates closely, but gives rather the general sense of the passage, with poetical interpolations *ad libitum*. Take, for example, a couple of lines from the Latin text printed at the foot of p. 6; and observe the result.

*Latin text.* "Deinde amoto exercitu venit ad fluuium bragmanorum magnum, vocatum ga[n]gei; et castra metata sunt ibi."

*Fragment C, ll. 4188, 4189; close translation.*

"þen rade he in aray · remowis his ostis,  
To þe grete flode of gangem · & graythid þer his tents."

*Fragment B, ll. 137—142; free translation.*

"As sone þe king sai · þat it so ferde,  
He dide him forþ to flod · þat phison is called,  
þat writen is in holi wriht · & wrouht so to name.  
From perlese paradis · passeþ þe stronde;<sup>2</sup>  
In cost þere þe king was · men called it gena,  
As was þe langage of þe lond · wiþ ludus of inde."

It is evident that our author has here had further access to some other text, whence he acquired the notion of identity between the rivers Phison and Ganges. The following passage from Palladius de Bragmanibus (of which more hereafter) shews the source of his knowledge. In speaking of Alexander's approach to the Ganges, the remark is made:—"Fluvius vero Ganges iste est qui nobis vocatur Phison, ferturque in S. Literis fluviorum quatuor Paradiso exeuntium unus;" ed. Bisse, p. 2.

§ 12. This point being perceived, we next proceed to consider the *supplemental* sources of information possessed by our author. I have

<sup>1</sup> For numerous examples of this in fragment A, see the Notes in my edition of it.

<sup>2</sup> I. e. stream; *not* strand.



already pointed out that, for fragment A, he used a compilation by Radulphus of St. Alban's extant in MS. no. 219 in the library of Corpus Christi College, Cambridge, and also the history of Orosius. I now point out that, for fragment C, he made use of certain Latin texts, of which three were printed by E. Bisse in 1665. These tracts, all of which bear more or less upon the matter in hand, are as follows.

(1) Palladius de Gentibus Indiae et Bragmanibus; begins—"Ἡ πολλὴ φιλοπονία σου, καὶ φιλομαθία," with a Latin version—"Tua indefatigabili industria."

(2) S. Ambrosius de Moribus Brachmanorum; begins—"Desiderium mentis tuæ, Palladi," &c., being a letter to Palladius from St. Ambrose.

(3) Anonymus de Bragmanis; begins—"Sæpius ad aures meas fando pervenit."

The last gives the text of the letters between Alexander and Dindimus, of which there are five, viz. these.

(a) First letter of Alexander to Dindimus; see ll. 191—242 of our English poem.

(b) First answer of Dindimus to Alexander; see ll. 249—811.

(c) Second letter of Alexander; see ll. 822—966.

(d) Second answer of Dindimus; see ll. 973—1071.

(e) Third letter of Alexander; see ll. 1078—1127.

There is a MS. copy of these letters in the MS. C. C. C. no. 219, just mentioned above; and there are other MS. copies in the same library, viz. in MS. no. 370, at fol. 38, back, and in MS. no. 450, p. 279;<sup>1</sup> but these copies are imperfect. As Bisse's printed edition is a convenient one for reference, I take the opportunity of recording here the contents of a sentence which, owing to the imperfect state of the MS. used by him, he was unable to give properly. The gap occurs in col. 2, of p. 102, as indicated by dots, and may be filled up by help of the following. "Nonnunquam etiam suauitate odoris uel gustu dulcedinis aut contactus blanda mollicie refouemur. Quorum omnium suggerunt nobis elementa materiarum, que eciam uite nostre creduntur esse principia. Quorum permixtione contraria

<sup>1</sup> Described in Nasmith's Catalogue, p. 414, as "Epistola Originaniorum (sic) ad Alexandrum magnum;" certainly an odd rendering of the "Bragmanorum" of the MS.

humani generis structura conditur," &c.<sup>1</sup> By help of these tracts, I have been able to find, as far as can be found, the original of almost every sentence of our poem, and I have pointed out the principal results of this research in the Notes.

§ 13. For further information, see Zacher, *Pseudo-Callisthenes*, Halle, 1867; the editions of Julius Valerius by Angelo Mai (Milan, 1817), and Karl Müller (Paris, 1846); the Old High-German version edited by H. Weismann (Frankfort-on-the-Main, 1850), the second volume of which, in particular, contains much information; the introduction to Kyng Alisaunder in Weber's *Metrical Romances*; the remarks on the Alexander Romances in Col. Yule's edition of Marco Polo, p. cxxxvii; Vincent of Beauvais, *Spec. Hist.* iv. 66—71, &c. I give two passages, by way of example, for comparison with the English poem. The former, from Julius Valerius, answers to ll. 1—22. The latter, from the Old High-German Romance, written by Lamprecht in the twelfth century, and edited by Weismann, corresponds to ll. 111—136.

From Julius Valerius, *De Rebus Gestis Alexandri*, ed. Mai; Milan, 1817, lib. iii. cc. xvi—xxii.

"xvi. Quare domitis hostibus avectaque praeda, ad Oxydracontas, quae gens exim colit, iter suum dirigit. Non illam quidem gentem hosticam incursatur (neque enim illis studia sunt armorum) sed quod celebre esset, Indos, quos gymnosophistas appellant, hisce in partibus versari, opum quidem omnium et cuiusque pretii neglegentes, solis vero diversoriis sapientissimi, quae humi manu exhauriunt aditibus perangusta, enimvero subter capacibus spaciata, quod id genus aedium neque pretii scilicet indigens, et ad flagrantiam solis aestivam aptius habeatur. Ii igitur cum conperissent Alexandrum ad sese contendere, primates suos, quos scilicet a sapientiae modo censent, obviare adventanti iubent cum litteris huiusmodi."

From the Old High-German Romance, beginning at l. 4946.

"Do sluge wir unze gezelt	Then we pitched our tent
uf an ein breit felt.	Upon a broad field
groz wunder ih da sah :	A great wonder I saw there ;
des morgenes, do uns quam der tach	In the morning, when day came to us,
do sah ih wassen boume—	I then saw trees grow—
des nam ih rehte goume—	Of it I took good heed—
di wohssen harte scone	Which grew very finely
uzer erde unz an di none ;	Out of the earth until noon ;

<sup>1</sup> MS. C. C. C. 370 fol. 47 back; cf. MS. C. C. C. 219, fol. 70.



dar under blumen unde gras,  
do die none liden was,  
do sunken di boume nider  
tiefe under der erde wider.  
uf den boumen wohs gut frucht;  
da beginne ih groz unzuht;  
ih gebot minen knechten  
daz si mir des obezes brechten.  
groz not in dar vone bequam.  
svilich irre daz obiz nam,  
der wart so zebluwen  
daz ime daz moste ruwen  
daz er ie geboren wart.  
si worden ouh an der vart  
mit geislen sere zeslagen.  
sine wisten, uber wen doh clagen,  
wande si ne gesahen niemanne;  
doh horten si eine stimme,  
di gebot unde sagete,  
daz nieman ne scadete  
dem obize noh den boumen;  
daz si des namen goume  
neweder wafen noh man.  
wurdiz ubir daz getan,  
dar umbe solde liden not  
unde den bitteren tot.  
oder scaden vil groz,  
der des obezis nie ne genoz.  
Ouh sahe wir dar  
cleine fugele, daz ist war,  
di waren samfte gemuot  
unde ne forhten niwit den tot.  
groze not er liden solde,  
sver in scaden wolde,  
den brante daz himelfiur,  
dem wart daz leben vil sur."

Thereunder (were) flowers and grass.  
When noon was past,  
Then sank the trees down  
Deep under the earth again.  
On the trees grew good fruit;  
Then I did a great evil.  
I ordered my servants  
To break off for me some of the fruit.  
A great peril came of it.  
Whoever rashly took the fruit,  
He was so severely beaten  
That it must repent him  
That ever he was born.  
They were also upon the way  
With whips severely struck.  
They knew not whom to accuse,  
Since they saw no one.  
But they heard a voice  
Which commanded and said,  
That no one was to harm  
The fruit nor the trees;  
That they should take heed of it,  
Both as to weapon and man.  
If aught were done against this,  
The man would suffer pain for it  
And bitter death  
Or very great harm,  
And still would not taste the fruit.  
We also saw there  
Little birds—it is true—  
Which were of gentle mood,  
And feared death no whit.  
He was to suffer great pain  
Whoever should harm them;  
Heaven's fire should burn him;  
Life should be very bitter for him.

#### ABSTRACT OF THE CONTENTS OF FRAGMENT B.

§ 14. The general contents of fragment B may be briefly described. After Alexander had slain Porus, king of India, he came to the country of the Oxydracæ, the people of which go naked, and are called Gymnosophists. Their king sends a letter to Alexander, representing that he has nothing to gain by subduing them. Alexander offers them peace, and promises to grant them a boon; upon which they ask him, by way of taunt, to give them everlasting life. He replies that he cannot do that, but must still fulfil his destiny. Next he sees the wonderful trees which only grew during sunlight, and at sundown disappear. These trees were guarded by birds that spat

deadly fire. He next comes to the Ganges, a river impassable except in July and August. He sees men on the other side of the river, and sends a message by boat to their king, who is called Dindimus. The rest of the poem concerns the five letters which pass between him and Alexander.

*First letter*; Alexander to Dindimus (pp. 8—10). Tell me some of your customs; it is good to impart knowledge; for a torch whence another is lighted loses none of its own brightness thereby.

*Second letter*; from Dindimus (pp. 10—30). I comply with your request. We live a simple life; we neither plough, fish, nor hunt. We live frugally, and die at a fixed age. We use no fire, avoid lusts, eat fruit, drink milk or water, speak truth, and never covet nor make war. Our wives neither paint their faces, nor use gay apparel. We dwell in caves; we dislike mirth. We admire the suns, stars, and sea, feed on the scent of flowers, and love the woods. But ye are evil; ye sacrifice your children, and make war. Your gods likewise are evil; Jupiter was lecherous; ye have as many false gods as the body of man has members. Each one presides over some member; thus Mercury is god of the tongue, Bacchus of the throat, and so of the rest. Your idols lead you into sins, for which ye shall suffer hereafter endless torment. Ye are like Cerberus or Hydra, and are born to sorrow.

*Third letter*; from Alexander (pp. 31—36). Why do you blame us? Your account of yourselves is a miserable one, neither to be envied nor imitated. Ye are as beasts, but we as men. We intersperse hard work with well-earned pleasure. Ye lose many joys, and dishonour the Creator. Your deeds are but folly.

*Fourth letter*; from Dindimus. We are but pilgrims upon earth. Your boastful deeds only make you proud. The gold which you prize cannot satisfy thirst, and we are wiser in treading it under foot. Ye know not how much ye err, and it is a kindness to tell you. The man who lives as if there were no death deserves to be struck down by lightning, as was Salmoneus.

*Fifth letter*; from Alexander. Ye are so set in an island, that no strangers can come to you; ye are like wretched prisoners. God

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has decreed for you misery in this life, and pain hereafter. Your deeds are a woe to you.

After the letters are ended, Alexander erects a pillar of marble to mark the furthest spot which he had succeeded in reaching. His men then begin their homeward journey; and the fragment ends.

§ 15. It thus appears that the poem is principally concerned with the correspondence that passed between Alexander and the king of the Brahmans. This correspondence has really nothing to do with the story of Alexander's adventures, but is a mere excrescence. It is easy to see that it originated with an ecclesiastic, and was introduced with a moral purpose. There are two leading ideas in it, both of them theological. The former is, the common and favourite contrast between the Active Life and the Contemplative Life, which so often meets us in mediæval literature; and the latter, the contrast between the Christian life and that of the heathen worshippers of idols. The arguments are so managed that the bias of one counteracts that of the other. We are led, on the one hand, to favour the Active Life as being more useful than the Contemplative; but, lest the scale should preponderate in its favour, it is linked with Heathenism as opposed to Christianity. The life of Dindimus, in as far as it is assimilated to that of a Christian, is preferable to that of Alexander. The life of Alexander, in its Active aspect, enlists our sympathies rather than that of Dindimus. The author of this ingenious arrangement strove rather for oratorical effect than sought to inculcate a lesson. To regard the various arguments in this light is to regard them rightly. It is merely a question of seeing what can be said on both sides. There is nothing else to be learnt from the story of it.

#### ON THE NAME "DINDIMUS."

§ 16. Though the poem deals with India, and attempts an account of the life of the Brahmans, there is little that is eastern about it. Bisse has pointed out the references to the Gymnosophists that occur in Strabo, lib. 15; in Plutarch's Life of Alexander; in Arrian, De Exedit. Alexandri, lib. 7; in Clement of Alexandria, Stromata, lib. 3; in Porphyrius, De Abstinencia, lib. 4; in Philostratus, Vita Apollonii, lib. 3, capp. 4 and 5; and in other authors. The chief point of interest

is in the name Dindimus,<sup>1</sup> given to the supposed king of the Brahmans. It should rather be *Dandamis*, answering to *Dandamis* in the Latin, and *Δανδάμης* in the Greek texts. It is not really a proper name, but a sort of title. It is the Sanskrit *dandin*, signifying 'bearing a staff' or, as a sb., 'mace-bearer.' It occurs in the sense of 'warder' or 'door-keeper' in the Tale of Nala, iv. 25. It is an adj. formed from the sb. *danda*, a staff, mace, sceptre of justice; and this again is from the root *dand*, to chastise. It thus has the sense of 'sceptre-bearer' or 'dispenser of justice.' Even in Sanskrit it is used as an epithet of Yama, and also as a proper name. The compound *tri-dandin*, lit. 'three-staves-bearing,' was applied in particular to an ascetic, as being one who has command over the three seats of action, viz. mind, speech, and body; see Benfey's Dict., p. 385. Hence the particular application of the epithet to a chief of ascetics is very appropriate. However, the simple form *dandin* was likewise used to signify an ascetic; and Prof. Cowell kindly refers me to a passage shewing that it was, in fact, a name for a man in the fourth (and highest) stage of Brahmanical life—the religious devotee. "His nails, hair, and beard being clipped, bearing with him a dish, a *staff*, and a waterpot, his whole mind being fixed on God, let him wander about continually, without giving pain to any living thing."—Manu, vi. 32.

#### ACCOUNT OF THE PICTURES.

§ 17. I here attempt an account of the illuminations or coloured pictures which occur in the MS. There are nine of these, viz. at ll. 137, 249, 355, 568, 681, 822, 973, 1078, and 1139, as indicated in the text itself. The subjects of them are as follows.

I. King Alexander stands just before his tent. At his feet flows a stream, in which swims a large eel, to represent the 'hound-fish' (l. 164), and just on the further bank stand two dragons (156). A man is rowing across the stream in a boat (168); two others, both naked, stand a little back from the stream, one of them bearing an offering of fruits (165).

<sup>1</sup> Printed *Duidimus*, in five places, in Warton's Hist. of Eng. Poetry, ed. 1840, p. 104; this misspelling is not corrected in the edition of 1871.



II. A tent. Alexander receiving a letter from a man who kneels before him (248).

III. Two naked men, of whom one is Dindimus, who bears a crown, and sits at the mouth of a cave, writing. The other, half hid in the cave, is the messenger to whom he is to entrust his letter.

IV. King Alexander before his tent. Before him stand four naked men, of whom the foremost, bearing a crown, is Dindimus.

V. In the middle of the picture is an idol, seated on a pillar or pedestal. The idol is in a constrained posture, pointing, apparently, towards its stomach. It probably represents Cupid (686). On the right of the idol stands Alexander. On the left of it stands Dindimus, naked but crowned, who is administering a reproof.

VI. Dindimus, naked but crowned, is receiving a letter presented to him by Alexander's messenger.

VII. Alexander is seated before his tent. He receives a letter from a naked messenger.

VIII. Alexander's page is kneeling down and offering a letter to Dindimus, behind whom are four men, one of whom is issuing from the mouth of the cave. In this picture Dindimus and his men are apparently naked, but are curiously tattooed or marked all over with something that almost gives them the appearance of wearing coats of mail.

IX. Alexander is setting up a large white pillar (1135).

#### CONJECTURAL DATE OF THE POEM.

§ 18. The chief value of the poem is in the language of it. It is a good specimen of Alliterative English, and contains, in common with all other such poems, a number of curious and characteristic words. My original impression was that it might be referred to about the year 1340; Dr. Trautmann argues that the date should rather be about 1370. It is hardly possible to decide the matter either way; and, if it may be argued on the one hand, that there are reasons for putting it earlier than William of Palerne (written about 1350), it may be said, on the other, that alliterative poems, by their retention of archaic forms, have an appearance of antiquity which is rather deceptive.<sup>1</sup> It is not of much consequence either way; and it is

<sup>1</sup> The French romance, in MS. Bodley 264, was written out in 1338, and

quite sufficient to know the date approximately. The dialect, which is more particularly discussed in § 22, is apparently that of the West of England. On account of the usefulness of references to good specimens of Middle English, I have attempted, in the Glossarial Index, to make a list of *all* the words in the poem, but omitting multiplication of references in the case of every word. See the note prefixed to the Glossarial Index on p. 61.

#### EDITION FOR THE ROXBURGHE CLUB.

§ 19. The poem has been printed before, as I have said, by Mr Stevenson, for the Roxburghe Club, in 1849; but the number of copies printed was limited, and the book is scarce; for which reason it is now reprinted for the Early English Text Society. Mr. Stevenson's text is not free from faults; it would seem to have been printed from an imperfect transcript without collation of the proofs with the MS. itself. The MS. itself has also several faults.<sup>1</sup> In the following list of the variations from the MS. in Mr. Stevenson's edition, the *former* of the two forms gives the word as it stands in the MS.; the latter the word as it stands in his edition; the numbers referring to the lines. It does not include the editor's numerous substitutions of *v* for *u*, of *th* for *þ*, and of capital letters for small ones. 1. *MS.* weduring; Stevenson *prints* wedering. 2. rommede—roumede. 4. wondurful—wonderful. 31. might—might. 32. wele—wel. 39. werrede—wercede. 44. sikurede—sikured. 51. hiddem—hidden hem (*evidently an editorial correction; but no notice is given*). 55. Aftur—After. 65. speche—speche. 74. my silf—myselfe. 81. skile—skill. 82. kinguus—kingus. 88. wrecheli—wrethelie. 100. seruauntus—servantus. 106. Whan—When. 107. enchesoun—enchesonn; *opur*—other; kinguus—kingus. 108. &c. ouur—over. 109. opure—othur. 124. &—In. grouuede—grouned. 127. &—in. 136. spilden—spildin. 142. ludus—ludis. 143. mascedonius—Mascedomus; (*cf. l. 1073*). 145. mascedonius—Mastredomus (*sic*). 148. hem—him.

illuminated in 1344. The English copy was written out perhaps about a century later, but then it was evidently copied from an older original.

<sup>1</sup> The chief of these are pointed out in the margin of the present edition; see ll. 51, 69, &c. Some others are discussed in the Notes.



150. miche — muche. 151. ouur — over; romme — rounne. 152. watir—water. 155. aftyr—aftter. 164. þer inne—there inne. 176. &—In. 177. þi—the. 179. couaitede—covaited. 180. ich—Ic. 185. þanne whitli — Than whith; ouur — over; watur — water. 187. say—saye. 193. graciouce—gracious. 194. onurable—onerable. 200. fram opur—from other. 203. sesoun—sasoun. 207. tyinge (*error for tyþinge*)—tynige. 210. meruailouse—marvailouse. 213. 3our—your. 215. ich—Ic. 222. þinguus—thingus. 230. hit—it; opure — other. 236. vn-wastep — onwasteth. 245. write — writte. 248. manere—manner. 250. lond—loud. 251. princis—princes. 281. time—tune. 294. forwes—forues. 307. modur—moder. 336. mihte — miht. 345. ouurcomen — overcomen. 347. nol—ne of; procre—prince. 351. keuered—keverid. 364. wip oute—without. 366. procred—proceed. 395. y punched—ypiniched. 396. 3our — 3oure. 405. þei — thai. 420. sauour — Savioure. 431. coruen—comen. 438. opur—othir. 440. owen—usen. 442. any — ony. 443. wedures — wederes. 460. lupurly — lutherly. 467. storrius — stormus. 470. game — gaine. 478. þe skiuus — skurus. 480. &—An. 483. wawus—wavus. 496. sauouron — saveron. 514. maner—manir. 517. lowe—lothe. 521. alle—all. 533. ouur—over. 534. mihtest—mihhest. 541. quedfulle—qued fulle. 542. souorain—soverain. 543. vnblisful—unblissful. 545. gret — grett. 547. prouede — proude. 549. miht — might. 554. lechourus — lechurous. 565. hole — hol. 568. aftur — after. 569. lupur — luther. 570. auaunt — avaunte. 573. Miche — Swiche. 574. beture — betere. 575. geduren — gederen. 578. keture — kecere. 580. othur — other. mirthe — in irthe. 583. ouur-comeþ — overcometh. 597. leuen — liven. 605. For þei — For thi. 609. vndurstonde — understonde. 612. nopur — nothir (*twice*). 629. & — in; lupur — luther. 632. sinne — synne. 633. opur — othir. 638, 639. No — Ne. 659. iaudewin—jandewin; ioiful—joyful. 662. rink—renk; wrappe—wraythe. 663. main—mani. 664. foundur—founderer. 674. 3iue — give. 682. fur — full. 685. sop — sothe. 692. ellus — elles. 698. weihaus — weihus. 700. opur — othir. 702. minstralus — minstrelus. 717. vn — on. 722. opur — othir. 729. spraius —

sprainus. 740. fauure — favere. 742. maistrie — maistire. 763. kun not—kunnot. 764. graunte—graunt. 769. any—an y. 772. wreche—wirche. 775. ar—are. 776. turment—tourment. 777. wreche — wrethe. 786. wirchen — worchen. 797. 3our — 3oure. 799. yydra—Thydra. 810. dindimus—Dindunus. 816. anon riht anied — anonriht amed. 825. onorable — honorable. 834. ne — no (*which is better*). 836. seye—seth. 840. dedes—dede. 846. tulye — tulthe. 855, 865, &c. opur—othir. 856. For-þi—Forthei. 863, 866. hungur — hunger. 866. 3ou — you. 875. comine — comme. 881. hungur — hungurus. 884, 887. lechurie — lecherie. 894. chariteus — chariteus. 921. ioie — joie. 928. dimme — dunne. 929. siht—riht. 930. alse—alle. 936. Whan—When. 947. siht — riht. & sauur — saver. 958. þo — the. 986. kinus nie—kinusme[n]. 1012. grete—Grece. 1017. burnus—turnus. dedeus — dedus. 1030. hounsur—hounser. 1036. hit—it. 1037. cofly—coflye. 1067. with—what. 1074. seye—sethe. 1075. bragmanye brouht—Bragman ye brouht. 1082. graciose—graciously. 1091. you — thou. 1097. 3our — 3oure. 1100. & skile — in skile. 1118. iuge, ioie, iugged—juge, joye, jugged. 1121. þouh—Though. 1131. romme—roume. 1137. ich—Ic. 1138. graie—grie.

§ 20. In several of these instances the MS. may, no doubt, be read either way. In particular, the scribe often makes but little difference between *y* and *þ*, or between *c* and *t*, and sometimes none at all between *u* and *n*, or between *m* and *in* or *ni*. Yet in most cases there can be no doubt about the matter, and I think the reader will in general be able to tell for himself why the readings in the present edition are preferable to those in the former. Thus, in l. 88, we must read *wrecheli*, i. e. wretchedly, miserably, not *wretheli*, i. e. wrathfully. In l. 124, *grouuede*=*growede*, i. e. grew; but *grouuede* cannot well be explained. In l. 250, *lond* = land; but *loud* makes no sense. In l. 281, we must of course read *time*, not *tune*. In l. 467, the sense is 'to read stories,' not 'to read storms.' In l. 478, the sun and stars are visible *on þe skiuus*, in the skies; but not *on þe skurus*, which is explained to mean 'in the tempests.' In l. 578, *keture*, not an uncommon word, must be preferred to *kecere*, which does not exist. In l. 659, *iaudewin* can be explained, but *jandewin*



cannot. In l. 729, *spraiuus*, sprays, is better than *sprainus*, giving no meaning. In l. 816, *anied* means 'annoyed'; the sense of *amed* we are not told, whilst the alliteration is then lost. In l. 846, the M. E. word for 'to till' is, of course, *to tulye*, not *to tulthe*. In l. 875, *comine peple* means 'common people,' but *comme peple* makes no sense. In l. 928, days are *dimme*, i. e. dim, rather than *dunne* or brown. In l. 1074, *seye* means seen, i. e. read over; *sethe* does not exist as a past participle, but means 'to boil.' In some cases the alliteration is a guide to the right reading, giving us, in l. 573, *Miche* for *Swiche*; in l. 929 and 947, *siht* for *riht*; and in l. 1017, *burnus* for *turnus*. In all four of these places, the MS. is quite right. Perhaps the most curious variation is in l. 347, where the MS. reading *nol no gome procre* (= will procure no man) appears as *ne of no gome prince*. And in l. 769 the reading of the former edition *an y* is explained in the glossary to mean 'an egg'; that is to say, "when the gods are loath to hear your prayers, the fact that they will not hear you hatches<sup>1</sup> an egg for you." The reading in the MS. is *any*, i. e. annoyance, vexation; and the right sense is "breeds annoyance for you."

§ 21. A glossary is appended to Mr. Stevenson's edition, but it is not a very full one. The number of words explained in it is 63; and, for the reader's convenience, I here reprint it, with the references, as given.

*Aldurfadur*, an ancestor, 1050. *Atlede*, attempted to go, 15. *Auht*, increased, 936. *Bakke*, a bat, 723. *Bliken*, to make fair, 411. *Boller*, a drunkard, 675. *Bourd*, a jest, 469. *Brigg*, strife, 393. *Cof*, quickly, 42; *Cofli*, *Cofliche*, quickly, 48, 64, 1076. *Dreche*, to drench, 1032. *Dreie* [*drie* in the text], to suffer, 857. *Englayme*, to cloy, 676. *Ferk*, to go, 300. *Fon*, foes, 339, 341. *Fulsum*, satisfied, 497. *Galfull*, lustful, 389. *Gaynes us*, it avails us, 181, 1028. *Giour*, a guide, 703. *Grith*, protection, 764. *He*, she, 654, 698. *Here*, to honour, 1046. *Hery*, to praise, 358. *Hihten*, to honour, adorn, 406, 408, 418. *Hue*, she, 656.

<sup>1</sup> The glossary to the former edition explains *norcheth* by *paineth not*. This is hardly fair; and, even then, the sense comes out just the opposite of what it should do. Besides, *norschep* occurs again, in l. 309.

*Jandewin* (?), 659. *Karre*, to turn, 886 [read 986]. *Laike*, to play, 465. *Licham*, the body, 492 [read 592]. *Lileth* (?), 474. *Lin*, to remain, 441, 448. *Lisse*, to please, 476. *Lite*, to mock (?), 732 [read 932]. *Lose*, praise, 221. *Lud*, a man, 205, 645. *Ludene*, human, 773. *Menskliche*, honorably, 1073. *Minegeth*, mentions, 573, 614. *Munize*, to teach, 514. *Namecouthe*, celebrated, 823, 979. *Norcheth*, paineth not, 769. *Quedfulle*, full of wickedness, 541. *Reke*, extended, 594. *Sake*, contention, 388. *Schalk*, a man, 432. *Sichus*, sighs, 1115. *Side*, long, wide, 481. *Skurus*, tempests, 478. *Snelle*, keen, 437. *Solow*, a ploughshare, 295. *Sote*, sweet, 128, 496. *Spousebreche*, adultery, 885. *Tacchus*, manners, 463. *Taried*, harmed, 132. *Tendeth*, inflameth, 684. *Tenful*, sorrowful, 793. *Traie*, difficult, 710. *Whon*, a quantity, 353. *Wikke*, wicked, 537. *Wilnede*, desired, 150. *Won*, abundance, 499, 557, 575, 678, 891, 957. *Wond*, to depart from, 886, 957, 990. *Y*, an egg, 769.

In the references here given three corrections must be made; *karre* occurs in l. 986; *licham* in l. 592; and *lite* in l. 932; as noted above. And the explanations may, I think, be improved in at least 13 instances. *Dreche* = to afflict. *Jandewin* should rather be *jaudewin*; see my Glossary. *Laike* in l. 465 is a sb., not a verb. For *lileth* (the MS. reading) read *liketh*. *Lisse* is a sb., signifying joy. *Lite* means 'little'; *ille can lite* = knows little ill; or, more strictly, knows evil (but a) little. *Ludene* is not an adj., but the genitive plural. *Norcheth* = nourishes. *Sake* is simply *sake*. *Skurus* is an error for *skiuus* = *skius*, skies. *Traie* is a sb., meaning 'a vexation.' *Wond* is rather 'to shun, avoid.' *Y* is due to an error; the word is *any*. The explanation of *reke* is, besides, hardly satisfactory; if 'extended' be meant, the form should rather have been *rauht* or *rau3t*.

#### ON THE DIALECT OF THE POEM.

§ 22. One difficulty in the way of studying the dialect of an old poem is that, when it presents mixed forms, we cannot well tell whether some of its peculiarities may not have been due merely to the scribe. We want to know which forms are original, and which have crept into the poem in course of transcription. Singularly enough, we have in the present instance a short sentence by the



*scribe himself*, which tells us, at any rate, something. I allude to the note mentioned in § 3, which gives us the following hints. The scribe writes *fayleþ*, *lasteþ*, in the 3rd person singular of the present tense; *turneþ*, *byggynneþ*, but also *rede*, in the 2nd person plural of the imperative mood; *y-wrete* and *radde* appear as past participles of strong verbs; and we have also the phrases *3e schulle* and *3e han*. These indications are not to be disregarded; but point to a southern dialect, or to a midland dialect strongly marked by southern forms. It seems fair to infer that the numerous western forms found in the poem, such as the suffix *-us* for the present singular or for the imperative plural, are *not* due to the scribe, but to the original which he had before him; which makes some observations upon the forms in the poem all the more necessary and useful, as well as trustworthy. The bias of the scribe towards southern forms being ascertained, we can see our way more clearly than we could have done otherwise.

§ 23. For convenience, I consider the various peculiarities of the text in much the same order as I have done those found in William of Palerne; the present remarks may therefore be compared with those in my Preface to that poem, p. xxxviii. For references to the words cited below, see the Glossarial Index.

The plurals of nouns generally end in *-us*, as *wynterus*, *somerus*, *holus*, *answerus*, *ludus*, *costomus*, &c.; but this ending is also curiously varied to *-uus*, as in *skiuus*, *kinguus*, *weihuus*, *foliuus*; or else to *-eus*, as in *seggeus*, *dedeus*; or even to *-ous*, as in *pouhtous* (767), *godous* (772). In some cases, we find plurals in *-ys*, as in *heuys* (hues), *cauys* (caves), *stormys*; rarely in *-es*, as in *lettres*, *weies*, *dedes*; very rarely in *-is*, as in *holis* (57). Other plurals worth notice are *oxen* (296), *hous* (434), *fon* (foes), *tren* (trees, 853), *erene* = *eren* (ears), *eldrene*, *eldren* (elders), *breþeren*, *soulen* (souls). The pl. of 'fish' appears as *fihs*, *fihs*, *fihch*, and *fihches*. The genitive singular also commonly ends in *-us*, as in *godus* (315), *catelus* (370), *licamus* (555). The genitive plural is found ending in *-ene*, as in *hapelene*, *briddene*, *bestene*, *ludene*; cf. *wommenus* (1016).

As regards adjectives, we find plurals in *-e*, as *meke*, *pore*; and *e* is commonly added to past participles in the plural, as in *clene-mindede*, *corsede*, *bannede*; though it is also wrongly added to past

participles of weak verbs in the singular, a mark of the lateness of the transcription or of ignorance of spelling. We find the comparatives *bliþure*, *schenure*, *beture*, *keture*, *comelokur*; as also *lasse*, *werse*; and the superlatives *kiddeste*, *egrest*, *grymmest*, *grettest* (see 975, 976). The endings *-ly*, *-li*, and *-liche* are used both for adverbs and adjectives without distinction; thus we have *cofliche*, *cofli*, and *cofly*.

As to pronouns, for *I* the forms are *i*, *y*, and *ich* (1137); for *thou*, we have *pou*; pl. *3e* in the nominative, *3ou*, *3ow*, in the dative and accusative; see l. 540. The third personal pronoun is *he*, gen. *his*, *is*, dat. and acc. *him*; though in one instance (l. 703) the acc. is written *hin*, more likely by an error of the scribe than by a preservation of the *n* in the A.S. *hine*. The feminine of the third person is *hue* (as in Alexander A.), but *sche* occurs once, in l. 309; acc. *hure*. The neuter is commonly *hit*. The plural nom. is *þey* or *þei*; gen. *hure*, *hur*; dat. and acc. *hem*. We find *euerych* a = every (86). *Huo*, used for *who*, occurs interrogatively (941); *huo-so* or *ho-so* occurs for *who-so* (1001, 1060).

In the case of verbs, the infinitive ends in *-en*, as *reden*, *maken*, *forleten*; in *-e*, as *bereue*, *tine*; in *-ien*, as *tilien*; in *-ie*, as *þolie*, or *-ye*, as *tulye*; very rarely in *-yn*, as *helyn* (320). In the present tense, 2nd pers. sing., we find *-est*, as in *berest*, *bringest*, *lettest*, *sentest(e)*, *wilnest*; cf. the contracted form *wost* (516). In the 3rd pers. sing., we most often find *-us*, as *farus*, *kairus*, *lepus*, *wendus*, *romwus*; but also *-es*, as *fondes*; and even *-eþ*, as *seseþ*, *askeþ*, with which compare the contracted forms *biclipth* and *et* (= *eteth*, 862). The plural ends in *-en* or *-e*; rarely in *-in*, as *wetin* (99), *worchin*, 361; once in *-on*, as *sauouron* (496), probably by an error of the scribe for *sauouren*; see numerous examples in ll. 712—733.

The imperative plural (2nd person) ends in *-us*, as in *giuus* (972); in *-es*, as in *3ernes* (67); but also in *-eþ* (190), which is possibly due to the scribe. Of past tenses, we may note the use *sai* and *sie*, in the sense of *saw*, in the singular; and *saien* and *sihen*, in the same sense, in the plural; *sew* (sing.) in the sense of *sowed seed*; and *wreten* (pl.) in the sense of *wrote*. The 2nd person singular of strong verbs ends in *-e*, as *pou bade* (511). Examples of weak verbs are, in the singular, *helde*, *wente*, *brente*, *wiste*, with the fuller forms *askede*,



*biggede*, *buskede*; and, in the plural, *tendide*, *spatten*, *spilden*. Of past participles, those of strong verbs end properly in *-en*, as *holden* (16), *coren* (chosen), *doluen*, *i-boren*; but the final *n* often drops off, as in *holde* (13), *graue*, *i-3oulde*, *schape*, *i-founde*, *smite* (smitten). Examples of past participles of weak verbs are *listned*, *i-eged*, *y-sustained*, *ydemed*, ending in *-ed*; *wastid*, ending in *-id*; also *i-kid*, *tend*, *iput*, *iset*, *kild*, *maad*, contracted forms. In two cases we actually find the ending *-ep*; viz. in *yhantep*, 988, *vnwastep*, 236; these are probably errors. The prefix *i-* or *y-* is by no means uncommon, especially in weak verbs, as *i-kid*, *i-said*, *iput*, *i-set*, *i-eged*, *y-kid*, *y-maad*, *y-sustained*, *y-demed*; it is even found in strong verbs, as *i-3oulde*, *i-boren*, *ifounde*. Cf. *iset* (454) with *set* (481). The present participles end in *-inge*, as *rydinge*, *likinge*, *wastinge*. Substantives of verbal origin also end in *-inge*, as *wachinge*, *housinge*, *lesinge*, *swaginge*, *handlinge*, *heringe*, *queminge*; see ll. 948—952. We once find *-in* for *-inge*, as in *offrin*, l. 718. It is, perhaps, worthy of remark, that in the plural of the present tense of the verb signifying *to be*, we find both *arn* and *ben*. Both forms are due to the author, as is proved by the alliteration. In ll. 333, 423, 904, we find *ben*, as the alliteration requires; whilst in ll. 338, 345, 506, 1007, we find *arn*, also as required. A similar peculiarity occurs in *Piers the Plowman*. In ll. 446, 634, we have examples of the verb *worpen*, to become. Some peculiarities of spelling may be noted. For *fish*, we have the curious forms, *fihs*, *fihs*, *fihch*, *fihches*. For *strength*, we find *strenke*; for *strengthen*, *strenkpen*; for *drinking*, *drinkinke*; for *nought*, *noukt*. In the word *world*, the *l* is frequently dropped, giving *word* or *worde*; but we also find the curious form *wordle*, as in some MSS. of *Piers the Plowman*. This form is still found in Somersetshire, as in the phrase *bēyaen aul dhu daiz een dhu wuurdle* (beyond all the days in the world), to quote from the representation of Somersetshire speech in glossic spelling, given by Mr. Elworthy in his *Grammar of the Dialect of West Somerset*, p. 103. We may also note the loss of *d* after *l*, as in *gol* for *gold*; as well as the use of *sel* for *sl*, as in *scelepe*, *sclowpe*, *sclain*, all in l. 344. Also the use of *sch* for *ch*, as in *schast* for *chast* (894), suggesting that *ch* had occasionally the sound of *sh*. The aspirate is sometimes misused, as

in *holde* for *old*, l. 327; *hauder* for *altar*, l. 728. The number of curious words in the poem is considerable, not the least remarkable being the word *done* in l. 999, on which see the note. We also see that *to punch* is short for *punish*.

It hence appears that the dialect is much the same as that of William of Palerne, the chief difference being that there are no present participles in *-ande* as well as in *-inge*; but there are not many examples to judge from. I think the dialect is plainly West Midland, but not so far north as Lancashire; rather in the direction of Shropshire or Gloucestershire, as in William of Palerne.

## ON THE ALLITERATION OF THE POEM.

§ 24. I note here a few peculiarities of alliteration.<sup>1</sup> Perhaps the most remarkable is the run upon *vowels*, which is also a marked feature of the Alexander A-fragment; see ll. 22, 27, 230, 240, 268, 290, 415, 461, 498, 500, &c. of that text. So here, we find an alliteration of *different* vowels in ll. 3, 15, 24, 157, 251, 338, 343, 345, 440, 442, 468, 506, 526, 568, 718, 720, 754, 812, 851, 936, 975, &c. We also find alliteration of the *same* vowel in many instances. Ex: *a*, *a*, *a*; 55, 63, 170, 198, 244, 377, 701, 822, 1007; *e*, *e*, *e*; 86, 201, 262, 360, 539, 744, 757, 862, 981, 1008; *o*, *o*, *o*; 327, 533, 711, 743. To these add l. 588, in which there are but *two* vowels, both *e*; also 153, in which we have *o*, *e* (in *eight* = viij.), *a*; also 518, in which *a* rimes with the diphthongs *au* and *eu*. The most remarkable instance is in ll. 1007, 1008, in which two *consecutive* lines have the vowel-rime. The letter *h* is also *sometimes* associated with vowels, as in these instances; 155, 219 (where *hapel* is for *apel*), 277 (where *hapel* is again for *apel*), 320 (*hapelene* for *apelene*), 348 (*hapel* for *apel*), 669, 728, 799, 842, 856 (*hapel* for *apel*), 1137. This is the more remarkable, because *h* is also found as an alliterative letter, as in l. 16, 51, &c.

<sup>1</sup> I may further refer the reader to a careful dissertation entitled *Die Alliterierende Englische Langzeile im xiv. Jahrhundert*, by F. Rosenthal; Halle, 1877. This contains an analysis of the alliterations in the three texts of *Piers Plowman*, a work of great labour. Most of the remarks here made were written before I received a copy of this dissertation, which was kindly forwarded to me by the author.



*C* of course answers to *k*; as in 13, 26, 29, 38, 42, 48, &c. Also *ph* to *f*; as in 457, 1070. Also soft *c* to *s*; as in the word *Ceres*, 724; cf. *syte*, written for *cyte*, i. e. city, in l. 9; see the note. Also soft *g* to *i* (= *j*); 656. Scarce rimes are those with *i* (= *j*); 462, 553, 659, 697, 1118: with *qu*; 541, 608, 950, 1047: and with *v*; 671, 693.<sup>1</sup> Examples of double rime-letters are numerous; examples are *bl*, 411, 523, 543, 624; *br*, 134, 287, 393, 430, 503, 521, 586, &c.; *ch*, 107, 110, 417, 727, 894,<sup>2</sup> 941, 1080; *cl*, 489, 625, 636, 899, &c.; *dr*, 156, 529, 1032; *gl*, 676, 790; *gr*, 7, 87, 124, 133, 252, 254, 447, 502, &c.; *pl*, 296, 495, 847, 853; *pr*, 5, 161, 225, 280, 366, 509, 547, &c.; *sch*, 294, 330, 401, 412, 416, 421, 432, &c., especially the consecutive lines 959 and 960; *scl* = *sl*, 344; *sk*, 159, 871, 1020; *sm*, 1063; *sp*, 136, 172, 367, 699; *st*, 97, 114, 429, 487, 609, 686; *sw*, 310, 493, 719, 855, 921; *tr*, 513, 829; *wr*, 139, 660, 777, 814, 1136. There are even examples of triple rime-letters, as *spr*, 123, 729; and *str*, 756; but we must not include amongst these *sch* and *scl*, already mentioned, since these are merely ways of writing *sh* and *sl* respectively. But it was not thought at all necessary that, if a double consonant began one rime-word, the same sound should occur throughout the line. We have *br* riming with *b*, 175, 683, 714, 723; *fr* with *f*, 352; *gl* with *g*, 391; *gr* with *g*, 193, 274, 525, 824, 1025; *sp* with *spr*, 623; *st* with *str*, 530; and numerous other examples. The strangest example is an apparent rime of *br* with *pr*, 1075; but the word *prest* may be wrong.

We sometimes find *four* rime-letters in the line; as in 499, 544, 546; these lines are not very common, and the fourth letter is not needed.

Occasionally there is a failure of one of the sub-letters, as in l. 11,<sup>3</sup> 22 (where it is easy to supply *tid*); 81, where *k* seems to answer (by poetical licence) to *sk*; 290; 302 (where *refe* should be *bruten*, see note); 558; 782 (where *3ou lif* should perhaps be *3ou silf*); 793 (unless the *t* in *Tricerberus* is counted in); 815. One or other of

<sup>1</sup> No example of the rime of *v* with *f*, as in *Piers Plowman* and *Richard the Redeles*.

<sup>2</sup> The writing of *schast* for *chast* is a mere freak of the scribe.

<sup>3</sup> A bad line; the *g* in *genosophistiens* is soft, and does not well rime with *gomes*.

the sub-letters is often out of place, as in ll. 12, 47, 67, 106, &c.; but a certain amount of variation of this character is rather a beauty than a blemish, as it prevents the metre from being too painfully regular. Yet this licence is sometimes carried too far; in ll. 12, 47, 130, and some others, the accent has to be rather forced to bring out the rime. The worst is when the chief-letter fails, as in ll. 6, 1046; in the latter case, there is something wrong. Other unmusical lines are those where the chief-letter is ill placed, as in ll. 54, 163, 904, where the word *bi* is too weak to bear the whole weight of the verse. Similarly, l. 363 is bad. In l. 73, we may excuse the strong emphasis upon *not*, by supposing that Alexander meant to express his refusal unmistakeably. We may note ll. 31, 50, 394, 971, as examples in which the chief-letter comes nearer than usual to the end of the line.

As usual, prefixes are commonly neglected in the alliteration; thus, in l. 19, the accent is on the syllable beginning with *s* in *for-saide*, the prefix *for* being neglected. Other examples are: the rime with *m* in *amongus*, 28; *h* in *bi-holden*, 46; and with the italicised letters in the following, viz. *about*, 54; *bi-reue*, 82; *agayn*, 83; *isaid*, 100; *a-pere*, 104; *enchesoun*, 107; *astored*, 114; *fordon*, 118; *askape*, 159; *asprien*, 172; *alowep*, 212; *vnharmed*, 227; *vnwastep*, 236; *enditinge*, 243; *alosed*, 250; *rihtewisnesse*, 258 (an odd instance); *alow*, 259; *impossible*, 268; *vnlich*, 271; *bileue*, 272; &c., &c.

This neglect of the prefix is, of course, right; as it brings the *accented* syllable into play. But we sometimes find a very objectionable variation, viz. cases in which, contrary to the whole spirit of alliterative poetry, the rime-letter begins an *unaccented* syllable. Examples of this occur, not only in the present poem, but (as I have before observed) in other alliterative poems also. As this point probably presents a difficulty to such as do not clearly apprehend the fact, I cite some instances.

And saide, seg, to us silf · sofisen þis cauus; 61.

That us derye no dep · desire we noupe; 71.

Bigat on olímpias · þe onurable quene; 194.

That we discórden of dede · in many done þingus; 222.

Alle þe dedes þat 3e don · discórden til oure; 273.



Ne oþir dainteys dere · desire we none ; 306.  
 To him þat schop us to schap · schal fare to blisse ; 330.  
 And deliten in no dede · þat doþ men to sinne ; 505.  
 Michel holde ȝe of miht · Minérua þe falce ; 653 ; cf. 722.  
 Diuisede here on his day · a dosain of wondrus ; 670.  
 That han no rewárd to riht · but redlese wirchen ; 907.  
 þis sonde þat y said haue · sire álixandre riche ; 967.

A crucial test is furnished by ll. 74, 75.

Of mé þat mizhteles am · my-silf so to kepe ;  
 I am sikur of my-silf · to súffre min ende.

Here, in the same word, viz. *my-silf*, without any change of accent, we have a change in the alliterative letter.<sup>1</sup>

No doubt our pronunciation has changed greatly since the fourteenth century, but accent is a much more persistent thing. No one will be so hardy as to maintain that such accentuations as *désire*, *ólimpias*, *déliten*, *mínerva*, *diuisede*, *réward* could ever have been possible; and, for this reason, I refuse to believe in *sófsen*, or *discorden* either. And I am prepared to maintain, as always, that even the chief-letter in the alliterative poetry of our forefathers sometimes fell on wholly unaccented and unimportant syllables, such as *schal* in l. 330, and *sire* in l. 967. So much the worse for the poetry, no doubt; but we must not shut our eyes to plain facts by pretending that poets could not err. Besides, it is easy to see *why* these unimportant syllables sometimes received the rime-letter. What the poet really wanted was *a help to the memory*, and this was attained quite as easily (now and then) by help of an unimportant syllable as by close attention to rule. The use of the word *schal* in l. 330 (as of *sire* in l. 967) was to give the reciter a start for his second half-line. The cue was quite sufficient for this purpose, and thus the line, though slip-shod, was allowed to pass. This is the simple explanation of the whole matter.

§ 25. I add a list (perhaps imperfect) of the principal words of *French* or *Latin* origin in the poem; omitting proper names. The list is as follows; the references to the lines where they occur will be found in the Glossarial Index.<sup>2</sup> Acorde, age, air, alowe, auterus

<sup>1</sup> We cannot shift the accent in a word like *mysilf*, as Chaucer does in the case of French words like *honour* and *fortune*. The case is quite different.

<sup>2</sup> The order of such words as are still in use is the alphabetical order of them in *modern English*; the *obsolete* words follow these, letter by letter.

(altars), amende, anied (*annoyed*), apere, armus, araie, asent, asingned, auowen. *Obsolete*: adouted, alosed, aseled, askape, aspien, astored, auaunt. Bal, best (*beast*), bochours (*butchers*). *Obs.*: bourde. Carien, cache, catel, cauys (*caves*), sese (*cease*), sertaine, sertefied, chalis, chaunce (*chance*), changede, chase, chaste, chere, chef (*chief*), chois, syte (*city*), claimen, clergie, closeþ, cost (*coast*), colour, comaundede, comine (*common*), conquerour, conscience, contre (*country*), cours, cortais (*courteous*), couaite, couaitous, cocodrillus (*crocodiles*), corone (*crown*), crye, costum. *Obs.*: sertus (*certes*), chariteuus, cheue, couaitise. Dainte, damned, degre, deliten, desire, dispit, destene, distroie, diuisede, discorden, dismembre, dite (*ditty*), diuerse, doctour, dolfinus, doute, dosain (*dozen*), dragonus, duk, dure. *Obs.*: defoule, dul (*dool*). Egre, ese, emperour, endite, endure, enemis, enforceþ, engendreþ, enquere, ensample, enuie (*envy*), erren, erreurs, echue (*eschew*), exkused. *Obs.*: enchesoun, englaymed, enoine (*anoint*). Fablus, face, failede, falce, faute (*fault*), fauure (*favour*), figure, fin (*fine*), flourus (*flowers*), folie, fol (*fool*), fourme (*form*), frut. *Obs.*: fenked, folliche; and cf. faip. Gay, gentil, gin (*a trap*), glose, glotenye, glotounius, grace, graciouce, graunt, sb., graunte, vb., grauntinge, gref (*grief*), greue (*grieve*), gruche, gile, gise. *Obs.*: gien, giour, gouernance. Hardy, haste, hastiliche, haunte, eritage, ypotamus, onurable, ost, huge. Idolus, impossible, innocent, yle (*isle*). Iangle, iargoun, ioie (*with ioiful, ioiles*), iuge, sb., iuggen, iuggement. *Obs.*: iaudewin. Langage, large, lecherie, lechour, lechourus, lettres. *Obs.*: los. Mentaine (*maintain*), manere, marbyl or marbre, meruailous, maistrus, maistrie (*mastery*), matere, maugre, megre, men (*mean*), mesure (*measure*), medle, medisine, membrys, mercy, message, minstralus, mischef, meven (*move*). *Obs.*: maumentrie. Nacion, nisete (*nicety*), noble, noblete, norscheþ. *Obs.*: noy, nien (*or nye*). Oxian (*ocean*), ordre. (*Add offren, offringus, from a Latin root.*) Pacen, paine, sb., painede, paradis, part, sb., parte, vb., passe, pay, sb., paieþ, pes (*peace*), perles (*peerless*), penance, peple, peril, perichen, philozofrus, pilegrimus, piler, pinchen (?), place, plain, plaunte, plente, point, pore, pouerte, poudur, power, praisen, praien, praiere, pres, praie (*prey*), prince, prented, presoun, preuey, procre (*procure*), profre, profit, profiteþ, proud (?), prove,



pulle (?), punched, purchas, purple. *Obs.*: prest, prestly, prow, pris or prys. (*Add preche, of Latin origin.*) Quainte. *Obs.*: quaintise. Resoun, regne, remewid, renoun, reproue, reward, riche, richesse, rommede (*roamed*), robbed, romauncus, rout, reule. Sacrifice, saue, sauieur, saur, *sb.*, sauouren, scole, sience, scorpionus, sel (*seal*), sesoun, seruantis, serue, simple, sengle, soile, solas, solempne, soueraine, space, spirit, spouce, stable, stat, stomak, storie, straiten, stidie (*study*), sodainly, sofisen, suffre (*soffre*), somme (*sum*), sur (*sure*), sustaine (*sostaine*). *Obs.*: swaginge. Taried, tariginge, tast, tastinge, tem-pren, tempest, templus, tented, tende, tendere, tentus, titelid, torche, turment, touche, touchinge, tribit (*tribute*), trye, turnen. *Obs.*: tache, tende. *Vse (use), sb. and vb.* *Obs.*: vndigne. Varied, verrai, vertue, vois. Werre (*war*), werrede (*warred*), wasten.

An inspection of these words may teach us some useful lessons. It is remarkable to what extent, in some cases, the language from which an English word is derived is indicated merely by its initial letter. Imperfect as is this list, and unsafe as it may be to generalise from so short a list of words as those which are included in the present glossary, I yet believe that the proportion of French to Anglo-Saxon words in Middle English is, approximately, capable of being ascertained from the above list. Thus the different words in the Glossarial Index beginning with the letter *A* are, roughly speaking, about 72; whilst the French words in the above list beginning with the same letter are 20. This gives a percentage of 27, neglecting fractions. Following out a similar calculation for the other letters, we obtain, merely as a rough guide, the following results.

*Percentage of French words for each letter.*

A ... 27	G ... 25	M ... 18	S ... 15
B ... 3	H ... 8	N ... 16	T ... 20
C ... 46 <sup>1</sup>	I ... 28	O ... 12	U ... 7
D ... 29	J ... 100	P ... 80	V ... 100
E ... 43	K ... 0	Q ... 12	W ... 2
F ... 16	L ... 6	R ... 22	

Without insisting much on the accuracy of these figures, we may still see clearly that the letters under which we may most expect to

<sup>1</sup> Uncertain to some extent, because some words are written with initial *s*. Similarly, the percentage of the *S*-words is not quite clear.

find French words in fourteenth-century English are, J, V, P, C, and E; after which, probably, come D, I, A, and G. On the other hand, we may least expect to find French words under K, W, B, L, U, and H; after which, probably, come Q, O, F, N, and M. If we further take into account initial *combinations*, we may observe that SCH, SW, TH, WR, and WH are surely indicative of English origin, whilst CH is indicative of a French one.

I have little doubt that, in modern English, the percentage of French and Latin words under each letter has, in some cases, undergone a considerable change. To take an example, this is particularly the case with the letter A. Whilst the number of *English* words beginning with A remains much the same as it was, we have received a large number of additions to the *French* and *Latin* ones; the result being that the latter are now in a considerable majority. This change is due, in particular, to the very great influence of the Latin *ad* as a prefix. An investigation of this particular question is not without a certain interest, and it is of some use to the young to be told that K, W, TH, and SH, regarded as beginning a word, are essentially English, whilst J, V, P, and CH are essentially un-English. And the remark, as regards K, W, and TH, is almost equally true, in whatever part of the words those letters<sup>1</sup> be found. It is a good plan, with beginners, to learn the alphabet; which is not quite so easy a matter as it is commonly said to be.

<sup>1</sup> TH is really a *letter*, not a digraph. Add, that GH is a purely English combination, introduced into the word *delight* by a sheer blunder.





## ERRATA AND ADDENDA.

- P. viii. l. 14. For *Li veillant* read *Li veillart*.  
 P. 10, l. 240. *Dele* stop at end of line.  
 P. 17, l. 439. The sense of *lome* is not quite certain here. See the note and Glossary.  
 P. 27, l. 708. Insert a comma after *godus*.  
 P. 28, l. 738. 'y of reed' is the reading of the MS., as printed. Read *y-offred*; see note to the line.  
 P. 29, l. 774. After *schulle* insert [*wreche*]; see note to the line.  
 P. 30, l. 805. Insert two commas, and read:—& al is, burnus, aboute, &c.  
 P. 31, l. 834. The word *ne* is so in the MS.; it should rather be *no*; see note to the line.  
 P. 34, l. 920. The 'tenen' of the MS. should rather be 'tene'; see note to the line.  
 P. 35, l. 930. For *opur-wise* read *opur wise*; two words.  
 P. 37, l. 979. Insert a comma before *namkoupe*.  
 P. 39, l. 1042. The reading *helpe* of the MS. is certainly an error for *zelpe*; see note to the line.

## Alexander.

## How alixandre partyd pennys.

[Fol. 209]

W han þis weith at his wil · weduring<sup>t</sup> hadde,  
 Ful rape rommede he · rydinge þedirre.  
 To oridrace wiþ his ost · alixandre wendus,  
 þere wilde contre was wist<sup>t</sup> · & wondurful peple, 4  
 þat weren proued ful proude · & prys of hem helde.  
 Of bodi wente þei bar · wiþ-oute any wede,  
 & hadde graue on þe ground · many grete cauys,  
 þere here wonnyng was · wyntyrys & somerus. 8  
 No syte nor no sur stede · sopli þei ne hadde,  
 But holus holwe in þe ground · to hiden hem inne.  
 þe proude genosophistiens · were þe gomus called;  
 Now is þat name to mene · þe nakid wise. 12  
 Wan þe kiddeste of þe cauus · þat was king<sup>t</sup> holde  
 Hurde tiþinge telle · & toknyng wiste,  
 þat alixandre wiþ his ost<sup>t</sup> · atlede þidire,  
 To be holden of hem · hure hiezest<sup>t</sup> prynce, 16

Alexander comes  
to the Oxydracæ.This people go  
naked,and live in caves.  
They are called  
the Gymnosoph-  
ists.

*Historia Alexandri magni regis macedonie de preliis;*  
 ed. 1490; leaf g iii. back.

Quomodo alexander inuenit Exidrases qui dicuntur Gimnoso-  
phiste.

[E]T inde amoto exercitu venit exidrases. Exidrases siquidem homines sunt in quorum mentibus nulla superbia dominatur; vocantur itaque gimnosophiste. Non pugnant nec altricantur, et nudi ambulant; ciuitates non habent, sed in tuguriis et in speluncis montium commorantur. Cumque audisset rex huius gentis aduentum alexandri misit sibi epistolam ita continentem.

ALEXANDER.

1



- Their king sends  
a letter to Alex-  
ander,  
which he reads.  
"The Gymno-  
sophists greet  
Alexander.  
If you come to  
fight with us,  
you will get  
nothing by it.  
We have nothing  
to lose.  
We shall hide in  
our caves."  
Alexander lets  
them know that  
he will come in  
peace.
- panne weies of<sup>t</sup> worschipe · wittie & quainte  
Wip his lettres he let<sup>t</sup> · to þe lud sende.  
panne southte þei sone · þe forsaide prynce,  
& to þe schamlese schalk · schewden hur lettres; 20  
panne raþe let<sup>t</sup> þe rink · reden þe sonde,  
þat<sup>t</sup> newe tipinge [tid] · it<sup>t</sup> tolde in þis wise.  
"þe gentil genosophistiens · þat<sup>t</sup> goode were of witte,  
To þe emperour alixandre · here answerus wreten, 24  
þat<sup>t</sup> is worschipe of<sup>t</sup> word · worþi to haue,  
& is conquerour kid · in contres manie.—  
Vs is sertefied, seg<sup>t</sup> · as we soþ heren,  
þat þou hast<sup>t</sup> ment<sup>t</sup> wip þi men · amongus vs fare. 28  
But 3if<sup>t</sup> þou, king<sup>t</sup>, to us come · wip caire to fighthe,  
Of<sup>t</sup> us getist þou no good · gome, we þe warne.  
For what<sup>t</sup> richesse, rink · vs miȝht<sup>t</sup> þou bi-reue  
Whan no wordliche wele · is wip us founde? 32  
We ben sengle of<sup>t</sup> us silf<sup>t</sup> · & semen ful bare,  
Nouht welde we now · but<sup>t</sup> naked we wende;  
& þat we happili her · hauen of<sup>t</sup> kynde  
May no man but<sup>t</sup> god · maken us tine. 36  
þei þou fonde wip þi folk · to fighthe wip us alle,  
We schulle us kepe on-cauȝt · oure cauus wip-inne;  
Neuere werrede we · wip wiȝth up-on erþe,  
For we ben hid in oure holis · or we harm lacche." 40  
þus saide soþli þe sonde · þat<sup>t</sup> þei sente hadde;  
& al so cof<sup>t</sup> as þe king<sup>t</sup> · kende þe sawe,  
Newe lettres he let<sup>t</sup> · þe ludus bi-take,  
& wip his sawus of<sup>t</sup> soþ · he sikurede hem alle, 44  
þat<sup>t</sup> he wolde fare wip his folk · in a faire wise

"[C]Orruptibiles gimnosophiste homini Alexandro scribimus. Audiuius quod super nos venis pugnaturus, de quo miramur non modicum, quia nihil a nobis poteris extorquere. Nam cum nihil habemus unde corpora nostra sustentantur, quid a nobis eripies? Quod si nobiscum pugnare volueris, simplicitatem nostram nullatenus dimittemus."

Qualiter alexander scripsit gimnosophiste.

[P]Erlecta igitur, alexander epistolam misit illis dicendo quod ad

- To bi-holden here hom · & non harm wirke.  
So haþ þe king<sup>t</sup> to hem sente · & siþen wip his peple  
Kairus coffi til hem · to kenne of<sup>t</sup> hure fare. 48  
But<sup>t</sup> whan þei sien þe seg<sup>t</sup> · wip so manie ryde,  
þei were a-grisen of<sup>t</sup> his grym · & wende gref þolie.  
Faste heiede þei to holis · & hidden hem<sup>1</sup> þere,  
& in þe cauus hem kepte · fro þe king<sup>t</sup> sterne. 52  
panne weren from hem went<sup>t</sup> · wifis & children,  
Wip opur bestus aboute · þat<sup>t</sup> hem bi ferde.  
Aftur ferde alixandre · & askede hem sone,  
By ludus of<sup>t</sup> þe langage · how þei leue miȝhte? 56  
And 3if<sup>t</sup> þei ne hadde none holis · on þe holw erþe,  
As hadde þe weies þat<sup>t</sup> were · here wordliche makus?  
panne þei caire wip þe king<sup>t</sup> · hur cauus to schewe,  
& kennen þe conquerour · hur costumus alle, 60  
& saide "seg<sup>t</sup>, to us silf<sup>t</sup> · sofsen þis cauus,  
Of<sup>t</sup> opur hous þan her arne · haue we no nede."  
Whan alle þei til alixandre · hadde answer i-3oulde,  
þe king cortais i-kid · coffliche saide, 64  
"For i haue founde 3ou folk · faipful of speche  
Me to lere of<sup>t</sup> 3our lif · with-oute les tale,  
3ernes now of<sup>t</sup> my 3ift<sup>t</sup> · þat<sup>t</sup> 3ou leue were,  
& what<sup>t</sup> it<sup>t</sup> be þat<sup>t</sup> 3e bidde · 3our bonus i graunte." 68  
panne saide þei, "wordlich weiȝ · we wische of þi<sup>2</sup> 3ifte  
Ai-lastinge lif · to lacchen up-on erþe;  
þat<sup>t</sup> us derye no dep · desire we nouþe,  
For opur wordliche won · at<sup>t</sup> wille we haue." 72  
"Nai, sertus," saide þe noble · "þat may not<sup>t</sup> be graunted  
Of<sup>t</sup> me, þat<sup>t</sup> miȝhteles am · my silf<sup>t</sup> so to kepe.

But they are  
afraid,  
and hide them-  
selves.  
[<sup>1</sup> MS. hiddem, an  
error for hidden  
hem]

Their wives and  
children remain  
visible.

Alexander asks  
why they too do  
not hide in caves?

They say that  
they dwell in the  
caves too.

Alexander pro-  
mises to grant  
them any boon  
whatever.

[<sup>2</sup> MS. 'þei']  
They ask for  
everlasting life.

He replies that he  
himself is but  
mortal.

eos cum pace alacriter venit et ingressus est ad eos. Alexander autem intuens illos nudos ambulare et habitare in abditis tuguriis et speluncis, filios vero et vxores separatos cum animalibus ambulantes, interrogauit eos dicens; "Non sunt sepulera vobis?" At illi ostenderunt tuguria et speluncas in quibus habitabant, et dixerunt:—"Hic per dies singulos requiescimus." Deinde dixit Alexander, "Quid vultis petere, dabo vobis." Illi autem dixerunt, "Da nobis immortalitem, quia nihil aliud peroptamus." Quibus alexander Respondit,



I am sikur of<sup>t</sup> my silf<sup>t</sup> · to suffre min ende ;  
 I ne haue no lordschipe of<sup>t</sup> lif · to lengþe my daies." 76  
 They ask, "why then do you want to conquer the world?"  
 "Segi," saide þei again · "syn þou so knowist,  
 þat<sup>t</sup> þe is demed þe deþ · to dure nouht<sup>t</sup> longe,  
 Whi farest<sup>t</sup> þou so fihtinge · folk to distroie,  
 & for to winne þe word · wendest<sup>t</sup> so romme? 80  
 How might<sup>t</sup> þou kepe þe of<sup>t</sup> skape · with skile & with  
 trouþe  
 Aþeins ryht<sup>t</sup> to bi-reue · reingnus of<sup>t</sup> kinguus?"  
 þanne agayn saide þe gome · wiþ a good chere,  
 He says he is king by the grace of God,  
 "þorou þe grace of god · i gete þat<sup>t</sup> .i. haue. 84  
 þei han demed me, or deþ · þorou dintus of<sup>t</sup> mighte,  
 Of<sup>t</sup> erþe to be emperour · in euerych a side.<sup>1</sup>  
 Sin i haue grace of<sup>t</sup> þat<sup>t</sup> graunt<sup>t</sup> · grimmet<sup>t</sup> to worþe,  
 I wrouthe wrecheli now · & wrapede drihten, 88  
 3if<sup>t</sup> i for dul of<sup>t</sup> any deþ · my destene fledde,  
 and must fulfil his destiny.  
 þat<sup>t</sup> is markid to me · & to no mo kinguus.  
 Men seþ wel þat<sup>t</sup> þe see · seseþ & stinteþ,  
 [Fol. 209, back] But<sup>t</sup> whan þe wind on þe watur · þe wawus arereþ. 92  
 So wolde .i. reste me rape · & ride ferþe,  
 Neuere to gete more good · no no gome derie,  
 Bute as þe heie heuene goodus · wiþ herteli þouhtus  
 So a-wecchen my wit<sup>t</sup> · & my wil chaungen, 96  
 þat<sup>t</sup> .i. mai stinte no stounde · stille in o place,  
 þat<sup>t</sup> i ne am temted ful tid · to turne me þennus.  
 He cannot rest still anywhere.  
 & sin we wetin hur wil · to worchen<sup>2</sup> on erþe,  
 [2 MS. 'wor-schen']  
 We mowe be sopliche isaid · hur seruauntus hende. 100  
 Were all men wise alike,  
 3if<sup>t</sup> god sente euery gome · þat<sup>t</sup> goþ up-on molde  
 Wordliche wisdom · & wittus iliche,  
 Betur mighte no burn · be þan an oþur;

"Mortalis cum sim, immortalitatem nequeo exhibere." At [ed. Ait] illi dixerunt, "Miser, si mortalis es, quare huc et illuc discurrens tot et tanta facinora committendo? Hec omnia nisi a summa prudentia gubernantur"—Alexander itaque respondit eis et dixit, "Nescitis quod mare nullatenus conturbatur, nisi cum a ventis validissimis commouetur. Uellem siquidem in pace consistere, sed habeo in me

A-pere mighte þe pore · to parte wiþ þe riche. 104  
 þanne ferde þe worlde as a feld · þat ful were of<sup>t</sup> bestes, all would be equal, like beasts.  
 Whan eueri lud liche wel · lyuede up-on erþe.  
 For þat<sup>t</sup> enchesoun god ches · oþur cheft<sup>t</sup> kinguus, But some must be kings, and Alexander their chief.  
 þat<sup>t</sup> scholde maistrus be maad · ouur mene peple; 108  
 And me is markid to be · most<sup>t</sup> of<sup>t</sup> alle oþure,  
 For-þi y chase to cheue · as chaunce is me demed."—  
 Whan þis sawe was said · þe semliche prynce  
 Fro þe fore-saide folk · fondes to ride 112  
 þanne he farus to a feld · ful fair & ful large,  
 þat<sup>t</sup> stod on an hie stede · a-stored wiþ frutus, Alexander sees some trees, which bear fruit while the sun shines,  
 þere sai he semliche tres · wiþ þe sonne woxe,  
 þat<sup>t</sup> frut<sup>t</sup> baren hem a-boue · on bowus ful þikke. 116  
 & al so sone as þe sonne · sesede to schine,  
 þat<sup>t</sup> don<sup>1</sup> was þe day · fardon of<sup>t</sup> þe cloudus, [1 MS. 'þat siȝt don']  
 þe tres seseden of<sup>t</sup> siȝht<sup>t</sup> · & sonken to gronde,  
 þat<sup>t</sup> frekus might<sup>t</sup> no friþ · no no frut<sup>t</sup> kenne. 120  
 As rape as þe sonne ros · & reed gan schine,  
 þat<sup>t</sup> his lem on þe loft<sup>t</sup> · lizht<sup>t</sup> ȝaf<sup>t</sup> aboute, but disappear when it is dark.

spiritum, qui meo sensui tam fortiter dominatur, quod nullo modo hoc facere me permittit." Et hec dicens dimisit eos illesos.

[A portion of the story is here omitted in the English poem; it relates to the finding of the pillars of Hercules and a nation of Amazons; to elephants in the woods of India; to a nation of bearded women; and a nation of men and women walking about unclothed. Then comes a description of intolerable cold and severe snowstorms, so terrible that five hundred soldiers died; there was also a great fall of rain, after which it seemed as if burning torches fell from heaven. Alexander offers sacrifices, and the storms cease. The story then goes on with the arrival of Alexander at the river Ganges; see l. 137 of our English version. The substance of ll. 111—136 occurs further on in the Latin, being evidently taken from the chapter I here transcribe, which begins on leaf h 6, back.]

Quomodo alexander inuenit arbores que nascebantur cum sole.

[I]Nde amoto exercitu deuenit ad alium campum in quo arbores consistebant mire magnitudinis, que cum sole oriebantur et cum sole occidebant. A prima siquidem hora diei egrediebantur de sub terra et vsque ad horam sextam crescebant (sic) altissime. A sexta vero hora vsque ad occasum solis intantum descendebant, vt nullatenus super



þe tres spradden hure spraies · & spronngen on hizþe,  
& grete grouuede frut · on þe grene braunchus. 124

He sends for some  
of the fruit.

[<sup>1</sup> MS. 'sice']

þan comaundede þe king · cofli to feche  
Of þat freliche frut · þat þe frekus sie.<sup>1</sup>

[<sup>2</sup> A word omit-  
ted; see l. 135.]

þanne [buskede]<sup>2</sup> a bold kniht · & to a bow stirte,  
þe sote-sauerede frut · sone to pulle. 128

[<sup>3</sup> MS. 'as'; see  
l. 117.]

The man who  
attempts to pluck  
it is slain.

But al<sup>3</sup> so raþe as þe rink · gan þe ris touche,  
Doun fel he wiþ dul · ded in þe place;  
& siþen sent was a vois · sone fro heuene,

þat non trinde þe tres · last þei taried were! 132

In each tree sat a  
bird,

For eueri grene growe tre · þat on þe ground spronge  
Hadde bremliche a brid · þe braunchus alofte,

þat whan þer buskede a burn · a bow for to touche,

that spat sparks  
of deadly fire.

þei spatten sparclur of fir · & spilden him raþe. 136

How alixandre remewid to a flod þat is called  
phison.

[A picture. I.]

Alexander comes  
to the Pison,

As sone þe king sai · þat it so ferde,  
He dide him forþ to flod · þat phison is called,  
þat writen is in holi wriht · & wrouht so to name.

a river of Para-  
dise,  
also called the  
Ganges.

From perlese paradis · passeþ þe stronde; 140

In cost þere þe king was · men callede hit gena,

As was þe langage of þe lond · wiþ ludus of inde.

terram viderentur. Et quotidie fructus amenissimos conducebant. Has cum vidisset, Alexander precepit cuidam militi vt sibi de ipsis frondibus portaret. Ille vero, dum domini sui mandatum vellet implere, mox percussit eum spiritus malignus, et, presentibus omnibus, expirauit. Et audierunt vocem in aere dicentem, "Quicumque istis arboribus propinquus accesserit, morte velocissima morietur." Erant autem in ipso campo aues mitissime super volantes, et cum aliquis tangere vellet eas, continuo exibat ex eis ignis et eum crudeliter incendebat.

[After this, we again turn back to leaf g 5, back.]

Quomodo alexander venit ad fluuium bragmanorum, vbi habitabant yppotami, cocodrili, et serpentes.

[D]Einde amoto exercitu venit ad fluuium bragmanorum magnum,

þere made þe mascedonius king · his men for to stinte,  
And bi þe banke of þe strem · he biggede his tentus.

þanne þe mascedonius men · in þe men tyme 145

Bi-sonde phisonus flod · saien folk rome.

He sees some  
men beyond the  
river,

For-þi bad þe bolde king · þat burnus of inde  
Scholde talken hem til · & tidliche enquere 148

þe name of hure nacion · nedli to knowe;

For miche wilnede þe weizht · to witen of here fare.

Ride mihte nouht þe rink · ouur þe romme stronde

but cannot reach  
them for the  
serpents there.

For þe wormus þat were · bi þe watir founde. 152

For, out-taken .viij. wokus · of al þe twelf monþe—

þat is soþli to saie · þe sesoun of iuli,

Except in July  
and August,

And heruest þat hastily · aftyr him folweþ—

Dredful dragonus · drawen hem þiddire, 156

there are dragons,  
hippopotamuses,  
and crocodiles  
there.

Addrus & ypotamus · & opure ille wormus,

& careful cocodrillus · þat þe king lette.

For skape of þe scorpionus · askape þei ne mihte;

So riue romede þei · þe riuer bi-side. 160

As prest as þe pris king · sai his pres stinte,

þat he fer wiþ his folk<sup>1</sup> · fare ne mihte,

[<sup>1</sup> MS. 'flok']

For þe bestus of bale · þat bi þe watur ferde,

& harm of þe hound-fich · þat houede þer-inne, 164

Of þe seggus þat he sai · bi-sonde þe side stronde

Alexander calls to  
one of the  
strangers to come  
over in a boat.

Ho dide calle ffor to come · to carpen him tille.

Whan þei hurden [h]is houp · hastiliche aftur

A lud to a litil boot · lepus in haste, 168

And raþe to þe riche king · romwus alone,

[Fol. 210]

And aftur of alixandre · askep his wille.

vocatum gagei (*sic*); et castra metata sunt ibi. Et respicientes vltra flumen viderunt tres homines, quos iussit alexander indica lingua inquiri qui essent. At illi dixerunt, "Bragmani sumus." Desiderabat autem alexander cum eis loqui, sed ipsam latitudinem fluminis nemo poterat preterire; eo quod erant ibi yppotami multi et scorpiones agrestes et cocodrilli, qui per ipsum fluuium omni tempore discurrebant, excepto mense iulii et augusti. Cumque vidisset alexander quod nullo modo poterat ipsum fluuium transire, tristabatur valde. Statimque iussit vt nauculam de viminibus fabricarent, et vestirent



- A wel-langaged lud · let<sup>t</sup> þe king<sup>t</sup> sone  
 Aspien ful spedliche · bi speche of<sup>t</sup> þe lande, 172
- He asks who they  
 are. In what<sup>t</sup> kyþ were þei kid · & what<sup>t</sup> hit<sup>t</sup> called were,  
 & ho were lord of hur land · & ledere of<sup>t</sup> alle.
- They say they  
 are Brahmans,  
 and their king is  
 Dindimus. "We were in bragmanie bred" · saide þe burn þanne,  
 "& dindimus þe dere king<sup>t</sup> · our demere is holde."  
 "Sertus," saide alixandre · "þi sawe me quemus, 177  
 Me hap longe to 3our land · liked to wende;  
 Wiþ 3ou to carpe in þis kip · couaitede y 3orne;  
 For miche ludus of<sup>t</sup> 3our lif · listned ich haue." 180
- Alexander gives  
 the stranger a  
 letter,  
 for Dindimus. þanne let þe lordliche king<sup>t</sup> · lettres endite,  
 & þere-on settus his sel · & sipen hem takus  
 To þe burn on his bot · & bad him in haste  
 To þe king<sup>t</sup> of<sup>t</sup> hur kip · carien his sonde. 184  
 þanne whitli þe weiht<sup>t</sup> · ouur þe watur sterus,  
 And þe lettrus to his lord · ledus ful sone.  
 As sone as his king<sup>t</sup> say · þat<sup>t</sup> sonde him yprofred,  
 He hit<sup>t</sup> lacchus of<sup>t</sup> þe lud · & lokus þer-inne; 188  
 & 3if<sup>t</sup> 3e ludus haue list<sup>t</sup> · þe lettrus to knowe,  
 Tendeþ how þis tale · is titeled þer-inne.
- Contents of the  
 letter. "þe kidde king<sup>t</sup> alixandre · þat coup is in erþe,  
 þat<sup>t</sup> name hap of<sup>t</sup> noblete · & neuere man dradde, 192  
 þat<sup>t</sup> grete god amon · in graciouce timus  
 Bi-gat<sup>t</sup> on olimpias · þe onurable quene,  
 Dindimus þe dere king<sup>t</sup> · dop for to grete,  
 þat lord of bragmanus lond · & ledere is holde, 196  
 & in þis same wise saip · & sendeþ him gon,  
 & til alle þat<sup>t</sup> arn · aftur him þare.—
- We have often  
 heard of you.  
 You never plough, We han, ludus, of<sup>t</sup> 3our lif · listned ful ofte, 199  
 þat<sup>t</sup> michil ben 3our manerus · fram opur men varied.
- [<sup>1</sup> MS. cren] For 3e non erþe ne eren<sup>1</sup> · þat<sup>t</sup> erne 3ou mizhte  
 [<sup>2</sup> MS. 'flok'] Fode for to fare wiþ · as opur folk<sup>2</sup> vsen.

eam de coriis animalium vt per ipsum fluuium transirent. Factum est, et intrauit in eam vnus miles, cui dedit alexander literas, vt portaret eas didimo regi Bragmanorum, continentes ita:—

[R]Ex regum et dominus dominantium Alexander filius dei

- On se saile 3e nouht<sup>t</sup> · in sesoun of<sup>t</sup> 3ere,  
 For to fihche on þe fom · or finde any praie. 204 nor fish.
- But litil leue we þat<sup>t</sup> · lud, i þe warne,  
 For-þi bi-seche y þe, seg<sup>t</sup> · 3if<sup>t</sup> it soþ were, Is this true?  
 Send me tyþinge<sup>1</sup> tid · & tel me þe soþe, 207 [<sup>1</sup> MS. 'tyinge';  
 see l. 240.] þat<sup>t</sup> y may witen of<sup>t</sup> 3our werk · & of<sup>t</sup> 3our wonus alle.  
 For 3if<sup>t</sup> men saip bi 3ow soþ · þe sawe þat<sup>t</sup> y hirde, If so, I never  
 Of more meruailouse men · mizhte i nouht<sup>t</sup> kenne. heard of a more  
 wonderful people.  
 3if<sup>t</sup> y wisdam or wit<sup>t</sup> · in 3our werk finde,  
 þat<sup>t</sup> god aloweþ 3our lif · & likeþ 3our dedes, 212  
 Y schal 3our costumus, king<sup>t</sup> · couaite to holde,  
 & fonde for bi<sup>2</sup> mizht<sup>t</sup> · 3our fare to sinke.<sup>3</sup> [<sup>2</sup> Sio; 'mi' ?]  
 [<sup>3</sup> Sio; 'sewe' ?]  
 For fram þe 3ouþe of<sup>t</sup> my 3er · 3erned ich haue  
 Of wide werkus to wite · & wisdam lere; 216  
 We weren tauht<sup>t</sup> in oure time · & tendide lorus,  
 Of oure doctourus dere · demed for wise, We were taught  
 that no people  
 are so holy that  
 they can blame  
 us.  
 þat<sup>t</sup> non hapel vndur heuene · so holi is founde,  
 þat<sup>t</sup> mihte a-legge any lak · our lif to reproue. 220  
 But for y, ludus, of<sup>t</sup> 3oure lif · swich a los hurde,  
 þat<sup>t</sup> we discorden of<sup>t</sup> dede · in many done þinguus, But you differ  
 from us greatly.  
 And þat<sup>t</sup> 3our doctours dere · don 3ou to knowe  
 þe best<sup>t</sup> lorus of<sup>t</sup> lif · & lawus of<sup>t</sup> wise, 224  
 And we 3ou praien, sire prince · prestly me sende  
 Alle þe lorus of<sup>t</sup> 3our lif · in lettres a-seled; Tell me your  
 customs.  
 And y bi-hote 3ou her · vnharmed to leue.  
 For more may hit<sup>t</sup>, in cas · 3ou menske þan greue; 228  
 Whan may hit<sup>t</sup> greuen a man · þat<sup>t</sup> mich good knowiþ It cannot harm

Amonis et regine Olimpie Didimo regi Bragmanorum gaudium. Postquam ad tantam etatem peruenimus quod inter bonum et malum potuimus discernere qualitercunque, desiderauimus repellere ignorantiam et replere sapientia mentem nostram; quia, vt nostrorum philosophorum doctrina declarat, 'Eloquentia sine sapientia nocere valet potius quam prodesse.' Hinc est quod ad aures nostras relatione plurium peruenit quod mores vestri a ceterorum nostrorum moribus sunt diuisi ita, quod nec in terra nec in mari aliquod auxilium requiratis; Aliam doctrinam quam a nostris doctoribus didicimus obseruantes. Quapropter attentius deprecamur quodque uniuersam doctrinam vestram et sapientiam nobis in vestris literis intimetis. Poteri-



any one to impart knowledge. To carpe of his konninge · & kenne hit til opure?  
 For þe wers is no weih · wis 3if he seme,  
 þou3 he finde opur folk · folewen his dedus. 232

Take the case of a torch;  
 its light is not lessened, though it lights others." Of a torche þat is tend · tak an en-sample;  
 þat þou3 ludus of þe lem · lihtede an hundred,  
 Hit scholde nouht lesen his liht · no þe latur brenne,  
 [1 MS. 'waxs'] While þe weke & þe waxe<sup>1</sup> · vn-wastep lastep. 236  
 [2 MS. 'flok'] & so it farus bi folk<sup>2</sup> · þat fain is to teche;  
 Hit wastep no wisdam · weihs to lere.  
 For-þi busiliche, burn · we bidde þe nouþe  
 Wip-oute tariginge of time · tipinge sende. 240  
 Of þat we 3ernen of 3ou · ful 3are to kenne,  
 To witen of þe wisdam · þat 3e wip faren."  
 Dindimus reads the letter, Whan dereworþe dindimus · þe enditinge hurde  
 Of alixandre askinge · as he write hadde, 244  
 Opir lettrus he let · of hur lif write,  
 and sends an answer. & agyn to þe gome · goodliche he sente.  
 As cof as hit come was · þere þe king dwelde,  
 In þis manere dide þe man · þe massage arede. 248

How king dindimus sente lettrus to king  
 alixandre.

[A picture. II.]

[Fol. 210, back] "þe dere king dindimus · þe doctour of wise,  
 þat lord of bragmanus lond · alosed is þare,  
 "King Dindimus to Alexander, greeting. To emperour alixandre · egrest of princis,  
 þat is grimmest igrowe · and grettest of kingus, 252  
 Sendep lettres of lowe · & to þe lud writes  
 Miche gretipinge of grace · & grauntinge of ioie.—

mus quoque ex vestris manibus comprehendere bonitatem. Nec vestra sapientia in aliquo minuetur. Talis enim est sollicitudo sapientie, qualis natura accense facule comprobatur; a qua cum plures facule ignem recipiant, nihilominus ipsa candet que facit alios coruscare.

Responsiua regis Bragmanorum missa Alexandro.

[D]Idimus Bragmanorum didascalus alexandro — Salutem; per tuarum tenorem cognouimus literarum, quod animus tuus cupit vera

Bi þi message, man · þat þou to me sentest,  
 Whan we sihen þi sonde · wip þi sel prented, 256  
 We kenden þi couaitise · & þat þou, king, wilnest  
 þe rihte-wisnesse wite · þat to a weih longus. We have discerned  
 your desire.  
 In þat alowe i þe, lud · þat þe lef were  
 þe beste lawe to lere · & lorus of witte; 260  
 For riht wisdam is worþ · al þe world riche.  
 For non emperour on erþe · þat euere was founde,  
 þat wantede wisdam · his wihs to gye, No emperor can  
 dispense with  
 wisdom.  
 Mihte lordschipe lache · of opur low peple; 264  
 Bute þe loweste þat liuede · his lord mihte worþe,  
 And wip him fare as a fol · þat failede his wittus.  
 Neþeles, sire noble king · y þe now warne, Yet, I warn you,  
 To oure painede peple · in-possible hit semeþ, 268  
 þat 3e oure manerus mihte · mekliche endure,  
 Or in þe lif þat we liue · laste any while. you cannot endure  
 our customs.  
 For oure lif & oure lawe · vnlich is to 3oure,  
 And al lupur bi-leue · we lopen in herte. 272  
 Al þe dedes þat 3e don · discorden til oure;  
 For we ne grete noht þe godus · þat 3e gode holden.  
 Of þat þou senteste, sire king · to say þe tru[t]he  
 Of al þe lore of our lif · wip-oute long dwelle, 276  
 Hapel, for þin hendschipe · haue vs exkused,  
 pray excuse us.  
 For we ne konne þe nouht kenne · our costumus alle.  
 þou3h .i., lud, of our lif · lettrus þe sende, 279  
 Prince, hit profiteþ nouht · to preche of oure dedus;  
 3e ne haue no tome no time · to tende my sawus, It profits not to  
 tell you.  
 For 3e so busiliche ben wip<sup>1</sup> · aboute þe werre. [1 Sic; 'wis' ?]  
 But say þou nouht, sire king · for sake of enuie,

scientia et sapientia perfecta informari, que omni regno meliores existunt, et nequeunt precio computari; de quo discretionem tuam non modicum commendamus. Imperator enim qui sapientiam ignorat non imperat subiectis, Sed subiecti suo dominantur imperio. Scripsisti siquidem ut vitam moresque nostros indicarem tibi per literas seriatim; quod impossibile reputamus. Et si tibi de vita nostra aliquid scriberemus, nullatenus tamen mens tua enucleare posset saporem, eo quod mentem tuam cause bellice obtenebrarunt. Sed ne





- Yet think not I  
grudge telling  
you. *pat* me were loþ of our lif · *ludus* to teche ; 284  
For as michel as y may · in minde bi-þenke,  
Bi þis a-selede sonde · *sopliche* i telle.
- We are poor  
Brahmans. We, bredde breþurne in god · *bragmanus* pore,  
Leden clanliche our lif · & libben as simple. 288
- [<sup>1</sup> MS. 'wolde'] We ne wilne in þis world · to welde<sup>1</sup> no more,  
Bute as we simpleliche our lif · *sostaine* mowe.  
We live a simple  
life,  
in all poverty. We ben to penance iput · & pouerte drien ; 291  
We holde hit nedful to nime · *pat* nouht may be wastid.  
Hit is no leue in oure lawe · *pat* we land erie
- We plough not. Wiþ no scharpede schar · to schape þe forwes ;  
[<sup>2</sup> MS. 'fed'] Ne sette solow on þe feld<sup>2</sup> · ne sowe none erþe,  
We sow not. In ony place of þe plow · to plokke wiþ oxen ; 296  
Ne in no side of þe se · to saile wiþ nettus,  
Of þe finned fihes · our fode to lacche.
- We fish not. For to hauke ne hunte · haue we no leue,  
We hunt not. Ne foure-fotede best · ferke to kille ; 300  
Ne to faren in þe feld · & fonde wiþ slyhþe  
For to refe þe brod · of briddus of heuene.  
& whan we faren to fed · we finde no faute, 303  
We han so michel at þe mel · *pat* we no more wilne.  
Oþir goodis to gete · giue we no tente,  
Ne oþir dainties dere · desire we none,
- We desire no  
dainties. *þan* oure *modur* of mete · may vs<sup>3</sup> forþ bringe,  
[<sup>3</sup> MS. 'vus'] *pat* we kennen for kinde · & callen þe erþe. 308
- The earth sus-  
tains us. Sche vs norscheþ at nede · & i-now sendeþ,  
Wiþ-oute swet oþur swink · swich as we hauen.  
Hit ne is no leue in our land · *pat* *ludus* þer-inne

credas quod inuidia moueamur, quantum poterimus tibi de moribus nostris duximus indicandum. nos siquidem bragmani simplicem et puram vitam deducimus ; peccata non committimus, nec vltra volumus habere quam ratio nature requirit. Omnia patimur et omnia sustinemus. Id apud nos dicimus optimum, quod superfluum non probatur. Terras nostras non aramus, et ipsis semina non immittimus. Boues curru non iungimus. Retia in mari ad comprehendendum pisces non ponimus. Uenationes aliquas quadrupedum aut auium non facimus. Nihil etiam ad manducandum querimus nisi quod terra sine labore hominum producit. His etiam cibis non implemur,

- Scholde more of hure mete · *þan* mesure take ; 312 We never eat too  
much,  
[<sup>1</sup> MS. 'For-þei']  
For-þi<sup>1</sup> sounde we be seie · & sike in no time,  
Bute helpe haue we hir · til we henne passe.  
To godus pay is our peple · in bettur point founde,  
Him to louen as hur lord · & like him to serue, 316  
þan fale oþir folk ben · *pat* fillen hure wombe,  
& nimen more þan i-now · whan no ned were.  
We maken no medisine · no no man prayen  
Wiþ ony habelene help · to helyn oure bodius. 320 We make no  
medicine,  
nor need any.
- We han a sertaine somme · a-singned of 3erus,  
Whan we schulle lese þis lif · & laste no more ;  
For we mowe tellen our time · whan þe time fallus.  
For litil lengure a lud · liueþ þan an oþir ; 324 We die at a fixed  
age.
- But bi cominne<sup>2</sup> of kynde · as heuene king demus,  
We schal doute þe deþ · whan þe day fallus ;  
Bi an ordre of oure kinde · whan we holde waxen,  
Whan mihte lakken our limus · & lesen our hete, 328 We grow old,  
and then die,  
and go to heaven.
- We schulle for-leten oure lif · & leue *pat* þe soule  
To him *pat* schop vs to schap · schal fare to blisse.  
For no cold *pat* vs comeþ · in oure kinde age,  
We ne faren to no fir · our fingrus to warme ; 332 We use no fire.
- Of bodi hole we ben · & no bale fele.  
Ay we founden to fle · flechliche lustus ;  
We maken þorou mekenesse · alle manir þingus  
þat mihte vs soile wiþ sinne · sese in a while. 336 We flee lusts.
- I rede þe,<sup>3</sup> riche emperour · ful rape þat þou founde  
To ouyr-comen enemis · *pat* arn þe<sup>4</sup> wiþ-inne ;  
[<sup>3</sup> MS. 'þat þe,'  
where þat is  
superfluous.]  
[<sup>4</sup> MS. '3e']

quia illicita est nobis. Nihil apud nos ventres producit. Ideo absque morbo sumus. Et dum viuimus semper fruimur corporum sanitate. Nullam facimus nobis medicinam. Nullum etiam adiutorium querimus pro nostrorum corporum sanitate. Et vno termino mortis vita nostra concluditur, quia plus altero vnus non viuit, sed secundum ordinem natiuitatis cuiuslibet mortis terminus superuenit. Ad ignem pro afflictione frigoris non sedemus. Nullum estum corpora nostra sentiunt ; semper nudis corporibus ambulamus ; corporis desideria non facimus. Omnia per patientiam supportamus. Omnes inimicos nostros interiores occidimus, vt exteriores nullatenus timeamus. Leuius enim capitur ciuitas quando ab interioribus et exteri-



- [<sup>1</sup> MS. 'pei'] For haddest þou fenked þe fon · þat in þi<sup>1</sup> flech dwellen,  
 [Fol. 211] None mihte þe now · nye wiþ-oute. 340
- Thou fightest  
 against outward  
 foes, But þou fihstest wiþ þi fon · þat faren þe biside,  
 & hem þat in þi<sup>1</sup> bodi ben · ay berest wiþ þe.  
 But if we ony enimis · wiþ-inne vs aspie, 343
- we slay the foes  
 within us. We nolle sclepe in no sclowþe · til we hem sclain haue;  
 þer-for we al ouurcomen · þat arn vs wiþ-inne,  
 We ne haue fere of no fon · þat faren wiþ-oute,  
 [2 MS. 'do'] Ne we agayn hem to<sup>2</sup> go · nol no gome procre, 348  
 Ne of no hapel vndur heuene · any help seche;  
 We ne doute none douhtie · ne no dede sterne,  
 Ne we no wilne no win · of watur no of londe.  
 Wiþ trene bowus we ben · on þe body keuered,  
 We eat fruit  
 and drink milk. & vs findeþ þe frut · fode at oure nede. 352  
 Of mylk haue we miche whon · amongus our peple,  
 þat we no wante no wite · of wordliche fode.

How dindimus enditid to alixandre of here  
 leuy[n]g<sup>1</sup>.

[A picture. III.]

- We drink of the  
 river 'Thabeus.' **W**Han we ludus in þis land · liste to drinke,  
 We turnen tid to flod · thabeus is called. 356  
 þere-of we taken a tast · what time þat vs nedep,  
 And herie þe heie god · with herte & with tounge.  
 What so we worchen in þis worlde · or waken or slepe,  
 Or in erpeliche ese · eten opur drinke, 360  
 For his sake þat it sente · sopli we worchin,  
 To sustaine his seruantis · as him-silf likus.  
 We hopen haue þe lif · þat come schal her-aftur,

oribus impugnatur. Tu autem, imperator, cum exterioribus pugnas, vt quidem nunc porcos demones nutrias et conserues. Securi semper viuimus; in mari in terra, nullum adiutorium postulamus. Corpora nostra frondibus arborum, quarum fructibus vescimur, sunt operata. Aquam tebaliani fluminis semper bibimus et gustamus. Unum solum deum altissimum colimus, sibi que assidue laudes predicamus. Uitam venturi seculi concupiscimus. Rem aliquam que vtilitati non

- & derely wiþ-oute dep · dure schal euere. 364  
 Tale tende we non · þat turnep to harme,  
 But hit be preched for prow · & procred to goode.  
 We no spende no speche · but whan we speke weele;  
 We ne sain but sop · & sesen by time. 368  
 We no recche of no ricchesse · no renoun of landus,  
 No catelus couaitise · comyþ at oure herte;  
 For þat is sopliche a sinne · þat seggus haunteþ,  
 & to miche mischef · many men bringeth. 372  
 Al we libben in loue · & lopen enuie,  
 & hit paieþ our peple · in pouert to libbe.  
 For we hit rekenen for riche · & redileche finden,  
 þat hit foleweþ oure folk · til þei fare hennus. 376  
 Ay ar we in pes · and armus forsaken,  
 & to no wikkede werk · woned be we fare.  
 þer nis no lawe in oure land · ludus to chaste,  
 For we no dede no don · domus to polie. 380  
 We holden hit a vertu · at hom in oure lande,  
 Among þe men of our march · mercy vnknowe;  
 For we ben meved to no man · mercy to gran[t]e.  
 We ne gilte noht god · no no gome here, 384  
 Where-fore we mosten haue in minde · mercy to crye,  
 þat god scholde of oure gilt · for-giuen vs þe sinne  
 Of ony wikkede werk · þat we wroute euyre.  
 Ne we for sake of our sinne · no sacrifice maken 388  
 To oure galfule<sup>1</sup> god · wiþ gold nor wiþ siluer,  
 As 3e dulfully don · to deuelus of paine,

We never indulge  
 in tale-bearing.

We always speak  
 truth.

We are not  
 covetous.

We loathe envy.

We forsake  
 warfare.

We shew no  
 mercy.

We never do any  
 sin for which we  
 have to ask for  
 mercy.

We do not sacri-  
 fice to devils.  
 [<sup>1</sup> MS. 'galsule';  
 cf. l. 668.]

pertinet, nullatenus audire affectamus. Non multum loquimur, et cum ad loquelam prouocamur dicimus veritatem et ipsam continue predicamus. Diuitias non amamus. Inter nos nullus liuor nullaque inuidia dominatur. Nullus etiam inter nos altior vel fortior reperitur. Ex paupertate quam habemus diuites sumus, quam communiter omnes supportamus. Litem non facimus, nec arma corporalia occupamus. Pacem semper ex consuetudine retinemus. Iudicia non habemus, quia mala non facimus, vnde ad iudicium vocemur.

Una vestra lex est contraria nostre, quia misericordiam nullam facimus, eo quod nulla committimus quibus misericordiam consequi mereamur. Nullum laborem qui auaricie pertineat sustinemus,



- To make hem glad of 3oure gilt · & glose 3ou here !  
 We flee lusts, Alle leccheries lust · vs lopeth to founde, 392  
 Or to bringe vs in brigge · for to breke spouce ;  
 Or any mis-dede make · where-fore we miht aftur  
 Ben y-punched in paine · & parte [fram] blisse.  
 & þus we gayn-saie 3oure gilt · & 3our godus false, 396  
 As 3e wolde fare by 3oure fon · þat 3e fals knewe.  
 We ben rihtful of red · & resoun alowen ;  
 [1 MS. 'For-þei'] For-þi<sup>1</sup> ne se we no seg<sup>1</sup> · sodainly deie ;  
 For we ne lizthe noht<sup>1</sup> our lif · wiþ no luthur dede, 400  
 Where-fore we scholde with schame · be schorted of daies.  
 We dye no cloth. We don deie no cloþ · of diuerse heuys,  
 [2 MS. 'worship-ful'] No in no worschifful<sup>2</sup> wede · oure wiuus a-tiren, 403  
 Where-fore a lud mihte like · to louen hem þe bettere,  
 [3 MS. 'tolk'] Or þei fairere þan a-fore · [to] folk<sup>3</sup> miht seme ;  
 So to hihten hem her · we holden hit sinne,  
 To maken hem comelokur corn · þan hur kynde askyþ.  
 Our wives never paint their faces, þere-fore þei haten to be hiht · on hed or on face 408  
 Wiþ ony wachinge of watur · or ony werk ellus,  
 Or fonde wiþ fals craft · hure face to enoine,  
 For to bliken of hur ble · þe bliþure of chere,  
 Or hem schenure to schene · þan þei schape were 412  
 Of him þat lente hem hur lif · & hure limus made.  
 For þey þat crauen by craft · comelokur seme  
 þan þei ben kindeli coren · as heuene king<sup>1</sup> likus,  
 God scholde þat him schop · schine by rihte 416  
 For his children hem to chese · þat changede his schappus.  
 [Fol. 211, back] For be he burn oþur burde · þat hure bodi hihten

membra nostra libidini non tradimus. Adulterium non committimus, nec aliquod vicium facimus vnde ad penitentiam retrahamur. De defectibus non querimus, quia quod rectum est omnes facimus et tractamus. Subitanam mortem non facimus, quia per sordida facta aerem non sordidamus. Aer noster nullatenus est corruptus. Nullum colorem nostris vestimentis tradimus. Femine nostre non ornantur ut placeant, cum ipsis non causa libidinis sed causa procreande sobolis commiscemus. Ipse autem nullum ornamentum querunt nisi quod eis diuina prouidentia concessit. Et quis auderet diuinum opus mutare ?

- Oþir-wise þan it was · in þis word schape,  
 þey gayn-sain hure sauour · þat hem so made, 420  
 & ben aschamed of his schap · & schewen hem ellus.  
 þou douhty doutede king<sup>1</sup> · we don þe to knowe,  
 þat oure bodies ne ben · in no baþ wahche. We never use a bath.  
 We han while we here ben · hete of þe sonne, 424  
 & vs by-dewen aday · þe dewus of heuene.  
 We ben busy of no swink · nor no burn maken We never labour  
 For to wirchen our wil · & wordliche serue.  
 Vs no likeþ of no lud · lordschipe haue ; 428  
 Non is sternere of stat<sup>1</sup> · ne stouter þan oþir. All are equal amongst us.  
 Sin we ben breþeren of brod · brouht into þis worde,  
 Alle coruen of a king · þat kid is in blisse,  
 Whi scholde any schalk · þat god schop on erþe 432  
 Haue maistrie of men · more þan an-oþir ?  
 We ne han none hous bote holus · in þe holou cauus, We have no houses but caves.  
 Vndur hillus ful hie · to holden us inne ; 435  
 þere comeþ no wawe of þe wind · no watur of þe rainus.  
 Hie boldus<sup>1</sup> to bulde · be we not snelle ; [1 MS. 'holdus'; see l. 848.]  
 To legge lym oþur ston · loþ is us alle ;  
 Vs ne likeþ no lome · in oure land vse, We use no tools.  
 As oþir erþliche men · owen aboute. 440  
 We lin, whan us sclepe list<sup>1</sup> · lowe vndur erthe,  
 Al wiþ-oute any swink · of ert[h]liche werkus ;  
 Swich housinge we han · to holde out þe wedures, Our caves keep off the weather.  
 & leden þerinne our lif · þe lengþe of our daies. 444  
 Whan god likeþ from lif · lede vs to blisse,  
 We liggen down in our den · þere we ded worþen.  
 þanne is vs g[r]ayped no graue · in þe grounde doluen, When we die,

Si quis autem naturam mutare voluerit, criminale reputamus. Balnea non facimus ut corpora nostra sanemus. Solis ardore calemus et aeris rore perfundimur. Nullam cogitationem habemus nec hominibus nec animalibus dominabimur. Crudele dicimus hominem ad seruitium premere, quia diuina dispositio sic nos liberos liberauit et creauit. Lapides in calcem non resoluimus ut nobis domos et palacia fabricemus. Uascula de terra non facimus. In fossis sine solitudine aliqua repausamus. Nos enim tales domos habemus in qui-



- we lie where we lay. But<sup>t</sup> þere we lin as we laie · whan we lif<sup>t</sup> hadde. 448  
 Wip<sup>t</sup> us schineþ euery schalk · in schippus for to saile,  
 We do not go to sea. For to winne on þe watur · wordliche fode.  
 For þei þat<sup>t</sup> sailen on þe see · as we soþ knowen,  
 In gret<sup>t</sup> peril ben iput<sup>t</sup> · & perichen ful ofte. 452  
 We do not cultivate learning. We ben lered in oure land · lore of<sup>t</sup> no scole,  
 Ne to no sience i-set<sup>t</sup> · vs silue to wisse,  
 þat<sup>t</sup> mihte vs kenne in þis kip · to carpen as wise,  
 But<sup>t</sup> þat<sup>t</sup> comeþ us by kinde; · we konne noht ellus. 456  
 We ne faren to no philozofrus · to fonden hure lorus;  
 For ay longeþ þat<sup>t</sup> lore · to lesinge & iangle.  
 Alle oure sawus ben simple · þat<sup>t</sup> we soþ tellen,  
 We never lie. & for to lie is us loþ · or lupurly wirche; 460  
 But<sup>t</sup> swiche wordus of<sup>t</sup> wise · we wilnen to lere,  
 þere nis no iargoun no iangle · ne iuggeme[n]tis falce.  
 Vs ne schewiþ no schalk · schamfule tacchus,  
 Where-wiþ we mihte mis-do · or ony man gile. 464  
 We dislike play and mirth. We ne louen in our land · no laik nor no mirthe;  
 But<sup>t</sup> whanne we meuen our mynde · mirþe to here,  
 We only read romances. We raiken to oure romauncus · & reden þe storrius,  
 þat<sup>t</sup> oure eldrene on erþe · or þis time wroute. 468  
 When the tale is a merry one, & whan we tenden any tale · þat turneþ to bourde,  
 þat<sup>t</sup> were game for a gome · or good of to lauþe,  
 we are sad. We sesen of<sup>t</sup> solas · & sorwen in herte; 471  
 & maken mourninge of<sup>t</sup> mirthe · whan men scholde glade.  
 Of<sup>t</sup> opur wendrus we witen · in þis word here,  
 [1 MS. 'likeþ'] þat<sup>t</sup> likeþ<sup>1</sup> us to loken on · on þe loft<sup>t</sup> heie;  
 We sen selkouþe þing · þat is ta sain, heuene,

bus dum viuimus habitamus, et dum morimur in ipsis sepelimur. Ad negociandum maria non nauigamus. Artem huius loquendi non discimus, sed simplicitate qua fruimur que nos mentiri non sinit omnia enarramus. Philosophorum scolas non frequentamus, quorum doctrina discors est, nihilque certum aut stabile, sed super mendacia discurrunt. Ludos non amamus. Dum uero ludrica volumus exercere, nos nostra et nostrorum predecessorum facta perlegimus; et cum deberemus ridere, plangimus et turbamur. Alia vero videmus quibus corda nostra letantur. Uidemus siquidem celum stellis innumerabilibus choruscantem, solem rubicundum, cuius claritate totus mundus

- þere as lem is of loft<sup>t</sup> · & lisse to gode; 476  
 þe sonne set<sup>t</sup> in his cours · & þe seue sterres,  
 And alle þat seggeus mowe sen · siþen on þe skiuus,  
 þat<sup>t</sup> to hure schappere hem schewen · schining<sup>t</sup> rede,  
 & siþen liht<sup>t</sup> fro þe loft<sup>t</sup> · to þe land caste. 480  
 þe side se we mow sen · set<sup>t</sup> vp-on erþe,  
 þat in kinde colour · a-cordeþ to purple;  
 But<sup>t</sup> whan þe watur wip<sup>t</sup> þe wind · þe wawus vp casteþ,  
 & þouh hit<sup>t</sup> turne any time · to tempest<sup>t</sup> of<sup>t</sup> windus, 484  
 Hit<sup>t</sup> ne a-wecheþ no wawe · nor no watur rereth,  
 As hit<sup>t</sup> amongus 3ou men · is many time founde  
 þat<sup>t</sup> stiue stormus of<sup>t</sup> þe wind · stiren vp þe wawus.  
 But<sup>t</sup> here, whan þe wind hap<sup>t</sup> · his hugeste blastus, 488  
 þe clere watur he bi-clipth · & closeþ hit<sup>t</sup> inne.  
 þer-inne soþli we sen · selcouþe kindus  
 Of<sup>t</sup> þe fletinge fihs · þat in þe fom lepen.  
 þere maken dolfinus dine · & diuerce fiiches, 492  
 þat<sup>t</sup> þere swimmen ful swiþe · & swangen aboute.  
 We han mirthe ful miche · in medus & feldus,  
 þere faire placus & plain · han plente of<sup>t</sup> flourus,  
 þat<sup>t</sup> sote sauouron til us; · & wip<sup>t</sup> þe siht<sup>t</sup> clene 496  
 We ben as fulsom i-founde · as þouz we fed were.  
 Vs is likful and lef<sup>t</sup> · in landus to walke,  
 þere won walleþ of<sup>t</sup> watur · in þe welle-springus.  
 Miche wilne we wende · in þe wodus thikke, 500  
 For to rome vndur ris · þat rif<sup>t</sup> is of<sup>t</sup> leuus;  
 þere we mowe graspen on þe grene · & gret<sup>t</sup> ioie here  
 Of brem briddene song<sup>t</sup> · [in] þe braunchus a-lofte,  
 þis is oure costom of<sup>t</sup> kinde · þat<sup>t</sup> we kyþen alle, 504  
 & deliten in no dede · þat<sup>t</sup> doþ men to sinne.  
 Sire emperour alixandre · þis arn oure lawes,

splendet et calet. Mare purpureum semper videmus; Et quando tempestate moueter non dissipat vicinam terram, sicut accidit in partibus vestris. Illud ut sororem amplectimur et congruat (*sic*), et ibi varia genera piscium contemplamur. Delectamur etiam videre florigeros campos ex quibus in nostros nares suauissimus odor intrat. Delectamur etiam in optimis locis siluarum et fontium in quibus iocundissimas



Boþe oure reule & our riht · þat we þe rede holde.  
 3if þou our lif wole alowe · & oure lawe vse, 508  
 [1 MS. 'þei'] Hit schal þe profite, prince · whan þi<sup>1</sup> pres faileþ.  
 [Fol. 212] Hit is noht long<sup>1</sup> in<sup>2</sup> us, lud · þei hit loþ seme,  
 [2 Sic. Read 'of' (P)] For y haue sent þe my sonde · as þou þei-self bade.  
 Be not angry. But be þou nouht, bolde king · balful no tened, 512  
 þat þou miht trystli trye · þe treweste lawe.  
 For we schulle minnge þe, man · swiche maner lorus,  
 þat þou miht lihtliche, lud · þe beste lawe kenne.  
 Whan þou hit wisliche wost · wilne hit in herte, 516  
 & lowe þi lordschipe · & þi lif mende.  
 Mend thy life. Asie & aufrik · & europ þe grete  
 þou hast lowed to þe, lud · in a litil while.  
 Thou preventest the sun from shining by thine armies. þe lem of þe sonne-liht · þou lettest to schine, 520  
 So brem bringest þou þi men · alle in bryht armus;  
 & þe guldene ger · þat þi gomus vsen  
 Wip þe blasinge ble · blenden þe sonne.  
 þou hast robbed wip þi rout · ij. riche strondus, 524  
 þere þe grauel of þe ground · was of gold ore.  
 Thou hast robbed two streams of gold. þat on was called erenus · & þat opur large  
 þe peple callede paccolus · þat þou pore madest;  
 So fale folewen þe folk · to fonde þi heste, 528  
 þat with hure drinkinke drawht · whan þei drie þirsten,  
 3e maken stinte of his strem · a stronde ful huge,  
 þat nilus þe noble flod · namned is wide. 531  
 So miche holdest þou þe, man · of miht & of strenke,  
 þat þou miht ouur oxian · wip þin ost saile.  
 So wis wenst þou þe be · þat þou by wit mihtest

auium audimus cantilenas. Istas siquidem naturas et consuetudines  
 obtinemus, quas si tenere volueris, tibi vident asperum et amarum.  
 Si autem eas obtinere nolueris et imitari, nobis aliam imponere non  
 valebis, quia secundum tenorem tue epistole actus nostros et doctrinam  
 tibi per presentem mittimus. Uolumus autem tibi de tua natura pau-  
 lulum enarrare, quia vita tua nobis dura esse videtur. Tu asyam Affri-  
 cam et Europam paruo tempore te dicis concludere. Tu lumen solis  
 facis deficere dum cursus sui terminos armatorum rabie postulas. Tu  
 pactoli et herimi fluuios splendentes auro arentes et absque colore et  
 pauperes reddidisti. Tu bibendo nilum fluuium minuisti; tu mon-

þorou þi maistrie miche · maken to sclepe  
 Thou makest Cerberus to sleep. Tricerberus þe helle-hound · þat holden is kene 536  
 Boþe wakrong & wikke · & wardain of paine.  
 3e no fonde no fast · but fillen 3oure wombis,  
 Ye never fast. Eten euere whan 3e list · & in ese libben.  
 Vn-kinde kipe 3e 3ou · to kille 3our children, 540  
 To queme quedfulle godus · þat quenchen 3our blisse;  
 & to 3oure souorain of sinne · sacrifice maken  
 Wip þat vnblisful blod · þat þei bled hauen.  
 Miche maugre 3e maken · among many kingus, 544  
 & gret werre in þis world · to waste þe peple.  
 Many men vp-on molde · ful mek & ful simple  
 þorou þe, prouede prince · ful proude ben woxe.  
 3e wene winne noht i-now · on þis worde one, 548  
 But 3if 3e heuene miht haue · & holden hit else.  
 Your gods used to work all evil. Michel gilte 3e, gome · bi 3our godus falce,  
 As þei were woned in þis word · to wirchen in hure liue.  
 For ensample, bi my sawe · soþ mow 3e fonge 552  
 Of iubiter þe ioilese · iugged to paine.  
 He was alosed in his lif · lechourus of kinde,  
 Jupiter was lecherous. þat in his licamus lust · as a lie brente.  
 He hadde, while he here was · to hordom i-eged 556  
 Gret won in þis word · of wommen aliue.  
 For-þi<sup>1</sup> 3e holde him a god · þat in helle lengus,  
 [1 MS. 'Forþei'] & þat sorwful sinne · for his sake vsen.  
 Y prove hit by proserpine · þat 3e praisen alle, 560  
 & holden godesse god · to gien 3ou here;  
 Hure was lecherie luf · þe while hue liuede else,

strasti vt horrible mare nauigaretur; tu tartareum custodem, id est  
 canem cerberum supra posse precio confirmasti; tu in sacrificio tuo  
 filios occidis tuos; tu inter homines humiles semper discordiam semi-  
 nas. Suades hominibus vt nequaquam spacia terrarum sufficiant,  
 sed celorum querere habitacula preparata. Per dies tuos multa com-  
 mittis vt illi faciunt, et fecerunt. Nam testimonium potest accipi a  
 ioue deo tuo et proserpina dea tua quos colis. Iupiter enim multas  
 adulteratus est feminas; Prosperina vero multos fecit sui adulterii  
 perticipes (sic). Miserrime ergo colis deos tuos et aduersos et adulteros.



& many lud by hure lay · hur lust to ful-fille.  
 [1 MS. 'hure'] Many men vp-on molde · made hue<sup>1</sup> by slithe 564  
 To haunte hure in hordom · hur hole lif<sup>t</sup>-time.  
 Ye imitate her. Of hure tenful tach · 3e taken ensample,  
 & ay wilnen hire wone · in werkus to fonde !

How he spareþ not alixandre, to telle him of  
 his gouernance.

[A picture. IV.]

Ye are all unjust. Alle 3e vsen vnrithe · and aftur þat wirchen ; 568  
 3e ben lupur of 3our lif · & lawus 3e chaunge.  
 Of more make 3e auaunt · þan 3e mow forþen ;  
 Ye esteem flatter- Wis holde 3e no whi · but 3if he wel conne  
 ers. Faire tempren his tounge · his tale to schew. 572  
 Miche matere of wit · minegeþ 3our tounge ;  
 But beture holde y a burn · þat bereþ him al stille .  
 3e geduren 3ou gret won · of gol & of siluer,  
 Ye like to have & miche likus 3ou lache · lordliche holdeus, 576  
 many servants. & sipen many seruantis · 3ou-silue to abowe,  
 To be keture y-kid · þan any kouþ peple.  
 & 3it y liue þat 3e liue · þorou lasse fode  
 þan opur seggus þat semen · simple [in] mirthe. 580  
 Of richesse & of renoun · romme be 3e kidde,  
 & ben baldere y-wist · þan any burn elles ;  
 We surpass you But oure kinde konninge · 3ou ouur-comeþ nouþe  
 in all things. In alle dedus þat 3e don · in 3oure daies time. 584  
 We witen, weies, ful wel · þat 3e were alle

Nec permittis homines in sua viuere libertate, sed illos in seruitutem redigis et retorques. Recta iudicia minime iudicas. Leges indicis commutari. Bona dicis, et ipsa nullatenus imitatis nec operaris. Neminem reputas sapientem nisi loquendi habebat facundiam. Omnem sensum in lingua tua habes, et tota sapientia in ore tuo consistit. Aurum diligis, domos maximas construis, et habere peroptas copiam seruitorum. Intantum manducas et bibis, quod stomachus nimia perturbatione concussus in varias egritudines commutatur, et sic ante tempus mortis periculum sustentas. Omnia vis tenere, deinde omnia tenent te ut seruum. Sola Bragmanorum scientia vniuerse sapientie

Bremliche y-brouht forþ · & bred of þat modur  
 þat is stable to stonde · & stonus engendrep,  
 And þe erpe is called · þat euery man helpeþ. 588  
 Whan god demep 3ou deie · 3our daies to tine,  
 Grauus of gret prys · 3e grayþe 3ou tille—  
 & but hit fair be & fin · folie 3e holden—  
 To legge in 3our licam · þat lodlich<sup>1</sup> is founde. 592  
 & so 3our bodies 3e buren · þat bettur riht hadde  
 In rouh erpe to be reke · to roten hure bonus.  
 And by þe dedeus that men don · to þe dede bodies,  
 Ludus kenep huo hem louen · to hure liuus ende. 596  
 We, for loue of þe lord · þat we leuen inne,  
 None bestus i-boren · balfulli kille,  
 Ne no tidi a-tir · in templus a-raie,  
 No figure of fin gold · fourme þer-inne ; 600  
 Wherefore þe heie heuene god · heren us scholde,  
 Whan any burn to him bad · [h]is bone graunte.<sup>2</sup>  
 But 3e,<sup>3</sup> folliche folk · 3our fals godus alle  
 Wil-fully worschipen · wiþ wordliche godus, 604  
 For þei scholde hasteli 3ou here · & 3ou help kipe,  
 Whan 3e greden 3our grace · to graunte 3our wille,  
 Whan 3e for sake of 3oure sinne · sacrifice maken,  
 & quellen any quik best · to queme þe deuelus. 608  
 3e ne vndurstonde nouht þat stounde · þe storie of þis  
 wordus,  
 þat god hereþ no gome · but for his goode dedus,  
 & for no bestene blod · þat any burn quelleþ,  
 Nopir of kide, nopur of calf · nopur of kild oxe. 612

Ye are but earth-born.  
 [Fol. 212, back]

Ye build fine  
 tombs.

[1 MS. 'bodilech']

We, for love of  
 God,  
 kill no beasts,

nor carve idols.

[2 MS. 'graunde';  
 see l. 764.]  
 [3 MS. 'so']

Ye worship your  
 gods,

and sacrifice to  
 devils.

God hears not  
 man because of  
 sacrifices.

tue dominatur. Quia si bene consideramus, illa mater te genuit que lapides et arbores procreauit. Tu ornas sepulcra tua et in vasa gemmea puluerem tui corporis collocas et recondis. Quid peius esse potest quam ossa que terra recipere debet, non sinis ipsam terram de corpore recipere alimentum? Nos autem in honore deorum pecudes non occidimus, templa non construimus vbi statuas aureas vel argenteas erigamus. Tu solem legem habeas vt de omnibus bonis tuis imolationem facias vt exaudiant preces tuas. Nonne intelligis quod deus non precio nec sanguine vitulorum nec arietis aut hirci, sed



[<sup>1</sup> MS. 'word-liche'; see l. 621.]  
God's Word is the Son of Man.

All are sustained by Him.

God is a Spirit.

Ye are all fools,

and live in lust.

After death ye will suffer pain.  
[<sup>2</sup> MS. 'schulle we']  
[<sup>3</sup> MS. 'we']

No sacrifice of beasts will help you.

But he hereþ euery hapel · þat hertely biddeþ,  
& wiþ mekenesse of minde · minegeþ his nede.  
Godus worþliche<sup>1</sup> word · as we wel trowen,  
Is sone sopliche of man · þat in him-silf dwelleþ, 616  
By which molde is y-maad · & man vp-on erþe,  
& al þat weiþes in þis word · scholde wiþ fare;  
Al bestus þer-by · þat lif bere mowe,  
Ben sopliche i-sustained · as him-silf likus; 620  
þat ilke worþliche word · we worschipen alle,  
& hit lelliche louen · as our lif likus.  
God is spedful in speche · & a spryt clene,  
Boþe blessed & blyþe · þat blendeþ alle sorwe. 624  
He clameþ nouht but clenness · & clepeþ to [h]is ioie  
Clene-mindede men · þat meke ben founde.  
Where-fore we holde 3ou folk · folus echone,  
þat 3e ne leuen in þat lord · þat lengeþ in blisse, 628  
& lede clanly 3our lif · & no lupur wirche,  
As 3e haþ of us herd · holly þe dedus.  
But 3e in lechoures lust · al 3our lif spende,  
And serue sory idolus · þat 3ou in sinne brynge. 632  
Wiþ opur folies fale · 3e foulen 3our soulen;  
& so 3e duren in 3our dede · til 3e ded worþeþ.  
þanne schulle 3e<sup>2</sup> for 3our sinne · soffre paine,  
For 3e<sup>3</sup> unelene bi cleped · & cleuen in 3our sinne. 636  
þere may 3ow borewen of bale · no bost nor no pride,  
No no god þat 3e giuen · to 3our godus falce,  
No no sory sacrifice · þat 3e so maken  
Wiþ any bestene blod · þat euire burn schadde. 640

propter bona opera et orationis eloquium moueatur? Ex eo audit deus hominem propter verbum, quia ex verbo deo similes efficimur; deus verbum est, et ex hoc verbo omnia viuunt permanent et consistunt; nos hoc verbum semper amamus et hoc etiam veneramus. Qua propter reputamus te nimium infelicem, quia credis naturam deorum vel cum diis communicationem habere, cum ad deum fornicatione et idolorum seruitute quotidie sordides; cum hec facis, hec amas, et post mortem inde tormenta innumerabilia sustinebis. Nos vero contraria facimus et amamus, vt post mortem diuina gloria potiamur. Tu non seruis

3e ne herien nouht herteli · þe heie god alone,  
þat heuene holdeþ & hap · to his hole regne,  
But al so fale falce godus · 3e fonden to queme  
As a burn bereþ now · in his body membrys. 644  
For 3e liknen a lud · to a litil wordle,  
& this sawe 3e sain · sopliche echone,  
þat, al so many as a man · haþ membrys y-schape,  
Him falleþ al so fale godus · faipfully herie; 648  
& so 3e sacrifice don · to selkouþe fendus!  
For euery lime þat a lud · longeþ to haue,  
3e kyþen carefule godus · & kallen hem nowþe,  
Aftur dedeus þat þei dede · diuerse names. 652  
Michel holde 3e of miht · minerua þe falce,  
For hue<sup>1</sup> foundede first · folies manye;  
& þis is, seggus, 3our sawe · as 3e sain alle.  
Hue was engendred wiþ gin · of iubiterus hede; 656  
For-þi<sup>2</sup> 3e holden hure wis · & hollyche segge,  
þat hue þe hilpe of þe heed · haþ for to kepe.  
þe iaudewin iubiter · ioiful 3e holde;  
For he was wrapful i-wrouht · & wried in angur, 660  
Gomus holden him god · þat gieþ þe herte;  
For þere ariseþ in a rink · þe rotus of wrappe.  
A god mihtful of main · martis 3e holden;  
For he was fihtere fel · & foundur of werre, 664  
He is alosed in lande · lord of þe breste;  
For þere þe miht of a man · most is i-sene.  
For mercurie miche spak · to mentaine iangle,  
3e holden him galful & god · & god of þe tounge. 668  
For hercules þe endelese · þat euire is in paine,  
Diuisede here on his day · a dosain of wondrus,

Ye have as many false gods as a man has limbs.

Every limb is dedicated to some god.

[<sup>1</sup> MS. 'he'; see l. 656.]  
Minerva sprang out of Jupiter's head,

[<sup>2</sup> MS. 'For-þei']  
and therefore guards the head.

Jupiter was wrathful, and guards the seat of wrath, the heart.

Mars is lord of the breast.

Mercury is god of the tongue;

Hercules, with his dozen of wonders,

vni deo, qui regnat in celo, sed plurimis diis. Tot deos colis quot in tuo corpore membra portas. Nam hominem dicis paruum mundum; et sicut corpus hominis habet multa membra, ita et in celo dicis multos deos existere. Iunonem [*lege* Iouem] credis esse deum cordis, eo quod iracundia nimia mouebatur. Martem vero deum pectoris esse dicis, eo quod princeps extitit preliorum. Mercurium deum lingue vocas, ex eo quod plurimum loquebatur; herculem deum credis bra-



þat 3e a-uowen verraie · & vertuus holden,  
 þat a man moste do · wiþ mihte of his armus, 672  
 A god holde 3e him · helplich of grace,  
 þat haþ 3our armus to 3eme · & may 3ou 3iue strenke.  
 For bacus þe bollere · þat 3e abowen alle,  
 Englaymed was in glotenye · & glad to be drounke, 676  
 3e callen him kepere of þe þrote · & kinde god holden,  
 & wis witiere of win · þat alle won bryngus.  
 Cupidus þe corsede · þat is in care punched,  
 3e worchen al worschipe · & in þis wise tellen— 680

presides over the arms.

Bacchus the drunkard,

over the throat.

[Fol. 213]

Of Cupid, ye say

How he telleþ alixandre of his maumentrie.

[A picture. V.]

that he loved lechery,

þat, for he leccherie louede · in his lif-time,  
 And þat folie fur · foundede on erthe,  
 A bryht brenninge brond · he bereþ on his hondis,  
 And alle lechurus lust · of þe lem tendep. 684

and presides over the stomach.

And so 3e sain þat he is · a soþ god iproued,  
 þat haþ þe stomak in stat · stifly to kepe;  
 For þere þe hete that men han · is holden wiþ-inne,  
 þat enforceþ þe flech · folie to wirche! 688

Ceres, over the womb.

Also, seggus, 3e sain · þat ceres þe falce  
 Is a goodesse god · & gieþ þe wombe;  
 For hue tilede in hur time · on þe touh erpe,  
 & whete soþliche sew · or any seggus ellus. 692

Venus, over the pruy members.

Ful verrai of vertue · venus 3e holden;  
 & for hue lady was alosed · of leccherouse dedeus,  
 3e holden hure a goodesse god · þat haþ for to kepe  
 þe preuey<sup>1</sup> membrus of a man · þat marke is of kingus.  
 Iuno þe ioilese · 3e iuggen for noble; 697

[<sup>1</sup> MS. 'He prouep']  
Juno can

chiorum eo quod duodecim virtutes exercuit preliando. Bachum deum gutturis esse putas, eo quod ebrietatem primus inuenit; cupidinem esse deam (*sic*) dicis, eo quod fornicatrix extitit; tenere dicis facem ardentem cum qua libidinem exitat (*sic*) et ascendit [*lege accendit*], et ipsam deam iecoris existimas. Cererem deam ventris esse dicis; et venerem, eo quod fuit mater luxurie, deam genitalium membrorum

& wei-huus sain þat he witeþ · in his worde one,  
 A spild spirit of þe air · þat may speke wondrus,  
 & telle what bi-tide schal · of tene opur of welpe. 700  
 3e leuen alle in appolin · & also 3e tellen  
 þat, for he medisine made · & minstralus craftus,  
 3e holde hin giour ful good · & god of þe handus.  
 So þer leueþ no lime · lasse no more, 704  
 þat in 3our power is put · but parted to fendus.  
 3e ne leuen not on a lord · þat lengus in heuene,  
 þat al þe membrus of a man · made at his wille.  
 And þou 3e falce godus folk · founden to serue, 708  
 þei ne graunte no grace · but greuen 3ou ofte,  
 & taken of 3ou tribit · þat traie is to paie,  
 Of 3oure offringus alle · ofte in þe 3ere.  
 To martis þe mithtelese · men ofren in time 712  
 A gret bor & a bold · as burnus han vsed.  
 To bacus þe balful · men bringen in temple  
 A kide, as is costum · of comine peple.  
 A fair pokok of pris · men paien to iuno, 716  
 & him wirchen þer-wiþ · worschipe vn erthe.  
 þe offrin of appolin · as 3e alle knowe,  
 Ys a swan swiþe whit · swich as 3e bryngen.  
 3e schullen bi ordre of vse<sup>1</sup> · offren to venus,<sup>2</sup> 720  
 A ful derworþe douue · on his den take.  
 Minerua men worschipen · in opur maner else,  
 & bringen hure a niht-brid · a bakke or an oule.  
 To ceres þe sorwful · 3e sacrifice maken, 724  
 & carien bi costum · corn to hure temple.  
 3e mensken alle mercurie<sup>3</sup> · wiþ mirthe & wiþ ioie,  
 & him a chalis ful chois · wiþ good chere bringen.

foretell things to come.

Apollo, who practised medicine and minstrelsy, is god of the hands.

Your false gods only grieve you.

To Mars, ye offer a boar;

To Bacchus, a kid;

To Juno, a peacock;

To Apollo, a white swan;

[<sup>1</sup> MS. 'of on vs']  
[<sup>2</sup> MS. 'vectus']  
To Venus, a dove;

To Minerva, a bat;

To Ceres, corn;

[<sup>3</sup> MS. 'mercurie']  
To Mercury, a cup.

esse profers. Totum siquidem corpus hominis in deos diuidis, nullam in te particulam reseruando. Nec credis quod vnus deus qui est in celo corpus tuum creauerit. Deos colis alienos qui te in seruitutem redigunt, Et ipsis offers tributa. Marti enim offers aprum, Bacho hircum, Iunoni pauonem, Ioui thaurum, Appollini agnum, Ueneri columbam, Minerue noctuam, Cereri farra, Mercurio mella, Alitaria herculi ex frondibus arborum plurimum coronata. Templum



- Ye put boughs on Hercules' altar; *þe hauter of he[r]cules · alle 3e hihten,* 728  
 & hit' spreden wiþ spraiuus · of' springinge braunchus.  
 and flowers on Cupid's. *Cupies þe corsed · wiþ comeliche flourus*  
*3e herien ful hertely · & hihten [h]is temple.*  
*þus manye mihteles godus · & mo þan y telle,* 732  
*For þe hope of' hur help · 3e herien on erþe.*  
 Ye cannot serve them all at once. *& 3it' may þer no man · in any maner wise*  
*Wip solepne sacrifice · serue hem at' onus,*  
*But' eueri wile of' a wehy · his owene wone haue,* 736  
*Be it' bole opur bor · betur opur werse.*  
*Of' swiche bestus þat' ben · of' burnus y of reed,*  
*þei han miht' vp-on molde · & of' no mo þingus.* 739  
 Why do ye believe in false gods? *Whi fauure 3e þanne falce godus · & folliche seggen*  
*þat' þei han power of' peple · þat' pacen on molde,*  
*Whan þei ne han miht of' no mor · nor no maistrie on erþe,*  
*But' of hur owne offringe · & onliche of' bestes?*  
 For your sins, *For 3our errors on erthe · sire emperour riche,* 744  
*& for þe dedus vn-dingne · þat 3e don alle,*  
 [MS. 'worþei'] *As 3e ben worþi' of' wo · whan þe word failus,*  
 ye shall be punished. *3e schulle be punched & put' · in paine for euere!*  
*3our godus ful of gile ben · þat' 3e so good holden,* 748  
*On hem is help of' non harm · no hap of' no grace,*  
 Your gods are butchers. *But' bochours ben þei echon · 3our body to disembre,*  
*& euerich pinchen his part' · þere paine is vnended.*  
*As many mihtelese godus · as 3e on molde seruen,* 752  
 [Fol. 213, back] *As fale painus in fir · 3ou fallus to drie.*  
 Your idols make you sin. *For 3our ydil idolus · don 3ou ille wirche;*  
*Summe to lechorus lust' · 3our likinge turneþ,* 755  
*Summe 3ou strenkþen to striue · & straiten 3our minde,*  
*& somme eggen in ese · to eten & to drinke.*  
*þei by-sette 3ou so · in sinne & in gile,*

cupidinis rosis et floribus siue frondibus ornas. Totam potestatem tuam ponis in illis, et non est in corpore tuo membrum quod illis non attribuas. Reuera non deos quos vocas adiutores, sed carnifices sunt vocandi; quoniam membra tua diuersis tormentis affligunt. Oportet enim vt tot tormenta subeas quot deos seu deorum culturas agis. Unus deus instruit te fornicari, alter bibere, alter

- þat' 3e wirchen hur wil · & worchipen alle.*  
 & seggus, for 3e so don · 3e semen vn-wise, 760  
 Hem to seruen in sinne · þat' mowe no seg' helpe.  
 þei beþ vn-mihtful y-mad · men for to wisse,  
 And kun not saue hem-self' · fro sorwful painus.  
 Whan 3e hem greden of' griþ · to graunte 3our bone, 764  
 Wheþur hey hit heren or nouht' · to harme hit' 3ou turnus.  
 Whan 3e hem praierre profre · 3if' þey prest' heren,  
 þei casten in 3oure consience · corsede þouhtous.  
 And, ludus, 3if' hem loþ be · to listne 3oure bonus, 768  
 Hit' 3ou norcheþ any · for thei 3ou nouht' heren.  
 So wheþur þei graunte hit' or gruche · þei greuen 3ou ofte,  
 For eueri time hit' 3ou turneþ · to tene & to harme.  
 þo ben 3oure gostliche godous · þat' gon to do wreche 772  
 Aftur ludene lif' · for hure lufur werkus.  
 For þei schulle in þis word · wirche for sinne,  
 Whan þat' burnus ar bured · þat' balfully wrouthe  
 Tokne of' þat' turment' · tolde 3oure eldren, 776  
 How wreche scholde ben wrouht · for wrongful dedes,  
 & dul aftur þe dep · 3our doctourus saide,  
 þat' seggus scholde for sinne · suffre in þis worde;  
 & 3e ben soþli þe same · of' wham þei so tolde, 780  
 þat' scholde lenge aftur lif · in lastinge paine.  
 For 3if' 3e seggus 3ou[r] lif' · soþli bi-þenke,  
 Wers wirchen no folk · þan 3e weizes alle.  
 For sake of' 3oure sauour · 3e ne soffre no paine, 784  
 But' liuen in 3oure likinge · & lufurli wirchen;

Ye work their will.

Ye serve them by sin.

When ye pray, they harm you.

Whether they hear you or not, ye suffer.

Your elders spake of torment to come.

Ye shall dwell in endless torment.

litigare. Omnes tibi imperant, et omnibus obedis; quia mala facis et non vis a malo vllatenus respicere. Igitur talis diis seruis qui mala facere hortantur. Si exaudierint te dii tui, mala tibi euenient, quia de malo rogas eos. Si vero non exaudierint te, tuis desideriis obuabunt. Ergo si te exaudierint vel non, semper tibi inferunt detrimentum. Tales sunt dee tue que furie nuncupantur, que et peccata hominum per furorem post mortem vindicant. Hec sunt tormenta tua que tibi doctores tui dixerunt, que te velut mortuum eruciant et tormentant. Quot si vis recte considerare, nil peius quis sustinere valet quam tu sustines; quecunque enim signa doctores tui apud inferos esse dixerunt, certissime cognoscuntur pene tue in in-



3e waken for wikkednesse · & wirchen but<sup>t</sup> ille.  
 Ye commit murder, adultery, and theft. 3e speden for to spille men · & spouce-breche fonden;  
 3ou is lechurie luf<sup>t</sup> · & liben wip stalpe, 788  
 To robbe men of hure riht<sup>t</sup> · ful redy ben alle.  
 3e ben glotounius gle · glad for to haunte,  
 & han no mesure on molde · of<sup>t</sup> mete ne of drynke.  
 3e ben to þe helle-hond · holliche i-like, 792  
 Tri-ce[r]berus þe tenful · of<sup>t</sup> wham i tolde haue;  
 Foure hedus ben on him · þat<sup>t</sup> hap but<sup>t</sup> on wombe.  
 & so it<sup>t</sup> fareþ by 3ou folk · þat fillen 3ou-siluen;  
 For alle þe godus þat<sup>t</sup> 3e geten · of<sup>t</sup> gomus vp-on erþe 796  
 Seruen for to sustaine · 3our vnsely wombe.  
 There is an adder in hell called Hydra, Also 3oure docturus sain · in sawus ful olde,  
 þat<sup>t</sup> an addre is in helle · þat yydra is called,  
 To cache is couaitous · corsede soulus; 800  
 & fonde he fewe opur fale · ful is he neuere.  
 never glutted. 3e are like him. þanne mow 3e ludus of lif · be likned him tille;  
 For 3e ben couaitouse kid · & kunne nouht<sup>t</sup> blinne,  
 But<sup>t</sup> euere wenden to winne · wordliche godus, 804  
 & al is burnus aboute · 3our body for to fede.  
 [1 MS. 'sain'] Alle þe foliurus, folk · þat<sup>t</sup> 3e fain<sup>1</sup> wirchen,  
 Ben purchas of<sup>t</sup> penance · whan 3e parte hennus.  
 [2 MS. 'panne'] To bale were 3e þanne<sup>2</sup> bore · for bannede werkus, 808  
 Ye were born to sorrow." þat<sup>t</sup> schullen schamly be schent<sup>t</sup> · & schapen to paine.  
 þus dindimus þe dere king<sup>t</sup> · enditeþ his sonde,  
 & god by-secheþ to saue · þe souveraine prinse."—  
 When Alexander heard this, Whan emperour alixandre · wip erene hit<sup>t</sup> hirde, 812  
 & tendede þe tipinge · þat<sup>t</sup> y told haue,  
 he was wroth. He was wroþ, for þe writ<sup>t</sup> · of<sup>t</sup> wrong<sup>t</sup> gan a-lose  
 His godus þat<sup>t</sup> he held · to gyen þe peple.

ferno. Tu enim vigilans penas paris, vtpote [ed. vtpote] furta, fornicationes, et adulteria que committis. Dicunt enim quod in inferno semper sitiunt habitantes et minime possunt satiari. Et tu tantam habens cupidinem acquirendi vt nunquam possis diuitiis recreari, Deinde omnia que in inferno esse dixerunt in te sine dubio commorantur. Heu ibi misero, qui debes post mortem tam innumerable tormenta substinere!—Relata epistola Alexandro, iratus

But<sup>t</sup> nouþeles anon riht · anied in his herte, 816 Being annoyed,  
 Sone sente he again · his sel & his lettrus. he sends a letter back.  
 Wip-oute tariynge tid · þis tipingus come  
 To dindimus þe dere king<sup>t</sup> · þat<sup>t</sup> þe dite radde.  
 Now lipus, 3e þat<sup>t</sup> listene wele · þe lettrus to þe ende, Hear it!  
 For þus redely þe rink · a-radde þe sonde. 821

How alixandre sente answere to dindimus by letter.

[A picture. VI.]

"ÞE ap<sup>e</sup>el king<sup>t</sup> alixandre · of<sup>t</sup> armus alosed, "Alexander,  
 þat<sup>t</sup> noble is & name-kouþ · & neuere man dradde, son of Ammon,  
 þat<sup>t</sup> grete god amon · in graciouse timus 824  
 By-gat on olimpias · þe onorable quene,  
 Ful derely to dindimus · enditeþ his sonde, to Dindimus,  
 & his sawe to the seg<sup>t</sup> · saip in þis wise.— 827 greeting.  
 3if<sup>t</sup> alle þe lorus þat<sup>t</sup> þou, lud · in lettrus me sentest If all is true,  
 Ben trewe to be trowen on · & trysty to leue, ye are very good men.  
 þanne be ye sykur<sup>1</sup> to be saf<sup>t</sup> · for sake of<sup>t</sup> 3oure werkus. [1 MS. 'sylur']  
 For 3e ben burnus of<sup>t</sup> lif · best<sup>t</sup> vp-on erþe,  
 3if<sup>t</sup> 3e nouht<sup>t</sup> wirche but<sup>t</sup> wel · in þis word here; 832 [Fol. 214]  
 Hit comeþ 3ou bi custum · so clanly to libbe.  
 Whi deme þanne þat<sup>t</sup> we don · ne dede vp-on erþe Why deem ye  
 But<sup>t</sup> sinne þat<sup>t</sup> is sorwful · oure soule to spille? that we sin?  
 Whi seye 3e seggus also · þat<sup>t</sup> sinne 3e holden 836  
 Any werkus to wirche · of<sup>t</sup> wordliche craftus?  
 Whi be 3e, ludus, so lef<sup>t</sup> · to lakke þe werkus Why blame the  
 works of man?

est valde propter deorum iniuriam, et continuo scripsit ei hoc modo.

### Responsio Alexandri ad regem Bragmanorum.

[R]Ex regum et dominus dominantium Alexander filius dei Hamonis et regine olimpie dindimo salutem. Si omnia in vobis reperiuntur que nobis vestris literis intimasti, soli potestis homines nuncupari, qui, vt dicitis, nulla facinora perpetratis. Sed pro certo sciatis quod huiusmodi vitam non ex virtute sed ex consuetudine obtinetis, quia secundum consuetudinem aut dicitis vos deos esse aut inui-



- pat' man-kinde hap y-mad · on molde to be vsed ?  
 3if hit' be soþ pat' 3e sain · hit' semeþ, by 3oure dedes, 840  
 pat' 3e no giuen of no gome · no none godus trowe,  
 Ye are envious. Or 3e en[u]ye to hem han · & hatien hur sondus,  
 For to libbe in 3our land · as ludus aboute.  
 Many wondurful wonus · wisli we knowen, 844  
 pat' 3e amongus 3ou men · in 3our march vsen.  
 Ye say that ye plough not,  
 3e telle vs pat' 3e tende nauht' · to tulye þe erþe,  
 Ne place erie wiþ plow · no plaunte winus,  
 nor build. Ne bulde boldus an hih · for burnus to wonye, 848  
 Ne non erthely note · nedfully wirchen.  
 In pat' þou leredest me, lud · pat' 3e no land erien,  
 Ye have no iron. 3e ben exkused echon · for iren 3ou wantus,  
 Where-wiþ mihte 3e men · maken any boldus, 852  
 Or tren plaunten in place · or any plow dryue.  
 Ye have no tools. Whan 3e mow take no tol · to tilien on erþe,  
 No swiche werkus to swinke · as oþur swainus vsen,  
 Ye must live hard. For-þi bi-houus 3ou, hapel · harde to libbe, 856  
 & wo drie in þis word · for wante & for nede !  
 So mowe 3e, ludus, 3our lif' · leden as bestus,  
 In gret' mischef' of mete · as 3e mote nede.  
 A hungry wolf must eat earth. 3e witen wel, whan a wolf' · wantep [h]is fode, 860  
 pat' he ne fundep no flech · to feden him vppe,  
 Of þe erþe he et' · for ellus he scholde  
 Be wiþ hungur y-holde · & happily sterue. 863  
 þanne mow 3e weies to þe wolf' · ful wel ben y-likned ;  
 Ye have to do the same. pat', for 3e finde no fode · as oþur folk vsen,  
 Swich hungur as 3e han · by-houus 3ou þolie,

dia mouemini contra nos. Dixistis siquidem ; Non aratis, non funditis semina, et non scinditis vites aut arbores plantatis. Edificia fabricare non vultis. Manifesta ratio est, quia ferramenta quibus laborare possetis penitus indigetis. Unde laborare, nauigare, construere, et seminare uobis [ed. nobis] omni modo [ed. mode] denegatur. Ideo pascentes herbas oportet vos vt pecora vitam ducere aridam et agrestem, quia frumenta, nec carnes, nec pisces habere potestis. Nonne lupi hoc faciunt, qui cum nequeunt carnibus saturari de terre penuria saturabuntur ? Quot si liceret vobis ingredi terram nostram,

- &, be 3ou lef' oþur loþ · libben in wante.  
 þere-fore no like no lud · of his lupur fare, 868  
 No hope for his harde lif' · to haue no mede.  
 For almus-dede do 3e non · as 3e demen alle, Ye do no alms.  
 But' skarsete & skape · vn-skilfully fonden. 871  
 3if we lengede in 3oure land · ful loþ were oure bestus Our beasts would  
 To ben so simple of vs silf · & suffre þat tene ! scorn your life !  
 We scholde folewe oþur folk · & fonden echone  
 To a-corde of oure costom · wiþ comine peple ;  
 But' 3e han dainte in dul · 3oure daies to spene, 876  
 & ben y-sustained so · wiþ sorwe in þis worde.  
 But' 3e ben litil to a-lowe · of 3oure lupur fare ; Ye are not to be  
 For nouht' but' nisete · nedful 3ou makus ! praised.  
 3oure owne folie, folk · doþ 3ou ful ofte 880  
 In hungur & in hard lif' · to holde 3oure peple.  
 Also 3e sain in 3our sonde · pat' soply 3oure wiuus Your wives use  
 Ne gon in no gay tyr · as gise is of oþure, no gay apparel,  
 & pat' ludus in 3oure land · no lechurie haunten, 884 and no man com-  
 But' sparen alle spouse-breche · þe space of hure liuus ; mits adultery.  
 & þou 3e wonde swich werk · me wondrus ful lite !  
 How miht' 3e lechurie loue · or likinge haue, How can he,  
 Whan lupur fare hap alaid · 3our lustus echone, 888 with such fare ?  
 pat' 3e megre ben maad · wiþ mischef' & hungur ?  
 For 3e so simple ben seie · & semen so pore,  
 3ou wantus wordliche won · 3our wiuus to hihte.  
 þere-fore as bestus 3e ben · & of body chaste, 892 Ye are chaste  
 perforce.

non recipemus sapientiam de vestra penuria quam habetis, sed ipsa fames in suis finibus remaneret. Si vero in fines [ed. finines] vestros nostra tabernacula figeremus, paupertate sicut vos potiremur. Non enim est laudandus vir qui semper in angustia viuit, sed qui temperate diuitiis perfruitur. Quot si laudandi [ed. laudendi] essent viri in angustia positi, Ceci claudi et leprosi deberent super ceteros homines commendari. Dixistis etiam quod femine vestre non ornantur, et cuiusmodi ornamenta portabunt, quia non habent et nullatenus possunt habere. Item quod adulteria non committitis, sed semper in castitate manetis ; quomodo fornicabuntur qui non comedunt ? Libido enim non procedit nisi ex calore epatis et ciborum ; vos autem non comeditis nisi herbas sicut porci, et fa-



- Vn-mihty, for mischef · to medle wiþ *burdus*,  
*pat' nis* no *chariteuus* choiſ · ſo ſchaſt' for to libbe ;  
 Sin 3e maugray 3our miht' · mote hit' wiþ-drawe !  
 Also 3e ſente vs to ſaie · in þe ſame time 896  
 Of *opur* manerus mo · miche for to lakke ;  
 Ye never study ; *pat' 3e* no ſtidie in no ſtounde · ne no ſtat' wilne  
 Of clergie *pat' clene* is · to claimen in ſcole ;  
 and neither expect nor ſhew mercy. & *pat' 3e* mercy on molde · in no maner wilne, 900  
 No mercy don to no man · a-mongus 3ou founde.  
*panne* hit' ſemeþ by 3oure ſawe · 3if' 3e ſop tellen,  
*pat' kindly* 3oure conſcience · a-cordeþ to beſtus.  
 Ye are as beaſts. For as beſtes 3e ben · by no ſkile reuled, 904  
 Ne hem of kinde no comeþ · no konninge of witte ;  
 So be 3e, *ludus*, by-lad · & lawe-les alſe,  
*pat' han* no reward to riht · but' red-leſe wirchen.  
 We are wiſe. But' we faiþful folk · *pat' faren* as wiſe, 908  
 Ben y-demed to do · *dedus* of rihte.  
 For-þy vs kenneþ our kinde · to a-corde in trowþe,  
 In ſwicke lawus to liue · *pat' longen* to gode ;  
 We ſow and plant. For to ſowe & to ſette · in þe ſad erthe, 912  
 & *opur* wordliche werk · wiſly to founde.  
 Sin man-kinde is y-maad · ſo michel & ſo riue,  
 Among ſo perles a peple · in-poſſible hit' were— 915  
 But' *somme* were reuled by ryht' · as reſoun hit' axeþ—  
 Some men ought to work. Hem-ſelf' to ſoſtaine · wiþ ſelkowþe þingus,  
 For to liue by þe land · as *ludus* ben ſchape  
 To haue welþe aftur wo · as þe word farus.  
 After work comes pleaſure. For tenen ſum-time tid · & ſumtime mirthe ; 920  
 [1 MS. 'ſwine'] & aftur ſwaginge of ſwine<sup>1</sup> · ſwiþe comeþ ioie.

mem [*ed. famen*] non expellitis et ideo nullum potestis habere stimulum luxurie et coeundi. Studium non habetis discendi nec misericordiam queritis, et hec omnia cum bestiis communiter retinetis; quia sicut a natura non habent ut aliquod bonum faciant, ita nec in bono aliquo delectantur. Nobis autem rationabilibus qui liberum habemus arbitrium in ipsa natura multe blandicie sunt concesse. Impossibile enim est ut maxima mundi machina possit absque mobilitate consistere, ut post tristitiam non succedat leticia. Humana

- But' ſo, *weihuus*, as 3e witen · *pat' weduringe* chaungeþ, Seasons change.  
 Now broun & now briht' · & now breme stormys,  
 So is þe wit' & þe wil · of wordliche peple 924 [Fol. 214, back]  
 In ſelkouþe ſesounus · ſeen<sup>1</sup> for to chaunge. [1 MS. 'fain']  
 Whan wedur waxeþ al bryht' · *pat' wel* is to like, In fair weather,  
 Mirie ben men of mod · in minde & in herte ; 927 men are merry;  
 But whan þe daies dimme ben · hit' dop hem to mourne, but in dim days,  
 For siht' of þe ſesoun · *pat' semus* vnblife. sad.  
 3it' chaungeþ wit' of a weih · in *opur*-wiſe alſe,  
 þorou þe grete de-gre · *pat' groweþ* in age. Man changes  
 For when he is innocent · *pat' ille* can lite, 932 according to his  
 age.  
*panne* haþ he ſolas of him-ſilf' · ſimple to worþe ;  
 For betur likede him a bal · þan a borou riche ; In youth,  
 & he is hardy to non harm · but' hauntus his gamus. he plays with a  
 ball.  
 Whan he is eldure of age · *pat' auht'* is his strenke, 936 In riper years,  
 he ſhews his  
 valour.  
*panne* wol he prouen him proud · & prys of him holde,  
 & wexe wilde of his wil · & wikke to ſtaunche.  
 Whan he is fare ſo forþ · fer in his age,  
 þan<sup>2</sup> ſtoute is he, ſtedeſtaf' · & ſtille of his herte. 940 In old age,  
 he is quiet.  
 [2 MS. 'pat']  
 Huo wole a cherched child · cheſe for hardy, Who would look  
 for hardineſs in  
 an infant ?  
 Or a 3oung' man meek · *pat' mirþe* couaiteþ ?  
 Huo wolde wene *pat' a weih* · woxen on elde  
 Were wiſt' for vnſtedeſtaf' · of word or of dede ? 944  
 Manie mirþus on molde · *pat' opur* men vſen, Ye omit many  
 joys,  
 3e leuen þorou 3our lupur wit' · *pat' longen* to peple.  
 Summe in siht' *pat' we* ſen · & ſauur of mouþe, of ſight, ſavour,  
 Summe in handlinge of hond · & heringe of ere, 948 handling, hearing,  
 Summe *pat' longen* to a lud · of likinge ſmellus, and ſmelling.  
 & queminge of quaintiſe · *pat' quencheþ* our tene,

siquidem voluntas variabilis est que cum celi mutatione mutatur, quoniam scincerus dies scinceram mentem reddit hominis et gaudentem. Tenebrosa autem dies tristem reddit sensum hominis et obscurum. Et per diuersas etates similiter variatur. Infantia siquidem in simplicitate letatur, iuuentus presumptione, senectus stabilitate commode gratulatur. Multa delectabilia visui nostro occurrunt que uobis penitus denegantur. Alia per visum contemplamur, alia percipimus per auditum, alia attrahimus per odorem, alia sentimus per



- & in menskinge of mouþ · mirþe we hauen,  
In tendere touchinge of þing · & tastinge of swete. 952
- We enjoy fruit. & sin we frekus ben so fre · þat we frut hauen,  
& al þat growus in þe ground · of graciouce þingus ;
- We find fish. We finde fihch in þe se · þat vs fedeþ alle ;  
We lachen likinge y-now · of þe lof briddus ; 956  
& 3if 3e wonde of þat won · to winne 3our fode,  
3e schulle be demed þat 3e don · dispit to þo kindus.
- Ye dishonour the Creator. þanne schewe 3e to hur schappere · schame for his sondus,  
þat so schinden his schap · þat he 3ou scheweþ here.  
Or 3e han hertely hate · to oure hole peple, 961  
For we ben beture of our lif · & swich bote finden ;  
Sin swiche godus as we sen · ben sen[t] to us alle,  
[MS. 'do'] & nouht so to<sup>1</sup> 3ou now · nedful burnus. 964
- Your deeds are folly." Alle þe dedus þat 3e don · y deme þat it turnus  
More to folie þan to faip · of any ful witte."  
þis sonde þat y said haue · sire alixandre riche  
Let bringe wiþ his brode sel · to bragmanus prince, 968  
& raþe whan hit rad was · ful redy wiþ opur
- Dindimus replies. To þis adoutede duk · dindimus sente.  
Whan hit was sent to þe seg · he dide hit sone red ;
- Hear his reply ! Now how hit goodly by-gan · men, giuus tente ! 972

How dindimus sendyd an answeare to alixandre by letter.

[A picture. VII.]

"Dindimus **D**indimus þe dere king · the doctour of wise,  
þat lord of bragmanus land · & ledere is holde,

tactum, et per gustum alia saporamus. De terra etiam omnes fructus attrahimus, de mari pisces, de aere volucres, et auium deliciis gratulamur. Si autem ab his uolueritis [*ed. nolueritis*] abstinere, aut superbia vos tenebit aut inuidia contra nos torquebimini, eo quod nobis et non vobis ista sunt donata. Ego autem secundum oppinionem meam iudico quod mores vestri ad stulticiam magis quam ad sapientiam retrahuntur.—Recepta epistola dindimus legit, et statim alexandro secundo more scripsit hoc modo.

[D]idimus bragmanorum didascolus Alexandro salutem. Non

- To emperour alixandre · egest of princes,  
þat is grymmest y-growe · & grettest<sup>1</sup> of kingus, 976 to Alexander, greeting. [MS. 'grestest']
- Ioie graiþus wiþ grace · & gretinge of mouþe,  
As to þe kiddeste y-core · þat corone weldus !
- We do þe namkouþe king · to kenne & to here, 979  
þat in þis wastinge word · we ne wone nouht euere ; We do not always live in this world.  
For erþe is nouht our eritage · þat euere schal laste,  
Ne we ne ben nouht ibor · to abide þer-inne.
- But we ben pore pilgrimus · put in þis worde, We are pilgrims on earth.  
For we by destene of dome · schulle deþ polie ; 984  
þanne schulle we hie to þe hous · þat hie is in blysse,  
& karre to oure kinus nie · to kenne of oure fare.
- We ben of-set wiþ no sinne · for vnsely godus, We do no sin.  
Ne we sitte in no sete · þere sinne is y-hanteþ. 988  
But for oure kinde consience · þat kenneþ vs to goode,  
We wonde wikkede werk · & wende fro skape.
- We ne sain noukt, king, be þou sur · for sake of our pride, It is not pride or envy that makes us such as we are.  
þat we bolde godus ben · burnus to gie, 992  
Ne enuye to hem han · ne hate in þis worde.
- For we ne giue vs to no gilt · þat scholde god wraþe,  
Ne nouht nien him her · by niht no by day.
- God, þat alle gomus schop · & alle gode þingus, 996 God made men of many kinds.  
Made here vp-on molde · many manere choisus ;  
For maad mihte hit nouht be · þere men scholde dwelle  
Wiþ-oute diuerce dedus · of many done þingus.
- But al þat badde is for a burn · here abouen erþe, 1000 He who avoids evil  
Huo so haþ chaunce to echue · & chese þe betture—  
As men han wit for to wite · þe wikke & þe gode— [Fol. 215]  
He may nouht claime to be cleped · clene god of mihte,

habituamus in hoc seculo perpetuo moraturi, sed sicut perigrinantes, quia morte super-veniente pergimus ad alias regiones vel mansiones, nec manemus in perpetuis tabernaculis in hoc mundo. Nullum fur-tum facimus et pro nostra conscientia in publicum eximus. Non reputamus nos esse deos nec contra deum inuidia concitamus. Deus qui omnia creauit in mundo multas rerum varietates constituit, qui dedit homini liberum arbitrium vt de omnibus que sunt in mundo discernat et prouideat. Qui ergo omnia dimiserit et secutus fuerit



is God's friend. But' godus frend may þe freke · frely be called; 1004  
 For we leden wel our lif · & louen to be simple.  
 Ye say we are as gods. In 3oure sonde, sire king' · 3e saide þis wordus;—  
 þat' we alle godus arn · as 3e deme nouþe,  
 Or euere elles til hem · enuye we haue. 1008  
 But' þe same þat' 3e so · by vs silf' trowe  
 Longeþ, ludus, to 3ou · þat liuen so in ese.  
 But ye are so rather, For 3e leden 3oure lif · in lordschipe & in myrthe,  
 Of noble kinde for 3e come · & kid ben of' grete. 1012  
 In clene cloþus 3e gon · & claimen to be riche;  
 Al 3oure minde is on mirþe · & most' vp-on goodus.  
 3oure fingrus of' fin gold · 3e fullen wiþ ryngus,  
 As is wommenus wone · for wordliche glose. 1016  
 Your boastful deeds will make you proud. But', burnus, be 3e ful sur · þo bostful dedeus,  
 Wher-fore 3e holde 3ou her · hiest' on erþe,  
 Schal 3ou procre to pryde · & to no profit' ellus, 1019  
 But' skape for 3oure vn-skile · whan 3e skapen hennus.  
 Gold feeds no one. Gold fedeþ no gome · ne no good soule;  
 But' we þat selkouþus sen · & soþus mow knowe,  
 And kenne þe kinde of' þe gold · þat' corsed is founde,  
 We faren alle to þe flod · þere we finde mowe 1024  
 Gret' plente of' gold · on þe ground ligge.  
 We spurn it. þanne we wollen of' þe watur · wilfully drinke,  
 & de-foule wiþ our fet' · þe fine gold schene.  
 For gold, þouh it' gay be · hit' gaynus ful lite 1028  
 Of' hard hongur and þirst' · to helpe any peple.

meliora non deus sed dei amicus appellatur. De nominibus igitur et continentur (*sic*) viuimus cur dicis aut dii sumus aut contra ipsos concitamus inuidia? Hec siquidem suspitio quam de nobis habetis vos tangit. Nam ex multis prosperitatibus quas habetis multa superbia turgitati estis. Corpora vestra gloriosus (*sic*) vestibus ornatis et immittitis in digitis vestris aurea instrumenta. Sed quid vobis hoc prodest? Ex auro enim anime vestre nullatenus salue fiunt nec humana corpora satiantur. Nos vero qui vtilitatem nouimus et ipsius auri naturam discernimus; quando sitimus, pergimus ad fluuium vt bibamus. Ipsum etiam aurum si reperimus pedibus conculcamus. Aurum enim famem [*ed.* famen] non tollit nec sitim reprimat; nec potest egritudines ab humanis corporibus variare. Si sitiret homo et aurum bi-

Haue a man neuere so miche · mischef of' houngr, A hungry man  
 He may hit' staunche wiþ mete · & menden his paine. eats meat, not  
 þouh þirst dreche him wiþ drouhþe · drink may him helpe, gold.  
 A litil wetinge of' watur · his wo wol amende. 1033 A thirsty man  
 3if' gold were to a gome · so good of' his kinde, drinks water.  
 Whan men hit' helde in here hand · or hadde in here warde,  
 So scholde hit be to a burn · bote of his nede, 1036  
 His corsede couaytise · cofly to sese.  
 But' now, þe more þat' a man · may þer-of' winne, The more gold a  
 þe more 3ernus he<sup>1</sup> 3it' · to 3eme at' his wille; man has, the  
 & he is mensked þe mor · amongus 3ou alle, 1040 more he wants.  
 For wel louus euery lud · þat' liche is him tille. [<sup>1</sup> MS. 'be']  
 We sain þat' 3our sory godes · of' wham 3e so helpe, Your gods cannot  
 Mow no manyr ded þing' · þorou hure miht' hele. heal the dead.  
 3e tenden michil in 3our time · templus to bulde, 1044  
 & riche auterus riue · rere þere-inne;  
 þanne founde 3e 3our falce godus · with sorw for to here,  
 & quellen for to quemen hem · of' 3our quike bestus;  
 & in þat' same sacrifice · 3e seggen þe name 1048 Yet ye sacrifice to  
 Of' what' burn þat' hit' be · þat' wolde bone haue. them.  
 þin aldur-fadur, alixandre · al þis haþ vsed,  
 & alle kydde of' 3our kin · kenden þis dedus;  
 þis is amongus 3ou men · in þis manere knowe; 1052  
 For þus 3e erren echon · in erþliche werkus. Ye err, ye know  
 Where-fore, seggus, we sain · for sake of' 3our dedus, not how much.  
 How lupurly 3e liuen her · litil 3e knowen.  
 þow 3e wiþ sinne be of-set' · suffre 3e<sup>2</sup> nolle, 1056 [<sup>2</sup> MS. 'ne']  
 þat' we by-wepe in þis word · 3our wikkede dedus!  
 & miche, þinkeþ vs, a man · menskeþ anopur, To reprove you is  
 a kindness.

biberet, sitis non reprimeretur. Si esuriit et cibo refecto ex auro refectus fuerit, fames non repellitur. Si autem aurum esset bone [*ed.* hmoi (*sic*)] nature et acciperet illud homo, cupiditatis puniretur vicium. Quid ergo proficit aurum? non purgat, non reprimat, non satiat, non sustentat; nullam cordi humano confert sanitatem nec vtilitatem. Quid inde vasa aurea componitis? Nonne vasa lutea tantundem proficiunt, nisi quod mentes vestre magis propter splendorem auri in superbiam eleuantur? Malum siquidem aurum est, quia



- pat a gome for his gilt · goodly by-wepeþ. 1059  
 For ho so woneþ in þis word · & wol nouh[t] y-knowe  
 He who ignores death should be struck down by lightning,  
 þat him is demed to deie · & doom schal abide,  
 Hit is riht þat þe rink · be reufully ended,  
 & smite to þe smeþe ground · wiþ a smart poudur;  
 as Salmoeneus was.  
 As on sinful was seie · þat salonienus hizte, 1064  
 & euy l endid on erþe · and wrout ful foule.  
 For þe lud on his lif · a-losed him so noble,  
 þat he heuene hadde miht · with handus to reche;  
 [1 MS. 'For þei'] For-pi<sup>1</sup> boþe for hur bost · ben y-brend nouþe, 1068  
 Wiþ fir in þe fir-hil · to fendus by-tauhte.  
 þus mowe 3e finden in fablus · of philozofrus olde,  
 þat spoken how þo spild men · spenden hur time."  
 This was Dindimus' last letter.  
 þus was þe lettere of þe lud · þat he last sente, 1072  
 & mascedonius mihty king · menskliche hit radde.  
 Whan he þe sonde hadde seye · he sente forþ newe,  
 þat was to bragmany brouht · & prest for to rede.  
 Alexander thus replies.  
 þanne radde cofly þe king · þis kriede sonde, 1076  
 þat þus tipinge tolde · & tauhte þis wordus:—

How alixandre sente dindimus anopur letter.

[A picture. VIII.]

- "Alexander, þe emperour alixandre · of armus a-losed,  
 þat noble is & name-kouþ · & neuere man dradde,  
 [Fol. 215, back] By godus chaunce þat ys chose · cheft ouur kingus, 1080  
 & of burnus y-bore · baldest of mihte,  
 son of Ammon, to Dindimus.  
 þat amon þe grete god · in graciouse timus  
 By-gat on olimpas · þe onurable quene,  
 By-kenneþ king dindimus · in kip þere he dwellus, 1084  
 His a-seled<sup>2</sup> sonde · & saip in þis wise.—  
 3e sain, burnus, þat 3e ben · best echone,

quanto maiori quantitate habetur, tanto magis illud habendi cupiditate augmentatur.

Responsiua alexandri didimo regi bragmanorum.

[R]Ex regum et dominus dominantium Alexander filius dei Hamonis et regine Olimpie Didimo dicendo mandamus. Quonian in

- pat in 3oure lop-liche land · libben by kynde.  
 For so, seggus, 3e ben · by-set in an yle, 1088  
 þat þer may comen in 3our kip · non vnkouþe peple;  
 Ne 3e ne mowe of þat march · in no manere wende,  
 But, be you lop opur lef · lenge þer-inne.  
 & for 3e, weihuus, of þat won · wende ne mowe, 1092  
 Wel a-lowe 3e 3our lif · and 3our land alse!  
 Al þe nede & þe noy · þat 3e now suffren  
 By a-sent of 3our-silf · 3e sain þat 3e dryen;  
 & by þe sawe þat 3e sente · to segge of 3oure fare, 1096  
 3e arn liche of 3our lif · to swiche loþe burnus,  
 þat ben in dep presoun don · al hure daies time,  
 & han mirþus on molde · missed ful elene!  
 But lawe lereþ vs & skile · þat 3e ben leþur alle, 1100  
 & mow for 3oure mischef · no mede haue;  
 For it comeþ 3ou of kinde · in care to libbe.  
 Sin 3e wonen in þat won · þere wante is of goodus,  
 þanne, seggus, semeþ hit nouht · þat 3e so wirchen 1104  
 For sake of þe same god · þat sittus in blisse.  
 þere-for to wo þat is wers · wenden 3e schulle,  
 Whanne 3e parten fro þis paine · þat pinneþ 3ou here.  
 þanne be 3e men vp-on molde · most to be-wepe, 1108  
 þat here to schame ben schape · & ay schulle aftur.  
 3it wolen wikkede men · in þis word glade,  
 þouþ þei ben damned to dul · whan hure day endus!  
 þo þat ludus in oure land · a-losed arn wise 1112  
 3e holde folus in faip · & falce of by-leue;  
 Hit longep, ludus, til us · 3our lif to by-wepe,

Ye are so set in an island, that no strangers come to you.

Ye say ye suffer by choice.

Ye are like wretched prisoners.

It is natural to you to live in sorrow.

Ye shall suffer pain hereafter.

talia mundi pericula vestra sedes est ab initio constituta, quod extranei intrare non possunt nec vos ad eos vllatenus potestis pervenire, Idcirco vestram obseruationem laudatis, et dicitis vos esse beatos quia taliter estis inclusi vt si exire velletis et aliorum consuetudinibus vti minime liceret; et ita volentes aut nolentes vestram consuetudinem approbatis. Itaque secundum doctrinam vestram vita illorum qui in carceribus includuntur debet non modicum laudari, qui quandoque vitam penalem vsque ad exitum patiuntur. Et bona que habere dicitis cruciatibus illorum qui recluduntur in carceribus assimilantur. Et quicquid de malis hominibus lex nostra iudicat, vos ipsi naturaliter



It is for us to  
mourn for you. & make for 3oure mischef · mour[n]inge sichus.  
For wers faren no folk · founde vp-on erpe, 1116  
þan frekus þat no frut han · frely to libbe.

God has decreed  
you pain here-  
after, God þat iuge is of ioie · hap iugged 3ou alle  
To lenge aftur 3our lif · in lastinge paine;  
and misery in the  
present life. & he hap marked 3ou men · mischef on erpe, 1120  
þouh 3e wene 3ou wise · & wittie of lorus!  
þerefore, seggus, as y saide · for sake of 3our dedus  
Mede mowe 3e of god · in no manere fonge;  
3e ben vn-blessed of lif · for, burnus, y warne 1124  
þat 3e holden so her · holsome dedes

Your deeds are  
but misery to  
you." Gret wante is of wo · & wikkede paine,  
þe whiche þe heie godus haten · & hure hole peple."  
Now tende we to touche more · of þis tale aftur; 1128  
For of þis egre emperour · þus endeþ þe lettere.

Thus ends the  
letter. Whan þis makelese man · þat most was adouted,  
þe romme riden alixandre · richest of kingus,  
Hadde le[n]gged þere longe · & lettrus þe while 1132  
Endited to dindimus · as him dere þoute,  
þere his burnus he bad · bulden of marbre

Alexander bids  
his men build a  
pillar of marble; A piler sadliche i-picht · or he passe wolde; 1135  
& þat þei wrouhten a wrytte · & writen þer-about:—  
"Hidur haue ich, alixandre · wiþ myn help fare."  
Whan graue was þe graie ston · þe grime king rydus,  
and departs  
thence. & alle meven his men · fro þe marke euene. 1139  
How alixandre picht a pelyr of marbyl þere.

[A picture. IX.]

sustinetis. Unde fit vt qui a vobis sapiens dicitur apud nos iudicio reus appellatur. Vere itaque non beatitudine sed miseria potest vita vestra decorari. Sed per deos immortales iuro quod si ad vos ingredi possemus, vestra miseria derelicta faceremus vos armis et equis militibus decorari.

**Qualiter alexander fecit erigi columnam marmoream in signum victorie.**

[I]Nterea precepit alexander vt in eodem loco columna marmorea mire magnitudinis figeretur, et iussit in eam hunc titulum literis grecis latinis et indicis conscribi: 'Ego alexander philippi Macedonis post obitum darii vsque ad hunc locum expugnando viriliter militauit.'

[The following are all the rubrics from this point of the story to the end.]

Quomodo alexander inuenit homines magnos et gigantes.

Quomodo alexander inuenit hominem agrestem pilosum et vocem habentem vt porcus.

Quomodo alexander inuenit arbores que nascebantur cum sole.<sup>1</sup>

Qualiter alexander peruenit ad vallem obscuram et ibi inuenit basiliscum.

Quomodo alexander non potuit ultra ire.

Quomodo alexander ascendit in montem.

Qualiter alexander peruenit ad arbores solis et lune.

Epistola missa ab Alexandro filius [sic] dei Hamonis regine Candacis.<sup>2</sup>

Quomodo regina Candacis introduxit Alexandrum in triclinium et eius figuram sibi ostendit depictam in membrana.

Qualiter alexander venit ad speluncam in qua erant dii qui sibi locuti fuerunt.

Quomodo Alexander deuicit duodecim reges.

Qualiter alexander fecit se per griffones in aere leuari.

Quomodo alexander petiit profunda maris.

Quomodo alexander pugnauit cum Rinocephalis.

Quomodo equus alexandri bucifallus fuit mortuus.

Quomodo Alexander venit ad fluuium tyrum.

Quomodo Antipater emit venenum et misit illud filio suo.<sup>3</sup>

Testamentum alexandri.

De vita alexandri et eius statura.

Nomina ciuitatum quas construxit Alexander.

De sepultura Alexandri.

The colophon is—Historia Alexandri magni finit felicitur Anno salutis. M.cccc.lxxxx. Finita vero die .xvi. mensis Nouembris. Laus deo.

<sup>1</sup> This and the paragraph to which it is a title have been already cited above. See p. 5.

<sup>2</sup> A name evidently borrowed from Acts.

<sup>3</sup> The story says that Alexander was poisoned by Cassander and Roboas, sons of Antipater.



## NOTES.

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[In these Notes, attention is drawn chiefly to a few of the more difficult *phrases* and *constructions*. For explanation of difficult *words*, see the Glossarial Index.]

1. 'When this wight found the weather to be such as he desired.' Cf. l. 922.
3. *Oridrace*. So in the MS.; it should rather have been *Oxidrace*. But the spelling of proper names is very corrupt in nearly all writings of the 14th century, and it is quite unnecessary to suppose that such a misspelling is to be laid upon the scribe. Even in the best MSS. of Chaucer, such names assume very singular forms, and we have no ground for supposing that the case would have been any different if Chaucer had written out his poems himself. Hence all such forms are best left as they stand, though it often happens that we can interpret them correctly by seeing through the disguise. Even in the Latin texts the spellings differ. We have *Exidrases* in the text of 1490 at the bottom of p. 1. In Julius Valerius (quoted in the Preface) we have "ad *Oxydracontas* iter suum dirigit."
4. *There*, i. e. where. Perhaps there are few things which cause more difficulty to a learner than his own inattention to the force of short words and particles of this kind. The whole force of a sentence frequently depends upon them, and the right perception of their value is often the clue to an *apparently* difficult sentence. This hint is applicable to the whole poem, and to all other poems. Cf. ll. 8, 495, 525, &c.
5. By some mistake, the translator gives the converse sense to that implied by the Lat. '*nulla* superbia.'
9. *Syte*, i. e. city, not site; Lat. '*ciuitates* non habent.' Cf. *selle*, i. e. cell; Piers Plowman, C. i. 5, *footnote*.
13. *Cauus*, caves; here put for 'the men of the caves.'
18. 'He commanded to be sent to the man with his letter.' *Let sende*, commanded (men) to send, i. e. to be sent; a common idiom in this and contemporary poems; cf. l. 21, 43. See note to l. 245.
20. *Schamlese*, shameless; because he was not ashamed to go naked.
22. *Tid*, quickly; inserted to make the line run better. All words and letters between square brackets are insertions.



25. *Word*, world; a common spelling in this poem; spelt *ward* in Lancelot of the Laik, 3184. The G. *welt* preserves the *l*, but it drops the *r*.

27. *Seg*, O man. The number of words for man in this poem is considerable; and many of them are in the vocative case. Cf. *gome*, l. 30; *rink*, l. 31; *weiz*, l. 69; &c.

28. *Fare*, to journey, to go about among us. *To* is not used before infinitives, but only before gerunds, implying purpose. See l. 45.

35. *Happili*, by any hap or chance, haply. *Of kynde*, naturally.

50. *Wende gref polie*, expected to suffer harm.

54. *That hem bi ferde*, that walked beside them.

62. 'Of other houses than are here we have no need.'

65. *For*, because; cf. note to l. 4.

71. 'That no death may harm us, we now ask.'

80. 'And, in order to win the world, goest so far (from home);' cf. Lat. 'discurris.'

81. 'How can you keep yourself from harm by your discernment and truth, (whilst endeavouring) wrongfully to bereave kingdoms of their kings?'

85. *Thei*, they, i. e. the gods; a sudden change of number. So in l. 100, *hur* means *their*; whilst in l. 101, *god* is again in the singular.

87. 'Since I have favour, by virtue of that grant, to become the most dreaded, I should now act like a wretch and enrage the Lord, if, for pain of any death, I were to flee from my destiny, that is marked out for me (alone), and for no other king.' *Wrouthe* and *wraþede* are past tenses subjunctive. So in l. 101 we have *sente*, i. e. were to send.

93. *Ride ferþe*, ride forth, ride away, go home.

110. 'Therefore I hasten to achieve (my lot), as my destiny is doomed for me.'

124. 'And fruit grew abundantly.' *Grow* is properly a strong verb; but *growed* is common in provincial English. "'Spec's I growed;'" Uncle Tom's Cabin. Yet in l. 133 we have *growe* for *growen*, i. e. grown, the strong past participle.

132. 'That none should touch the trees, lest they should be delayed (in their way),' viz. by disease or death. On the verb *trinen*, to touch, see note to Piers Plowman, C. xxi. 27.

138. *Phison*, *Pison*; Gen. ii. 11. In l. 141 it is called *Gena* (Lat. text *gagei*, a misprint for acc. *gangen*). "Fluvius vero Ganges iste est qui nobis vocatur Phison;" Palladius de Bragmanibus, ed. Bisse, p. 2.

"There biside, withouten lees,  
Hy founden a water y-hoten Ganges.  
There ben Inne eles strong[e],  
That beth thre hundreth fet longe;"

King Alisaunder; ed. Weber, 5790.

"With regard to the *Pison*, the most ancient and most universally received opinion identifies it with the *Ganges*. Josephus, Eusebius, and many others held this;" Dict. of the Bible, ed. by Dr. Smith; art.

*Eden*. The Skt. form of *Ganges* is *gaṅgá*, i. e. the 'goer,' the flowing; from *gam*, to go.

146. 'Saw men wander about on the other side of the river.'

151. *Stronde*, i. e. river; not 'strand' in the modern sense; cf. l. 165.

"Forgane thir stannyris schane the beriall *strandis*;"

i. e. over those pebbles shone the beryl streams; Gawin Douglas, *Æn.* b. xii. prol. l. 60.

155. *Heruest*, harvest; here the month of August; see the Latin text. In Palladius de Bragmanibus, ed. Bisse, p. 9, it is explained that the months of July and August were colder than the rest, and therefore healthier. So also St. Ambrose; p. 62 of the same volume.

156. As to these dragons, cf. Palladius de Bragmanibus, ed. Bisse, p. 10; and p. 63 of the same volume.

158. 'And grievous crocodiles, that hindered the king.' *Cocodrill* is the usual old spelling; cf. *cokedrill*, King Alisaunder, ed. Weber, 5720. This spelling was almost universal, and not confined to English; cf. Low Lat. *cocodrillus* (see the Latin text), whence Span. *cocodrillo*, and Ital. *coccodrillo*. By a still further corruption the Low. Lat. *cocodrillus* became *cocatrix*, whence our *cockatrice*; so that the common notion of the production of a cockatrice from an egg was no fable, but a fact.

171. 'The king soon commanded a good linguist to enquire quickly, in the speech of the country;' &c.

195. *Dop for to grete*, i. e. causes Dindimus to be greeted; viz. by means of the letter.

197. *Sendeþ him gon*, sends (a man) to go to him.

198. *Aftur him*, i. e. below him, under him, his followers.

205. 'But we little believe that.'

214. Obviously corrupt. The correction is easy; an old *w* looks extremely like *lk* or *ik*, and the word *sewe* might easily have been read as *seike*, and then turned into *sinke*. Read—'and fonde, for mi might, þour fare to sewe,' i. e. and endeavour, as far as I can, to follow your habit of life. The phrase *for my might* is the right idiom.

221. *For*, because. 'Because I heard such a praise of your life.' The anonymous Latin text edited by Bisse (p. 85) begins at this point with the words "Sæpius ad aures meas fando pervenit," &c.

222. *In many done þinguns*, in things of many kinds; as in l. 999. *Done* is the pp. of *do*; lit. 'made,' and hence, make, fashion, kind; the pp. passing into a sb. by use. As to the phrase, it is an imitation of the common M.E. *many kinnes thinges*, i. e. things of many a kind; a phrase which has been twisted into the modern form 'many a kind of thing' by a complete inversion of the form of construction. So also, we have *alles kinnes thinges*, things of every kind, corrupted to 'every kind of thing;' and again, *nones kinnes thinges*, things of no kind, corrupted to 'no kind of thing;' and again, *what kinnes thinges*, things of what kind, or 'what kind of thing.' See further in the note to



Piers Plowman, C. xi. 128. See also note to the same, B. xviii. 298, for another example of *don* in the sense of 'make;' where, moreover, the gen. form *done*s is used.

235. 'It would not lose its light, nor burn the less,' lit. the later, i. e. less readily.

236. *Vn-wasteþ*; so in the MS., probably due to the final sound of the word *lasteþ*, which the scribe had in his mind as the next word to be written. Read *vn-wasted*, unwasted. But cf. l. 988.

238—242. This is from the other Latin text, which has—"Quapropter obsecro ut præbeas responsa quæsitis;" ed. Bisse, p. 86.

240. *Sende*, to send; infinitive. Omit the full stop at the end of the line, accidentally inserted. The sense is—"to send us tidings concerning that which we desire very readily to know from you, in order to ascertain the wisdom which ye exhibit," lit. go with. Properly, the verb *kennen* means 'to make to know, to teach,' but it is also used, like G. *kennen*, Icel. *kenna*, in the simple sense of 'to know;' see ll. 308, 515. In l. 910 the causal sense clearly appears.

245. 'He bade (men) write a second letter concerning their life.' Observe *opir*, i. e. second; and *lettrus*, i. e. a letter, like Lat. *literæ*.

263. *Wantede*, lacked; as in Shakespeare.

265, 266. 'But the humblest that lived might become his lord, and deal with him as with a fool that wants (lit. should want) his wits.'

275. 'With regard to the message thou sentest, (which was) to tell the truth about all the teaching of our life without delay.'

281. 'Ye have no leisure nor time to attend to my sayings.'

302. Alliteration imperfect. *Refe* is obviously a substitution for something else. The right word is *bruten*, to destroy, which see in the Glossary to Will. of Palerne, and cf. Alexander, fragment A., l. 888.

310. *We*; probably an error for *ye*; see note to l. 635.

313. 'Therefore we are seen to be sound,' i. e. hale.

314. *Hir*, here. *Henne passe*, depart hence, die.

325. 'But, by the arrival of natural decay, as the king of heaven decrees, we must fear death when the day (for it) comes.' *Cominng*e, i. e. coming, may stand as the reading; the sense is the same as in *bi ordre of oure kinde*, l. 327; and cf. *comeþ vs*, i. e. comes upon us, l. 331. These expressions answer to "secundum ordinem natiuitatis cuiuslibet" in the Latin text.

327. *Holde*, old. So also *haute*r = *auter*, altar, 728; *hapel* = *apel*, noble, l. 856.

328. 'When our limbs lack might, and (when) we lose our (natural) heat.'

347. 'Nor do we desire to procure any man to go against them.' *Procre* was misprinted *prince* in Stevenson's edition, thus destroying the sense. *Nol*, i. e. *ne wol*, was misprinted *ne of*. In l. 366, *procred* was misprinted *proceed*. In l. 1019, it was printed correctly.

349. 'We fear no doughty one, nor any stern (cruel) deed,' i. e. attack. Or the reading may be—*ne no dede sterue*, i. e. nor to die any

death. Either sense will serve, and either may be read. As to *sterne*, cf. l. 429.

351. *Keuered*, covered. Hence, in the Latin text, *operata* is an obvious error for *operta*.

353. *Whon* = *won*, i. e. quantity; see l. 499. This curious word was once in common use; see Havelok, 1791, Piers Plowman, B. xx. 170. It occurs as late as in the old version of Chevy Chase, where it is spelt *wane*. The superfluous *h* in *whon* belongs to the word *wite*, i. e. *whit*, in the next line.

356. 'We turn quickly to a flood (that) is called Thabeus;' the relative being omitted. The river is called *Taberuncus* in Bisse's volume, p. 65.

359. *What so*, whatsoever, whatever. Evidently copied from 1 Cor. x. 31.

366. *Procred to goode*, procured for good, well intended.

368. 'We speak only the truth, and cease (keep silence) in good time,' i. e. before saying too much. *By time*, betimes.

371. Here *haunteþ* appears to be in the singular, like *bringeth* in the next line. *That seggus haunteþ*, that haunts people. More commonly, *haunten* = to practise; and we should rather read—*þat seggus haunten*, which men practise.

375. 'For we count it (poverty) as being rich, and easily find that it follows (or accompanies) our people till they depart hence,' i. e. die.

380. 'Because we do no misdeed, so as to suffer judgments,' i. e. to be condemned for it; cf. Latin text.

381, 382. 'We consider it as a virtue, in our land at home, that mercy is unknown amongst the men of our country; because we are never moved to shew mercy to any.' This is a singular statement, but answers to the Latin text, and is explained in the next sentence. 'We never offend God, nor any man here, whereby we should have to think about craving mercy, that God might forgive us.' We never think about mercy, because we never commit faults worthy of punishment.

389. *Galfule*. The MS. has *galsule*, but there is no such word, and the MS. rightly has *galful* in l. 668. The prefix *gal-* is clearly the A.S. *gál*, merriness, joy, generally used as an adj. and in a bad sense, viz. luxurious, lascivious. Cf. Germ. *geil*, rank, luxurious, lascivious; but occasionally in a good sense, bold, merry, spirited (Flügel). So also Du. *geil*; and cf. Icel. *gáli*, *gála*, *gáll*. In both the passages in the present poem, we must give it a good sense, viz. joyous, full of bliss, blessed; or else joy-giving, bliss-imparting.

391. *Glose you here*, to gloss over your sins here, to speak to you smooth things.

392. 'We loathe to essay all the lust of lechery.'

393. *Brigge*, probably a bad spelling of *brike*, *briche* or *bruche*, A.S. *bryce*, a breach, rupture, violation. 'Or to bring us to a violation (of chastity), so as to commit adultery.' Mr. Stevenson explains the word by 'strife;' obviously with reference to F. *brigue*, which Cotgrave



explains by 'a canvas, private suite, underhand labouring for an office, &c.; hence, also, debate, contention, altercation, litigious wrangling about a matter.' But this is hardly the sense; rather compare *brike* in the sense of 'perilous state'; Chaucer, Cant. Tales, Group B, l. 3580. *Breke spouse*, to break espousal, is due to the (commoner) sb. *spusbreche*, i. e. spouse-breach, adultery; see ll. 787, 885; and cf. Ancren Riwe, p. 56; Ayeubite of Inwyt, p. 37.

400, 401. 'For we lighten (i. e. recreate, amuse) not our life by any wicked deed, on account of which we ought to be shamefully cut short of our days.' But this is not satisfactory. It is obvious that *lizten* is an error for *liten*, i. e. stain; a close translation of *sordidamus* in the Latin. The Latin text also has a strange error; for *aerem* read *uitam*.

402. *Don deie*, cause to be dyed.

405. The MS. *tolc* is clearly miswritten for *to folk*.

406. *Hihten*, explained by Stevenson to mean 'honour, adorn'; a rare word. So *hiht* = improved, l. 408. And see l. 418. It is difficult to find authority for the word; but it is probably a peculiar use of A.S. *hyhtan* or *hihtan*, a derivative from *hyht*, hope. Grein gives the senses of *hyhtan* as (1) to hope; (2) to exult. To these Bosworth adds 'to increase,' with a reference which clearly shews that it was considered as equivalent to Lat. *augere*. In Spelman's edition of the A.S. Psalter, Ps. civ. 22, we find 'he *gehihte* folc his' as a gloss upon '*auxit* populum suum.'

407. *Corn* is for *coren*, i. e. chosen, as in l. 415. *Comelokur corn*, chosen as being comelier. Similarly in l. 415, *kindeli coren* is literally 'naturally chosen,' i. e. chosen to be by nature, shaped by nature. *Than hur kynde askyþ*, than their nature requires; see note to Piers Plowman, C. i. 21.

415. 'As pleases the king of heaven.'

416. *Schine*, shun. So in l. 449, *schineþ* = shunneth.

417. 'To choose them for His children, who have changed the shapes He gave them.'

421. 'And shew themselves otherwise,' i. e. in another form.

426, 427. 'Nor make any man work our will, or serve us in worldly matters.'

437. The alliteration and l. 848 make the reading *boldus* (habitations) certain.

439. *Lome*, tool; cf. mod. E. *loom*. At least, such is the sense most readily suggested. But if it be intended as a translation of *Uascula de terra non facimus*, then *lome* may be loam, i. e. potter's clay. In l. 854, the word for 'tool' is *tol*.

440. *Owen aboute*, employ all round us.

442. The alliteration (a poor one) is on the vowels: *Al, any, erthliche*.

470. *Good of to lauþe*, good to laugh at.

475. *Ta sain*, to say. The MS. really has *ta*.

477. *Seue sterres*, seven stars, i. e. the seven planets. We find, at different periods, three uses of this phrase. It means (1) the seven

planets, as here and in Richard de Redeles, iii. 352; with which cf. Additional Note to Piers the Plowman, p. 460 (C. xviii. 98); (2) the Pleiades, as in Cotgrave's "*Pleiade*, one of the seven stars," and in Puttenham, Arte of Poesie, lib. ii. c. 11, ed. Arber, p. 122; and (3) the seven stars in the Greater Bear, of which I cannot adduce any decisive instance, though the phrase most readily suggests this sense. The Lat. word *septentriones* refers to the Lesser Bear.

481. *Side*, wide, ample; a word retained till the 15th century. See Prompt. Parv. p. 455, note 2.

485. The translation is at fault. The sense is that the waves, however boisterous, do not eat away the sea-coast.

489. The Lat. text is clearly corrupt; and the translator is also at fault, and has given us nonsense. For in the English text, *he* can only be the wind (cf. *his* in l. 488); which gives—'the wind embraces and encloses the clear water.' He seems to have taken the reading *amplectitur*, and to have connected this sentence with the preceding one, with which it has no obvious connection beyond the reference of *illud* to *mare*. Instead of its being the *wind* which embraces the *sea*, the true reference is to the *sea* which embraces the *land*. This comes out more clearly in the other Latin text (see Preface) in Bisse's Palladius, p. 92. "*Certamus etiam pelagus colore purpureo venustare, quod placidis et amicis excitatur semper fluctibus; non ferire germanam terram creditur sed amplecti, cujus multiformes pisces vagique delphini æquoris madidas undas atque saltus innocenter exercerent.*" It is clear that it was *this* text which suggested the mention of dolphins in l. 492.

492. 'There dolphins make a din.' Mr. Stevenson prints *diue*, against which there are two reasons:—(1) the MS. has *dine*; and (2) *maken diue* is not a correct expression. It is explained by the next line, 'that there they swim very quickly, and lash about with their tails.' The expressive word *swangen* is not mentioned in Stratmann; but Halliwell duly records the provincial "*swang*, to swing with violence," as an East of England word. Cf. G. *schwang*, a swinging motion; *schwanz*, a tail.

500. 'We much desire to go about in the dense woods.'

507. *That we the rede holde*, which we advise thee to observe.

509. *Thi pres*, thy press, i. e. throng of men, host.

510. 'Though it seem disagreeable (to you), it is not owing to us.' *Long in* must be an error either for *long on* or *long of*, i. e. along of, owing to.

512. *Balful no tened*, injurious nor vexed.

524—527. *Strondus*, streams; cf. l. 151. By the river *Erenus* is meant the Hermus (Gk. Ἑρμος), a considerable river of Asia Minor, of which the still more celebrated Pactolus is a tributary.

529. *Drinkinke drawht* = drinking-draught, i. e. the draught of their drinking; not a very happily-formed compound.

533. *Oxian*, the ocean; a singular corruption. But the Latin has *horribile mare*, which can mean nothing else. Still clearer is the





sentence "Tu vero dixisti te ad Oceanum venturum et postea ad alium orbem;" Palladius, p. 27.

535. In the Latin text, for *supra* (so printed in the old edition) read *sopiri*. "Vos tartareum custodem sopiri posse pretio suggessistis;" De Bragmanis, ed. Bisse, p. 91.

540. 'Ye shew yourselves (to be) unnatural by killing your children.'

549. *But 3if*, unless, except. *Alse*, also, as well.

550. *Gilte*, ye sin; see *gulten* in Stratmann. Instead of *Per dies tuos*, the translator has evidently had a text with the reading *Per deos tuos*, which is probably right; see *deos tuos* four lines lower down. Hence the sense is—'You greatly sin, O man, by example of (or by means of) your false gods, just as they were wont, when in this world, to act during their lives.' *Bi* here answers to the Latin *per*, instead of taking its commoner M.E. sense of 'with respect to,' as in l. 552.

552. 'For example, you may receive the truth as regards my saying, from (the instance of) Jupiter.'

555. *As a lie*, like a flame. See Piers Plowman, B. xvii. 207.

562. 'To her was lechery pleasing.'

570. 'Ye make boast of more than ye can perform.'

575. *Gol*, gold; the same spelling occurs in Havelok; see remarks in the Preface to my edition of that poem, p. xxxvii.

577. *You-silue to abowe*, to bow down to yourselves; cf. l. 675.

579. The first *liue*, meaning 'believe,' is better spelt *leue*; cf. *leuen* in l. 597.

591. Parenthetical. 'And, except each grave be fair and fine, ye think it a folly.'

592. *Lodlich* = *lothlich*, loathsome; the MS. reading *bodilech* is clearly miswritten for this word.

596. 'People know who (are they that) love them.' This is here supposed to be a Greek opinion.

601. 'On account of which the great God of heaven would be expected to hear us, (so as) to grant a man's petition when any one prayed to him.'

605. *For*, with the expectation that. *You help kipe*, and vouchsafe help to you.

618. 'And all that men in this world should use,' lit. go with.

635, 636. The correction of *we* to *ye* is obvious; see the Latin text.

637. 'There may no boast or pride release you from suffering.'

*Borewen*, be surety for, be bail for, release on pledge.

645. *A litil wordle*, a little world; in allusion to the Gk. term *μικρόκοσμος*, a microcosm or 'little world,' a term by which the old astrologers denoted man, under the impression that the parts of his body corresponded to parts of the universe or *macrocosm*. Hence it followed, according to the present argument, that each part of the human body was especially under the protection of its appropriate deity. For a particular application of the same principle, compare the influence of the zodiacal signs upon parts of the human body, as

alluded to by Chaucer. "Euerich of thise 12 signes hath respecte to a certein parcelle of the body of a man and hath it in gouernance; as aries hath thin heued, & taurus thy nekke and thy throte, gemyni thyn armholes & thin armes, & so forth;" On the Astrolabie, ed. Skeat, pt. i. sect. 21, l. 48. And see Additional Notes to the same, p. 79; and Plate VII, fig. 19. The following passage from Gower's *Confessio Amantis*, bk. v, is so precisely to the point here that I quote it entire, for the reader's convenience.

"The king of Bragmans, Dindimus,  
Wroot vnto Alisaunder thus,  
In blaming of the grekes faith;  
And of the misbeleue he saith,  
How thei for euery membre hadden  
A sondry god, to whom thei spradden  
Her armes, and of help besoughten.  
Minerue for the heed thei soughten,  
For she was wys, and of a man  
The wit and reson which he can  
Is in the celles of the brayn  
Wherof thei made hir souerayn.  
Mercurie, which was in his dawes  
A gret speker of false lawes,  
On him the keping of the tonge  
Thei laiden, whan thei speke or songe.  
For Bacchus was a glotoun eke,  
Him for the throte thei biseke,  
That he it wolde wasshen ofte  
With sote drinkes and with softe.  
The god of shulders and of armes  
Was Hercules, for he in armes  
The myghtieste was to fyghte;  
To him the limmes thei bihyghte.  
The god, whom [that] thei clepen Mart,  
The brest to kepe hath for his part;  
For with the herte in his image  
That he addresse to his corage.  
And of the galle the goddesse,  
For she was ful of hastinesse  
Of wrath, and lyght to greue also,  
Thei made, and seide it was Iuno.  
Cupyde, which the brond of fyre  
Bar in his honde, he was the sire  
Of the stomak, which boileth euer,  
Wherof the lustes ben the leuer.  
To the goddesse Ceres  
Which of the corn yaf hir encrees,  
Upon the feith that tho was take,  
The wombes cure was betake.  
And Venus, through the lecherye  
For whiche thei hir deifye,  
She kepte al doun the remenant  
To thilke office apperteinant."



659. *Iubiter*, Jupiter. But the Lat. text has *Juno*, and it is remarkable that Gower follows it.<sup>1</sup> Either the Lat. text must be wrong, or else *deum* must be changed to *deam*. Cf. l. 697.

670. 'A dozen of wonders,' i. e. his twelve labours.

675. *Bollere*, hard drinker. On this word, see Notes to Piers Plowman, C. x. 194.

679. *Cupidus* is here in the dative case; 'to Cupid ye do all worship.'

682. 'And essayed (or followed after), whilst upon earth, that foolish fire.' Here *folie*, lit. folly, is used as an adjective. Cf. l. 688.

684. 'And kindles with the gleam all the lust of lechers;' Lat. libidinem accendit.

692. Or *any seggus ellus*, before any other persons besides. Ll. 691, 692 are due to the other Latin text—"Cererum frumenti datricem horrea ventris incolere;" ed. Bisse, p. 95.

696. The correction is obvious.

698. *He*; *Juno* is here supposed to be masculine, as in l. 717. 'And men say that he keeps a condemned spirit of the air, to speak wonders and foretell what is to happen, of wo or weal.' The sense of *in his worde* one is by no means clear; it may be 'by his word alone,' in which case *in* should rather have been *bi*. Or else it may mean 'in his world (sphere) alone;' only *Juno* was not reckoned as a planet or possessor of a sphere. *Spild* = condemned, ruined, fallen. Concerning spirits of the air, see Notes to Piers Plowman, C. ii. 127. The corresponding passage occurs in the text in Anonymus de Bragmanis, ed. Bisse, p. 95; which, however, gives quite a different turn to the passage, and makes Jupiter the god of the nose! "Jovem quasi aereum spiritum in naribus habere prætorium, Apollinem medicinæ et musicæ præceptorem palmarum habitacula possidere."

703. *Hin*; perhaps a mere error for *him*; yet it is the right form of the accusative. Cf. A.S. *hine*, G. *ihn*, the accusative, as distinct from A.S. *him*, G. *ihm*, the dative.

704. *Leueþ*, remains. Distinct from *leuen*, to believe; cf. l. 706.

708. Insert a comma after *godus*; *folk* is in the vocative case.

710. *That traie is to paie*, which it is a vexation (to you) to pay.

717. *Vn*; so in MS. Put for *on*, *on*.

719. *A swan*; evidently a translation of *cignum*, which would closely resemble *agnum* in a MS. And the text in Bisse's Palladius, p. 95, actually has the reading *cygnus*.

720. The corrections are easy; the MS. has *on vs*, where *on* is plainly not wanted, and *vs* = *vse* = use. And of course *vectus* is for *venus*; see Lat. text and cf. l. 693.

721. *On his den take*, taken in its den, i. e. nest.

732. *Mo*, more in number. *Telle*, count.

735. *Solepne*; so in MS. Read 'solēpne' = 'solempne.'

<sup>1</sup> So also in Bisse's Palladius, p. 95:—"Junonem iracundiæ presidentem præcordia tenere."

736. Ill spelt. For *wile*, read *wol*. The sense is—'for every (one of them) expects to have from a man (i. e. worshipper) his own customary offering.' The passage in ll. 734—747 is not in the Latin text at the foot of the page, but it answers to the following passage in Bisse's edition of Palladius, p. 95: "Nec patiuntur idem, si necessitas exigat, commune sibi pulvinar offerri, sed unusquisque Deus proprios flamines et sorte sibi datum munus assequitur, si tamen Dii appellandi sunt, quibus potestas non nisi in certis sibimet offerendis animalibus est data."

738. So in the MS., but it is nonsense. The right reading has since occurred to me, and is *obvious enough* when once guessed, though not easy to guess. For *y of reed* read *y-offred*; cf. ll. 711, 712, 718, 743. The sense is, of course—'Over such animals as are offered to them by men they have power, and over no other things.' The same thing is repeated below, in ll. 742, 743.

746. 'When the world fails,' i. e. comes to an end.

751. 'And every one (of them) is to pinch (or torment) that part of the body over which he presides, (in the place) where pain is unending,' i. e. in hell.

753. 'So many pains in the fire it will fall to your lot to endure.'

754. 'For your idle idols make you act ill.'

769. *Any*, annoy, annoyance, harm; cf. l. 816. 'It nourishes harm for you, because they hear you not.'

772. *To do wreche*, to wreak vengeance, to torment. Cf. l. 777.

773. *Aftur*; either 'after' or 'according to'; here it is merely the former; cf. ll. 778, 781.

774. A corrupt line; alliteration and sense are at fault. The right reading is easily seen. We have merely to insert the missing word *wreche* (cf. ll. 772, 777) after *schulle*. We thus get:—"For þei schulle wreche in þis word wirche for sinne," i. e. for they will have to work vengeance for sin in this world. Even thus, the words *in þis word* are not in a very good position; but the same objection applies to l. 779 below, which see.

786. *Waken*, watch; cf. *vigilans* in the Lat. text.

788. 'To you is lechery dear, and (you like) to live by stealing.'

791—801. There is no mention of Cerberus nor Hydra in the Latin text at the foot of the page; but we find in Bisse's edition of Palladius, at pp. 96, 97, the following passage: "Tantalus est inexplebilis semperque sitiens cupiditatis aviditas; Cerberus mala ventris edacitas, cui quia non sufficit unum, terna ora collata sunt. Hydræ sunt vitiorum post satietatem renascentium foeditates; viperina corona est actuum sordidorum squalor horribilis."

794. *Foure hedus*, four heads (!). Read 'thre hedus.'

796. *Godus*, goods, property, wealth; not 'gods.' So also in l. 963.

800. '(Who) is greedy to catch condemned souls.'

801. 'And, whether he gets few or many.'

803, 804. 'For ye are famed (for being) covetous, and can never cease (from being greedy), but ever go about to acquire worldly wealth.'



805. An obscure line. Insert a comma after *is*, and another after *burnus*, thus isolating *burnus* as being a vocative case. Then take *al is* = it is all; and we get—'and it is all about (i. e. it is all done with the object), O ye men, in order to feed your body; i. e. ye do it all to pamper the body.

834. *Ne*; so in the MS. Better *no*. On the other hand, we have *no* for *ne* very often; cf. l. 841.

842. *Enuye*; the correction is certain; see *invidiam* in the Lat. text.

844. *Wisli*, certainly; not 'wisely,' as in l. 913.

851. *You wantus*, fails you. *You* cannot be a nominative. So in l. 891.

868. 'Wherefore let no man be pleased (satisfied) with his poor fare (in this life), nor expect to have any reward for his hard living.'

872. *Lengede*, were to remain (or dwell).

891. 'The custom of the world fails you;' cf. l. 851.

893. *For mischef*, on account of your hard lot.

907. *Reward*, regard; the original spelling.

916. *But*, except, unless, if it were not. The line is parenthetical.

918. *As*, according as; or, seeing that.

920. The MS. has 'tenē,' i. e. 'tenen.' But it should have been simply 'tene;' see l. 950. *Tid* is short for *tideþ*, i. e. betides, happens. 'For sometimes sorrow happens, and sometimes mirth.'

930. Read "oþur wise;" the hyphen was inserted accidentally. The sense is—'in yet another way.'

941—952. This passage is from the other Latin text, in Bisse's edition of Palladius, p. 102: "Quis enim aut audaciam requirit in puero, aut in adolescente constantiam, aut mobilitatem poscit in vetulo? Multa sunt quæ visui nostro, alia quæ auditui, nonnulla quæ odoratui, vel tactui, vel saporì voluptuosa succurrunt, quibus ærumnarum quas ex labore contrahimus mulceatur asperitas; et ita modo saltationibus, modo cantibus oblectamur, nonnunquam [etiam]<sup>1</sup> suavitate odoris vel gustu dulcedinis aut contactus [blanda mollitie refovemur. Quorum omnium suggerunt nobis elementa materiarum, quæ etiam vite nostre creduntur esse principia. Quorum permixtione]<sup>1</sup> contraria humani generis structura conditur," &c.

941. *Cherched*, brought to church, "received into the church" after baptism; cf. Piers Plowman, B. i. 178, and the Notes upon it.

957. *Wonde*, fear; hence, refuse. *Won*, quantity, abundance.

969. *Wiþ oþur*, with another (seal?). It seems to refer to *sel* in the preceding line.

971. *He dide*, he caused (men) soon to read it, i. e. he caused it to be read. Not 'he did read it.'

979. Insert a comma after "thee;" i. e. 'we cause thee to know and hear, O celebrated king.'

<sup>1</sup> The word 'etiam' and the passage 'blanda—permixtione' are denoted in Bisse only by dots; no doubt his MS. was imperfect. They are supplied from MS. C. C. C. Camb. no. 370, fol. 37, b.

988. *Yhanteþ*, written for *yhanted*, practised; cf. note to l. 236.

992. 'That we are (as) bold gods, to guide men.'

999. 'Of things of many a fashion,' i. e. of various kinds of things; see note to l. 222.

1002. Parenthetical. 'According as men have wisdom to know the evil and the good.'

1007. The Latin text seems corrupt. The other text has—"Cur autem, quæso, visum est tibi nos continenter et pie viventes dicere Diis [Deos?], vel certe invidere Deo, siquidem justius in vos cadit ista suspicio?" ed. Bisse, p. 98.

1020. 'But (will bring upon you) harm for your want of discernment, when ye depart hence,' i. e. die.

1029. 'To relieve any one of severe hunger or thirst.'

1041. 'For every one well loves that which is like himself.' An allusion to the old proverb—"like to like," quoted by Gascoigne; or, "like will to like," quoted by Heywood. See Hazlitt's Eng. Proverbs, p. 265; and, in particular, Ray's remarks on "Birds of a feather flock together;" id. p. 90.

1042—1071. There is nothing answering to this in the Latin text at the foot of the page. It corresponds in some extent to the following: "Nam cum superbiam vestram nimix felicitatis tumor inflaverit, oblique quod ex hominibus estis, firmatis Deum non curare<sup>1</sup> de mortalibus. Vobismetipsis templa fundatis atque aras erigitis, et immolationibus pecudum lætamini vos [in]vocari; hoc patri videlicet, hoc avo, cunctisque parentibus certum est fieri; hoc etiam tibi pyramidum forsitan promittit instructio. Quapropter furiosos vos esse dixerim, qui quod agitis ignoratis; . . . non sinitis ut miseriis vestris lachrymas saltem, quod est extremum munus pereuntium, dependamus (*sic*). Valde enim lamentandi estis, quibus inexpiables pro divinitatis injuria pœnæ præparantur: quarum certissimum documentum est Salmonei justa damnatio, qui fulgorem superni luminis æmulatus, quod imitabatur, expertus est; vel Enceladi sepultura, qui dum violentis ausibus aggredi cælum manibus voluit, premitur tumulo montis igniti. Talibus remunerantur honoribus, qui se non cognoscunt esse mortales."—Anonymus de Bragmanis, ed. Bisse, pp. 98, 99.

1042. The reading *helpe* is absurd, and obviously corrupt; the word meant is plainly *þelpe*, i. e. boast. And the mis-writing of the word is easily accounted for, as the scribe's eye must have caught the last word of the next line, viz. *hele*.

1046. Perhaps corrupt. The stress of the alliteration falls upon *for*, which is not good; and the word *sorw* is suspicious. As it stands, it means—'And ye endeavour, with sorrow, to (make) your false gods hear;' and, even so, the construction is strained.

1058, 1059. 'And, it seems to us, one man much respects another, who righteously mourns for that other man on account of his sin.'

<sup>1</sup> The translator seems to have taken *curare* very literally, in the sense of to cure (*hele*), l. 1043.



1064. *Salonienus*, Salmoneus. See note to ll. 1042—1071, where the Latin original is given. Of Salmoneus we know that "his presumption and arrogance were so great that he deemed himself equal to Zeus, and ordered sacrifices to be offered to himself; nay, he even imitated the thunder and lightning of Zeus, but the father of the gods killed him with his thunderbolt, destroyed his town, and punished him in the lower world;" Smith's Classical Dictionary.

1068. *For-þi boþe*, wherefore both of them, i.e. Salmoneus and Enceladus. But the scribe has omitted the mention of Enceladus by name; see note above.

1084. *By-kenneþ*, makes known to.

1085. The MS. has "His a fledde sonde;" but the correction is easy, by help of the alliteration and l. 286.

1088. *By-set in an yle*; one here thinks of England! One reason why Englishmen "allow their lives and land" is, apparently, because they cannot easily get away! The Latin text has an especially satirical look about it; as if we are all said to be undergoing penal servitude in a prison.

1108. *Most to be-wepe*, most to be mourned for. Cf. l. 1059.

1124—1126. 'Ye are cursed in your life; for, men, I warn you that that which ye so esteem here to be a wholesome course of action is really great and woful penury and wretched pain.' Note *þat* = that which, in l. 1125.

1131. *Romme riden*, (who had) extensively travelled. *Romme* is here an adverb, and *riden* a past participle; the whole phrase forming an epithet.

1136. *Wrouhten*, should make. *Writen*, should write.

1137. According to Palladius de Bragmanibus (ed. Bisse, p. 2), the inscription was as follows:

ΑΛΕΞΑΝΔΡΟΣ. Ο. ΤΩΝ. ΜΑΚΕΔΟΝΩΝ. ΕΦΘΑΣΑ. ΜΕΧΡΙ. ΤΟΥ. ΤΟΠΟΥ. ΤΟΥΤΟΥ.

## INDEX OF WORDS AND SUBJECTS

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## GLOSSARIAL INDEX.

[The following Index, though not quite a full concordance, is very nearly so. Though I may not have cited *every word*, I have not wittingly omitted *any*. For very common words, such as *in*, *is*, I have only supplied about a couple of references. In the case of more unusual words, I have inserted *many* references, but by no means *all*.

The following symbols are used in a special sense; viz. *v.* = infin. mood of a verb; *pr. s.* = *third* person sing. of present tense; *pr. pl.* = *third* person plu. of present tense; *pt. s.* = *third* person sing. of past tense; *pt. pl.* = *third* person plu. of past tense. In the case of other persons, the number 1 or 2 is added. Other symbols are the usual ones.

References to "Alex. A." are to the Alexander, fragment A, in my edition of William of Palerne.]

- A, *emphatic*, one, 324, 706; *unemphatic*, a, 45, &c.  
 A, *art.* a, 45, 105, 127, 131, &c.  
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 Abowe, *ger.* to bow down to (yourselves), 577; 2 *p. pl. pr.* Abowen, ye bow down to, ye worship, 675. It is *not* followed by *to*; hence *to* may be omitted in Alex. A. 1167. Sometimes, however, *to* occurs after it; see *abuzen* in Stratmann, p. 2. A.S. *ábúgan* (Grein).  
 Acorde, *ger.* to agree, 910; *acorde of*, to agree in, 875; Acordeþ, *pr. s.* is like, 482; Acordeþ to, agrees with, 903. O. F. *acorder*.  
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 Aldur-fadur, ancestor, 1050.  
 Alegge, *v.* to allege, 220.  
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 A-lose, *v.* to praise, 814; *pt. s.* Alosed, boasted (himself), 1066; *pp.* Alosed, renowned, 250, 554, 822, 1078, 1112; praised (as), renowned (as), 665, 694. O. F. *aloser*, to praise; from *los*, praise, Lat. *laus*.  
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*in* Stratmann, p. 7.  
 Arereþ, *pr. s.* rears, raises, excites,  
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*aspien*, caused to make inquiries,  
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 Attele in Gloss. to Alex. A. Icel.  
*ætla*, to aim at.  
 Auaunt, boast, 570.  
 Auht, *adj.* good, excellent, i. e. full,  
 complete (said of strength), 936.  
*See* *æhte*, *ohte* in Gloss. to Laya-  
 mon, and *aht* in Stratmann; and  
*cf.* *áhtlice* = manfully, in A.S.  
 Chron. an. 1071. [Mr. Stevenson  
 explains it by 'increased'; but it  
 is not easy to get the form *auht* out  
 of A.S. *eced* or *ge-eced*.]  
 Auowen, ye avow to be, ye declare to  
 be, 671.  
 Auterus, *s. pl.* altars, 1045.  
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 to bid.  
 Badde, *adj.* bad, 1000.  
 Bakke, *s.* a bat, 723. Cf. Dan.  
*aftenbakke*, a bat, lit. evening-bat.  
 Bal, ball, 934.  
 Baldere, bolder, 582; Baldest, boldest,  
 1081. *See* Bold.

Bale, harm, evil, 163, 637; misery,  
 333; misfortune, 808.  
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 Best, beast, 300, 608; *pl.* Bestes,  
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 54, 163, 598, 619, 872; *gen. pl.*  
 Bestene, of beasts, 611, 640.  
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 Bettur, better, 315; Betture, 1001;  
 Betur, 103, 934; Beture, 962.  
 Be-wepe, *ger.* to lament, i. e. to be  
 lamented over, 1108. *See* By-wepe.  
 Bi, by, 325, 327; beside, 54, 144,  
 152; as regards, respecting, with  
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*p. pr. pl.* we ask, 239; *pr. s.* Bid-  
 deþ, prays, 613.  
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 825, 1083.  
 Biggede, *pt. s.* built, pitched, 144.  
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 Bi-holden, *ger.* to behold, 46.  
 Bi-hote, 1 *p. s. pr.* I promise, 227.  
 A.S. *behátan*.  
 Bihouus, *pr. s.* it behoves, 856.  
 Bileue, belief, 272.  
 Bi-reue, *v.* to deprive, bereave, 31;  
*ger.* rob, 82.  
 Biseche, 1 *p. s. pr.* I beseech, 206.  
 Bi-sette, *pr. pl.* employ, keep busy,  
 758. *See* Bi-setten in Alex. A. 437.  
 Bi-side, *prep.* beside, 160, 341.  
 Bi-þenke, *v.* to think about, 285; 2  
*p. pr. pl.* ye consider, 782.  
 Bitide, *v.* to happen, 700.  
 Bi-þonde, *prep.* beyond, 145.  
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 Bled, *pp.* bled, 543.  
 Blendep, *pr. s.* does away with, lit.  
 blinds, 624; *pr. pl.* Blenden,  
 blind, 523. A.S. *blendan*, to  
 blind.  
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*def.* Bolde, 147; *voc.* Bolde, 512.  
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 Bollere, *s.* lit. bowler, i. e. fond of the  
 bowl, tippler, hard drinker, 675.  
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 1049; *pl.* Bonus, 68, 768.



- Bonus, *pl.* bones, 594.  
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 Bore, *pp.* born, 808.  
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 Bost, boast, pride, 637, 1068.  
 Bostful, boastful, 1017.  
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 Bote, but, except, 434.  
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 Breke, *ger.* to break; *breke spouse*, to break espousals, to commit adultery, 393. See Spousebreche.  
 Brem, *adj.* loud, 503; *pl.* Breme, furious, 923. A.S. *breme*, renowned.  
 Brem, *adv.* mightily, furiously, 521.  
 Bremliche, *adv.* briskly (*but merely an expletive*), 134, 586. See above.  
 Brenne, *v.* to burn, 235; *pt. s.* Brente, burnt, 555; *pres. pt.* Brenninge, 683. A.S. *brinnan*.  
 Breste, *dat.* breast, 665.  
 Breperen, brethren, 430; Breþurne, 287.  
 Brid, *s.* a bird, 134; *pl.* Briddus, 302, 956; *gen. pl.* Briddene, of birds, 503.  
 Brigge, *dat.*; *must be an error for briche*, i. e. breach, violation of the marriage-vow, adultery, 393. See *bruche* in Stratmann, p. 78; and cf. A.S. *bryce*, a breach, violation. And see note to l. 393.  
 Briht, bright, 923; Bryht, 521, 683, 926.  
 Bring, *v.* to bring, 393; *pl.* Bringen, bring, 714; 2 *p. s.* Bringest, 521; 3 *p.* Bringēþ, brings, 372; *v.* Bringē forþ, to produce, 307.  
 Brod, *s.* brood, 302; kindred, 430.  
 Brode, broad, 968.  
 Brond, brand, 683.  
 Brouht, *pp.* brought, 430, 1075.  
 Broun, brown, dusky, 923.  
 Bryht, bright, 521, 683, 926.  
 Bryngen, ye bring, 719; *pr. pl.* Brynge, 632. See Bringe.  
 Bulde, *ger.* to build, 437, 1044; *v.* Bulden, 1134; 2 *p. pl. pr.* Bulde, ye build, 848.  
 Burde, *s.* bride, woman, 418; *pl.* Burdus, 893.  
 Buren, 2 *p. pl. pr.* ye bury, 593; *pp.* Bured, 775.  
 Burn, *s.* man, 103, 135, 175, 426, 574, 582; burn oþur burde = man or woman, 418; *pl.* Burnus, 147, 713.  
 Busiliche, *adv.* busily, 239.  
 Buskede, *pt. s.* got ready, endeavoured, 135. Icel. *búa-sk*, to prepare oneself.  
 Busy, busy, 426.  
 But, unless, 366; except, 10, 456; Butzif, unless, 549, 571.  
 By, as regards, 795; by means of, 56.  
 Bydewen, *pr. pl.* bedew, 425.  
 Bygan, began, 972.  
 Bygat, *pt. s.* begat, 825, 1083.  
 Byhouus, *pr. s.* it behoves, 866.  
 By-kenneþ, *pr. s.* commends to, makes known to, 1084.  
 By-lad, *pp.* led astray, 906.  
 By-leue, belief, 1113.  
 By-secheþ, *pr. s.* beseeches, 811.  
 Byset, *pp.* beset, encompassed, 1088.  
 Bytauhete, *pp.* made over to, given over to, 1069.  
 By-wepe, *ger.* to lament over, 1114; 1 *p. pr. pl.* that we may lament over, 1057; *pr. s.* Bywepeþ, laments for, 1059. See Be-wepe.  
 Cache, *ger.* to catch, 800.  
 Caire, care, i. e. anxiety, eagerness, 29. See Care.

- Caire, *pr. pl.* go, 59. See cairen in Stratmann, p. 85.  
 Calf, calf, 612.  
 Called, *pt. s.* called, 141; *pt. pl.* called, 527; *pp.* Called, 11, 138, 173, 356, 526, 799, 1004; 1 *p. pl. pr.* Callen, we call, 308.  
 Can, *pr. s.* knows, 932.  
 Care, anxiety, trouble, 1102; misery, 679; Caire, eagerness, 29.  
 Carefule, *pl.* full of care, i. e. miserable, wretched, vain, 651; Careful, causing care, terrible, 158.  
 Carien, *v.* to carry, 184; ye carry, 725.  
 Carpe, *ger.* to talk, 179, 230; Carpen, 166, 455. Cf. Gl. to Alex. A.  
 Cas, case; *in cas*, perhaps, 228.  
 Casteþ, *pr. s.* casts, 483; *pl.* Casten, 767; *pt. s.* Caste, 480.  
 Catelus, *gen. pl.* of chattels, of goods, 370.  
 Cauys, *s. pl.* caves, 7; Cauus, 38, 52, 59, 434; people of the caves, 13.  
 Chalis, chalice, cup, 727.  
 Chariteuus, charitable, or rather meritorious, 894.  
 Chase, 1 *p. s. pr.* endeavour, *lit.* chase, pursue, 110.  
 Chaste, *adj.* 892.  
 Chaste, *v.* to chasten, 379.  
 Chaunce, chance, opportunity, 1001; fortune, 110; destiny, 1080.  
 Chaungeþ, *pr. s.* changes, 922; Chaunge, ye change, 569; *pr. pl.* Chaungen, 96; *pt. pl. subj.* Chaungede, should change, were to change, 417.  
 Chef, *adj.* chief, 107, 1080.  
 Cherched, *pp.* churched, i. e. brought to church to be baptised, 941.  
 Chere, *s.* cheer, face, look, cheerfulness, 83, 411, 727.  
 Chese, *v.* to choose, 941, 1001; *pt. s.* Ches, chose, 107; *ger.* Chese, to choose, 417.  
 Cheue, *ger.* to achieve, to succeed, 110.  
 Children, 53, 417.  
 Choic, choice, 894; *pl.* Choissus, 997.  
 Choic, *adj.* choice, precious, 727.  
 Chose, *pp.* chosen to be, 1080.  
 Claime, *v.* to claim, 1003; *ger.* Claimen, 899; ye claim, 1013. See Clameþ.  
 Clameþ, *pr. s.* claims, 625.  
 Clanly, *adv.* cleanly, 833; purely, 629; Clanliche, cleanly, 288.  
 Clene, *adj.* clean, pure, true, 1003; clean, 496; pure, 623, 899.  
 Clene, *adv.* clean, entirely, 1099.  
 Clene-mindede, *pl.* pure in mind, 626.  
 Clennesse, cleanness, 625.  
 Clepeþ, *pr. s.* calls, 625; *pp.* Cleped, 636, 1003.  
 Clere, clear, 489.  
 Clergie, learning, 899.  
 Cleuen, ye cleave; *cleuen in*, cleave to, 636.  
 Closeþ, *pr. s.* closes, encloses, 489.  
 Cloþ, cloth, 402.  
 Cloþus, *s. pl.* clothes, 1013.  
 Cloudus, clouds, 118.  
 Cocodrillus, crocodiles, 158. See the note.  
 Cof, *adv.* quickly, soon, 42, 247. A.S. *caf*, prompt; Grein.  
 Cofli, *adv.* quickly, 48, 125; Cofliche, 64; Cofly, 1037, 1076.  
 Cold, *s.* cold, 331.  
 Colour, colour, 482.  
 Comaundede, *pl. s.* commanded, 125.  
 Come, *v.* to come; *come schal*, is to come, 363; *ger.* Come, 166; Come, ye come, 1012; *pr. s.* Comeþ, comes, 331, 436, 1102; it befalls, 833; *no comeþ*, comes not, 905; 2 *p. s. pr. subj.* Come, mayst come, 29; *pt. pl.* Come, came, 818; *pp.* Come, 247.  
 Comeliche, comely, 730.  
 Comelokur, comelier, 407, 414.  
 Comine, common, 715; *comine peple*, people in general, the world at large, 875.  
 Cominnge, *s.* coming, due course, 325. (*Reading uncertain.*)



Conne, *pr. s. subj.* may know, 571.  
 Conquerour, conqueror, 26, 60.  
 Conscience, 903; Consience, 767, 987.  
 Contre, country, 4; *pl.* Contres, 26.  
 Coren, *pp.* chosen, 415. *See below.*  
 Corn, *pp.* chosen; *comelokur* corn, chosen as comelier, 407; *kindeli coren*, chosen by nature, 415. *Coren* is the *pp.* of Chese, q. v.  
 Corn, corn, 725.  
 Corone, crown, 978.  
 Corsed, *pp.* cursed, 730, 1023; *Cor-sede*, 679, 1037; *pl.* Corsede, 767, 800.  
 Cortais, *adj.* courteous, 64; *cortais i-kid* = known to be courteous, famous for courtesy.  
 Coruen, *pp.* carved, *i. e.* shaped, made, 431.  
 Cost, *s.* coast, country, 141.  
 Costom, custom, wont, 504, 875; *Costum*, 715, 725; *pl.* Costomus, 60, 213. *See* Custum.  
 Couaite, *v.* to covet, desire, 213; 1 *p. s. pt.* Couaitede, I wished, 179; *pr. s.* Couaitet, covets, 942.  
 Couaitise, covetousness, 257, 370; *Couaytise*, 1037.  
 Couaitous, covetous, greedy, 800; *pl.* Couaitouse, 803.  
 Couþ, *pp. as adj.* known, famous, 191. A.S. *cúð*, known.  
 Craft, skill, 410, 414; *pl.* Craftus, crafts, trades, 837; skilful works, 702.  
 Crauen, *pr. pl.* crave, endeavour, 414.  
 Crye, *ger.* to cry, 385.  
 Custum, custom, 833. *See* Costom.

Daies, *s. pl.* days, 76, 444, 876, 928; days (of life), 401; *gen. pl.* days', 1098; *daies time*, course of your days, 584. *See* Day.  
 Daintè, pleasure, 876.  
 Daintes, *s. pl.* dainties, 306.  
 Damned, damned, 1111.  
 Day, day, 118; lifetime, 670, 1111; appointed time, 326.

Ded, *adj.* dead, 130, 446, 634; Dede, 595.  
 Dede, *pt. pl.* did, 652. *See* Do.  
 Dede, *s.* deed, act, 222, 380, 400, 505, 634; *and see note to 349; pl.* Dedes, 212; *pl.* Dedus, 584, 595, 630, 909, 999; Dedeus, 694, 1017.  
 Defoule, *v.* to defoul, tread upon, 1027. O. F. *defouler*, to tread under foot.  
 Degre, degree, advance, 931.  
 Deie, *v.* to die, 399, 589, 1061.  
 Deie, *v.* to dye; *don deie*, we cause to be dyed, 402.  
 Deliten, 1 *p. pl. pr.* we delight, 505.  
 Deme, I judge, suppose, 965; ye suppose, 834, 1007; Demen, ye suppose, 870; *pr. s.* Demus, dooms, adjudges, decides, 325; Demet, 589; *pp.* Demed, adjudged, doomed, 78, 85, 110, 1060; considered, 958; *demed for wise*, accounted as wise, 218.  
 Demere, *s.* judge, ruler, 176.  
 Den, den, 446; nest, 721.  
 Dep, deep, 1098.  
 Dere, dear, 176, 218, 810.  
 Dere, *adv.* dearly, chiefly; *dere þoute*, seemed good, 1133.  
 Derely, *adv.* dearly, 364, 826.  
 Dereworþe, *adj.* noble, excellent, 243; *Derworþe*, precious, 721.  
 Derye, *pr. s. subj.* may harm, 71; *v.* Derie, 94. A. S. *derian*, to harm.  
 Desire, 1 *p. pr. pl.* we desire, 71, 306.  
 Destenè, destiny, 89, 984.  
 Deþ, death, 71.  
 Deuelus, *s. pl.* devils, 390, 608.  
 Dewus, *s. pl.* dews, 425.  
 Dide, *aux.* did, 248; caused; *dide hit red*, caused (men) to read it, 971; *dide calle*, caused to be called, 166; Dide him, *pt. s. refl.* put himself; *dide him forþ*, put himself forward, *i. e.* advanced, 138.  
 Dimme, *pl.* dim, 928.  
 Dine, *s.* din, noise, 492.  
 Dintus, *s. pl.* dints, blows, 85.

Discorden, 1 *p. pl. pr.* we disagree, 222; *pr. pl.* disagree, 273.  
 Dismembre, *ger.* to dismember, take limb from limb, 750.  
 Dispit, despite, reproach, 958.  
 Distroie, *ger.* to destroy, 79.  
 Dite, *s.* ditty, story, 819; Chaucer has *ditè*; tr. of Boethius.  
 Diuerse, diverse, 402; Diuerce, 492; divers, 999.  
 Diuisede, *pt. s.* planned, 670.  
 Do, cause; *we do þe to kenne*, we make thee know, 979; to do, 672. *See* Dide, Dede, Don.  
 Doctour, doctor, 249; Docktour, teacher, 973; *pl.* Doctourus, 778; Doctoures, 217; Docturus, 798.  
 Dolfinus, dolphins, 492.  
 Doluen, *pp.* dug, 447.  
 Dome, doom, 984; *pl.* Domus, judgments, 380.  
 Don, *v.* to do, shew (mercy), 901; 2 *p. pl. pr.* ye do, 273, 649; *pr. pl.* cause, 223, 754; *don þe to knowe*, do thee to wit, 422; *pp.* Don, ended, 118; put, 1098; *we don deie*, we cause to be dyed, 402. *See* Do.  
 Done, *s.* kind of, 222, 999. *See note to P. Plowman, B. 18. 298.*  
 Doom, judgment, 1061. *See* Dome.  
 Dosain, dozen, 670.  
 Dop, *pr. s.* causes, 505, 880, 928; *dop for to grete, greets*, 195. *See* Don.  
 Douhtie, *adj. as sb.* doughty man, warrior, 349; Douhty, doughty, 422.  
 Doun, down, 130, 446.  
 Doute, *v.* to fear, 326; *pp.* Doutede, dreaded, dread, 422; 1 *p. pl. pr.* Doute, we fear, 349.  
 Douue, dove, 721.  
 Dradde, *pt. s.* dreaded, 192, 823, 1079.  
 Dragonus, dragons, 156.  
 Drawen hem, draw near, 156.  
 Drawht, *s.* draught, 529.  
 Dreche, *pr. s. subj.* may vex, may afflict, 1032. A.S. *dreccan*, to vex.

Dredful, dreadful, 156.  
 Drie, *adj. pl.* dry, 529.  
 Drie, *ger.* to suffer, 753, 857; 1 *p. pl. pr.* we endure, 291. A.S. *dreógan*, to endure.  
 Drihten, *s.* the Lord, 88. A.S. *drihten*.  
 Drinke, *ger.* to drink, 355, 757; *v.* 1026.  
 Drinke, *s.* drink, 1032; Drynke, 791.  
 Drinkinke-drawht, drinking-draught, quantity drunk, 529.  
 Drouhþe, drought, 1032.  
 Drounke, drunken, 676.  
 Dryen, ye endure, 1095. *See* Drie.  
 Drynke, *dat.* drink, 791.  
 Dryue, *v.* to drive, 853.  
 Duk, duke, 970.  
 Dul, *s.* dool, sorrow, grief, misfortune, mourning, 89, 130, 778, 875, 1111. F. *deuil*.  
 Dulfully, *adv.* sorrowfully, 390. *See* above.  
 Dure, *v.* to endure, 364; *ger.* to last, 78, 364; 2 *p. pl. pr.* Duren, ye remain, 634.  
 Dwelle, *v.* to dwell, 998; *pr. s.* Dwelleþ, dwells, 616; *pr. pl.* Dwellen, 339; *pt. s.* Dwelde, dwelt, 247.  
 Dwelle, *s.* delay, 276.  
 Echon, each one, 760, 851, 1053; Echone, 626, 888.  
 Echue, *v.* to eschew, 1001.  
 Eggen, *pr. pl.* incite, egg on, 757.  
 Egre, eager, keen, 1129.  
 Egrest, most eager, most keen, 251, 975.  
 Elde, *dat.* old age, 943.  
 Eldren, *pl.* elders, ancestors, 776; Eldrene, 468.  
 Eldure, elder, older, 936.  
 Ellus, *adv.* else, besides, 409, 1019; otherwise, 421, 862, 1008.  
 Emperour, emperor, 24, 812.  
 Enchesoun, *s.* reason, 107. O.F. *enchesun*, occasion, reason.



Ende, end, 75.  
 Endelese, endless, immortal, 669.  
 Endite, *v.*; *let endite*, caused to be written, 181; *pr. s.* Enditeþ, endites, indites, 810, 826; *pt. s.* Endited, wrote, dictated, 1133.  
 Enditinge, enditing, 243.  
 Endure, *v.* 269.  
 Endus, *pr. s.* ends, 1111; Endeþ, 1129; *pt. s.* Endid, perished, 1065; *pp.* Ended, put an end to, 1062.  
 Enemis, enemies, 338, 343.  
 Enforceþ, *pr. s.* forces, 688.  
 Engendreþ, engenders, produces, 587; *pp.* Engendred, 656.  
 Englaymed, *pp.* glued fast, held as by birdlime or a viscous substance, stuck fast, 676. "Gleymyn or yngleymyn, *visco*, *invisco*. Gley-mows, *viscosus*, *glutinosus*;" Prompt. Parv. p. 198, q. v.  
 Enoine, *ger.* to anoint, 410.  
 Enquere, *v.* to enquire, 148.  
 Ensample, example, 233, 552, 566.  
 Enuie, envy, 283, 373; Enuye, 842, 993, 1008.  
 Ere, *s.* ear, 948; *pl.* Erne, 812. A.S. *eáre*, *pl. eáran*.  
 Eren, 2 *p. pl. pr.* ye plough, 201. See Erie.  
 Erie, ye plough, 847; Erien, 850; 1 *p. pl. pr. subj.* Erie, we may plough, 293. A.S. *erian*, Goth. *arjan*, cognate with Lat. *arare*.  
 Eritage, heritage, 981.  
 Erne, *v.* to earn, 201.  
 Erren, ye err, 1053.  
 Errours, *pl.* errors, 744.  
 Erþe, *dat.* earth, 57, 70, 86, 106; *nom.* 981.  
 Erþliche, earthly, 440, 1053; Erþeliche, 360; Erþhely, 849.  
 Ese, ease, 360, 539, 757.  
 Et, *for* Eteþ, *pr. s.* he eats, 862. See below.  
 Ete, *ger.* to eat, 757; 1 *p. pl. pr.* Eten, we eat, 360; 2 *p. ye* eat, 539. See above.  
 Euene, *adv.* exactly, or wholly, 1139.

Euere, for ever, 364.  
 Eueri, each one (severally), 106, 736; Euerich, 751; Euerych a, every, 86; Euery, 101.  
 Euyll, *adv.* ill, evilly, 1065.  
 Euyre, ever, at any time, 387.  
 Exkused, *pp.* excused, 277, 851.  
 Fablus, fables, 1070.  
 Face, 408, 410.  
 Faileþ, fails, 509; Failus, ends, 746; *pt. s.* Failede, lacked, 266.  
 Fain, *adj.* fain, anxious, willing, 237.  
 Fain, *adv.* gladly, 806.  
 Fair, fair, 113, 716; Faire, 45; *pl.* Faire, 495.  
 Faire, *adv.* fairly, 572.  
 Fairere, fairer, 405.  
 Faip, faith, 966; belief, 1113.  
 Faipful, true, 65; faithful, 908.  
 Falce, false, 396, 550, 638, 643, 1046, 1113; Fals, 397.  
 Fale, *adj.* many, 317, 528, 633; *al so fale*, just so many, 643, 648. A.S. *fela*, much.  
 Falleþ, *pr. s. impers.* it falls (to him), it is (his) duty, 648; Fallus, befalls, 323, 326; it suits, 753.  
 Fare, *v.* to go, 330; to act, go on, 266; to travel, 28, 45, 162; to act, 397; 2 *p. s. pr.* Farest, goest, comest, 79; *pr. s.* Farus, goes, comes, 113; it fares, 237; Fareþ, fares, happens, 795; 1 *p. pl.* Faren, we go, 332, 1024; 2 *p. ye* fare, go; *3e wiþ faren* = ye fare with, *i. e.* possess, 242; *pr. pl.* Fare, go, 376; Faren, go, 341; Fare wiþ, go with, use, 618; Faren, fare, 1116; Fare, *pp.* travelled, 1137; gone, advanced, 939; *fure wiþ*, to live upon, 202. And see Ferde.  
 Fare, *s.* fare, food, 868, 878; condition, 48, 150, 214; welfare, 986; doings, 1096.  
 Fast, *s.* fast, fasting, 538.  
 Faste, *adv.* quickly, 51.  
 Faute, fault, 303.  
 Fauure, ye favour, 740.

Feche, *ger.* to fetch, 125.  
 Feden, *ger.* to feed, 861; Fede, 805; Fed, to eat, 303; *pr. s.* Fedep, feeds, 955, 1021; *pp.* Fed, 497.  
 Fel, *pt. s.* fell, 130.  
 Fel, cruel, 664.  
 Feld, field, 105, 113, 295; *pl.* Feldus, 494. A.S. *feld*.  
 Fele, 1 *p. pr. pl.* we feel, 333.  
 Fendus, *pp.* fiends, 649, 705, 1069.  
 Fenked, *pp.* vanquished, 339. See Alex. A. 111. From F. *vaincre*, to conquer.  
 Fer, *adj.* far, 939; *adv.* farther, 162.  
 Ferde, *pt. s. subj.* would fare, *i. e.* would seem, 105; *pt. pl.* went, 54, 163; *pt. s.* Ferde, 55; happened, 137. See Fare.  
 Fere, fear, 346.  
 Ferke, *pr. pl.* 1 *p.* we hasten, 300. See *ferkien* in Stratmann, and *ferke* in Gl. to Alex. A.  
 Ferþe, *adv.* forth, on, 93.  
 Fet, feet, 1027.  
 Figure, 600.  
 Fihche, *ger.* to fish, 204.  
 Fihs, fish, 491; Fihcs, 298; Fihch, 955; Fihches, fishes, 492.  
 Fihtere, fighter, warrior, 664.  
 Fihtinge, *pres. pt.* fighting, 79; 2 *p. s. pr.* Fihtest, fightest, 341.  
 Fillen, *pr. pl.* fill, 317, 795; 2 *p. ye* fill, 538.  
 Fin, *adj.* fine, grand, 591, 600, 1015.  
 Finden, *v.* to find, 1070; *ger.* Finde, 204; *pr. s.* Findeþ, supplies, 352; 1 *p. pl.* Finde, we find, 303; Finden, 962; we procure (what we want), 375; 2 *p.* Finde, ye find, 865; *pr. s. subj.* may find, 232; 1 *p.* I may find, 211.  
 Fingrus, *s. pl.* fingers, 332, 1015.  
 Fannede, *pp.* fanned, furnished with fins, 298.  
 Fir, *s.* fire, 136, 753, 1069; Fur, 682.  
 Fir-hil, fire-hill, hill of fire; *it should rather be fir-helle, i. e.* hell of fire, 1069.  
 Fichte, *ger.* to fight, 29, 37.  
 Fle, *ger.* to flee, 334.  
 Flech, flesh, 339, 688, 861.  
 Flechliche, fleshly, 334.  
 Fledde, 1 *p. s. pt. subj.* were to flee from, 89.  
 Fletinge, *pr. part.* swimming, 491. A.S. *fléotan*, to float, swim; see *floten* in Stratmann, p. 173.  
 Flod, *s.* flood, 531, 1023; and rubric to l. 137; 138, 146.  
 Flourus, *pl.* flowers, 495, 730.  
 Fode, food, 202, 298, 352, 354, 450, 860.  
 Fol, *s.* fool, 266; *pl.* Folus, 627, 1113.  
 Folewe, *v.* to follow, 232, 874; *pr. s.* Foleweþ, follows, remains with, 376; Folweþ, follows, 155; *pl.* Folewen, follow, 528.  
 Folie, folly, 591, 686, 880, 966; *pl.* Folies, 633; Foliuus, 806.  
 Folie, *adj.* foolish, 682.  
 Folk, folk, people, 37, 111, 146.  
 Folliche, foolish, 603, 740.  
 Fom, foam, 204, 491.  
 Fon, *s. pl.* foes, 339, 342, 346, 397.  
 Fonde, *v.* to endeavour, 214, 301, 401, 567; to endeavour to fulfil, 528; Fonden, to endeavour, 874; *pr. s.* Fondes, attempts, endeavours, 112; *ger.* Fonden, to endeavour to fulfil, 457; 2 *p. pl. pr.* Fonde, try, try to achieve, 538; Fonden, ye endeavour, 643; ye seek after, 787, 871; 2 *p. s. pr. subj.* Fonde, mayst attempt, 37; *pr. s. subj.* fonde he fewe othur fale, whether he may seek after (*i. e.* obtain) few or many, 801. A.S. *fandian*, to seek after, prove, try, enquire into. See Founde.  
 Fonge, *v.* to receive, 1123; to receive, take, learn; *soþ fonge*, learn the truth, 552. A.S. *fón*, for *fangan*.  
 For, *prep.* on account of, 159, 163; for wise, as wise, 218.  
 For, *conj.* because, inasmuch as, 65, 221, 380, 654, 660, 664, 667, 669, 1092; in order that, 605; for, 31, &c.  
 Fordon, *pp.* ended, put an end to, 118.



Forgiuen, *v.* to forgive, 386.  
 For-leten, *v.* to leave entirely, forsake, 329.  
 Forsaide, aforesaid, 19; Fore-saide, foresaid, 113.  
 Forsaken, 1 *p. pl. pr.* we forgo, 377.  
 Forþ, forth, 1074; forward, 138; on, 939; *forþ bringe*, bring forth, 307.  
 Forþen, *v.* to carry out, fulfil, 570. Cf. mod. E. *to further*.  
 For-þi, for that reason, therefore, 110, 147, 206, 313, 558, 1068; Forþy, 910. *Written forþei*, 313, 558.  
 Forwes, *s. pl.* furrows, 294.  
 Foule, *adv.* foully, ill, 1065.  
 Foulén, ye defile, 633.  
 Founde, *ger.* to attempt, 392, 913; *v.* to experience, follow after, 392; 1 *p. pl. pr.* Founden, we endeavour, 334; 2 *p.* Founde, ye endeavour, 901, 1046; Founden, ye endeavour, 708; 2 *p. s. pr. subj.* Founde, mayst endeavour, 337; *pt. s.* Foundede, followed after, sought after, 682. *See* Fonde.  
 Founde, *pp.* found, 32, 152, 315, 1116; found to be, 1023.  
 Foundur, founder, 664.  
 Foure, four, 794.  
 Four-fotede, fourfooted, 300.  
 Fourme, 1 *p. pl. pr.* we form, fashion, 600.  
 Fram, from, 215; *see* Fro.  
 Fre, liberal, 953.  
 Freke, man, 1004; *pl.* Frekus, men, 120, 126, 953, 1117. A.S. *freca*, bold; *freca*, a hero.  
 Freliche, *adj.* excellent (lit. free-like), 126. (*Perhaps an error for ferliche, i. e. wonderful.*)  
 Frely, *adv.* freely, indubitably, 1004, 1117.  
 Frend, friend, 1004.  
 Friþ, *s.* frith, wood, forest of trees, 120. *See* Gl. to Alex. A.  
 Fro, *prep.* from, 52, 113, 480; From, 53; Fram, 215.  
 Frut, fruit, 116, 120, 126, 352, 953, 1117; *pl.* Frutus, 114.

Ful, full, 105.  
 Ful, *adv.* very, 2, 5, 113, 721.  
 Fulfile, *ger.* to fulfil, 563.  
 Fullén, ye fill, 1015.  
 Fulsome, *adj.* filled with food, satisfied, 497.  
 Fundeþ, *pr. s.* finds, 861.  
 Fur, fire, 682; *see* Fir.  
 Galful, *adj.* eloquent, 668; blissful, 389. The context in l. 668 requires the sense 'eloquent'; in l. 389 it is a mere expletive. *See* the note to l. 668.  
 Game, game, amusement, 470; *pl.* Gamus, games, 935.  
 Gan, *aux.* did, 121, 129.  
 Gay, gay, 883, 1028.  
 Gaynsaie, 1 *p. pr. pl.* we gainsay, speak against, 396; 3 *p.* Gaynsain, 420.  
 Gaynus, *pr. s.* it profits, 1028. *See* Gayne in Gl. to Wm. of Palerne.  
 Geduren, ye gather, 575.  
 Gentil, gentle, 23.  
 Ger, *s.* gear, equipment, 522.  
 Gete, *ger.* to obtain, get, 305; 1 *p.* I get, acquire, 84; 2 *p.* Getist, gettest, 30; 2 *p. pl.* Geten, ye get, 796.  
 Gien, *ger.* to guide, govern, 561; Gie, 992; *pr. s.* Gieþ, controls, 661, 670.  
 Gile, *v.* to beguile, cheat, 464.  
 Gile, guile, 748, 758.  
 Gilt, *s.* guilt, 386, 994, 1059.  
 Gilte, 1 *p. pl. pr.* we offend, 384; 2 *p.* ye sin, 550.  
 Gin, *s.* contrivance, 656.  
 Giour, *s.* guider, ruler, 703. *See* Gien.  
 Gise, guise, 883.  
 Giue, we give, devote, 305, 994; 2 *p.* ye give, 638; Giuen no of, ye care not for, 841; *imp. pl.* Giuus, give ye, 972.  
 Glad, 391.  
 Glade, *v.* to be glad, to rejoice, 472, 1110.

Gle, *s.* glee, mirth, 789.  
 Glose, *v.* to flatter, 391.  
 Glose, flattery, 1016.  
 Glotenye, gluttony, 676.  
 Glotounius, gluttonous, 790.  
 God, *adj.* good, 561, 668, 690; *pl.* Gode, 274. *See* Goode.  
 God, *s.* property, 638; *pl.* Godus, goods, 604, 804, 987. *See* Good.  
 God, God, 36, 107; *dat.* to Gode, with God, before God, 476; *pl.* Godus, gods, 396, 550, 638; Goodus, 95; Godous, 772; *gen. sing.* Godus, God's, 315, 1004.  
 Godesse, goddess, 561; Goodesse, 690, 695.  
 Gol, gold, 575; Gold, 389, 1015, 1021.  
 Gold, *adj.* golden, 525; *or read* gold-ore, a compound sb.  
 Gome, *s.* man, 30, 83, 94, 101, 246, 550; *pl.* Gomus, 11, 522, 661, 796, 996.  
 Gon, *v.* to go; *sendeþ him gon*, sends (a letter) to go to him, 197. [The reading *ioie*, i. e. joy, would be far better; cf. l. 254.] *See below*.  
 Gon, *pr. pl.* go, walk about, 772, 883; 2 *p.* ye go, 1013.  
 Good, *s.* good, 30, 229; *dat.* Goode, righteousness, 989. *See* God, *s.*  
 Goode, *adj. pl.* good, 23. *See* God.  
 Goodesse, goddess, 690, 695. *See* Godesse.  
 Goodis, goods, property, 305; Goodus, 1103; *see* God.  
 Goodly, righteously, in a right spirit, 1059; well, 972; Goodliche, excellently, 246.  
 Goodus, for Goddus, i. e. gods, 95; *see* God.  
 Gostliche, spiritual, 772.  
 Goþ, *pr. s.* goes, walks, 101.  
 Gouvernance, conduct, 568 (*rubric*).  
 Grace, grace, 84, 254; divine assistance, 673; *your grace*, favour shewn to you, 606.  
 Graciouse, gracious, favourable, propitious, 193; Graciose, 1082; Graciouse, 824; Graciouse, pleasing, 954.  
 Graie, gray, 1138.  
 Graiþus, *pr. s.* prepares, makes ready, sends, 977. *See* Grayþe.  
 Grante (*miswritten* grane), to grant, 383. *See* Graunte.  
 Graspen, *v.* to grasp, snatch at (used with *on*), 502.  
 Graue, *s.* grave, 447; *pl.* Grauus, 590.  
 Graue, *pp.* graven, 1138; dug, 7.  
 Grauel, gravel, 525.  
 Graunt, *s.* grant, 87.  
 Graunte, *v.* to grant, 602; *ger.* 764; 1 *p. pr. s.* Graunte, I grant, 68; *pr. pl.* 709; *pp.* Graunted, 73.  
 Grauntinge, *s.* a granting, 254.  
 Grauus, *pl.* graves, 590. *See* Graue.  
 Grayþe, 2 *p. pl. pr.* ye prepare, 590; *pp.* Grayþed, prepared, made ready, 447. Icel. *graiþa*, to prepare.  
 Greden, 2 *p. pl. pr.* ye cry aloud for, implore, 606; ye pray, 764. A.S. *grædan*, to exclaim.  
 Gref, grief, harm, 50.  
 Grene, *pl.* green, 124.  
 Grene, *s.* green, i. e. green things, 502.  
 Gret, great, 452, 713; *pl.* Grete, 7; great men, 1012; *sing.* 124 (*or perhaps adv.*, i. e. greatly).  
 Grete, *ger.* to greet, 195; 1 *p. pr. pl.* we greet, worship, 274.  
 Gretinge, greeting, 977; *and see below*.  
 Gretipinge, greeting, 254. [*Perhaps miswritten for* Gretinge, q. v.]  
 Grettest, greatest, 252, 976.  
 Greue, *v.* to grieve, 228; Greuen, 229; *pr. pl.* Greuen, grieve, 709, 770.  
 Grime, grim, 1138.  
 Grimmest, most fierce, 87, 252.  
 Griþ, *s.* protection, safety; *of griþ*, for their protection, 764. *See* Alex. A., 151.  
 Ground, *dat.* ground, 7, 10; Gronde, 119; Grounde, 447.  
 Groweþ, *pr. s.* grows, 931; Growus, 954; *pt. s.* Grouede, grew, 124.



- (see note); *pp.* Growe, grown, 133; Igrowe, 252.  
 Gruche, *pr. pl.* grudge, refuse (a prayer), 770.  
 Grym, *s.* anger, 50.  
 Grymmest, grimmest, most cruel, most stern, 976.  
 Guldene, golden, 522.  
 Gyen, *v.* to guide, 815; *ger.* Gye, to govern, 263.  
 Hadde, *s.* had, 1, &c.; *pl.* 7, 9, 41, &c.  
 Haddest, 2 *p. pr. s. subj.* if thou hadst, 339. *See below.*  
 Han, *pl.* have, 713, 1117; 1 *p.* we have, 199.  
 Handlinge, *s.* handling, 948.  
 Handus, *pl.* hands, 703, 1067.  
 Hap, *s.* good fortune, 749.  
 Happili, *adv.* by chance, haply, 35; Happily, 863.  
 Harde, hard, penurious, 869.  
 Harde, *adv.* hardly, in a meagre way, 856.  
 Hardy, bold, 935.  
 Harm, harm, 40, 46, 164; *dat.* Harme, 366.  
 Hast, thou hast, 28, &c.  
 Haste, haste, 168.  
 Hastly, hastily, soon, 155; Hasteli, 605.  
 Hate, 961.  
 Hatē, *pr. pl.* hate, 408, 1127; 2 *p.* Hatien, ye hate, 842.  
 Haþ, *pr. s.* possesses, 642; hath, 47, &c.; 2 *p. pl.* ye have, 630.  
 Hapel, *adj. as sb.* noble person, noble, 219, 277, 348; man, 613; *gen. pl.* Hapelene, of noble or skilful men, 320; *voc.* O noble one, 856. *The same word as Aþel.*  
 Haue, *ger.* to have, 25; cf. 65, 84, 189, 277, &c.  
 Hauen, we have, 35, 310.  
 Hauke, *ger.* to hawk, 299.  
 Haunte, *ger.* to practise, 790; to keep company with, 565; *pr. s.* Hauntus, practises, 935; Haunteþ, haunts, clings to, 371; *pr. pl.* Hauntē, practise, 884.  
 Hauter, *for* Auter, altar, 728.  
 He, he, 2, &c.  
 Hed, *s.* head, 408; *dat.* Hede, 656; Heed, 658; *pl.* Hedus, heads, 794.  
 Heie, *adj.* high, 358, 601, 641, 1127; *pl.* 95. *See* Hie.  
 Heiede, *pt. pl.* hied, hastened, 51.  
 Held, *pt. s.* held, 815; *pl.* Helde, 1035; thought, 5.  
 Helle, *dat.* hell, 558, 799.  
 Helle-hond, hell-hound, Cerberus, 792; Helle-hound, 536.  
 Help, *dat.* help, 320, 733; army, host, 1137.  
 Helpe, *ger.* to help, 1029; *v.* 761; *pr. s.* Helpeþ, helps, 588.  
 Helpe, *an error for* Gelpe or zelpe, i.e. boast, 1042. *See* zelpen in Stratmann, p. 235.  
 Helplich, helpful, 673.  
 Helpe, health, 314.  
 Helyn, *ger.* to heal, 320.  
 Hem, *pron.* them, 16; themselves, 5, 10.  
 Hem-self, themselves, 917.  
 Hende, *adj.* handy, dexterous, skilful, attentive, 100.  
 Hendschipe, *s.* courtesy, 277.  
 Henne, *adv.* hence, 314, 376, 807, 1020.  
 Her, here, 35, 1125, &c.  
 Her-aftur, hereafter, 363.  
 Here, *ger.* to hear, 466; *v.* 502, 605, 979; Heren, 601; *pr. s.* Hereþ, 610; *pl.* Heren, 765; 1 *p.* we hear, 27; *pp.* Herd, 630.  
 Here, their, 8, 46, 1035, &c.  
 Herie, *v.* to praise, 648; 1 *p. pl. pr.* we praise, 358; 2 *p.* Herien, ye praise, 641, 731, 733. A.S. *hērian*; Grein.  
 Heringe, *s.* hearing, 948.  
 Herte, *s.* heart, 816; *dat.* 272, 358.  
 Herteli, *adj.* hearty, encouraging, bold, 95, 961. Lit. *heart-like*.  
 Hertely, *adv.* heartily, 613, 641, 731,

- Heruest, harvest, autumn, August, 155.  
 Heste, *s.* hest, 528.  
 Hete, heat, 328, 424, 687.  
 Heuene, heaven, 219, 475; *gen.* of heaven, 95, 325; *dat.* 131.  
 Heuys, *s. pl.* hues, 402.  
 Hiden, *v.* to hide, 10; *pp.* Hid, 40; *pt. pl.* Hidden, hid, 51.  
 Hidur, hither, 1137.  
 Hie, *v.* to hasten, 985.  
 Hie, high, 114, 435, 437, 985; *superl.* Hiest, 1018; Hiezest, 16. *See* Hih.  
 Hih, high; *an hih*, on high, 848. *See* Hie.  
 Hihten, *ger.* to embellish, adorn, 406; Hihte, 891; *pr. pl.* Hihten, 418; 2 *p.* ye adorn, 728, 731; *pp.* Hiht, 408. Cf. A.S. *hyhtan*, to extol.  
 Hillus, *s. pl.* hills, 435.  
 Hilpe, health, 658.  
 Him, *dat.* to him, 727; *for* Hem, them, 416; *acc.* Hin, him (see note), 703.  
 Him-self, *dat.* (to) himself, 362.  
 Hir, *adv.* here, 314. *See* Her.  
 Hirde, *pt. s.* heard, 812; 1 *p.* 209. *See* Here.  
 His, its, 235; his, 1, &c.  
 Hit, it, 141, 366, 484, 485, 486, 489, 812. A.S. *hit*.  
 Hizte, *pt. s.* was named, 1064.  
 Hizpe, *dat.* height, 123.  
 Ho (*sic*), he, 166. [Prob. miswritten for *he*.]  
 Ho, who, 174.  
 Ho so, whoso, 1060.  
 Holde, *v.* to hold, 507; to observe, 213; *ger.* Holden, to protect, 435; Holde out, to keep out, 443; 2 *p. s. pr.* Holdest, hast, 532; 3 *p.* Holdeþ, possesses, 642; 1 *p. pl.* Holden, we consider, 381; 2 *p.* ye deem, esteem (as), 274, 1125; Holde, ye consider, deem, esteem, 558, 653, 1113; *pp.* Holde, held to be, 13, 176, 974; Holden, 16; kept, 687.  
 Holde, *for* Olde, *adj. pl.* old, 327.  
 Holdeus, *s. pl.* dwellings (Lat. text *domos*), 576.  
 Hole, *adj. pl.* whole, hale, 333; *sing.* entire, 565, 642, 961, 1127.  
 Holi, holy, 139, 219.  
 Holliche, wholly, 657, 792; Holly, 630.  
 Holsome, excellent, 1125.  
 Holus, *s. pl.* holes, 10, 434; Holis, 40, 51, 57.  
 Holwe, hollow, 10; Holw, 57; Holou, 434.  
 Hom, home, 46; *at hom*, 381.  
 Hondis, *pl.* hands, 683.  
 Hongur, hunger, 1029.  
 Hope, 733.  
 Hope, let him hope, 869; 1 *p. pl. pr.* Hopen, we hope, 363.  
 Hordom, whoredom, 557, 565.  
 Houede, *pt. s.* hovered, abode, waited about, 164. *See* note to P. Plowman, C. xxi. 83.  
 Hound-fich, dog-fish, 164.  
 Hougur, hunger, 1030.  
 Houp, whoop, call, 167.  
 Hous, house, 62, 434, 985.  
 Housinge, dwelling, habitation, 443.  
 How, how, 56, 887.  
 Hue, *pron.* she, 562, 656. A.S. *heo*.  
 Huge, 530; Hugeste, 488.  
 Hundred, 234.  
 Hungur, hunger, 863, 866, 881.  
 Hunte, *ger.* to hunt, 299.  
 Huo, who, 596, 943; Huo so, who-soever, 1001.  
 Hur, their, 407, 563. *See* Hure.  
 Hurde, *pt. s.* heard, 243; hurde telle, heard tell, 14; 1 *p. s. pt.* Hurde, I heard, 221.  
 Hure, *dat.* to her, 562, 723; *acc.* her, 657, 695.  
 Hure, *poss. pron.* their, 16, 48, 123, 410, 418; Hur, 407, 411, 414, 733.  
 I, I, 65, 68. *See* Ich.  
 Iangle, *s.* jangling, prattling, idle talk, slander, 456, 462, 667.



- Iargoun, jargon, idle talk, 462.  
 Iaudewin, *adj.* (as an epithet of Jupiter, 659). The first syllable is obviously the O.F. *joe*, *ju*, or *jeu* (see Roquefort) still retained in F. *jeudi*, and derived from Lat. acc. *Iouem*, Jove. The rest of the word appears to be a mere variant of O.F. *devin*, Lat. *divinus*. Thus the sense is 'divine Jove.' Stevenson prints *jandewin*, which cannot be explained.  
 Iboren, *pp.* born, 598; Ibor, 982.  
 Ich, I, 180, 215, 1137. See I.  
 Idolus, *pl.* idols, 632, 754.  
 I-eged, *pp.* egged on, incited, 556.  
 Ifounde, *pp.* found (to be), 497.  
 Igrowe, *pp.* grown, 252. See Growe.  
 I-kid, *pp.* known (to be), famous; *cortais ikid*, famous as being courteous, 64. See Kid.  
 Illiche, *adv.* equally, alike, 102.  
 I-like, like, 792.  
 Ille, *adj. pl.* ill, mischievous, 157.  
 Ille, *adv.* ill, 786.  
 Ille, *s.* evil, 754, 932.  
 In, *prep.* in, 10, 22, &c.  
 Inne, *adv.* within, in, 10, 435, 489; upon, 597.  
 Innocent, 932.  
 I-now, enough, 309, 318, 548.  
 Impossible, impossible, 268, 915.  
 Ioie, joy, 502, 726, 977, 1118.  
 Ioiful, blissful, 659.  
 Ioilese, joyless, wretched, 553; miserable, 697.  
 Iproued, proved to be, 685.  
 Iput, *pp.* put, 291, 452.  
 Iren, iron, 851.  
 Is, *for* His, his, 731, 805.  
 Is, *pr. s.* is, 12, 26, &c.  
 Isaid, *pp.* said (to be), called, 100.  
 Isene, seen, 666.  
 Iset, *pp.* set, 454.  
 Isustained, *pp.* sustained, 620.  
 It, *pron.* it, 22, 68, &c.  
 Iuge, judge, 1118.  
 Iuggementis, *s. pl.* judgments, 462.  
 Iuggen, ye judge, esteem, 697; *pp.* Iugged, judged, 1118; condemned, 553.  
 Iwrouht, *pp.* wrought, made, 660.  
 I-3oulde, *pp.* yielded, given, 63.  
 Kairus, *pr. s.* turns, goes, 48. See Cairen, Karre.  
 Kallen, ye call, 651.  
 Kariede, *pp.* carried, sent, 1076.  
 Karre, *v.* to return, 986. See Kairus.  
 Kene, keen, bold, 536.  
 Kenne, *v.* (1) to know, 210, 515, 979; to perceive, 120; *ger.* to know, 48, 241; 1 *p. pl. pr.* Kenne, we know, 308, 1023; 3 *p.* Kenen, know, 596; *pt. s.* Kende, knew, 42; 1 *p. pl.* Kenden, we knew, perceived, 257; also (2) Kenne, *v.* to make known, teach, 230, 278, 455; tell, 986; *pr. s.* Kenne, instructs, teaches, 910, 989; *pl.* Kennen, shew, 60; *pt. pl.* Kenden, have known, or have shewn, made known, 1051.  
 Kepe, *ger.* to keep, take care of, 74, 658; preserve, 686; *v.* to guard, 38, 81; *pt. pl.* Kepte, guarded, 52.  
 Kepere, keeper, 677.  
 Keture, *adj. pl.* braver, stronger, more famous, 578. See *kete* in Stratmann, and in Gl. to Wm. of Palerne. The true sense is not quite certain, and it is used in a rather vague way.  
 Keuered, *pp.* covered, 351.  
 Kid, *pp.* made known, famous, renowned, 26, 431; manifested to be, 803; begotten, 1012; bred, 173; badly spelt Kidde, 191; *pl.* Kidde, 581. See Y-kid. Kid = eud, *pp.* of M.E. *cuðen*; Stratmann, p. 109.  
 Kiddeste, best known, most remarkable, most notable, 13; most renowned, 978. See Kid.  
 Kide, kid, 612, 715.  
 Kille, *ger.* to kill, 300, 540; 1 *p. pl. pr.* we kill, 598; *pp.* Kild, 612.  
 Kin, kindred, 1051; *kinus nie*, near of kin, 986.

- Kinde, *nom.* nature, 910; *acc.* 1023; *dat.* 456, 1012, 1034; *of kinde*, by nature, 554, 905; *for kinde*, as (being) nature, by the name of Nature, 308. See Kynde.  
 Kinde, *adj.* natural, 331, 482, 989.  
 Kindeli, *adv.* naturally, 415, 903.  
 Kindus, *s. pl.* kinds, sorts, 490, 958.  
 King, king, 13; *pl.* Kinguus, 82, 90, 107.  
 Kip, *s.* country, land, 179, 455, 1084, 1089. See Kyþ.  
 Kipe, *v.* to make known, shew, grant, 605; *kipe 3e 3ou*, ye prove yourselves, 540. See *kipe* in Gl. to Wm. of Palerne.  
 Knewe, 2 *p. pl. pt.* ye knew, 397.  
 Kniht, knight, 127.  
 Knowe, *ger.* to know, 149, 422; to know about, 189; *pr. s.* Knowiþ, knows, 229; 2 *p.* Knowist, knowest, 77; 1 *p. pl.* Knowen, we know, 451, 844; 2 *p.* Knowe, ye know, 718; *pp.* Knowe, known, 1052.  
 Konne, 1 *p. pl. pr.* we can, 278; i e. can do, 456. See Kunne.  
 Konninge, cunning, skill, 230, 583; knowledge, 905.  
 Kouþ, *adj.* known, famous, 578. A.S. *cūð*, known.  
 Kunne, ye can, 803; 3 *p. pl.* Kun, can, 763. See Konne.  
 Kydde, *pp.* born, produced, 1051. See Kid.  
 Kynde, *dat.* nature, 325; Kinde, 327; *of kynde*, by nature, 35; *nom.* 407. See Kinde.  
 Kyþ, *s.* kith, country, 173.  
 Kyþen, 1 *p. pl. pr.* we exhibit, make known, manifest, 504; 2 *p.* ye exhibit, shew, 651. See Kipe.  
 Lacchen, *ger.* to receive, 70; Lacche, to catch, 298; *v.* Lacche, to catch, 298; *v.* Lache, 264, 576; *pr. s.* Lacchus, receives, 188; 1 *p. pl.* Lacche, we receive, 40; Lachen, we catch, 956. A.S. *laccan*, to seize.  
 Laie, 1 *p. pl. pt.* we lay, 448.  
 Laik, *s.* play, game, 465. Swed. *lek*, O. Icel. *leikr*, a game.  
 Lak, *s.* blame, 220. See Lakke.  
 Lakke, *ger.* to blame, 838, 897. Du. *laken*, to blame.  
 Lakken, *pr. pl.* lack, are deficient in, 328.  
 Lande, *dat.* land, 172, 665; Land, 174, 843; *pl.* Landus, 369.  
 Langage, language, 56, 142.  
 Large, large, ample, 113; i e. large river, 526.  
 Lasse, less, 579; *lasse no more*, smaller nor greater, 704.  
 Last, *adv.* last, 1072.  
 Last, *conj.* lest, 132.  
 Laste, *v.* to last, continue, endure, 270, 322, 981; *pr. s.* Lasten, 236.  
 Lastinge, everlasting, 781, 1119.  
 Latur, *adv.* later, more faintly, 235.  
 Lauze, *ger.* to laugh, 470.  
 Lawe, law, 260, 379, 508, 513, 515, 1100; *pl.* Lawus, 506, 911; Lawes, 506.  
 Laweles, lawless, 906.  
 Lay, *pt. s.* lay, 563.  
 Lechoures, *gen. pl.* of lechers, 631; Lecherus, 684.  
 Lechourus, lecherous, 554; Leccherouse, 694; Lechorus, 755.  
 Lechurie, lechery, 788, 884, 887; Lecherie, 562; Leccherie, 681; *gen.* Leccheries, of lechery, 392.  
 Lede, *v.* to lead, 445; Leden, 858; *pr. s.* Ledus, carries, takes, 186; 1 *p. pl. pr.* Leden, we lead, 444, 1005; 2 *p.* Lede, 629; Leden, 1011.  
 Ledere, leader, 174, 974.  
 Lef, *adj.* dear, lief, 259; pleasant, 498, 1091; fond, 838; *lef opur lop*, pleasing or unpleasing, 867.  
 Legge, *ger.* to lay, 438, 592.  
 Lelliche, truly, 622.  
 Lem, *s.* gleam, brightness, 122; light, 234, 476, 520; flame, 684. A.S. *leoma*, E. g-learn.  
 Lenge, *ger.* to dwell, 1119; *v.* 781;



- pr. s.* Lengus, 558, 706; Lengeþ, 628; 2 *p. pl.* Lenge, 1091; *pt. pl. subj.* 1 *p.* Lengede, we were to dwell, 872; *pp.* Lengged, 1132. See Gl. to Wm. of Palerne.
- Lengþe, length, 444.
- Lengþe, *ger.* to lengthen, 76.
- Lengure, *adv.* longer, 324.
- Lente, *pt. s.* lent, i. e. gave, 413.
- Lepus, *pr. s.* leaps, 168; *pl.* Lepen, 491.
- Lere, (1) *ger.* to teach, inform, 66, 238; *pr. s.* Lereþ, teaches, 1100; 2 *p. s. pt.* Leredest, didst instruct, 850; *pp.* Lered, taught, 453; (2) Lere, *ger.* to learn, 260, 461; *v.* 216. A.S. *lêran*, G. *lehren*, to teach.
- Les, *adj.* false, 66. A.S. *leás*.
- Lesen, *v.* to lose, 235; Lese, 322; 1 *p. pl. pr.* Lesen, we lose, 328.
- Lesinge, *dat.* leasing, lying, 458. A.S. *leásung*.
- Let, *pt. s.* caused; let sende = caused to be sent, sent, 18; let reden = caused to be read, 21; let bitake = caused to take, 43; and see 171, 181, 968.
- Lettere, letter, 1072. See Lettres.
- Lettest, 2 *p. s. pr.* hinderest, 520; *pt. pl.* Lette, hindered, 158.
- Lettres, *s. pl.* letters (used in the sing. sense, i. e. a letter), 18, 20, 43, 181, 226, 245; Lettrus, 817, 820.
- Lepur, wicked, 1100. See *leperly* in Gl. to Wm. of Palerne.
- Leue, (1) *ger.* to leave, let alone, 227; 2 *p. pl. pr.* Leuen, ye let alone, 946; (2) *intrans. pr. s.* Leueþ, remains, 704.
- Leue, *ger.* to believe, 829; 1 *p. pl. pr.* we believe, 205, 329; Leuen, 597; 2 *p.* Leuen, ye believe, 628, 701, 706. A.S. *lyfan*.
- Leue, *v.* to live, 56.
- Leue, *s.* leave, permission, 293, 299.
- Leue, *adj.* dear; þat 3ou leue were, that which may be dear to you, i. e. that which you most wish for, 67.
- Leuus, *s. pl.* leaves, 501.
- Leuyng, *s.* living, 355 (*rubric*).
- Libbe, *ger.* to live, 833, 843, 894, 1102, 1117; *v.* 374; 1 *p. pl. pr.* Libben, we live, 288, 373; 2 *p. ye live*, 539, 867; Liben, 788; 3 *p.* 1087.
- Liben, *for* Libben, ye live, 788.
- Licam, body, 592; *gen.* Licamus, body's, 555. A.S. *líc-hama*.
- Liche, *adj.* like, 1041, 1097; *adv.* like; *liche wel*, equally well, 106.
- Lie, *ger.* to tell lies, 460.
- Lie, a flame, torch, 555. See Piers Plowman, B. xvii. 207. A.S. *líg*, flame; *lég*, flame.
- Lif, life, 66, 70, 76, 180, 1119.
- Lifetime, lifetime, 565, 681.
- Ligge, *v.* to lie, 1025; 1 *p. pl.* Liggen, we lie, 446. A.S. *liegan*.
- Liht, *s.* light, 235, 480.
- Lihtede, *pt. pl. subj.* should light, 234.
- Lihtliche, easily, 515.
- Like, *ger.* to like, to be pleased, be glad, 316; *v.* to like, 404; *wel* to like, very pleasant, 926; *pr. s.* Likeþ, likes, 212; pleases, 445; Likus, *impers.* it pleases, 362, 576; *pr. s. subj.* Like; no like, let him not be pleased, 868; *pt. s. subj.* Likede, would please, 934; *pp.* Liked, pleased, 178.
- Likful, *adj.* pleasing, delightful, 498.
- Likinge, *pl.* pleasing, 949.
- Likinge, wish, will, desire, 755; pleasure, 785, 887. See below.
- Likinge, a sufficient quantity, enough to satisfy, 956.
- Liknen, ye liken, 645; *pp.* Likned, likened, 802.
- Lime, *s.* limb, 650, 704; *pl.* Limus, 328, 413.
- Lin, 1 *p. pl. pr.* we lie, 441, 448.
- Lisse, *s.* bliss, happiness, 476. A.S. *lis*, *liss*.
- List, *s.* pleasure, desire, 189.
- List, *pr. s.* it pleases, 441; 1 *p. pl.* Liste, we desire, 355; 2 *p.* List, ye please, 539. A.S. *lystan*.

- Listene, *v.* to listen, 820; *ger.* Listne, to listen to, 768; *pp.* Listned, heard, 180, 199.
- Lite, *adv.* little, 886, 932, 1028. A.S. *lyt*.
- Litil, little, 168, 645, 878.
- Litil, *adv.* little, 205, 324.
- Lipus, *imp. pl.* listen ye, 820.
- Liue, *ger.* to live, 911; *pr. s.* Liueþ, he lives, 324; 1 *p. pl.* we live, 270; 2 *p.* Liuen, ye live, 785, 1055, 1110; *pt. s.* Liuede, lived, 265, 562.
- Liue, I believe, 579.
- Liue, *dat.* life, 551; *pl.* Liuus, lives, 885; *gen. pl.* Liuus, lives', 596.
- Light, *s.* light, 122.
- Lizthe, 1 *p. pl. pr.* lit. lighten; but obviously an error for Liten, i. e. stain, 400. See note.
- Lodlich, loathly, 592.
- Lof, air; *lof briddus*, birds of the air, 956. Written for *loft*. See below.
- Loft, *s.* the sky, 480; air, 474; of *loft*, either (1) of the sky; or (2) put for *on loft*, aloft, 476; *on þe loft*, aloft, 122. And see above.
- Loken, *ger.* to look, 474; *pr. s.* Lokus, looks, 188.
- Lome, *s.* either (1) tool (lit. loom); or (2) loam, clay (which better suits the context and the Lat. text; see note), 439.
- Lond, land, 142; *dat.* Londe, 350. See Land.
- Long, *adj.* long, 276.
- Long, *in phr.* long in = long of, i. e. along of, owing to, 510.
- Longe, *adv.* for a long time, long since, 178; a long while, 1132.
- Longeþ, *pr. s. impers.* it belongs; a *lud longeþ*, it belongs to a man, 650, 1114; belongs, 458, 1110; Longus, 258; *pr. pl.* Longen, belong, 946, 949.
- Lord, lord, 174, 316, 628, 665.
- Lordliche, *adj.* lordly, 181, 576.
- Lordschipe, dominion, lordship, power over, 76, 264, 428, 1011.
- Lore, *s.* lore, learning, 453, 458; *pl.* Lorus, teachings, lessons, 217, 224, 226, 457, 828, 1121.
- Los, *s.* praise, 221.
- Lop, *adj.* loath, displeasing, distasteful, 284, 438, 460, 768, 867, 872; Loþe, hated, wretched, 1097; *be you lop opur lef*, be it unpleasant or pleasant to you, 1091.
- Lopeth, *pr. s. impers.* it makes (us) loath, 392; 1 *p. pl. pr.* Loþen, we loathe, 272, 373.
- Lopliche, loathsome, hateful, 1087.
- Loue, love, 373.
- Louen, *ger.* to love, 316, 404; *v.* 887; *pr. s.* Louus, 1041; 1 *p. pl. pr.* we love, 1005; 3 *p.* 596; *pt. s.* Louede, loved, 681.
- Low, low, subject, inferior, 264; *pl.* Lowe, 441.
- Lowe, *imp. s.* lower, let down, lay aside, 517; *pp.* Lowed, subjected, 519.
- Lowe, *for* Loue, love, 253.
- Loweste, most inferior, humblest, 265.
- Lud, *s.* man, person, wight, 18, 106, 168, 324, 510, 515, 519; *pl.* Ludus, men, 56, 142, 284, 311, 355, 838, 843, 858, 1110, 1112, 1114; *gen. pl.* Ludene, of men, 773. A.S. *leód*.
- Luf, *adj.* lief, dear, pleasing, 562, 788.
- Lust, lust, 392, 555, 684; *pl.* Lustus, 334.
- Lupur, *adj.* bad, evil, 272, 400, 569, 773, 946; bad, meagre, 868, 878; *as sb.* evil, 629. See Lepur.
- Lupurly, *adv.* wickedly, 460, 1055; evilly, 785. See above.
- Lym, lime, 438.
- Lyuede, *pt. s. subj.* were to live, should live, 106. See Liue.
- Maad, *pp.* made, 108, 889, 998. See below.
- Made, *pt. s.* made, caused, 143, 413; 2 *p.* Madest, 527.
- Main, strength, 663.
- Maistrie, dominion, 433; supreme power, 535, 742.



- Maistrus, *s. pl.* masters, 108.  
 Makelese, matchless, peerless, 1130.  
*See* Makus; *and* Alex. A., 799.  
 Maken, *v.* to make, 852; to cause, 36; *pr. s.* Makus, makes, 879; 1 *p. pl. pr.* we make, 319; 2 *p. ye* make, 530; *and see* Maad, Made.  
 Makus, *s. pl.* companions, husbands, mates, 58. *See* Make *in* Gl. to Wm. of Palerne.  
 Man, a man, 36, 192; Men, 28.  
 Manere, *s.* manner, 248, 1123; Maner, 722; kind of (*without* of following), 734; Manere, 997; Manir, 335; *pl.* Manerus, 200, 897.  
 Man-kinde, mankind, 839, 914.  
 Many, many, 7; Manie, 26, &c.  
 Marbre, marble, 1134.  
 Marbyl, marble, 1139 (*rubric*).  
 March, *s.* mark, i. e. marches, boundary, country, 382, 845, 1090. *See* Marke.  
 Marke, *s.* march, i. e. region, country, 1139.  
 Marke, mark (?), 696.  
 Marked, *pp.* appointed, 1120; Markid, destined, 90, 109.  
 Massage, message, 248.  
 Matere, matter, 573.  
 Maugre, *s.* ill will, 544; *cf.* Maugray, in spite of, 895. *F. malgré.*  
 Maumentrie, idolatry, 681 (*rubric*).  
 Lit. Mahomet-ry.  
 May, *pr. s.* 1 *p.* I can, 285; 3 *p.* he can, 36.  
 Me, *dat.* for me, 109, 178; *acc.* me, 177, &c.  
 Mede, reward, 869, 1101, 1123.  
 Medisine, medicine, 319, 702.  
 Medle, *ger.* to meddle, lie with, 893.  
 Medus, *pl.* meads, meadows, 494.  
 Meek, *adj.* sober, staid, 942; *pl.* Mek, 546; Meke, 626.  
 Megre, meagre, thin, weak, 889.  
 Mekenesse, meekness, 614; Meekness, 334.  
 Mekliche, meekly, 269.  
 Mel, *s.* meal, 304.  
 Membrus, *pl.* members, 707; Membrys, 644, 647.  
 Men, *s. pl.* men, 143, 433; *indef. pron.* one, people, folks (in sing. with sing. verb), 91, 141, 209.  
 Men, *adj.* mean, intermediate, 145.  
 Mende, *imp. s.* amend, 517; *v.* Menden, to mend, 1031.  
 Mene, *adj.* mean, common, 108.  
 Mene, *ger.* to mean, 12.  
 Menske, *v.* to grace, confer credit upon, 228; *pr. s.* Menskeþ, pays respect to, 1058; *pp.* Mensked, respected, 1040; 2 *p. pl. pr.* Mensken, ye worship, honour, 726. *See* mensk *in* Gl. to Wm. of Palerne.  
 Menskinge, favour, graciousness, mannerliness, 951.  
 Menskliche, courteously, 1073.  
 Ment, *pp.* meant, 28.  
 Mentaine, *ger.* to maintain, 667.  
 Mercy, 382, 383, 385, 900.  
 Meruailouse, marvellous, 210.  
 Message, 255; Massage, 248.  
 Measure, *s.* a moderate quantity, 312; moderation, 791.  
 Mete, meat, 307, 312, 1031; *dat.* 859, 791.  
 Meuen, 1 *p. pl. pr.* we move, turn, apply, 466; *pr. pl.* Meven, move, 1139; *pp.* Meved, moved, 383.  
 Mich, *adj.* much, 229, 353, 1030; Miche, many, 180.  
 Miche, *adv.* much, 150, 500, 532, 667, 897, 1058.  
 Michel, *adj.* much, great, 285, 653.  
 Michel, *adv.* much, 550; Michil, 200.  
 Miht, 2 *p.* mightest, 533; Mihtest, 534; 2 *p. pl.* Mihte, ye might, 852; Miht, could ye, 887; *pl.* Mihte, might, 336.  
 Mihte, *s.* might, power, 328, 1003; Miht, 653, 739.  
 Mihtes, mightless, powerless, 732.  
 Mihtful, mighty, 663.  
 Min, my, 75, &c.; My, 67.  
 Minde, mind, 1014; *dat.* 285, 612; *have in minde*, have in our minds, have to remember, 385.

- Minegeþ, *pr. s.* makes mention of, recounts, 573; states, 614. *See* munegen *in* Stratmann, p. 356.  
 Minnge, *v.* to make mention, recount, 514. *See* above.  
 Minstralus, *gen. pl.* of minstrels, 702.  
 Mirie, merry, 927.  
 Mirthe, mirth, 464, 465, 726; *pl.* Mirþus, games, pleasures, 945, 1099.  
 Mischef, misfortune, 372; hardship, affliction, 1030; want, lack, 859; hard fare, 889, 893; evil fate, 1101, 1115, 1120.  
 Misdeede, misdeed, 394.  
 Mis-do, *v.* to act amiss, do wrong, 464.  
 Missed, *pp.* missed, lost, 1099.  
 Mithtese, *adj.* might-less, i. e. weak, 712.  
 Miht, *s.* might, 214; *for mi miht*, to the best of my power; Mihte, 85.  
 Mihte, *pt. s.* might, could, 104; *pl.* 56; 2 *p.* Miht, mightest, 31.  
 Mihtes, mightless, unable, 74.  
 Mo, more, other, 90; more in number, besides, 732, 897. A.S. *mā*.  
 Mod, mood, 927.  
 Modur, mother, 307, 586.  
 Molde, mould, i. e. the earth, 101, 546, 791, 839, 900, 1099; the world, 617; mould, part, 739.  
 Mor, more (in quantity), 742; greater, 94, 704.  
 More, *adv.* more, 210; longer, 322; *the mor*, the more, 1040.  
 Most, *adj.* greatest, 109; *adv.* most, 666, 1108.  
 Mosten, 1 *p. pl. pt. subj.* should have to, 385. *See* below.  
 Mote, ye must, 859, 895. A.S. *mōtan*, to be obliged; *pt. t. mōste*.  
 Mourne, *ger.* to mourn, 928.  
 Mourninge, *pres. pt.* mourning, mournful, 1115.  
 Mourninge, *s.* mourning, 472.  
 Mouþ, mouth, 951; Mouþe, 977.  
 Mowe, *pr. pl.* 1 *p.* we may, 290, 1024; we must, 100, 323; 2 *p.* ye may, can, 1090, 1092; Mow, 854; Mow, ye must, 858, 864; 3 *p.* Mowe, can, 478, 619, 761.  
 My, my, 67, &c.  
 Mylk, milk, 353.  
 Myrthe, mirth, 1011.  
 Nacion, nation, 149.  
 Nai, nay, 73.  
 Nakid, naked, 12; Naked, 34.  
 Name, name, 12, 149, 1048; to name = for a name, 139; *pl.* Names, 652.  
 Name-kouþ, known by name, renowned, famous, 823, 1079; Namkouþe, 979.  
 Namned, *pp.* named, 531. A.S. *nemnan*, to name.  
 Ne, not, 9, 76, 201, 384.  
 Ne, *for* No, no, 834.  
 Nede, *s.* need, 62, 614; necessity, want, 318, 857, 1036; trouble, 1094; *at nede*, in our need, 309.  
 Nede, *adv.* of necessity, 859.  
 Nedeþ, *impers.* it is necessary, 357.  
 Nedful, needy, poor, 879, 964; necessary, 292.  
 Nedfully, of necessity, 849.  
 Nedli, *adv.* by force of necessity, compulsorily, 149.  
 Neþeles, nevertheless, 267.  
 Nettus, nets, 297.  
 Neuere, never, 39, 192.  
 Newe, new, 22; new (messages), 1074.  
 Nie, nigh, near; *kinus nie*, near of kin, 986.  
 Nien, we annoy, vex, 995. *See* Nye.  
 Niht-brid, night-bird, nocturnal bird, 723.  
 Nime, *v.* to take, 292; *pr. pl.* Nime, take, 318. A.S. *niman*.  
 Nis, it is not, 894; is not, 379.  
 Nisetè, folly, 879.  
 No, no, none, 9; Non, 46.  
 No, nor, 120, 235, 281, 403; not, 868; no no = nor no, i. e. not any, 94.



- Noble, noble one, 73; noble, 531, 823, 1066.  
 Noblete, nobility, 192.  
 Noht, not, 384.  
 Nolle, 1 *p. pl. pr.* we will not, we desire not, 344; Nol, 347; 2 *p. ye* will not, 1056.  
 Non, *s.* no, 46; *pl.* None, none, 340.  
 Nor, nor, 9, &c.  
 Norscheþ, *pr. s.* nourishes, 309; Norcheþ, produces, 769.  
 Note, *s.* use, utility, usefulness, 849. See Stratmann, p. 368.  
 Nopir, neither, 612; Nopur, nor, 612.  
 Nouht, nothing, 34, 998.  
 Nouht, not, 78, 151, 803, 1060; Noukt, 991; Nouht but, only, 625.  
 Noupe, *adv.* now, 71, 239, 583, 1007, 1068; Nowpe, 651.  
 Noupeles, nevertheless, 816.  
 Now, 12, 1094.  
 Noy, annoyance, grief, 1094. See below.  
 Nye, *v.* annoy, injure, 340. O.F. *nuire*, Lat. *nocere*.  
 O, one, 97.  
 Of, *prep.* of (on the), 5, &c.; by, 74, 118; from, 119; some of, 126; concerning, 66, 780, 1056; out of, beyond, 1090; acorde of = agree in, 875; lauze of = to laugh at, 470; like of = be pleased with, 868.  
 Offren, *v.* to offer, 720; *pr. pl.* Ofren, 712.  
 Offrin, offering, 718; *pl.* Offringus, 711.  
 Ofset, *pp.* beset, 987.  
 Ofte, *adv.* often, 199, 452, 709, 711.  
 Olde, *pl.* old, 798.  
 On, *prep.* on, 7, &c.; in, 57, 548, 683, 721, 749; in the case of, 1064.  
 On, one, 794; *pat on*, the one, 526. See One.  
 On-cauþt, *pp.* uncaught, 38.  
 One, *dat. adj.* alone, by itself, 548; alone, only, 698.  
 Onliche, only, 745.  
 Onurable, honourable, 194, 1083; Onorable, 825.  
 Onus, once; *at onus*, at once, 735.  
 Ony, any, 296, 320.  
 Or, ere, before, 40, 85, 468, 692, 1135.  
 Or . . . or, either . . . or, whether . . . or, 359.  
 Ordre, order, rule, 327, 720.  
 Ore, *s.* ore, 525.  
 Ost, host, army, 3, 15, 533.  
 Opbirwise, otherwise, 419.  
 Opur, other, 54, 107; an opur, another, 103; *pl.* Opure, other, 157.  
 Opur, or, 310, 360.  
 Oule, owl, 723.  
 Our, our, 176; Oure, 38, &c.  
 Out-taken, except, 153.  
 Ouur, *prep.* over, 108, 151, 533.  
 Ouyrcomen, *ger.* to overcome, 338; Ouurcomen, we overcome, 345; Ouurcomeþ, he overcomes, 583.  
 Owen, *pr. pl.* possess, 440.  
 Owne, own, 745, 880.  
 Oxe, ox, 612; *pl.* Oxen, 296.  
 Oxian, *s.* the ocean, 533. [Here is meant the great river Oceanus, running round the world.]  
 Pacen, *pr. pl.* pass, pace, walk, go about, 741.  
 Paie, (1) *ger.* to pay (tribute), 710; *pr. pl.* pay, 716; (2) *pr. s.* Paieþ, pleases, 374.  
 Paine, pain, punishment, torment, 390, 395, 537, 553; penalty, 809; *pl.* Painus, torments, 753.  
 Painede, *pp.* inured to hardships, 268.  
 Paradis, Paradise, 140.  
 Parte, *ger.* to share, 104; *v.* to part, 395; *pt. s.* Partyd, departed, *rubric* to l. 1; 2 *p. pl. pr.* ye depart, 807; Parten, 1107; *pp.* Parted, distributed, 705.  
 Passe, *v.* to pass, go away, depart, 1135; 1 *p. pl. pr. subj.* Passe, may pass, go, 314; *pr. s.* Passeth, passes, flows, 140.

- Pay, pleasure, 315.  
 Pelyr, pillar, 1139 (*rubric*).  
 Penance, punishment, 807; penance, 291.  
 Peple, people, 4, 108, 815; assembly, 1127.  
 Perichen, *pr. pl.* perish, 452.  
 Peril, 452.  
 Perles, peerless, 915; Perlese, 140.  
 Pes, peace, 377.  
 Philozofrus, *s. pl.* philosophers, 457, 1070.  
 Picht, *pt. s.* put, placed, 1139 (*rubric*).  
 Pilegrimus, pilgrims, 983.  
 Piler, pillar, 1135. See Pelyr.  
 Pinchen, *v.* to pinch, torment, 751; *pr. s.* Pinncheþ, torments, 1107.  
 Place, place, land, 97, 130, 296, 847, 853; *pl.* Placus, 495.  
 Plain, *adj.* plain, flat, open, 495.  
 Plaunten, *v.* to plant, 853; Plaunte, ye plant, 847.  
 Plentè, plenty, 495, 1025.  
 Plokke, *ger.* to pluck, draw; to plokke, to draw (the plough), 296.  
 Plow, plough, 296, 847, 853.  
 Point, *dat.* point, state, 315.  
 Pokok, peacock, 716.  
 Pore, poor, 104, 527, 890, 983.  
 Poudur, *s.* powder, 1063.  
 Pouert, poverty, 374; Pouerte, 291.  
 Power, 705.  
 Praie, *s.* prey, 204.  
 Praien, 1 *p. pl. pr.* we pray, beg, 225; Prayen, 319.  
 Praiere, prayer, 766.  
 Praisen, ye praise, 560.  
 Preche, *ger.* to preach, 280; *pp.* Preched, 366.  
 Prented, *pp.* impressed, 256.  
 Pres, press, host, army, 161, 509.  
 Presoun, prison, 1098.  
 Prest, *adj.* ready, 1075.  
 Prest, *adv.* readily, soon, 161, 766.  
 Prestly, quickly, 225.  
 Preuey, *adj.* privy, 696.  
 Pride, 637.  
 Prince, 225, 509, 968; Prinse, 811; *pl.* Princis, 251; Princes, 975.  
 Pris, value, 716.  
 Pris, *adj.* noble, 161.  
 Procre, *v.* to procure, cause, 347; to insure, 1019; *pp.* Procred, turned, 366.  
 Profit, 1019.  
 Profite, *v.* to profit, 509; *pr. s.* Profiteþ, 280.  
 Profre, ye proffer, offer, 766.  
 Proud, 937; *pl.* Proude, 5, 11, 547.  
 Prouede, no doubt an error for Proude, 547; see the word repeated in the same line. Or it may mean "approved." Cf. l. 5.  
 Prouen, *v.* to prove, 937; *pp.* Proued, proved, known to be, approved, 5. See Prove.  
 Prove, 1 *p. s. pr.* I prove, test, 560. See Prouen.  
 Prow, *s.* profit, 366. O.F. *prou*, profit; Cotgrave.  
 Pryde, pride, 1019.  
 Prynce, prince, 16, 19, 111. See Prince.  
 Prys, *s.* value, esteem, 590; *prys* holde of, esteem, 937; *prys* of hem helde, thought much of themselves, 5.  
 Pulle, *ger.* to pull, pluck, 128.  
 Punched, *pp.* punished, 679, 747.  
 Purchas, *s.* acquisition, 807.  
 Purple, *s.* purple colour, 482.  
 Put, *pp.* put, placed, 705, 983.  
 Quainte, *adj. pl.* knowing, wise, 17.  
 Quaintise, *s.* daintiness, pleasurable-ness, 950. O.F. *coint*, quaint, dainty, trim.  
 Quedfulle, *adj.* full of evil, 541. Cf. Du. *kwaad*, evil.  
 Quelleþ, *pr. s.* kills, 611; 2 *p. pl.* Quellen, ye kill, 608, 1047. A.S. *cwellan*.  
 Queme, *ger.* to please, 541, 608, 643, 1047; *pr. s.* Quemus, pleases, 177. A.S. *cwéman*.



- Queminge, *s.* pleasing, satisfaction, 950. A.S. *cwéman*, to please.
- Quenchep, *pr. s.* quenches, does away with, 950; *pl.* Quenchen, destroy, 541.
- Quene, queen, 194, 825.
- Quik, *adj.* living, 608; Quike, 1047.
- Radde, *pt. s.* read, 819, 1073, 1076; *pp.* Rad, 969.
- Raiken, 1 *p. pl. pr.* we wander, go, betake ourselves, 467. Icel. *reika*, to wander.
- Rainus, *s. pl.* rains, 436.
- Rape, *adv.* soon, 2, 21, 93, 136, 337, 969; *As rape*, as soon as possible, 121; *al so rape*, 129.
- Recche, 1 *p. pl. pr.* we reckon, 369. A.S. *récan*, *réccan*.
- Reche, *ger.* to reach, 1067.
- Red, *s.* counsel, 398. A.S. *réd*.
- Rede, (1) *ger.* to read, i. e. to be read, 1075; *v.* Red, 971; Reden, 21; 1 *p. s. pr.* Reed, I read, speak, 738; *pl.* Reden, we read, 467; (2) to advise; 1 *p. s. pr.* Rede, I advise, 337; *pl.* we advise, 507. A.S. *rédan*, to read, to advise. See Radde.
- Rede, *pl.* red, 479.
- Redileche, readily, easily, 375; Redely, 821.
- Redlese, *adj.* devoid of *rede*, i. e. of counsel, 907.
- Redy, ready, 789, 969.
- Reed, *adj.* red; or rather *adv.* redly, 121.
- Refe, to seize, 302. See note.
- Regne, kingdom, 642; *pl.* Rengnus, 82.
- Reke, *pp.* raked, raked over, buried slightly, 594.
- Rekenen, 1 *p. pl. pr.* we reckon, account, 375.
- Remewid, *pt. s.* removed, *rubric* to l. 137.
- Rengnus, *s. pl.* kingdoms, 82. See Regne.
- Renoun, *s.* renown, 369, 581.
- Reproue, *ger.* to reprove, 220.
- Rereth, *pr. s.* rears, 485; Rere, ye rear, 1045.
- Resoun, *s.* reason, 398.
- Reste me, rest myself, 93.
- Reufully, piteously, 1062.
- Reule, *s.* rule, 507.
- Reuled, *pp.* ruled, 904, 915.
- Reward, regard, 907.
- Riche, rich, 104, 261, 337, 967; Richest, richest, 1131.
- Richesse, riches, 31, 581; Ricchesse, 369.
- Ride, *ger.* to ride, 112; *v.* 93; *pp.* Riden, ridden, travelled, experienced in travel, 1131.
- Rif, *adj.* rife, full, 501; *pl.* Riue, abundant, 160.
- Riht, *adj.* right, true, 261.
- Riht, *adv.* right, 816.
- Rihte, *dat.* right, justice, 416.
- Rihte-wisnesse, righteousness, 258.
- Rihtful, *adj.* righteous, just, 398.
- Rink, *s.* man, 21, 31, 129, 151, 662, 821. A.S. *rinc*.
- Ris, *s.* bough, 129, 501. See *hris* in Stratmann, p. 278.
- Riue, *adj. pl.* rife, abundant, numerous, 160, 914, 1045. See Rif.
- Riuer, river, 160.
- Robbe, *ger.* to rob, 789; *pp.* Robbed, 524.
- Romauncus, *pl.* romances, 467.
- Rome, *v.* to roam, range, 146; *ger.* 501; *pt. s.* Rommede, 2; *pl.* Romede, 160; *pr. s.* Romwus, roams, wanders, 169.
- Romme, *adj.* wide, 151. A.S. *rum*, roomy, wide.
- Romme, *adv.* far and wide, 80, 581; *romme riden*, much travelled, 1131. See above.
- Ros, *pt. s.* rose, 121.
- Roten, *ger.* to rot, 594.
- Rotus, *pl.* roots, 662.
- Rouh, rough, 594.
- Rout, *s.* company, host, 524.

- Ryde, *v.* to ride, 49; *pr. s.* Rydus, 1138; *pres. pt.* Rydinge, 2. See Ride.
- Ryht, *s.* right, justice, 82. See Rihte.
- Ryngus, *s. pl.* rings, 1015.
- Sacrifice, 388, 542, 1048.
- Sad, *adj.* firm, heavy, thick, clayey (*said of earth*), 912.
- Sadliche, *adv.* firmly, 1135.
- Saf, safe, saved, 830.
- Sai, *pt. s.* saw, 115, 137; *pl.* Saien, 146.
- Saide, *pt. s.* said, 41; *pl.* 61; 2 *p. ye* said, 1006; *pp.* Said, 111. See Sain.
- Saile, *ger.* to sail, 297, 449; *v.* 533; *pr. pl.* Sailen, sail, 451; 2 *p. Saile*, ye sail, 203.
- Sain, *ger.* to say, 475; Saie, 154; 1 *p. pl. pr.* Sain, we say, 368, 991; ye say, 646, 685, 689, 1095; they say, 798. See Saide.
- Sake, sake, 283, 361, 559, 784, 830, 1105; account, 1054, 1122.
- Same, same, 197, 780, 896, 1009.
- Saue, *ger.* to save, 811.
- Saujour, saviour, 420; Sauyour, 784.
- Sauouron, *pr. pl.* savour, give forth a scent, 496.
- Saur, *s.* savour, taste, 947.
- Sawe, *s.* saying, saw, 42, 111, 209, 552, 646, 1096; *pl.* Sawus, 44, 459, 798.
- Say, *pt. s.* saw, 187. See Sai.
- Say, *imp. s.* say, 283. See Sain.
- Schadde, *pt. s.* shed, 640.
- Schal, 1 *p. s. pr.* must, 326; *pr. s.* is to, 700; shall, 213.
- Schalk, *s.* man, wight, 20, 432, 449, 463. A.S. *scealc*.
- Schame, shame, 401, 1109.
- Schamfull, shameful, 463.
- Schamlese, shameless, 20.
- Schamly, shamefully, 809.
- Schap, shape; to *schap*, in our shapes, 330; shape, or creation, 960; *pl.* Schappus, created forms, 417.
- Schape, *ger.* to shape, form, 294; *pp.* Schape, shaped, formed, created, 412, 419, 809, 1109; intended, 918.
- Schappere, *s.* creator, 479, 959.
- Schar, ploughshare, 294.
- Scharpede, *pp.* sharpened, 294.
- Schast, chaste, 894.
- Sche, she, 309.
- Schene, *ger.* to cause to shine; *hem* to *schene*, to cause themselves to shine, to seem to shine, 412.
- Schene, *adj.* bright, 1027.
- Schent, *pp.* shamed, 809. A.S. *scendan*, to put to shame.
- Schenure, *adv.* more brightly, more beautifully, 412.
- Schewe, *ger.* to shew, 59; *pr. s.* Schewip, 463; *pr. pl.* Schewen, shew, 421; Schewen hem, shew themselves, 479; 2 *p. Schewe*, ye shew, 959; *pt. pl.* Shewden, shewed, 20.
- Schinden, ye shame, disgrace, 960. See Shent.
- Schine, *v.* to shun, avoid, 416; *pr. s.* Schinep, shuns, 449.
- Schine, *ger.* to shine, 117, 520; *v.* 121.
- Schining, shining, 479.
- Schippus, *s. pl.* ships, 449.
- Scholde, *pt. s.* ought, 416; *pt. pl.* might, 108; would have to, 781; 1 *p. we* ought, 874. See Schulle, Schal.
- Schop, *pt. s.* shaped, created, 330, 416, 432, 996. See Schape.
- Schorted, *pp.* shortened, 401.
- Schulle, 1 *p. pl. pr.* shall, 38; we must, are to, 322, 329; 2 *p. ye* must, ought to, 1106; Schullen, 720.
- Sekape, *dat.* scath, harm, 81. See Skape.
- Sclain, *pp.* slain, 344.
- Sclepe, *v.* to sleep, 344, 441; *ger.* 535.
- Sclowpe, *dat.* sloth, 344.
- Scole, school, 453, 899.
- Scorpionus, scorpions, 159.
- Se, 1 *p. pl. pr.* we see, 399.



Se, *s.* sea, 203, 297, 481, 955; See, 91, 451.  
 Seche, 1 *p. pl. pr.* we seek, 348.  
 Seg, *s.* man, 27, 49, 61, 206, 971; *pl.* Seggus, men, 165, 371, 580, 689, 1054; Seggeus, 478. A.S. *secg*, a man.  
 Segge, *ger.* to tell, 1096; 2 *p. pl. pr.* ye say, 657, 740; Seggen, 1048.  
 Seie, *pp.* seen, 1064; seen (to be), 313, 890.  
 Sel, *s.* seal, 182, 256, 817, 968.  
 Selkoupe, *adj.* strange, various, 475, 649; Selcoupe, 490, 925; Selkowpe, 917. Cf. Alex. A. 130.  
 Selkoupus, wonders, 1022. See above.  
 Seme, *v.* to seem, 405, 414; 1 *p. pl. pr.* Semen, we seem, 33; *pr. s.* Semeþ, it seems, 840; Semus, 929; 2 *p. pl.* Semen, ye seem, 890; *pr. s. subj.* Seme, may seem (to be), 231.  
 Semliche, *adj.* seemly, 111, 115.  
 Sen, *v.* to see, 478, 481; 1 *p. pl. pr.* we see, 475, 947, 1022.  
 Sende, *v.* to send, 18, 225; *imp. s.* Send, 207; *pr. s.* Sendep, sends, 197, 253; *pt. s. subj.* Sente, were to send, sent, 101; *pt. s.* Sente, sent, 361, 817; Sendyd, 973 (*rubric*); 2 *p.* Sentest, didst send, 255, 828; Senteste, 275; *pp.* Sent, 131, 511; Sente, 41.  
 Sengle, single, i. e. simple, 33.  
 Sertaine, certain, 321.  
 Sertefied, certified, made known, 27.  
 Sertus, *adv.* certes, certainly, 73, 177.  
 Seruantis, *s. pl.* servants, 362, 577; Seruauntus, 100.  
 Serue, *ger.* to serve, 316, 708; *v.* 427; *pr. pl.* serve, 797; 2 *p.* ye serve, 632; *subj.* Serue, may serve, 735.  
 Sese, *v.* to cease, 336; *ger.* to make to cease, put a bound to, 1037; *pr. s.* Seseþ, ceaseth, leaves off, i. e. becomes quiet, 91; 1 *p. pl. pr.* Sesen, we cease, 368, 471; *pt. s.* Sesede, ceased, 117; *pl.* Seseden, 119.  
 Sesoun, season, 154, 929; *pl.* Sesounus, 925.  
 Sete, *s.* seat, place, 988.  
 Sep, *pr. s.* see, 91. See Sen.  
 Sette, *v.* to set, put, 295; *ger.* Sette, to plant, 912; *pr. s.* Settus, sets, 182; *pp.* Set, set, placed, 477, 481.  
 Seue, seven, 477.  
 Sew, *pt. s.* sowed, 692.  
 Seye, *pp.* seen, 1074. See Seie.  
 Sichus, *s. pl.* sighs, 1115.  
 Side, side, part, 86, 297.  
 Side, *adj.* large, ample, wide, 165, 481.  
 Sien, *pt. pl.* saw, 49; Sie, 126; 1 *p.* Sihen, we saw, 256.  
 Sience, science, 454.  
 Sihen; see Sien.  
 Siht, sight, 929.  
 Sike, *adj. pl.* sick, 313.  
 Sikur, *adj.* sure, 75.  
 Sikurede, *pt. s.* secured, i. e. assured, made them assured, 44.  
 Silf, self, selves, 33, 61, 75, 873, 1009; Silue, 454. See Vs.  
 Siluer, silver, 389, 575.  
 Simple, simple, poor men, 288; simple, 580; foolish, 873, 890; innocent, 459; easily pleased, 933.  
 Simpleliche, simply, in a simple way, 290.  
 Sin, since, 87, 99, 895, 914, 953, 963, 1103. See Syn.  
 Sinful, a sinful man, sinner, 1064.  
 Sinke, *an error for Siwe or Sewe*, to follow, 214. [To mistake *w* for *nk* or *uk* was very easy.]  
 Sinne, sin, 336, 406, 987.  
 Sinne, *ger.* to sin, 505.  
 Sire, sir, 225.  
 Sipen, afterwards, next, 47, 131, 478, 480.  
 Sittus, *pr. s.* sits, 1105; 1 *p. pl.* Sitte, we sit, 988.  
 Sizht, sight, 119.  
 Skapen, ye escape, 1020.  
 Skarsete, scarcity, 871.  
 Skape, harm, damage, 159, 871, 990, 1020.

Skile, discernment, reason, 904, 1100; skill, 81.  
 Skiuus, *s. pl.* skies, 478.  
 Slepe, 1 *p. pl. pr.* we sleep, 359.  
 Slithe, *dat.* sleight, 564.  
 Slyhpe, *dat.* sleight, 301.  
 Smart, *adj.* causing pain, painful; or perhaps swift, quick, 1063.  
 Smellus, *s. pl.* smells, 949.  
 Smepe, smooth, 1063.  
 Smite, *pp.* smitten, 1063.  
 Snelle, *pl.* quick, 437.  
 So, so, 49, 420, &c.  
 Sodainly, suddenly, 399.  
 Soffre, *v.* to suffer, 635; 2 *p. pl. pr.* ye suffer, 784.  
 Sofisen, *pr. pl.* suffice, 61.  
 Soile, *v.* to soil, 336.  
 Solas, solace, amusements, 471, 933.  
 Solepne, for Solempne, solemn, 735.  
 Solow, *s.* plough, 295. A.S. *sulh*, a plough.  
 Somerus, summers, 8.  
 Somme, *s.* sum, amount, 321.  
 Sonde, sending, i. e. message, 21, 41, 184, 511, 810, 826, 882, 967, 1006; *pl.* Sondus, messages, commands, 842; gifts, 959.  
 Sone, son, 616.  
 Sone, soon, 19, 817; *al so sone*, as soon, 117.  
 Song, song, 503.  
 Sonken, *pt. pl.* sunk, 119.  
 Sonne, sun, 115, 424, 477.  
 Sorw, sorrow, 1046. [But apparently corrupt.]  
 Sorwe, sorrow, 624, 877.  
 Sorwen, 1 *p. pl. pr.* we sorrow, 471.  
 Sorwful, *adj.* miserable, disastrous, 763, 835; sorry, 724; bringing penalty, 559.  
 Sory, wretched, 632, 639; miserable, 1042.  
 Sostaine, *ger.* to sustain, 917; *v.* 290.  
 Sote, *adj. pl. or adv.* sweet, or sweetly, 496.  
 Sote-sauerede, *pp.* sweet-savoured, 128.  
 Sop, *s.* truth, 27, 44, 368; the truth, 451, 459; Sope, 207; *pl.* Sopus, truths, 1022.  
 Sopli, *adv.* verily, truly, 9, 41; Sopliche, 100, 616; Soply, 882.  
 Soueraine, *adj.* sovereign, 811; Souorain, 542.  
 Soule, soul, 329, 1021; *pl.* Soulus, 800; Soulen, 633.  
 Sounde, *adj. pl.* in good health, 313.  
 Southte (for Souchte), *pt. pl.* sought, 19.  
 Sowe, *ger.* to sow, 912; *v.* 295.  
 Space, space, duration, 885.  
 Spak, spake, 667.  
 Sparclus, *s. pl.* sparkles, sparks, 136.  
 Sparen, *pr. pl.* spare, i. e. let alone, 885.  
 Spatten, *pt. pl.* spat, spat forth, emitted, 136.  
 Speche, speech, 65, 172, 367, 623.  
 Speden, ye haste, 787.  
 Spedful, *adj.* helpful, 623.  
 Spedliche, speedily, 172.  
 Speke, *v.* to speak, 699; 1 *p. pl. pr.* we speak, 367.  
 Spende, 1 *p. pl. pr.* we spend, 367; 2 *p.* ye spend, 631; 3 *p.* Spenden, 1071. See below.  
 Spene, *ger.* to spend, 876.  
 Spille, *ger.* to destroy, 787, 835; *pt. pl.* Spilden, destroyed, 136; *pp.* Spild, condemned, 699, 1071.  
 Spirit, 699.  
 Spoken, *pt. pl.* spake, 1071.  
 Spouce, *s.* espousal, wedlock, 393.  
 Spouce-breche, adultery, breaking of espousal, 787; Spouse-breche, 885.  
 Spradden, *pt. pl.* spread, 123.  
 Spraies, *s. pl.* sprays, sprigs, branches, 123; Spraius, 729.  
 Spreden, ye spread, 729.  
 Springinge, springing, sprouting, 729.  
 Spronge, *pt. s.* sprang, grew, 133; *pl.* Spronngen, 123.



Spryt, spirit, 623.  
 Stable, firm, 587.  
 Stalpe, *s.* stealth, i. e. stealing, robbery, 788.  
 Stat, state, condition, 429, 686, 890.  
 Staunche, *ger.* to quell, stay, withhold, check, 938; *v.* to quench, 1031.  
 Stede, stead, place, 9, 114.  
 Stedefast, stedfast, 940.  
 Sterne, stern, grim, 52; stern, 349; on which see the note.  
 Sternere, sterner, greater, 429.  
 Sterres, *s. pl.* stars, 477. [The seven stars are here the planets, then seven in number.]  
 Sterue, *v.* to die, starve, 863. A.S. *steorfan*.  
 Sterus, *pr. s.* steers, goes, 185.  
 Stidie, ye studie (*Lat.* studium non habetis), 898.  
 Stifly, firmly, well, 686.  
 Stille, quiet, 574, 940; *adv.* continually, 97.  
 Stinte, *v.* to cease, 97, 530; stop, 143, 161; *stinte of*, cease from, 530; *pr. s.* Stintep, is quiet, 91.  
 Stiren, *pr. pl.* stir, 487.  
 Stirte, *pt. s.* started, moved hastily, 127.  
 Stiue, *pl.* stiff, violent, 487.  
 Stod, *pt. s.* stood, 114.  
 Stomak, stomach, 686.  
 Ston, stone, 438, 1138; *pl.* Stonus, 587.  
 Stonde, *ger.* to stand, 587.  
 Storie, *s.* story, i. e. meaning, 609; *pl.* Storrius, stories, 467.  
 Stormus, storms, 487; Stormys, 923.  
 Stounde, time, space of time, 97; season, 898; *pat stounde*, at that time, 609.  
 Stoute, stout, 940; Stouter, 429.  
 Straiten, *pr. pl.* confine, make narrow, oppress, 756.  
 Strem, stream, 144, 530.  
 Strenke, strength, 532, 674, 936.  
 Strenkpen, *pr. pl.* strengthen, 756.

Striue, *ger.* to strive, fight, 756.  
 Stronde, *s.* stream, 140, 151, 165, 530; *pl.* Strondus, 524.  
 Suffre, *v.* to suffer, 779, 873; to permit, 1056; *ger.* 75; 1 *p. pl. pr.* ye suffer, 1094.  
 Summe, some, 755, 756, 947, 948, 949; Somme, 757.  
 Sur, sure, safe, 9, 991, 1017.  
 Sustaine, *ger.* to sustain, 362, 797.  
 Swaginge, assuaging, 921.  
 Swainus, *pl.* swains, men, 855.  
 Swan, 719.  
 Swangen, *pr. pl.* flap, 493.  
 Swet, sweat, 310.  
 Swete, sweetness, 952.  
 Swich, such, 221, 443, 719; Swiche, 855, 1097.  
 Swimmen, *pr. pl.* swim, 493.  
 Swink, toil, labour, 310, 426, 442; Swinc, 921.  
 Swinke, *ger.* to labour at, 855. A.S. *swincan*.  
 Swipe, *adv.* quickly, 921; very, 719; *ful swipe*, very much, 493.  
 Sykur, safe, sure, 830.  
 Syn, since, 77.  
 Syte (*dissyllabic*), a city, 9.  
 Ta, for To, to, 475.  
 Tach, *s.* habit, 566; *pl.* Tacchus, ill habits, 463.  
 Take, to take, 854; *pr. s.* Takus, delivers, 182; *imp.* Tak, take, 233; *pr. pl.* Taken, 710; 2 *p.* 566; *pp.* Take, taken, caught, 721.  
 Tale, tale, story, 190, 365, 469, 1128; account, 66.  
 Talken, *v.* to talk, 148.  
 Taried, *pp.* tarried, i. e. made to linger, hindered, harmed, 132.  
 Tariynge, *s.* tarrying, delay, 818; Taringing, 240.  
 Tast, *s.* taste, 357.  
 Tasting, taste, 952.  
 Tauhte, *pt. s.* taught, 1077; *pp.* Tauht, 217.  
 Teche, *v.* to teach, 237; *ger.* 284.

Tellen, *v.* to count, compute, be aware of, 323; Telle, tell, be told, 14; 1 *p. s. pr.* Telle, I recount, 732; 2 *p. pl.* ye tell, 846; Tellen, 680, 701; *imp. s.* Tel, tell, 207.  
 Tempest, 484.  
 Temple, 714, 725; *pl.* Templus, 599, 1044.  
 Tempren, *v.* temper, control, 572.  
 Temted, *pp.* tempted, 98.  
 Tende, *ger.* to attend to, heed, 281; 1 *p. pl. pr.* we attend to, heed, 365; Tenden, 469; 2 *p.* ye heed, 846, 1044; 1 *p. pl. pr.* Tendide, we attended to, 217; *imp. pl.* Tendep, attend, 190; 1 *p.* Tende, let us endeavour, 1128; *pt. s.* Tendede, attended to, 813.  
 Tendere, tender, 952.  
 Tendep, *pr. s.* kindles, 684; *pp.* Tend, kindled, 233. Cf. E. *tinder*.  
 Tene, sorrow, affliction, 873, 950; vexation, 771; injury, 700; *pl.* Tenen, vexations, 920 (yet used with a sing. verb). See below.  
 Tened, *pp.* vexed, 512. A.S. *týnan*, to afflict.  
 Tenful, harmful, 566, 793.  
 Tente, *s.* heed, endeavour, 305; attention, 972.  
 Tentus, tents, 144.  
 þan, than, 62.  
 þanne, then, 17, 19, 21, 53, 59, 69, 447, 1104.  
 þare, there, 250.  
 þat, so that, 861; *rel. pron.* that, 5, &c.; *dem. pron.* 12, &c.  
 þe, *art.* the, 7, 10, &c.  
 þe, *dat.* to thee, 259.  
 þe mor, the more, 1040. A.S. *þý*.  
 þedirre, thither, 2; þidire, 15.  
 þei, *conj.* though, 37, 510.  
 þei, they, 6, &c.  
 þei-self, for þiself, thyself, 511.  
 þennus, thence, 98; þennys, *rubric to l. 1*.  
 þer-about, about it, 1136.  
 þer-by, by it, 619.

þere, *adv.* where, 446, 476, 495, 751, 1103; there, 51, &c.  
 þere-on, thereon, 182.  
 þerfor, therefore, 345, 1106.  
 þer-inne, therein, 164, 444, 982.  
 þerwiþ, therewith, 717.  
 þi, thy, 28, &c.  
 þiddire, thither, 156; þedirre, 2.  
 Thikke, *pl.* thick, 500.  
 þikke, *adv.* thickly, close, 116.  
 þingus, *pl.* things, 739, 996, 999; þinguus, 222; *gen.* þingus, 335.  
 þinkeþ, it seems; *pinkeþ vs.* it seems to us, 1058.  
 þirst, thirst, 1029, 1032.  
 þirsten, *pr. pl.* thirst, 529.  
 þis, *s.* this, 1, 22; *pl.* these, 61, 609, 818.  
 þo, those, these, 772, 958, 1112.  
 þolie, *ger.* to endure, suffer, undergo, 50, 380, 866, 984. A.S. *þolian*.  
 þorou, *prep.* through, 84, 85, 547; by means of, upon, 579.  
 þou, thou, 28, &c.  
 þouh, though, 484. See þouþ.  
 þouhtous, *pl.* thoughts, 767; þouhtus, 95.  
 þoute, *pt. s.* seemed, 1133.  
 þouþ, though, 232, 234, 708, 1111.  
 þrote, *dat.* throat, 677.  
 þus, *adv.* thus, 41, 396.  
 Tid, *pr. s.* betides, happens, 920.  
 Tid, *adv.* soon, 98, 207, 818; quickly, 356. See *Tit* in Gl. to Wm. of Palerne.  
 Tidi, *adj.* tidy, i. e. excellent, gorgeous, 599.  
 Tidliche, *adv.* quickly, 148. See Tid.  
 Til, *prep.* to, 48, 63, 148, 1114; badly spelt Tille, 166, 802; him tille, to himself, 1041; þou tille, for yourselves, 590.  
 Til, *conj.* until, 314.  
 Tilien, *ger.* to till, 854; *pt. s.* Tilede, tilled, 691.  
 Time, time, season, 217, 313, 323; in time, in due season, 712; by



- time, in good time, soon enough, 368; *pl.* Timus, 193.
- Tine, *v.* to lose, 36; *daies to tine*, to lose your lives, 589. *See* Gl. to Wm. of Palerne.
- Titelid, *pp.* lit. titled; contained, arranged in order, 190.
- Tipinge, tidings, 14, 22, 813, 818, 1077. *See* Gl. to Wm. of Palerne.
- To, *prep.* to, 3, 10, &c.
- Tokne, token, 776.
- Toknyng, tokening, token, 14.
- Tol, *s.* tool, 854.
- Tolde, *pt. s.* told, 22, 1077; *pl.* 776; *pp.* 793.
- Tome, *s.* leisure, 281. *See* Gl. to Wm. of Palerne, p. 312.
- Torche, torch, 233.
- Touche, *ger.* to touch, touch upon, 135, 1128; *v.* 129.
- Touchinge, touch, 952.
- Touh, tough, 691.
- Tounge, *dat.* tongue, 358, 668; *nom.* 572; *acc.* 573.
- Traie, *s.* vexation, anguish, 710. A.S. *trega*.
- Tre, *s.* tree, 133; *pl.* Tres, 115, 119, 123, 132; Tren, 853.
- Trene, *adj. pl.* treēn, of trees, 351.
- Trewe, *pl.* true, 829.
- Treweste, truest, 513.
- Tribit, tribute, 710.
- Trinde, *pt. s. subj.* should touch, 132. *See* the note.
- Trowen, we believe, 615; Trowe, ye believe, 841, 1009; *pp.* Trowen, believed, trusted; *trowen on*, trusted in, 829.
- Trowpe, truth, 910; Troupe, 81; Truthe, 275.
- Trye, *v.* to try, make trial of, 513.
- Trystli, *adv.* trustfully, securely, 513.
- Trysty, trusty, credible, 829.
- Tuelf monpe, twelvemonth, year, 153.
- Tulye, *ger.* to till, 846. *See* Tilien.
- Turment, torment, 776.
- Turnen, 1 *p. pl. pr.* we turn, 356; 1 *p. s.* Turne me, I turn myself, 98; *pr. s.* Turneþ, turns, 365, 469; Turnus, turns, 965; it turns, 765; *pr. pl.* Turneþ, turn, 755; *pr. s. subj.* Turne, may turn, 484.
- Tyme, time, 145. *See* Time.
- Tyr, attire, 883. A.S. *tír*, Icel. *tírr*, glory, ornament; whence O.F. *atir*, attire.
- Tyþinge, tidings, 207; Tipinge, 240. *See* Tipinge.
- Varied, *pp.* varied, different, 200.
- Verrai, true, 693; Verraie, 671.
- Vertue, divine power, 693; Vertu, virtue, 381; *pl.* Vertues, deeds of valour, 671.
- Vn, *for* On, i. e. upon, 717.
- Vn-blessed, unhappy, 1124.
- Vnblisful, unhappy, sad, 543.
- Vnblipe, *adj.* sad, 929.
- Unclene, unclean, 636.
- Vndigne, unworthy, 745.
- Vndur, under, 219, 435.
- Vndurstonde, ye understand, 609.
- Vnended, endless, 751.
- Vnharmed, unharmed, 227.
- Vnkinde, unnatural, 540.
- Vnknowe, *pp.* unknown (an unknown thing), 382.
- Vnkoupe, unknown, strange, foreign, 1089.
- Vnlich, unlike, 271.
- Vnmihtful, powerless, 762.
- Vnmihty, feeble, 893.
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