



Alexander and Dindimus.

Early English Text Society.

Coler Series. No. xxxi.

1878.

Л. 64/121

УНВ. БИБЛИОТЕКА
И. Бр. 24349

Alexander and Dindimus:

OR,

THE LETTERS OF ALEXANDER

TO

Dindimus, King of the Brahmans,

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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LONDON:

PUBLISHED FOR THE EARLY ENGLISH TEXT SOCIETY,
BY N. TRÜBNER & CO., 57 & 59, LUDGATE HILL.

MDCCLXXVIII.

BERLIN: ASHER & CO., 52 MOHRENSTRASSE.
NEW YORK: C. SCRIBNER & CO.; LEYFOLDT & HOLT.
PHILADELPHIA: J. B. LIPPINCOTT & CO

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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.

Extra Series,

XXXI.

CLAY AND TAYLOR, PRINTERS, HUNGAY.

INTRODUCTION.

§ 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.¹

A. A fragment preserved in MS. Greaves 60, in the Bodleian library, beginning—"Yee þat lengen in lunde · Lordes and coþer." 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 · wedering 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 foetid & fei · 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

¹ See also p. xxx of my Preface to William of Palerne, &c.



occurs (Dobley 264) is the well-known copy of the French Romans d'Alexandre, 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'Alexandre par Lambert li Tors et Alixandre do 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 firent noies par le moure des femmes demorant en le low." But the second column of the page, originally left blank, contains the following note in a later hand—"Here fayleþ a proesse of þis romance of alixander, þe whiche proesse þat fayloþt 3e schulle fynde at þe ende of þis bok y-wrote in englyshe ryyme; and whanne 3e han raide it to þe ende, turneþ hedur agen, and turneþ ouyr þis lef, and bygyneþ at þis reson: Che fu el mois de may que li tans renouele; and so rede forþ þe romance to þe ende whylis þe frenche lasteþ." 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 "falling of a process;" there is nothing omitted whatever. At p. 333 of Michelant's edition above referred to, we read as follows:—

"Il viellart salent eas, se il vont afor,
Ce fu è l'uois de Mai que li tans renouele."

¹ The first half of this note, down to "ryyme," 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 shows 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 Alexander, 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 Archbishop 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,¹ and is only slightly imperfect at the end.² As a result, it

¹ Only 5678 lines in Mr. Stevenson's edition, which omits two lines.

² 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*,"¹ 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.

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



FRAGMENT A.

þat all þe gornes were agrise · of his
grim sight 960
with skathe weþ þe skounfytt · skape
þei so myght 86
þat þei graden hur grip · his greece to
haue 151

how þe ludus of the land · alosted for
gode 331
alosed in lord 150, 377
with all þe weies in þe wen 164; if
any wight is þis wouno 622
lengen in blise 44
yeu þat lengen in londe 1
teensful tach 282

that moete was adouted 33, 400
or hee fare woude 740; pass ere hee
weoðle 1050

hee shall grow full grim 808
his term was tint 90
þe dragon drewe him awale 998; hee
drouned as a dragon · dreodful
noyes 985

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

so hee stuynt þat stounde 1079
too mark þe teete 497; as mich
mangre and more · hee marked
hem after 932

for no grace hur grete God · graunte
us might 339
Olympas þe conraible queene 576, 738
as hysa leste thought 60

FRAGMENT B.

þei were a-grisen of his grym 50
for skape of þe scorpionus · askape
þei so myghte 119
whan þe greden your grace · to graunte
your wille 606; whan þe less greden
of grip 764

þe þat ludaz in oure land · alosted arn
wise 1112
alosed in londe 655
and for þe, weihous, of þat won ·
wende þe moore 1092
lengch in blise 628
þif we lengede in your land 872
teensful tach 360; schamful teobus
463

þat most was adouted 1120
or hee passe woude 1135

þat is grimmost igroue 232
your dale to tise 269
dreoful dragonus · drawn hem þiddre
155

mihte loedschipe lache 264

þat i mai stinle no stounde 97
he hap marked you men · mischef on
erpe 1120

þei [your gods] graunte no grace 709
Olympas · þe conraible queene 825, 1083
as him dere jouce 1123

§ 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 show 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.¹ 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 flumen bragmanorum magnum, vocatum ga[n]gei; et castra metata sunt ibi."

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

"þen rade he in aray · renouis his cais,
To þe grete flode of gangen · & greythod þer his tentis."

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

"As soon þe king sai · þat it so ferde,
He dide him forþ to God · þat phison is called,
þat writen is in holl writ · & wrouht so to name.
From perlice paradis · passet þe stroude;²
In coat þere þe king was · men called it gena,
As was þe language of þe lond · wiþ ludas 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) shows 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 exortium unum;" 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

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

² I. e. streams; 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 1865. These tracts, all of which bear more or less upon the matter in hand, are as follows.

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

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

(3) Anonymus de Bragmanis; begins—"Sapientia 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—311.

(c) Second letter of Alexander; see ll. 322—366.

(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;¹ 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. "Nonnanquam etiam suavitate odoris vel gustu dulcedinis aut contactus blanda mollicie refouemur. Quorum omnium suggerunt nobis elementa materiam, que ocliam uite nostre creduntur esse principia. Quorum permixtione contraria

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

humani generis structura conditur," &c.¹ 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 Alisaander 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 avocataque praeda, ad Oxydracontas, quae gens exim colit, iter suum dirigit. Non illam quidem gentem haecum incuratur (neque enim illis studia sunt armorum) sed quod celebre esset, Indos, quos gymnosophistas appellat, hisce in partibus versari, opum quidem omnium et cuiusque pretii negligentes, solis vero diversoribus sapientissimi, quae humi manu exhauriant aditibus perangusta, eamvero subter capicibus apacita, quod id genus aedium neque pretii scilicet indigena, et ad fragrantiam solis aestivam aptius habeatur. Ii igitur cum conparissent Alexandrum ad sese contendere, primates suos, quos scilicet a sapientia modo censent, obvioso adventanti iubent cum literis huiusmodi."

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

"Do slage wir unsaz gessit af an ein best felt, grot wander ih da sah: das moergens, do uns quam der tach do sah ih wassan boume— das nam ih rehte groume— di wassan harte seene user cede uns an di zone;	Then we pitched our tent Upon a broad field A great wonder I saw there; In the morning, when day came to us, I then saw trees grow— Of it I took good heed— Which grew very finely Out of the earth until noon;
---	--

¹ MS. C. C. C. 370 fol. 47 back; cf. MS. C. C. C. 219, fol. 70.

dar under blumen unde gras,
do die rose liden was,
do sunken di become sider
tiefs under der erde wider;
uf den boumen wohe gut frucht;
da begiue ih grot unruht;
ih gebot minen knechten
das si mir des oebes brochten,
grot not in dar vone boquam.
swilich irro dar obis nam,
der wart so schlauen
dar ime dar moete ruwen
dar er ie geboren wart.
si worden ouh an der vart
mit geliden sere zedagen,
sine wisten, aber wen doch elagen,
wande si ne genouen nemanne;
doh herten si sine sinne,
di gebot unde sagete,
dar nieman so seadete
dem obize noh den boumen;
dar si des rames goume
neweder waden noh tzen,
wurdic ubir das getan,
dar umbe solde liden not
unde den bitteren tot
oder seaden vil grot,
der des oebis nie so genos.
Ouh sahe wir dar
cleine fugels, dar let war,
di waren manne gemoot
unde ne forchten nielit dem tot.
grot not er liden solde,
sine ie seaden wichte,
den brante dar himelir,
den brante dar himelir,
dem wart dar leben vil sur."

Therunder (were) flowers and grass.
When rose was just,
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,
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 Oxydrææ, 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 lust, 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 strack down by lightning, as was Salmones.

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

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 farthest 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 correspondences 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. Biseo has pointed out the references to the Gymnosophists that occur in Strabo, lib. 15; in Plutarch's Life of Alexander; in Arrian, De Expeditione Alexandri, lib. 7; in Clement of Alexandria, Stromata, lib. 3; in Porphyrius, De Abstinentiâ, 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,¹ given to the supposed king of the Brahmans. It should rather be *Dandamis*, answering to *Dandamis* in the Latin, and *Δανδῆμις* in the Greek texts. It is not really a proper name, but a sort of title. It is the Sanskrit *dandâ*, 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-dandâ*, 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 Beaufey's Diet., p. 385. Hence the particular application of the epithet to a chief of ascetics is very appropriate. However, the simple form *dandâ* 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).

¹ Printed *Dandimus*, 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.¹ It is not of much consequence either way; and it is

¹ The French romances, 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 BOXBURGHIE CLUB.

§ 19. The poem has been printed before, as I have said, by Mr Stevenson, for the Roxburghie 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.¹ 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 *p*, and of capital letters for small ones. 1. *MS.* weduring; Stevenson *prints* wodering. 2. *roumede*—roumede. 4. *wonderful*—wonderful. 31. *might*—might. 32. *wre*—*wel*. 39. *worrede*—*worrede*. 44. *sikured*—*sikured*. 51. *hiddem*—*hidden hem* (*evidently an editorial correction; but no notice is given*). 55. *Aftur*—*After*. 65. *speche*—*speche*. 74. *my self*—*mysself*. 81. *skile*—*skill*. 82. *kingus*—*kingus*. 88. *wrechele*—*wrethelie*. 100. *seruantes*—*servantes*. 106. *Whan*—*When*. 107. *enchesoun*—*enchesoun*; *opur*—*other*; *kingus*—*kingus*. 108. &c. *ouur*—*over*. 109. *opur*—*other*. 124. &—*In*. *grounde*—*grounde*. 127. &—*in*. 136. *spildem*—*spildem*. 142. *Indee*—*India*. 143. *mascedonius*—*Macedonius*; (*cf. Z. 1073*). 145. *mascedonius*—*Macedonius* (*etc.*). 148. *hem*—*him*.

stimulated in 1364. The English copy was written out perhaps about a century later, but then it was evidently copied from an older original.

¹ 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. miché — muché. 151. ourr — over; romme — rounne. 152. waté — water. 155. aftyr — after. 164. þer inne — there inne. 176. & — In. 177. þi — the. 179. coualtode — covaited. 180. icé — Ic. 185. þanne whitli — Than whitli; ourr — over; water — water. 187. say — saye. 193. gracions — gracious. 194. ourable — everable. 200. fram oþar — from other. 203. secon — secon. 207. tyngs (*error for tyngs*) — tyngs. 210. marvailouse — marvailouse. 213. your — your. 215. icé — Ic. 222. þingus — thingus. 230. hit — it; oþer — other. 236. vn-wastep — onwasteth. 245. write — writte. 248. manere — manner. 250. lond — land. 251. princis — princea. 281. time — tyme. 294. forres — forres. 307. moder — moder. 336. mihte — miht. 345. overcomen — overcomen. 347. not — no of; proero — prince. 351. keured — keverid. 364. wip oute — without. 366. proced — proced. 395. y panchid — ypinched. 396. your — your. 405. þei — thai. 420. sauour — Savoure. 431. comen — comen. 438. oþar — oþar. 440. owen — usen. 442. any — any. 443. woderus — woderus. 460. luperly — lutherly. 467. stormus — stormus. 470. game — game. 478. þe skinn — skurus. 480. & — An. 483. wawus — wawus. 496. sauouron — sauoron. 514. maner — manir. 517. lowe — lothe. 521. alle — all. 533. ourr — over. 534. mihtest — mihtest. 541. quodfulle — quodfalle. 542. souerain — souerain. 543. vnblistful — unblisful. 545. gret — grett. 547. proode — proode. 549. miht — might. 554. lechourus — lechourus. 565. hole — hol. 568. aftyr — after. 569. luper — luther. 570. assant — avante. 573. Mische — Swiche. 574. betare — betere. 575. gedacen — gedacen. 578. keturo — kecevo. 580. oþer — other. mirthe — in irthe. 583. ourr-comþ — overcometh. 597. lesen — liven. 605. For þei — For thi. 609. vnderstode — understode. 612. noþar — nothir (*twice*). 629. & — in; luper — luther. 632. sinne — synne. 633. oþar — oþir. 638, 639. No — No. 650. iandewin — iandewin; ioiful — joyful. 662. rink — renk; wraþþe — wraþþe. 663. main — main. 664. founður — founderer. 674. give — give. 682. fur — full. 685. soþ — sothe. 692. ellus — ellus. 698. weihuss — weihuss. 700. oþar — oþir. 702. ministrus — ministrus. 717. vn — on. 722. oþar — oþir. 729. sprains —

sprains. 740. favere — favere. 742. maistre — maistire. 763. kun not — kunnot. 764. graunte — graunt. 769. any — an y. 773. wreche — wiche. 773. ar — are. 776. torment — tourment. 777. wreche — wreche. 786. wirchen — worchen. 797. your — your. 799. yydra — Thydra. 810. diadimas — Diadunus. 816. anon riht aniel — anonriht amed. 825. onomble — honomble. 834. no — no (*which is better*). 836. soye — soth. 840. dedes — deie. 846. talye — tulthe. 855, 865, &c. oþar — oþir. 856. For þi — Forthi. 863, 866. hungur — hunger. 866. þu — you. 875. comine — comine. 881. hungur — hungurus. 884, 887. lecherie — lecherie. 894. chariteuse — chariteus. 921. ioie — joie. 928. diunne — dunne. 929. siht — riht. 930. also — alle. 936. When — When. 947. siht — riht. & sauor — savor. 958. þe — the. 986. kinus nic — kinusne[n]. 1012. grette — Grette. 1017. burnus — turnus. dedes — dedus. 1030. hongur — hongur. 1036. hit — it. 1037. colly — colly. 1067. wūl — what. 1074. soye — sothe. 1075. bragmanyo beouht — Bragman ye beouht. 1082. graciose — graciose. 1091. you — thou. 1097. your — your. 1100. & skile — in skile. 1118. iuge, ioie, iugged — jage, joye, jugged. 1121. þouh — Though. 1131. romme — ronne. 1137. icé — Ic. 1138. groie — 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 *e* and *t*, and sometimes none at all between *u* and *n*, or between *u* and *iu* or *ui*. 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, *groecode* = *groecode*, i. e. grew; but *groecode* cannot well be explained. In l. 250, *land* = land; but *land* 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 skies*, 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 *kecevo*, which does not exist. In l. 659, *iandewin* can be explained, but *iandewin*

cannot. In l. 729, *sprainsus*, sprays, is better than *sprainsus*, giving no meaning. In l. 816, *axied* means 'annoyed'; the sense of *axied* we are not told, whilst the alliteration is then lost. In l. 846, the M. E. word for 'to till' is, of course, *to talye*, not *to talthe*. In l. 875, *comius peple* means 'common people', but *comius peple* makes no sense. In l. 928, days are *dinnis*, i. e. dim, rather than *dinnis* 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 *Swicke*; in l. 929 and 947, *eibt* for *riht*; and in l. 1017, *baruns* for *luruns*. In all four of these places, the MS. is quite right. Perhaps the most curious variation is in l. 347, where the MS. reading *not no gome proere* (= will procure no man) appears as *ne of no gome priores*. And in l. 769 the reading of the former edition *as 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 hatches¹ an egg for you." The reading in the MS. is *ang*, 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.

Aldurfadar, an ancestor, 1050. *Alode*, attempted to go, 15. *Askt*, increased, 936. *Bolde*, 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. *Dreis* [drie in the text], to suffer, 857. *Eoglayme*, to choy, 676. *Ferb*, to go, 300. *Fos*, fees, 339, 341. *Fulsum*, satisfied, 497. *Galfoll*, lustful, 389. *Gaynes us*, it avails us, 181, 1028. *Giour*, a guide, 703. *Grith*, protection, 764. *He*, she, 654, 698. *Hers*, to honour, 1046. *Hery*, to praise, 358. *Hildes*, to honour, adorn, 406, 408, 418. *Huc*, she, 656.

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

Jandwein (?), 659. *Karre*, to turn, 886 [read 986]. *Laike*, to play, 465. *Licham*, the body, 492 [read 592]. *Lilith* (?), 474. *Lis*, to remain, 441, 448. *Lisse*, to please, 476. *Lite*, to mock (?), 732 [read 932]. *Loss*, praise, 221. *Lowl*, a man, 205, 645. *Ludene*, human, 773. *Messliche*, honorably, 1073. *Mingeth*, mentions, 573, 614. *Munip*, to teach, 514. *Nessewouth*, celebrated, 823, 979. *Norcheth*, paineth not, 769. *Quifalle*, full of wickedness, 541. *Roke*, extended, 594. *Sake*, contention, 388. *Schalk*, a man, 452. *Sickus*, sighs, 1115. *Side*, long, wide, 481. *Skorus*, tempta, 478. *Suelle*, 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. *Trois*, difficult, 710. *Whon*, a quantity, 353. *Wilde*, wicked, 537. *Wilwede*, desired, 150. *Won*, abundance, 499, 557, 575, 678, 891, 957. *Wood*, 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. *Jandwein* should rather be *jandwein*; see my Glossary. *Lalk* in l. 465 is a sb., not a verb. For *lilith* (the MS. reading) read *lilith*. *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*. *Skorus* is an error for *skirus* = *skias*, skies. *Trois* is a sb., meaning 'a vexation.' *Wood* is rather 'to shun, avoid.' *Y* is due to an error; the word is *asy*. The explanation of *roke* is, besides, hardly satisfactory; if 'extended' be meant, the form should rather have been *raukt* or *raupf*.

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 *faſyleſ*, *laſeſ*, in the 3rd person singular of the present tense; *turneſ*, *lyggymuſ*, but also *rede*, in the 2nd person plural of the imperative mood; *y-arete* and *ruddle* appear as past participles of strong verbs; and we have also the phrases *þe ſebulle* and *þe þen*. 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 works cited below, see the Glossarial Index.

The plurals of nouns generally end in *-us*, as *crysterus*, *securus*, *holus*, *anacrus*, *ladus*, *costusius*, &c.; but this ending is also curiously varied to *-us*, as in *skivus*, *kyngus*, *weildus*, *folinus*; or else to *-es*, as in *seggus*, *dolus*; or even to *-ous*, as in *pouhtous* (767), *gyltous* (772). In some cases, we find plurals in *-ys*, as in *henge* (hues), *cunys* (caves), *stornys*; rarely in *-es*, as in *lettres*, *scies*, *dolus*; very rarely in *-is*, as in *holis* (57). Other plurals worth notice are *oenu* (296), *hons* (434), *ſou* (foes), *treos* (trees, 853), *ereus* = *ereu* (ears), *aldreus*, *aldren* (elders), *breþeren*, *sewlen* (souls). The pl. of 'fish' appears as *ſiſe*, *ſiſen*, *ſiſeð*, and *ſiſcheð*. The genitive singular also commonly ends in *-us*, as in *godus* (315), *catelus* (370), *Nicarus* (555). The genitive plural is found ending in *-eus*, as in *hopteus*, *briddene*, *beſene*, *ladene*; cf. *wonwonus* (1016).

As regards adjectives, we find plurals in *-e*, as *meke*, *þore*; and *e* is commonly added to past participles in the plural, as in *eleme-mudele*, *corsele*, *bannele*; though it is also wrongly added to past

participles of weak verbs in the singular, a mark of the looseness of the transcription or of ignorance of spelling. We find the comparatives *ſkipure*, *achewure*, *betare*, *ketare*, *comelokur*; as also *laſe*, *werre*; and the superlatives *kibbeſte*, *egreſt*, *grymmeſt*, *gretteſt* (see 975, 976). The endings *-ly*, *-li*, and *-liche* are used both for adverbs and adjectives without distinction; thus we have *cyfliche*, *cyſli*, and *cyſly*.

As to pronouns, for *I* the forms are *i*, *y*, and *ich* (1137); for *thou*, we have *þou*; pl. *þe* in the nominative, *þou*, *þow*, 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 *hi*, more likely by an error of the scribe than by a preservation of the *n* in the A.S. *him*. The feminine of the third person is *hwe* (as in Alexander A.), but *she* occurs once, in l. 309; acc. *hure*. The neuter is commonly *hit*. The plural nom. is *þey* or *þei*; gen. *hure*, *har*; dat. and acc. *hem*. We find *emerych* a = every (86). *Hwo*, used for *who*, occurs interrogatively (941); *hwo-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 *berene*, *tine*; in *-ien*, as *ſilien*; in *-ie*, as *polie*, or *-ye*, as *talye*; very rarely in *-yu*, as *halyu* (320). In the present tense, 2nd pers. sing., we find *-et*, as in *beret*, *bringet*, *lettet*, *ecceſt(e)*, *wilnet*; cf. the contracted form *seot* (516). In the 3rd pers. sing., we most often find *-e*, as *farus*, *hairus*, *lypas*, *weudus*, *rommus*; but also *-es*, as *foodes*; and even *-eþ*, as *seceþ*, *akeþ*, with which compare the contracted forms *biclyþeð* and *et* (= *etþ*, 862). The plural ends in *-en* or *-e*; rarely in *-in*, as *wetin* (99), *weorðin*, 361; once in *-us*, as *amouren* (496), probably by an error of the scribe for *amouren*; see numerous examples in ll. 712—733.

The imperative plural (2nd person) ends in *-us*, as in *giuus* (972); in *-es*, as in *þerues* (67); but also in *-eþ* (190), which is possibly due to the scribe. Of past tenses, we may note the use *se* and *se*, in the sense of *saw*, in the singular; and *seices* and *seien*, in the same sense, in the plural; *sew* (sing.) in the sense of *sowed seed*; and *sewelen* (pl.) in the sense of *wrote*. The 2nd person singular of strong verbs ends in *-e*, as *þow bade* (511). Examples of weak verbs are, in the singular, *helde*, *seate*, *breate*, *wiate*, with the fuller forms *ahelde*,

biggede, buskede; and, in the plural, *tenide, spatten, spilten*. Of past participles, those of strong verbs end properly in -en, as *holden* (16), *coren* (chosen), *dabben, i-boren*; but the final *n* often drops off, as in *holdis* (13), *grane, i-geolde, schape, i-fovande, smite* (smitten). Examples of past participles of weak verbs are *listend, i-eged, y-sustained, y-voched*, ending in -ed; *wasid*, ending in -id; also *i-kid, tevd, i-ist, i-est, kild, sovad*, contracted forms. In two cases we actually find the ending -*þ*; viz. in *y-axsted*, 988, *evaxsted*, 236; these are probably errors. The prefix *i-* or *y-* is by no means uncommon, especially in weak verbs, as *i-kid, i-oid, i-ist, i-est, i-eged, y-kid, y-maad, y-sustained, y-dewad*; it is even found in strong verbs, as *i-gealde, i-boren, i-founde*. Cf. *iet* (454) with *set* (481). The present participles end in -*inge*, as *rytlinge, likinge, waatinge*. Substantives of verbal origin also end in -*inge*, as *waotinge, housinge, lootinge, seyvinge, heaxdinge, heringe, gueringe*; see ll. 948—952. We once find -*is* for -*inge*, as in *affris*, 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 *are* 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 *are*, also as required. A similar peculiarity occurs in Piers the Plowman. In ll. 446, 634, we have examples of the verb *scorpen*, to become. Some peculiarities of spelling may be noted. For *fish*, we have the curious forms, *fishes, fish, fishch, fishchz*. For *strength*, we find *streube*; for *strengthen*, *streachen*; for *drinking*, *drinckinge*; for *sought*, *wouht*. In the word *world*, the *l* is frequently dropped, giving *worid* 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 *deygen au the daiz een the wurdl* (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 *ed* for *d*, as in *sclope, scloufe, sclain*, all in l. 344. Also the use of *sch* for *ch*, as in *schast* for *chast* (894), suggesting that *sch* had occasionally the sound of *sh*. The aspirate is sometimes misused, as

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

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 -*ende* 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.¹ Perhaps the most remarkable is the run upon *corede*, which is also a marked feature of the Alexander A-fragment; see ll. 23, 27, 230, 240, 268, 290, 415, 461, 498, 509, &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* = *vij*), *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 *hoþel* is for *oþel*), 277 (where *hoþel* is again for *oþel*), 320 (*hoþelene* for *oþelene*), 348 (*hoþel* for *oþel*), 669, 728, 799, 842, 856 (*hoþel* for *oþel*), 1137. This is the more remarkable, because *h* is also found as an alliterative letter, as in l. 16, 51, &c.

¹ 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 *p* to *f*; as in 457, 1070. Also soft *c* to *s*; as in the word *Ceres*, 724; cf. *cyfe*, written for *cyfe*, l. a. 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 *gn*; 541, 608, 950, 1047: and with *v*; 671, 693.¹ Examples of double rime-letters are numerous; examples are *ll*, 411, 523, 543, 624; *br*, 134, 287, 393, 430, 503, 521, 586, &c.; *ck*, 107, 110, 417, 727, 894,² 941, 1080; *cl*, 489, 623, 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; *sch* = *st*, 344; *sk*, 159, 871, 1020; *sm*, 1063; *sp*, 136, 172, 367, 699; *st*, 97, 114, 429, 487, 609, 686; *sc*, 310, 493, 719, 855, 921; *tr*, 513, 829; *uv*, 139, 660, 777, 814, 1136. There are even examples of triple rime-letters, as *spv*, 123, 729; and *str*, 756; but we must not include amongst these *sch* and *sch*, already mentioned, since these are merely ways of writing *sk* and *st* 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 *sp*, 623; *st* with *str*, 530; and numerous other examples. The strangest example is an apparent rime of *br* with *pr*, 1075; but the word *press* 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. 11,³ 22 (where it is easy to supply *tid*); 81, where *k* seems to answer (by poetical licence) to *sk*; 200; 303 (where *refe* should be *bruten*, see note); 558; 782 (where *you lif* should perhaps be *you silf*); 793 (unless the *t* in *Tricoborus* is counted in); 815. One or other of

¹ No example of the rime of *v* with *f*, as in *Piers Plowman* and *Richard the Redelos*.

² The writing of *schest* for *chest* is a mere freak of the scribe.

³ A bad line; the *g* in *gewaephticness* is soft, and does not well rime with *gencz*.

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 unusual lines are those where the chief-letter is ill placed, as in ll. 54, 163, 904, where the word *st* 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 unmistakably. We may note ll. 31, 56, 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-said*, the prefix *for* being neglected. Other examples are: the rime with *n* in *meonguz*, 28; *k* in *li-holden*, 46; and with the italicised letters in the following, viz *aboute*, 54; *li-reus*, 82; *agayn*, 83; *issid*, 100; *a-pere*, 104; *anchecoun*, 107; *astored*, 114; *fondon*, 118; *salape*, 159; *aspiden*, 172; *alowof*, 212; *unharmed*, 227; *vmeastey*, 236; *enstinges*, 243; *alosed*, 250; *rihtowisness*, 258 (an odd instance); *alowe*, 259; *impossible*, 268; *vufsch*, 271; *blifens*, 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 *side*, *seg*, to us *silf* · soften his canes; 61.

That us *deye* to *deh* · *deinu* we nouje; 71.

Riht en *olimpus* · þe *astarable* quene; 194.

That we *disorden* of *dele* · in many *deue* þingus; 222.

Alle þe *deles* þat þe *don* · *disorden* til ure; 273.

Ne oïr salutes dees · desire no none; 306.
 To him þat schap us to schap · schal sire to blame; 330.
 And deliten in no dede · þat doþ men to sinne; 505.
 Michel holde þe of aïte · Mïdema þe false; 653; cf. 722.
 Dïuïde here on his day · a doosin of wondres; 670.
 That has no neede to rihþ · but reddee wroches; 907.
 His soude þat y said haue · sire alexandre riche; 947.

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

Of eï þat eïghetes am · sy-alf so to kepe;
 I am eïkur of my-alf · to eïffre min ende.

Here, in the same word, viz. *my-alf*, without any change of accent, we have a change in the alliterative letter.¹

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 *dïre*, *dïmpïas*, *dïlïtes*, *uïneres*, *dïuïde*, *rïceard* could ever have been possible; and, for this reason, I refuse to believe in *schïce*, or *dïscorden* 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 slipshod, 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.² Acorde, age, air, above, auerous

¹ We cannot shift the accent in a word like *myself*, as Chaucer does in the case of French words like *housere* and *fortesse*. The case is quite different.

² 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.

(*altare*), amende, anied (*ansoyed*), apere, armes, amic, asent, asingned, auoren. *Obsolete*: adouted, alored, aeled, akape, aspen, astorol, amaut. Bal, best (*best*), bochours (*butchers*). *Obs.*: bourde. Carien, cache, catel, cauns (*cares*), asece (*cases*), aertaine, aertefied, chulis, chancee (*chance*), changeide, chase, chaste, chere, chef (*chief*), chois, ayte (*city*), claimen, clergie, cloep, cost (*cost*), colour, comandeide, comine (*commin*), conquerour, conscience, contre (*construy*), cours, cortais (*courteous*), comate, comaitous, cocodrillus (*crocodiles*), corone (*crowns*), crye, costum. *Obs.*: scatus (*scots*), chariteus, cheus, couaitise. Dainte, damed, degre, deliten, desire, disipit, destene, distroie, dïuïde, discorden, dissembre, dite (*ditly*), diuïne, doctour, dolfinus, doute, doasin (*dozes*), dragonus, duk, dure. *Obs.*: defoule, dul (*doof*). Egre, ese, emperour, endite, endure, enemas, enforceþ, engendroþ, enquero, ensample, ensie (*ency*), error, errouis, echue (*echer*), exkused. *Obs.*: enchesoun, englymed, enoïne (*noïse*). Fablus, face, failde, false, faute (*fault*), fauore (*favour*), figure, fin (*fine*), flours (*flowers*), folie, fol (*fool*), fourus (*forms*), frat. *Obs.*: feaked, folliche; and cf. fuip. Gay, gentil, gin (*a trap*), glose, glotensy, glotounus, gromc, gracïous, grumt, sh, graunte, sh, grauninge, gref (*grief*), groue (*grieve*), gruche, gïe, gïe. *Obs.*: gien, giour, gouernance. Hardy, haste, hastliche, haunte, eritage, ypotamus, emurable, ost, huge. Idols, impossible, innocent, yle (*isle*). Iangle, iargoun, ioie (*with ioful, soles*), inge, sh, inggen, ingressent. *Obs.*: iudewin. Langage, large, lecheris, lechour, lechourus, lettres. *Obs.*: los. Mentalne (*mentaine*), manere, marbyl or marbs, meruïllous, maïstres, maïstrie (*maistry*), matere, maugre, megre, men (*mean*), mesure (*measure*), medle, medïcine, membrys, mercy, message, minstalus, mischef, meven (*more*). *Obs.*: maumentrie. Nacion, nïete (*nictety*), noble, nobbete, norscheþ. *Obs.*: noy, nien (*or nye*). Oxian (*oxen*), ordre. (*Adel* offren, offringus, from a Latin root.) Pacen, paine, sh, painede, paradis, part, sh, partie, sh, passe, pay, sh, paieþ, pes (*peace*), perles (*pearless*), penance, peple, peril, perïchen, philozofus, piligrinus, pïler, pinchen (?), place, plain, plaunte, pleute, point, pore, ponerte, pondur, power, praisen, praisn, praisre, prus, prale (*pray*), prince, prented, presoun, presoy, proere (*provere*), profre, profit, profïþ, proud (l), provee,

pulle (fl), punched, purchas, purpore. *Obs.*: prest, prestly, prow, pris or prya. (*Add pechee, of Latin origis.*) Quinte. *Obs.*: quintise. Resoun, regne, remewid, renoun, reprose, reward, riche, richesse, rommede (*robbed*), robbed, romanous, rout, reula. Sacrifice, sanz, anious, sauzr, *sh.*, sauouren, seole, sience, scorpionus, scl (*seal*), sesoun, seruantis, serue, simple, single, soile, solas, solempne, soueraine, spece, spirit, spouse, stable, stat, stomak, storte, straiten, stidie (*study*), sodainly, sofises, suffre (*suffre*), somme (*sex*), sur (*sire*), sustaine (*sostaine*). *Obs.*: swaging. Taries, tarigings, tast, tastings, tempres, tempest, templus, temted, tende, tendere, tentus, tilidil, torche, turment, touche, touchings, tribüt (*tribute*), trye, turnen. *Obs.*: tache, tende. Use (*use*), *sh* and *sh*. *Obs.*: vadique. Variod, verrai, vertuo, vois. Werre (*war*), worrode (*warraf*), wusten.

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 ¹	I ... 28	O ... 12	U ... 7
D ... 29	J ... 100	P ... 80	V ... 100
E ... 45	K ... 0	Q ... 12	W ... 2
F ... 16	L ... 6	R ... 22	

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

¹ Uncertain in pronunciation, because some words are written with initial *c*. Similarly, the percentage of the French 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 letters¹ 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.

¹ 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 veillant*.
- P. 10, l. 240. *Dele* stop at end of line.
- P. 17, l. 439. The sense of *tenie* 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 reod' is the reading of the MS., as printed. Read *y-efred*; see note to the line.
- P. 29, l. 774. After *schulle* insert [*ereche*]; 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 *no* is so in the MS.; it should rather be *no*; see note to the line.
- P. 34, l. 920. The 'tenou' of the MS. should rather be 'tene'; see note to the line.
- P. 35, l. 930. For *oþur-wise* read *oþur wise*; two words.
- P. 37, l. 979. Insert a comma before *namkowþe*.
- P. 39, l. 1042. The reading *holpe* of the MS. is certainly an error for *þeþe*; see note to the line.

Alexander.

How alixandre partyd þennys.

[Fol. 200]

Whan þis weith at his wil · wodering hadde,
 Ful rape roamede he · rydinge þedirre.
 To oridrece wij his ost · alixandre wondas,
 þere wilde oostre was wist · & wondrousful þeple, 4
 þat weren proued ful proude · & prys of hem helde.
 Of bodi wente þei bar · wij-oute any wede,
 & hadde graue on þe ground · many grete cauyas,
 þere here wonnyng was · wynstryas & someris. 8
 No syte nor no sur stede · soþli þei ne hadde,
 But holus holwe in þe ground · to hidden hem inne.
 þe proude gonosophistiens · were þe gomus called;
 Now is þat name to mene · þe nakid wise. 12
 Wan þe kiddeste of þe cause · þat was king' holde
 Hurle tipinge telle · & toknyng wiste,
 þat alixandre wij his ost · atlede þidire,
 To be holden of hem · hure hieȝost þrynce, 16

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

Historia Alexandri magni regis macedonie de preliis;
 ed. 1490; leaf 9 iii. back.

Quomodo alexander inuenit Exidraeces qui dicuntur Gimnosophiste.

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

ALEXANDER.

1



Their king sends a letter to Alexander,	Janne woies of worshipschipe · wittio & quainto Wij his lettres he let · to þe þu sende. Janne southte þei some · þe forsaiide prynce, & to þe schamlesse schalk · schewden hur lettres; 20
which he reads.	Janne raje let þe rink · roden þe sonde, þat newe tipinge [tid] · is tolde in þis wise. "þe genil gymnosophistions · þat goode were of wite, To þe emperour alixandre · here answeren wroten, 24 þat is worshipschipe of word · worþi to hame, & is conquerour kid · in oostres manie.— Vs is serified, seg · as we soþ heren, þat þou hast ment wij þi men · amongus vs fare. 28 But þif þou, king, to us come · wij caire to fighte, Of us getist þou no good · gome, we þe warne. For what richesse, rink · vs might þou bi-rene Whan no wordliche welo · is wij us founde? 32 We ben sengle of us silf · & semen ful bare, Nouht welde we now · but nakod we wende; & þat we happili her · haunen of kynde May no man but god · make us time. 36 þei þou fonde wij þi folk · to fighte wij us alle, We schulle us kepe on-capt · our cause wij-inne; Newere werode we · wij with up-on erþe, For we ben hid in oure hollis · or we harm laochte." 40 þas saide soþli þe sonde · þat þei sente hadde; & al so cof as þe king · kende þe sawe, Newe lettres he let · þe ludis bi-take, & wij his sawus of soþ · he sikuredo hem alle, 44 þat þe wolde fare wij his folk · in a fairu wise
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 to peace.	

"[C]Orruptibiles gymnosophiste homini Alexandro scribimus. Audiuimus quod super nos uenis pugnaturus, de quo miramur non modicum, quia nihil a nobis poteris extorquerere. Num cum nihil habemus unde corpora uestra sustentantur, quid a nobis eripies? Quod si nobiscum pugnare uolueris, simplicitatem nostram nullatenus dimittemus."

Qualiter alexander scripsit gymnosophiste.

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

To bi-holden here hom · & non harm wirke. So haþ þe king to hem sente · & siþen wij his pepel Kairus colli til hem · to kenne of huro fare. 48 But whan þei sien þe seg · wij so manie rydo, þei were a-gripen of his grym · & wende graf þolie. Faste heide þei to hollis · & hiddn hem ² þere, & in þe causz hem kepde · fro þe king storno. 52 Janne weren from hem went · wifis & children, Wij oþur bestas aboute · þat hem bi ferde. Aftur ferde alixandre · & askode hem sone, By ludus of þe langage · how þei leue mighte † 56 And þif þei ne hadde none hollis · on þe holw erþe, As hadde þe weies þat were · here wordliche makes † Janne þei caire wij þe king · hur causz to schewe, & kenne þe conquerour · hur costumz alle, 60 & saide "seg, to us silf · sofisen þis causz, Of oþur hous þan her arme · haue we no nedo." Whan alle þei til alixandre · hadde answerz i-goude, þe king certais i-kid · cofliche saide, 64 "For i haue founde þou folk · fulful of speche Me to lere of þour lif · with-oute los tale, Jernes now of my gift · þat þou leue were, & what it be þat þu bielde · þour bonus i graunte." 68 Janne saide þei, "wordlich weþ; · we wische of þi ² gifte Ai-basting lif · to lacchen up-on erþe; þat us derye no deþ · desire we nonþe, For oþur wordliche won · as wille we hane." 72 "Nai, sertus," saide þe noble · "þat may not be graunted Of me, þat mighteles am · my silf so to kepe.	But they are afraid, and hide themselves. [† MS. hidens, or error for hiddens see.] Their wives and children made storno. Alexander asks why they too do not hide in caves? They say that they dwell in the caves too. Alexander promises to grant them any boon whatever. [† MS. 'þe'] They ask for everlasting life. He replies that he himself is but mortal.
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eos cum pace alacriter uenit et ingressus est ad eos. Alexander autem intuens illos nudos ambulare et habitare in abditis tuguriis et speluncis, filios uero et uxores separatos cum animalibus ambulantes, interrogauit eos dicens: "Non sunt sepulcra uobis?" At illi ostenderant tuguria et speluncas in quibus habitabant, et dixerunt:—"Hic per dies singulos requiescimus." Deinde dixit Alexander, "Quid uultis petere, dabo uobis." Illi autem dixerunt, "Da nobis immortalitatem, quia nihil aliud peroptamus." Quibus alexander Respondit,

	I am sikur of my self · to souffre min ende ; I no have no lordschipe of lif · to lengþe my daies." 76	
They ask, "why then do you want to conquer the world?"	"Seg," saide þei again · "syn þou so knowist, þat þe is demed þe deþ · to dure nouht longe, Whi farest þou so siþtinge · folk to distroie, & for to winne þe word · vrendest so roume! 80 How might þou kepe þe of sckape · with skille & with trouþe	
He says he is king by the grace of God,	Aþeins ryht ¹ to bi-reue · regnens of kinges!" þanno agayn saide þe goue · wijþ a good chere, "þoru þe grace of god · i gete þat .i. haue. 84 þei han demed me, or deþ · þoru dintes of mighte, Of erþe to be empouer · in enerych a side. ¹ Sin i haue grace of þat graunt · grimmet to worþe, I wrouthe wretchedi now · & wraþede drihten, 88	
and want folk his destiny.	þif i for dul of any deþ · my destene flohde, þat is markid to me · & to no me kinges. Men seþ wel þat þe see · seset ² & stinteþ, But whan þe wind on þe water · þe wraue arereþ. 92	
[Fol. 20v, back]	So wold .i. reste me rape · & ride ferþe, Nenece to gote more good · no no goue derie, Dale as þe hele heuene goodur · wijþ hertell þonitus So a-worchen my wijþ · & my wil chaungen, 96	
He cannot rest still anywhere.	þat .i. mai stinte no stounde · stille in o place, þat i no am tumbled ful tid · to turme me þennur, & sin we wetin hur wil · to worchen ³ on erþe, We mowe be eophliche insid · hur seruantus hende. 100	
[Fol. 20v, back]	þif god sente euery goue · þat 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 hic et illic discurras tot et tanta facinora committens? 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 porte wijþ þe riche. 104	
þanno ferde þe worlde as a feld · þat ful wer of bestes, all woude be egest, Whan eneri lud liche wel · lyuede up-on erþe. like bestes.	
For þat enchesoun god ches · oþur cheþ kingus, þat scholde maistrus be maad · ourr mene peple ; 108	That some went to kinge, and Alexander their child.
And me is markid to be · most of alle oþere, 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 farre to a feld · ful fair & ful large, þat stod on an hie stede · a-stored wijþ frutus, þere sai he semliche tres · wijþ þe sonne woxe, þat frut baren hem a-boue · on boune ful pikke. 116	Alexander sees some trees, which bear fruit while the sun shines.
& al so sone as þe sone · sesede to schine, þat don ⁴ was þe day · ferdon of þe cloude, þe tres seseden of sight · & senken to gronde, þat frekes might no frif · no no frut kenne. 120	[Fol. 21r, back]
As raþe as þe sone ros · & reed gan schine, þat his lem on þe loft · light þat abouste,	but disappears when it is dark.

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

[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 orientabatur et cum sole occidebant. A prima signebant homi diu egrediebantur de sub terra et uaque ad homin sextam eressebant (sic) altissime. A sexta uero homi uaque ad occasum solis instantem descendebant, ut nullatenus saper

þe tres spradden hure sprais · & sprongow on hiþþe,
& grete groumede frut · on þe grene braunchus. 124

It sends for some
of the fruit.
[1 MS. "size"]

[2 A word omitted;
see l. 123.]

[3 MS. "as" see
l. 117.]
The man who
attempts to pluck
it is slain.

In each tree sat a
bird.

that spot speaks
of deadly fire.

Dan comaunded þe king · codli to feche
Of þat froliche frut · þat þe frekas sie.¹
þanne [buskote]² a bold kniþt · & to a bow sterte,
þe sote-saureda frut · some to pulle. 128

But al³ so rapo as þe rink · gan þe ris touche,
Down fel he wiþ dul · ded in þe place;
& siþen sent was a vois · some fro heuene,
þat non trinde þe tres · last þei taried were! 132

For uenci grene groue tre · þat on þe ground spronge
Hadde kramliche a brid · þe braunchus alofte,
þat whan þer buskede a burn · a bow for to touche,
þei spatten spereles of fir · & spilden him rapo. 136

How alixandre remewid to a flod þat is called
þhisoa.

[A picture. L.]

Alexander comes
to the Flou,

As sons þe king sai · þat it so forde,
He dide him forþ to flod · þat þhisoa is called,
þat writen is in boþi writ · & wrouþt so to name.
From perlese paradis · passet þo stronde; 140
In cost þero þe king was · men called hit gena,
As was þe langage of þe lond · wiþ ludas of inda.

a river of Para-
disa,
also called the
Ganger.

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

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

Quomodo alexander venit ad fluvium bragmanorum, vbi habitabant yppetami; cocodrilli, et serpentes.

[D]Einde amoto exercitu venit ad fluvium bragmanorum magnus,

þere made þe macedonius king · his mon for to stinte,
And bi þe banko of þe streu · he biggode his tentus.
þanne þe macedonius men · in þe men tyme 145

Bi-þonde þhisoa flod · saien folk roma.
For-þi had þe bolde king · þat þurmas of inda
Scholde talken hem til · & tidliche enquere 148

He sees some
men beyond the
river.

þe name of hure naciou · nedli to knowe;
For niche winde þe weight · to witen of here fare.
Ride mighte nouht þe rink · ouar þe romme stronde
For þe wormus þat were · bi þe watir founde. 152

but cannot reach
them for the
serpents there.

For, out-taken .vij. wokus · of al þe twelf monþe—
þat is soþli to saie · þe season of full,
And heruest þat hastly · aftyr him folweþ—

Except in July
and August,

Dreadful dragonus · drawen hem þiddre, 156
Addras & yppetamus · & oþare ille wormus,
& careful cocodrillas · þat þe king lette.
For skape of þe scorpionus · skape þei ne mighte;
So riue romede þei · þe riue bi side. 160

there are dragons,
hippotaracas,
and crocodiles
there.

As preet as þe pris king · sai his pres stinte,
þat he for wiþ his folk · fare ne mighte,
For þe bestus of hale · þat bi þe water ferle,
& harn of þe bound-fich · þat houede þer-inne, 164

[1 MS. "sok"]

Of þe soggas þat he sai · bi-þonde þe aide atronde
He dide calle for to come · to carpen him tilla.
Whan þei burden [h]is bouþ · hastliche aftur
A lud to a litil boot · lepus in haete, 168

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

And rapo to þe riche king · romwas alone,
And aftur of alixandre · askeþ his willa.

[Vol. 114]

uocatum gagei (sic); et castra metata sunt ibi. Et respicientes ultra flumen viderant tres homines, quos iussit alexander india lingua inquiri qui essent. At illi dixerunt, "Bragmani sumus." Desiderabat autem alexander cum eis loqui, sed ipsam latitudinem fluminis nemo poterat preterire; eo quod erat ibi yppetami multi et scorpiones agrestes et cocodrilli, qui per ipsam fluvium omni tempore discurrebant, excepto mense iulii et augusti. Cumque vidisset alexander quod nullo modo poterat ipsam fluvium transire, tristabatur valde. Statimque iussit ut nauiculum de viminibus fabricarent, et vestirent

	A wel-langaged lud · let þe kinge some Aspen ful spedliche · bi speche of þe lande,	172
He asks who they are.	In what kyþ were þei kid · & what hit called were, & ho were lord of hur land · & ledere of alle.	
They say they are Dindimus, and their king is Dindimus.	" We were in bragmanie bred " · saide þe burn þanne, " & dindimose þe dere kinge · our demero is holde."	
	" Serius," saide alixandre · " þi sawe me quemas,	177
	Me haþ longo to your land · liked to wende ; Wiþ you to carpe is þis kip · couaite y þorne ; For micho ludos of your lif · listned ioh hane."	180
Alexander gives the stranger a letter, for Dindimus.	þanne let þe loedliche kinge · lettres endite, & þere-on settas his sel · & siþen hem takas To þe burn on his bot · & had him in haste To þe kinge of hur kip · carien his soude.	184
	þanne whilþ þe weihþ · our þe wator steras, And þo letters to his lord · ledus ful some. As some as his kinge say · þat soude him yprofed, He hit lachus of þe lud · & lokus þerinne ;	188
Contents of the letter.	& gif þe ludas hane list · þe letters to knowe, Tendeþ how þis tale · is titled þeriane.	
" Alexander,	" þe kiddo kinge alixandre · þat couþ is in erþe, þat name haþ of noblete · & nereus man dradde,	192
son of Ammon,	þat grete god amon · in graoune timas Bi-gaþ on olimpias · þe onurable quene, Dindimus þe dere kinge · doþ for to grete, þat lord of bragmanie lond · & ledere is holde,	196
greets King Dindimus.	& in þis same wise saþ · & sendeþ him gon, & til alle þat arn · aftur him þere.—	
We have often heard of you. You never plough.	We han, ludus, of your lif · listned ful ofte, þat nichil ben þour maneres · frawes oþur mos varied.	199
[MS. read]	For þe non erþe ne eren ¹ · þat erue you mihte	
[MS. 'had']	Fode for to fare wiþ · as oþur folk ² vaeu.	

com de cœtis animalium ut per ipsam fluvium transirent. Factum est, et intravit 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 so saile þe nouht · in season of þere, For to fische on þe foun · or finde any prais.	204	nor fish.
But litil leue we þat ¹ · lud, i þe warne, For-þi bi-seche y þe, seg ² · gif hit soþ were,		In this traw?
Send me tyþingo ³ tid · & tel me þe soþe, þat y may witen of your werk · & of your wonas alle.	207	[MS. 'ytage', see l. 200.]
For gif men saþ bi þour soþ · þe sawe þat y hirde, Of more meruilouse man · mihte i nouht kenne.		If so, I never heard of a more wonderful people.
þi y wisdom or wit · in your werk finde, þat god alloweþ þour lif · & likeþ þour dedes,	212	
Y schal þour costumz, kinge · couaite to holde, & fonde for bi ⁴ mihte ⁵ · þour fare to sinko. ⁶		[MS. 'and?'] [MS. 'more?']
For fram þe souþe of my þer · þurned ioh hane Of wide werkis to wite · & wisdom lere ;	216	
We weren tauht in oure time · & tendide lorus, Of oure doctours dere · demed for wise, þat non haþel vndur heuene · so holi is founde,		We were taught that no people are so holy that they can blame us.
þat mihte a-legge any lak · our lif to reprove.	220	
But for y, ludas, of your lif · swich a los hurde, þat we discorden of dede · in many done þinguns,		But you differ from us greatly.
And þat your doctours dere · don þou to knowe þe best lorus of lif · & lawes of wise,	224	
And we þou praien, sire prince · prestly me sende Alle þe lorus of your lif · in lettres a-seled ; And y bi-hote you her · vnharmed to leue.		Tell me your custom.
For more may hit, in cas · þou menke þan greue ;	228	
Whan may hit greuen a man · þat nich good knowiþ		It cannot harm

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

say one to impart knowledge.	To carpe of his konninge · & konne hit til opure!	
	For þe weis is no weik · wis gif he seme,	
	þouȝ he finde opur folk · folowen his dedus.	232
Take the case of a torch; its light is not lessened, though it lights others.	Of a torch þat is tend · tak an en-samþle ;	
[MS. "max"]	þat þouȝ lude of þe lem · "lihtede an hundred,	
[MS. "sh"]	Hif scholede nouht losen his liht · no þe later brene,	
	While þe weke & þe waxe · vn-wastep þe.	236
	& so it faris bi folk · þat fain is to teche ;	
	Hif wastep no wisdom · weishes to lere,	
	Foe-þi busiliche, barn · we bidde þe nouþe	
	Wiþ-oute taringing of time · tiþinge sende.	240
	Of þat we jermen of þou · ful þare to kenne,	
	To witen of þe wisdom · þat ȝo wiþ faren."	
He then reads the letter,	Whan derewotep dindimus · þe enditinge hurde	
	Of alixandre askinge · as he write hadde,	244
	Opur lettras he let · of hur lif write,	
	& agyn to þe gome · goodliche he sente.	
and reads an answer.	As cof as hit come was · þere þe king' dwoldo,	
	In þis manere dide þe man · þe message arote.	248

How king dindimus sente lettras to king
alixandre.

[A picture. II.]

[Pat. 219, back]	"þe dere king dindimus · þe doctour of wise,	
	þat lord of bragmanus lond · alsoed is þare,	
"King Dindimus to alexandre, greeting.	To emperour alixandre · agrest of princa,	
	þat is grimmest igrowe · and grettest of kingas,	252
	Sendep lettras of love · & to þe lud writas	
	Miche gretþinge of grace · & grantinge of iole.—	

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

Responsiva regis Bragmanorum missa Alexandro.

[D]idimus Bragmanorum didascalos alexandro — Salutem; per tuarum tenerens cognouimus literarum, quod animus tuus cupit vera

	Bi þi message, man · þat þou to me sentest,	
	When we sihen þi sonde · wiþ þi sel prented,	256
	We kenden þi counsaie · & þat þou, king, wilnest	
We have discerned your desire.	þe rihte-winess wite · þat to a weik longus.	
	In þat aloue i þe, lud · þat þe lef were	
	þe beste lawe to lere · & forus of wite;	260
	For riht wisdom is worþ · al þe world richa.	
	For non emperour on erþe · þat enere was founde,	
No emperor can dispense with wisdom.	þat wantede wisdom · his wifes to gye,	
	Michte lordschipe lache · of opur low peple;	264
	Bute þe loweste þat liuede · his lord michte worþe,	
	And wiþ him fare as a fol · þat failede his wittas.	
Yet, I warn you,	Neþeles, sire noble king · y þe now warne,	
	To oure painede peple · inpossible hit semeþ,	268
	þat ȝo oure manerus mihte · mokliche endure,	
you cannot endure our customs.	Or in þe lif þat we liue · laste any while.	
	For oure lif & oure lawe · vnlich is to þoure,	
	And al þur þe-bi-ene · we loþen in herte.	272
	Al þe dedes þat ȝo don · discorden til oure ;	
	For we ne grete nouht þe godus · þat ȝo gode holden.	
	Of þat þou senteste, sire king · to say þe truþe	
As to your request,	Of al þe lore of our lif · wiþ-oute long dwalle,	276
pray excuse us.	Hapel, for þin hendschipe · hane vs excused,	
	For we no kome þe nouht kenne · our costumus alle.	
	þough i., lud, of our lif · lettras þe sende,	279
	Prince, hit profitep nouht · to preche of oure dedus;	
It profits not to tell you.	þe ne hane no tome no time · to tende my sawus,	
	For ȝo so busiliche ben wiþ · aboute þe werre.	
[MS. "w"]	But say þou nouht, sire king · for sake of emnie,	

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



Yet think not I grouge telling you.	þæt me were loþ of our lif · Indus to teche ; For as michel as y may · in minde biþenke, Bi þis a-seþede soude · soþliche i telle.	284
We are poor Brahmanns.	We, breede breþurne in god · bragmanns pore, Loden clanliche our lif · & libben as simple.	288
[² MS. 'wilde'] We live a simple lif. In all poverty.	We ne wilne in þis world · to welle ¹ no more, Bute as we simpleliche our lif · sustaine mowe. We ben to penance ipuþ · & ponerte drien ; We holde hit noðful to nime · þæt nouht may be wastid. Hit is no leue in oure lawe · þæt we land erie	291
We plough not. [² MS. 'dot'] We sow not.	Wiþ no scharpede schar · to schape þe forwes ; Ne sette solor on þe feld ² · ne sowe none erþe, In ony place of þe plow · to plakke wiþ exan ; Ne in no side of þe so · to saile wiþ netus, Of þe finnede fishes · our fode to laeche.	296
We fish not. We hunt not.	For to hauke ne hunte · hane we no leue, Ne foure-foteþe best · ferke to kille ; Ne to faren in þe feld · & fonde wiþ slyþe For to refe þe brood · of briddus of heuene. & whas we faren to fed · we finde no faute, We han so michel at þe mel · þet we no more wilne. Oþir goodis to gete · gine we no tente, Ne oþir dainties dere · desire we none, þan oure moder of mete · may vs ² forþ þringe, þæt we kennes for kinde · & callen þe erþe.	300 303 308
We desire no dainties. [² MS. 'see']	Sche vs noscheþ at nede · & i-now sendeþ, Wiþ-oute stred ² oþer swink · swich as we hanen. Hit ne is no leue in our law · þæt Indus þes-inno	308
The earth nourishes us.		

crodas quod inuidia mouemur, quantum poterimus tibi de moribus nostris diximus indicandum, nec equidem bragmani simplicem et puram vitam deducimus; peccata non committimus, nec ultra volumus habere quam ratio nature requirit. Omnia patimur et omnia sustinemus. Id apud nos dicimus optimum, quod superfluum non probatur. Terras noctras non aramus, et ipsa semina non immittimus. Boves curru non iugamus. Retia in mari ad comprehendendum pisces non ponimus. Uenationes aliquas quadrupedum aut animum non facimus. Nichil etiam ad manducandum querimus nisi quod terra sine labore hominum producit. His etiam cibis non implemur,

Scholdre more of hure mete · þan mesure take ; For-þi ¹ sounde we be seie · & sike in no time, Bute helpe haue we hir · til we henne passe. To godas pay is our peple · is better point founde, Him to louen as hur lord · & like him to serue, þan fale oþir folk ben · þæt fillen hure wombe, & nimen more þan i-now · whas no ned were. We maken no medicine · no no man prayen Wiþ ony hapelene help · to helyn oure bodiun. We han a certaine somme · a-singned of zerus, Whan we schulle less þis lif · & laete no more ; For we mowe tellen our time · whan þe time fallus. For litil lengere a lod · lineþ þan an oþir ; But bi cominge ² of kynde · as heuene king demare, We schal doute þe deþ · whan þe day fallaw ; Bi an ordre of oure kinde · whan we holde waxen, Whan mihte lakken our limus · & lesen our hote, We schulle for-leton oure lif · & leue þæt þe soule To him þæt schop vs to schap · schal fare to blisse. For no cold þæt vs comeþ · in oure kinde age, We ne faren to no fir · our fingrus to warme ; Of bodi hole we ben · & no hale fele. Ay we founden to flo · fleðliche lustus ; We maken þerou mekenesse · alle manir þingus þæt mihte vs soile wiþ siene · sese in a while. I rede þe, ³ riche emperour · ful rafe þæt þou fotunde To ouyr-oumen enemis · þæt arn þe ⁴ wiþ-inne ;	312 316 320 324 328 332 336	We never eat too much. [² MS. 'For-þi'] and we always in health. We make no medicines, nor need say. We die at a fixed age. [² MS. otherwise; 'to-god' with a doublestroke before o and g.] We grow old, and then die, and go to heaven. We flee lusts. [³ MS. 'þæt þe' where þæt is superfluous.] [⁴ MS. 'þe']
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quia illicita est nobis. Nichil apud nos ventres producit. Ideo abeque morbo sumus. Et dum vitium semper frimur corporum sanitate. Nullam facimus nobis medicinam. Nullam etiam adiutorium querimus pro nostrorum corporum sanitate. Et vno termino mortis vita nostra concluditur, quia plus altero vnus non viuunt, sed secundum ordinem naturae cuiuslibet mortis terminus superuenit. Ad ignem pro afflictione frigidus non sedemus. Nullum estum corpora nostra sentiunt; semper nedis corporibus ambulamus; corporis desideria non facimus. Omnia per patientiam supportamus. Omnes inimicos nostros interiores coedimus, vt exteriores nullatenus timeamus. Lenius enim capitur cinitas quando ab interioribus et exteri-

[P. MS. 'pat'] [Pal. III]	For haddest þou fenked þe fon · þat in þi ³ floch dwellen, None milite þe now · nye wiþ-oute, 340
Then lightest speaks outward then,	But þou silttest wiþ þi fon · þat faren þe tūside, & hem þat in þi ³ bodi ben · ay berest wiþ þe. But if we ony enimis · wiþ-inne vs aspiþ, We nolle selege in no sclowþe · til we hew sclān haue; þer-for we al onurcomen · þat ³ arn vs wiþ-inne, We ne hawc fere of no fon · þat ³ farex þe-oute, Ne we agayn hem to ³ go · nol no gome proce, 348 Ne of no hapel vnder heuene · any halp soche; We ne doute none doubtie · ne no dede sterno, Ne we no wilne no win · of watur no of londe. Wiþ trens bowez we ben · on þe body kenered, & vs findeþ þe frut · fede at oure nose. 352 Of mylk haue we niche whon · amongus our peple, þat ³ we no wante no wite · of wordliche fede.
We stay the feet within us.	
[P. MS. 'do']	
We fear no one, and desire to conquer none.	
We eat fruit and drink milk.	

How dindimss enditid to alixandre of here
leuy[er].

[A picture. III.]

We drink of the
river 'Thabana.'

WHAN we lude in þis land · liste to drinke,
We turnen tid to flod · thabana is called. 356
þere-of we taken a tæst · what time þat³ vs nodeþ,
And herio þe helo god · with herte & with tounge.
What so we worchen in þis worlde · or waken or slepe,
Or in erþeliche ese · eten oþur drinke, 360
For his sake þat³ if sente · soþli we worchin,
To sustaine his seruantie · as him-silf likus,
We hopen haue þe lif · þat³ come schal her-after,

We do all for the
sake of God.

oribus impugnatur. Tu autem, imperator, cum exterioribus pagans, ut quidem nunc porcos demones nutrias et conseruus. Securi semper visimus; in mari in terra, nullum adiutorium postulamus. Corpora nostra frondibus arborum, quarum fructibus vescimur, sunt operata. Aquam tibaliani fluminis semper bibimus et gustamus. Unam scdm deam altissimum colimus, sibi que assiduo laudes predicamus. Utam venturi seculi concupiscimus. Res aliquam quo vilitati non

& derely wiþ-oute deþ · dare schal oure, 364 Tale tende we non · þat turneþ to harme, But hit be preched for prow · & prozed to goods, We no spende no speche · but whan we speke weede; We ne sain but sob · & essen by time. 368 We no recche of no richesse · no renoun of landus, No catelaz countis · comþy at oure herte; For þat is soþliche a sinne · þat ³ segges haunteþ, & to niche mischef · many men bringeth. 372 Al we libben in loue · & loþen enuie, & hit paiþ our peple · in posset to libbe. For we hit rekenen for rich · & rodiliche finden, þat ³ hit folowþ oure folk · til þei fare heunus. 376 Ay ar we in pes · and armuz forsaken, & to no wikkede werk · woned be we fare, þer nis no lawe in oure land · budes to chaste, For we no dede no don · domze to þolie. 380 We holden hit a vertu · at hem 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 ³ god scholde of oure gill · for-giue vs þe sinne Of any wikkede werk · þat ³ we wroute eyre. Ne we for sake of our sinne · no sacrifice maken 388 To oure gulfuþ ³ god · wiþ gold nor wiþ siluer, As þe dulfully don · to denelaz of paine,	We never toldge in tale-bearing.	We always speak truth.	We are not covetous.	We loathe envy.	We forsake warfare.	We show no mercy.	We never do any sin for which we have to ask for mercy.	We do not sacrific to devils. [P. MS. "gulfuþ" of L. 688.]
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pertinet, nullatenus audire affectamus. Non multum loquimur, et cum ad loquendum pronocamur dicimus veritatem et ipsam continui predicamus. Diuitias non amamus. Inter nos nullus fuit nullaque invidia dominatur. Nullus etiam inter nos altior vel fortior reperitur. Ex paupertate quam habemus ditiles sumus, quam communitur omnes supportamus. Litem non facimus, nec arma corporalia occupamus. Pacem semper ex consuetudine retinemus. Indicia non habemus, quia mala non facimus, unde ad iudicium vocemur.

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

	To make hem glad of youre gilt · & glose you here!	
We see laste,	Alle lecheries lust · vs lopeh to founde,	392
	Or to bringe vs in briggis · for to breke sponce;	
	Or any mis-deede make · wherefore we miht affur	
	Ben y-punched in paine · & parte [fram] blisse.	
We galyney your guilt and your sins gods.	& Jus we gayn-saie youre gilt · & your godus false, 396	
	As so woulde fare by youre fou · þat so fals knewe.	
	We ben rihtful of red · & reason alowen;	
¶ MS. "For þat"]	For-þi ¹ ne so we no sog · sodainly deie;	
	For we ne lithe noht our lif · wij no luthar dede, 400	
	Wherefore we scholde with schame · be schorted of daies.	
We spe no cloth.	We don deie no cloþ · of diuere heuys,	
¶ MS. "worschil- ful"]	No is no worschiful ¹ wode · care winas a-tiren, 403	
	Wherefore a lud mihte like · to louen hem þe bettere,	
¶ MS. "holk"]	Or þei fairere þan a-for · [to] folk ² miht some;	
	So to hihten hem her · we holden hit sinne,	
	To maken hem comelokur cora · þan hur kynde askyþ.	
Our wyse never pant their face,	þerefore þei haten to be hiht ¹ · on hod or on face 408	
	Wij ony wachinge of watur · or ony werk ellis,	
	Or fonde wij fals craft · hure face to emoine,	
	For to bliken of hur ble · þe bliþare of chere,	
	Or hem schenare to schene · þan þei schape were 412	
	Of him þat lente hem hur lif · & hure limas made.	
	For þey þat crauen by craft · comelokur seme	
	þan þei ben kindeli coren · as heuene king likus,	
	God scholde þat him schop · schine by rihte 416	
	For his children hem to chese · þat changede his schappas.	
[Fol. 21, back]	For be he burn oþer burde · þat hure bodi hihten	

membra nostra libidini non tradimus. Adulterium non committimus, nec aliquod vitium facimus vnde ad penitentiam retrahamur. De defectibus non querimus, quia quod rectum est omnes facimus et tractamus. Substantiam mortem non facimus, quia per sordida facta serues non sordidamus. Aer noster nullatenus est corruptus. Nullam colorem nostris vestimentis tradimus. Fessio nostre non ornatur vt placeant, cum ipsis non causa libidinis sed causa procreande sobolis commissemus. Ipse autem nullum ornamentum querant nisi quod eis diuina prouidentia concessit. Et quis auderet diuinum opus mutare!

	Oþerwise 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 doutly douteþe king · in no don þe to knowe,	
	þat care bodies ne ben · in no hoþ walche.	
We never see a bed.	We han while we here ben · hete of þe sonne, 424	
	& vs by-downe aday · þe dewus of heuene.	
	We ben busy of no swink · nor no burn maken	We never labour
	For to wishen our wil · & wordliche seruie.	
	Vs no likeþ of no lud · lordschipe haue; 428	
	Non is sternere of stat ¹ · ne stouter þan oþir.	
	Sin we ben breþeren of brood · brocht into þis woerde,	
	Alle cornes of a king · þat kid is in blisse,	
	Whi scholde any schalk · þat god schop on erþe 432	
	Hane maistris of men · more þan an-oþir!	
	We ne han none hous bote holse · in þe holou cruce,	We have no houses but ours.
	Vndur halwe ful hie · to holden us iune; 435	
	þers comeþ no wawe of þe wind · no watez of þe rainas.	
	Hie boldus ¹ to hulle · be we not smelle;	¶ MS. "holden"; see 2. 445.]
	To legge lym oþer 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, when us selope list ¹ · lowe vnder erthe,	
	Al wij-oute any swink · of erth[li]che werkus;	
	Swich housinge we han · to holde out þe waderus,	
	& leden þerinne our lif · þe lengþe of our daies. 444	
	Whan god likeþ from lif · lede vs to blisse,	
	We ligen down in our den · þere we ded worþen.	
	þanne is vs g[r]uyþed no graue · in þe grounde dotnen, 448	When we die,

Si quis autem naturam mutare voluerit, criminale reprobatus. Balneo non facimus vt corpora nostra sanemus. Solis ardore caleamus et aeris rore perfundimur. Nullam cogitationem habemus nec hominibus nec animalibus dominabimur. Crudelo dicimus homines ad seruitium preuere, quia diuina dispositio sic nos liberos liberant et crescit. Lapides in calceum non resoluimus vt nobis domos et palatia fabricemus. Vascula de terra non facimus. In fossis sine solitudine aliqua repausamus. Nos enim tales domos habemus in qui-

We do where we lay.	But þere we lin as we laie · in we lif hadde. 448 Wif us schineþ enery schalk · in schippes for to saille, For to winne on þe watur · wordliche fode.
We do not go to sea.	For þei þat sailen on þe see · as we soþ knowen, In greþ pevil ben ipur · & perichen ful ofte. 452
We do not mis- take learning.	We ben lered in oure land · lere of no scole, No to no sience i-seþ · vs silus to wisse, þat mihte vs kenne in þis kiþ · to carpen as wise, But þat comþ us by kinde; · we kenne noht ellus. 456 We ne faren to no philozofus · to fouden hure lorus; For ay longeþ þat lere · to lesinge & iangle. Alle oure sawus ben simple · þat we soþ tellen, & for to lie is us loþ · or luperly wirche; 460 But swiche wordus of wise · we wilnen to lere, þere nis no iargoun no iangle · ne iuggem[en]tis falen. Vs ne schewiþ no schalk · schanfulle taechus, Where-wif we mihte mis-do · or ony man gile. 464
We dothe pley and mirche.	We ne loues in our land · no laik nor no mirthe; But whanne we senour oure mynde · mirþe to here, We talken to oure romauncus · & reden þe storrius, þat oure chidrene on erþe · or þis time wroute. 468
We only read romauncus.	& when we tendes any tale · þat turneþ to bourde, þat were game for a game · or good of to launþe, 471 We ascen of solas · & sorwen in herte; & maken mourninge of mirthe · whas men scholde glade. Of oþur wendrus we witen · in þis word here, þat likeþ us to loken on · on þe lofþ heie; We sen seikouþe þing · þat is ta saie, heuene,
When the tale is a merry one,	
we are sad.	
[MS. 'weþ]	

bus dum vicinus habitamus, et dum morimur in ipsis sepelimur. Ad negociandum maria non nauigamus. Artem huius loquendi non discimus, sed simplicitate qua fruimur que nos memiri non sinis omnia enarramus. Philosophorum scolas non frequentamus, quorum doctrina discors est, nihilque certum aut stabile, sed super mendacia discuntur. Ludos non amamus. Dum uero ludicia uolumus exercere, nos nostra et nostrorum professorum facta perlegimus; et cum deberemus ridere, plangimus et turbamur. Alia vero videmus quibus corda nostra letantur. Videmus siquidem orbem stellis innumerabilibus choruscantem, solem rubicundum, cuius claritate totus mundus

þere as lem is of lofþ · & lisse to gode; 476 þe soune set in his cours · & þe soue sterres, And alle þat seggen mowe sen · siþen on þe skiaus, þat to hure schappere hem schewen · schining rede, & siþen liht fro þe lofþ · to þe land caste. 480 þe side as we mow sen · set vp-on erþe, þat in kinde colour · a-cordeþ to purple; But whan þe watur wif þe wind · þe wawus vp casteþ, & þouh hit tarne any time · to tempest of windus, 484 Hit ne a-wecheþ no wawe · nor no watur reoth, As hit amonges þou men · is many time founde þat stine stormus of þe wind · stiren vp þe wawus. But here, whan þe wind hap · his hugeste blastus, 488 þe clere watur he bi-cliphþ · & closeþ hit inne. þer-inne soþli we sen · seicouþe kindus Of þe fetinge fish · þat in þe fond lopen. þere maken dolinus dine · & dinere finches, 492 þat þere swimmeþ ful swiþe · & swangeþ aboute. We han mirthe þe miche · in medus & feldus, þere faire plaus & plain · han plente of flourus, þat sote samouren til us; · & wif þe siht clene 496 We ben as falsom i-founde · as þouþ we fed were. Vs is likful and lef · in landus to walke, þere won walleþ of watur · in þe welle-springus. Miche wilne we wende · in þe wodus thikke, 500 For to rome vnder ris · þat rif is of leuze; þere we mowe graspen on þe gene · & greþ icie here Of bren briddene song · [in] þe braunchus a-lofte. þis is oure costum of kinde · þat we krypen alle, 504 & deliten in no dede · þat doþ men to sinne. Sire emperor alixandre · þis urn oure lawes, splendet et calet. Mare purpureum semper videmus; Et quando tem- pestate monerit non dissipat vicinam terram, sicut accidit in partibus vestra. Illud ut sciretur amplectimur et congruat (sic), et ibi varia genera piscium contemplanur. Delectamur etiam videre ferigeros campes ex quibus in nostros mares suauissimus odor intrat. Delectamur etiam in optimis locis siluarem et fontium in quibus iocundissimas	
We observe the sun and the seven stars,	
the wife and purple sea,	
which has no waves.	
We see thunda dolphin and other fish.	
We can feed on the meat of flowers.	
We love the woods,	
and the songs of birds.	
These are our customs.	

	Boþe oure reule & our riht · þat we þe rede holden	
	þif þou our lif wole allowe · & oure lawe vse,	508
[MS. 'þei']	Hit schal þe profite, prince · when þi ¹ pres falleþ.	
[Fol. 512]	Hit is noht long in ² us, lud · þei hit loþ seme,	
[MS. Read 'of' (V)]	For y haue sent þe my soude · as þou þei-self bade,	
Be not angry.	But þe þou nouht, bolde king · þalful no tened,	512
	þat þou miht trytel trye · þe troweste lawe.	
	For we schulle miange þe, man · swiche maner lowe,	
	þat þou miht lihtliche, lud · þe beste lawe kenne.	
	When þou hit wisliche wost · wile hit in herte,	516
Mend thy life.	& lowe þi lordschipe · & þi lif mende.	
	Asie & afrik · & europ þe grette	
	þou hast lowed to þe, lud · in a litil while.	
Thus prevented the sun from shining by thine armis.	þe lem of þe sonne-liht · þou lettest to schine,	520
	So beam bringest þou þi men · alle in bryht armis ;	
	& þe guldene ger · þat þi gomus vsen	
	Wip þe blasinge lile · blenden þe sonne.	
	þou hast robbed wip þi rout · ij. riche strandus,	524
Thus hast robbed the sun from shining by thine armis.	þere þe grund of þe ground · was of gold ore.	
	þat on was called erens · & þat opur large	
	þe peple callede pacobus · þat þou pure madest ;	
	So fale folowen þe folk · to fonde þi herte,	528
Thus avails drink up the Nile.	þat with hure drinkinke drawth · what þei drie þirsten,	
	þe makes stinte of his strem · a stonde ful huge,	
	þat nilas þe noble flod · nammed is wide,	531
	So niche holdest þou þe, man · of miht & of streake,	
	þat þou miht our oxian · wip þin ost mile.	
	So wis wenst þou þu be · þat þou by wit mihtest	

anum audimus cantilenas. Istas siquidem naturas et consuetudines obtinemus, quas si tenere uoluimus, tibi uident asperum et amarum. Si autem eas obtinere uoluimus et imitari, nobis aliam imponere non ualebis, quia secundum tenorem tua epistole actus nostros et doctrinam tibi per presentem mittimus. Uolamus autem tibi de tua natura penululum enarrare, quia uita tua nobis dera esse uidetur. Tu ayyam Affricam 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 arenos et abeque colore et pauperes reddidisti. Tu bibendo nilum fluuium minuisti; tu mon-

	þouus þi maistric micho · makes to slepe	
	Tricerberus þe helle-bound · þat holden is kene	536
	þe no fonde no fast · bat fillen þoure wombis,	
	Eten euere when þe list · & in ese libben.	
	Vn-kinde kiþe þe þou · to kille þour children,	540
	To quemo quedfull gode · þat quemen þour bliße ;	
	& to þoure anormin of sinne · sacrifice maken	
	Wip þat vnblisful blod · þat þei bled haueu.	
	Micho maugre þe maken · among many kingus,	544
	& gret werre in þis world · to waste þe peple.	
	Many men vp-on molde · ful mek & ful simple	
	þouus þe, poudede prince · ful proude ben woxe.	
	þe wene winne noht inow · on þis worde one,	548
	But gif þe henene miht haue · & holden hit alee.	
	Michel gilte þe, gome · bi þour godus falee,	
	As þei were woned in þis word · to wichen in hure liue.	
	For ensample, bi my sawe · soþ moer þe fonge	552
	Of iubbter þe iolles · ingged to paine.	
	He was alosed in his lif · lechorous of kinde,	
	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 alius.	
	For-þi ¹ þe holde him a god · þat in helle lengus,	
	& þat sorwful sinne · for his sake vsen.	
	Y prove hit by proserpine · þat þe pruisen alle,	560
	& holden godease god · to gien þou here ;	
	Hare was lecherie luf · þe while huc liuode alee,	

strati ut horribile mare nauigaretur; tu tartareum custodem, id est canem cerberum supra posse precio confirmasti; tu in sacrificio tua illos occidis tuos; tu inter homines humiles semper discordiam seminasti. Suedes hominibus ut nequissimum spacia terrarum sufficient, sed celorum quorece habitacula preparasti. Per dies tuos multa committis ut illi faciunt, et fecerunt. Nam testimonium potest accipi a ioue deo tuo et proserpina dea tua quos colis. Iupiter enim multas adulteras est feminas; Proserpina uero multos fecit sui adulteri particeps (sic). Miscerrime ergo oculus tuos et aduersos et adulteros.

& many lud by hure lay · hur lust to ful-fille.
 (' MS. 'hure') Many men vp-on made · made hure¹ by alithe 564
 To haunte hure in herdum · hur hole lif-time.
 Ye holdste her. Of hure tenfal tach · ʒe taken ensample,
 & ay wilnes hire wome · in werkis to fonde!

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

[A picture. IV.]

Ye are all unjust. **A**lle ʒe vsen vnriht · and aftur þat wirchen; 568
 ʒe ben lufur of your lif · & lawus ʒe chaunge.
 Of more make ʒe anunt · þan ʒe mow forþen;
 Ye misen dater- Wis holde ʒe no whi · but ʒif he wel conne
 en. Faire tempren his toung · his tale to schew. 572
 Miche matere of wit · minegeþ your toung;
 But betere holde y a burn · þat bereþ him al stille.
 ʒe gedaren you gret won · of gol & of siluer,
 & miche likus you lache · lordliche holden; 576
 & siþen many seruantis · you silue to abowe,
 To be ketare y-kid · þan any keop pepie.
 & ʒif y line þat ʒe line · þerou laase fode
 þan oþur soggus þat semen · simple [in] mirthe. 580
 Of richesse & of renoun · renoun be ʒe kiddes,
 & ben baldere y-wisþ · þan any burn elles;
 Ye surpise you We surpise you In all thinge.
 But oure kinde konninge · you oure-comþ nouþe
 In alle dedus þat ʒe don · in þoure daies time. 584
 We witen, weies, ful wel · þat ʒe were alle

Brenliche y-brouht forþ · & bred of þat modur
 þat is stable to stonde · & stonus engendrecþ,
 And þe erþe is called · þat esury man helpeþ. 588
 (Fol. 113, back)
 When god demep ʒou deie · ʒour daies to tise,
 Grauns of gret pryx · ʒe graype ʒou tiller—
 Ye holdste her. & but hit fair be & fin · folie ʒe holden—
 To legge in your licam · þat lodlich¹ is founde. 592
 (' MS. 'hodlich')
 & so ʒour bodies ʒe buren · þat better riht hadde
 In rouh erþe to be reke · to roten hure bonus.
 And by þe dedus that men don · to þe dede bodies,
 Lndur keneþ huo hem louen · to hure liuus ende. 596
 We, for lose of þe lord · þat we leuen inne,
 Ye, for loss of God, kill us bonus,
 None bestus i-boren · halfulli kille,
 Ne no tidi a-tir · in temple a-raie,
 No figure of fin gold · fourme þer-inne; 600
 (our sarve dide,
 Where-fore þe heie heuene god · heren us scholde,
 Whan any burn to him had · [h]is bone graunte.²
 But ʒe,³ folliche folk · ʒour fals godus alle
 (' MS. 'graunte'
 (' MS. 'no')
 see l. 704.)
 Ye worship your
 gods,
 Wil-fully worschipen · wiþ wordliche godus, 604
 For þei scholde hasteli ʒou here · & you help kipe,
 Whan ʒe greden your graue · to graunte your will,
 Whan ʒe for sake of þoure siune · sacrifice maken,
 & quellen any quik best⁴ · to queme þe deuolus. 608
 and sacrifice to
 devils.
 ʒe ne vnderstonde nouht þat stounde · þe storie of þis
 worlde,
 þat god hereþ no game · but for his goede dedus,
 and for no bestene blod · þat any burn quelleþ,
 Nopir of kide, nopir of calf · nopir of kild oxe. 612
 Quid horis aut
 non because of
 sacrifice.

Nec permittis homines in sua visere libertate, sed illos in seruitutem redigis et retroquas. Recta iudicia minime iudicis. Leges iudicis commutari. Bona dicis, et ipsa nullatenus imitari nec operari. Neminem repugnat sapientem nisi loquendi habebat facultatem. 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 concensus in varias agridines commutatur, et sic ante tempus mortis periculum suscipis. Omnia via tenere, deinde omnia tenent te vt seruum. Sola Hegmanorum scientia vniuerso sapientio

tuo dominatur. Quia si bene consideramus, illa mater te genuit quo lapides et arbores procreauit. Tu ornas sepelera tua et in vna gremia pulserem tui corporis collocas et recondis. Quid peius oser potest quam ossa que terra recipere debet, non sinis ipsam terram de corpore recipere alimentum? Nos autem in honore duorum pecudis non occidimus, templum non construimus vbi status aureas vel argenteas erigamus. Tu scilicet legem habes vt de omnibus bonis tuis immolationem facias vt exaudiant preces tuas. Nonne intelligis quod deus non precio nec sanguine vitalium nec aristas aut hirci, sed

	But he herof every hajel · þat hertely hüddeþ, & wiþ mekenesse of minde · minegeþ his mede. Godas worþliche ^o word · as we wrel trouwen, Is sone soþliche of man · þat in him-silf dwelleþ, 616 By which molde is y-maad · & max vp-on erþe, & al þat weibes in þis word · scholdo wiþ fare; Al bestas þer-by · þat lif bere mowe, Ben soþliche i-ustained · as him-silf likwe; 620 þat like worþliche word · we worschepen alle, & hit lalliche louwe · as our lif likus. God is a Spirit. God is spedful in speche · & a spreyt clene, Boþe blessed & blyþe · þat bliendeþ alle sorwe. 624 He clameþ nouht but clenesse · & clopeþ to [h]is ioio Clene-minded men · þat meke ben founde. To see all feith, Where-fore we holde þou feik · folus echone, þat þe no lousen in þat loed · þat longeþ in blisse, 628 & loede clauþy þour lif · & no lupur wirche, As þe haþ of us herd · holly þe dedus. and lre in last. But þe in lechoures lust · al þour lif spende, And serue sory idolse · þat þou in sinne bryngs. 632 Wiþ oþur folies fule · þe foulen þour souden; & so þe duren in þour dede · til þu ded worþeþ. After death þe will suffer paine. [MS. 'schule we'] [MS. 'we'] Danne schulle þe ³ for þour sinne · soufre paine, For þe ³ unelene bi cleped · & cleuse in þour sinne. 636 þere may þow borewen of bale · no host nor no pride, No no god þat þe gines · to þour godas false, No no sory sacrifice · þat þe so maken No sacrifice of bests will help þou. Wiþ any bestene blod · þat euire buren schadde. 640
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propter bona opera et orationis eloquium mouetur? Ex eo audit deus hominem propter uerbum, quia ex uerbo deo similes efficiuntur; deus uerbum est, et ex hoc uerbo omnia uiuant permanent et consistunt; nos hoc uerbum semper amamus et hoc etiam ueneramus. Qua propter reputamus te nimium infelicem, quia credis naturam deorum uel cum diis communicationem habere, cum ad eorum fœderatione et idolorum seruitute quotidiis seruides; cum hec facis, hec amas, et post mortem inde tormenta innumerabilia sustinebis. Nos uero contraria facimus et amamus, ut post mortem diuina gloria potiamur. Tu non seruis

þe ne herien nouht herteli · þe hoise god alone, þat heuene holdeþ & haþ · to his holo regne, But al so fale false godas · þe fouden to queme As a burn bereþ now · in his body membrya. 644 For þe liknen a lud · to a lilil wordle, & this sawe þe sain · soþliche echone, þat, al so many as a man · haþ membrys y-schape, Him falleþ al so fale godas · faiþfully herie; 648 & so þe sacrifice don · to selkouþe fendus! For euery lime þat a lud · longeþ to hane, þe kyþen carefule godas · & kallen hem nowþe, After dedeus þat þei dede · diuorse names. 652 Michel holde þe of miht · minerus þe false, For hne ³ foundede first · folies manye; & þis is, seggus, þour sawe · as þe sain alle. Hne was engenderd wiþ gin · of iuhiterus hede; 656 For-þi ³ þe holden hure wis · & hollyche seggo, þat hne þe hilpe of þe heed · haþ for to kepe. þe iandewin iuhiter · ioilful þe holde; For he was wrapful i-wrouht · & wried in angur, 660 Gomse holden him god · þat gieþ þe herte; For þere ariseþ in a rink · þe rotus of wrapþe. A god mihtful of main · martis þe holden; For he was fihtere fol · & foundar of werre, 664 He is aloed in lande · lord of þe breste; For þere þe miht of a man · moer is i-sene. For mercurie maþe spak · to mentaine iangle, þe holden him galful & god · & god of þe tounges. 668 For hercules þe endelose · þat enere is in paine, Diuidede here on his day · a dowsin of wondrous,	<p>You have an easy fine gold at a man has teeth.</p> <p>Every limb is dedicated to some god.</p> <p>[MS. 'he', see L. 656.] Minerus spring out of Jupiter's head, [MS. 'For-þe'] and therefore guards the dead.</p> <p>Jupiter was wraptful, and covers the seat of wrath, the heart.</p> <p>Mars is lord of the breast.</p> <p>Mercury is god of the tongue.</p> <p>Hercules, with his doom of wonders,</p>
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vni deo, qui regnat in celo, sed plurimis diis. Tot deos colis quod in tuo corpore membra portas. Nam hominum diis paruum mandatum; et sicut corpus hominis habet multa membra, ita et in celo diis multos deos existere. Inuonem [eye Iouen] credis esse deum cordis, eo quod inuendia nimia mouebatur. Martem uero deum pectoris esse diis, eo quod princeps extitit preliorum. Mercurium deum lingue uocas, ex eo quod plurimum loquebatur; herculem deum credis her-

	þat þe a-uowen verrais · & vertuus holden,	
	þat a man moste do · wiþ mihte of his armes,	672
	A god holdis þe him · helplich of grace,	
<i>presides over the arms.</i>	þat haþ þour armes to þeme · & may þou þine strenke,	
<i>Touches the drunkard,</i>	For lacus þe bollere · þat þe abowen alle,	
	Englymoyd was in gloteny · & glad to be drounke,	676
<i>over the throat.</i>	þe callen him keepers of þe þrote · & kinde god holden,	
<i>[Fol. 112]</i>	& wis writere of win · þat alle won bryngus.	
<i>Of Cupid, þe sey</i>	Cupidus þe corseido · þat is in care punched,	
	þe worchen al worships · & in þis wise tellen—	680

How he telleþ alixandre of his maumentrie.

[A picture. V.]

<i>that he loved lecher,</i>	þat, for he lecherie losode · in his lif-time,	
	And þat folie far · founde on erthe,	
	A bryht brenninge broun · he bereþ on his hondis,	
	And alle lechurus lust · of þe lew tedeþ.	684
	And so þe saun þat he is · a soþ god iproued,	
<i>and presides over the stomach.</i>	þat haþ þe stomak in stat · stiffly to kepe ;	
	For þere þo hote that men han · is holden wiþ-inne,	
	þat enforceþ þe floch · folie to wirche ;	688
<i>Ceres, over the wood.</i>	Also, seggus, þe saun · þat ceres þe falce	
	Is a goodesse god · & gieþ þe wombe ;	
	For huc tiled in hur time · on þe touh erþe,	
	& whete soþliche sew · er any seggus ellus.	692
<i>Venus, over the grey anthers.</i>	Ful verrai of vertus · venus þe holden ;	
	& for huc lady was alceod · of lecherouse dedeus,	
	þe holden hure a goodesse god · þat haþ for to kepe	
	þe prency ¹ membrus of a man · þat marke is of kingus.	
<i>[1 MS. "He prency"] June can</i>	Iuno þe ioilese · þe inggen for noble ;	697

chiorum eo quod duodecim virtutes exercuit preliando. Bacchum deum gutturis esse putas, eo quod ebriolatem primum inuenit; cupidinem esse deam (sic) dicis, eo quod fornicatrix extitit; tenero dicis faciem ardentem cum qua libidinem exiit (sic) et ascendit [lege ascendit], et ipsam deam lecoris existimas. Cererem deam ventris esse dicis; et venerem, eo quod fuit mater luxurie, deam genitalium membrorum

	& wei-huus saun þat he witeþ · in his worde one,	
	A spili spirit of þe air · þat may speke wondrus,	
	& telle what bi-tide schal · of tene oper of wolþe.	700
	þe leuen alle in appolin · & also þe tellen	
	þat, for he medicine made · & minstrelus craftus,	
	þe holde hin glour ful good · & god of þe hande.	
	So þer louctus lime · lasse no more,	704
	þat in þour power is put · but parted to fendus.	
	þe ne leuen not on a lord · þat lengus in hesene,	
	þat al þe membrus of a man · made at his wille.	
	And þou þe false godus folk · founden to serus,	708
	þei ne graunte no grace · but groues þou ofte,	
	& taken of þou tribit · þat traie is to pale,	
	Of þoure offerings alle · ofte in þe pers.	
	To martis þe mithtelese · men ofren in time	712
	A greþ bor & a bold · as burnus han veod.	
	To lacus þe bafel · men bryngus in templo	
	A kide, as is costum · of comine peple.	
	A fair pokok of pris · men þais to iuno,	716
	& him wirchen þer-wiþ · worships vn ethe.	
	þe offrin of appolin · as þe alle knowe,	
	Ye a swan swiþe whit · swich as þe bryngen.	
	þe schullen bi ordre of vse ¹ · offren to venus, ²	720
	A fal derworþe doune · on his den take.	
	Minerua men worshipsen · in oþur maner also,	
	& bringus hure a niht-brid · a bakke or an oule.	
	To ceres þe sorwful · þe sacrifice maken,	724
	& carien bi costum · corn to hure temple.	
	þe mensken alle mercuris ³ · wiþ mirthe & wiþ ioie,	
	& him a chalis ful chois · wiþ good chere bringen.	

fortall things to come.

Apollin, who pread medicine and astrology, is god of the hands.

Your false gods only grieve you.

To Mars, ye offer a boar;

To Neptune, a kid;

To Juno, a peacock;

To Apollo, a white swan;

[1 MS. "of an iv"]
[2 MS. "venus"]
To Venus, a dove;

To Minerva, a bat;

To Ceres, corn;

[3 MS. "mercuris"]
To Mercury, sheep.

esse profers. Totum siquidem corpus hominis in deos diuidis, nullam in te particulam roseando. Nec credis quod vnus deus qui est in celo corpus tuum creauerit. Deus colis alienos qui te in eruditatem redigunt, Et ipsi offers tributa. Marti enim oves aprum, Baccho hircum, Iunoni panonem, Ioui thaurum, Appollini agnum, Veneri columbam, Minerue noctuam, Cereri farra, Mercurio mella, Albaria heruli ex frosidibus arborum plurimum corosata. Templum

To get boughs as Hercules' altar,	þe hauer of he[r]cules · alle þe hihten, & hit spreden wiþ sprains · of springinge braunches.	728
and flowers on Cephe's.	Cephus þe consol · wiþ comeliche flouris þe herien ful herely · & hihtes [h]is temple. þus manyo mihtles godus · & no þan y telle, For þe hope of hur help · ʒe herien on erþe & ʒif may þer no man · in any maner wise.	732
To cannot serue them all at once.	Wif solopne sacrifice · serue hem at onse, Butt eueri wile of a wehy · his owene wone hane, Be it' bold oþur bor · betur oþur werse. Of awiche bestus þat ben · of burnus y of reed, þei han miht vp-on molde · & of no mo þingus.	736
Why do ye be- lieve in false gods?	Whi fawere þe þanne false godus · & folliche seggen þat þei han power of þeple · þat poven on molde, Whan þei ne han miht of no moer · nor no maistrie on erþe, Butt of hur owne offringes · & onliche of bestes!	739
For your sins,	For þour errouns on erthe · sirs emperour riche, & for þe dedus vn-digne · þat þe don alle,	744
['MS. "woeped"] ye shall be punished.	As ʒe ben woepi' of wo · whan þe word fallus, þe schulle be punished & þat' · in paine for ewe!	
Your gods are backbiters.	þour godus ful of gile ben · þat ʒe so good holden, On hem is help of non harm · no hap of no grace, Butt bochours ben þei echon · þour body to diamasbee, & euerich pinches his part' · þere paine is vnended.	748
[Pal. 212, back]	As many mihtles godus · as ʒe on molde seruen, As fals paines in fir · þou fallus to drie.	752
Your idols make you sin.	For þour ydil idoles · don þou ille wirche; Swiwe to lechours lust · þour likinge turneþ, Summe þou strenkþes to striue · & straiten þour minde, & somme egges in oos · to eten & to driake. þei by-sette þou so · in sinne & in gile,	755

cupidinis rosis et floribus sine frondibus ornas. Totam potestatem tuam ponis in illis, et non est in corpore tuo membrum quod illis non attribuas. Remora non deos quos vocas adiutores, sed carniſices sunt vocandi; quoniam membra tua diuersis tormentis affligunt. Oportet enim ut tota tormenta subas quot deos sen deorum culturas agis. Unus deus instruit te fornicari, alter bibere, alter

þat ʒe wirchen hur wil · & worchipeu alle. & segges, for ʒe so don · ʒe semen vn-wise,	760	To work their will.
Hem to seruen in sinne · þat mowe no seg' helpe. þei þeþ vn-mihtful y-mad · men for to wisse, And kun not saue hem-self · fro sorful painus.		To serue them by sin.
Whan ʒe hem greden of griþ · to graunte þour bone, Wheþer hey hit heren or nouht · to harme hit þou turnus. Whan ʒe hem priere profe · ʒif þey prest' heren, þei casten in þoure conscience · comode þouhtous.	764	When ye pray, they harm you.
And, ludus, ʒif hem loþ be · to listre þoure bonus, Hit' þou norcheþ any · for thei þou nouht heren. So wheþer þei graunte hit' or grache · þei greuen þou ofte, For eweri time hit' þou turneþ · to tene & to harme.	768	Whether they harm you or not, ye suffer.
þe ben þoure gostliche godow · þat gon to do wroche Aftur ludens lif · for here lufur werkus. For þei schulle in þis word · wirche for sinne, Whan þat burnus at lured · þat balfully wrouthe	772	
Tokne of þat torment · tolde þoure elden, How wroche scholde ben wrouht · for wrongful dedes, & dul aftur þe deþ · þour doctours saide, þat segges scholde for sinne · suffre in þis worde; & ʒe ben soþli þe same · of whan þei so tolde,	776	Your elders spoke of torment to come.
þat scholde lengo aftur lif · in lastinge paine. For ʒif þe segges þou[r] lif · soþli bi-þenke, Wers wirchen no folk · þan ʒe weipes alle. For sake of þoure sauour · ʒe ne soffre no paine, Butt lisen in þoure likinge · & lufurli wirchen;	780	Ye shall dwell in endles torment.
	784	

litigare. Omnes tibi imperant, et omnibus obedis; quia mala facis et non vis a malo vitatus respicere. Igitur talis diis seruis qui mala facere hortantur. Si exaudierint te dii tui, mala tibi euentent, quia de malo rogas eos. Si vero non exaudierint te, tuis desideris obuiabunt. Ego si te exaudierint vel non, semper tibi inferant detrimentum. Tales sunt deo tue que feris nuncupatur, que et peccata hominum per farores post mortem vindicant. Hec sunt tormenta tua que tibi doctores tui dixerunt, que te velut mortuum cruciant et tormentant. Quot si vis recte considerare, nil peius quis sustinere valet quam tu sustines; quocumque enim signa doctores tui apud inferos esse dixerunt, certissime cognoscuntur peno tue in in-

	3e waken for wikkedness & wirches but ille.	
	3e spoden for to spille men & spouse-breche fonden ;	
To commit murder, adultery, and theft.	3ou is lecharie luf & liben wiþ stalþe, 788	
	To robbe men of hure riht & ful rely ben alle.	
	3e ben glotounis gle & glad for to haunte,	
	& han no mesure on molle & of mete no of drynke.	
	3e ben to þe helle-bond & holliche i-like, 792	
To are like Cerberus.	Tri-er]berus þe tenful & of whom i tolde hane ;	
	Foure hedus ben on him & þat haþ but on wombe.	
	& so it fareþ by 3ou folk & þat fillen 3ou-siluen ;	
	For alle þe godas þat 3e goten & of gomus vp-on erþe 796	
	Serues for to sustaine & 3our vnsely wombe.	
	Also 3our docturis sain & in sawes ful olde,	
There is an adder in hell called Hydra,	þat an addre is in helle & þat ydra is called,	
	To cache is conaious & corsede soules ; 800	
never glamed.	& funde he fewe oþer fole & ful is he nosere.	
To are like him.	þanne mow 3e ludas of lif & be likned him tille ;	
	For 3e ben counaious kid & kunne nouht bliuue,	
	But enere wenden to winne & wordliche godus, 804	
	& al is barnus aboute & 3our body for to fode.	
(1 MS. 'sais')	Alle þe follus folk & þat 3e fais ¹ wirches,	
	Ben purchas of penance & whan 3e porte hennes.	
(2 MS. 'passe')	To hale were 3e þanne ² bore & for hannede werkus, 808	
To were bore to scrowe."	þat schullen achamy be schent & schapen to paine.	
	þus dindimus þe dere king & enditeþ his sonde,	
	& god by-acheþ to saue & þe soueraine prinse."—	
When Alexander heard this,	Whan emperour alexandre & wiþ erene hit hirde, 812	
	& tendode þe tipinge & þat y told hane,	
he was wroth.	He was wroþ, for þe writ & of wrong gan a-lose	
	His godas þat he hold & to gryn þe peppe.	

fero. Tu enim vigilans penas parias, utpote [scilicet] vitupe] furia, fornicationes, et adulteria quo committis. Dicunt enim quod in inferno semper sitiunt habitantes et minime possunt satiari. Et tu tantam habens cupidinem acquirendi vt nunquam possis dititili recreari, Deinde omnia que in inferno esse dixerunt in te sine dubio commorantur. Heu ibi misero, qui debes post mortem quam innumera tormenta subtinere!—Relata epistola Alexandri, inatus

But nouþes anon riht & anied in his herte,	816	Being annoyed, he wrote a letter back.
Some sente he again & his sel & his lettrus.		
Wiþ-oute tariyng tid & þis tþingus come		
To dindimus þe dere king & þat þe dite radde.		
Now lipus, 3e þat listene wole & þe lettrus to þe ende,	821	Here it!
For þus redoly þe rink & a-radde þe sonde.		

How alixandre sente answeze to dindimus by letter.

[A picture. VI.]

"ÞE aþel king alixandre & of armus aloed,		"Alexander,
þat noble is & name-kouþ & neuere man dradde,		
þat grete god amon & in graciose timus	824	son of Ammon,
By-gat on olimpius & þe onomble quene,		
Ful dere to dindimus & enditeþ his sonde,	827	to Dindimus, greeting.
& his sawe to the seg & saiþ in þis wise.—		
þif alle þe locus þat þou, lud & in lettrus me sentest		If all is true, ye are very good men.
Ben trewe to be trowen on & trystly to leue,		
þanne be ye sykur ¹ to be saf & for sake of 3oure werkus.		(1 MS. 'syter')
For 3e ben barnus of lif & best vp-on erþe,		
þif 3e nouht wirche but wel & in þis word here ;	832	(Fol. 214)
Hit comeþ 3ou bi custum & so clany to libbe.		
Whi deme þanne þat we don & ne dede vp-on erþe		Why demer ye that we do?
But siane þat is sorful & care soule to spille?		
Whi seye 3e soggas also & þat siane 3e holden	836	
Any werkus to wirche & of wordliche craftus!		
Whi be 3e, ludus, so lef & to lakke þe werkus		Why these the works of man?

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

Responsio Alexandri ad regem Braganorum.

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

	þat man-kinde haf y-mad · on moide to be veed !	
	þif hit' be soþ þat 30 saia · hit' someþ, by 3oure dedes, 840	
To see aneius.	þat 30 no giuen of no goue · no none godus troue, Or 30 en[un]ye to hem han · & hatien hur sonduz, For to libbe in 3our land · as ludus aboute, Many wonderful wonus · wiall we knowen, 844	
To say that 30 þrough out.	þat 30 amongus 3ou men · in 3our march vaen. 3e telle vs þat 30 tende maht' · to tulye þe erþe, Ne place erie wij' plow · no plaunte winus, Ne bulde boldus an hih · for buras to wonye, 848	
not build.	Ne non erthely mote · nodfully wichen. In þat þou leredest me, lud · þat 30 no land erien, 3e ben exkused echon · for iron 3ou wantus, Where-wij' mihte 3e men · maken any boldus, 852	
To have no iron.	Or tren plaunten in place · or any plow dryue. Whan 30 mow take no tol · to tilien on erþe, No swiche werkus to swinke · as oþur swainas vsen, Ye have no tock.	
To have no tock.	For-þi bi-hous 3ou, þapel · harde to libbe, 856 & wo drie in þis word · for wante & for nede ! So mowe 3e, ludus, 3our lif · loden as bestus, In grot mischef of mete · as 3e mote nede. Ye most live hard.	
Ye most live hard.	3e witen wel, whan a wolf · wanteþ [h]is fode, 860 þat he ne fundeþ no flech · to foden him vype, Of þe erþe he et' · for ellus he scholde Be wij' hungur y-holde · & happily sterue, 863	
A hungry wolf teat not earth.	þanne mow 3e wisen to þe wolf · ful wel ben y-likned ; þat, for 3e finde no fode · as oþur folk vaen, Swich hungur as 3e han · by-hous 3ou þolie,	
To have to do the same.		

dia monemini contra nos. Dixistis siquidem; Non aratis, non funditis semina, et non acinditis vites aut arboris plantatis. Edificia fabricare non vultis. Manifesta ratio est, quia ferramenta quibus laborare possetis penitus indigetis. Unde laborare, nauigare, construere, et seminare vobis [ed. nobis] omni modo [ed. modo] denegatur. Ideo pascentes herbas oportet vos vt pecora vitam ducere aridam et agrestem, quia frumenta, non carnes, nec pices habere potestis. Nonne lupi hoc faciunt, qui cum nequeunt carnis 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 lufur fare, 868 No hope for his harde lif · to haue no mede. For almaz-deede do 3e non · as 3e demen alle, But skarsele & skape · vn-akiffully fonden. 871	To do no alm.
	þif we lengede in 3oure land · ful loþ were oure bestus To ben so simple of vs silf · & suffre þat tene ! We scholde folewe oþur folk · & fouden echone To a-corde of oure costum · wij' comine pepel ; But 30 han daunte in dul · 3oure daies to spene, 876 & ben y-sustained so · wij' sorwe in þis worde. But 3e ben litil to a-loue · of 3oure lufur fare ; For nouht' but niste · nodful 3ou makus ! 3oure owne folke, folk · doþ 3ou ful ofte 880 In hungur & in hard lif · to holde 3oure pepel. Also 3e saia in 3our sonde · þat soþly 3oure winus Ne gon in no gay tyr · as gise is of oþure, & þat ludus in 3oure land · no lecharie haunten, 884 But spere alle spouse-breche · þe space of hure linuz ; & þou 3e woude swich werk · me wondrous ful lite ! How miht' 3e lecharie lone · or likinge haue, Whan lufur fare haf alaid · 3our lustus echone, 888 þat 3e negre ben maad · wij' mischef & hungur ! For 3e so simple ben seie · & somen so pore, 3ou wantus wordliche won · 3our winuz to likte. þere-fore as bestus 3e ben · & of body chaste, 892	Our bestus would win your life! Ye are not to be praised. Your wives use no gay apparell, and no was quite adultery. How can he, with such fare ? Ye are chaste persons.

non recipere[m]us sp[er]antiam de vestra penuria quam habetis, sed ipsa famas in suis finibus remaneret. Si vero in fines [ed. fines] vestros nostra tabernacula figeremus, paupertate sicut vos potiremur. Non enim est laudandum vir qui semper in angustia viuit, sed qui temperate diuitiis perfruit. Quot si laudandi [ed. laudandi] essent viri in angustia positi, Ceteri claudii et leprosi deberent super ceteros homines commendari. Dixistis etiam quod femine vestro non ornantur, et cuiusmodi ornamenta portabunt, quia non habent et nullatenus possunt habere. Item quod adulteria non committitis, sed semper in castitate manetis; quomodo fornicantur 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 wip burdā,	
	þat nis no chariteus chōs · so schast for to libbe ;	
	Sin 3e maugray 3our miht · mote hit wip-drawe !	
	Also 3e sente vs to saie · in þe same time	896
	Of oþur maneres mo · mische for to lakke ;	
Ye never study ;	þat 3e no stidie in no stoude · ne no stat wilne	
	Of clergie þat cleue is · to claimen in seole ;	
and neither expect nor slaw tarry.	& þat 3e mercy on middel · in no maner wilne,	900
	No mercy don to no man · a-mongus 3ou founde.	
	þanne hit semþ by 3oure sawe · 3if 3e soþ tellen,	
	þat kindly 3oure consencie · a-cordeþ to besten.	
Ye are as bestes.	For as bestes 3e ben · by no skille reuled,	904
	Ne hem of kinde no comþ · no konninge of witte ;	
	So be 3e, ludus, by-lad · & lawe-les alee,	
	þat han no reward to riht · but red-les wirches.	
We are wise.	But we faipful folk · þat faren as wise,	908
	Ben y-demed to do · dedes of ribde.	
	For-þy vs kenneþ our kinde · to a-corde in trowþe,	
	In swiche lawes to lino · þat longes to gode ;	
We are and plant.	For to sowe & to sette · in þe sad erthe,	912
	& oþur wordliche weik · wisly to founde.	
	Sin man-kinde is y-maad · so michel & so riue,	
	Among so perdes a pepel · in-possible hit were—	916
	Butt some were reuled by ryht · as reson hit axeþ—	
Some man ought to work.	Hon-self to sustaine · wip selkouþe pingus,	
	For to lino by þe land · as ludus ben schape	
	To haue wolþe aftur we · as þe word fars.	
After work some pleasre. [Ms. 'wines']	For tenen sun-time tid · & sumtime mirthe ;	920
	& after swaginge of swine ¹ · swipo comþ iōs.	

mēm [et. famen] non expellit et ideo nullum potestis habere stimulum luxurie et cocundi. Studiosi non habetis discendi nec misericordiam querita, et hec omnia cum bestiis communiter retinetis; quia sicut a natura non habent vt aliq̄d bonum faciant, ita nec in bono aliquo delectantur. Nobis autem rationalibus qui liberum habemus arbitrium in ipsa natura multe blandicie sunt concessæ. Impossibile enim est vt maxima mundi machina possit absque mobilitate consistere, vt post tristicium non succedat leticia. Humana

But so, weihens, as 3e witen · þat wedwinge chaungeþ,	seasons change.
Now broun & now briht · & now brems stormys,	
So is þe wit & þe wil · of wordliche pepel	924 [Ms. B, back]
In selkouþe assoune · seen ¹ for to chaunge.	[Ms. 'den']
Whan wedur waxeþ al bryht · þat wed is to like,	In fair weather, men are merry ;
Miris ben men of mod · in minde & in herte ;	927
But whan þe daies dimme ben · hit doþ hem to moornen,	but in dis days, sad.
For siht of þe assoun · þat semes vnliþe.	
3if chaungeþ wit of a weith · in oþur-wise also,	
þoru þe grete de-gre · þat groweþ in age.	
For when he is innocēt · þat ille can liþe,	932
þanne haþ he solas of him-silf · simple to worþe ;	
For betur liked him a bal · þan a borou riche ;	
& he is hardy to non harm · but haustes his gamus.	
Whan he is eldare of age · þat suht is his streake,	936
þanne wol he prouen him proud · & prys of him holde,	
& wexs wilde of his wil · & wikke to staunche.	
Whan he is fare so forþ · fer in his age,	In old age, he is quiet, & B. [þat]
þan ² stoute is he, stedefast · & stille of his herte.	940
Huo wole a cherched child · chere for hardy,	Who would look for hardness in an infant ?
Or a young man meek · þat miþe consiþeþ !	
Huo wolde wene þat a weith · woxen on elde	
Were wist for vntedfast · of word or of dede !	944
Manie miþes on molde · þat oþur men vren,	Ye shall marry 30%.
3e leues þoru 3our luþer wit · þat longen to pepel.	
Suzene in siht þat we sen · & sauer of mouþe,	of sight, sauer, handling, hearing, and smelling.
Suzene in handlinge of hond · & heringe of ere,	948
Suzene þat longen to a lud · of likinge smellas,	
& queminge of quaintise · þat quencheþ our tone,	

siquidem voluntas variabilis est que cum celi mutatione mutatur, quoniam scincerus dies scincera mensura reddidit hominis et gaudet. Tenetura autem dies tristem reddidit sensum hominis et obsequium. Et per diuersas etates similiter variatur. Infancia siquidem in simplicitate letatur, iuuentus presumptione, senectus stabilitate commode gaudet. Multa delectabilia vni nostro occurrunt que nobis penitus deteguntur. Aliis per visum contemplanur, alii percipiunt per auditum, alia atrahimus per odorem, alia sentimus per

& in menakinge of mouþ · mirþe we haueu,
 In tendere touchinge of þing · & tastings of swete. 952

We enjoy trath.
 & sin we frekas ben so fre · þat we frut haueu,
 & al þat growis in þe ground · of gracione þingus ;

We find fish.
 We finde fishel in þe se · þat vs fedep alle ;
 We lachen likinge y-nou · of þe loþ briddus ; 956
 & gif þe woode of þat won · to winne þour fode,
 þe schulle be demod þat þe don · dispit to þe kindus.
 þanne schewe þe to hur schappere · schame for his aoudus,
 þat so schinden his schap · þat he þou scheweþ here.
 Or þe han bertely hate · to oure hole peple, 961
 For we ben beture of our lif · & swich bote findes ;
 Sin swiche godus as we sen · ben sen[st] to us alle,
 & nouht so to þou now · nedful burnas. 964

[? MS. "do"]
 Your deeds are
 silly."
 Alle þe dadus þat þe don · y deme þat it turnus
 More to folie þan to fulþ · of any ful witte."
 þis monde þat y said haue · sire alixandre riche
 Let þringe wiþ his brode sel · to bragmans prince, 968
 & rape whan hit rad was · ful redy wiþ opar

Dindimus replies.
 To þis adoutele duk · dindimus sente.
 Whan hit was sent to þe seg · he dide hit some red ;
 Now how hit goodly by-gan · men, ginas tente ! 972

How dindimus sendyd an answer to alixandre by letter.

[A picture. VII.]

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

tactum, et per gustum alia saporibus. De terra etiam omnes fructus attrahimus, de mari pisces, de aere volucres, et animam deliciis gratulamur. Si autem ab his volueritis [ed. volueritis] abstinere, aut superbia vos tenebit aut invidia contra nos torquetur, eo quod nobis et non vobis ista sunt donata. Ego autem secundum opinionem 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]indimus bragmanorum didascalus Alexandro salutem. Non

To emperor alixandre · agrost of princes,
 þat is grymmest y-growe · & grettest¹ of kingus, 976

To Alexander,
 greeting.
 [? MS. "greatest"]
 Iole gniþus wiþ grace · & grotings of moosþe,
 As to þe kiddeste y-core · þat corone weidus !
 We do þe namkouþe king · to kenne & to here, 979
 þat in þis wastinge word · we no wome nouht enere ;
 For erþe is nouht our erriage · þat enere schal laste,
 Ne we ne ben nouht ibor · to abide þer-inne.
 But we ben pore pilgrimus · þat in þis worde,
 For we by destene of domus · schulle dep folie ; 984
 þanne schulle we hie to þe hous · þat hie is in blysse,
 & karro to oure kinus nie · to kenne of oure fane.
 We ben of-est wiþ no sinne · for vnsely godus,
 Ne we sitte in no sete · þere sinne is y-hanfþ. 988
 But for oure kinde consience · þat kenneþ vs to goode,
 We wonde wikkede werk · & wende fro skaþe.
 We no sain nouht, king, be þou sur for sake of our pride,
 þat we holde godus ben · burnas to gie, 992
 Ne enye to hem han · no 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
 Made here vp-on moðde · many manere choisis ;
 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 aboues erþe, 1000
 Huo so haþ chaunce to echnu · & chose þe bettere—
 As men han wit for to wite · þe wikke & þe gode—
 He may nouht claime to be clesed · clene god of mihte,

It is not pride or envy that makes us such as we are.
 We do no sin.
 It is not pride or envy that makes us such as we are.
 God made men of many kinds.
 He who sends evil
 [Ps. 112]

habitamus in hoc seculo perpetuo moraturi, sed sicut perigrinantes, quia morte superueniente pergitus ad alias regiones vel mansiones, nec manemus in perpetuis tabernaculis in hoc mundo. Nullum furum factum facimus et pro nostra conscientia in publicum eximus. Non reputamus nos esse deos nec contra deum invidia 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 friend may þe froke · frely be called ; 1004 For we leden wel our lif · & louce to be simple.
You say we are as gods.	In þoure sonde, sere king' · ʒe aside þis wordes ;— þat we alle godus arn · as ʒe deme nouþe, Or eoure elles til hem · ennye we hane. 1008 But þe same þat ʒe so · by vs silt trowe Lengeþ, liden, to ʒou · þat liues so in ooe.
But ʒe are as fathers,	For ʒe leden ʒoure lif · in lodschipe & in myrthe, Of noble kinde for ʒe come · & kid ben of grote. 1012
being rich, and gaily stal.	In elene cloþes ʒe gon · & chaimen to be riche ; Al ʒoure minde is on mirþe · & most vp-on goodes. ʒoure fingrus of fin gold · ʒe fallou wiþ ryngus, As is woumensse wone · for wordlics glose. 1016
Your beautiful deeds will make you proud.	But, barnus, be ʒo ful sur · ʒo bofstal dedens, Wher-fore ʒe holde ʒou her · hies't on erþe, Schal ʒou proce to pryde · & to no profit ellus, 1019
Gold leads to ooe.	But skape for ʒoure vn-skille · whan ʒe skapen barnus. Gold dedeþ no game · ne no good soule ; But we þat selkouþus sen · & soþus now knowe, And kenne þe kinde of þe gold · þat corsed is founde, We faren alle to þe stod · þere we finde mowe 1024 Gret þente of gold · on þe ground ligge.
We spare it.	þanne we wollen of þe watur · wilfully drinke, & de-soule wiþ our fet' · þe fine gold schene. For gold, þouh it gay be · hit gaynas ful lite 1028 Of hard hongur and þirst' · to helpe any peple.

melios non dens sed dei amicus appellatur. De nominibus igitur et continentur (sic) uinum cur dicit aut diu sumus aut contra ipsoe concitantur inuidia? Hoc siquidem suspitio quam de nobis habetis vos tangit. Nam ex multis prosperitatibus quas habetis multa superbia iungitatis estis. Corpora uestra gloriosus (sic) uestibus ornatis et immitibus in digitis uestris aurea instrumenta. Sed quid uobis hoc prodest? Ex auro enim animo uestro nullatenus salus fiat nec humana corpora satiantur. Nos uero qui utilitatem nouimus et ipsius auri naturam discernimus; quando sitimus, pergrinus ad flumini udi bibamus. Ipsum etiam aurum si reperimus pedibus conculcamus. Aurum enim famem [ed. famem] non tollit nec sitim reprimat; nec potest egredidines ab humanis corporibus uariare. Si sitiret homo et aurum bi-

Have a man neuer so miche · mischof of houngur, He may hit stanne wiþ mete · & menden his paine, þouh þirst dreche him wiþ drouþe · drink may him helpe, A litil wetinge of watur · his we wol amende. 1033 þif gold were to a game · so good of his kinde, Whan men hit'helde in here hand · or hadde ic here warde, So scholde hit be to a burn · bote of his nede, 1036 His corsede conyitise · colly to sees.	A hungry man eats meat, not gold. A thirsty man drinks water.
But now, þe more þat a man · may þer-of winne, þe more þerms he' ʒit · to ʒeme at his wille ; & he is mensked þe mor · amongus ʒou alle, 1040 For wel louus euey lud · þat liche is him till.	The more gold a man has, the more he wants. [1 Ms. 'is']
We sain þat þour sory godes · of whom ʒe so helpe, Mow no manyr ded þing' · þerou hure miht' hele. þe tenden michil in þour time · templese to bulde, 1044 & riche asterus rine · rere þere-inne ; þanne founde ʒo þour falce godus · with sorw for to here, & quolles for to quemen hem · of þour quike bestus ; & in þat same sacrifice · ʒe seggen þe name 1048 Of what barn þat hit be · þat' wold bone hane.	Your gods cannot lead the dead.
þin aldur-fatur, alixandro · al þis haþ vsed, & alle kydde of þour kin · kendeþ þis dedur ; þis is amongus ʒou men · in þis manere knowe ; 1052 For þus ʒe erren echon · in erþliche werkus.	You sacrifice to them.
Where-fore, seggas, we sain · for sake of þour dedus, How iþurly ʒe liues her · litil ʒe knowen. þow ʒe wiþ sinne be of-set' · suffre ʒe' nolle, 1056 þat we by-wepe in þis weod · þour wilkode dedus ! & miche, þinkeþ vs, a man · menskeþ anouþer,	To eat, ʒo know not how much. [2 Ms. 'we']
	To reproue ʒou is a kindness.

biberet, sitis non reprimeretur. Si esurit et cibo relecto ex auro relectus fuerit, fames non repellitur. Si aulem aurum esset bone [ed. hmo] (sic) nature et acciperet illud homo, cupiditatis puniretur uicium. Quid ergo prodest aurum? non purgat, non reprimat, nec satiat, non sustentat; nullam cordi humano confort sanitatem nec utilitatem. Quid inde uasa aurea componitis? Nonne uasa lutea tantumdem proficiunt, nisi quod mentes uentre magis propior egredidines auri in superbiam eleuantur? Malus siquidem aurum est, quia

- Dat' a gome for his gilts · goodly by-wepeþ. 1059
 For ho so womeþ in þis word · & wol nouh(t) y-knows
 þat him is demed to deie · & doom schal abide,
 Hiþ is riht þat þe rink · be reufully ended,
 & smite to þe ampe ground · wip a smart pouder;
 As on sinful was soie · þat saloniens higte, 1064
 & euyl endid on erþe · and wrouf ful foule.
 For þe lud on his lif · a-losed him so noðde,
 þat he beuene hadde miht · witt handus to reche;
 For þi' boþe for hur best · ben y-brend nouþe, 1068
 Wip fir in þe fir-hil · to fendas by-taughte.
 þus mowe þe finden in fables · of philozofrus olde,
 þat spoken how þe spild men · spendas hur time."
 þus was þe lettere of þe lud · þat he last sente, 1072
 & macedonius mihty king · manskliche hiþ radde.
 When he þe sonde hadde seye · he sente forþ newe,
 þat' was to bragmanye brouht · & prest for to rede.
 þanne radde cofly þe king · þis kariode sonde, 1076
 þat' þus tisinge tolde · & taughte þis wordus :-

How alixandre sente dindimus anoþar letter.

[A picture. VIII.]

- " Alexander, " þe emperour alixandre · of armus a-losed,
 þat' noble is & name-koþ · & neuere man draddo,
 [Fol. 210, back] By godus chaunce þat ya chose · chof our kinges, 1080
 & of burnas y-bore · baldest of mihte,
 þat amon þe grete god · in graciose timas
 By-gat' on olimpas · þe onerable quene,
 By-keneþ king' dindimus · in kip þere he dwellas, 1084
 His a-seled² sonde · & saip in þis wise.—
 þe saun, burnas, þat' þe ben · best' echone,

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

Responsus alexandri didimo regi bragmanorum.

[R] Ex regum et dominum dominantium Alexandri filius dei Hamonis et regine Olimps Didimo dicendo mandamus. Quoniam in

- þat in youre loþ-liche land · libben by kynde.
 For so, seggus, ʒe ben · by-act' in an yle, 1088
 þat þer may comen in your kip · non vnkouþe peple;
 Ne ʒe ne mowe of þat march · in no manere wende,
 But, be you loþ oþer lef · lenge þer-inne.
 & for ʒe, welhaus, of þat won · wende ne mowe, 1092
 Wel a-lowe ʒe your lif · and your land also!
 Al þe nedo & þe noy · þat' ʒe now suffrun
 By a-sent' of þour-silf · ʒe saun þat' ʒe dryen;
 & by þe sawe þe ʒe sente · to segge of þour fare, 1096
 ʒe am liche of þour lif · to swiche loþe burnas,
 þat' ben in dep pressoun don · al hure daies time,
 & han mirþus on molda · misaid ful cleme!
 But lawe lereþ vs & skile · þat ʒe ben loþar alle, 1100
 & now for youre mischef · no mede han;
 For it' comeþ ʒou of kinde · in care to libbe.
 Sin ʒe wonen in þat won · þere wante is of goodas,
 þanne, seggus, semeþ hiþ nouht · þat ʒe so wirchen 1104
 For sake of þe same god · þat' sitas in blisse.
 þere-for to wo þat' is wers · wendes ʒe schulle,
 Whanne ʒe porten fro þis paine · þat' pinscheþ ʒou here.
 þanne be ʒe men vp-on molda · most to be-wepe, 1108
 þat' here to schame ben schape · & ay schulle aftur.
 ʒif wolen wikode men · in þis word glade,
 þouþ þei ben damned to dul · whan hure day endus!
 þe þat' ludas in oure land · a-losed am wise 1112
 ʒe holde fulas in fuis · & falce of by-þene;
 Hiþ longeþ, ludas, til us · your lif to by-wepe,

talla mundi pericula vestra secus est ab initio constituta, quod extraneis intrare non possunt nec vos ad eos vitæmens potestas pervenire, Ideo vestram observationem laudatis, et dicitis vos esse beatos quia taliter estis inclausi ut si exire velletis et aliorum consuetudinibus rui minime liceret; et ita volentes aut volentes vestram consuetudinem approbatis. Itaque secundum doctrinam vestram vita illorum qui in carceribus includuntur debet non medicum laudari, qui quandoque vitam penalem usque ad exitum potest intrare. Et bona que habere dicitis cruciatibus illorum qui recluduntur in carceribus assimilantur. Et quicquid de malis hominibus lex nostra indicat, vos ipsi naturaliter

It is for us to reurs for you.	& make for yours mischief · mour[un]ginge sichas. For wens faren no folk · founde vp-on erþe, 1116 þan frekas þat no frut han · frely to libbe.
God has decreed you pain here- after,	God þat inge is of loie · haf iugged you alle To lenge aftur your lif · in lasting paine; & he haf marked you men · mischief on erþe, 1120 þouh þe wene þou wise · & wittie of loras!
and misery in the present life.	þere-fore, seggus, as y aside · for sake of your dedus Mede mowe þe of god · in no manere fonge; þe ben vn-blessed of lif · for, burnus, y warme 1124 þat þe holden so her · holsome dedes
Your deeds are but misery to you."	Greþ wante is of wo · & wikkede paine, þe whiche þe heie godus laten · & huru 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 romane riden alixandre · richest of kingus, Haddo le[un]gged þere longe · & letteus þe while 1132 Endited to diuidimus · as him dere poute,
Alexander tells his men build a pillar of marble;	þere his burnus he bad · bulden of marbre, A piler sadliche i-picht · or he passe wollede; 1135 & þat þei wrouhten a wrytte · & wrytes þer-aboute:— "Hidur hane tok, alixandre · wiþ myn help fare." Whan grawe was þe groie ston · þe grime king ryduus, & alle meven his men · fro þe marke euene. 1139 How alixandre piche a pelyr of marbyl þere. [A picture. IX.]
and departs thence.	

sustinetis. Unde fit ut qui a vobis sapiens dicitur apud nos iudicio reus appellatur. Uero 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.

[1]Nterea precepit alexander ut in eodem loco columna marmorea mire magnitudinis fingeretur, et iussit in eam hunc titulum literis grecis latinis et indies conscribi: 'Ego alexander philippi Macedonis post obitum darii usque ad hunc locum expugnando vixit militanti.'

[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. ¹
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 Candacia. ²
Quomodo regina Candacia introduxit Alexandrum in triclinium et eius signum sibi ostendit depictam in membrana.
Qualiter alexander venit ad speluncam in qua erant dñi qui sibi locuti fuerunt.
Quomodo Alexander deuicit duodecim reges.
Qualiter alexander fecit se per griffones in aere lenari.
Quomodo alexander petiit profunda maria.
Quomodo alexander pugnavit cum Rinosephalis.
Quomodo equus alexandri buccifallus fuit mortuus.
Quomodo Alexander venit ad flumem tyrum.
Quomodo Antipater emit venenum et misit illud filio suo. ³
Testamentum alexandri.
De vita alexandri et eius statua.
Nomina ciuitatum quas construxit Alexander.
De sepultura Alexandri.

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

¹ This and the paragraph to which it is a title have been already cited above. See p. 1.

² A name evidently borrowed from Acts.

³ The story says that Alexander was poisoned by Cassander and Robeus, sons of Antipater.

NOTES.

[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 *Ecidrace* in the text of 1490 at the bottom of p. 1. In Julius Valerius (quoted in the Preface) we have "ad *Oxidrace* iter suum dirigit."

4. *There*, l. c. 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. II, 8, 495, 525, &c.

5. By some mistake, the translator gives the converse sense to that implied by the Lat. '*nulla superbia*.'

9. *Sye*, i. e. city, not site; Lat. '*ciuitates non habent*.' Cf. *scille*, l. c. coil; Piers Plowman, C. i. 5, *foote-cote*.

13. *Cruus*, 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. *Schewles*, 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 *woerd* in Laucelot of the Laik, 3184. The G. *woerd* 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. *geas*, l. 30; *riht*, l. 31; *scop*, 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. *Happih*, by any hap or chance, happily. Cf. *lynde*, naturally.

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

54. *That heu 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, *far* 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.' *Wroste* and *crupede* are past tenses subjunctive. So in l. 101 we have *sate*, i. e. were to send.

93. *Ride forþe*, 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.' *Groce* is properly a strong verb; but *grosod* is common in provincial English. "Spoc's I groosed;" Uncle Tom's Cabin. Yet in l. 133 we have *grooce* for *grosod*, i. e. grown, the strong past participle.

132. 'That nose should touch the trees, lest they should be delayed (in their way),' viz. by disease or death. On the verb *trives*, to touch, see note to *Piers Plowman*, C. xxi. 27.

138. *Phison*, Pison; Gen. ii. 11. In l. 141 it is called *Gees* (Lat. text *gypet*, a misprint for acc. *gypen*). "Fluvius vero Ganges late est qui nobis vocatur Phison;" Palladius de Braganianibus, ed. Bisse, p. 2.

"There hidde, withosten leas,
Hy founden a water y-boten Ganges.
There ben Inne cles strong[e].
That both thre hundred 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.

Etes. The Skt. form of Ganges is *gahgá*, i. e. the 'goer,' the flowing; from *gan*, to go.

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

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

"Forgane the stamyrn schene the beriall streamle;"

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

155. *Haruest*, harvest; here the month of August; see the Latin text. In Palladius de Braganianibus, 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 Braganianibus, 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. *cocodrill*, King Alisaunder, ed. Weber, 5790. This spelling was almost universal, and not confined to English; cf. *Low Lat. cocodrillus* (see the Latin text), whence Span. *cocodrillo*, and Ital. *cocodrillo*. By a still further corruption the *Low Lat. cocodrillus* became *coecatrix*, whence our *coecatrix*; 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.

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

177. *Sendþ him ges*, sends (a man) to go to him.

178. *After him*, i. e. below him, under him, his followers.

205. 'But we little believe that.'

214. Obviously corrupt. The correction is easy; an old *s* looks extremely like *th* or *ð*, and the word *sece* might easily have been read as *seibe*, and then turned into *siibe*. Read—'and sende, for mi sight, your fare to sewe,' i. e. and endeavour, as far as I can, to follow your habit of life. The phrase for *my sight* 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 "Sepius ad aures meas fando pervenit," &c.

222. *Is many done þingus*, 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, *nosser kinnes thinges*, things of no kind, corrupted to 'no kind of thing;' and again, *wat 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 *dozes* is used.

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

236. *Va-uoastp*; so in the MS., probably due to the final sound of the word *lastp*, which the scribe had in his mind as the next word to be written. Read *va-uoastof*, unswasted. But of. l. 988.

238—242. This is from the other Latin text, which has—"Quaspropter obscuro ut probare responsa quaesitis;" ed. Bisse, p. 86.

240. *Seude*, 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 *seudes* means 'to make to know, to teach,' but it is also used, like G. *kennen*, Icel. *heusa*, 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 *letters*, i. e. a letter, like Lat. *liters*.

253. *Wontede*, lacked; as in Shakespeare.

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

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 *braxtes*, to destroy, which see in the Glossary to Will. of Palerne, and of Alexander, fragment A., l. 888.

310. *Wc*; probably an error for *we*; see note to l. 635.

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

314. *Hir*, here. *Hense posse*, 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.' *Cowinge*, i. e. coming, may stand as the reading; the sense is the same as in *in ordine of ourre kinds*, l. 327; and cf. *cowþes*, i. e. comes upon us, l. 331. These expressions answer to "secundum ordinem naturae cuiuslibet" in the Latin text.

327. *Holde*, old. So also *hæster* = *uter*, altar, 728; *hæpel* = *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.' *Procure* was misprinted *prince* in Stevensen's edition, thus destroying the sense. *Nof*, i. e. a. *ne sool*, was misprinted *ne of*. In l. 356, *proceded* was misprinted *proced*. 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 dæle sters*, i. e. nor to die any

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

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

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

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

359. *Wkæt* = *whatsoever*, whatever. Evidently copied from 1 Cor. x. 31.

366. *Proceded to goodde*, 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 *hæntep* appears to be in the singular, like *bringep* in the next line. *That seyyes hæntep*, that haunts people. More commonly, *hænten* = to practise; and we should rather read—*þæt seyyes hænten*, 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 so 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 show 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. *Gulfule*. The MS. has *gulfule*, but there is no such word, and the MS. rightly has *gulfid* in l. 668. The prefix *gulf* is clearly the A.S. *gulf*, merriness, joy, generally used as an adj. and in a bad sense, viz. luxurious, lascivious. Cf. Germ. *gulf*, rank, luxurious, lascivious; but occasionally in a good sense, bold, merry, spirited (flügel). So also Du. *gulf*; and cf. Icel. *gulf*, *gulf*, *gulf*. 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 leathe to essay all the lust of lechery.'

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

explains by 'a canvas, private suite, unhand labouring for an office, &c.; hence, also, debate, contention, altercation, litigious wrangling about a matter.' But this is hardly the sense; rather compare *brake* in the sense of 'perilous state'; Chaucer, *Can't. Tales*, Group B, l. 3580. *Broke* spouse, to break espousal, is due to the (commoner) sb. *apud* *braché*, i. e. spouse-breach, adultery; see ll. 787, 885; and cf. Andrea *Rivels*, p. 56; *Ayembete* of *Lawyt*, 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 *līten* is an error for *līten*, i. e. stain; a close translation of *sordidus* in the Latin. The Latin text also has a strange error; for *aerem* read *uicem*.

402. *Dus dōis*, cause to be dyed.

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

406. *Hīātes*, explained by Stevenson to mean 'honour, adorn'; a rare word. So *hīāt* = 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. *hīātes* or *hīātes*, a derivative from *hīāt*, hope. Grein gives the senses of *hīātes* as (1) to hope; (2) to exult. To these Bosworth adds 'to increase,' with a reference which clearly shows that it was considered as equivalent to Lat. *augere*. In Spelman's edition of the A.S. Psalter, Ps. civ. 22, we find 'he *gehīāte* fole his' as a gloss upon 'auget populum suum.'

407. *Cora* is for *coram*, i. e. chosen, as in l. 415. *Chocelober* *cora*, chosen as being consoler. Similarly in l. 416, *hīadeli* *cora* is literally 'naturally chosen,' i. e. chosen to be by nature, shaped by nature. *Thaer* *hæ* *hysde* *ostly*, than their nature requires; see note to Piers Plowman, C. l. 21.

415. 'As pleases the king of heaven.'

416. *Schine*, shun. So in l. 449, *schīce* = shuneth.

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

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

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

457. The alliteration and l. 848 make the reading *habita-* (habitations) certain.

439. *Leam*, 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 sua faciens*, then *leam* may be loam, i. e. potter's clay. In l. 854, the word for 'tool' is *to*.

440. *Ocea* abouts, employ all round us.

442. The alliteration (a poor one) is on the vowels: *Al*, any, *er*, *ē*, *lī*, *clī*.

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

475. *To sein*, to say. The MS. really has *sa*.

477. *Seue* *stereve*, 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 Pottenham, *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. *Sida*, 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 cut 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 *aspiciunt*, 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. "*Cortanus etiam pelagus colore purpureo venustare, quod placidus et amicis excitator semper fluctibus; non ferire germanas terram creditur sed aspiciet, ejus multiformes pisces vagante delphini æquoris madidas undas atque saltus innocentes exerceant.*" It is clear that it was *istud* text which suggested the mention of dolphins in l. 492.

492. 'These dolphins make a din.' Mr. Stevenson prints *dine*, against which there are two reasons:—(1) the MS. has *dine*; and (2) *dine* 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 *scampon* is not mentioned in Struttman; but Halliwell duly records the provincial "*scampon*, to swing with violence," as an East of England word. Cf. G. *scampon*, a swinging motion; *scampon*, a tail.

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

507. *That see the robe* *bolde*, 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* or *long of*, i. e. along of, owing to.

512. *Balfal* *so* *trud*, injurious nor vexed.

524—527. *Stroudas*, streams; cf. l. 151. By the river *Ereuss* is meant the Hermsus (Gk. *Ἡρμῆς*), a considerable river of Asia Minor, of which the still more celebrated *Parthos* is a tributary.

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

533. *Oceon*, 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 *aspiri*. "Vos tartarorum custodem spiri posse pretio suggestastis;" De Braganis, ed. Bisse, p. 91.

540. 'Ye show yourselves (to be) unnatural by killing your children.' 542. *Est 39'*, unless, except. *Alse*, also, as well.

550. *Gulle*, ye sin; see *gulle* in Strattmann. Instead of *Per deos tuos*, the translator has evidently had a text with the reading *Per deos tuos*, which is probably right; see *deus 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.' *Ei* 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 ðe*, 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. *Goð*, gold; the same spelling occurs in Havclök; see remarks in the Preface to my edition of that poem, p. xxxvii.

577. *Yos-silse to obese*, to bow down to yourselves; cf. l. 675.

579. The first *ðise*, meaning 'believe,' is better spelt *ðese*; cf. *lezen* in l. 597.

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

592. *Loðlic* = *loðlic*, loathsome; the MS. reading *loðlic* 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 ðiþ*, and *voncheaðs* help to you.

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

635. 636. The correction of *se to ge* is obvious; see the Latin text.

637. 'There may no boast or pride release you from suffering.' *Beveces*, be surety for, be bail for, release on pledge.

645. *A ðill weorðe*, a little world; in allusion to the Gk. term *microcosmos*, 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 *macrocosmos*. 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. "Enrich of thise 12 signes hath respectu to a certein parcellle of the body of a man and hath it in gouernance; as aries hath thin heed, & taurus thy necke and thy throte, gemyni thyn armholes & thin armes, & so forth;" On the Astrologie, 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 Braganas, Dindimus,
Wroot vnto Alesander thus,
In blissing of the grekes faith;
And of the mischeue he saith,
How thei for euery membre laden
A sondry god, to whom thei gadden
Her armes, and of help besoughten.

Mercur for the heed thei soughten,
For she was wyse, and of a man
The wit and reuen which he can
Is in the colles of the bryn
Whereof thei made hir souerayn.

Mercurie, which was in his dawes
A gret spek of false lawes,
Ox him the helyng of the toung
Thei laiden, when thei speke or soung.

For Encus was a gytoun cke,
Him for the throte thei biokte,
That he it wolde washen ofte
With softe drinkes and with softe.

The god of shuldres and of armes
Was Hercules, for he in armes
The myghtieste was to fyghte;
To him the limmes thei biyghte.

The god, whom (that) thei clepen Mart,
The brest to kepe both for his part;
For with the berie in his image
That he adressed to his caryage.

And of the galle the goddesse,
For she was ful of hastinesse
Of wraik, and lyght to greue also,
Thei made, and aside it was Iuso.

Cyppe, which the best of fyre
Bar in his hordis, he was the sere
Of the stomak, which belfeth cur,
Whereof the lates ben the leser.

To the goddesse Ceres
Which of the corn yaf hir oueres,
Upon the feith that the was take,
The wombes cure was betake.

And Venus, through the lechery
For which thei hir deifye,
She kepte al down the roumant
To thikke offen appettaunt."

650. *Jupiter*, Jupiter. But the Lat. text has *Juno*, and it is remarkable that Gower follows it.¹ Either the Lat. text must be wrong, or else *deus* must be changed to *domus*. 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 *fidis*, lit. folly, is used as an adjective. Cf. l. 688.

684. 'And kindles with the gleam all the lust of lechery;' Lat. *libidines accendit*.

692. *Or any ceynus ellus*, before any other persons besides. Ll. 691, 692 are due to the other Latin text—"Cererum frumentum 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 world* one is by no means clear; it may be 'by his world alone,' in which case it 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. *Spyd* = condemned, reined, fallen. Concerning spirits of the air, see Notes to Piers Plowman, C. ii. 127. The corresponding passage occurs in the text in Anonymus de Braganis, ed. Bisse, p. 95; which, however, gives quite a different turn to the passage, and makes Jupiter the god of the nose! "Jovem quasi aerium spiritum in naribus habere pteritorum, Apollinem medicum et musice preceptorum 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. *hin*, the accusative, as distinct from A.S. *him*, G. *ihm*, the dative.

704. *Lewþ*, remains. Distinct from *leues*, to believe; cf. l. 706.

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

710. *That truis is to paie*, which it is a venation (to you) to pay.

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

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

720. The corrections are easy; the MS. has *on es*, where *on* is plainly not wanted, and *es* = *ec* = *use*. And of course *rotas* is for *rotas*; see Lat. text and cf. l. 698.

721. *On his des tube*, taken in its des, i. e. nest.

732. *Me*, more in number. *Yelle*, count.

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

¹ So also in Bisse's *Palladius*, p. 95—"Juvenerum inmundie presidentem praecordia tenere."

736. Ill spell. For *wife*, read *wool*. 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 patientur idem, si necessitas exigit, commune sibi pulvinar offerri, sed unisquequae Doms propriis flammis et sorte sibi datum munus asssequitur, si tamen Dii appellandi sunt, quibus potestas non nisi in certis sibiimot 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 read 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 falls,' 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. *Asþ*, annoy, annoyance, harm; cf. l. 816. 'It nourishes harm for you, because they bear you not.'

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

773. *After*; 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 *actide*. We thus get—"For þei schulle wreche in þis world wreche for sinne," i. e. for they will have to wreak vengeance for sin in this world. Even thus, the words *in þis world* are not in a very good position; but the same objection applies to l. 779 below, which see.

786. *Wakes*, 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 aviditatis; Cerberus mala ventris edocatus, cui quis non sufficit unum, terra cere collata sunt. Hydra sunt vitiorum post satietatem renascentium fuditates; viperina corona est actuum scordidorum squalor horribilis."

794. *Fosse hodes*, four heads (!). Read 'fure hodes.'

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

800. '(Who) is greedily 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 *barbas*, thus isolating *barbas* as being a vocative case. Then take of *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.

804. *Nē*; so in the MS. Better so. On the other hand, we have so far so very often; cf. l. 841.

842. *Ecce*; the correction is certain; see *insidius* in the Lat. text.

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

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

858. '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. *Lapsate*, were to remain (or dwell).

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

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

907. *Reccord*, 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 'tenc,' i. e. 'tenes.' But it should have been simply 'tenc;' see l. 950. *Tid* is short for *tidēp*, i. e. besides, happens. 'For sometimes sorrow happens, and sometimes mirth.'

930. Read "oþer 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 avariciam requirit in pæro, aut in adolescente constantiam, aut mobilitatem poscit in vetulo? Multa sunt quæ visæ nostro, alia quæ auditæ, nonnulla quæ odoratæ, vel tactu, vel sapori voluptuosa succurrunt, quibus ænumera quæ ex labore contrahimus multæque asperitas; et ita modo salutaribus, modo cantibus oblectamur, nonnunquam [etiam] savitate odoris vel gustu dulcedinis aut contactus [blandia mollicito referuntur. Quorum omnium suggerunt nobis elementa materiarum, quæ etiam vite nostre creduntur esse principia. Quorum permixtionē] contraria humani generis structura conditur," &c.

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

957. *Wosse*, fear; hence, refusal. *Wox*, quantity, abundance.

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

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

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

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

988. *Fiantēp*, written for *phantēp*, penitentiæ; 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, quæsum, visum est tibi nos continenter et pie viventes dicere Diis [Deos?], vel certe invokare Deo, siquidem justus in vos cadit ista suspitio?" ed. Bisse, p. 98.

1029. '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, Hay'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: "Nunc cum superbiam vestram nimis felicitatis tumor inflaverit, oblitique quod ex hominibus estis, firmatis Deum non curare de mortalibus. Vobiscumque templis fundatis atque aras erigitis, et immolationibus potendum letantini vos [in]vocari; hoc patri videlicet, hoc ave, cunctisque parentibus certum est fieri; hoc etiam tibi pyramidam forsitan promittit instructio. Quapropter furiosus vos esse dicarim, qui quod agitis ignoratis; . . . non visitis ut miseris vestris lacrymas saltem, quod est extrinsecum mensis perniciam, dependamus (sic). Valde enim lamentandi estis, quibus inexplicabiles pro divinitatis injuria poenæ preparantur: quorum certissimum documentum est Salomonis justa damnatio, qui falgoreus superi laminis resolutus, quod imitabatur, expertus est; vel Ezechieli sepultura, qui dum violentis anibus aggressi culam manibus voluit, premitur tumulo montis igniti. Talibus remuneratur honoribus, qui se non cognoscunt esse mortales."—Anonymus de Braganza, ed. Bisse, pp. 98, 99.

1042. The reading *æipe* is absurd, and obviously corrupt; the word meant is plainly *æipe*, 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. *æile*.

1046. Perhaps corrupt. The stress of the alliteration falls upon *for*, which is not good; and the word *æowe* 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.'

¹ The translator seems to have taken *æowe* very liberally, in the sense of to cure (*æile*), l. 1043.

1064. *Saloniensis, Salmoensis*. See note to ll. 1042—1071, where the Latin original is given. Of Salmoensis 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 ðeþe*, wherefore both of them, i. e. Salmoensis and Enocladus. But the scribe has omitted the mention of Enocladus by name; see note above.

1084. *Þy-kænneþ*, makes known to.

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

1088. *Þy-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 ðe-vege*, 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 *þæt* = that which, in l. 1125.

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

1136. *Wroukten*, should make. *Writes*, should write.

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

ΑΑΞΑΝΔΡΟΣ Ο ΤΩΝ ΜΑΚΕΔΩΝΩΝ ΕΦΘΑΣΑ ΜΕΧΡΙ ΤΟΥ ΤΟΠΟΥ ΤΟΥΤΟΥ.

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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 *is, in*, I have only supplied about a couple of references. In the case of more unusual words, I have inserted *see* references, but by no means all.]

The following symbols are used in a special sense: *vis. v.* = *infm. mood of a verb*; *pr. s.* = *third person sing. of present tense*; *pr. pl.* = *third person pl. of present tense*; *pl. s.* = *third person sing. of past tense*; *pl. pl.* = *third person pl. 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, *euphatic case*, 334, 706; *onomastic*, a, 45, &c.

A, *art.*, a, 45, 105, 127, 151, &c.

Abide, to abide, 982; to endure, 1061.

A-beue, *prep.*, above, 116; Abouen, 1006.

Aboute, *adv.*, around, 54, 122, 440; round about, 845.

Above, *ger.* to bow down to (*rousettes*), 577; 2 *p. pl. pr.* Abouen, *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 *aboves* in Strattmann, p. 2. A. S. *abōgas* (Grim).

Acorde, *ger.* to agree, 910; *acorde of.* to agree in, 875; *Acordeþ. pr. s.* is like, 482; *Acordeþ* to, agrees with, 903. Cf. F. *accorder*.

Aday, *adv.* by day, 425.

Addre, s. adder, 799; *pl.* Addrus, adders, 157.

Adoutede, redoubted, dreaded, 970; Adouted, 1130.

Afore, before, 405.

Aftur, after, 778, 781; afterwards, 167, 170, 1169; according to, 652, 773; Aftyr, after, 155.

Again, *adv.* in return, 817; again, 77; Agayn, *prep.* against, 347. See Agya.

Age, s. age, 331, 931, 936, 939.

Agripen, *pp.* terrified, afraid, 50. Cf. A. S. *agrīpana*, to dread (*Bostræth*).

Agyn, again, 246. See Again.

Al-lastinge, everlasting, 70.

Air, air, 699.

Al, all, 153; *pl.* Alle, 37, 701.

Alaid, laid down, put down, quenched, 888. A. S. *alāigan*, to lay down.

Aldur-fadir, ancestor, 1030.

Allegge, s. to allege, 220.

Alise, alive, 557.

Alms-dede, alms-deed, 870.

Alote, on the top of, high amongst, 134; aloft, 503.

Alone, alone, 169, 641.

A-lose, s. to praise, 814; *pl. s.* Alosed, boasted (himself), 1066; *pp.* Alosed, renowned, 250, 554, 852, 1078, 1112; praised (as), renowned (as), 665, 694. Cf. *alozor*, to praise; from *los*, praise, Lat. *laus*.

Alowe, s. to approve of, 508; *pres. s.* Aloweþ, approves of, 212; 1 *p. s.*

Allowe, I approve of, 259; 1 p. pl. Allowen, we approve of, praise, 395; 2 p. Allowe, ye praise, 1093; *ger.* Allowe, to praise = to be praised, 874. O. F. *allowee*, to praise.
 Also, also, 549, 562, 722, 930, 1093. See Al-so.
 Al-so, as, 42, 117; al-so = as, and is found alternating with it. See Also.
 Am, I am, 74, 75, 95, &c.
 Amende, s. to amend, 1033.
 Amongus, prep. amongst, 28, 353, 456, 545, 901, 1040.
 And, conj. generally 8, 4, 5, 7, &c.
 Angur, sugar, 660.
 Anied, p. annoyed, 816. See Any.
 Anon, anon, 816.
 Anour, another, 1048.
 Answere, s. answer, 63, 822 (*rubric*); pl. Answeras, 24.
 Any, s. annoy, annoyance, sorrow, grief, 769. See Anid.
 Any, any, 6, 220, &c.
 Apere, s. to appear, 104.
 Ar, we are, 377; they are, 775. See Ara.
 Aradde, pl. s. read, 821. See Arade.
 Arnic, 1 p. pl. pr. we array, 599.
 Arde, s. to read, read out, 248; pl. s. Aradde, read, 821. See Arades in Strassmann, p. 7.
 Areneh, pr. s. rears, raises, excites, 92.
 Ariseh, pr. pl. arise, 662.
 Armas, pl. (1) arms (of the body), 672, 674; (2) weapons, armour, 377, 531, 822.
 Arn, pres. pl. are, 198, 335, 1112; Arne, 62; 1 p. we are, 1007; 2 p. ye are, 1097. See Ar, and Ben.
 As, conj. as, 27, &c.; cf. al-so, 42.
 Aschamed, pp. ashamed, 421.
 A-sced, pp. sealed, 226, 1085; Aselede, 256. See Asele in Gl. to Alex. A.
 Assent, assent, 1095.
 Assinged, assigned, 321.
 Askape, s. to escape, 150.

Askeh, pr. s. asks, 170; Askyp, requires, 407; pl. s. Askede, 55. See Askeh.
 Askinge, s. asking, question, 244.
 Aspian, s. to enquire, enquire, ask; *lef aspian*, caused to make inquiries, 172; 1 p. pr. pl. Aspian, enquire, see, 343.
 Astored, pp. stored, 114.
 At, to, 870; at, 1, 352.
 Atel, scribe, 829. A.S. *atēle*, Grein, p. 50. See Hathel.
 Atir, attire, 599.
 Atiras, 1 p. pl. pr. we attire, 403.
 Atlede, pl. s. essayed to go, 15. See Atlele in Gloss. to Alex. A. Icel. *atle*, to aim at.
 Auwant, boast, 570.
 Awh, adj. good, excellent, i. e. full, complete (said of strength), 936. See *awke, ote* in Gloss. to Laymann, and *awt* in Strassmann; and cf. *dēlice* = manfully, in A.S. Chron. no. 1071. [Mr. Stevesson explains it by 'increased'; but it is not easy to get the form *awt* out of A.S. *awd* or *aw-ood*.]
 Awwen, ye arow to be, ye declare to be, 671.
 Auteras, s. pl. altars, 1045.
 A-weechen, pr. pl. awake, arouse, 96; pr. s. Aweechep, awakes, 485.
 Axeh, pr. s. requires, 916. See Askēp.
 Ay, adv. ever, 334, 342, 377, 567, 1109.
 A cias, prep. against, 82.
 Bad, pl. s. esch. should pray, 602. A.S. *bādian*, to pray.
 Bad, pl. s. bade, 147; 2 p. s. pl. Bade, dist. bid, 511. A.S. *bēdian*, to bid.
 Baddē, adj. bad, 1000.
 Bakke, s. a bat, 723. Cf. Dan. *offenbakter*, a bat, lit. evening-bat.
 Bal, ball, 934.
 Baldere, holder, 582; Baldest, boldest, 1081. See Bolē.
 Bale, harm, evil, 163, 657; misery, 333; misfortune, 808.
 Balfull, adj. full of evil, angry, 512; grievous, 714.
 Balfull, cruelly, 595; Balfully, evilly, 775.
 Banke, bank, 144.
 Bannede, pl. cursed, 508.
 Bar, adj. bare, 6; Bare, 33.
 Baren, pl. pl. bare, 116. See Bere.
 Bay, bath, 423.
 Be, v. to be, 108; pr. s. *sej*, may be, 68; whether (he) be, 418; whether (it) be, 867. See Ben.
 Ben, we be, are, 33; ye are, 1012; they are, 900, 794, 1098. See Be.
 Bere, v. to bear, 619; 2 p. pr. s. Berest, bearest, 542; pr. s. Berēp, he bears, 683; Berēp him, conducts himself, 574; pl. pl. Baren, 116.
 Best, best, 224, 831, 1086; *def.* Beste, 260, 515.
 Best, best, 300, 608; pl. Bestes, 105, 858; Bestas, beasts, cattle, 54, 163, 598, 619, 872; *ger.* pl. Bestene, of beasts, 611, 640.
 Bettere; *je bettere*, the better, 404.
 Better, better, 315; Bettere, 1001; Betur, 103, 934; Better, 962.
 Be-wepe, *ger.* to lament, i. e. to be lamented over, 1108. See By-wepe.
 Bi, by, 325, 327; beside, 54, 144, 132; as regards, respecting, with regard to, 209, 550; By, 569.
 Bi, for Be, ye are, 634.
 Bi, as error for Mi, my, 214. See Might.
 Biclipt, pr. s. beclops, embraces, 459.
 Bidde, pr. pl. *sej*, may ask, 68; 1 p. pr. pl. we ask, 239; pr. s. Biddeh, prays, 613.
 Bigat, pl. s. begat, 194; By-gat, 825, 1083.
 Bigrede, pl. s. built, pitched, 144. Cf. Dan. *byggre*, to build.
 Bi-holden, *ger.* to behold, 46.
 Bi-hote, 1 p. s. pr. I promise, 227. A.S. *bēdian*.
 Bi-hous, pr. s. it behoves, 856.

Bilewe, belief, 272.
 Bi-rose, s. to deprive, bereave, 31; *ger.* rob, 82.
 Biseche, 1 p. s. pr. I beseech, 206.
 Bi-sette, pr. pl. employ, keep busy, 753. See Bi-setten in Alex. A. 437.
 Bi-side, prep. beside, 160, 341.
 Bi-sinke, s. to think about, 285; 2 p. pr. pl. ye consider, 752.
 Bitide, s. to happen, 700.
 Bi-ponde, prep. beyond, 145.
 Blossing, blazing, 523.
 Blastus, blasts, 488.
 Bie, s. complexion, 411; appearance, brightness, 523. A.S. *bēa*, hue.
 Bled, pp. bled, 543.
 Blendē, pr. s. does away with, lit. blinds, 624; pr. pl. Blendēn, blind, 523. A.S. *bledan*, to blind.
 Blessed, blessed, 624.
 Bliken, s. to shine, look bright, 411. A.S. *blican*, to shine, blink.
 Blisse, s. to cease, 808. See Alex. A. 598.
 Blisse, joy, 541; *def.* 330, 395, 1109; Blyse, 985.
 Blypse, more blithe, 411. See Blyte.
 Blod, blood, 611.
 Blyse, bliss, 955. See Blisse.
 Blyte, adj. glad, happy, 634.
 Bochours, pl. butchers (Lat. text *carifices*), 750.
 Bodias, pl. bodies, 320; Bodies, 423. See below.
 Body, 644, 892; Bodi, 6. See *etece*.
 Bold, bold, 127, 713; pl. Bolde, 992; *def.* Bolde, 147; *voc.* Bolde, 512. See Baldere.
 Boldus, pl. buildings, habitations, 457, 848, 852. A.S. *bold*, a dwelling; Grein.
 Boie, bull, 737.
 Bollere, s. *lit.* bowler, i. e. fond of the bowl, tippler, hard drinker, 675. See *note*.
 Boce, s. been, petition, 602, 704, 1049; pl. Bomas, 68, 763.

Bones, *pl.* bones, 294.
 Boast, boast, 165; *Boat*, 183.
 Boar, *s.* bear, 713, 736.
 Bore, *pp.* bore, 898.
 Borewen, *v.* to bail, give security for a person, release on security, 637.
 Borna, borough, town, 954.
 Boast, boast, pride, 657, 1068.
 Boastful, boastful, 1017.
 Bote, *s.* advantage, profit, 962; remedy, 1056. *A.S. bōt.*
 Bote, hut, except, 454.
 Bourde, *dat.* jest, 469.
 Bow, *s.* bow, 127, 135; *pl.* Bows, 116, 351.
 Branchus, branches, 124, 134, 503, 729.
 Breddē, *pp.* bred, by birth, 257; *Bred*, 175, 558.
 Breke, *ger.* to break; *breke* spouse, to break espousals, to commit adultery, 303. *See* Spousebroche.
 Bren, *adj.* loud, 503; *pl.* Brenne, furious, 923. *A.S. brene*, renowned.
 Bren, *adv.* mightily, furiously, 521.
 Bremliche, *adv.* briskly (*but* merely on expletives), 134, 556. *See* above.
 Brenne, *v.* to burn, 235; *pl.* s. Brenne, burnt, 545; *ger.* *pl.* Brenniage, 653. *A.S. breanna.*
 Breste, *dat.* breast, 665.
 Breþeren, brethren, 430; *Breþerne*, 287.
 Brēd, *s.* a bird, 134; *pl.* Briddus, 292, 296; *ger.* *pl.* Briddene, of birds, 503.
 Brige, *dat.*; *must be an error for* brache, *i. e.* breach, violation of the marriage-vow, adultery, 393. *See* brache in Strassmann, p. 78; and cf. *A.S. bryce*, a breach, violation. *And see* note to l. 393.
 Briht, bright, 923; *Beht*, 521, 683, 926.
 Bring, *v.* to bring, 293; *pl.* Bringen, bring, 714; 2 *pl.* s. Bringost, 521; 3 *pl.* Bringēþ, bring, 373; *s.* Bringē forþ, to produce, 307.
 Brod, *s.* brood, 302; kindred, 430.
 Brode, brood, 965.
 Brood, brood, 683.
 Broht, *pp.* brought, 430, 1075.
 Broza, brown, dusky, 923.
 Bryht, bright, 531, 653, 926.
 Bryngen, *to* bring, 719; *ger.* *pl.* Brynge, 632. *See* Bringe.
 Bulde, *ger.* to build, 457, 1044; *s.* Bulden, 1134; 2 *pl.* *pl.* *pl.* Bulde, *ye* build, 848.
 Burde, *s.* bride, woman, 418; *pl.* Burdis, 593.
 Buren, 2 *pl.* *pl.* *pl.* *ye* bury, 593; *pp.* Burōd, 775.
 Bura, *s.* man, 103, 135, 175, 426, 574, 582; *burna* oþor burde = man or woman, 418; *pl.* Buras, 147, 713.
 Basiliche, *adv.* busily, 239.
 Baskede, *pl.* *s.* god ready, endeavored, 135. *Icel. bask-af*, to prepare oneself.
 Busy, busy, 426.
 But, unless, 366; except, 10, 456; *Butif*, unless, 549, 571.
 By, as regards, 795; by means of, 56.
 Bydewen, *pr.* *pl.* bedew, 425.
 Bygan, began, 972.
 Bygat, *pl.* s. began, 825, 1033.
 Byhouus, *pr.* *s.* it behoves, 866.
 By-keupeþ, *pr.* *s.* commends to, makes known to, 1084.
 By-lad, *pp.* *pl.* lad astray, 906.
 By-þene, belief, 1113.
 By-sechþ, *pr.* *s.* beseeches, 811.
 Byset, *pp.* beset, encompassed, 1088.
 Bytanste, *pp.* made over to, given over to, 1069.
 By-wepe, *ger.* to lament over, 1114; 1 *pl.* *pr.* *pl.* that we may lament over, 1057; *pr.* *s.* Bywepeþ, laments for, 1059. *See* Be-wepe.
 Caeþe, *ger.* to catch, 890.
 Caire, *curr.* *i. e.* anxiety, eagerness, 29. *See* Care.

Caire, *pr.* *pl.* go, 59. *See* cairen in Strassmann, p. 55.
 Calf, calf, 612.
 Called, *pl.* *s.* called, 141; *pl.* *pl.* called, 527; *pp.* Called, 11, 153, 173, 356, 526, 799, 1004; 1 *pl.* *pl.* *pr.* Callen, we call, 398.
 Can, *pr.* *s.* know, 932.
 Care, anxiety, trouble, 1102; misery, 679; *Caire*, eagerness, 29.
 Careful, *pl.* full of care, *i. e.* miserable, wretched, vain, 651; *Careful*, causing care, terrible, 155.
 Carin, *v.* to carry, 154; *ye* carry, 725.
 Carpo, *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; *pl.* *s.* Caste, 480.
 Cateias, *gen.* *pl.* of chattels, of goods, 370.
 Cays, *s.* *pl.* cares, 7; *Caus*, 35, 52, 59, 434; *people* of the cares, 13.
 Chaife, chalice, cup, 727.
 Chariteous, charitable, or rather meritorious, 894.
 Chase, 1 *pl.* *s.* *pr.* endeavour, *lit.* chase, pursue, 110.
 Chaste, *adj.* 892.
 Chaste, *v.* to chasten, 379.
 Chance, chance, opportunity, 1001; fortune, 110; destiny, 1080.
 Changeþ, *pr.* *s.* changes, 992; *Change*, *ye* change, 269; *pr.* *pl.* *Change*, 96; *pl.* *pl.* *adj.* *Change*de, should change, were to change, 417.
 Chef, *adj.* chief, 107, 1050.
 Chereþed, *pp.* churchd, *i. e.* brought to church to be baptised, 941.
 Chere, *s.* cheer, face, look, cheerfulness, 83, 411, 727.
 Chese, *v.* to choose, 941, 1001; *pl.* *s.* Ches, chose, 107; *ger.* *Chese*, to choose, 417.
 Cheue, *ger.* to achieve, to succeed, 110.
 Children, 53, 417.

Chois, choice, 894; *pl.* Choisus, 997.
 Chois, *adj.* choice, precious, 727.
 Close, *pp.* chosen to be, 1050.
 Claime, *s.* to claim, 1003; *ger.* *Claimen*, 899; *ye* claim, 1013. *See* Clampe.
 Claseþ, *pr.* *s.* claims, 625.
 Cleanly, *adv.* cleanly, 833; *purely*, 629; *Clanliche*, cleanly, 258.
 Cleas, *adj.* clean, pure, true, 1063; clean, 496; pure, 623, 899.
 Cleas, *adv.* clean, entirely, 1099.
 Cleas-mindele, *pl.* pure in mind, 626.
 Cleasness, cleanness, 625.
 Clepeþ, *pr.* *s.* calls, 625; *pp.* Cleped, 636, 1003.
 Cleer, clear, 459.
 Clergie, learning, 899.
 Cleuen, *ye* cleave; *cleas* *is*, cleave to, 636.
 Closeþ, *pr.* *s.* closes, encloses, 459.
 Cloþ, cloth, 402.
 Cloþus, *s.* *pl.* clothes, 1013.
 Cloudus, clouds, 115.
 Coecidillus, crocodiles, 158. *See* the note.
 Col, *adv.* quickly, soon, 92, 247. *A.S. colf*, prompt; *Green*.
 Cofi, *adv.* quickly, 48, 125; *Cofliche*, 64; *Cofy*, 1057, 1076.
 Cold, *s.* cold, 351.
 Colour, colour, 452.
 Comaundeþ, *pl.* *s.* commanded, 125.
 Come, *v.* to come; *come* *achal*, is to come, 363; *ger.* *Comen*, 166; *Comen*, *ye* come, 1012; *pr.* *s.* *Comen*, comes, 531, 456, 1102; *it* befalls, 833; *so* comþ, comes not, 905; 2 *pl.* *s.* *pr.* *adj.* *Comen*, mayst come, 29; *pl.* *pl.* *Comen*, came, 518; *pr.* *Comen*, 347.
 Coneliche, comely, 730.
 Conelokar, comelier, 467, 414.
 Comine, common, 715; *comise* *peþe*, people in general, the world at large, 875.
 Cominge, *s.* coming, due course, 325. (*Reading* *uocetiva*.)

Conse, *pr. s. subj.* may know, 571.
 Conquerour, conqueror, 26, 60.
 Conscience, 903; Conscience, 767, 987.
 Contre, country, 4; *pl.* Contres, 26.
 Coere, *pp.* chosen, 413. *See below.*
 Corn, *pp.* chosen; *concolokur corn*, chosen as comelier, 407; *kindof corn*, chosen by nature, 413. *Corn* is the *pp.* of *Chose*, q. v.
 Corn, corn, 725.
 Coruse, crown, 978.
 Corued, *pp.* cursed, 730, 1023; *Coruels*, 679, 1037; *pl.* Coruels, 767, 800.
 Certain, *adj.* courteous, 64; certain *id* = known to be courteous, famous for courtesy.
 Carren, *pp.* curved, *i. e.* shaped, made, 431.
 Coast, *s.* coast, country, 141.
 Coastein, custom, want, 504, 875; *Coostun*, 718, 725; *pl.* Coostuns, 60, 213. *See* *Coastun*.
 Coaite, *s.* to covet, desire, 213; *1 p. s. pl.* Coaite, I wish, 179; *pr. s.* Coaite, covets, 942.
 Coaitine, covetousness, 357, 370; *Coaitine*, 1037.
 Coaitous, covetous, greedy, 800; *pl.* Coaitouse, 503.
 Couh, *pp. as adj.* known, famous, 191. *A.S.* *cōh*, known.
 Craft, skill, 410, 414; *pl.* Crafts, crafts, trades, 837; skillful works, 702.
 Crauen, *pr. pl.* crave, endeavour, 414.
 Crye, *ger.* to cry, 355.
 Custum, custom, 833. *See* *Coastun*.

Dais, *s. pl.* days, 76, 444, 876, 928; *days* (of life), 401; *gen. pl.* days, 1093; *daies time*, course of your days, 554. *See* *Day*.
 Dainid, pleasure, 876.
 Daintyez, *s. pl.* dainties, 305.
 Damned, daroned, 1111.
 Day, day, 118; lifetime, 670, 1111; appointed time, 326.

Deed, *adj.* dead, 130, 446, 634; *Dede*, 593.
 Dede, *pl. pl.* did, 522. *See* *Do*.
 Dede, *s.* deed, act, 552, 380, 400, 505, 634; *and see note to 349; pl.* Deds, 212; *pl.* Deds, 554, 595, 630, 959, 999; *Dededs*, 694, 1017.
 Defoule, *s.* to defoul, tread upon, 1027. *O. F.* *defouler*, to tread under foot.
 Degre, degree, advance, 931.
 Deie, *v.* to die, 390, 559, 1061.
 Deie, *v.* to dye; *dos deie*, we cause to be dyed, 492.
 Delitice, *1 p. pl. pr.* we delight, 503.
 Demo, I judge, suppose, 965; *ye* suppose, 834, 1007; *Demen*, *ye* suppose, 870; *pr. s.* Demus, dooms, adjudges, decides, 323; *Demyl*, 559; *pp.* Demed, adjudged, doomsed, 78, 85, 110, 1060; considered, 933; *demed for wine*, accounted as wise, 213.
 Demere, *s.* judge, ruler, 176.
 Den, den, 446; nest, 721.
 Dep, deep, 1098.
 Dere, dear, 176, 218, 810.
 Dere, *adv.* dearly, chiefly; *dere bouste*, second good, 1133.
 Deryg, *adv.* dearly, 364, 826.
 Derworke, *adj.* noble, excellent, 243; *Derworke*, precious, 721.
 Deryc, *pr. s. subj.* may harm, 71; *v.* Deric, 94. *A. S.* *derian*, to harm.
 Desaire, *1 p. pr. pl.* we desire, 71, 306.
 Destend, destiny, 89, 984.
 Dep, death, 71.
 Deuchis, *s. pl.* devils, 390, 608.
 Dewus, *s. pl.* deus, 425.
 Dide, *acc. did*, 248; *cursed; dide* *id* *red.* caused (men) to read it, 971; *dide colle*, caused to be called, 165; *Dide* him, *pl. s. reg.* put himself; *dide him forþ*, put himself forward, *i. e.* advanced, 138.
 Dinne, *pl. din*, 923.
 Dine, *s.* din, noise, 492.
 Dintus, *s. pl.* dints, blows, 85.

Discorden, *1 p. pl. pr.* we disagree, 222; *pr. pl.* disagree, 273.
 Disembre, *ger.* to dismember, take limb from limb, 730.
 Dispit, despite, reproach, 958.
 Distraie, *ger.* to destroy, 79.
 Dite, *s.* dirty, stony, 819; *Chaucer* has *dite*; *tr.* of *Boethius*.
 Diuerso, diverse, 402; *Diuerce*, 492; *divers*, 999.
 Diviseo, *pl. s.* planned, 670.
 Do, cause; *we do þe to deuse*, we make thee know, 979; to do, 672. *See* *Dide*, *Dede*, *Don*.
 Doctour, doctor, 249; *Deektour*, teacher, 973; *pl.* Doctourus, 778; *Doctoures*, 217; *Doctours*, 798.
 Dolfaus, dolphins, 492.
 Dolnen, *pp.* dug, 447.
 Douse, doos, 984; *pl.* Dousus, judgments, 380.
 Dou, *v.* to do, show (merry), 901; *2 p. pl. pr.* *ye* do, 273, 649; *pr. pl.* cause, 225, 754; *dos þe to deuse*, do thee to wit, 422; *pr.* *Don*, caded, 118; *put*, 1098; *see dos deie*, we cause to be dyed, 402. *See* *Do*.
 Doso, *s.* kind of, 922, 999. *See note to P. Flossus*, B. 18, 298.
 Dousen, judgment, 1051. *See* *Dome*.
 Dousin, dozen, 670.
 Doh, *pr. s.* causes, 505, 880, 928; *shp for to grete, greets*, 193. *See* *Don*.
 Doshie, *adj.* as *ak* doughty man, warrior, 549; *Doshly*, doughty, 422.
 Down, down, 130, 446.
 Doute, *v.* to fear, 336; *pp.* Deutede, dreaded, dread, 423; *1 p. pl. pr.* Doute, we fear, 349.
 Douue, dove, 721.
 Draide, *pl. s.* dreaded, 192, 823, 1079.
 Dragonus, dragons, 156.
 Drawen hem, draw near, 156.
 Drowht, *s.* draught, 529.
 Dreche, *pr. s. subj.* may vex, may afflict, 1032. *A.S.* *dreccan*, to vex.

Dredful, dreadful, 156.
 Dreie, *adj. pl.* dry, 529.
 Drie, *ger.* to suffer, 753, 857; *1 p. pl. pr.* we endure, 291. *A.S.* *dreigan*, to endure.
 Dribten, *s.* the Lord, 88. *A.S.* *driften*.
 Drink, *ger.* to drink, 355, 737; *s.* 1020.
 Drinke, *s.* drink, 1032; *Dryake*, 791. *Drinkinke-drawht*, drinking-draught, quantity drink, 529.
 Droushpe, drought, 1032.
 Drounke, drunken, 676.
 Druye, *ye* endure, 1095. *See* *Drie*.
 Druynk, *def.* drink, 791.
 Druye, *v.* to drive, 853.
 Duk, duke, 970.
 Dul, *s.* dual, sorrow, grief, misfortune, mourning, 89, 130, 778, 873, 1111. *F. deuil*.
 Dulfally, *adv.* sorrowfully, 390. *See* *above*.
 Dure, *v.* to endure, 361; *ger.* to last, 78, 864; *2 p. pl. pr.* Duren, *ye* remain, 634.
 Dwelle, *v.* to dwell, 998; *pr. s.* Dwelleh, dwells, 616; *pr. pl.* Dwelleh, dwell, 339; *pl. s.* Dwelle, dwells, 847.
 Dwelle, *s.* delay, 276

Echon, each one, 780, 851, 1053; *Echone*, 626, 888.
 Echue, *v.* to eschew, 1001.
 Eggen, *pr. pl.* incite, egg on, 757.
 Egge, eager, keen, 1139.
 Egrest, most eager, most keen, 251, 975.
 Eide, *def.* old age, 943.
 Elden, *pl.* elders, ancestors, 776; *Eldrens*, 468.
 Eldre, elder, older, 936.
 Elnus, *adv.* else, besides, 409, 1019; otherwise, 421, 862, 1008.
 Emperour, emperer, 94, 812.
 Earcheson, *s.* reason, 107. *O.F.* *caheras*, occasion, reason.

Ende, end, 75.
 Endless, endless, immortal, 609.
 Endites, *n.*; *let endites*, caused to be written, 181; *pr. s.* Endites, endites, indites, 810, 826; *pl. s.* Endited, wrote, dictated, 1153.
 Enditing, enditing, 243.
 Endure, *v.* 209.
 Endus, *pr. s.* ends, 1111; Endeb, 1120; *pl. s.* Endid, perished, 1085; *pp.* Ended, put an end to, 1062.
 Enemies, enemies, 338, 343.
 Enforce, *pr. s.* forces, 688.
 Engendre, engenders, produces, 587; *pp.* Engendred, 656.
 Englymed, *pp.* glued fast, held as by birdlime or a viscous substance, stuck fast, 676. "Glymeyn or yagleywyn, *vices, iariacos. Glymows, eiacosus, glatiacosus;*" Prompt. Parv. p. 198, q. v.
 Ennoie, *ger.* to annoy, 410.
 Enquire, *v.* to enquire, 148.
 Ensample, example, 333, 352, 560.
 Enuis, envy, 253, 373; Enuye, 842, 993, 1008.
 Ere, *s. est.* 948; *pl.* Erens, 812. A.S. *ere*, *pl. eiras*.
 Eren, 2 *p. pl. pr.* ye plough, 201. See *Erie*.
 Erie, ye plough, 847; Eren, 850; 1 *p. pl. pr. subj.* Erie, we may plough, 224. A.S. *erian*, Goth. *erjan*, cognate with Lat. *erare*.
 Eringe, heritage, 981.
 Erre, *v.* to err, 201.
 Erens, ye err, 1053.
 Erours, *pl.* errors, 744.
 Erpe, *det.* earth, 37, 70, 86, 106; *acc.* 981.
 Erpliche, earthly, 440, 1053; Erpliche, 360; Erthely, 849.
 Ese, case, 350, 539, 757.
 Et, for Etep, *pr. s.* he eats, 862. See below.
 Etio, *ger.* to eat, 747; 1 *p. pl. pr.* Etion, we eat, 360; 2 *p. ye* eat, 539. See above.
 Euene, *adv.* exactly, or wholly, 1139.

Eure, for ever, 364.
 Euori, each one (severally), 106, 736; Euorich, 751; Euorych *a.*, every, 86; Euory, 101.
 Eyl, *adv.* ill, evilly, 1065.
 Eyre, ever, at any time, 387.
 Ekused, *pp.* excused, 277, 851.
 Fabbus, fables, 1070.
 Face, 408, 410.
 Faich, fails, 509; Fallus, ends, 746; *pl. s.* Failede, lacked, 266.
 Fais, *adv.* fais, anxious, willing, 237.
 Fais, *adv.* gladly, 804.
 Fair, fair, 115, 716; Faire, 46; *pl.* Faire, 495.
 Faire, *adv.* fairly, 572.
 Fairer, fairer, 405.
 Faib, faith, 966; belief, 1113.
 Faithful, true, 65; faithful, 908.
 Falce, false, 396, 550, 638, 643, 1046, 1113; Fals, 297.
 Fals, *adv.* many, 317, 528, 613; *ad se fals*, just so many, 643, 648. A.S. *fals*, much.
 Falch, *pr. s.* *impera* it falls (to him), it is (his) duty, 648; Fallus, befalls, 323, 326; it suits, 753.
 Farc, *v.* to go, 330; to act, go on, 266; to travel, 25, 45, 162; to act, 297; 2 *p. s. pr.* Farc, goest, comest, 791; *pr. s.* Farcus, goes, comes, 113; it fares, 237; Farcch, fares, happens, 795; 1 *p. pl.* Farcen, we go, 332, 1024; 2 *p. ye* fare, go; *pp.* *wep* farces = ye fare with, *i. e.* passas, 242; *pp. pl.* Farc, go, 356; Farcen, go, 341; Face with, go with, use, 618; Farcen, fare, 1116; Farc, *pp.* travelled, 1137; gone, advanced, 939; fare *sup.* to live upon, 202. *Ad see* Ferde.
 Fare, *s.* fare, food, 568, 578; condition, 48, 150, 214; welfare, 956; doings, 1096.
 Fast, *s.* fast, fasting, 338.
 Faute, *adv.* quickly, 51.
 Faute, fault, 303.
 Fazure, ye favour, 740.

Feebe, *ger.* to fetch, 125.
 Feden, *ger.* to feed, 861; Fede, 505; Fed, to eat, 303; *pr. s.* Fedeh, feeds, 955, 1021; *pp.* Fed, 497.
 Fel, *pl. s.* fell, 130.
 Fel, cruel, 664.
 Feld, field, 105, 113, 995; *pl.* Feldus, 494. A.S. *feld*.
 Fela, 1 *p. pr. pl.* we feel, 333.
 Fendus, *pp.* feeds, 610, 705, 1069.
 Fesked, *pp.* vanquished, 339. See Alex. A. 111. From *Faisore*, to conquer.
 Fer, *adv.* far, 939; *adv.* farther, 162.
 Ferde, *pl. s. subj.* would fare, *i. e.* would seem, 105; *pl. pl.* went, 54, 163; *pl. s.* Ferde, 55; happened, 137. See *Fare*.
 Fere, fear, 346.
 Ferke, *pr. pl. 1 p.* we hasten, 390. See *ferkes* in Stratamann, and *ferke* in GL. to Alex. A.
 Ferpe, *adv.* forth, on, 93.
 Fet, feet, 1027.
 Figure, 600.
 Fibche, *ger.* to fish, 204.
 Fibs, fish, 491; Fibes, 298; Fibch, 955; Fibelch, fishes, 492.
 Filtzre, fighter, warrior, 664.
 Filtzinge, *aves.* *pl.* fighting, 719; 2 *p. s. pr.* Filtzest, lightest, 341.
 Fillen, *pr. pl.* fill, 317, 793; 2 *p. ye* fill, 538.
 Fin, *adv.* fine, grand, 591, 600, 1015.
 Finden, *v.* to find, 1070; *ger.* Finde, 204; *pr. s.* Findet, 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, 229; 1 *p. I* may find, 211.
 Fingrus, *s. pl.* fingers, 332, 1015.
 Finzule, *pp.* fanned, furnished with fins, 298.
 Fir, *s.* fire, 136, 753, 1069; Fur, 682.
 Fir-hill, fire-hill, hill of fire; it should rather be fir-bell, *i. e.* bell of fire, 1069.
 Fichte, *ger.* to fight, 29, 37.

Fie, *ger.* to flee, 334.
 Fiech, flesh, 319, 683, 801.
 Fiechliche, fleshy, 334.
 Fieids, 1 *p. s. pl. subj.* were to fly from, 89.
 Fielinge, *pp.* part. swimming, 491. A.S. *fielice*, to float, swim; see *fielice* in Stratamann, p. 175.
 Fiod, *s.* food, 531, 1023; *and rubric* to l. 137; 138, 146.
 Fiorus, *pl.* flowers, 495, 730.
 Fode, food, 202, 298, 352, 354, 450, 560.
 Fol, *s.* fool, 266; *pl.* Folus, 627, 1113.
 Folewa, *v.* to follow, 232, 274; *pr. s.* Folewep, follows, remains with, 376; Folewep, follows, 155; *pl.* Folewen, follow, 528.
 Follie, folly, 591, 656, 880, 996; *pl.* Follie, 633; Follaus, 206.
 Follie, *adj.* foolish, 682.
 Folk, folk, people, 37, 111, 146.
 Follliche, foolish, 605, 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.* Fondecs, 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 other fole, whether he may seek after (*i. e.* obtain) few or many, 801. A.S. *fandian*, to seek after, prove, try, enquire into. See *Fouden*.
 Fonge, *v.* to receive, 1123; to receive, take, learn; *sup.* fonge, learn the truth, 552. A.S. *fin*, for *fessan*.
 For, *prep.* on account of, 159, 163; *pr. acc.*, as wise, 218.
 For, *adv.* because, inasmuch as, 65, 221, 380, 654, 960, 964, 967, 969, 1092; in order that, 605; for, 31, &c.
 Foreden, *pp.* ended, put an end to, 118.

Forgiven, *v.* to forgive, 356.
 For-leten, *v.* to leave entirely, forsake, 329.
 Forsaide, adverbial, 19; Fore-side, fersaid, 113.
 Forsaken, 1 *p. pl. pr.* we forgo, 377.
 Forþ, forth, 1074; forward, 188; on, 939; *forþ bringe*, bring forth, 307.
 Forþen, *v.* to carry out, fulfill, 570. Cf. mod. E. *to further*.
 For-þi, for that reason, therefore, 110, 147, 206, 313, 555, 1068; Forþy, 910. *Writen forþei*, 313, 558.
 Forwen, *s. pl.* furrows, 294.
 Foulþ, *adv.* foully, ill, 1045.
 Foulen, *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; *pl. s.* Foundede, followed after, sought after, 683. See Fonde.
 Founde, *pp.* found, 32, 152, 315, 1116; found to be, 1043.
 Foundur, founder, 664.
 Fourc, four, 794.
 Four-fetede, fourfooted, 300.
 Fourne, 1 *p. pl. pr.* we form, fashion, 609.
 Fran, 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 *feliche*, i. e. wonderful.)
 Frely, *adv.* freely, indubitably, 1094, 1117.
 Frend, friend, 1094.
 Friþ, *s.* frith, wood, forest of trees, 120. See Gl. to Alex. A.
 Fro, prep. from, 52, 113, 480; From, 33; Fran, 215.
 Frot, fruit, 116, 120, 126, 352, 953, 1117; *pl.* Frutas, 114.

Ful, full, 105.
 Ful, *adv.* very, 2, 5, 113, 721.
 Fulfulle, *ger.* to fulfill, 563.
 Fullen, *ye* fill, 1015.
 Fulsonne, *adj.* filled with food, satisfied, 497.
 Funsþeþ, *pr. s.* finds, 561.
 Fur, fere, 682; see Fir.
 Galluf, *adj.* eloquent, 668; Missful, 389. The context in l. 668 requires the sense 'eloquent'; in l. 389 it is a mere expletive. See the note to l. 668.
 Ganne, game, amusement, 470; *pl.* Gannus, games, 935.
 Gaa, *aux. did*, 121, 149.
 Gay, gay, 853, 1028.
 Gaynsaie, 1 *p. pr. pl.* we gainst, speak against, 396; 3 *p.* Gaynsain, 420.
 Gaynus, *pr. s.* it profits, 1028. See Gayne is Gl. to Wm. of Palerne.
 Gedaren, *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, 795.
 Giem, *ger.* to guide, govern, 561; Giem, 992; *pr. s.* Giemþ, controls, 661, 670.
 Gile, *v.* to beguile, cheat, 464.
 Gile, gibe, 748, 758.
 Gilt, *s.* guilt, 386, 994, 1059.
 Gilte, 1 *p. pl. pr.* we offend, 354; 2 *p.* *ye* sin, 520.
 Gine, *s.* contrivance, 656.
 Giour, *s.* guide, ruler, 703. See Giem.
 Gise, guise, 883.
 Giv, *we* give, devote, 305, 994; 2 *p.* *ye* give, 638; Given no of, *ye* care not for, 841; *imp. pl.* Givun, *give* *ye*, 973.
 Glad, 391.
 Glade, *v.* to be glad, to rejoice, 472, 1110.

Gle, *s.* glee, mirth, 789.
 Glose, *v.* to flatter, 391.
 Glose, flattery, 1016.
 Glotenge, glutony, 676.
 Glotunius, gluttonous, 790.
 God, *adj.* good, 561, 668, 690; *pl.* Gode, 274. See Goode.
 God, *s.* property, 638; *pl.* Godus, goods, 604, 804, 957. See Good.
 God, God, 36, 107; *dat.* to Gode, with God, before God, 476; *pl.* Godus, gods, 398, 550, 638; Goodus, 95; Godun, 772; *gen. sing.* Godus, God's, 313, 1004.
 Godesse, goddess, 561; Goodesse, 690, 695.
 Gol, gold, 575; Gold, 389, 1015, 1021.
 Gold, *adj.* golden, 525; or *read* guid-ore, *s.* composed of.
 Gome, *s.* man, 39, 83, 94, 101, 246, 350; *pl.* Gonus, 11, 522, 661, 796, 996.
 Gon, *v.* to go; *sendeþ* him gon, sends (a letter) to go to him, 197. [The reading *isic*, 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, 959. See God, *s.* Goode, *adj. pl.* god, 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 Godus, i. e. gods, 95; see God.
 Goatliche, spiritual, 772.
 Goþ, *pr. s.* goes, walks, 101.
 Gouvernace, conduct, 568 (*radice*).
 Grace, grace, 84, 224; divine assistance, 673; *fav* grace, favour shewn to you, 606.
 Gracieous, gracious, favourable, propitious, 190; Gracieus, 1082; Gracious, 824; Graciouus, pleasing, 954.
 Gracie, gray, 1138.
 Graipen, *pr. s.* prepares, makes ready, sends, 977. See Grayþe.
 Granite (*mineralis* *grane*), to grant, 853. See Granite.
 Graspen, *v.* to grasp, snatch at (used with *on*), 502.
 Grasse, *s.* grave, 447; *pl.* Grassus, 390.
 Grasse, *pp.* graves, 1138; dug, 7.
 Gravel, gravel, 535.
 Grant, *s.* grant, 87.
 Graunte, *v.* to grant, 692; *ger.* 764; 1 *p. pr. s.* Graunte, I grant, 68; *pr. pl.* 709; *pp.* Graunted, 73.
 Grauntinge, *s.* a granting, 254.
 Granus, *pl.* graves, 490. See Grane.
 Grayþe, 2 *p. pl. pr.* *ye* prepare, 590; *pp.* Grayþed, prepared, made ready, 447. *leel* *graiþe*, to prepare.
 Greden, 2 *p. pl. pr.* *ye* cry aloud for, implore, 696; *ye* pray, 764. A.S. *greden*, to exclaim.
 Gref, grief, harm, 50.
 Grece, *pl.* green, 124.
 Grene, *s.* green, i. e. green things, 302.
 Gret, great, 453, 713; *pl.* Grete, 7; great men, 1013; *slag*, 124 (or perhaps *ade*, i. e. greatly).
 Grete, *ger.* to greet, 195; 1 *p. pr. pl.* *ye* greet, worship, 274.
 Greeting, greeting, 977; *and* see below.
 Greeting, greeting, 254. [Perhaps *miswritten* for Greeting, *q. v.*]
 Greetest, greatest, 252, 976.
 Grene, *v.* to grieve, 228; Greden, 229; *pr. pl.* Grewen, grieve, 709, 770.
 Grime, grim, 1138.
 Grimmet, most fierce, 87, 252.
 Griþ, *s.* protection, safety; of *grif*, for their protection, 764. See Alex. A., 151.
 Ground, dat. ground, 7, 10; Grunte, 119; Ground, 447.
 Growþ, *pr. s.* grows, 931; Growus, 954; *pl. s.* Grounde, grew, 124

(see note); *gn.* Groove, grown, 133; *lg.* growe, 252.
 Gruche, *pr. pl.* grudge, refuse (a prayer), 770.
 Grym, *s.* anger, 50.
 Grynmost, grinnest, most cruel, most stern, 970.
 Goldene, golden, 522.
 Gyn, *s.* to guide, 815; *gov.* Gyn, to govern, 265.
 Hadde, *s.* had, 1, &c.; *pl.* 7, 9, 41, &c.
 Haddot, 2 *p. pr. s.* *adv.* if thou hadst, 339. See below.
 Han, *pl.* have, 713, 1117; 1 *p.* we have, 199.
 Handlinge, *s.* handling, 948.
 Handus, *pl.* hands, 703, 1057.
 Hap, *s.* good fortune, 749.
 Hapnū, *adv.* by chance, haply, 35; Happily, 865.
 Harde, hard, peevish, 869.
 Harde, *adv.* hardly, in a disagree way, 856.
 Hardy, bold, 983.
 Haro, harm, 40, 46, 164; *dat.* Harne, 366.
 Hast, thou hast, 28, &c.
 Haste, haste, 168.
 Hastly, hastily, soon, 155; Hastell, 605.
 Hate, 961.
 Haten, *pr. pl.* hate, 408, 1127; 2 *p.* Hatten, ye hate, 842.
 Hat, *pr. s.* possesses, 642; hath, 47, &c.; 2 *p. pl.* ye have, 630.
 Habel, *adv.* as at, noble person, noble, 219, 277, 345; man, 513; *gen. pl.* Habelene, of noble or skilled men, 390; *acc. O.* noble one, 856. The same word as Abel.
 Hase, *ger.* to have, 25; of 65, 84, 189, 277, &c.
 Hauen, we have, 35, 310.
 Hauke, *ger.* to hawk, 299.
 Hauute, *ger.* to practise, 790; to keep company with, 565; *pr. s.* Hanstus, practises, 935; Hauuteh,

hauute, clings to, 371; *pr. pl.* Hanstus, practise, 884.
 Hauster, for Auster, altar, 728.
 He, he, 2, &c.
 Hed, *s.* head, 408; *dat.* Hede, 654; Hood, 658; *pl.* Hedus, heads, 794.
 Heie, *adv.* high, 358, 601, 641, 1127; *pl.* 95. See Hele.
 Heide, *pl. pl.* hid, hastened, 51.
 Heid, *pl. s.* a held, 815; *pl.* Heide, 1035; thought, 5.
 Heile, *dat.* heil, 558, 799.
 Helle-hond, hell-bound, Cerberus, 792; Helle-hound, 536.
 Help, *dat.* help, 320, 733; *unv.* host, 1137.
 Helpe, *ger.* to help, 1029; *v.* 761; *pr. s.* Helpeh, helps, 588.
 Helpe, *an error* for Gelpo or jelpo, i. e. boast, 1042. See zelpen in Strötman's, p. 235.
 Helplich, helpful, 673.
 Helpe, health, 314.
 Helyn, *ger.* to heal, 320.
 Hem, *pr.* them, 16; themselves, 5, 10.
 Hem-self, themselves, 917.
 Hende, *adv.* handy, dexterous, skilful, attentive, 100.
 Hendschipe, *s.* courtesy, 277.
 Hense, *adv.* hence, 514, 570, 807, 1020.
 Her, here, 35, 1125, 36.
 Her-afur, hereafter, 363.
 Here, *ger.* to hear, 466; *s.* 502, 605, 979; Hereva, 601; *pr. s.* Hereh, 610; *pl.* Heren, 763; 1 *p.* we hear, 27; *pp.* Herd, 630.
 Here, their, 8, 46, 1065, &c.
 Heric, *v.* to praise, 648; 1 *p. pl.* *pr.* we praise, 358; 2 *p.* Hericus, ye praise, 641, 731, 733. A.S. *hērian*; Grein.
 Heriage, *s.* hearing, 948.
 Herte, *s.* heart, 816; *dat.* 272, 353.
 Hertlich, *adv.* hearty, encouraging, bold, 95, 961. Lit. heart-like.
 Hertely, *adv.* heartily, 613, 641, 731.

Heruest, harvest, autumn, August, 155.
 Heste, *s.* best, 528.
 Hete, heat, 328, 424, 687.
 Heuene, heaven, 219, 475; *gen.* of heaves, 95, 325; *dat.* 131.
 Heuys, *s.* pl. hues, 402.
 Hiden, *v.* to hide, 10; *pr.* Hid, 40; *pl. pl.* Hidden, hid, 51.
 Hidar, hither, 1137.
 Hie, *v.* to hasten, 985.
 Hie, high, 114, 435, 437, 955; *superl.* Hiest, 1018; Hiegest, 16. See Hih.
 Hih, high; as *aiā*, on high, 848. See Hie.
 Hilten, *ger.* to embellish, adorn, 490; Hiltē, 891; *pr. pl.* Hiltēn, 418; 2 *p.* ye adorn, 728, 731; *pp.* Hilt, 498. Cf. A.S. *addean*, to extol.
 Hillus, *s.* pl. hills, 455.
 Hilpe, health, 658.
 Him, *dat.* in him, 727; for Hien, them, 416; *acc.* Him, him (see note), 702.
 Him-self, *dat.* (to) himself, 362.
 Hir, *adv.* here, 314. See Her.
 Hirdo, *pl. s.* heard, 812; 1 *p.* 200. See Here.
 His, its, 235; his, 1, &c.
 His, it, 141, 366, 484, 485, 486, 489, 812. A.S. *hit*.
 Hipte, *pl. s.* was named, 1064.
 Hipe, *dat.* height, 123.
 Ho (sic), he, 166. [Prob. miswritten for *he*.]
 Ho, who, 174.
 Ho so, whose, 1060.
 Holdo, *v.* to hold, 507; to observe, 213; *ger.* Holden, to protect, 435; Holdo out, to keep out, 443; 2 *p.* *s.* *pr.* Holdest, hast, 532; 3 *p.* Holdic, possesses, 642; 1 *p. pl.* Holden, we consider, 381; 2 *p.* ye deem, esteem (as), 274, 1125; Holdo, ye consider, deem, esteem, 558, 653, 1113; 3 *p.* Holdo, hold to be, 13, 176, 974; Holdic, 16; kept, 687.

Holdo, for Oldo, *adv.* *pl.* old, 327.
 Holdens, *s.* *pl.* dwellings (Lat. *text domus*), 576.
 Hole, *adv.* *pl.* whole, hale, 333; *sing.* entire, 565, 642, 961, 1127.
 Holl, holy, 139, 219.
 Holliche, wholly, 657, 793; Holly, 639.
 Holsoome, excellent, 1125.
 Holus, *s.* *pl.* holes, 10, 434; Hollis, 40, 51, 57.
 Holwe, hollow, 10; Holw, 57; Holuo, 434.
 Hon, home, 46; *at* hon, 351.
 Hondis, *pl.* hands, 683.
 Hongur, hunger, 1029.
 Hope, 733.
 Hope, let him hope, 869; 1 *p. pl. pr.* Hopen, we hope, 363.
 Hoorden, whoresons, 587, 565.
 Houder, *pl. s.* hovered, abode, waited about, 164. See note to P. Floumas, C. xxi, 85.
 Hound-fish, dog-fish, 164.
 Hounger, hunger, 1050.
 Houp, whoop, call, 167.
 Houu, house, 62, 434, 945.
 Houuing, dwelling, habitation, 443.
 How, how, 56, 887.
 Hue, *pres. she.* 662, 656. A.S. *hēf*. Hüge, 530; Hügeste, 488.
 Hundred, 234.
 Hungur, hunger, 863, 896, 881.
 Hunte, *ger.* to hunt, 299.
 Huo, who, 596, 943; Huo so, who-soever, 1001.
 Hur, their, 407, 563. See Here.
 Hurde, *pl. s.* heard, 243; hurde telle, heard tell, 14; 1 *p. s.* *pl.* Hurde, I heard, 221.
 Hure, *dat.* to her, 202, 723; *acc.* her, 657, 695.
 Hure, *pres. pres. their,* 16, 48, 123, 410, 418; Hur, 407, 411, 414, 733.
 I, I, 65, 68. See Ich.
 Iangle, *s.* jangling, prattling, idle talk, slender, 456, 462, 667.

Jargon, jargra, 546 talk, 462.
 Jaudewin, *adj.* (as an epithet of Jupiter, 659). The first syllable is obviously the O.E. *joc*, *je*, or *jos* (see Requefort) still retained in F. *jeudi*, and derived from Lat. *secundus Jovis*, Jove. The rest of the word appears to be a mere variant of O.E. *deia*, Lat. *divinitas*. Thus the sense is 'divine Jove.' Stevenson prints *jaudewin*, which cannot be explained.
 Thoren, *pp.* born, 598; *thor*, 932.
 Ieh, 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, 232. See Growe.
 I-kiid, *pp.* known (to be), famous; *certains idid*, famous as being courteous, 64. See Kid.
 Ilike, *adv.* equally, alike, 102.
 I-like, like, 792.
 Ille, *adj.* *pl.* ill, mischievous, 157.
 Illo, *adv.* ill, 736.
 Ille, *s.* evil, 754, 932.
 In, *prep.* in, 10, 22, &c.
 Inne, *adv.* within, in, 10, 435, 489; upon, 597.
 Innocent, 932.
 In-ow, enough, 309, 318, 548.
 Impossible, impossible, 268, 915.
 Ioie, joy, 502, 726, 977, 1118.
 Ioful, blissful, 659.
 Iofless, joyless, wretched, 553; miserable, 997.
 Ipromed, proved to be, 685.
 Ipat, *pp.* put, 291, 452.
 Irea, iron, 851.
 Is, for His, his, 731, 805.
 Is, *pr.* *s.* is, 12, 26, &c.
 Isaid, *pp.* said (to be), called, 100.
 Iseur, seen, 666.
 Iset, *pp.* set, 454.
 I sustained, *pp.* sustained, 620.
 It, *pron.* it, 22, 68, &c.
 Iuge, judge, 1118.
 Juggementis, *s.* *pl.* judgments, 462.
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- Lente, pl. s. lent. l. e. gave, 413.
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- Lere, (1) *ger.* to teach, inform, 66, 235; pr. s. Lerep, teachings, 1100; 2 p. s. pl. Leredest, didst instruct, 550; pp. Lered, taught, 453; (2) Lere, *ger.* to learn, 390, 461; r. 216. A.S. *læran*, G. *lehren*, to teach.
- Les, *adv.* false, 60. A.S. *lefa*.
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- Licam, body, 592; *ger.* Licamus, body's, 555. A.S. *licama*.
- Liche, *adv.* like, 1041, 1097; *adv.* like: *liche* *mel*, equally well, 106.
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- Lif, life, 60, 70, 76, 150, 1119.
- Liftime, lifetime, 565, 681.
- Ligge, v. to lie, 1025; 1 p. pl. Lidgen, we lie, 445. A.S. *lygan*.
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- Lichtle, easily, 515.
- Like, *ger.* to like, to be pleased, to be glad, 316; v. to like, 404; and to like, very pleasant, 926; pr. s. Liket, likes, 212; phrases, 445; Likus, *imper.* it pleases, 362, 576; pr. s. *adv.* Like = as like, let him not be pleased, 508; pl. s. *adv.* Likede, would please, 934; pp. Liked, pleased, 178.
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- Likings, pl. pleasing, 949.
- Likings, wish, will, desire, 755; pleasure, 785, 887. See below.
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- Likans, ye liken, 645; pp. Likned, likened, 802.
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- List, s. pleasure, desire, 189.
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- Listene, v. to listen, 820; *ger.* Listen, to listen to, 768; pp. Listend, heard, 180, 199.
- Lite, *adv.* little, 886, 932, 1028. A.S. *lyt*.
- Litil, little, 108, 645, 878.
- Litil, *adv.* little, 205, 224.
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- Ligthe, 1 p. pl. pr. lit. lighten; *but obviously an error* for Liten, i. e. stain, 460. See note.
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- Lof, s. the sky, 480; air, 474; of *loff*, either (1) of the sky; or (2) put for *so loff*, aloft, 476; *so* *be loff*, aloft, 122. And *so above*.
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- Lome, s. either (1) tool (lit. loom); or (2) loam, clay (which better suits the context and the Lat. text; see note), 439.
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- Long, *adv.* long, 276.
- Long, *in phr.* long in = long of, i. e. along of, owing to, 510.
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- Lore, s. lore, learning, 453, 458; pl.
- Locus, teachings, lessons, 217, 224, 226, 457, 828, 1121.
- Los, s. praise, 221.
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- Lopheth, pr. s. *imper.* it makes (us) loath, 392; 1 p. pl. pr. Lopen, we loathe, 278, 373.
- Lopliche, loathsome, hateful, 1087.
- Lous, love, 873.
- Lous, *ger.* to love, 316, 404; v. 887; pr. s. Louus, 1041; 1 p. pl. *ger.* we love, 1005; 3 p. 596; pl. s. Loured, loved, 651.
- Louu, low, subject, inferior, 264; pl. Louu, 441.
- Lowe, *imp.* s. lower, let down, lay aside, 517; v. Lourod, subjected, 519.
- Lowe, for Louu, love, 233.
- Loweste, most inferior, humblest, 265.
- Lud, s. man, person, wight, 18, 106, 168, 324, 810, 315, 519; pl. Ludus, men, 56, 142, 284, 351, 355, 838, 843, 858, 1110, 1112, 1114; *ger.* pl. Ludane, of men, 773. A.S. *lud*.
- Luf, *adv.* lief, dear, pleasing, 563, 788.
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- Lutur, *adv.* bad, evil, 272, 400, 509, 773, 946; bad, meagre, 868, 878; *as* *adv.* evil, 629. See Lefur.
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 Make, *s. pl.* companions, husbands, mates, 83. *See* Make in Gl. to Wn. of Palermo.
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 Marke, *s.* march, *i. e.* region, country, 1139.
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 May, *pr. s.* 1 *p. I* can, 385; 3 *p. he* can, 86.
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 Our, *prep.* over, 108, 151, 533.
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 Pacea, *pr. pl.* pass, pace, walk, go about, 741.
 Paic, (1) *ger.* to pay (tribute), 710; *pr. pl.* pay, 716; (2) *pr. s.* Paiech, please, 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, 305; *pl. s.* Partyd, departed, *redire* to 4, 1; 2 p. *pl. pr.* ye depart, 807; Parten, 1107; *pp.* Parted, distributed, 795.
 Paise, v. to pass, go away, depart, 1135; 1 p. *pl. pr.* *adv.* Paise, may pass, *gr.* 814; *pr. s.* Paisech, passes, flows, 140.

Par, pleasure, 315.
 Pelyr, pillar, 1139 (*redire*).
 Penance, punishment, 807; penance, 291.
 Peple, people, 4, 103, 815; assembly, 1147.
 Periche, *pr. pl.* perish, 452.
 Peril, 452.
 Perles, peerless, 915; Perlese, 140.
 Pes, peace, 377.
 Philosofus, s. *pl.* philosophers, 457, 1070.
 Picht, *pl. s.* put, placed, 1139 (*redire*).
 Pilgrinus, pilgrims, 983.
 Piler, pillar, 1135. See Pelyr.
 Pinche, s. to pinch, torment, 751; *pr. s.* Pincch, torments, 1107.
 Place, place, land, 97, 130, 206, 847, 853; *pl.* Places, 495.
 Plain, *adj.* plain, flat, open, 495.
 Plante, v. to plant, 853; Plante, ye plant, 847.
 Plente, plenty, 495, 1025.
 Plukke, *ger.* to pluck, draw; to plukke, to draw (the plough), 296.
 Flow, plough, 296, 847, 853.
 Point, *det.* point, state, 315.
 Pokok, peacock, 716.
 Pore, poor, 104, 527, 890, 983.
 Pouder, s. powder, 1063.
 Pouert, poverty, 374; Pouerte, 291.
 Power, 705.
 Praie, s. pray, 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, 356.
 Prentod, *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.
 Preuy, *adj.* peiry, 696.
 Pride, 637.

Prince, 225, 509, 948; Prince, 511; *pl.* Princes, 251; Princes, 975.
 Pris, value, 716.
 Pris, *adj.* noble, 161.
 Proce, v. to procure, cause, 347; to insure, 1019; *pp.* Proced, turned, 868.
 Profit, 1019.
 Profite, v. to profit, 509; *pr. s.* Profitet, 280.
 Profe, ye proffer, offer, 766.
 Proud, 937; *pl.* Proude, 5, 11, 547.
 Proude, *no doubt an error for* Proude, 547; see the word repeated in the same line. Or it may mean "approved." Cf. I. 5.
 Prouen, v. to prove, 937; *pp.* Proued, proved, known to be approved, &c. See Prove.
 Provn, 1 p. s. *pr.* I prove, test, 569. See Prouen.
 Prow, s. profit, 366. O.F. *pro*, profit; Cotgrave.
 Pryde, pride, 1019.
 Prynce, prince, 16, 19, 111. See Princes.
 Prys, s. value, esteem, 590; *pp.* Pryde of, esteem, 937; *pp.* of *scus* *leleis*, thought much of themselves, 5.
 Palle, *ger.* to pull, pluck, 128.
 Punched, *pp.* punished, 672, 747.
 Parchas, s. acquisition, 807.
 Paspre, s. purple colour, 847.
 Pat, *pp.* put, placed, 706, 983.
 Quinte, *adj. pl.* knowing, wise, 17.
 Quantite, s. distinctness, pleasurable-ness, 950. O.F. *quant*, quaint, dainty, trim.
 Quedfulle, *adj.* full of evil, 541. Cf. Da. *kwed*, evil.
 Quellch, *pr. s.* kills, 611; 2 p. *pl.* Quillen, ye kill, 605, 1047. A.S. *ceallan*.
 Quere, *ger.* to please, 541, 605, 643, 1047; *pr. s.* Quereus, pleases, 177. A.S. *ceccian*.

Queminge, *s.* pleasing, satisfaction, 960. A.S. *ceomas*, to please.
 Quenche, *pr. s.* quenches, does away with, 959; *pl.* Quenches, destroy, 541.
 Quene, queen, 194, 835.
 Quik, *adj.* living, 608; Quiko, 1047.
 Radde, *pl. s.* read, 519, 1073, 1076; *pp.* Rad, 969.
 Raeken, 1 *p. pl. pr.* we wander, go, betake ourselves, 467. *locl. verbs*, to wander.
 Raibus, *s. pl.* rains, 436.
 Raht, *adv.* soon, 2, 21, 93, 136, 337, 909; *As raht*, as soon as possible, 121; *of to raht*, 129.
 Reoche, 1 *p. pl. pr.* we reek, 369. A.S. *reian, rician*.
 Reche, *ger.* to reach, 1067.
 Red, *s.* counsel, 398. A.S. *red*.
 Redf, (1) *ger.* to read, i. e. to be read, 1075; *s.* Red, 971; Reden, 21; 1 *p. s. pr.* Read, I read, speak, 738; *pl.* Reden, we read, 467; (2) to advise; 1 *p. s. pr.* Rede, I advise, 237; *pl.* we advise, 507. A.S. *redfles*, to read, to advise. *See* Radde.
 Rede, *pl.* red, 679.
 Redliche, readily, easily, 375; Redly, 821.
 Redlese, *adj.* devoid of reds, i. e. of counsel, 907.
 Redy, ready, 789, 960.
 Reed, *adv.* redly or rather *adv.* redly, 121.
 Reft, to seize, 302. *See* note.
 Regne, kingdom, 642; *pl.* Regnus, 82.
 Reke, *pp.* raked, raked over, buried slightly, 594.
 Rekenen, 1 *p. pl. pr.* we reckon, account, 375.
 Renewid, *pl. s.* removed, rubric to l. 137.
 Reognus, *s. pl.* kingdoms, 82. *See* Regne.
 Reozun, *s.* renown, 369, 551.

Reprout, *ger.* to reprove, 210.
 Rereth, *pr. s.* rerrs, 483; Rere, ye rer, 1045.
 Resoun, *s.* reason, 398.
 Retea, *rest*, rest myself, 93.
 Reteafly, pitcously, 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; Richesse, 369.
 Ride, *ger.* to ride, 112; *s.* 93; *pp.* Riden, ridden, travelled, experienced in travel, 1131.
 Rif, *adv.* rife, fall, 501; *pl.* Rise, abundant, 180.
 Riht, *adj.* right, true, 261.
 Riht, *adv.* right, 816.
 Rihte, *dot.* right, justice, 416.
 Rihte-wisnesse, righteousness, 258.
 Rihtful, *adj.* righteous, just, 398.
 Rink, *s.* man, 21, 31, 129, 151, 662, 821. A.S. *rin*.
 Ris, *s.* bought, 129, 501. *See* *kris* in Stratzmann, p. 278.
 Rise, *adv. pl. rite*, abundant, numerous, 180, 915, 1045. *See* Rif.
 Riuer, river, 160.
 Robbe, *ger.* to rob, 789; *pp.* Robbed, 524.
 Romanus, *pl.* romances, 467.
 Rome, *v.* to roam, range, 146; *ger.* 501; *pl. s.* Rommede, 2; *pl.* Romede, 160; *pr. s.* Romwus, romas, wanders, 169.
 Romme, *adv.* wide, 151. A.S. *raun*, roony, wide.
 Romme, *adv.* far and wide, 50, 581; *romme rides*, much travelled, 1131. *See* above.
 Ros, *pl. 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, 1135; *poss. pl.* Rydinge, 2. *See* Ride.
 Ryht, *s.* right, justice, 82. *See* Rihte.
 Ryngus, *s.* *pl.* rings, 1013.
 Sacrifice, 388, 542, 1048.
 Sad, *adv.* firm, heavy, thick, clayey (*acid* of earth), 915.
 Salliche, *adv.* firmly, 1135.
 Saf, safe, saved, 830.
 Sai, *pl. s.* saw, 115, 137; *pl.* Saizen, 146.
 Saide, *pl. s.* said, 41; *pl.* 61; 2 *p. ye* said, 1006; *pp.* Said, 111. *See* Sain.
 Saile, *ger.* to sail, 297, 449; *s.* 535; *pr. pl.* Sailen, sail, 451; 2 *p.* Saile, ye sail, 203.
 Sain, *ger.* to say, 475; Sain, 154; 1 *p. pl. pr.* Saun, we say, 268, 991; *ye* say, 646, 683, 689, 1095; they say, 798. *See* Saide.
 Sake, sake, 283, 261, 559, 784, 830, 1105; account, 1054, 1122.
 Same, same, 197, 780, 896, 1009.
 Sane, *ger.* to save, 811.
 Saviour, saviour, 489; Sauyow, 784.
 Sauroren, *pr. pl.* saurore, give forth a secret, 496.
 Sauer, *s.* savour, taste, 947.
 Sawe, *s.* saying, saw, 42, 111, 209, 552, 646, 1096; *pl.* Sawas, 44, 459, 798.
 Say, *pl. s.* saw, 187. *See* Sai.
 Say, *imp. s.* say, 283. *See* Sain.
 Schadde, *pl. s.* shed, 640.
 Schal, 1 *p. s. pr.* must, 326; *pr. s.* is to, 700; shall, 213.
 Schalk, *s.* man, right, 30, 432, 449, 463. A.S. *scalc*.
 Schame, shame, 401, 1100.
 Schanfull, shameful, 463.
 Schamlose, shameless, 20.
 Schamly, shamefully, 809.
 Schap, shape; *to schep*, in our shapes, 330; shape, or creation, 950; *pl.* Schappus, created focus, 417.

Schape, *ger.* to shape, form, 294; *pp.* Schape, shaped, formed, created, 412, 419, 809, 1109; intended, 218.
 Schappere, *s.* creator, 479, 959.
 Schar, ploughshare, 294.
 Scharpede, *pp.* sharpened, 394.
 Schast, chaste, 594.
 Sche, she, 309.
 Schene, *ger.* to cause to shine; *hau* to schene, to cause themselves to shine, to seem to shine, 412.
 Schene, *adv.* bright, 1027.
 Schent, *pp.* shamed, 809. A.S. *scenda*, to put to shame.
 Schenere, *adv.* more brightly, more beautifully, 412.
 Schewe, *ger.* to show, 59; *pr. s.* Schewit, 463; *pr. pl.* Schewen, shew, 421; Schewen bers, shew themselves, 479; 2 *p.* Schewe, ye shew, 559; *pl. pl.* Schewden, showed, 20.
 Schinden, ye shame, disgrace, 960. *See* Schent.
 Schine, *s.* to shun, avoid, 416; *pr. s.* Schinep, shuns, 449.
 Schine, *ger.* to shine, 117, 520; *s.* 121.
 Schining, shining, 479.
 Schippus, *s. pl.* ships, 449.
 Scholde, *pl. s.* ought, 416; *pl. pl.* night, 108; would have to, 781; 1 *p. we* ought, 874. *See* Schulle, Schal.
 Schop, *pl. s.* shaped, created, 330, 416, 432, 996. *See* Schape.
 Schotcet, *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.
 Schupe, *dot.* scath, harm, 81. *See* Skupe.
 Selain, *pp.* slain, 544.
 Sclupe, *v.* to sleep, 344, 441; *ger.* 535.
 Scule, school, 453, 899.
 Scorpious, scorpions, 159.
 Se, 1 *p. pl. pr.* we see, 309.

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. Seggen, men*, 165, 371, 589, 689, 1064; *Seggen*, 478. *A.S. segy, a man*.

Segge, *ger. to tell*, 1006; *2 p. pl. pr. ye say*, 457, 740; *Seggen*, 1045.

Seie, *pp. seen*, 1064; *seen* (to be), 313, 890.

Sel, *s. seal*, 182, 256, 817, 968.

Selkouje, *adj. strange, various*, 475, 649; *Selkouje*, 490, 925; *Selkouje*, 917. *Cf. Alex. A. 130*.

Selkoujus, *wonders*, 1022. *See above*.

Sen, *s. to seem*, 465, 414; *1 p. pl. pr. Semen*, *we seem*, 33; *pr. s. Semeh*, *it seems*, 840; *Semna*, 929; *2 p. pl. Semen*, *ye seem*, 890; *pr. s. adj. Semu*, *may seem* (to be), 221.

Semliche, *adj. severely*, 111, 115.

Sen, *s. to see*, 478, 481; *1 p. pl. pr. we see*, 475, 947, 1022.

Send, *s. to send*, 18, 225; *imp. s. Send*, 207; *pr. s. Sendeh*, *sends*, 197, 253; *pl. s. adj. Sente*, *were to send*, *sent*, 191; *pl. s. Sente*, *sent*, 361, 817; *Sendah*, 973 (*rubic*); *2 p. Senteest*, *didst send*, 255, 828; *Senteeste*, 279; *pp. Sent*, 131, 511; *Sente*, 41.

Seuple, *single, i. e. simple*, 33.

Sertaine, *certain*, 321.

Sertified, *certified, made known*, 27.

Sertus, *adv. certes, certainly*, 73, 177.

Servantis, *s. pl. servants*, 262, 577; *Servantus*, 100.

Serve, *ger. to serve*, 316, 708; *s. 427; pr. pl. serve*, 797; *2 p. ye serve*, 632; *adj. Serue*, *may serve*, 733.

Seer, *s. to cease*, 336; *ger. to make to cease*, *put a bound to*, 1037; *pr. s. Seesh*, *ceaseth, leaves off, i. e. becomes quiet*, 91; *1 p. pl. pr. Seesen*, *we cease*, 368, 471; *pl. s. Seesede*, *ceased*, 117; *pl. Seeseden*, 110.

Seosun, *season*, 154, 929; *pl. Seosunus*, 925.

Seto, *s. seat, place*, 958.

Setp, *pr. s. see*, 91. *See Sen*.

Sette, *s. to set, put*, 295; *ger. Sette*, *to plant*, 912; *pr. s. Settus*, *sets*, 182; *pp. Set, set*, *placed*, 477, 481.

Seur, *seven*, 477.

Sew, *pl. s. sowed*, 692.

Seyr, *pp. seen*, 1074. *See Seie*.

Sichus, *s. pl. sighs*, 1115.

Side, *side, part*, 56, 297.

Side, *adj. large, ample, wide*, 165, 481.

Sien, *pl. pl. saw*, 49; *Sie*, 126; *1 p. Sihen*, *we saw*, 254.

Science, *science*, 454.

Sihen; *see Sien*.

Sihl, *sight*, 929.

Sike, *adj. pl. sick*, 313.

Sikur, *adj. sure*, 75.

Sikuredo, *pl. s. secured, i. e. assured*, *made them assured*, 44.

Silf, *self, selves*, 33, 61, 75, 873, 1009; *Silue*, 454. *See Va*.

Siluer, *silver*, 380, 575.

Simple, *simple, poor men*, 288; *simple*, 550; *foolish*, 573, 890; *innocent*, 450; *easily pleased*, 931.

Simpleliche, *simply, in a simple way*, 209.

Sin, *since*, 87, 99, 895, 914, 933, 963, 1103. *See Syn*.

Sinful, *a sinful man, sinner*, 1064.

Sinke, *as error for Stee or Sewe*, *to follow*, 214. [To mistake *se* for *st* or *st* was very easy.]

Sinze, *sin*, 336, 406, 957.

Sinze, *ger. to sin*, 505.

Sire, *sir*, 225.

Sijpen, *afterwards, next*, 47, 131, 478, 480.

Sittus, *pr. s. sits*, 1105; *1 p. pl. Sitte*, *we sit*, 985.

Sight, *sight*, 119.

Skapen, *ye escape*, 1020.

Skarsche, *scarcity*, 871.

Skake, *harm, damage*, 150, 871, 990, 1020.

Skile, *discreament, reason*, 904, 1109; *skill*, 51.

Skinnu, *s. pl. skies*, 478.

Slepe, *1 p. pl. pr. we sleep*, 359.

Slithe, *dat. sleight*, 564.

Slykpe, *dat. sleight*, 361.

Smart, *adj. causing pain, painful; or perhaps swift, quick*, 1063.

Smellus, *s. pl. smells*, 942.

Smejpe, *smooth*, 1063.

Smite, *pp. smitten*, 1063.

Suelle, *pl. quick*, 437.

So, *so*, 49, 489, &c.

Soðainly, *suddenly*, 329.

Soffre, *s. to suffer*, 635; *2 p. pl. pr. ye suffer*, 784.

Sofsen, *pr. pl. suffice*, 61.

Soils, *s. to soil*, 356.

Solas, *solace, amusements*, 471, 933.

Solepne, *for Solempne, solemn*, 723.

Solow, *s. plough*, 295. *A.S. suld, a plough*.

Someras, *summers*, 8.

Somme, *s. sum, amount*, 321.

Sonde, *sending, i. e. message*, 31, 41, 154, 511, 810, 826, 882, 965, 1006; *pl. Sondus*, *messages, commands*, 842; *gifts*, 959.

Sone, *son*, 616.

Soon, *soon*, 19, 817; *al so soon*, *as soon*, 117.

Song, *song*, 103.

Sonken, *pl. pl. sunk*, 119.

Sonne, *sun*, 114, 424, 477.

Sorw, *serrow*, 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; *s. 290*.

Sote, *adj. pl. or adv. sweet, or sweetly*, 406.

Sote-sauerele, *pp. sweet-savoured*, 128.

Soþ, *s. truth*, 27, 44, 263; *the truth*, 451, 459; *Soþr*, 207; *pl. Soþus*, *truths*, 1022.

Soþli, *adv. verily, truly*, 9, 41; *Soþlike*, 100, 616; *Soþly*, 832.

Soueraine, *adj. sovereign*, 511; *Souarain*, 542.

Soule, *soul*, 329, 1021; *pl. Soules*, 590; *Soulen*, 633.

Sounde, *adj. pl. in good health*, 313.

Souhte (*for Souchte*), *pl. pl. sought*, 19.

Sowe, *ger. to sow*, 912; *s. 295*.

Space, *space, duration*, 555.

Spak, *spoke*, 667.

Spardus, *s. pl. sparkles, sparks*, 136.

Sparen, *pr. pl. spare*, *i. e. let alone*, 885.

Spatten, *pl. pl. spat*, *spat forth*, *emitted*, 156.

Speche, *speech*, 65, 172, 367, 623.

Spedru, *ye haste*, 787.

Spedful, *adj. helpful*, 623.

Spedliche, *speedily*, 172.

Speke, *e. 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; *pl. pl. Spilden*, *destroyed*, 136; *pp. Spild*, *condemned*, 699, 1071.

Spirit, 699.

Spoken, *pl. pl. spoke*, 1071.

Spouze, *s. espousal, wedlock*, 893.

Spouze-breche, *adultery, breaking of espousal*, 787; *Spouze-breche*, 883.

Spredde, *pl. pl. spread*, 123.

Sprius, *s. pl. sprays, sprigs, branches*, -123; *Spraius*, 749.

Spreden, *ye spread*, 729.

Springinge, *springing, sprouting*, 729.

Sprunge, *pl. s. sprang*, *grew*, 135; *pl. Sprungen*, 123.

Spryt, spiert, 623.
 Stable, firm, 557.
 Stalpe, a stealth, i. e. stealing, robbery, 788.
 Stat, static, condition, 429, 686, 890.
 Stanneke, *ger.* to quell, stay, withhold, check, 933; *v.* to quench, 1031.
 Stedo, stead, place, 9, 114.
 Stedfast, stedfast, 940.
 Sterne, stern, grin, 52; sters, 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.]
 Sterne, *v.* to die, starve, 863. A.S. *storfian*.
 Sterus, *pr. s.* steers, goes, 155.
 Stidie, *ye* studie (*Lat.* studium non habetis), 898.
 Stiffy, firmly, well, 656.
 Stille, quiet, 574, 940; *adv.* constantly, 97.
 Stinte, *v.* to cease, 97, 530; stop, 143, 161; *stidie* of, cease from, 530; *pr. s.* Stinteh, is quiet, 91.
 Stiren, *pr. pl.* stir, 457.
 Stirte, *pl. s.* started, moved hastily, 127.
 Stise, *pl.* stiff, violent, 487.
 Stod, *pl. s.* stood, 114.
 Stomak, stomach, 686.
 Ston, stone, 438, 1138; *pl.* Stones, 587.
 Stoude, *ger.* to stand, 587.
 Storie, *s.* story, i. e. recounting, 609; *pl.* Storiis, stories, 467.
 Stormas, steems, 487; Stormis, 923.
 Stounde, time, space of time, 97; season, 898; *but* stounde, at that time, 609.
 Stout, stout, 940; Stoeter, 429.
 Strauten, *pr. pl.* confine, make narrow, oppress, 756.
 Strom, stream, 144, 530.
 Streake, strength, 532, 674, 936.
 Streaken, *pr. pl.* strengthen, 756.

Strive, *ger.* to strive, fight, 736.
 Stroude, *s.* stream, 140, 151, 163, 530; *pl.* Stroudis, 524.
 Suffro, *v.* to suffer, 779, 873; to permit, 1056; *ger.* 75; 1 *pl. 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.
 Swaging, assaging, 921.
 Swains, *pl.* swains, men, 855.
 Swa, 719.
 Swagen, *pr. pl.* flap, 493.
 Sweet, sweet, 310.
 Swete, sweetness, 952.
 Swich, such, 221, 443, 719; Swiche, 855, 1097.
 Swinnet, *pr. pl.* swim, 493.
 Swink, toil, labour, 310, 426, 442; Swain, 921.
 Swinke, *ger.* to labour at, 835. A.S. *swincan*.
 Swiwe, *adv.* quickly, 921; very, 719; *ful swiwe*, very much, 493.
 Sykur, safe, sure, 830.
 Syn, since, 77.
 Syte (*ányglaðic*), a city, 9.
 Ta, for To, to, 475.
 Tach, *s.* habit, 566; *pl.* Tachas, ill habits, 463.
 Take, to take, 854; *pr. s.* Takus, delivers, 182; *imp.* Tak, take, 233; *pr. pl.* Taken, 710; 2 *pl.* 566; *pp.* Take, taken, caught, 721.
 Tale, tale, story, 199, 365, 469, 1128; account, 66.
 Talken, *v.* to talk, 148.
 Tarsel, *pp.* larded, i. e. made to linger, lindered, larned, 132.
 Tarynge, *s.* tarrying, delay, 818; Taringge, 240.
 Tasi, *s.* taste, 357.
 Tasting, taste, 952.
 Taught, *pl. s.* taught, 1077; *pp.* Taught, 217.
 Teche, *v.* to teach, 237; *ger.* 284.

Tellen, *v.* to count, compute, be aware of, 323; Telle, tell, be told, 14; 1 *pl. s.* *pr.* Telle, I recount, 739; 2 *pl. pl.* ye tell, 846; Telleis, 680, 701; *imp. s.* Tel, tell, 207.
 Tempest, 454.
 Temple, 714, 725; *pl.* Tempus, 599, 1044.
 Tempren, *v.* temper, control, 572.
 Temted, *pp.* tempted, 95.
 Teude, *ger.* to attend to, heed, 281; 1 *pl. pl. pr.* we attend to, heed, 365; Teuden, 469; 2 *pl.* ye heed, 846, 1044; 1 *pl. pr.* Teuðide, we attended to, 217; *imp. pl.* Teuðeh, attend, 190; 1 *pl.* Teude, let us endeavour, 1128; *pl. s.* Teuðede, attended to, 813.
 Tendere, tender, 952.
 Tendeh, *pr. s.* kindles, 654; *pp.* Tend, kindled, 283. Cf. E. *tinder*.
 Tene, sorrow, affliction, 873, 950; vexation, 771; injury, 709; *pl.* Tene, vexations, 920 (*not used with a sing. verb*). See below.
 Tened, *pp.* vexed, 512. A.S. *tynan*, to afflict.
 Tenful, harmful, 566, 793.
 Tenle, *s.* herd, endeavour, 305; attention, 972.
 Tentus, tents, 144.
 Ten, than, 62.
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