The Story of Genesis and Exodus,

AN EARLY ENGLISH SONG,

ABOUT A.D. 1250.
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EDITED

FROM A UNIQUE MS. IN THE LIBRARY OF CORPUS CHRISTI COLLEGE, CAMBRIDGE,

WITH INTRODUCTION, NOTES, AND GLOSSARY,

BY THE

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MDCCCLXV.
The Editor of the present valuable and interesting record of our old English speech will, no doubt, both astonish and alarm his readers by informing them that he has never seen the manuscript from which the work he professes to edit has been transcribed.

But, while the truth must be told, the reader need not entertain the slightest doubt or distrust as to the accuracy and faithfulness of the present edition; for, in the first place, the text was copied by Mr. F. J. Furnivall, an experienced editor and a zealous lover of Old English lore; and, secondly, the proof sheets have been most carefully read with the manuscript by the Rev. W. W. Skeat, who has spared no pains to render the text an accurate copy of the original. I have not been satisfied with merely the general accuracy of the text, but all doubtful or difficult passages have been most carefully referred to, and compared with the manuscript, so that the more questionable a word may appear, either as regards its form or meaning, the more may the reader rest assured of its correctness, so that he may be under no apprehension that he is perplexed by any typographical error, but

1 My obligations to Mr. Skeat (in whose accuracy and judgment I have the fullest confidence) are numerous; and I am indebted to him, among other obligations, for the description of the manuscript, and for some interesting remarks upon the metre of the poem. My thanks are also due to the Rev. J. R. Lumby, who most kindly and readily re-collated the text with the manuscript.
feel confident that he is dealing with the reading of the original copy.

The editorial portion of the present work includes the punctuation, marginal analysis, conjectural readings, a somewhat large body of annotations on the text of the poem, and a Glossarial Index, which, it is hoped, will be found to be complete, as well as useful for reference.

The Corpus manuscript\(^1\) is a small volume (about 8 in. \( \times 4\frac{1}{2} \) in.), bound in vellum, written on parchment in a hand of about 1300 A.D., with several final long f's, and consisting of eighty-one leaves. Genesis ends on fol. 49b; Exodus has the last two lines at the top of fol. 81a.

The writing is clear and regular; the letters are large, but the words are often very close together. Every initial letter has a little dab of red on it, and they are mostly capitals, except the b, the f, the S, and sometimes other letters. Very rarely, however, B, F, and D are found as initial letters.

The illuminated letters are simply large vermilion letters without ornament, and are of an earlier form than the writing of the rest of the manuscript. Every line ends with a full stop (or metrical point), except, very rarely, when omitted by accident. Whenever this stop occurs in the middle of a line it has been marked thus (.) in the text.

DESCRIPTION OF THE POEM.

Our author, of whom, unfortunately, we know nothing, introduces his subject to his readers by telling them that they ought to love a rhyming story which teaches the "layman" (though he be learned in no books) how to love and serve God, and to live peaceably and amicably with his fellow

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\(^1\) It is thus described—wrongly, of course, as to age—in the printed catalogue of the Corpus manuscripts:—"ccccxliv. A parchment book in 8vo., written in the xv. century, containing the history of Genesis and Exodus in Old English verse."
Christians. His poem, or "song," as he calls it, is, he says, turned out of Latin into English speech; and as birds are joyful to see the dawning, so ought Christians to rejoice to hear the "true tale" of man's fall and subsequent redemption related in the vulgar tongue ("land's speech"), and in easy language ("small words").

So eschewing a "high style" and all profane subjects, he declares that he will undertake to sing no other song, although his present task should prove unsuccessful. Our poet next invokes the aid of the Deity for his song in the following terms:

"Fader god of alle Shinge,  
Almigtin lourerd, hegeft kinge,  
Su gine me felie timinge  
To thaunen Sis werdes biginninge,  
So, lourerd god, to wurSinge,  
Queær fo hie rede or singe!"  

Then follows the Bible narrative of Genesis and Exodus, here and there varied by the introduction of a few of those sacred legends so common in the mediaeval ages, but in the use of which, however, our author is far less bold than many subsequent writers, who, seeking to make their works attractive to the "lewed," did not scruple to mix up with the sacred history the most absurd and childish stories, which must have rendered such compilations more amusing than instructive. It seems to have been the object of the author of the present work to present to his readers, in as few words as possible, the most important facts contained in the Books of Genesis and Exodus without any elaboration or comment, and he has, therefore, omitted such facts as were not essenti-

1 From lines 19-26 we might infer that our author intended to include in his song much more of the Bible narrative than we have in the present work.

2 Father, God of all things, Almighty Lord, highest of kings, Give thou me a propitious season (enable thou me successfully), to show this world's beginning, Thee, Lord God, to honour, whether so I read or sing.
ally necessary to the completeness of his narrative;¹ while, on the other hand, he has included certain portions of the Books of Numbers and Deuteronomy,² so as to present to his readers a complete history of the wanderings of the Israelites, and the life of Moses their leader.

In order to excite the reader's curiosity, we subjoin a few passages, with a literal translation:—

**LAMECH'S BIGAMY.**

Lamech is at the sixth degree,
The seventh man after Adam,
That of Cain's kin came.

This Lamech was the first man
Who bigamy first began.
Bigamy is unnatural thing,
In English speech, twi-wiving;
For age was right and kire bi-forn,
One man, one wife, till he was born.
Lamech to him two wifes took,
One Adah, another wife Zillah.
Adah bare him a son Jubal,
In poetry and music.
Craft of music, well he knew;
On two tables of tile and brass,
Wrote he that wisdom, wise he was,
That it should not be effaced.

Lamech is at sixte kne,
Se feuende man after adam,
Se bigamie first bi-gan.

Bigamie is unkinde 
On engleis tale, twi-wifing;
for ai was rigt and kire bi-forn,
On man, on wif, til he was boren.
Lamech him two wifes nam,
On adda, an no†er wif fellam.
Adda bar him fune Tobal,
He was birde wittere and wal;
Of merke, and kinde, and helde,
& ble,
fundring and fameni[n]g tagte he;

'Tobal if bro†er song and glow,
Wit of musike, wel he knew;
On two tablef of tigel and brat
wrot he Sat wiltom, wif he was,
Sat it ne fulde ben undon

Separating and assembling taught he;

Jubal his brother poetry and music,
Craft of music, well he knew;
On two tables of tile and brass,
Wrote he that wisdom, wise he was,
That it should not be effaced.

¹ The following are the chief omissions:—1. Genesis, chapters ii. 10-14; ix. 20-27; x. 2-7, 10-32; xxiii. 3-29; xxx. 1-5, 14-16, 37-43; xxxi. 1-17; xxxvi.; xxxvii.; xlvii.; xlvi. 1-27. 2. Exodus, chapters xii. 40-51; xiii. 1-16; xx. 20-26; xxi.; xxii.; xxiii.; xxv.; xxvi.; xxvii.; xxviii.; xxix.; xxx.; xxxi.; xxxii.; xxxiii.; xxxiv.; xxxv.; xxxvi.; xxxvii.; xxxviii.; xxxv.; xl.


³ Natural marks?
If fire or water come Soro'-on.
Sella wun'd oc lanceh wis;
ghe bar tubal, a sellic fim'd;
Of irin, of golde, filuer, and bras
To fundren and mengen wif he was;
Wopen of wigte and tol of gri'S;
Wel cu'de egte and faltge wis.

DEATH OF CAIN.

Lamech ledde long lif til San
Sat he wur'5 bifie, and haued a man
Sat ledde him ofte wudef ner,
To scheten after Se wilde der;
Al-so he mistagte, also he fchet,
And cain in Se wude if let ;
His knape wende it were a der,
An lamech droge if arwe ner,
And letet flegen of Se streng,
Cain unwar[n]de it under-feng,
Grasned, and strekede, and starf wis San.
Lamech wis wre'6e if knape nam,
Vn-bente if boge, and bet, and slog,
Til he fel dun on dedef twog.
Twin-wifing and twin-manflagt,
Of his soule be5 mikel hagt.

HOW THE CHILD MOSES BEHAVED BEFORE PHARAOH.

Ghe brogte him bi-foren pharaon,
And Sif king wur5 him in herte mild,
So swide faiger was Sif child ;
And he toe him on funes ftede,

She (Termanis) brought him (Moses) before Pharaoh,
And this king became to him in heart mild,
So very fair was this child ;
And he took him on son's stead (instead of a son),
And his crown on his head he did (placed),
And let it stand a stound (while);
The child threw it down to the ground.

Hamon's likeness was thereon;
This crown is broken, this is mis-done.

The Bishop of Heliopolis
Saw this circumstance, and up he rose;
If this child, quoth he, might thrive (grow up),
He shall Egypt's bale be.

If there had not helpers'tweenleapt,
This child had then soon been killed;
The king with-stood and awiseman,
He said, The child doth as he can (knows);
We should now learn whether it did
This wittingly, or in childishness;
He offered this child two burning coals
And he took them (how might he bear them?)

And his crown on his head he did (placed),
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This wittingly, or in childishness;
He offered this child two burning coals
And he took them (how might he bear them?)

And in his mouth so deep (far) he did (placed)
His tongue's end is burnt there-with;
Therefore said the Hebrew truly,
That he spake afterwards in-distinctly.

—(ll. 2634-2658.)

HOW MOSES DEFEATED THE ETHIOPIANS.

Bi Sat time Sat he was guS,

WiS faigered and strengthe kuS,
folc ethiopienes on egipte cam,
And brende, & flag, & wrecche
nam,
All to memphin Sat riche cite,  
And anon to Se reade se;  
So was egipte folk in dread,  
And askeden here godes red;  
And hem feiden wi8 anfwener,  
Sat on ebru cude hem wel weren.

Moyfes was louverd of Sat here,  
Sor he wur8 Same egyptes were;  
Bi a lond weige he wente rigt,  
And brogte vn-warnode on hem  
figt;  
He hadden don egipte wrong,  
He bi-loc hem & fmette a-mong,  
And flug Sor manige; oc summe  
flen,  
Into faba to borgen ben.  
Moyfes bi-fette al Sat burg,  
Oc it was riche & strong ut-Shurg;

Ethiopienes kinges dowter tarbis,  
Riche maiden of michel prif,  
Gaf Si8 riche burg moyfi;  
Lune-bonde hire ghe it dede for-Si.

Sor ise fon he leide in bonde,  
And he wur8 al-migt-ful in Sat  
lond;  
He bi-lef Sor(,) tarbis him feroS,  
Sog was him Sat surgerun ful lo8;  
Mai he no lene at hire taken  
but-if he it mai wi8 crafte  
maken:

All to Memphis that rich city,  
And anon to the Red Sea;  
Then was Egypt's folk in dread,  
And asked their gods' advice;  
And they said to them in answer,  
That one Hebrew could them well  
defend.

Moses became leader of that  
(Egyptian) army,  
There he became then Egypt's  
protector;  
By a land-way he went right,  
And brought unwarned on them  
fight;  
They had done Egypt wrong,  
He compassed them and smote  
among,  
And slew there many; but some  
pled  
Into Sheba to be saved.  
Moses beset all that borough (city),  
But it was rich and strong out- 
thorough (throughout);  
Tarbis, the Ethiopian king's  
daughter,  
Rich maiden of great renown,  
Gave this rich city to Moses;  
As love-bond's hire she did it,  
therefore.  
There his foes he laid in bond,  
And he became all-powerful in  
that land;  
He remained there, Tarbis him  
urged,  
Yet was to him that sojourn full  
loath;  
May he no leave of her take  
Unless he it may with craft  
make:
He was of a strong might and wise, He carved in two gems (stones) precious, Two likenesses alike carved and depicted, This one causes to remember, and the other to forget; He fastened them in two rings of gold, Gave her the one, he was dear to her; [And when depart he would Gave her the other, and was dis-tasteful to her] She sheareth and this love is forgotten, Moses thus hath for himself leave begotten; Soon it might with leave be, Into Egypt he went again. —(II. 2665-2708.)

THE PLAGUE OF FROGS.

And Aaron held up his hand And Aaron held up his hand
To the water and the greater land; To the water and the greater land;
Then came there up such host of frogs
That did all Egypt's folk harm;
Some were wild, and some tame,
And those caused them the most (greatest) shame;
In house, in drink, in meats, in bed,
They crept and made them in great dread;
Some died and gave (out) stink,
And (others) uncovered meat and drink;
Tadpoles and frogs, and toad's venom
Bound hard Egypt's sorrowful folk.

1 MS. in-sile.  —(II. 2967-2978.)
The reader must not be disappointed if he fails to find many traces in this work of our pious author's poetic skill; he must consider that the interest attaching to so early an English version of Old Testament History, as well as the philological value of the poem, fully compensates him for the absence of great literary merit, which is hardly to be expected in a work of this kind. And, moreover, we must recollect that it is to the patriotism, as well as piety, of such men as our author, that we owe the preservation of our noble language. The number of religious treatises written in English during the thirteenth and fourteenth centuries proves that the dialect of religion approached more closely to the speech of the people than did the language of history or romance. And it is a curious fact that the most valuable monuments of our language are mostly theological, composed for the lewed and unlearned, who knew no other language than the one spoken by their forefathers, and who clung most tenaciously to their mother tongue, notwithstanding the changes consequent upon the Norman invasion, and the oppression of Norman rule, which, inasmuch as it fostered and kept up a patriotic spirit, exercised a most important and beneficial influence upon Early English literary culture and civilization.

DATE AND DIALECT OF THE POEM.

The mere examination of an Early English work with respect to its vocabulary and grammatical forms, will not enable us (as Price asserts) to settle satisfactorily the date at which it was written. The place of composition must also be taken into consideration, and a comparison, if possible, must be made with other works in the same dialect, the date of which is known with some degree of certainty. The date of the text before us must not, therefore, be confounded with that of the manuscript, which is, perhaps, a few years earlier.
than A.D. 1300. A careful comparison of the poem with the
Bestiary, written in the same dialect, and most probably by
the same author1 (and printed by Mr Wright in the Reliquiae
Antiquæ, p. 208, and by myself in an Old English Miscellany),
leads me to think that the present poem is not later than
A.D. 1250.2

The vocabulary, which contains very few words of
Romance origin,3 is not that of Robert of Gloucester, or of
Robert of Brunne, but such as is found in Læamon’s Brut, or
Orm’s paraphrases, and other works illustrating the second
period of our language, i.e. the twelfth and earlier part of
the thirteenth centuries.

The employment of a dual for the pronouns of the first
and second persons marks an early date (certainly not much
later than the time of Henry III.) even in works composed in
the Southern dialect, which, it is well known, retained to a
comparatively late period those Anglo-Saxon inflections that
had long previously been disused in more Northern dialects.

The Corpus manuscript is evidently the work of a scribe,
to whom the language was more or less archaic, which
accounts for such blunders as Sroising for Srosem, waspene for
wastme, lage for vn-lage, insile for vn-sile, grauen for Srauen,
etc.

The original copy of Genesis most probably terminated
with ll. 2521-4:

1 The Bestiary presents not only the same grammatical and verbal forms which
distinguish the Genesis and Exodus from other Early English compositions, but also
its orthographical peculiarities, e.g. s for sch; ð for th; g for y and j (gh), etc. The
editor assigns this poem to the early part of the thirteenth century.
2 Warton assigned it to the reign of Henry II. or Richard I.; Sir F. Madden
to the time of Henry III. (1216-1272).
3 Those employed (about fifty altogether) are more or less technical—aneter,
auter, astronomāge, arsometike, biganie, bisop, erisme, charité, cantielle, cireneis,
corne, crune, desert, graunte, grachede, holocaust, hostel, iruyn (journey), iusted
(allied), techerie, lepre, mount, mester, meister, neve (nephew), offiz, pais, plente, pore,
present, prest, pris, prisseoun, promission, prophet, roche, sacred, seité (city), spirit,
spices, surioun (sojourn), swinacie (quinsy), servie, serviee, ydeles, ydolatrie.
"And here ended completely
The book which is called Genesis,
Which Moses, through God's help,
Wrote for precious souls' need."

The concluding lines, in which both the author and scribe are mentioned, seem to me to be the work of a subsequent transcriber:

"God shield his soul from hell-bale,
Who made it thus in English tale (speech)!
And he that these letters wrote,
May God help him blissfully,
And preserve his soul from sorrow and tears,
Of hell-pain, cold and hot!"

The Ormulum is the earliest printed Early English work which has come down to us that exhibits the uniform employment of the termination \(-en\) as the inflection of the plural number, present tense, indicative mood; or, in other words, it is the earliest printed example we have of a Midland dialect. I say a Midland dialect, because the work of Orm is, after all, only a specimen of one variety of the Midland speech, most probably of that spoken in the northern part of the eastern counties of England, including what is commonly called the district of East Anglia.

Next in antiquity to the Ormulum come the Bestiary, already mentioned, and the present poem, both of which uniformly employ the Midland affix \(-en\), to the exclusion of all others, as the inflection of the present plural indicative.

There are other peculiarities which these works have in common; and a careful comparison of them with the Ormulum induces me to assign them to the East Midland area; but there are certain peculiarities, to be noticed hereafter, which induce me to believe that the work of Orm represents

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1 Since writing the above I have printed for the Early English Text Society "Old English Homilies, 2nd Series," which are earlier than the Ormulum, and contain many East Midland peculiarities. "The Wooing of Our Lord" in Old English Homilies, 1st Series, contains some peculiarities of the West Midland dialect.
a dialect spoken in the northern part of this district, while
the Story of Genesis and Exodus, together with the Bestiary,
exhibits the speech of the more southern counties of the East
Midland district.\(^1\) Thus, if the former be in the dialect of
*Lincoln*, the latter is in that of *Suffolk*.\(^2\)

The chief points in which the present poem and the
Bestiary agree with the Ormulum are the following:—

I. The absence of compound vowels.

In the Southern dialects we find the compound vowels *ue*,
*eo*, *ie*, *ea* (*you*). In the Ormulum *eo* occurs, but with the
sound of *e*, and *ea* in Genesis and Exodus is written for *e*.

II. The change of an initial *s* (th) into *t* after words end-
ing in *d*, *t*, *n*, *s*, that is to say, after a dental or a sibilant.\(^3\)

"Sanne if *tis* fruit wel fwiSe good."—(*Gen. and Ex.*, l. 334.)
"Se firt moned and *te* firt dai,
He fag erSe drie & *te* water awai."—(*Ibid.*, ll. 615-6.)
"Sin berg and *tin* werger ie ham."—(*Ibid.*, l. 926.)
"at *te* welle[n]."—(*Ibid.*, l. 2756.)

This practice is much more frequent in the Bestiary, which is
a proof, perhaps, that the present poem has suffered somewhat
in the course of transcription.

neaddre is *te* name."—(*O.E. Miscellany*, p. 5.)
"it is *te* ned."—(*Ibid.*, p. 6.)
"Sis lif bitokne*ð* *Se* sti,
*Dat* *te* neaddre gange*ð* *bi,*
and *tis* is *Se* *Sirl* of *Se* ston,
*Dat* tu salt *Surg* gon."—(*Ibid.*, p. 7.)
"at *tin* herte."—(*Ibid.*, p. 7.)

III. Simplicity of grammatical structure and construction
of sentences.\(^4\)

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\(^1\) See Preface to *O.E. Hom.*, 2nd Series.

\(^2\) It must be recollected that the Ormulum is much earlier than the Story of
Genesis and Exodus.

\(^3\) See Ormulum, Introduction, p. lxxviii., note 105; lxxxi., note 112.

\(^4\) While agreeing with the editor of the Ormulum, that the simplicity of gram-
1. The neglect of gender and number in nouns.
   2. The genitive singular of substantives end in -es in all genders.¹
   3. The absence of the gen. pl. of substantives in -ene.
   4. The employment of an uninflected article.²
   5. The use of ſat (that) as a demonstrative adjective, and not as the neuter of the article. The form ſas (those), common enough in the fourteenth century, does not occur in this poem or in the Ormulum.
   6. No inflection of the adjective in the accusative singular. The phrase ′godun dai′, good day, in l. 1430, p. 41, contains a solitary instance of the accusative of the adjective, but it is, no doubt, a mere remnant of the older speech, just like our ′for the nonce′ (= for then once), and is no proof that the writer or his readers employed it as a common inflection. The form godun is a corruption of godne, as it is more properly written in works in the Southern dialects as late as the middle of the fourteenth century.
   7. Adjectives and adverbs with the termination -like.
      The Southern form is, for adjectives, -lich (sing.), -lich. ¹⁰ matical forms may fairly be considered as indicating a less artificial, and therefore advanced, stage of the language, I cannot adopt his theory, that ′the strict rules of grammar′ were therefore abandoned, and thereby was anticipated, to a certain extent, a later phraseology and structure; or thatOrm, or any other O.E. writer, ever sacrificed ′the more regular for a simpler, though more corrupt, structure and style.′ It must always be borne in mind that our earlier writers always speak of their language as English; but it was the English of the district in which they lived. In some districts, as in the Northumbrian, for instance, the language underwent certain changes at a very early period, which more Southern dialects did not adopt for more than a century afterwards: thus, in works of the 14th century, we find the Midland more archaic than the Northumbrian, and the Southern more archaic than either. Authors seeking to become popular would write in the dialect best understood by their readers, without considering whether it was simple or complex. Thus the Aynbite of Inwytn (a.d. 1310), written for the men of Kent, contains far more of the older inflectional forms than the Ormulum of the twelfth century.

¹ Southern writers before 1340 formed the g.s. of fem. nouns in -e and not in -es.
² In the Southern dialect the article had separate forms for the nominative fem. (ther, tho), and neuter (thet, that); the fem. gen. sing. (thar, ther), and the masc. acc. (than, then).

GENESIS.
(pl.) for adverbs -liche. Thus the adoption of this affix really (though at first it appears a matter of no importance) marks a stage in the language when the distinction between the sing. and pl. form of adjectives was not very strictly observed, and was, moreover, a step towards our modern -ly, which is adjectival as well as adverbial.

Even in this poem adjectives occur in -li, as reuli = pitcous, which is the earliest example I have met with.Orm employs double forms in -like and -li33 (= ly?). -ly has arisen not out of -lich or -liche (which would have become lidge or litch), but out of some such softened form as li3.

8. The tendency to drop the initial y, i (A.S. ge) of the passive participles of strong verbs.

The Ormulum has two or three examples of this prefixal element, and in our poem it occurs but seldom.

IV. A tendency to drop the t of the second person of verbs, as as, hast; beas, boest; findes, findest.

Examples of this practice are very common in the Bestiary and Genesis and Exodus, but it occurs only four times in the Ormulum.1 It was very common for the West-Midland to drop the -e of 2nd person in strong verbs. See Preface to O.E. Homilies, 1st Series.

V. The use of arn, aren, for ben of the Midland dialect, or beS of the Southern dialect.2

VI. The employment of the adverbs thethen, hethen, guethen (of Scandinavian origin),3 instead of the Southern thenne (thenne), thence; henne (hennen), hence; whanne (whanne), whence.

VII. The use of oc, ok (also, and), a form which does not occur in any specimen of a Southern, West-Midland, or Northern dialect that has come under my notice. The use of

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1 See Ormulum, Introduction, p. lxxviii., note 105.
2 Sinden, are, occurs in the Ormulum and the Bestiary, but is not employed in the present poem.
3 These forms occur in O.E. Hom., 2nd Series.
on, o, for the Southern an or a, as onlike, olke, alike, on-rum, apart, on-sunder, asunder, is also worth noticing.

VIII. The coalition of the pronoun it with pronouns and verbs, as get (Bestiary) = she it (thōt in Ormulum; cf. þūt = thu it, thou it); tellit = tell it; wuldet = would it; ist = is it, is there; wast, was it, was there, etc. þit = þe + hit = who it, occurs in O.E. Homilies, 2nd Series.

The Ormulum, the Bestiary, and Genesis and Exodus have some few other points of agreement which will be found noticed in the Grammatical Details and Glossary. There are, however, grammatical forms in the latter works which do not present themselves in the former, and which, in my opinion, seem to indicate a more Southern origin. (See Preface to O.E. Homilies, 2nd Series.)

I. Plurals in n.

I do not recollect any examples of plurals in n in the Ormulum, except chane, eyes; in this poem we have co/en, coals; deden, deeds; fōn, foes; si/en, sides; son, shoes; steden, places; sunen, sons; treno, trees; tuten, teats; wunen, laws, abilities, etc. (see p. xxii.)

II. The pronoun is (vs) = them.¹ In the fourteenth century we only find this form is (his) in pure Southern writers.²

¹ In O.E. Hom., 2nd Series, we find hes = them. See Moral Ode, l. 186, O.E. Hom., 2nd Series: "wel dieve he hes bohete."
² Robt. of Gloucestere, Shoreham, Dan. Michel's Ayenbite of Inwyt.
³ Deep he them buried under an oak.
⁴ For Solomon find them shall.⁵ He took them.
⁵ All his footsteps after him he filleth, draweth dust with his tail where he steppeth, or dust or dew (moisture), that they are not able to find them.
Our author, however, employs this curious pronoun in a way quite peculiar to himself, for he constantly joins it to a pronoun or a verb, and the compound was at first rather perplexing. *Hes = he + is, he, them; wes = we + is, we, them; cades, called them; dolis, did (placed) them; setles, set them; wroulis, wrought them, etc.*

"Alle hes hadde wit migte bi-geten." — (Gen. and Ex., l. 911, p. 26.)

"Vndeit hef leide quor-so hef tok." — (Ibid., l. 943, p. 27.)

"De euluer hauec costes gode,
alle wes ogen to hauen in mode." — (O.E. Miscell., p. 25.)

"Bala two childre bar bi him,
Rachel cades dan(.) neptalim ;
And zelfa two sunes him ber,
Lia cadle is(.) Gad(.) and asser." — (Gen. and Ex., l. 1700, p. 49.)

"Se tabernacle he dolis in." — (Ibid., l. 3830, p. 109.)

"He setles in Se firmament." — (Ibid., l. 135, p. 5.)

In the Kentish Ayenbite of 1340 he never coalesces with hise (them), e.g.:

He (the devil) is lyere and vader of leazinges, as he pet made pe verste leazinge, and yet he hise makep and tekip eche daye." — (Ayenbite of Inwyt, p. 47.)

(He is a liar and the father of leazings, as he that made the first leasing, and yet he them, i.e. lies, maketh and teacheth each day.)

1 I have in one case taken the liberty of separating the pronoun from the verb (for the convenience of the reader), giving the MS. reading in the margin; but I am sorry now that I did not let them stand as in the original copy.
2 *Mes = me + es = one, them, occurs in O.E. Hom., 2nd Series.
3 All he them had (he had them all) with might begotten (obtained).
4 Undealt (undivided) he them laid, wherese he them brought.
5 The dove hath habits good,
All we them ought to have in mind
(i.e. we ought to have them all in mind).
6 Bilhah two children bore by him,
Rachel called them Dan, Naphtali ;
And Zilpah two sons to him bore,
Leah called them Gad and Asher.
7 The tabernacle he put them in.
8 He set them in the firmament.
In Old Kentish Sermons (Old Eng. Miscell. p. 28) \( ha + es = he \) them.

III. The pronoun he, they (Southern hii, heo; Northumbrian thay). Orm uses \( pe \), as well as \( peer \) (their), \( pe \) (them).

IV. hine, hin, in = him. This form occurs as late as 1340, and still exists under the form \( en, un \), in the modern dialects of the South of England, but is not employed by Orm; nor do we find any traces of \( vhan \) (whom), another very common example of the -n accusative inflection, either in the Ormulum or the present work.

V. The substitution of \( n \) for a vowel-ending in nouns. Dr Guest has noticed this peculiarity, but he confines this substitution to the nominative case of nouns of the \( n \) declension, and to the definite form of the adjective, which has, no doubt, given rise to the O.E. himselfen, etc., bothen (both), as well as, perhaps, to ouren (ours), heren (theirs), etc.

In the present poem, however, the \( n \) seems added to the vowel-ending of all cases except the possessive, in order to rhyme with a verb in the infinitive, a passive participle, or an adverb terminating in -en, and is not always limited to nouns of the -n declension, but represents in A.S. an \( u \) or \( e \) : ‘on boken,’ on book, l. 4; ‘on soSe-sagen,’ on sooth-saw, l. 14; meten, (acc.) meat, l. 2255, (nom.) 2079; suneu, (nom.) son, l. 1656; ‘of luen,’ of love, 635; ‘after Se wunen’ (after the custom), l. 688; steuden, (nom.) place, 1114; ‘for on-sagen,’ for reproach, 2015; witen, (nom.) face, 3614, (acc.) 2289; ‘wi8 anseuren,’ in answer, 2673; bileuen, (acc.) remainder, 3154; unerslagen, (acc.) lintel, 3155.

Dr Guest considers this curious nunnation to be a

1 Sei occurs once only in the present poem, \( pe \), not at all; it occurs twice in O.E. Hom., 2nd Series.
2 Philolog. Soc. Proceedings, vol. i. pp. 73, 261. Almighty, p. 2, l. 30, is the only adjective I find with this termination.
3 The dative of the A.S. bœ was bœ.
Northern peculiarity, but as we do not meet with it (as far as I know) in any Northumbrian work, his statement is rather doubtful. On the other hand, it is well known that the plurals *breðeren* (broðeren\(^1\) in Shoreham), *calveren*\(^2\) (calves), *children*,\(^3\) *doren* (doors),\(^4\) *eyren* (eggs),\(^5\) *honden* (hands),\(^6\) *kine*,\(^7\) *lambren* (lambs),\(^8\) *soulen* (souls)—very common forms in the Southern dialects in the thirteenth and fourteenth centuries—are examples of the substitution of *n* for, or in addition to, the vowel-ending, and were unknown in the Northern dialect.

The Southern dialect could drop or retain, at pleasure, the *n* final in the past participles, the preterite plurals, and infinitive mood of verbs.

VI. A very small Norse element in the vocabulary.

The only words of undoubtedly Norse element that occur in the present poem, and were unknown to Southern English, are—*fro* (from), *ille* (bad), *for-swēSen* (to burn), *flitten* (to remove), *luSe* (barn), *lowe* (flame), *mirk* (dark), *ransaken* (to search), *swaSe* (flame), *til* (to), *uglike* (horrible), *werre* (worse).\(^9\)

The Ormulum, being more Northern, contains a larger number of words that must be referred to one of the Scandinavian idioms:\(^10\)—*afill* (strength), *aficld* (begotten), *be33se* (bitter), *blunnt* (blunt, dull), *brace* (noise), *brap* (angry), *brappe* (anger), *brodd* (shoot), *broddcn* (to sprout), *broppfall* (fit), *bun* (ready, bound), *clake* (accusation), *croec* (device), *derf* (bold), *dill* (sluggish), *eggenn* (to urge, egg on), *egg-sinug* (urging), *ettlc*, *flitten* (to remove, flit), *flitting

\(^1\) gebrōšen (A.S. breœru) occurs in the Semi-Sax. Gospels.  
\(^2\) A.S. cælfru.  
\(^3\) eilbru.  
\(^4\) dura.  
\(^5\) ægru.  
\(^6\) handu.  
\(^7\) cy.  
\(^8\) lambru.  
\(^9\) greǐSe (prep ard), kipte (suized), lit (stain), lidē (listen), mul (speech), witter-like (truly), are found in Southern English, and may be the remains of the Anglian element in the A.Saxon.  
\(^10\) Those marked * thus constantly occur in Northumbrian and Midland works (with Northern peculiarities) of the 14th century.
(change, removal), *førrgørt (opposed, condemned), *førr-gloppned (disturbed with fear, astonishment), *gait (way), gwæst (watchest), *haþer (dexteros), haþerlæc (skill), *haþerlike (fitly), hof (moderation), hofæles (immoderately), *ille (bad), *immesse (variously), *kinndæm (to kindle), *lasst (crime, fault), leȝhe (hire, pay), *leȝtæn (O.E. laȝte, inquire, seek), o-loft (aloft), *loȝhe (fire), *mune (must, will), nape (grace), nowwt (cattle, O.N. naut; the Southern form is wet, nete, A.S. neát), *ploh (plough), *ræd (afraid), *ros (praise), *rosen (to boast), *rosingen (boast), rowwest (voice), *scaldess (poets, O.E. scald, a great talker, boaster, E. scold), *sit (pain), *sket (quickly), *skirpeþ (rejecteth), *sloþ (track, path), smikerr (beautiful, Eng. smug), sowwpeþ (sheep), stoffineæd (generated, O.E. stoven, trunk, stem), *summ (as), *till (to), *tór (hard, difficult), *trigg (true), uppبريخة (object of reproach, O.E. bricle, reproach), usell (wretched), *wand (rod), *wandræþ, O.E. wandreþ (trouble), *werre (worse).

As most, if not all, of the words in the foregoing list are not found in works written in the Southern dialect,—so far as we at present know them—we may reasonably suppose that they indicate fairly the Danish element in the English literature of the 12th and 13th centuries. In the Northumbrian, and the West, and East-Midland productions of a century later this element prevails to a much larger extent, and Herbert Coleridge's list of such words may be largely increased (Phil. Soc. Trans., 1859, p. 26-30).

GRAMMATICAL DETAILS.

I. Nouns.

1. Number.—The plural is generally formed by adding -es to the singular. Some few nouns make the plural in -en, as feren (companions), fæn (foes), goren (spears), hæten (features),

1 fere occurs for feren, so sence = sinews (A.S. sinn, sing., sina, pl.).
saken (sons), teten (teats), tren (trees), weden (garments), wunen (laws). The plurals of brother and child are brethere and childere. Der (deer), orf, orf (cattle), got (goat), neat (oxen), seph (sheep), serul (garbs), wrin (reptiles), of the neuter gender, are uninflected in the plural. Winter, ger (year), and nigt (night), are plural as in Anglo-Saxon.

2. Gender.—As a general rule the names of inanimate things are of the neuter gender. The names of towns, however, are considered as masculine.

3. Case.—The genitive singular and plural of masculine and feminine nouns end in -cs. Occasionally proper nouns form the genitive in -is. The means or instrument occasionally stands in the genitive without the preposition: 'deades druen,' influenced by death; 'sverdes slagen,' slain of the sword; 'teres wet,' wet with tears. Cf. 'floures bred,' bread made with flour; 'bredes mel,' meal consisting of bread; 'wines drine,' drink consisting of wine.

Corresponding to the modern word kinsmen we have such forms as 'daijes-ligt' (daylight), 'hines-folk' (servants), 'wijeskin' (women). The genitive is used adverbially, as neves, anew; liues, alive.

We have a few traces of the genitive in -e in the following examples: 'helle nigt,' l. 89 (hell's night); 'helle bale,' l. 2525 (hell's bale); 'sterre name,' l. 134 (star's name); 'safle same,' l. 349 (shame of form); 'werlde nigt,' l. 1318 (world's night). 1

The genitive of fader and modor is, as is very seldom the case in Early English writers, fadres and modres.

An n is often added to the final -e (representing an A. Sax.

1 As a rule fem. nouns, and nouns of the n declension, take the inflexion -es; as, 'sinnes same' (sin's shame), 'sowles frame' (soul's profit), 'helles male' (hell's mail), 'werlde drof' (world's assembly). The Bestiary contains the following genitives in -e:—'nesu smeal' (O.E. Miscell., p. 1), 'welle grund' (Ib., p. 3), 'kirke dure' (Ib., p. 6), 'soule drink' (Ib., p. 7), 'soule spuse' (Ib., p. 23), 'helle pine' (Ib., p. 24).
vowel-ending) in the nom., dat., and acc. of nouns. For examples, see p. xxi.

II. Adjectives.

1. Adjectives have a definite and an indefinite form; the former is used when the adjective is preceded by the definite article, a demonstrative adjective, or possessive pronoun.

   Def. *wise*, *gode*.

2. Number.—The plural is formed by the addition of *e* to the singular.

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td><em>jet</em> (fat),</td>
<td><em>jette</em></td>
</tr>
<tr>
<td><em>gret</em> (great)</td>
<td><em>grette</em></td>
</tr>
<tr>
<td><em>other</em></td>
<td><em>othere</em></td>
</tr>
<tr>
<td><em>tother</em></td>
<td><em>tothere</em></td>
</tr>
</tbody>
</table>

But the *-e* (pl.) is seldom added to the past participle of irregular verbs. *This* forms the plurals *thes* (oblique cases *these*), *this* (*these*). *Tho* is the plural of *that*.

Cases.—One makes the genitive *ones*; as, *ones bles,* of one colour. The gen. pl. *-re* occurs in *ald-re* (= *alre*), of all; as, *hure aldre bale,* the bale of us all; *here aldre heuedes,* the heads of them all.

Degrees of comparison.—The comparative ends in *-ere* (-*er*), the superlative in *-este* (*est*). Very few irregular forms occur in the present poem.

<table>
<thead>
<tr>
<th>POSITIVE</th>
<th>COMPARATIVE</th>
<th>SUPERLATIVE</th>
</tr>
</thead>
<tbody>
<tr>
<td><em>ille</em></td>
<td><em>wette</em></td>
<td></td>
</tr>
<tr>
<td><em>lithe</em></td>
<td><em>lesse</em></td>
<td><em>leist</em></td>
</tr>
<tr>
<td><em>long</em></td>
<td>*leng.{</td>
<td></td>
</tr>
<tr>
<td></td>
<td>*lengere{</td>
<td></td>
</tr>
</tbody>
</table>

1 The forms in *-er*, *-est*, are properly adverbial and not adjectival.


III. Pronouns.

1. The first personal pronoun *Ie* is never found softened into *Ich* as in Læamun’s Brut, the Ancren Riwle, and other Southern works. *I* is found only once or twice throughout the poem.

2. The first and second personal pronouns have a dual as well as a plural number; as, *wit*, we two; *unc*, us two; *gunc*, you two; *gunker*, of you two.

3. *Hine* (*hin, in*) (acc.) occasionally occurs, but more frequently *him* (dat.) does duty for it.

4. *Ge*, *ghe*, she, represents the A.Sax. *héo* (O.E. *heo*, *ho*, and *hi*). The curious form *sge* (≡ *syc*), as well as *sche*, occurs for she, the earliest instance of which is *see* in the A.Sax. Chronicle.

5. The neuter pronoun is written *it* and not *hit*, and is frequently used as a plural. It coalesces with the pronoun *ge*, *ghe* (she), and with the preterite of verbs terminating in -*de* or -*te*, and with some few irregular verbs; as, *sagt* (saw there), p. 37, l. 1301. The curious form *neyt* (in l. 3964, p. 112) = *ney* + *it* = nigh it.

---

1 *tigse* = *tithe*, tenth, occurs in l. 895, and *ti2̆xes* in l. 1628.
2 Orm uses the more Northern *hho* (Northumbrian *sco*).
3 *get* = she it: “al *get* bit otwinne,” she biteth it all in two (Bestiary, O.E. Miscell., p. 9).
4 See p. xix.
6. The A. Sax. *hi* (they) is represented by *he = hie*. The *he* is common enough in the Romance of Havelok the Dane.  

The pronouns, as has already been shown, coalesce with the plural (acc.) *is* (them), and give us the compounds *hes*, *he + them*; *wes*, *we + them*; *mes = me + hes = one + them*.  

Not satisfied with joining *he* (they) to the pronoun *is*, the author of this poem occasionally employs the more perplexing combination *hem = he + hem*, he, them.

bred kaluef fleif, and flures bred,
*Roasted calves' flesh, and flour-bread,*
And buttete, *hem* So sondes bed,
*And butter, he them the messengers offered.—(l. 1014.) In sic hym feld ne fondes hem nogt,*
*In Shechem field found he them not.—(l. 1933.) *Do fette fundri hem to waken,*
*Then set sundry he them to watch.—(l. 2551.) *So feide Sul quanne hem cam dun,*
*Then said thus when he to them came down.—(l. 4022.)* In l. 2673 *hem* seems to stand for *he + hem*, they + them.

And *hem feiden wiS answeren,*
*And they to them said in answer.*

The Southern *me*, one (Fr. *on*), is absent from this poem as well as from the Ormulum; its place is supplied by *man* and *men* used with a verb in the singular number. *Se* is frequently used as a relative pronoun as well as *Sat*, but un-inflected; *quo* (who), *quat* (what), are interrogative; *whether* signifies which of two.

---

1 *Sei* occurs but once only.  
2 O.E. *Hom., 2nd Series.*  
3 See pp. xix, xx.  
4 See Preface to O.E. *Hom., 2nd Series.*  
5 If *godes = god's, seiden* (pl.) may be an error for *seide* (sing.), and *hem* will then = *he + hem*, he them.  
6 Chaucer constantly uses *men* with a *verb* in the *singular* number, third person. See Notes and Queries for Feb. 8th, 1873, where I have shown that the West-Midland substituted *men* for the Southern *me*. 

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### TABLE OF PRONOUNS.

#### SINGULAR.

<table>
<thead>
<tr>
<th>Nom.</th>
<th>Ie, I</th>
<th>Gen.</th>
<th>min</th>
<th>Dat.</th>
<th>me</th>
<th>Acc.</th>
<th>me</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>ᵃᵘ</td>
<td></td>
<td>ᵃᵝᵣ</td>
<td></td>
<td>ᶝᵦ</td>
<td></td>
<td>ᶝᵦ</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Dual.</th>
<th>Plural.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>wit</td>
</tr>
<tr>
<td>Gen.</td>
<td>———</td>
</tr>
<tr>
<td>Dat.</td>
<td>———</td>
</tr>
<tr>
<td>Acc.</td>
<td>unc</td>
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</tbody>
</table>

<table>
<thead>
<tr>
<th>Dual.</th>
<th>Plural.</th>
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</tbody>
</table>

#### SINGULAR.

<table>
<thead>
<tr>
<th>Nom.</th>
<th>He</th>
<th>Gen.</th>
<th>His</th>
<th>Dat.</th>
<th>Him</th>
<th>Acc.</th>
<th>ḫⁱⁿ ḫⁱᵐ</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>ge, ghe (sge, sche)</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>Is, His</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>It</td>
<td></td>
<td></td>
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<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>PLURAL.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.  He</td>
</tr>
<tr>
<td>Gen.  Here</td>
</tr>
<tr>
<td>Dat.  Hem</td>
</tr>
<tr>
<td>Acc.  Hem</td>
</tr>
</tbody>
</table>

The third personal pronoun is occasionally used reflexively; as *him* = himself. *Self* is used adjectively in the sense of own, very, and the form *sелеn* (from the A.Sax. *sylfǔ*) is joined to the personal pronouns; as ᵃˢᵉˢᵉˡᵉⁿ, *himselfen*, etc.

The independent possessives are *min*, *ᵝᵣᵣ*, *ᵢᵢᵢ* (*hise*), *ᵢᵢᵢᵢ* (*hirs*), *ᵢᵢᵢᵢᵢ* (*ours*), *ᵢᵢᵢᵢᵢᵢ* (*yours*), *ᵢᵢᵢᵢᵢᵢᵢ* (*theirs*).

### IV. VERBS.

**Infinitive Mood.**—The infinitive terminates in *-en*, which is seldom dropped.

---

1 The genitive and possessive are denoted by one form; as, *ᵢᵢᵢᵢᵢ*, of *ᵢᵢᵢᵢᵢ*; *ᵢᵢᵢᵢᵢᵢᵢ*, of *ᵢᵢᵢᵢᵢᵢᵢ*. *ᵢᵢᵢᵢᵢᵢᵢ*, of *ᵢᵢᵢᵢᵢᵢᵢ*.
There are no infinitives in -y or -i, as in Southern English writers, nor do we find them in the Ormulum, or in Robert of Brunne's "Handlyng Synne," and they were, most probably, wholly unknown to the East Midland district.

The t in the 2nd pers. sing. pres. is occasionally dropped, as beas ( = best), art, betes, beatest, findes, findest, etc.; but not in the preterite of regular verbs.

There are no instances of the 3rd pers. sing. present in -es in this poem.

The final e of the first and third persons (sing.) of the preterite tense is often dropped before a vowel or an h,¹ and, in a few cases, through the carelessness of the scribe,² it is unwritten before a consonant, where we should expect to, and do, find it in the majority of instances.

Some few strong verbs have become weak, as grapte (grasped, felt), gette (poured), smet(te) (smote).

*Imperative Mood.*—Verbs forming the past tense in do or te take no inflexion in the 2nd pers. sing. imperative.

*Participle.*—1. The active or imperfect participle ends in -ende or -ande, the former being the Midland and the latter the Northumbrian form. The Southern affix is -inde, from which we have the modern -ing (O.E. -inge).

Our author rhymes specande with lockende, and in the Bestiary we find that the participle in -ande rhymes with an infinitive in -en,³ and this accounts for such forms as stinken = stinkende, brennen = brennende, in the present poem.

2. The passive or perfect participle of regular or weak verbs terminates in -ed; of irregular or strong verbs in -en. In bigote (begotten), funde (found), gene (given), the absence of the n is probably an error of the scribe.

3. The prefix i- or y- (A.S. ge-) is not of frequent occur-

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¹ Because elided in these cases.
² The Bestiary is far more accurate in this respect.
³ gangande rhymes with standen (O.E. Miscell., p. 21, ll. 654, 655).
rence either in this poem or in the Bestiary; in the former we have *i-wreken* (avenged), *i-wrogt* (wrought), *ybiried* (buried), *y-oten* (called); and in the latter we find *i-digt* (arranged).

There are two conjugations of verbs, regular (weak) and irregular (strong). The regular verbs form their past tense in *-ede, -de, or -te*; the past participle ends in *-ed, -d, or -t*. Irregular verbs form their past tense by a change of vowel, and the past participle terminates in *-en*.

**CONJUGATION OF REGULAR VERBS.**

1. **Class. Infinitive Mood—*Loven, love.*

**INDICATIVE MOOD.**

<table>
<thead>
<tr>
<th>Present</th>
<th>Past Tense</th>
</tr>
</thead>
<tbody>
<tr>
<td>Singular</td>
<td>1. love, 1. lovede, 3. love, 2. lovedest, 3. lovede.</td>
</tr>
<tr>
<td>1. loven, 2. loven, 3. loven.</td>
<td></td>
</tr>
</tbody>
</table>

**SUBJUNCTIVE MOOD.**

<table>
<thead>
<tr>
<th>Present</th>
<th>Past</th>
</tr>
</thead>
<tbody>
<tr>
<td>Singular</td>
<td>1. love, 2. lovedest, 3. lovede.</td>
</tr>
<tr>
<td>Plural</td>
<td>1. loveden, 2. loveden, 3. loveden.</td>
</tr>
</tbody>
</table>

**IMPERATIVE MOOD.**

<table>
<thead>
<tr>
<th>2. love.</th>
<th>1st form. 2nd form.</th>
</tr>
</thead>
<tbody>
<tr>
<td>love</td>
<td>love.</td>
</tr>
</tbody>
</table>

**PARTICIPLES.**

<table>
<thead>
<tr>
<th>Present or Active.</th>
<th>Past or Passive.</th>
</tr>
</thead>
<tbody>
<tr>
<td>lovande, 1</td>
<td>lovende, 1</td>
</tr>
<tr>
<td>loved.</td>
<td></td>
</tr>
</tbody>
</table>

1 This form is used when the pronoun follows.
II. Class. Infinitive Mood—Heren, hear.

**INDICATIVE MOOD.**

**PRESENT.**

<table>
<thead>
<tr>
<th></th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>here,</td>
<td>heren,</td>
</tr>
<tr>
<td>2.</td>
<td>herest,</td>
<td>heren,</td>
</tr>
<tr>
<td>3.</td>
<td>heres,</td>
<td>heren,</td>
</tr>
</tbody>
</table>

**PAST.**

<table>
<thead>
<tr>
<th></th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>herde,</td>
<td>herden,</td>
</tr>
<tr>
<td>2.</td>
<td>herdest,</td>
<td>herden,</td>
</tr>
<tr>
<td>3.</td>
<td>herde,</td>
<td>herden,</td>
</tr>
</tbody>
</table>

**SUBJUNCTIVE MOOD.**

**PRESENT.**

<table>
<thead>
<tr>
<th></th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>here.</td>
<td>heren.</td>
<td></td>
</tr>
</tbody>
</table>

**PAST.**

<table>
<thead>
<tr>
<th></th>
<th>(Like the Indicative.)</th>
</tr>
</thead>
</table>

**IMPERATIVE MOOD.**

**PRESENT.**

<table>
<thead>
<tr>
<th></th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>2.</td>
<td>her,</td>
<td></td>
</tr>
</tbody>
</table>

**PAST.**

<table>
<thead>
<tr>
<th></th>
<th>here's,</th>
<th>her. 1</th>
</tr>
</thead>
</table>

**PARTICIPLES.**

**PRESENT.**

<table>
<thead>
<tr>
<th></th>
<th>herande,</th>
</tr>
</thead>
<tbody>
<tr>
<td>(Like the Indicative.)</td>
<td>herende.</td>
</tr>
</tbody>
</table>

III. Class. Infinitive Mood—Seken, seek.

**INDICATIVE MOOD.**

**PRESENT.**

<table>
<thead>
<tr>
<th></th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>seke,</td>
<td>seken,</td>
</tr>
<tr>
<td>2.</td>
<td>sekest,</td>
<td>seken,</td>
</tr>
<tr>
<td>3.</td>
<td>sekes,</td>
<td>seken,</td>
</tr>
</tbody>
</table>

**PAST.**

<table>
<thead>
<tr>
<th></th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>sogte,</td>
<td>sogten,</td>
</tr>
<tr>
<td>2.</td>
<td>sogtest,</td>
<td>sogten,</td>
</tr>
<tr>
<td>3.</td>
<td>sogte,</td>
<td>sogten,</td>
</tr>
</tbody>
</table>

**SUBJUNCTIVE MOOD.**

**PRESENT.**

|       | seke.    | seken. |

**PAST.**

|       | (Like the Indicative.) |

**IMPERATIVE MOOD.**

**PRESENT.**

<table>
<thead>
<tr>
<th></th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>2.</td>
<td>sek,</td>
<td></td>
</tr>
</tbody>
</table>

**PAST.**

<table>
<thead>
<tr>
<th></th>
<th>1st form.</th>
<th>2nd form.</th>
</tr>
</thead>
<tbody>
<tr>
<td>sek's</td>
<td>sek.</td>
<td></td>
</tr>
</tbody>
</table>

**PARTICIPLES.**

**PRESENT.**

<table>
<thead>
<tr>
<th></th>
<th>sekande,</th>
</tr>
</thead>
<tbody>
<tr>
<td>sekende.</td>
<td></td>
</tr>
</tbody>
</table>

1 Followed by the pronoun.
CONJUGATION OF IRREGULAR VERBS.

A. (no change of vowel in the plural preterite.)

**INFinitive Mood**—Holden, hold.

**INDICATIVE MOOD.**

<table>
<thead>
<tr>
<th>Present</th>
<th>Past</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Singular</strong></td>
<td><strong>Plural</strong></td>
</tr>
<tr>
<td>1. holde,</td>
<td>holden,</td>
</tr>
<tr>
<td>2. holdest,</td>
<td>holden,</td>
</tr>
<tr>
<td>3. holdeS.</td>
<td>holden.</td>
</tr>
</tbody>
</table>

**SUBJUNCTIVE MOOD.**

<table>
<thead>
<tr>
<th>Present</th>
<th>Past</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Singular</strong></td>
<td><strong>Plural</strong></td>
</tr>
<tr>
<td>holde.</td>
<td>holden.</td>
</tr>
</tbody>
</table>

**IMPERATIVE MOOD.**

<table>
<thead>
<tr>
<th>Present</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Singular</strong></td>
</tr>
<tr>
<td>2. hold.</td>
</tr>
</tbody>
</table>

**PARTICLES.**

<table>
<thead>
<tr>
<th>Present</th>
<th>Past</th>
</tr>
</thead>
<tbody>
<tr>
<td>holdande,</td>
<td>holden.</td>
</tr>
</tbody>
</table>

B. (change of vowel in the preterite plural.)

**INFinitive Mood**—Helpen, help; singen, sing.

**INDICATIVE MOOD.**

<table>
<thead>
<tr>
<th>Present Tense</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Singular</strong></td>
<td><strong>Plural</strong></td>
</tr>
<tr>
<td>1. helpe,</td>
<td>singe,</td>
</tr>
<tr>
<td>2. helpest,</td>
<td>singest,</td>
</tr>
<tr>
<td>3. helpeS.</td>
<td>singeS.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Present</th>
<th>Past</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Singular</strong></td>
<td><strong>Plural</strong></td>
</tr>
<tr>
<td>1. holp,</td>
<td>sang,</td>
</tr>
<tr>
<td>2. holpe,</td>
<td>sung,</td>
</tr>
<tr>
<td>3. holp.</td>
<td>sang.</td>
</tr>
</tbody>
</table>

1 The second person of irregular verbs (pret.) does not occur in the poem. In the Ormulum the inflection is -e, which is occasionally dropped.

2 These forms do not occur in the poem.
SUBJUNCTIVE MOOD.

PRESENT.
Singular.
help, sing.

PAST.
Plural.
holpen, sungen.

IMPERATIVE MOOD.

Singular.
1st form.
2. help, sing.
helpe\$, singe\$

2nd form.
helpe, singe.

PARTICIPLES.

PRESENT.
helpande, singande,)
helpende, singende,)

PAST.
holpen, sungen.

TABLE OF VERBS.

A.—Regular.

<table>
<thead>
<tr>
<th>Present</th>
<th>Preterite</th>
<th>Passive Participle</th>
</tr>
</thead>
<tbody>
<tr>
<td>Class I.</td>
<td>Loven (to love), etc.</td>
<td>lovede, etc.</td>
</tr>
<tr>
<td>Class II. (a)</td>
<td>Callen (call), Feden (feed), Greden (cry), Heren (hear), Leden (lead), Sriden (clothe), Wenen (think), etc.</td>
<td>calde, fedde, gredde, herde, ledde, sridde, wende, etc.</td>
</tr>
<tr>
<td></td>
<td>Callen (call), Feden (feed), Greden (cry), Heren (hear), Leden (lead), Sriden (clothe), Wenen (think), etc.</td>
<td>calde, fedde, gredde, herde, ledde, sridde, wende, etc.</td>
</tr>
<tr>
<td>(b)</td>
<td>Bimenen (lament), Bitiden (betide), Delen (divide), Demen (judge), Kepen (keep), Wenden (go),</td>
<td>bmente, bitidde, delt, dempte, kepte, vente, etc.</td>
</tr>
<tr>
<td>Class III.</td>
<td>Bigen (buy), Biscken (beseech), Biteche (assign),</td>
<td>bogte, bisogte, bitagte,</td>
</tr>
</tbody>
</table>
B.—IRREGULAR VERBS.

DIVISION I.

Class I. \((a)\)

<table>
<thead>
<tr>
<th>Verb (verb)</th>
<th>Present</th>
<th>Preterite</th>
<th>Passive Participle</th>
</tr>
</thead>
<tbody>
<tr>
<td>Beren (bear),</td>
<td>{ bar, bor, }</td>
<td>boren.</td>
<td></td>
</tr>
<tr>
<td>Bidden (bid),</td>
<td>bad,</td>
<td>beden.</td>
<td></td>
</tr>
<tr>
<td>Bi-spoken (speak),</td>
<td>bi-spac,</td>
<td>bi-spoken.</td>
<td></td>
</tr>
<tr>
<td>Bigeten (beget),</td>
<td>bigat,</td>
<td>bigeten.</td>
<td>bigoten.</td>
</tr>
<tr>
<td>Breken (break),</td>
<td>bras,</td>
<td>broken.</td>
<td></td>
</tr>
<tr>
<td>Cumen (come),</td>
<td>cam,</td>
<td>cumen.</td>
<td>comme.</td>
</tr>
<tr>
<td>Eten (eat),</td>
<td>at,</td>
<td>eten.</td>
<td></td>
</tr>
<tr>
<td>Forgeten (forget),</td>
<td>forgat,</td>
<td>forgotten.</td>
<td></td>
</tr>
<tr>
<td>Giuen (give),</td>
<td>gaf,</td>
<td>geven.</td>
<td>given.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Verb (verb)</th>
<th>Present</th>
<th>Preterite</th>
<th>Passive Participle</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nimen (take, go),</td>
<td>nam,</td>
<td>nomen.</td>
<td>numen.</td>
</tr>
<tr>
<td>Seren (shear),</td>
<td>——</td>
<td>soren.</td>
<td></td>
</tr>
<tr>
<td>Stelen (steal),</td>
<td>stal,</td>
<td>stolen.</td>
<td></td>
</tr>
<tr>
<td>Sweren (swear),</td>
<td>swor,</td>
<td>sworn.</td>
<td></td>
</tr>
<tr>
<td>Beten (beat),</td>
<td>bet,</td>
<td>beten.</td>
<td></td>
</tr>
</tbody>
</table>

Class II.

<table>
<thead>
<tr>
<th>Verb (verb)</th>
<th>Present</th>
<th>Preterite</th>
<th>Passive Participle</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bidden (ask, entreat),</td>
<td>bed,</td>
<td>boden.</td>
<td></td>
</tr>
<tr>
<td>Biheten</td>
<td>bihet,</td>
<td>bihoten.</td>
<td></td>
</tr>
<tr>
<td>Heten</td>
<td>het,</td>
<td>holden.</td>
<td></td>
</tr>
<tr>
<td>Drepen (slay),</td>
<td>——</td>
<td>dropen.</td>
<td></td>
</tr>
<tr>
<td>Fallen (fall),</td>
<td>fel,</td>
<td>fallen.</td>
<td></td>
</tr>
<tr>
<td>Forbelen (hide),</td>
<td>——</td>
<td>forhelen.</td>
<td></td>
</tr>
<tr>
<td>Hingen (hang),</td>
<td>heng,</td>
<td>hangen.</td>
<td></td>
</tr>
</tbody>
</table>
### Class III.

- **Present.**
  - Holden (hold),
  - Lepen (leap),
  - Leten (leave),
  - Slepen (sleep),
  - Wepen (weep),
  - Wassen (wash),
  - Waxen (wax),
  - Wreken (avenge),

- **Preterite.**
  - held,
  - lep,
  - let,
  - slep,
  - wep,
  - weis,
  - wex,
  - wrek,

- **Passive Participle.**
  - helden.
  - lopen.
  - leten.
  - slepen.
  - wepen.
  - wassen.
  - waxen.

- **Future.**
  - (wroken.
  - (wreken.

### Class II.

- **Present.**
  - Dragen (draw),
  - Faren (go),
  - Forsaken (forsake),
  - Graven (bury),
  - Slon (slay),
  - Standen (stand),
  - Taken (take),
  - Waken (wake),

- **Preterite.**
  - {drog,
    - drug,
  - for,
  - forsoc,
  - ---
    - slog,
      - slug,
  - stud,
  - toc,
  - woc,

- **Past Participle.**
  - dragen.
  - faren.
  - forsaken.
  - graven.
  - slagen.
  - standen.
  - taken.
  - waken.

### DIVISION II.

- **Class I.**
  - At-winden (depart),
  - Abreden (awake),
  - Bergen (protect),
  - Binden (bind),
  - Bresten (burst),
  - Biginnen (begin),
  - Delven (buy),
  - Drinken (drink),
  - Figten (fight),
  - Finden (find),

- **Preterite.**
  - at-wond.
  - abraid.
  - barg.
  - bond.
  - brast.
  - bigan.
  - dalf.
  - drane.
  - fagt.
  - fand,

- **Past Participle.**
  - ---
  - ---
  - borgen.
  - {borwen.
  - bunden.
  - {brusten.
  - {brosten.
  - bigannen.
  - dolven.
  - drunken.
  - fogten.
  - funden.
PREFACE.

<table>
<thead>
<tr>
<th>Present</th>
<th>Preterite</th>
<th>Passive Participle</th>
</tr>
</thead>
<tbody>
<tr>
<td>Gelden (requite),</td>
<td>gal,</td>
<td>golden.</td>
</tr>
<tr>
<td>Helpen (help),</td>
<td>galp,</td>
<td>holpen.</td>
</tr>
<tr>
<td>Melten (melt),</td>
<td>malt,</td>
<td>molten.</td>
</tr>
<tr>
<td>Scrißen (invite),</td>
<td>sero&lt;(s).</td>
<td>sungen.</td>
</tr>
<tr>
<td>Singen (sing),</td>
<td>sanc,</td>
<td>sunken.</td>
</tr>
<tr>
<td>Sinken (sink),</td>
<td>sprong,</td>
<td>sprungen.</td>
</tr>
<tr>
<td>Springen (spring),</td>
<td>starf,</td>
<td>storven.</td>
</tr>
<tr>
<td>Sterfen (die),</td>
<td>stong,</td>
<td>stungen.</td>
</tr>
<tr>
<td>Stingen (sting),</td>
<td>warg,</td>
<td>—</td>
</tr>
<tr>
<td>Wergen (defend),</td>
<td>warp,</td>
<td>worpen.</td>
</tr>
<tr>
<td>Werpen (throw),</td>
<td>srast.</td>
<td>—</td>
</tr>
</tbody>
</table>

Class II. At-witen (go, depart), atwot. bitten.

Biten (bite), bot, driven.

Driven (drive), drof, gliden.

Gliden (glide), glod, risen.

Risen (rise), ros, siden.

Sinen (shine), son, smiten.

Smiten (smite), smot, smiten.

Writen (write), wrot, writen.

Class III. Beden (offer), (bed, bead, boden.

Crepen (creep), crep, cropyen.

Chesen (choose), ches, chosen.

Dregen (suffer), dreg, drogen.

Flegen (fly), (fleg, flew, flogen.

Fleten (float), flet, floaten.

Forlese (lose), (forles, forleas, forloren.

Scheten (shoot), schet, sogen.

Segen (see), (seg, sag, sowen.
**Anomalous Verbs.**

Cunen (can), 3 *pers. sing.* can, *pl. cunen, pret. cuðe, p.p. cuð.*

Daren (dare), *pres. pl.* duren, *pret. durste.*

Mogen (may), 3 *pers. sing.* mai, *pl. mogen, mowen, pret. migte (2 *pers. pret.* migt).*

Mot (may), *pret. muste.*

Ogen (owe, ought), 3 *pers. sing.* og, *pl. ogen, pret. ogte.*

Sal (shall), 2 *pers. sing.* salt, *pl. sulen, pret. sulde, pret. pl. sulden.*

Witen (know), 3 *pers. sing.* wot, *pret. wiste.*

Wilen (will), *pret. wulde; nil = will not; nolde = would not.*

The verb *ben,* 'to be,' is conjugated after the following manner:—

**INDICATIVE MOOD.**

<table>
<thead>
<tr>
<th>Present</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Singular</td>
<td></td>
</tr>
<tr>
<td>1. am,</td>
<td></td>
</tr>
<tr>
<td>2. art, beas, best,</td>
<td>ben, arn¹ (aren).</td>
</tr>
<tr>
<td>3. is, beð,</td>
<td></td>
</tr>
<tr>
<td>Past</td>
<td>Plural</td>
</tr>
<tr>
<td>1. was,</td>
<td></td>
</tr>
<tr>
<td>2. wore,</td>
<td></td>
</tr>
<tr>
<td>3. was,</td>
<td></td>
</tr>
</tbody>
</table>

¹ *Sinden = are,* occurs in the Bestiary and the Ormulum. *Sinde and senden* in O.E. Hom., 2nd Series.
V. Adverbs.

The adverbs hence, thence, whence, do not occur, being superseded by the Norse forms heSen, SeSen, queSen.

Adverbial Terminations.—Adverbs are formed from adjectives by the addition of e; as long (adj.), longe (adv.).
-um (dative) occurs in whilum and seldom.
-es (gen.) in lives, alive, newes, anew.
-en in abouten, aboven, binnen, biforen (foren), bisiden, uten, wisouten.

VI. Prepositions.

Fro (Northumbrian fra) takes the place of the Southern fram (from), and til (unknown to Southern writers) occurs frequently for to.
THE METRE OF THE POEM.

The essence of the system of versification which the poet has adopted is, briefly, that every line shall have four accented syllables in it; the unaccented syllables being left in some measure, as it were, to take care of themselves.

The words which Coleridge prefixed to his poem of "Christabel" are by no means inapplicable here. He says, "I have only to add, that the metre of the 'Christabel' is not, properly speaking, irregular, though it may seem to be so from its being founded on a new (?) principle: namely, that of counting in each line the accents, not the syllables. Though the latter may vary from seven to twelve, yet in each line the accents will be found to be only four."

The normal form of the line of the present poem is that simple one of eight syllables, consisting of four (so-called) iambics, which is so common in English poetry. But it should be remembered that this line is at all times convertible with one of seven syllables, generally described as consisting of three trochees and a long syllable. This is easily exemplified by taking the first two lines of the Conclusion to the Second Part of Coleridge's "Christabel."

\[ \text{A lit the child a lim her elf} \]
\[ \text{Singing dancing to it self} \]

This is adopting the common form of scansion given in English prosodies, which is far from being a very correct method; since to make trochaic and iambic metres convertible is to introduce all sorts of confusion.

The fact is, that the seven-syllable line, though trochaic to the ear, is really an iambic line, of which the first syllable is deficient, i.e., supplied by a pause; and the truer scansion is,

\[ \text{A lit the child a lim her elf} \]
\[ \text{Sing ing danc ing to itself} \]

At any rate, to adopt this latter method (of beginning to mark off the feet from the end, instead of from the beginning of the line) will be found to be far more convenient in practice; since the accented
THE METRE OF THE POEM.

syllables, instead of drifting about, will thus always be placed at the end of a foot. We should thus, for instance, introduce the same marking off of syllables in the line,

And | ðe séx | te dá | is ligt || 1. 167,
as we have in the line,

So cám | ðe fif | te dá | is ligt || 1. 158.

Examples of couplets containing a line of each kind are not uncommon; thus, ll. 29, 30:—

Fá | der góð | of ál | le ðhíngé ||
Almiğ | tín lóu | erd hégg | est kíngé ||

Also lines 289, 290.

And gét | ne kú | ðe hé | nogt blínné ||
Fór | to dón | an óð | er fínné ||

See also ll. 309, 310; 439, 440, etc.

The introduction of these seven-syllable lines, far from being a defect, is a natural and agreeable variation, adopted by all our best poets.

The next chief variation to be noted is that two very rapid syllables are often (as in other English metres) substituted for an unaccented one, as in l. 88:—

Ór | ðe nígt | and áf | ter ðe dáy ||

Again, in l. 93:—

On án óð | er dái | ðís míd | del érd ||

and in l. 474:—

To sché | ten áf | ter ðe wil | de dór ||

See also ll. 321, 503, 505, 656, etc.; and compare the line from "Christabel:"

"That shá | dowy in | the moon | light shone ||"

The syllables thus most frequently slurred over—the term elided is but weak and improper, explaining nothing—are the final syllables -en, -er, -et, etc., as in ll. 96 and 116:—

Ál | abá | ten ðís wálk | ne sánt ||
Was wá | ter and érðe | o fún | der fád ||

Some lines—and these sound rather harshly—require a little forcing to make them conform to the strict type; as, e.g., l. 66, which, to make it agree with the rest, must be written,

În | to ðís ðif | tennísé hér | bi-núðen ||

A poet's business is, in fact, to take care that the syllables which are to be rapidly pronounced are such as easily can be so; and that the syllables which are to be heavily accented are naturally those that ought to be. If he gives attention to this it does not much matter whether each foot has two or three syllables in it.
A man is master of his art when he can write—

Come in | to the gar | den, Maud ||
For the black | bat, night, | has flown ||
And the wood | bine spi | ces are waf | ted abroad ||
And the musk | of the rose | is blown ||

With respect to the final -en, it should be further noted—

(1) That it is sometimes fully pronounced, as in ll. 87 and 91—
fró | Sat time | we té | len áy ||
8o gán | hem dá | gen wél | iwífe ||

(2) That it is sometimes rapidly slurred over, as in l. 96, already cited; and

(3) That (especially after an r) it is often so pronounced as to be incorporated with the syllable preceding it, so that the whole word, supposing it a dissyllable in appearance, becomes monosyllabic in pronunciation; as in l. 514—
Matú | falé | was bóren | if fúne ||
and, again, in l. 655—
Wóren | stalwár | 8i bóren | bi tále ||

Thus, we may find the same word written and pronounced as a dissyllable—
Wó | ren 8áne | don fóne | a-nón || l. 3591;
and, in another place, written and pronounced as a monosyllable—
In geu | eléngÁh | e wórn | it mád || l. 147.

Thus, the n must have been very slightly touched, as is shewn also by the riming of e and en. Examples, ll. 11 12 ; 363, 364, etc.

As to the final -c, it may be observed that it is most frequently pronounced just when it is most essential, viz., when it marks a grammatical inflexion, or an adverbial form, as, e.g.:—
Til léhe | sus bék | on Ró | dè dön || l. 386;
and,
Wé | he féi | den and swí | 8é wél || l. 1645.

In the second place, it is very liable to be slurred over before a vowel following, as in l. 148—
In Ré | ke-fil | le on fún | der fhád ||
and, thirdly, it is frequently added to words without cause, and is therefore mute, as in l. 60—
Sol éu | ere fpróng | in wérd | wid ||

It seems to be sometimes mute after -ed, when -ede forms part of a verb. See ll. 1396, 1423, etc.

Attention to the metre may detect errors in the text. Thus, in l. 73, the word dais is missing:—
for8 glóed | Sat fir | me [dá | is] ligt ||

See l. 113, which proves the point.
THE METRE OF THE POEM.

In 1. 1846 the definite form of the adjective is required, and *strong* should be *stronge*—

*se strong | e gód | of yés | raél* ||

It has been noted that the first foot of a line sometimes consists of *one* syllable only, and that one *accented*. By a bolder license, this is sometimes the case not only with the *first* foot, but with *other* feet, *e.g.* with the *third* foot. Line 2572:—

*Quan é | bru child | full | be bōren* ||

Again, with the *last* foot, as in 1. 3580, unless we read *duste* :—

*And f'tiréd | it ál | to dúft | fir* ||

Very many other curious variations occur, which the reader will probably observe for himself with some interest. Thus, in 1. 60, just above cited, the question arises whether or not the *r* in *world* was pronounced with so strong a *burr* as to render the word *dissyllabic*, as is often the case in Scotch poetry with words containing *rl*, *rn*, etc.

CONTRACTIONS USED IN THE GLOSSARY.

- Da. Danish.
- Du. Dutch.
- O.E. Old English.
- Prov. E. Provincial English.
- Fr. French.
- Fris. Frisian.
- Ger. German.
- Goth. Gothic.
- M.H.Ger. Middle High German.
- O.H.Ger. Old High German.
- Laq. Laȝamon’s Brut (Ed. Sir F. Madden).
- O.N. Old Norse.
- Orm. Ormulum.
- S.Sax. Semi-Saxon.
- Sw. Swedish.
THE STORY OF GENESIS, EXODUS, ETC.

Man ought to love those who instruct the lowl, so that he who is not book-learned may love and serve God.

God shall love all Christian men, and give them soul-rest.

that shall last evermore.

Out of Latin is this song turned into English speech.

Christian men ought to be as glad as birds are of dawn to hear the story.

of man's bliss and sorrow.

and how salvation came through Christ.

and destroyed the power of Satan.

Man ought to love those who instruct the lowl, so that he who is not book-learned may love and serve God.

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Christian men ought to be as glad as birds are of dawn to hear the story.

of man's bliss and sorrow.

and how salvation came through Christ.

and destroyed the power of Satan.
GOD MADE HEAVEN AND EARTH BY HIS WORD.

Biddi 1 hic singen non oSer ledger,  
Sog 2 hic folgen idle-hed.  

Fader, God of all things,  
enable thou me to sing this world’s creation.  

wrought with wit, wisdom, and good love.  

In the Creator’s wisdom was all devised ere it came into being.  

Heaven and earth were wrought when God bad exist time and place.  

First all was night.  

Light came by God’s word, that is, His Son.  

He existed long before time.  

These two rule all things with wisdom.  

In the Godhead there are three persons of one counsel and might.  

Light came at the divine command.  

Then was the first morning time that ever sprang in the world.  

2 ‘may’ is inserted between ‘Sog’ and ‘hic’ in a later hand.
THE DEVIL'S FALL FROM HEAVEN.  THE FIRST LIGHT DAWNS.

wid Sat ligt worn angles wrogt,
And in-to newe heuene brogt,
Sat if ouer dis¹ walkenes turn,
God hem quuad for felu furium ;
Summe for pride fellen ¹seSen,
In-to ¹sis ¹Shifternese her bi-neSen ;
Pride made angel deuel dwale,
Sat made ilc forge, and ¹euere ilc bale,
And ¹euere wunder, and ¹euere wo,
Sat if, or fal ben euere mo.
He was mad on Se funedai,
He fel out on Se munendai ;
(Sis ik wort in ebriffc wen,
He witen Se foSe Sat if fen.)
forS gود Sat firme [dais] ligt,
And after gود Sat firme nigt;
Se daigening cam ef² a-gon,
His firme kinde dei was a-gon,
On walkenes turn wid dai and nigt
Of foure and twenti time rigt ;
Ses frenkis men o france moal,
it nemnen " un iur natural ;"
And euere gede Se dai biforn,
SiSen Sat newe werld was born,
Til ihesus crift fro helle nam,
Hif quemed wid³ eue and adam ;
fro Sat time we tellen ay,
Or Se nigt and after Se day,
for god ledde hem fro helle nigt
to paradises leuc ligt ;
So gan hem dagen wel ivisse,
Quan god hem ledde in-to bliffe.
O

With that light were angels made,
and brought into a new heaven.

Some for pride fell thence into nether darkness.
Pride turne1 angels into devils, who became the source of every sorrow, bale, and woe.
The devil was made on the Sunday and fell out on the Monday.
Forth glided the first light, and afterwards the first night.
The dawning came again.
Thus in the wel-kin's course comes day and night "of twenty-four hours right."
 So ever came the day first,
till Christ brought his saints from hell.
From that time we ever reckon first the night and then the day.
For God led them from Hell's might into Paradise's bright light.
On the second day the earth was enclosed by the firmament,

[¹ read sis] and brought into a new heaven.
[² read eft] The dawning came again.
[³ read wid] till Christ brought his saints from hell.

1. The Devil's Fall from Heaven
2. The First Light Dawns
3. More Text Following

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THE HEAVENS AND THE EARTH ARE PARTED.

By frozen waters and wall of ice.
No fire has ever yet melted this ice.
This enclosure may be called Heaven-roof.

It shall last until Doomsday.

Above this is another heaven full of bliss and life.

Thus passed this second day's night.
Then came the third day's light.
Water and earth became separated.

Thus was earth made mother of wealth.

Then was all fair here below.
God saw that it was so, and blessed it.

Then came the fourth day's light, and Micht made the sun and moon and each bright star.

Of watres froren, of yfæf wal, Sis middel werld it luket al;—
May no fir geþ melten ſat yf; He ſe it made if mgifful and wis,—
It mai ben hoten heuene-Rof; It hiled1 al ſis werlde drof,
And fier, and walkne, and water, and lond, Al if bi-luken in godes hond,
Til domeſ-dai ne fal it troken.

Al middel-erd ſer-inne is loken, watres ben her ſer-udder fuuen,
And watres ſor a-buuen;

And ouer ſat ſo ful i-wis, An ſer heuene ful o blis,
And ful o lif ſe lefted oo, wo may him ben ſe fel ſor-fro.

For ſgod ſis oſer daif nigt, So cam ſe ſridde dais ligt:
Se ſridde daie, so god it bad,
was water and erſe o funder fad ;
God bi-quað watres here ſtede,
And erſe brimen and beren dede; Ilk gres, ilc wurt, ilc birSheltræ,
Hif ſowen ſed beren bad he ;
Of euerilc ougt, of euerilc fed,
Waf erſe mad moder of ſped.
Se ſridde daie was al ſis wrogt,
And erſes fomne on ſerlde brogt ; An euerilc fomne his kinde qunemeðen.
So was it her fair bi-neðen,
God fag his fatté fair and good,
And blisſede it wið2 milde mood. 128

For ſgod ſis ſridde daif nigt, So cam ſe ferſe daif ligt.
Se ferſe daie made nigt Sunne, and mone, and ilc fterre brigt,
walknes wuringe, and erdes frame,
He knowned one ilc stre fentre name, [1 read knoweq]
He settes in Se firmament,
Al abuten 8is walkrne went;
Se feuene he bad on fligte faren,
And toknes ben, and times garen.
Sunne and mone Se moste ben
Of alle Se toknes Sat men her fen;
Se mone if more bi mannnes tale,
San al 8is erse in werbles dale;
And egeft swile Se sunnes brigt,
If more 8anne Se mones ligt.
Se mones ligt is mone met,
Sor-after if 8e funne set;
In geueleng he worn it mad.
In Reke-fille, on funder fhad;
Two geueleng 8hes timen her,
And two solftices in Se ger.
On four doles delen he
Se ger, ilc dole of mone Shre;
Euere schinen So toknes brigt,
And often giuen if on 8e ligt;
wel wur 8e his migt lefful ay,
Se wroutis on Se fierde day!
Fors glod 8is ferde daif nigt,
So cam Se fifte dais ligt;
Se fifte dage 8od made ywis
of water, ilc fuel and eruerile 2 fif, [2 So in MS.]
And tagte fuel on walkene his fligt,
Ile fif on water his flotes migt,
And blifed hem, and bad hem Sen
And tudeande on werld[e] ben.
Dif fifte dai held for8 his fligt,
And fors endede Sat fifte nigt;
And [cam] Se sexte dais ligt,
So made god wid 3 witter migt,
CATTLE ARE MADE FOR MAN’S SERVICE.  ADAM IS CREATED.

God knew that Adam would sin,

so He made tame cattle to help him in his labour and to give him food and clothing.

God made the wild deer to trouble man with sorrow and dread and cause him to moan his sinfulness.

Each kind of cattle, reptile, and beast was made of earth.

All were good while Adam was pure.

But reptiles and wild beasts hurt man as soon as he became sinful.

Lions and bears bear him in pieces. Flies have no awe of him.

Cattle help him through God’s mercy.

On this sixth day God made Adam of earth, and blew into his body a "life’s blast, "a likeness of His Holy Ghost,

Al erue, and wrim, and wilde der,
Qwel 1 man mai fen on werlde her. [1’ qwile?]

God fag bi-fore quat after cam,
Sat fingen fulde firme adam, 172
And him to fremen and do 2 frame, [2’ to?]

He made on werlde al erue tame,
Se fulde him her, in fwinkes strif, to fode, and frud, to helpen Se lif; 176
And him to pine, and loar her,
God made wirme and wilde der.

He pine man wid 3 forwe and dred, [3 read wi8]
And don hem 4 monen hif sinfulhed, [4 him ?] 180
Sat if hif loar quan he fe8,
San he for finne in forwe be8.

Ilk kinnes erf, and wrim, and der
Was mad of erse on werlde her,

And evrile on in kinde good,
Se quiles adam fro sinne flod ;

Oc der and wrim it deren man
fro San Sat he fingen bi-gan ; 188
In Se moste and in Se lefte he forlef
Hif louerd-hed 5 quanne he mif-chef ;
Leunes and beres him wile to-dragen,
And fleges fen on him non agen ; 192
Hadde he wel loked him wi8 fkel,
Hlc befte fulde don hif wil ;

Erf helpeS him Surg godes me8,
Hif lordehed 6 Sor-onne he fe8. 196
And for hife sinne oc he to munen,
Sat moste and lefte him ben binumen.

If fexte dai god made Adam,
And his licham of erse he nam, 200
And blew Sor-in a liues blaff,
A likenesse of his hali gaft,
OF PARADISE AND THE CREATION OF EVE.

A spirit ful of wit and skil;
Sor quiles it folgede heli wil,
God self Sor quile liket if,
An un-liif quanne it wile mis.

[1]N feld damaske adam was mad,
And SeSen fer on londe sad ;
God bar him in-to paradif,
An erd al ful of swete blif ;
fol wel he wid him Sor dede,
bi-tage him al Sat mirie stede ;
O c an bodeword Ser he him forbed,
if he wulde him filden fro Se ded,
Sat he fulde him Ser loken fro
A fruit, Se kenned wel and wo,
And hiegt him ded he fulde ben
If he Sat bode-word ne gunne flen.
God brogt Adam Sor bi-forn
Ile kinnes befte of erSe boren,
and fugel, an fis, wilde and tame,
Sor gaf Adam ile here if name ;
Ne was Sor non lik adam.

God dede dat he on soweene cam,
And in Sat soweene he let him fen
Mikel Sat after fulde ben.

Ut of his side he toe a rib,
And made a wimman him ful fisb,
And heled him Sat side wel
Sat it ne wrocte him neure a del.

A dam abraid, and fag Sat wif,
Name he gaf hire dat if ful Ris ;
Iffa waf hire firste name,
Sor-of Surte hire Sinken no fame ;
Mayden, for she was mad of man,
Hire firste name Sor bigan ;
SiSen ghe brocte us to woa,
Adam gaf hire name eua.
Adden he folged godes red,
Al man-kin adelde felde sped;
for tinne he Sat bliffe for-lore, 
Sat dereo al Sat of hem was boren;
It is her-after in Se fong,
Hu adam fel in pear streng.

For5 glod Sif feste dais lig[t],
After glod Se feste nig[t];
Se feuendai morgen fpro[n]g,
Sat dai tokenede reste long;
Sis dai waf for5 in reste wrogt,
Ile kinde newes ear waf brog[t];
God sette Sis dai folk bitwen,
Dai of bliffe and off reste ben,
for Sat time ear fear bi-forn,
Til ihesus was on werlde boren,
And til he was on Se rode-wold,
And biried in Se roche cold,
And restede him after Se ded,
Sat ilke dai god aligen bed.

Wisdom made each thing of nought,
Lucifer waxed proud,
and with that pride came envy.

For sin they lost the bliss of Paradise.

The sixth day passed and
the seventh morning sprung.
That day betokened long rest.

God ordained this day a day of bliss and rest.

So it remained until Christ rose from the cold rock.

Then the Sunday from that time forth became hallowed for ever.

[Fol. 6.] So shall it remain until Doomsday.

Wisdom made each thing of nought.

Adden he folged godes red,
So ne migte he non louver Shauen,
Sat him fulde Shinge grauen: [read brauen ?] 276
“Min fligt,” he feide, “ic wile up-taken,
Min fete nor on heueene maken,
And for ic wile sitten and fen
Al Se Shinges Se in wer[l]le ben,
Twen heuone hil and helle dik,
And ben min louver geuele.”
So wurS he drake Sat ear was knigt,
So wurS he mire Sat ear was ligt,
And euerile on Sat helden wid2 him,
So wurSen mire, and swart, and dim,
And sellen ut of heuones ligt
In-to Sis middil walknes nigt ;
And get ne kuSe he nogt blinne
for to don an oSer finne.
Eften2 he feeg in paradif
Adam and cue in mike[1] prif,
Newelike he was of erSe wrogt,
And to Sat mirie bliffe brogt ;
Sowgte Sis quead, “hu ma it ben,
Adam ben king and cue queuen
Of alle Se Singe in werlde ben.
Hu mai it hauen, hu mai it feu,
Of fis, of fugel, of wrim, of der,
Of alle Shinge Se wunen her,
Euerile Shing haued he gene name,
Me to forge, feaSe, and fame ;
for adam ful Sus and his wij
In bliffe Sus leden lesteful lif ;
for alle So, Se of hem fule cumen,
fulen ermor in bliffe wunen,
And we Se ben fro heuene driuen,
fulen Susse one in forwe liuen ;
Get ic wene I can a red,
Sat hem fal bringen iwel sped ;

“Then became he dragon that ere was knight ;
all that held with him became dark, dim, and black,
and fell out of heaven’s light.
Yet would Satan not cease to commit sin.
He saw Adam and Eve in Paradise in great bliss and honour.
while I am in sorrow, scathe, and shame.
ye shall remain in bliss,
while we must live in sorrow.
Yet I think I know of a plan to bring them into sin.
EVE AND ADAM EAT THE FORBIDDEN FRUIT.

For if they do what God forbideth they shall die. This I will without delay bring about to-day.

For gef he don 1 god for-bead, [1 read Sat]
Sat fal hem brigen to So dead, 312
And fal get Sis ilke dai,
Sor buten hunte if ic mai
Ic wene Sat ic and eue hife wif
fulen adam bilirten of liife lif. 316
Ic wene Sat ic and eue
fulen alle is bliffe dreue."

Thus he thought, and up he went, and to the earth he came.

He went into a "worm" and told Eve a tale.

"Eve," he said, "what meaneth it that a tree is forbidden you,
a tree that surpasses all others,
which shall teach you evil and good,
and make you as wise as those who dwell above in heaven?"

When Eve saw that it was fair to the sight and soft to the hand,

she ate thereof, and took some and brought it to Adam.

[fol. 7b]

He ate that fruit and did foolishly.

Then death's two bonds came upon them.

\[2 \text{ read } 	ext{often} \quad 3 \text{ read } 	ext{Sat} \quad 4 \text{ witen?}\]
Vn-buxumhed he hauen hem don, 
Vn-buxumhed if hem cumen on; 
Vn-welde woren and in win, 
Here owen limes hem wiþ-in. 

flesse fremese and safte fame 
boßen he felten on here lichame; 
Sa gunen he fame friden, 
And limes in leues hiden. 
Nu wot adam sum-del o wo, 
Her-after fal he leren mo.

After Sif dede a steuone cam, 
"Su, nu, quor art, adam, adam ?"
"Louerd, quat fame if me bi-tid, 
for ic am naked and hane me hid ?"
"Quo seide se dat gu¹ wer[e] naked ; 
Su haues se forges sigshe waked, 
for Shu min bode-word haues broken, 
Shu falt ben ut in forge luken, 
In swinc Su falt tilen Si mete[n], 
Sin bred wid swotes teres eten, 
Til gu¹ beas eft in to erSe cumen, 
Quer-of gu¹ beaf to manne numen ; 
And wif fal under were wunen, 
In heuerile birshe forge numen ; 
And nißful neddre, los an lißer, 
fal gliden on hife breft never 
And erSe freten wile he mai liuen, 
And atter on is tunge cluuen ; 
And niß, and strif, and ate, and fan, 
Sal ben bi-twen neddre and winman ; 
And get fal winman ouercumen, 
His heued under fote bi-numen."

Two pilches weren Surg engeles wrogt, 
And to adam and to eue brogt, 
Sor-wiß he ben nu boßen frid, 
And here fame sum-del is hid.

---

348 Weakness and sorrow troubled their limbs. 
352 and shrouded themselves in leaves. 
356 After this deed a voice came, saying, "Where art thou, Adam ? " 
Quoth Adam, "I am naked, and hid myself." 
360 Then said God, "Because thou hast broken my command, 
thou shalt till thy meat with toil, 
and eat thy bread with sweat and tears, 
until thou come again to the earth."

368 Woman shall be under man, and 
have sorrow in every birth. 
372 Poison shall cleave to his tongue, 
Envy, strife, hate, and shame shall be between the 
adder and the woman."
380 Two pilches the angels wrought for Adam and Eve, 
so that their shame might be hid.
They were turned out of Paradise.

Cherubim closed the gates.

Never shall they be undone till Christ is crucified.

Thus Adam and Eve became acquainted with sorrow and care.

Evil and death troubled them. They thought that they must never look upon one another.

Message came from God,

"Adam, know Eve, thy wife, and live together.

Some that shall be born of you shall come to bliss, others shall be in sorrow after their death.

God's dear Son shall bring man again into Paradise.

These tidings partly softened Adam's sorry mood.

Adam and Eve lived together.

Children had they, many more than Genesis tells of.

After fifteen years Cain was born,

He ben don ut of paradis,  
Sat erd al ful of swete blif;  
He ben don ut of blisses erd,  
Chernbin hanet Se gatef sperd;  
Ne fulen it neuer ben un-don,  
Til ihesus beS on Rode don;  
Ne fulen it neuermore ben opened,  
Til ihesus beS on rode dead.

ff mikel is forge, and more care,  
Adam and eve it wite ful gare;  
Of paradis hem SinkeS swem,  
Of iwel and dead hem ftondeS greim.  
On fundri Shenken he to ben,  
And neiSere on oSer fen,  
Til angel brogte adam bode,  
bodeword and tidig fro gode:—  
"Adam, Shu knowe eue Sin wif,  And leded famen gunker lif;  Summe fulen of gu to kumen,  Sulen ben in to refte numen;  Summe fulen solwen fendes red,  And ben in forwe after Se dead;  And get fal godef dere fune  In gure kin yu werlde wumun,  And he fal bringen man a-gen  In paradis to wumen and ben."  Swile tidig Shugte adam god,  And sumdel quemeS it his feri mood.  Dif angel is to heuone numen,  And adam if to eue cumen,  More for erneste dan1 for gamen;  Adam and eve wumen famen, 412  And hadden childe re manige i-wif,  Mo yu of telleS de geneves;  
for fiftene ger hadde adam,  
San cain of eue cam,  
416
And over fiftene al swile fel,  
Quane cue bar rigt-wife abel.1  
Abel an hundred ger was hold,  
San he was of if broSer wold;  
An hundred ger after if dead,  
Adam fro cue in frite ached.  
To hundred ger and xxx.4 mo  
was adam hold and eue So,  
San bor ghe feht in Se ftede  
Of caym Sat abel for-dede;  
Or or midleft, or after So  
Bar eue of adam manige moo.  
D or quiles Sat adam forge dreg  
for abel, caym fro him fleg,  
wiS wif and hagte, and wurS ut-lage,  
wiS dead him ftood hinke and age.  
He ches a ftede toward eden,  
And to him2 fameden oSer men,  
walled a burg, e-no bi name;  
Seft and reAl Shugte him no fame,  
for Sat he made him manige fon,  
Sor he Shogte he ftonden aGo.  
Met of corn, and wigte of Se,  
And merke of feld, first fond he.  
Tellen ic wile fo birSe bad,  
Adam, caym, enos, iraab,  
Malaleel, matusale;  
Lamech is at Se sexte kne,  
Se seunede man after adam,  
Sat of caymes knide cam.  
Sif lamech waf Se firme man,  
Se bigamie firft bi-gan.  
Bigamie is unkinde Sing,  
On engleis tale, twie-wifing;

1 At the bottom of fol. 8b is the catchword—Abel a hundred.  
2 him is by a later hand.
LAMECH KILLS CAIN AND HIS OWN SERVANT.

Two wives he took—Adah and Zillah.
Adah bare Jabal,
He was a cunning shepherd.

He taught separation and assembling.
Jubal, his brother, wise in song and glee,
wrote on tile and brass.

Zillah bare Tubal, a mighty smith.

Iron, gold, silver, and brass he well knew how to separate and to mix.
He was skilled in making weapons of war and household tools.

[Fol. 10.]

Lamech at last became blind.
He had a man to lead him to the woods in search of wild deer.

The knave mistook Cain for a deer.

Lamech let fly an arrow,
which struck Cain and killed him.

Lamech beat and slew his servant.

Thus was he guilty of twiwiving and twinslaughter.

for ai was rigt and kire bi-forn,
On man, on wif, til he was boren.
Lamech him two wifes nam,
On adda, an noßer wif fellam.

A dda bar him fune Iobal,
He was hirde wittere and wal;
Of merke, and kinde, and helde, & ble,
fundring and fameni[n]g tagte he;
Iobal if broßer fong and glew,
Wit of muflke, wel he knew;
On two tablef of tigel and bras
wrot he Sat wiftom, wif he was,
Sat it ne fulde ben undon
If fier or water come Sor-on.

S ella wune oc lamech wis,
ghe bar tubal, a fellec smiç;
Of irin, of golde, siluer, and bras
To fundren and mengen wif he was;
Wopen of wigte and tol of griç,
wel cuçegte fefgte wiç. [1 read fegte and sagté?]

L amech ledde long lif til Șan
Sat he wurç bifne, and haued a man
Sat ledde him ofte wudes ner,
To fcheten after Șe wilde der;
Al-so he misfagte, alfo he fchet,
And cain in Șe wude if let;
His knape wende it were a der,
An lamech droge if arwe ner,
And letet flegen of Șe streng,
Caim unwarde it under-feng,
Grusnede, and ftrekede, and starf wiș-Șan.
Lamech wiș wreșe if knape nam,
Vn-bente if boge, and bet, and slog,
Til he fel dun on dedef fowg.

Twin-wifing ant twin-manslagt
Of his soule beș mikel hagt.
Of his death we know nothing.

His descendants were all destroyed by Noah's flood.

Of Seth came Enos, who was prayerful and God-fearing.

Of Seth, Se waf adam-if fune,
Cam enos; he gan ali wune
Of bedes, and of godedefghtihed,
For liues helpe and foules red.
Ie wile rigt tellen, if ic can,
Adam, feth, enos, caynan,
Malaleel, iareth, enoch,
for aliéd¹ god felf him toch
[¹ read halihed] 500
fro mannes mene in to Sat stede
Sat adam forles for iuel dede;
get liueS enoch wiS-vten strif,
In paradif in fwete lif;
Get he fal cumen or domef-day,
And wenden iewes, if he may,
To Se wittenesse of iefus erift,
And tholen dead vnder antecrist;
SiSen fal antecrist ben flagen,
And man and angeles wurSen fagen.
chirches ben wurshiped mor and mor,
And sendes dregen forge and for.
Or enoch wente [fro] werldes wune,
Matufale waf boren if fune,
And lamech of matufale,
And of lamech rigt-wife noe.

Metodius, ali martyr,
 Adde in his herte sighe² sir;
[² read sighe] 520
Also he god adde ofte bi-fogte,
Wiflike was him in herte brogt
Sis mideredes biginning,
And middel-hed, and if ending ;
He wrote a book, well known to many.

Cain's kind wrought against law.

Women waxed evil, unchaste, and unnatural.

Men began to addict themselves to wretched practices.

Seth's sons made marriages contrary to Adam's commands.

They chose wives of Cain's seed, and mixed with the accursed kind.

Of them were giants born who wrought many evils.

For their great sin there came wrath and vengeance upon the world.

A flood drowned man and beast.

Noah and his family were saved in an ark.

He wrote a book that many witen.

Manige tiding Sor-on if written;

Sor if written quat agte awold,

dat 1 Sif wold was water wold.

If hundred ger of Sat Sufent

Sat mankin was on werlde fent,

Caymes funes wroghten vn-lage,

WiS breSere wives hore-plage;

And on Se sexte hundred ger

Wimmen welten weref mefter,

And wylc woded wenten 2 on,

Golhed hunkinde he gunnen don;

And Se fifte hundred ger,

wapmen bi-gunnen quad mefter,

bi-twen hem-seluen hun-wrefte plage,

A Sefis kinde, a-genes lage.

Two hundred ger after So wunes,

Mis-winen hem gunnen SeSes funes,

Agenes Sef adam for-bead,

And leten godef frigti-hed;

He chosen hem wives of caym,

And mengten wiS waried kin;

Of hem weren Se getenes boren,

Migti men, and figti, [and] for-loren;

He wroghten manige [sinne] and bale,

Of Sat migt [nu] is litel tale;

for Sat he god ne lueden nogt,

Sat migt if al to forge brogt;

for wylc sinful dedes fake,

fo cam on werlke wrecche and wrake

for to blissen wylc finnes fame,

Sat it ne wexe at more hun-frame.

Do wex a flod Sis werlke wid-hin,

and [o]uer-flowged men & deres kin,

wiS-vten noe and hise Sre funen,

Sem, Cam, Iaphet, if we rigt munen,
And here foure wifes weren hem wiS; 
Sise .vij. hadden in Se arche griS.¹

Dat arche was a seteles good, 
fet and limed a-gen Se flood;
Shre hundred elne waf it long,
Naild and sperd, Sig and strong,
And .l.¹ elne wid, and .xxx.¹ heg;
Sor buten noe (.) long fwing he dreg,
An hundred winter, eucrie del,
welken or it was ended wel;
Of alle der Se on werlde wunen,
And foueles weren Ser-inne cumen
Bi feuene and feuene, or bi two & two,
Al-migtin god him bad it fo,
And mete quorbi Sei migten liuen,
Sor quiles he weren on water driuen.
Sexe hundred ger noe was hold
Quan he dede him in Se arche-wold;
Two shufant ger, sex hundred mo,
And sex and fifti forS to so,
weren of werldes elde numen
San noe waf in to Se arche cumen.
Ile wateres springe here strego Se undede,
And Reyn gette dun on eucrik stede
fowerti daif and fowerti nigt,
So wex water wiS magti migt;
So wunderlike it wex & get
Sat siftehe elne it ouer-flét,
Ouer ilk dune, and ouer ilc hil,
Shurge godes migt and godes wil;
And oSer fowerti Sore-to,
Daif and nigtes ftoted fo;
So waf ilc fleif on wer[.]le flagen,
So guonnen Se wateres hem wiS-dragen.

¹ At the end of the line in the margin 'Se archa Nœe.'
De feuend moned\(^1\) waf in cumen, \([1^\text{ read mone}\&]\)

And feuene and .xx.\(^{1}\) dais numen,

In armenie Sat arche flod,

So waf wi\&-dragen Sat ilec flod.

Do se tende moned\(^1\) cam in,

So wur\& dragen se watref win ;

Dunes wexen, se flod wi\&-drog,

It adde lefted longe a-nog

Fowerti daif after Sif,

Arches windoge undon it if,

Se Rauen ut-fleg, hu fo it gan ben,

Ne cam he nogt to se arche a-gen ;

Se dune fond no clene ftede,

And wente a-gen and wel it dede ;

Se feuendai eft ut it tog,

And brogt a grene olines bog ;

Sene nigt fi\&Sen enuirc on

He is let ut flegen, crepen, and gon,

wi\&-uten ile feuend clene der

Se he facred on an aucter.

Sex hundred ger and on dan\(^2\) olde \([\text{\textit{2 read San}}]\)

Noe fag ut of Se arche-wolde ;

Se firft moned\(^1\) and te firft dai,

He fag er\&Se drie & te water awai ;

get he waf wif and nogt to rad,

Gede he nogt ut, til god him bad.

Se te\&er mones was in cumen,

And feuene and twenti dais numen,

So herde Noe wol bli\&Se bode

Of a feuene, Se cam fro gode ;

He and hife wif wenten ut fre,

Hife funes and here wifes \&re ;

He made an aucter on godef name,

And sacrede he \&or-on, for fowlef frame,

Ile feuende der of clene kin,

Se waf holden in arche wi\&-hin,
And leten Se oSre to liue gon, of hem ben tudered manigon.

Often he [bad] wid¹ frigti bede, Sat swiule wreche fo god So dede Ne fulde more on werlde cumen, Quat wreche fo Sor wurSe numen.

God gat it a token of luuen, Taunede him in Se wa[l]kene a-buen Rein-bowe, men cleped² reed and blo; Se blo tokene³ de³ wateres wo, Sat if wiS-uten and is gon; Se rede wid-innen⁴ toknet on wreche Sat fal get wurSen fent, wan al Sif werljd wurSe brent;

And al-so hege Se lowe fal gon,
So Se flod flet de dunes on;
fowerti ger or domef-dai, Sif token no man ne fen mai.

Of⁵ noe fiSen an if Sre funen, ben boren alle Se in werlde wunen, And or he waf on werlde led,

His kinde waf wel wide fpred;

Al it if writen ic tellen mai

Of his kin bi hif liue dai;

vten childre and vten wimmen, wel fowre and .xx. Shufent men worsen ftaluwrS¹i boren bi tale, wiS-uten wiS-kin and childre male;

.ix. hundred ger and fifiti told, or he stfarf, noe waf old.

Nembrot gat hife feres red, for Sat he hadde of water dred,

To maken a tur, wel heg & strong,

Of tigel and ter, for water-gong;

Twelwe and sexti men worsen Sor-to,

¹ read wi8
² read clepe
³ read Se
⁴ read wiS-innen
⁵ Of MS.

the others were allowed to escape alive.

Noah besought God that he would no more send such destruction upon mankind.

God granted his request, and showed him the rain-bow as a token of His love.

The rain-bow is called red and blue.

The blue denotes the water that drowned all flesh.

The red betokeneth the destruction of the world by fire.

From Noah and his three sons all mankind have come.

Before his death his family were widely spread.

They numbered, excluding women and children, 21,000 stalworth men.

Nimrod had dread of water, so he advised his followers to make a tower high and strong.

Seventy-two men were employed about it.

Meister men for to maken it so.
Al waf on speche Sor bi-foren,
Sor woren fundri speches boren;
So wuren he frigtì and a-grisen,
for dor¹ waf fundri speche fisen, [¹ read Sor] 668
Sexti lond-speches and .xii. mo,
weren delt ßane in werlde So.
Babel, ßat tur, bi-lef un-mad,
ßat folc if wide on lon[de] fad;
Nembrot nam wîs ßtrengßhe ßat lond,
And helde ße tur o babel in ßis hond.

Beluf king waf nembrot fune,
Nilus hîf fune gan ille wune;
Belus wurô dead, and nilus king
Made likenesse, for muni[gin]²
After his fader, and he so deðe,
He it fetten on an mirie stede;
Eucrile man he gaf hîf and friß
ßat to ßat likenesse fagte griß;
for ßat friß ßat hem [gaf] ße king,
He boren ßat likenesse wurßing,
Calden it bel, after belum;
After ßis cam swîle òder sum,
Manie man, ßif ßrend for to munen,
Made likenesse after ße wunen,
Bel was ße fîrste, and after him
Sum hîgte beland, sum balim,
And sum bel, and sum bal;
fendes fleîßing wex wiß-al,
To wenden men fro godes reed,
To newe luue and to newe dred;
Ydolatrie ßuf waf boren,
for quanam mani man if for-loren.

¹fem, and of ße folc ße of him cam,
luue and dred under gode nam;
Of ßis kinge wil we leden song,
Cristes helpe be us amonge!
Noe, fem, arfaxath, fale,
Heber, phaleth, Se sexte if he,
Ren, faruch, nacor, thare,
Sif if Se tende fro noe.

Dis oser werlde elde if so,
A Shusent ger feuenti and two.
Se Sridde werlde elde cam,
Quanne thare bi-gat abram;
for he bi-gat a fune aram,
Nachor midleft, laft abram;
Aram bi-gat loth, and farray,
And melcham, and waf fort leui
In lond caldea, hur hichte Se tun,
Quor deades strenge warp him dun;
Sor fader, and brosere, and childre, and wif,
Him bi-stoden wis forwes strif;
So Sogte thare on his mod,
long bigging if here nogt god.
Nachor he gaf wif melcam,
And trewe farray abram.
Quanne abram wuris wif and war
Sat farray non childre ne bar,
He toc him loth on funes stede;
He waf hise neve, wol wel he dede.
Thare let hur, and SeSen he nam,
And wulde to lond canahan,
Cam into a burgt1 Sat het aram, [1 read burg]
In londe mesopotaniam.
Wis him ledde he nachor, melcam,
Sarray, loth, and abram.
Tho2 hundred ger and fifue mo,
[2 read two]
Thare waf old, starf he So.
Teres gliden for hertef for
fro loth, and abram, and nachor;
Thare lis biried in aram.

700 The family of Shem.

704 [Fol. 14b.]

708 The third age of the world began when Terah begat Abram.

712 Haran begat Lot and Sarai and Milcah.

716 They dwelt in Ur of the Chaldees.

720 Abram having no children adopted Lot as his son.

724 Terah left Ur and came to Haran in Mesopotamia.

728 With him he took his sons and daughters.

732 Terah died when he was two hundred and five years old.

He lies buried in Haran.
God feide wurd to abram:—

"Abram, ſu fare ut of lond and kin
To a lond ie ſe fal bringen hin."

Sex ger and fiſtene mo,

Adde Abram on if elde ſo.

Abram tok loth wiſf farray,

Hife agte, and erue he ledde him bi,

For in to lond cananeam,

And in-to fichem, a burgt, he nam,

And ſeSen he nam to mirie dale;

fif burgef were ſor-inne bi tale,

Ser-ſore it higte pentapolis,

Of weſelefſ fulſum and of blif,

Nov ift a water of loſſic ble,

Men calliſ it ſo dede fe;

He ſing deieſ ſor-inne if drinen;

Ne may no ſif ſor-inne liuen;

for mannæ finne ſus it if went,

brent wiſ brimſir, funken and ſhent.

God quad to abram, "al ſif lond
fal cumen in to if kinneſ hond."

Sor god him taunede, made habram

An alter, and fro ſeSen he nam.

An oSer alter abram feli

Made bi-ſwen betel and ai.

At damafke if ſe ſridde ſtede,

Quer abram if bigging dede,

And ſeSen for he, for hunger bond,

feger ut in to egipte lond;

Sor he feide ſat farrai

waf hif fifter, al for-ſi

for he dredded him to leten if lif

If he wiftens ghe were if wiſ;

for ghe waf faſ[ge]r witter-like,

And ſat folc lunede lecherlike.

Quan abram was to egipte cumen,
Sone him waf farrai binumen;
Sone him waf farray bi-lagt,
And pharaoh Se kinge bi-lagt;
God fente on him sekenesse & care,
And lettede al his lecher-fare.
Sarray liude in clene lif,
And Se king Sholede forsge stratif
Til he wiste al Sat stratif
Cam him on for abram wif;
So fente he after abram,
And bi-tagte he him if leman,
And gaf him lond, and agte, and se,
And leue, Sor quiles his wille be,
To wune egipte sole among,
And friSen him wel fro cuerile wrong,
Bad him to god hif erdne beren,
Sat ywel him fulde numnor deren.
Sor wunede abram in wealtse and in frix,
Egipte clerkes woren him wiS,
And hem lerede, witterlike,
Astronomige and arsnetike;
He was hem lef, he woren him hold.
God gaf him Sor fluer and gold,
And hird, and orf, and frud, and fat,
Vn-achteled welSe he Sor bi-gat.
Vt of egipte, riche man,
Wente abram in to lond canaan;
And loth hise nueve and farray
bilesten bi-twen betel and ay,
Sor he quilum her wiften wunen,
Or he weren to egipte cumen.
So wex here erue, and so gan Sen
An twen here hirdes striuing gan ben;
Loth him chef, bi leue of abram,
Sat herSe hende Se flum iurday;

1 w in MS. But the w is much like p.
Abram dwells at Mamre. Lot in Sodom.

In mirie dale his bigginge he ches,
Sat he fisien twie for-les.

Abram let loth in welse and wale,
And ferde a-wei to mambre dale;
Sor wunede abram henden ebron,
Sat burge an oser man liis on,

It atteys cariatharbe,
On engle speche fourwe cite;
fowre arbe cariatht arn in,
for Sat fowre biried Sor ben;
Sor waf leid adam and eua,
Abram fisen and farra;
Sor yfaac and rebecca,
And iacob and hisse wif lia.

Ambre, wis excol and anel,
Sor lumeden Abram ful wel;
He weren brethere of kinde boren,
And abram weren he brethere sworn.

Quor abram wunede, Sor wex bi
An ok' Sat waf of gibbi,
Sor het god abre Sat tagte lond
Sal cumen al in his kinnet hon,
And eft and welf, and fu's and nor's;
Al Sat god wile fal wel gon for's.

Do wuresen waxen so wide and spred,
pride and gisinge of louerd-hed;
Neg ile burge hadde isef louereding,
Sum waf king, and sum kumeling;
Sum waf wis migte1 fo for's gon,
Sat hadden he under hem mani on.

Fif burges of pentapolif,
Adama, bala, Seboyf,
And sodoma wis gomorra,
Se kinges welten burges Soa,

1 The MS. has migte; but migte is at the bottom of p. 16 b in the catchwords—"Sū waf wis migte."
On-kumen was cadalamor,
king of Elam, with ferling flor;
.xiij. ger he weren under if hond,
And gouen him gouel of here lond;
.xiij. ger gan fo forð gon
wulde he ginen him gouel non;
Sre kinges haued he wið him brogt,
wið here-gonge hise gouel fogt;
He ben cumen to mirie dale,
An Sere he werken fekaðe and bale;
fowre on-feken and fifue weren,
Oc Sere fowre Se fiue deren;
wunded Sor waf gret folc and flagen,
Se fifwe flen, Se fowre ben fagen;
Se fifwe up to Se dunes flen,
Se fowre in to Se tunef ten;
wiswes, and childe, and agte, and frud,
He ledden a-wei wið herte prud.
Loth and if agte, childe and wif,
ben led a-wei bunden wið striif;
oc on of hem, Se flogen a-wei.
Told it abram Sat ilke deai.
Sre hundred men and xiij. wigt,
Alle stalwurði and witter of figt,
wið mambre, and excol, and anel,
Abram let him tunde wel;
Sat hird he folged1 all to ðan, [1 folgel in MS.]
On heued-welle of flum iordan,
Sor he wenden ben siker on nigt;
Abram he brogte wel newe figt.
He weren drunken and spipi,
Abram 2 folc made hem dredi;
fo heg, fo long, ne spared hem nogt,
Alle he ben Sor to grunde brogt,
wið-Suten Sø Se cuden flen;
were conquered by Chedorlaomer, and paid him tribute.
Twelve years they were under his hand.
In the thirteenth they rebelled,
Chedorlaomer and other three kings made war upon the cities.
Much sorrow they wrought.
The four kings conquered the five.
The five flee to the hills, and the four to the cities of the plain.
They led away with them Lot, his goods, children, and wife.
But one escaped and told Abram, who armed 315 servants and pursued the enemy.
Abram found them drunk and sleepy.
He brought them all to ground.

\(^2\) An is is inserted by a later hand.
He pursued them unto Hoba, near Damascus.

Much spoil he took.

All this he did for love of Lot.

[Fol. 18.] The king of Sodom went out to meet Abram.

Melchizedek brought him bread and wine.

Abram gave him a tenth of the spoil.

Melchizedek was both priest and king.

None knew from what family he sprung.

Some said that this king of Salem was Shem,

who lived until the birth of Isaac.

The king of Sodom offered Abram the goods and cattle taken from the enemy.

get ne migten he siker ben,

for magne of So weren ouer-taken, [read manige]

Abram cude hem to forwe maken.

Henden damask, til burgt oba,

Abram hem folowede and wroghte woa;

wifes, and childre, and frud, and fat,

He brogte agen and mikel he bat;

And tol, and takel, and orf, he dede wenden hom to here ogen stede,

for lotef luue fel him Saf rigt,

Borwen he ben wel of dat figt. [read sat]

Sodomes king in kinge dale,

Mette abram wiS feres wale,

In Se weie Se ligiS to falem,

Se fiSen if cald ierufalem.

Melchizedech, falamef king,

dede abram Sor mikel wurSing;

He froSer[ed]e him, after if fwine,

wiS bredef fode and wines drinc;

Habram gaf him Se tigSe del

Of alle if bigete, and dede Sor wel,

And bliscede dor godef migt,

Saf bargt abram wel of Saf figt;

for he waf boSen king and preft,

of elde moft, of wit hegest;

wiste no man of werlSe So,

Quat kinde he waf kumen fro;

Oc summe feiden Saf it waf fem,

Sif preft and [oc] king of falem,

or or Se flod waf long bi-forn

of noe bi-geten, of if wif born,

And fro fo longe Sor bi-foren

Liuede til yfaac waf boren.

Sodomes king bed dor abram [read Sor]

Al agte and erf, wiS-uten man, [read nam]

Alle hef hadde wiS migte bi-geten,
Abram complains for want of an heir.

The patriarch would accept of nothing. Then first began the custom of keeping the 15th year holy.
Abram drove them away. Then came on him fear and fright. A great and bright fire he saw glide down between the pieces. In a dream God showed Abram the future condition of his descendants.

Sara being barren, gives Hagar to Abram. Abram then knew Abram much more of what was to come than he ever knew before. Sarah, being barren, gives Hagar to Abram.

Hagar having conceived, despised her mistress. Sarah afflicts her thrall. Hagar flees from Sarah into the desert homeless and weary. An angel commands her to return and be buxom to her lady.

He tells her of her child.

Sab fogte abram wel iwel don,
kagte if wei, quan it waf nigt,
So cam on him vgging and frigt;
A michel fier he fag, and an brigt,
gliden Sor twen So doles rigt.

God seide him Sor a fo50e drem
Se timinge of if beren-tem,
And lu he fulde in pine ben,
And uten eredes forge fen;
fovre hundred ger fulden ben gon,
Hor he fulden wel cumen a-gon,
 oe fi5en fulde in here hond,
bi-cumen Sat hotene lond.

So wifte abram wel michael mor
Quat waf to cumen San he wifte or.

Ghe bitagte abre maiden agar;
Ghe wus wi5 childe and hem two bar;
for5 fi5en ghe bi abram felp,
Of hire leuedi nam ghe no kep;
And farrai wuklet nogt Solen
Sat agar wore Suf to-bolen;
Ghe held hire hard in Srallef wune,
And rede hire forge and anger mune;
So fleg agar fro farray,
winman wi5 childe, one and fori,
In Se diferd, wil and weri,
And an angel cam Sor hire bi,
wifte hire drogen fori for Srift,
At a welle queumede hire lift,
And bad hire fone wenden agen,
And to hire leuedi buxum ben;
And seide ghe fulde funen wel
And timen, and clepen it iismael,1

1 A metrical licence for "iismael."
And he fulde ben man migti,
And of him kumen folc frigti;
Ghe wente agen, and bar Sat child,
And abram wurtle wis hire milde.

IXXX. gere and sexe mo
Hadde abram on his eldre So,
And xiii. ger Sor after told,
in. and uigneti1 ger he waf old,
Quanne him cam bode in funder run,
Fro gode of circumciicoun.
His name So wur£ a lettre mor,
Hif winef leffe San it waf or,
For So wur£ abram abraham,
And array farra bicam ;
And al Sat euere Se lonered bad,
dede abraham redi and rad.
He him felf wur£ Sanne circumciif,
And ysmael hif fune iwif ;
And of if hir£ euereile wapman
wurile circumciif, alfo he it bi-gan,
Quo ne bar Sanne if merger him on
Fro godes folc fulde he be don.

Siden, in Se dale of mambre,
Fag abraham figures stre,
Sondes femlike kumen fro gode;
Abraham he broughten wel blisde bode.
Abraham he[m] ran wel twi§e agon,
And of Se Stre he wur§ede Stre ton,
Se god him dede in herte fen,
Se waf wurtle wur§ede to ben ;
bred, kaluef fleif, and flures bred,
And buttere, hem So sondes bed ;
For Sat he bad wis herte fre,
He it nomen in charite ;
So malt Sat mete in hem to nogt,
So a watref drope in a fier brogt.

Hajar returns,
and Ishmael is born.

Abram was then fourscore and six years old.

When Abram was ninety-nine
[Fol. 20.]
years old God changed his name to Abraham.

Sara's name is also changed to Sarah.

Circumcision is instituted.

Whoso bore not this mark upon
him was to be cut off from God's folk.
Afterwards in the dale of Mambre
Abraham saw figures three, seemly messengers from God.

Abraham enters the angels.

He set before
them calves flesh)
bread and flour
and butter.

What he offered
with a free heart
his guests took in charity,
[Fol. 20b.]
though it was but
as a drop of water
in a fire.
Abraham is promised a son.

Abraham stood and quamede hem wel,
Hif good[e] wil was hem good mel.

Quaund Sif on, "Sif time ower ger,
Sal ic me to Se taumen her;
Di San fal farra feldSe timen,
Sat ge fal of a fume trimen."

Sarah heard the words of the Lord.

Sanne herde farra swile tiding,
And it hire Sogte a felli Shing,
for ghe waf nigenti winter hold,
Abraham on wane of an hundred told;
Ghe glente and Shogte, migte it nogt ben,
And ghe Sat fulde her wis childe be fen;
And Abraham trewid it ful wel,
And it wurde fo wis binnen swile fel.

Then the three went towards Sodom.

Fro mambre dale wente So Sre,
to-ward sodome geden he;
Quad Se louered, "wile ic nogt stelen,
Ne min dede abraham helen;
Ic cume to fen Sat swene dwale
Sat if me told of mirief dale."

So adde abram if herte for,
for loth hif newe wamede Sor.

He is in great grief on account of Lot.

"Louerd," quad he, "hu faltu don,
If Su falt nimen wreeche Sor on;
Salt Su nogn Se rigt-wife weren,
Or for hem Se toSere meS benen?"

God promises to spare the cities for the sake of five righteous.

Quad god, "find ic Sor ten or mo,
Ic fal meden Se stede for So."

Abraham departs sore at heart.

Durste Abraham freinen numnor,
Oc wente agen wis herte for;
And god at-wot in-to hife ligt,
So to gon to sodome rigt.

At even two angels came to Sodom.

Sunne if weft under erSe numen,
Quaanne he ben to sodome cumen;
Get fat loth at Se burges gate,
After fum gefte stod him quake;"
LOT ENTERTAINS TWO ANGELS.

He rot, and lutte, and sereS him wel,
And bead hem hom to if oftel
To herbergen wiS him Sat nigt,
So swete angesles, saier and brigt ;
And he so deden alf he hem bead,
He wisten him Bergen fro Se dead ;
And loth hem ferneu faire and wel,
And he him gulden it evircile del.
Oc al Sat burgt folc Sat helde waf on,
Se migte leecher crafte don,
To lothes huf he cumen Sat nigt
And bi-fetten it redi to figt ;
He boden him bringen ut o-non,
So men Sat weren Sidir in-gon.
Loth hem bead if dogtres two,
for to friSen hife gesfe two ;
Oc he ne wulden hif dogtres nogt,
for wicke and feble waf here Sogt.
Sat folc vn felj, finne wod,
So fori wrecches of yuel blod
wulden him Sor gret strengSe don,
Til wrecche and letting cam hem on.
Sis angels two drogen loth in,
And shetten to Se dure-pin.
Wil fiSen cam on evircile on,
So wrecches Se wiS-ven ten gon,
for al Sat nigt he sogten Sor
Se dure, and sundend1 neure mor.
So feiden Sif angesles to loth wiS sped,
If Sa frend hauext and wi[1]t don red,
Bid him, or day, redi ben,
And swiSe ut Sif burgef slen,
elles fulen he brennen and for-faren,
If he ne bi time heSe[n] waren.
Two Sor werren quam him Sogte ear
To wedden hif two dogtres Sear ; 2

1056 he invited them to his home to stay with him that night.
1060 Lot served his guests fair and well.
1064 The wicked Sodomites beset Lot's house.
1068 They bade him bring out the strangers.
1072 The wicked folk sought to harm Lot.
1076 The angels drew Lot in.
1080 Blindness came upon the Sodomites.
1084 Lot is commanded to leave the city with his friends before daybreak.
1088 Two Sor werren quam him Sogte ear To wedden hif two dogtres Sear ;
Lot warned his sons-in-law vain.
The angels led Lot and his family out of Sodom,
[Fol. 22.]
and bade them turn not back.

Lot thought the way to the hills hard and strong.
He intreated that he might dwell in Segor.

This city was safe while Lot abode there;
when he left it, it was destroyed.

Sodom was destroyed by fire,
for sin and "un-kind deeds."
Lot's wife turned back, and "went into a stone."

Thus is this "merry dale turned into a swarthy lake.

Nothing may live therein.

Lot hem warned, wiltlike and wel,
Oc he ne troweden hym neuere a del.
On morgen quan day cam hem to,
Loth and liif dogtres two
Ledden Sif angeles ut in fel,
And boden hem and tagten wel,
Sat here non wente agen,
for non thing he migte fen.

Loth waf wanfum, and Sugte long
vp to So dunes Se weie hard and strong;
"Louerd," quat he, "gunde under dun,
mot hic ben borgen in Sat tun!"
So angeles feiden, "we fulen it fren,1
Sor quile Sa wilt Sor-inne ben ;
Sor quile Sa wilt Sor-inne ben ;

Ai waf borgen bala-segor
Sor quile Sat loth dwelledde Sor ;
Oc fiSen loth wente ut of hine,
brende it Shunder, fane it erSe-dine.
Sone fo loth ut of sodome cam,
brend-fier-rein Se burge bi-nam ;
Hardere wreche Sor waf cumen
San ear was vnder flode numen ;
for men Sor sinne un-kinde deden,
fo for-fanc and brente Sat steden ;
So bitter-like if it for-don,
Ne mai non dain wassen Sor-on ;
So for-fanc Sat folc sinful Sor,
wile sinful sinne wex Ser numnor.

Do lotes wif wente hire a-gon,
Sone ghe ftod, wente in to a fton ;

So ist nu forwent mirie dale
In to driri hed and in to bale,
Se twarte flum, Se dede fe,
Non fif, non fuel Sor-inne mai be.
Sat water if fo deades driuen,
Non Sing ne mai Sor-inne liuen ;
Men feid se treen Sat Sor henden ben
Waxen in time, and brimen, and Sen,
Oe quane here apples ripe ben,
sier-illes man mai Sor-inne sen;
Sat erd if oten faltes dale,
Maninan Sor-of holdlet litél tale.

Loth wuned litél in Segor,
for he dredded him for to forfare Sor;
WiS hisse two dowerst ut he teg,
And for dree to So dunes he fled;
And Sor he biggede in a caue[n],
Se waf Sor in roche grauen.

So meidenes herden quilum feien,
Sat fier fulde al Sis world forsteSen,
And wenden wel Sat it were cumen,
And fierf wreche on world numen,
And Sat man-kinde wore al for-loren
but of hem Sre wore man boren.

Sis maidenes redden lone on-on
Quat hem two wore beft to don,
Hu he migten vnder-gon
Here fader, Sat he ne wore Sor gon;
WiS winif drince he wented if Shogt,
So Sat he haueS Se dede wrought,
And on eiSer here a knae bi-geten,
Sif ne maigt ben for-geten.

Sif maidenes deden it in god dhogt,3
Sif fader oc drunken ne wifte he it nogt.
Se firtce him bar moab Sat fune,
Of him beS folk, [in] moab it wune;
Se lefle him bar a fune amon,
Amonit folces fader on.

Now turn we to Abraham.
Abraham up on morgen stod,
WiS reuli lote and frigti mod;
To-ward sodome he sag Se roke
And Se brinfires stinken smoke, [^1 for stinkende] 1164

And wente a-wei fro mambre dale,
So fore him reu of Sat bale.

SuSen he wente & wumede in geraris,
bi-twen cade and vr, y-wis;

Sor he seide eft, for luue of lif,
Sat sister wore farra his wif.

Quilum of[^2 er] pharraon hire toc, [^2 read af? ^3 MS. w]
Nu takeS abimalaele hire oc;

Sene it was Sat ghe waf fair wif,
Quan ghe waf luued in fo long lif.
Abimalech wurS fek on-on,

And oSer wreche if folc cam on;
Nogt wif-kiness non birSe ne nam,
Sor quiles he Sor wiS-helS faram.
On dreme him cam tiding for-quat

He Srowede and Solede un-timing Sat;
Al it waf for abraham-if wif,
Sat he hire held Sor wiS strif;
So bi-Shogte him ful wel,

And fente after abraham Sat ile fel,
And bi-tagte him his wif a-non,
And his yuel fort[^4 waf ouer-gon. [^4 fort in MS.]]

His wif and oSere birSe beren,
Sa Se swinacie gan him nuamor deren.

Abimalaech gaf abraham
Gold, and siluer, and lond for-San;

A Shufant plates of siluer god
Gaf he farra Sat faire blod,

Bad hire Sor hir wiS henod ben hid, [^5 read Sor wiS hir]
for swile timing was hire bi-tid.

Do wulde god bi-fewen fo
of olde abraham and o farra fo.

Ghe wurd wiS child, on elde wac,
And trimedde and cleped it yfaac.

[^1]: Or "stinkende".
[^2]: Or "af?".
[^3]: Or "w".
[^4]: Or "fort".
[^5]: Or "wiS hir".
Se egte nde dai Sat he waf boren,
Circumcised he waf, a-buten schoren;
Se-or of holden Se ieuwes lay,
Circumcised on Se egte nde day.
Arabit folc of yfmael,
After him don he it al fwill fel,
Quane he xiii. ger ben old;
Of yfmael here time if told.

Fol. 24.

1200 He was circumcised on the eighth day.
1204 which custom the Jews follow.
1208 Abraham made a great feast.
1212 Ishmael often mocked Isaac,
1216 which caused Sarah to be very wroth.
1220 She complains to Abraham.
1224 Abraham banishes Hagar and her son.
1228 They became very thirsty.
1232 The water in the bottle became spent.

When Isaac was three years old
Abraham made a
great feast.
Hagar placed her child under a tree, and sat as far as a bow-shot off. She thought it could not recover. An angel showed her a well-spring, and she gave the lad drink and bread.

Forth they went and dwelt in Paran. Ishmael married an Egyptian woman. Twelve sons he had, of whom sprang great nations. In Arabia they dwelt.

Kedar gave name to a kingdom. From Dumah came the kingdom of Dirima. Teman gets its name from Tema.

Abimelech makes a covenant with Abraham,
Sat ne fulde him nogwer deren,
Oc him and hife helpen and weren;
He gaf him a welle and a lond fre,
Abraham it clepede berfabe;
Sor ben he boßen feren pligt
Sat here neiSer fal don oSer un-rigt.
Abraham gan Sor longe ben,
And tilled corn and fette treen,
Sog [it] waf nogt if kinde lond;
Richere he it leet San he it fond.

Iff iosephus ne legeS me,
Sor quiles he wunede in berfabe,
so waf yfaacef eld told
xx. and fiwe winter old;
So herde abraham stene ne gro gode,
Newe tiding, and felkuS bode:—
"Tac Sin fune yfaac in hond,
And far wiS him to fisHingef lond,
And Sor Su falt him offren me
On an hil Sor ic fal taunen Se."

fro berfabe ibernef two
Waf Sat lond Sat he bed him two;  
[1 read to] 1292
And moric, men feiS, waf Sat hil,
Sat god him tawne[de] in his wil;
Men feiS Sat dune-if siDen on
Was mad temple salamon,
And Se auter mad on Sat stede
Sor abraham he2 offrande dede.
Abraham waf buxum o rigt,
Hife weie he tok fone bi niit;
Se Srid[de] day he fagt Se stede
Se god him witen in herte dede;
San he cam dun to So dunef fot,
Non of hif men forSere ne mot,
But yfaac if dere chikde,
He bar Se wude wiS herte mild,

When I:ase was twenty-five years old,
God'S word came to Abraham,—
"Take Isaac thy son,
and offer him on a hill that I shall show thee."

Morish that hill was calld.
Upon this hill was afterwards built Solomon'S temple.

Abraham was obedient to God'S commands.

He came to the hill and sent his servants away.

Isaac bare the wood.
And Abraham the fire and I the sword.

"Where," quoth Isaac, "is the offering that thou wilt make?"

Quoth Abraham, "God will provide the offering. In a wonderful manner thou cam'st into the world, and so shalt thou depart hence.

God requires thee as an offering."

Isaac was ready to be sacrificed.

Isaac was placed upon the altar.

Abraham drew out his sword to slay his son, but an angel forbade him to harm the child.

A ram is offered instead of Isaac.

And, or Abraham SeSen for,

And, or Abraham SeSen for,

And, or Abraham SeSen for,

And, or Abraham SeSen for,
Abraham sent Eliezer to Mesopotamia, to fetch a wife for Isaac.

Ten camels he took with him. Eliezer came to a well without the city.

He there prayed to God to send him good speed.
Rebekah came to that well,
and she gave him and his camel water to drink.

Eliezer learned that she was of the family of Nahor.

Eliezer, or he wulde eten,
Wulde he nogt hife erdene for-geten;
Al he tolde hem fro quedehe he cam,
And for quat erdene he sider nam;
Tolde him tiding of abraham,
Quilc felSe and welShe him wel bi-cam,
Sent he waf sider, for kinde wune,
After a wif to yfaac his fune.
Seide he, "rebecca wile ic hauen,
To yfae-if bi-ofte wile ic craelen.

And laban came to Sat welle ner,
Faiger welcome he sider eliezer,
And2 fond good griS and good hostel,
Him, and hise men, and hife kamel.

Eliezer would not eat till he had told his errand;

Laban and the mother were well pleased with the messenger.

Of nachor bi-geten, of melca boren,
Cam to Sat welle sor him bi-foren,
And him and ile-on his kamel
WiS watres drinc ghe quemede wel.
OSe reidenes wiS hire cumen,
Ne wor nogt so forS Seuwe numen.

Eliezer lerede for
Sat batuel cam of nachor;
Of batuel sis maiden cam
ghe waf forS nifte of abraham;
Sogte he, Sif maiden wile ic hauen
And to min jouerdes bofte bi-craelen;
for kindes lune he waf hire hold,
WiS beges and ringes boSen of gold,
Askede here if ghe migte taken
Herberge for hire frendes fake[n].

Maiden rebecca Sanne ran,
And kiddit to hire broSer laban,
And laban cam to Sat welle ner,
Faiger welcome he sider eliezer,
And2 fond good griS and good hostel,
Him, and hise men, and hife kamel.

1 read bi-ofte craelen? r. l. 1408.
(Quan god haueS it fo bi-fen,
Alfe he fendet, alf it ful ben.)

WiS gold, and siluer, and wiS frud,
Sir fonde made Se mayden prud ;
Se broSer and de¹ moder oc
Riche gislef elizer Sе² toe.

Sone o-morwen he gan him garen,
And crauede hif erdenne, and wolde hom faren,
for scriS, ne mede, ne wold he Sor
Ouer on nigt drechen numor ;
And So gan Sat moder and laban
Rebecca freinen Sor for-San,
And ghe it grantede mildelike,
And he hire bi-tagten bliSelike.
SeSen men hauen holden fkal,
first to freinen Se wimmmanef wil,
Or or men hire to loned glieue,
for wedding or for morgen-giwe.
Eliezer if went hif wei
And haueS hem boden godun dai.
Or he wel homward eumen was,
Yfaac waf cume to gerasis,
And wunede Sor in Sogt and care,
for moderes dead and fondes fare.
In a weie an time he cam,
And to a welle, figande, he nam,
Sohgteful he waf on felde gon ;
Eliezer him cam a-gon,
ESSeDe hif forge, brogt him a wif
Of faiger waspene,³ of clene lif.
He fagnede hire wiS milde mod,
Here fameni[n]g was clene and god ;
He luuede hire on-like and wel,
And fge ne bi-fpac him neuere a del.

¹ read Se
² read So ?

1412  With gold and silver and raiment Eliezer made the maiden proud.
Gifts also he gave to the brother and mother.

1416  No longer than one night would he delay his er- rand.

1420  Rebekah's consent was first asked and obtained.

1424  For this reason men ask the woman's will before she is given in marriage.

1428  Eliezer takes his departure, wishing all a good day.

1432  [Fol. 286.] Isaac mourned for the death of his mother.

1440  Eliezer brought him a wife by whom he was comforted.

1444  Isaac loved Rebekah well, and she never contradicted him.

* An error for wasteme.
Men say that Abraham called Hagar Keturah.

She bore him seven sons.

Abraham died at the age of 175.

Ishmael was 137 years old when he died.

[ Fol. 29.]

Isaac was forty years old when he took Rebekah to wife.

Rebekah conceived.

The children struggled together within her.

Esau was the first born, and Jacob was born soon after.

Sixty years was Isaac at this time.

Get men seyn1 Sat abraham, hisen calde agar ceturam, And fge bar him fisen sex funen; Abraham dede hem fisen fundri wunen; fer eft fro cratonide, Weren he spred to Se rede se. Yfaac he let al his god, for he waf bi-geten of kinde blod.

An hundred ger hold and feuenti And .v. he waf leid farram bi. boSen yfaac and yfmael Him bi-ftoden wurlike and wel.

On hundred ger and .xxxviij. Luede yfmael and waf Sor bi. Yfaac waf hold .xl. ger Quanne rebecca cam him ner;

Longe it waf or ghe him child bar, And he bad god, quanne he it wurS war, Sat he fulle fillen Sat quede Sat he2 abraham quilum rede. So wurS rebecca childre bere, Sat ghe felte ful time in gere ; At on burdene ghe under-stod two Se weren hire fibbe blod ; Alfe Shute hire day and nigt, Alfe he wroghten and3 figt, [3 read an?] QueSer here fulde birSen bi-foren. Oc esau waf firmeft boren, And iacob fone after, ic wot, for Sat he heldim bi Se fot. Sexti ger yfaac waf old, Quan Sif tidi[n]g him waf told ; [4 read get] Ghe4 was abraham liues her, After Sif, fiftene ger.

1 seyn is at the side in a later hand, 2 In a later hand at the side.
Wexen boden ysaac funes,
    And Shogen, and adden sundri wunes; 1480
Efau wilde man huntene,
    And Iacob tame man tiliere.
Se fader lunele efau wel,
    for firme birde & swete mel; 1484
Se moder, iacob for tanched,
And for Se ali gatief red.
Iacob An time him See a mete
Sat man callen lentil gete,
    And efau fro felde cam,
Sag Ses pulment, hunger him nam.
"Broder iacob," quat efau,
"Of Sif warme mete Su gif me nu,
for ic ham mattilike weri." 1492
Iacob wurd war he waf gredi;
"Broder," quod he, "fel me So wunes,
Se quedion ben Se firme funes,
Sat ic tin firme birdehe gete,
If ic Se fille wi Sif mete."
Quad efau, "ful bliselike,"
    And gafe it him wel fikerlike.
firmelirde waf wurdi wune
Se fader dede Se firme fune;
Se firme fune at offrende fel
Waf wune ben ferid semenike and wel,
    And fulde auen Se blisfing
Or or Se fader dede hif ending;
    And at hog tide and at gefning,
Se gungere fune genen Se blisfing,
    And hauen mete San at if mel,
More or Se gungere twinne del;
And quanne Se fader were grauen,
two doles of creward riche auen. 1512

1 An error for elders.
A time dede hunger yfaac flen,
And he wulde to egipte then;¹
Oc god him sente reed in wis
Sat he bi-lef in gerafis;
Sor he was for hif fadref luue[n]
Holden wurSelike a wel a-buuen.
An hundred fo mikle wex hif tile,
So may god friSe Sor he wile.
NiSede Sat folk him fel wel
And deden him flitten hife oftel.
At berfabe he wunede beft,
And Sor wurS wis him trowSe feft
Abimalech, and lune sworen,
So he waf or if fader bi-foren.
And helde gede on yfaac,
WurSede fightelef and elde fwac;²
He bad esau, hif firme fune,
fechim hine fode, af he waf wune;
If he toke him Sat he wulde eten,
Hif felí blifceing fulde he bi-geten.
Or quíles esau fogte and ran,
Rebecca iacob reden gan;
Two kides he fette and brogtes hire,
And ghe knew wel Se faderes kire,³
And made fwiSe on fele Sat mete,
fwile ghe wifte he wulde eten;
Srídde ghe iacob and made him ru
Sor he was bare(.) nu lik esau;
And he serued hif fader wel
WiS wines drine and feles mel.
Yfaac wende it were esau,
for he grapte him and fond him ru;
Sanne he wifte him on gode fel,
He him blifcede holdelike and wel;

¹ read ten?
² read eldes wae
³ Glossed wune in later hand.
"Heuene dew, and ersef sethethed,  
Of win and olie fullsum-hed,"  
And bad him of hif kindeslwomen ben,  
In welde and migl wurSinge Sen.  
Wel blisse and fagen was iacob So,  
for blisceed he wente hif fader fro.  
Quan yfaac it under-nam  
Sat esau to late cam,  
And Sat if broSer, af-ter boren,  
Waf kumen and hadde if blisceing bi-foren,  
Wel felku'like he wur'd for-dred;  
And in Sat dred hif Sogt waf led  
In to ligntesse for to sen  
Quow god wulde it fulde ben.  
So feide yfaac to efau,  
"Sin broSer iacob waf her nu,  
And toe Sin blisceing biSer-like,  
And he wur'd blisced witterlike."  
Quad esau, "rigt if hif name  
hoten iacob, to min un-frame;  
Or he min firme birSe toc,  
Nu haued1 he fstoned min blisceing oc;  
[S read hauS]  
Sog, fader dere, bidle ic So,  
Sat sum blisceing gif Su me,"  
So gan esau Senjen2 and sen  
Quile if blisceing migte ben;  
In heuene den, and erSes sinere,  
Gatte him blisceing Sat him waf gere;  
for ydumea, Sat fullum lond,  
Of lewfe god, was in hife hond.  
Quad esau, "grot fal bi-cumen,  
And wreche of iacob fal bimmen."  
Oe rebecca wifte Sat Shogt,  
Sat hate waf in hife herte brogt,  
for Si ghe iacob warnen gan,  
And fente him to hif broSer laban;

1. Read haucS
2. Read Senken

The dew of heaven, the fatness of the earth, plenty of corn and wine, and the lordship over his brethren.

When Isaac understood that Esau came too late he was seized with great fear.

In his dread he saw how God would that it should so be.

To Esau thus he spoke: "Thy brother was here just [Fol. 31] now, and has taken thy blessing, and he shall be blessed."

Esau intreats for one blessing.

Isaac promises him that his dwelling shall be of the fatness of the earth and of the dew of heaven.

Idumea became Esau's inheritance.

Esau threatens Jacob.

Rebekah warns Jacob of his brother's intentions.
JACOB IS SENT TO PADAN-ARAM.

"be ſu ſer," quat ghe, "til efau
Eſe moſed [be], ſe wroſed nu,
And ſu falt ſe betre fped,
If it be ſi ſin faderes red."
Quad rebecca to hire were,
"Efau wifued uſ to dere
Quan he uſted & beſ so mat,
Toc of kin ſe canaan bi-gat,
For ſi he made him ſtiſ & ſtrong,
For he beſ mengt ſat kin among ;
If iacob toke her also a wif,
Ne bode ie no lenglere werldel lif.
Yſaac bad iacob him garen,
And forſ wifde to laban faren ;
Iacob liſteneſe ſo frendes red,
Fro berſabe he fende wiſ fped ;
Long weie he gan to-ward aram,
bi cananeam forſ he nam,
And wuldne noſt ſat folc bi-twen
Herberged in here hufes ben.
He lay bi luzan ut on nigt,
A ſton under hife heued ſiſt,
And ſlep and fag, an foſe dreſm,
Fro ſe erſe up til heuene bem,
A leddre ſtonden, and Sor-on
Angeles dun-cumen and up-gon,
And ſe louned Sor uppe a-buuen
Lened1 Sor-on ; and [Jacob] wurſ ſυt-fuuen,
Herde ſat he quad, "god ie am
ſe luned yſaac and abraham ;
And ſis lond ie ſal giuen ſin ſed,
And in ſis weige don ſe red ;
And i ſal bringen ſe a-gen,
And of ſin kinde bliſſeed ſu falt ben."

1 read luned = remained?
FROM LUZ HE JOURNEYS TO HANR.

Jacob abroad, & feide frigtlike:—
"God in Sis ftede if wittirlike,
Her, dreadful ftede, her, godef hus,
Her, heuenegate amonguf us; [1 So in MS.] 1620
Louerd, if ic mote a-gen eumen,
Of Sis ftede ic fal in herte munen;"
(Sette he up Sat fton for muniging,
And get on olige for tok-nung)
"He fal euere niiu loue-d bon,
Sat dede me her Sis figt[e] fen,
Her ie fal ofrrendes here don
And figSes wel gelden her-up-on;
And wel fal luz wurSed ben,
for ic gan her Sis figShe fen."
Jacob calde Sat ftede betel;
Quor-fore he it dede, he wifte wel.
Longe weic he ifSen oner-cam,
And longe time or he fag thanum.
Quane he cam ner, fond he Sor-on
A welle wel helid under a fton,
And Sre flockes of fep dor-bi,² [² read Sor-bi]
Sat Sor abiden al for-Si;
Sor waf nogt wune on & on,
Sat orf Sor to water gon,
Oe at fett time he fulden famen,
Sor hem-felf & here orf framen.
Jacob Ses hirdes freinen gan,
Hu fer ift heSen to laban;
Wel he feiden and swise wel,
"Ioe ! her hif dogter rachel."
Sep he driven Sif welle ner,
for ghe hem wulde watter Sor.
Jacob wiS hire wenete Sat fton,
And let hire fep to water gon;
And kidde he was hire movies fune,
And kifte hire aftre kindes wune;
Laban welcomes his nephew and brings him to his house.

He entertains him well.

Jacob abode with Laban for one month,

after which time Laban said to him,

"Tell me what shall thy wages be."

Jacob covenant-ed for Rachel.

Seven years passed away and Laban made a feast.

When even came Jacob was deceived with Leah.

Laban says that it was not the custom to marry the younger before the first-born.

Jacob agrees to serve other seven years for Rachel.

Rachel was blesse and for she nam,  
And kiddit to hire fader laban.
Laban fagnde him in frendes wune,  
feren swunken yfaaces funen.  
1656
Jacob told him for quat he swane  
So fer, and laban herte ranc;  
He cuše him Ser-of wel gret Shane,  
And dede him eten and to him drane,  
And seide to him, "bi min blod,  
Sin come if me letlike and good."
Laban bi-tagte him, fiðen to fen,  
Hif hirdeneffe sat it wel ben.  
1660
And quanne a moned was ouer-meten,  
"Iacob," wað he, "quat wiltu bi-geten?  
Quat fo [Su] wilt for hire cranen,  
Afke it wið skil and Su falt hanen."
Quat iacob, "ic fal, for rachel,  
Seruen Se feuene winter wel."  
Lune wel michil it agte a wold,  
Swile fernife and fo longe told.  
1664
forS geden feuene ger bi tale,  
And laban made him hif bridale;  
Iacob wurð drunken, and euen cam,  
Laban bi nignt tog him liam;  
1666
And a maiden waf hire bi-tagt,  
Zelfa bi name, Sat ilke nagt.  
Iacob gan hire under-fon,  
O morgen Sughte it him mid-don.  
1672
Quat laban, "long wune if her druien,  
firmest on elde, firft ben giuen:  
And loS me waf senden rachel  
So fer, for ic lunele her wel;  
1680
Oc serf me feuene oSer ger,  
If Su falt rachel feren her;  
1684
At bottom of Fol. 326 is the catchword—"quat fo Su wilt."
Seue nigt fi\'\'en for\'\' ben numen
Or rachel be\'\' to iacob cumen,
And laban made a feste oc
Quanne iacob wid\'\' rachel toe;
And for ghe Sanne cam him ner,
feruede he him fi\'\'en feuene ger.
Rachel adde, after loundes kire,\'\';
maiden balaam to feruen hire.

Leah was the mother of four sons.

Ruben, fymeon, leui, iudas; for rachel non bir\'\'e ne nam,
Sge\'\' bi-taigte iacob balaam;
bala two childre bar bi him,
Rachel cald es\'\' dan(.) neptalim;
And zalfa two funes him ber,
Lia calde if(.) Gad(.) and affer;
Lia fi\'\'en two funes bar,
Zabulon(.) laft(.) or yfakar;
Lia bar laft dowter dinam,
Sichem, fi\'\'en, hire ille bi-nam.
Last of rachel josep was boren,
Beft of alle Se o\'\'ere bi-foren.

Longe haued\'\' nu iacob ben her,
wi\'\' laban fulle .xiii. ger;
Leue afskede hem hom to faren,
Wi\'\' wiues and childre Se\'\'en charen,
But-if laban him Selde bet
Hife feruife, and wi\'\' holde him get;
ferue he feri\'\'ed Sat .vij. ger,
Sat he bi-leue and ferue him her;
Wel he fei\'\' him Sat he fal hauen
for hire, quat-fo he wilie crauen.
forward if mad of alle fep,
Of onef bles\'\' iacob nim kep,
And if of So spotted cumen,

Jacob is to have all the speckled

\(^2\) Glossed teune in a later hand.
Jacob leaves Laban secretly.

So fulen him ben for hire numen;
Sep or got, hafwed, arled, or grei,
Ben don fro iacob fer a-wei;
Sog him boren ses onef bles
VN-like manige and likeles.
So fog laban sat iacob bi-gat
Michil, and him mislikede sat;
bi-tagte him so se funder bles,
And it him boren ones bles.

Ten fives sus binnen .vi. ger,
Shiftede iacob hirdeneisse her,
And ai was labanef herte for,
for his agte wex mor & mor.

Do fog iacob laban wurs wros,
Vnder him ben leng if him los,
And wis if wines he take's red,
And grei'det him de'senward wi's sped.
Laban ferde to nimen kep,
In clipping time to hife fep,
fro caram in-to vten ftede,
Sort quiles iacob sif dede dede;
Wis wines, and childre, & orf he nam,
And to se munt galaad he bi-cam;
Sanne fleg he to mefopotamian,
And drog to-ward canancam.

And Rachel adde hid and for-olen
Hire faderes godes of gold, & stolen.
Laban it wiste on se sridde dai
Sat iacob waf sus flogen a-wei;
He toe, and wente, and folwede on,
And Shogt in mod iacob to flon,
Oe god in fweucene spac him to,
Sat he fulde iacob non yuel do.
vij. nigt for's-geden and dais or,
Or laban iacob ouer-toe;

1 se'senward?
So waf he frig[t]ed ear in drem,  
Sus me\$elike fpac Sif em:

"Qui wore Su fro me for-holen,  
And qui af Su min godes stolen?  
Min mog, min neue, and felage,  
Me ne agtes Su don twic [vn-]lage."

"[I]e was for-dred Se migte timen,  
fro me Sine doutres bi-nimen,  
fro here childre Shoht hem for,  
mor for me bi-lenun Sor;

\[tal\$e ic for-fake, Sat if min red,  
w\[ quam Su if findes, Sat he be dead."

Of al Sat laban haued1 if fogt,  
So weren it hid, ne fond he is nogt.

Do [q]wa\$ iacob, "yuel ift bi-togen,  
Min swine a-buten Sin hol\$e drogen;  
Su me ranfakes alf an Sef,  
And me was Sin wur\$ing lef."

So quat laban, "frend fule wit ben,  
And trewSe pligt2 nu une bi-twen,  
And make we it her an hil of fton,  
Name of witnesse be Ser-on;"

Sor-on he eten bli\$e and gh\$e,2  
Sat hil if hoten galaaS;  
Laban hem blife\$e, & on nigt  
wente a-gen-ward, or it waf ligt;

And iacob waf of weie rad,  
RaSe he was fer fro laban fad.  
Allf he cam ner canancem,  
Engel wir\$ a-gen him cam,  
Als it were wonpne\$e here,  
Redi to silden him fro were;

Sat stede he calde manain,  
Sor Sis wird of engeles metten him.  
Sor he bi-lef, and fente Seden4  
Sondere men to freinen and qne\$en

1760 He complains of the wrong done to him.
1764 Jacob denies that he has been guilty of theft.
1768 Laban searched for his idols, but found them not.
1772 Quoth Laban, "Friends will we be and plight troth between us."
1780 This covenant was made at Gilead.
1784 As Jacob drew near to Canaan, he was met by the angels of God.
1792 Jacob sends messengers to Esau.
The Meeting of Esau and Jacob.

If esau wulde him ogt deren,  
Sog wisfe wel god fulde him weren;  
Sor him cam bode him for to fen,  
Sat esau him cam a-gen ;

And iacob fente fer bi-foren  
im rich loac, and fundri boren,  
And iordan he dede ouer waden,  
Orf & men, wis welSe laden ;
And he bi-lef Sor on Se nigt  
to bidden helpe of godef migt.

He wrestled with an angel,  
asnd Sor wrestelede an engel wis,  
(Wulde he non fenwe ðiøen eten,  
Self his kinde nile Sat wane forgotten.)
Get held he wis ðis angel faft,  
Til Se daning up often it braft ;
So seide Se engel, "let me get ben,  
Se daining her nu men mai sen."
Quad iacob, "Se ne leate ic nogt,  
Til Sin bliscing on me beS wrogt."

Jacob prevailed, and his name was  
Do quad Se angel, "fal tu nummor  
ben cald iacob, so Su wore or,  
Oc Su fal ben boten israel,  
for Su se weries wiøe wel ;
Quan Se Se migt wis angel weren,  
Hu fal ani man Se mugen deren ?
Ear iacob and nu israel."

This place was called Penuel,  
Sat ste[de] was cald phaneul,  
for he nam ouer phaneul ;
And it wurS ligt and he fag wel
Quor esau a-gen him cam,
And bi-foren a-gen him nam ;
And fene ðiøes he fell him bi-foren,  
And wurSe him so firmest boren ;
And esau So ran him to,  
And kissede, and wept, So rew lim fo.
"Brother," quad he, "Su and Sin trumeben here in Sin place to me welcome; Haue and bruc wel al Sin present, Sat Su to me bringest and hauctest sent." 1832

Iacob was wo Sat he if for-soe, And scrob him fo() Sat sum he Sor tok Here lune So wurst hol and schir, And esan serde for3 Sedan1 to feyr; [1 scben?] 1836 and departs unto Seir.
Sat newe burg was him to frame, Mad and cald of if owen name. Iacob fro SeSen wente, ic wot,
tgel on a stede, and caild it2 fochof; [2 caldit MS.] 1840 fro fochof fiSen to sichen,
And wune Sor-inne salem,
Sor him folde an lond kinge emor, And he drog Sider and wunede Sor; wiS newe alter wurSed he wel Se strong god of yisrael.

His dowter dina Sor mis-dede, 1848
The nam leueles fro Sat stede,
To fen de werld Shugte hire god, Sat made hire fiSen seri-mod,
for-liftede hire owen red;
Sicherem tok hire maiden-hed;
Emor his fader, fiSen for-Si,
And his burge-folc fallen in wi;
Symeon and leui it bi-speken, 1856
And hauen here fister Sor i-wreken;
solf of salem Sor-fore waf slagen,
wiwes, and childre, and agte up-dragen;
Oc iacob ne wifte it nogt,
Til Sat wreche to bale was wrogt, 1860 Jacob reproved Simeon and Levi for their cruelty.
Oc michil he frigtede for-Si,
boSen fymeon and leui.

Henden sichem ne durften he wunen, 1864 They durst not dwell longer at Shechem, but went to Bethel.
Their unclean goods they bore not with them.

Their idols and gold rings they buried under an oak.

[Fol. 37.] Long they remained buried, until Solomon found them and decked his temple with them.

God sent a fear upon the folk round about, so they did no hurt to the sons of Jacob.

Jacob makes an altar at Bethel.

Benjamin is born.

Rachel dies.

At Edar Renben "mishil" and lay with his father's concubine.

Jacob arrives at Hebron, and finds his mother gone from this world.

Isaac dies at the age of nine score years.

Esau dwells in Edom.

And Seden" faren to betel, [1 Seden?] And he folgede if red on fel;

Agte unclene ne wulde he beren, for he dredded him it fulde him deren;

Godes Sat rachel hadde stolten, And ay til Sat wis him for-holen;

And oære ydeles brogt fro sichem, And gas prenes and ringef wis hem,

Gol prenes and ringef wis hem, Diep he if dalf under an ooc,

Made him non giseng in herte wooc. Longe it weren Sor for-hid;

Men feiS for-Si waf fo bi-tid, for fallamon findin if fal,

And his temple fritSen wis-al. Iacob wente fro Seden " in sped,

God fente on Sat erlfolc swile dred, [2 Seden ?] San here non iacob slasne ne dede;

Quane he wente a-wei fro Sat stede, He made an alter at betel,

Alf he god bi-het, Sor he guld wel. SiSen So beniamin was boren,

Rachel adde Se life for-loren; Jacob dalf hire and merke dede,

Sat if get fene on Sat stede. 1888

Dor quiles he wunedede at tur ader,

Ruben misleded wid" bala Ser. [1 wîs ?]

SiSen cam iacob to ebron,

And fond his moder of werlde gon; Starf ysaac quan he waf hold

.i.x. score ger and fine told,

And was doluen on Sat stede, Sor man adam and cee dede.

So riche were grownen hife funen, Sat he ne migte to-gider wunen;

Oc esau, seyr [and] edon

Lond ydumeam wunedede on; 1900
Of edon so it higte ña,  
for it was hoten ear bozra.  

Hear haued⁴ moyfes over-gon,  
Sor-fore he wended est a-gon.  

xii. ger or yfaæ waf dead  
Iacobes funes deden un-red ;  

For fextene ger isofeph was old,  
Quane he was in-to egipte fold;  

He was iacobes gunkefte fiine,  
Bricteft of waspene,² and of witter wune,  

If he fag hishe breSere mis-faren,  
Hif fader he it gan vn-hillen & baren ;  

He wulde Sat he fulde hem ten  
Sat he wel-Sewed fulde ben;  

for-Si wexem³ wîd gret nîS  
And hate, for it in ille [herte] liS.  

So wex her hertes niSful & bold  
Quanne he hem adde if dremef told,  

Sat his handful stod rigt up foren,  
And here it leigen alle hem bi-foren;  

And sunne, & mone, & sterres .xi.⁴  
:wurSeden him wîS frigti luue ;  

So feide hisf fader, "hu mai Sis fen  
Sat ë falt ë suf wurSed ben,  

Sat Sine breSere, and ic, and sîhe  
Sat Së bar, fulen luten ëce?"  

Suf he chidden hem bi-twen,  
Soge Shogte iacob fiSe it fulde ben.  

Hîfe breSere kepten at sichem  
Hirdnesse, & iacob to fen hem  

sente isofeph to dalen ebron ;  
And he was redi his wil to don.  

In sichem feld ne fonde hem nogt,  
In dotayin he fond hem fognet ;  

He knewen him fro feren kumen,  

² wasteme? ³ So in MS. ⁴ For endluue?

[Fol. 376.]  
which was before called Bozra.  

Jacob's sons did wickedly.  
Joseph was six-teen when sold into Egypt.  

Joseph informed his father of his brethren's mis-deeds.  

His brethren envi-ed him on account of his dreams.  

The vision of the sun, moon, and eleven stars.  

Jacob reproached his son, yet he believed it should be so.  

[Fol. 38.]  

The sons of Jacob kept flocks at Shechem.  
Joseph was sent to see how they fared.  

His brethren knew him from afar.
Hate him on ros, in herte numen; 1936
Swile niʃ & hate rof hem on,
He redden alle him for to slay.
"Nai," quad ruben, "flo we him nogt,
Oʃer finne may ben wrogt,
Quat-so him drempsted Sor quiles he flep,
In Sif Sifternesse,1 old and dep,
Get wurSe2 worpen naked and cold,
Quat-so hif dreneic owen a-wold." 1944
Sif dede waf don wid3 herte for,
Ne wulde ruben nogt drechen Sor;
He gede and sogte an oʃer fsede,
Hif erue in bettre lewfe he dede; 1948
Vdas dor4 quiles gaf hem red,
Sat was fulfilt of derne fsed;
fro galaad men wiʃ chafare
Sag he Sor kumen wid fsipes ware;
To-warde egipte he gunne ten.
Judas tagte hu it fulde ben,
Joseph folde Se breʃere ten,
for .xxx. plates to Se chapmen;
Get waft bettre he Suf waf sold,
dan5 he Sor ftorue in here wold.
Reuben came thither again and
found Joseph gone.
Dan ruben cam Sider a-gen,
to Sat cisternesse6 he ran to fen;
He missed Joseph and Shogte swem,
wende him slagen, set up an rem;
Nile he blinnen, swile forwe he clieued,
Til him he fweren Sat he liued.
So nomen he Se childes frud,
Se iacob hadde mad im7 in prud;
In kides blod he wenten it,
So waf Sor-on an rewli lit.
Sondere men he it leiden on,

1 cisternesse? 2 he is inserted in the later hand. 3 wiʃ ?
4 Sor ? 5 Šan ? 6 MS. cisternesse. 7 madim in MS.
And senten it iacob in-to ebron,
And shewed it him, and boden him fen
If his childe was wede it migte ben;
Senten him boden he funden it.
So iacob beg dat fori writ,
He gret, and fide sat "wilde der
Hauen min fune swolgen her."
Hif closes rent, in haire frid,
Long grot and forge is him bi-tid.
His funes comen him to fen,
And herted in him if it migte ben;
"Nai! nai!" quat he, "helped it nogt,
Mai non herting on me ben wrogt;
ic fal ligten til helle dale,
And groten sor min funes bale."
(son was in helle a fundri stede,
wor se fel fol reste dede;
Sor he stunden til helpe cam,
Til ihesu crist fro seled he nam.)
Se chapmen skiuden here fare,
In-to egypte ledden sat ware;
wis putifar se kinges ftiward,
He maden wis bigetel forward,
So michel fe sor if hem told,
He hauen him bogt, he hauen fold.

Potifar was wol riche man,
And he bogte ioseph al forsan
He wulde don if lechur-hed
wis ioseph, for hifle faire-hed,
Oe he wurd so fo kinde cold,
To don wilde dede adde he no wold;
wilde felse cam him fro a-buuen,
God dede it al for ioseph luue[n].
Bislop in eliopoli
Men seis he was fide for-si,
Joseph is cast into prison.

Potiphar loved Joseph well.

His wealth prospered under Joseph's care.

His wife sought to lead Joseph astray.

For gold nor for wealth of any kind would he "forget his chastity."

Neither threats nor intreaties prevailed.

Wherefore she sought to be revenged upon Joseph.

She accused him falsely to Potiphar.

who, believing his wife's tale,

threw Joseph into prison.

Sog had he so wif() and bi-foren
Children of him bi-geten and of hire boren,
Oc after Sis it so bi-cam,
Joseph if dowter to wibe nam.

Putifar luuede ioseph wel,
bi-tagt he hif huf cuerile del,
And he wurSede riche man an heg,
vnder ioseph hif welSe Sog.
Hif wif wurS wilde, and nam in Sog
vn-rigt-wif luue, and swane for nogt,
One and stille Sogt hire gamen
wS ioseph spoken and plaigen famen;
Ghe bed him gold, and agte, and fe,
To maken him riche man and fre,
wS-Shan Sat he wS here wil;
Oe him mislikede Sat ghe wil;
for seriS, ne Sret, ne mai ghe bi-geten
for to don him chaftthed for-geten;
Often ghe Srette, often ghe SeroS,
Oe al it was him o-like loS.

An time he was at hire tgeld,
So ghe him his mentel for-held ;
for he wS hire ne wulde spoken,
Ghe ShenkeS on him for to ben wreken ;
Sone ghe mai hire louerd1 fen,
Ghe god him bitterlike a-gen,
And fes ioseph hire wulde don,
Sat ghe ne migte him bringen on ;
"Sif mentel ic wS-held for-Si,
To tawnen [Se] Se foSe her-bi."
Se wite if hife() Se right if hire,
God al-migtin Se foSe shire.

Potifar trewiS hife wistes tale,
And haued2 dempt iosep to bale;
He bad [him] ben sperd faft dun,
And holden harde in prifun.
An litel stund, quile he waf Sifer,
So gan him luyen Se prifuner,
And him de¹ chartre haue⁹ bi-tagt,
wi⁸ So prifunes to liuen in hagt.
Or for misdele, or for on-fagen,
Sor wornen to Sat prifun dragen,
On Sat Se kinges kuppe bed,
And on Se made Se kinges bred;
Hem drempete dremes bo⁸sen onigt,
And he würden swide fore o-frigt;
Isoteph hem feruede Sør on sel,
At here drink and at here mel,
He herde hem murnen(.) he hem freinde for-quat;
Harde dremes ogen awold Sat.
Sør feide he to Sè butuler,
"Tel me Sin drem, mi brother her.
"QueSer-so it wurSe foсте or strong,
Se reching wur⁷ on god bi-long."
"M e drempete, ic ftod at a win-tre,
Sat adde waxen buges Sre,
Oref it blomede, and Siben bar
Se beries ripe wur⁸ ic war;
Se kinges [kuppe] ic hadde on hond,
Se beries Sor-inne me Shugte ic wrong,
And bar it drinken to pharaon,
Me drempete, alf ic waf wune to don."
"G ood is," quaS Isoteph, "to dremen of win,
heilnesse an bliffe if Ser-in;
Sre daies ben get for to cumen,
Sù salt ben ut of prifun numen,
And on Sin ofiz fet agen;
Of me Sù Shenuke Sän it fal ben,
Bed min herdne to pharaon,
Sà[t] ie ut of prisun wur⁸Se don,
for ic am stolen of kinde lond,
and her wrigtedeſli holden in bond."
The "bread-wright's" dream.

Qua\text{\textash indispensable} Sis bred-wrichte, "li\text{\textasciitilde}s nu me, me drempte ic bar bread-lipes \text{\textasciitilde}s, And \text{\textasciitilde}s-in bre\text{\textasciitilde}s and \text{\textasciitilde}s-er meten, Quilke ben wu\text{\textasciitilde}s \text{\textasciitilde}s kinges to eten; And fuge\text{\textasciitilde}ls ha\text{\textasciitilde}n \text{\textasciitilde}s-on lagt, Sor-fore ic am in forge and hagt, for ic ne migte me nogt weren, Ne \text{\textasciitilde}s mete fro hem beren."

"M\text{\textasciitilde} e wore leuere," quad Ioseph, "Of eddi dremes rechen swep; Su fal\text{\textasciitilde}t, after \text{\textasciitilde}s Bridd deii, ben do on rode, we\text{\textasciitilde}la-wei! And fuge\text{\textasciitilde}ls ha\text{\textasciitilde}uen \text{\textasciitilde}s fleis to-teren, \text{\textasciitilde}s fal non agte mugen \text{\textasciitilde}s weren."

So\text{\textasciitilde}s wur\text{\textasciitilde}s fo ioseph feide \text{\textasciitilde}s, \text{\textasciitilde}s bute\text{\textasciitilde}l Ioseph fone for-gat.

Two ger \text{\textasciitilde}sen was Ioseph sperd \text{\textasciitilde}s in pr\text{\textasciitilde}fun wi\text{\textasciitilde}s-uten erd; Do drempte pharaon king a dre\text{\textasciitilde}, Sat he fto\text{\textasciitilde}t bi \text{\textasciitilde}s fleses ftre\text{\textasciitilde}m, And \text{\textasciitilde}s-en \text{\textasciitilde}senen \text{\textasciitilde}t-comen .\text{\textasciitilde}vii. neat, Euerile wel wi\text{\textasciitilde}de fel and gret, And .\text{\textasciitilde}vii. lene after \text{\textasciitilde}s, \text{\textasciitilde}s deden \text{\textasciitilde}s .\text{\textasciitilde}vii. fette wo, \text{\textasciitilde}s lene hauen \text{\textasciitilde}s fette fre\text{\textasciitilde}ten; \text{\textasciitilde}s frem ne mai \text{\textasciitilde}s king for-geten. An \text{\textasciitilde}s-er drem cam him bi-foren, .\text{\textasciitilde}vii. cares xen\text{\textasciitilde}s fette of coren, On on busk rance and wel tidi, And .\text{\textasciitilde}vii. lene rigt Sor-bi, welke\text{\textasciitilde}de, and finale, and drugte numen, \text{\textasciitilde}s rane he hauen \text{\textasciitilde}s oner-\text{\textasciitilde}men, To-famen it xen\text{\textasciitilde}ten and, on a stund, \text{\textasciitilde}s fette dricht hem to \text{\textasciitilde}s grund. \text{\textasciitilde}s king abraid and woe in Shogt, \text{\textasciitilde}s dremes swe\text{\textasciitilde}p ne wot he nogt,
Ne was non fo wis man in al hif lond,
So kude vn-don Sis dremes bond;
So him bi-Shogte Sat buteler
Of Sat him dremphte in prisun Ser,
And of ioseph in Se prisun,
And he it tolde Se king pharaun.
Ioseph was done in prisun So hogt,
And fhauen, & clad, & to him brogt;
So king him bad ben hardi & bold,
If he can rechen Sis dremes wold;
He told him quat him dremphte o nigt,
And iofep rechede his drem wel rigt.
"Sis two dremes boSen ben on,
God wile Se tawnen, king pharaon;
So .vij. ger ben get to cumen,
In al fulsum-hed fulen it ben numen,
And .vij. oSere fulen after ben,
Sori and nedful men fulen if fen;
Al Sat Sife firft .vii. maken,
Sulen Sif oSere vii. rospen & raken;
Ic rede Se king, nu her bi-foren,
To maken laSes and gaderen coren,
Sat Sin sole ne wurS vnder-numen,
Quan So hungri gere ben forS-cumen."
King pharaon liftned hife red,
Sat wurS him fiSen feli fped.
He bi-tagte iofep hif ring,
And his bege of gold for wurSing,
And bad him al hif lond bi-fen,
And under him hegeft for to ben,
And bad him welden in hif hond
His sole, and agte, & al his lond;
So waf vnder him Sanne putifar,
And hif wif Sat hem fo to-bar.
Iofep to wise his dowter nam,
OSer is nu quan ear bi-cam;
Before the famine came two sons were born to Joseph.

The years of plenty pass away.

The famine was felt in Canaan.

Jacob sent his ten sons to Egypt to buy corn.

Though they honoured Joseph, yet he pretended not to know them.

He accused them of being spies.

They declared that they were true men, the sons of one father.

"Only kings," said Joseph, "had so many sons."

And the two childer bar, Or men wurs of sat hunger war, first manafflen and effraym; He luueden god, he guld it hem. 2152

Se .vii. fulsum geres faren, Ioseph curse him bi-foren waren; San coren wantede in oSer lond, So yng [was] vnder his hond. 2156

Hynger vex in lond chanaan, And his .x. funes iacob for-San Sente in-to egipt to bringen coren; He bilef at hom Se was gungest boren. 2160

Se .x. comen, for neule fogt, To Ioseph, and he ne knewen him nogt, 2164

And sog he lutter him frigtilike, And feiden to him milderlike, "We ben fundes for neule driuen To bigen coren Sor-bi to liuen."

(Ioseph hem knew al in his Shogt, Alf he let he knew hem nogt.) 2168

"It femet wel sat ge spies ben, And in-to Sif lond cumen to fen, And cume ge for non oSer Sing, but for to spien ur lord Se king." 2172

"Nai," he feiden cuerile on, "Spies were we neuer non, Oe alle we ben on faderes funen, For hunger doS es1 hider cumen." [1 doSes MS.] 2176

"Oe nu ie wot ge spief ben, for bi gure bering men mai it fen; Hu fulde oni man2 poure for-geten, twilke and so manige funes bigeten? 2180

for feldum bi-tid felf ani king twilc men to fen of hife offspring."

2 MS. Hu sulde sulde oninan.
JOSEPH'S HARSHNESS TO HIS BRETHREN.

"Alouerd, merci! get if Sør on
migt he nogt fro his fader gon;
He if gungeft, hoten benjamin,
for we ben alle of ebriste kin."

"Nu, bi Se fei'd ic og to king pharaon,
fule ge nogt alle øfen gon,
Til ge me bringen benjamin,
Sa gungete bro'der of pore' kin."

For So waf Iosep fore for-dred
Sat he wore oc Shurg hem for-red;
He dede hem binden, and leden dun,
And speren faste in his prifun;
Se Fridde dai he let hem gon,
Al but Se ton brød'er fymeon;
Sif fymeon bi-lef Sør in bond,
To wedde under Iosepes hond.

Ses øsere brêsere, fone on-on,
Token leue and wenten hom;
And fone he weren Seden2 went,
Wel fore he hauen hem bi-moment,
And leiden hem San Sør bi-twen,
"Wrightful we in forwe ben,
for we finigeden quilum or
On hure brôder michil mor,
for we werneden him merci,
Nu drege we forge al for-Si."
Wende here non it on hif mod,
Oc Iosep al it under-flod.

Iosepes men Sør quiles deden
Al-to Iosep hem adde beden;
Sø breðere feckes hanen he silt,
And in euerile Se siluer pilt
Sat Sør was paid for Se coren,
And bunden Se mudes Sør bi-foren;
Oc Se breðere ne wiften it nogt
Hu Sis dede wurSe wrogt;

"One," the brethren said,
"is at home with his father."

Quoth Joseph,
"Ye shall not all go hence, until ye bring me Benjamin."

He kept them in prison, and on the third day let them all go except Simeon.

The others be-moaned their ill-luck.

They thought of their sin towards Joseph.

Joseph's men did, meanwhile, as they were com-manded,
and filled the brothers' sacks, and placed in them the money paid for the cofn.
Unopened they brought them to Jacob and told him how they had sped.

Great was their fear when they saw the money in the sack's mouth.

"Much sorrow," says Jacob, "is come upon me, since my two children are taken from me.

Benjamin shall remain with me."

The corn is soon consumed, and Jacob bids them go to Egypt for more.

Jacob is persuaded to send Benjamin.

He sends back the silver, and other corn-money, together with a present of fruit and spices for Joseph.

The brethren come again to Egypt.

Joseph treats them kindly,

Oe alle he weren over-Sogt, And hauen it fo to iacob brogt, And tolden him fo of here sped, And al he it liftende in frigtihed ; And quan men so feckes so un-bond, And in se coren so agtes fond, Alle he weren sanne\(^1\) fori ofrigt.

Jacob sus him bi-mene\(^2\) o-rietg, "Wel michel forge is me bi-cumen, Sat min two childre aren me for-numen ; Of Iosep wot ic ending non, And bondes ben leid on symeon ; If ge beniamin fro me don, Dead and forge me feges on ; Ai fal beniamin wiS me bi-lewem "Sor quiles ic fal on werde liuen,\(^3\) So quaS iudas, "us fal ben hard, If we no\(^2\) holden him non forward." [^1 MS. anno]

Ex derke,\(^3\) Sis coren if gon, Jacob eft\(^4\) bit hem faren agon,

Oe he ne duren se weie cumen in, "but ge wiS uf senden beniamin;" So quaS he, "quan it if ned, And ne can no bettre red, BereS dat\(^5\) filuer hol agon, Sat hem sor-of ne wante non, And oSer filuer sor bi-foren, for to bigen wiS oSer coren ; fruit and spices of dere prif, BereS Sat man Sat if fo wif ; God hunne him esi-modes ben, And fende me min childre agen." So nomen he forS weie rigt, Til he ben cumen in-to egypte ligt ; And quanne Iosep hem alle fag, Kinde Sogt in his herte was [Sag].
He bad his steward gerken if meten,
He seide he sulden wiȝ him alle eten;
He ledde hem alle to Jofepes biri,
Her non hadden þo loten miri.

"Louerd," he seiden so euerele on,
"Gur silver if gu brogt a-gon,
It was in ure seckes don,
Ne wiste ur non gylt Þor-on."

"Beȝ nu stille," quad siward,
"for ic nu haue min forward."

So cam Sat broȝer Syman
And kiste if breȝere on and on;
Wel fagen he was of here come,
for he was numen So to nome.
It was vndrein time or more,
Om cam Sat riche louerd Soke;
And al So briȝere, of frigti mod,
Sellen bi-forn Sat louerd-if fot,
And bedden him riche prefent
Sat here fader hi[m] adde fent;
And he leuelike it under-stod,
for alle he weren of kinde blod.

"Lune?" quad he, "Sat fader get,
Sat Sus manige funes bi-gat?"

"Louerd," he seiden, "get he lune?,
Wot ic Soe non Sat he ne lune?;
And Sif if gunge benjamin,
Hider brogt after bod-e-word Þin."
So Josep fag him Sor bi-foren,
Bi fader & moder broȝer boren,
Him ouer-wente his herte on-on,
Kinde lune gan him ouer-gon;
Sone he gede ut and stille he gret,
Sat al his wite wurȝ teres wet.
After Sat grot, he weif if witen,
And cam þan in and bad hem eten

and bids his steward prepare a feast for them.

They tell Joseph that they have brought back the silver which they found in their sacks.

Joseph came home about noon,

and the brethren offered him their present.

He inquires after his father.

They answer that Jacob is well,

and that Benjamin stands before him.

Joseph was overcome.

He went out and went secretly.

After a while he returned to them and bade them eat.
He made his brethren sit before him according to their age.

Of meat and wine, the best he gave to Benjamin.

Joseph gave them good counsel,

and advised them to act truthfully.

On the morrow they depart.

Joseph's cup is hid in Benjamin's back.

Joseph's messenger overtakes them,

and accuses them of theft.

The brethren assert their innocence.

They are ransacked one by one,

He dede hem wassen and him bi-foren,
And sette hem af he weren boren;
Get he Shogete of hif faderes wunes
Hu he sette at se mete hise funes;
Of cuerile fonde, of cuerile win,
most and beft he gaf beniamin.
In fullum-hed he wur^en gla^e,1
Iosep ne Soht Sor-of no scea^e,
Oe it him likede swi^e wel,
And hem lerede and tagte wel,
And hu he fulden hem best leden,
Queene he comein in vnkinde Seden;
"And al se bettre sulce ge speden,
If ge wil^en gu wi^ trewei^e leden."
Eft on morwen quan it was dai,
Or or se bree^ere ferden a-wei,
Here feckes weren alle silt wi^ coren,
And se siuer sor-in bi-foren;
And se feck sat agte beniamin
Iosepes cuppe hid was sor-in;
And quan he weren ut tune went,
Iosep haine^e hem after fent.
Sis fonde hem ouer^ake^e ra^e,
And bi-calle^e of harme and scea^e;
"Vn-feli men, quat hane ge don?"
Gret vn-feldehe if gu cumen on,
for if it nogt min lord for-holen,
S[a]t gure on hane^e if cuppe ftole^e."
Se[0] feiden se bree^ere sikerlike,
"Vp quan su it findes witterlike,
He flagen and we agen driven
In-to Sraldom, enermor to lien."
He gan hem ranfaken on and on,
And fonde it sor fone a-non,
And nam se bree^ere cuerilk on,
And ledde hem forful a-gon,
And brought before Joseph, and brought before Joseph, who reproaches them for their crime.

Judah tells Joseph of his promise to his father.

Joseph commands all, except his brethren, to leave him, and makes himself known to them.

Tells them to hasten to his father,

and return with their cattle to Egypt.

Soon did Pharaoh learn the new tidings.

He had them take carts and
And fechen wiues, and childre, and men,
And gaf hem Sor al lond gerfen,
And het hem Sat he fulden hauen

More and bet San he kude cranen.

Iofep gaf ile here twinne frud,
Beniamin moft he¹ made prud; [¹ MS. be.]

fif weden beft bar beniamin,
Sre hundred plates of siluer fìn,
Al fo fele oSre Sør-tıl,

He bad ben in is faderes wil,
And x. affes wiS femes fêt;
Of alle egiptes welShe beft
Gaf he if breSere, wiS herte bliSSe,
And bad hem rapen hem homward fwiSê;
And he fo deden wiS herte fagen.

Toward here fader he guchen dragen,
And quane he comen him bi-Soren,
Ne wihte he nogt quat he worn.

“Louerd,” he fcheiden, “ifrael,
Iofep Sfinline greteS Sê wel,
And fendeS Sê bode Sat he liuenS,
Al egipte in hif wil elieS.”

Iacob a-braid, and trewed it nogt,
Til he fag al Sat welSê brogt.
“Wel me,” quaS he, “wel if me wel,
Sat is auc abiden Suf fwi[ê] fel !

And ic fal to min fune fare
And fen, or ic of werlde chare.”

[1]Acob wente ut of lond chanaan,
And of if kinde wel manie a man;
Iofep wel faire him vnder-ftod,
And pharaon Søgte it ful good;
for Sat he weren birde-men,

He bad hem ben in lond gerfen.
Iacob waf brogt bi-Soren Sê king
for to geuen him hif blifing.
"fader derer," qua$ pharao, 2400
"hu fele ge be $e on?"

"An hundred ge and .xxx. mo 2404
Hawe ic her drogen in werlde wo,
Sog $inke$ me Sor-offen so,
Sog ic if hane drogen in wo,
Si$en ic gan on werlde ben,
Her vten erd, man-kin bi-twen;
So $inked$ eu$e$le wif man,
$e wot quor-of man-kin bi-gan,
And $e$ of adames gifte mune$,
$at he her uten herdes wunne$.

Pharao baid him wur$en wel
in softe reste and fel$ mel;
He and his$ funes in reste dede;
In lond gerfen, on sundri stede;
Si$en Sor waf mad on feite,$
$e waf y-oten Rame$e.

Iacob on liue wunede Sor 2412
In reste fulle .xiiiij. ge$;
And god him let bi-foren fen
Quile time hife ending fulde ben;
He bad ios$ep hife leue fune,
On Shing Sat$ offe wel mune,
Sat quan it wur$ mid him don,
He fulde him biren in ebron;
And witterlike he it an$e$ him feid,$
$e stede Sor abraham was leid;
So was him lif$ to wur$en leid,$
[2 $ar;]

Quor ali gast stille hadde feid 2420
Him and hise eldre(.) fer ear bi-foren,
Quor iefu cri$t wurde ben boren,
And quor ben dead, and quor ben grauen;
He Sogt wi$ hem reste to hauen.
[3 lef;]

Jos$ep $wor him al-so he bad,$
And he $or-of wur$ bli$e & glad.

Pharao baid him 2416
rest in peace.

2424 to bur$ him in Hebron,$

2428 and his elders be-

2432 Joseph swor$ to

do as his father$ wi-bed.
Or Nan he wifte off yerlde faren,
He bade hys kinde to him charen,
And seide quat of hem fulde ben,
Hali gaff dede it him seen;
In clene ending and ali lif,
So he for-let his werlde strif.

[I] Ofep dede hys lich faire geren,
Waffyn, and riche-like fmeren,
And spice-like swete fnaiken;
And egipte folc him bi-waken
xl. nigttes and .xl. daiges,
swile worn egipte lages.
first .ix. nigt Se liches beSen,
And fmeren, and winden, and bi-queSen,
And waken if fSen .xl. nigt;
So men fo deden Se adden nigt.

The Hebrews had a different cus-
tom;
they wash the
body,
and keep it un-
amointed for
seven nights,
The first nine
nights, they
bathe, anoint, etc., the body.

Egypt's folk "be-
waked" Jacob
for forty nights
and forty days.

[Fol. 48.]
The first nine
nights they
bathe, anoint,
etc., the body.

And ebrisse folc adden an kire,
Nogt fone deluen it wis yre,
Oc waffyn it and kepyn it rigt,
Wis-vten fmerles, feuene nigt,
And fiden1 fmered .xxx. daiges.
Cristene folc haveS oSfer laiges,
He ben fmered Sor quyles he liuen,
Wis crisme and olie, in trewSe geuen;
for trewSe and gode dedes mide,
Son2 ben San al Sat wech-dede; [2 don ?] 2460
Sum on. sum. Sum .vii. nigt,
Sum .xxx., fum .xii. moneS rigt;
And fum euereile wursen ger,
Sor quyles Sat he wunen her,
don for Se dede chirche-gong,
cmlisse-gifte, and messe-fong,
And Sat if on Se weches tede;
Wel him mai ben dat3 wel it dede! [3 Sat?] 2468

Christian folks are anointed with
chrism and oil in
eir life-time.

For the dead they
perform alms-
gift and mass-
gong.

Jacob's sons kept
a "wake" of
thirty days.

And egipte folc aucS him waked
xl. nigt, and fefte maked,
And hisse funes .xxx. daiges,
In clene lif and ali daiges; 1
So weren forS x. wukes gon,
get adde iacob birigeles non.
And pharaon king cam bode bi-foren,
Sat Josep haueS his fader sworen;
And he it him gatte Sor he wel dede,
And bad him nimen him feres midle,
Wel wopnde men and wif of here[n],
Dat2 noman hem bi weic deren;
Sat bere if led, Sif folc if rad,
he foren a-buten bi adad;
ful fenene nigt he Ser abiden,
And bi-mening for iacob deden;
So longe he hauen SeSen numen,
To flum iurdon Sat he ben cumen,
And ouer pharan til ebron;
Sor if Sat liche in biriele don,
And Josep in-to egipte went,
Wid3 al if folc ut wi8 him [s]ent.

His bredeere comen him Sanne to,
And gunnen him bi-seken alle fo;
"Vre fader," he feiden, "or he was dead,
Vs he Sif bodewurd seigen bead,
Hure sinne Su him for-giue,
Wi8-Sanne-Sat we vnder Se liuen."
Alle he fellen him Sor to fot,
To beSen meSe and bedden oc;
And he it for-gaff4 hem mildelike,
And lunede hem alle kinde-like.
[1]Osef an hundred ger waf hold,
And hif kin waxen manige-fold;
He bad fibbe cumen him bi-foren,
Or he waf ut of werlde boren;

1 laiges? 2 Sat? 3 wi8? 4 At the bottom of fol. 48b is the catchword—"And he it for-gaff."
THE DEATH OF JOSEPH.

"It fal," quod he, "ben fo, bi-foren
Sat god ha rere eldere sworen;
He fal gu leden in hif hond
HeSen to Sat hotene lond;
for godef luue get bid ic gu,
Lefted it Sanne, hoteS it nu,
Sat mine bene ne be for-oren,
wiS gu ben mine bones boren."
He it him gatten and wurS he dead,
God do Se foule fel red!

Hife liche waf spice-like maked,
And longe egypte-like waked,
And Se biried hem bi-foren,
And fiSen late of londe boren.
Hife oSre breSere, on and on,
Woren ybiried at ebron.
An her endede to ful, in wif,
Se boe Se if hoten genesis,
Se moyfes, Surg godes red,
Wrot for lefful foules ned.

God schilde hife fowle fro helle bale,
Se made it Sus on engel tale!
And he Sat hife lettres wrot,
God him helpe weli mot,
And berge if fowle fro forge & grot
Of helle pine, cold & hot!
And alle men, Se it heren wilien,
God leue hem in hif bliss spilen
Among engeles & fel men,
WiSuten ende in restef ben,
And luue & pais uf bi-twen,
And god so graunte, amen, amen!
THE OPPRESSION OF THE ISRAELITES.

Odes blifing be wið vs, [1 bi-ginned] exodus.
Her nu bi-ginned exodus.
Pharao kings rigte name
Vephres, he dede se ebrif frame ;
And bi oære fenene kings fel,
Wexen he sore & sogen wel.
Se egtenede king amonaphis,
Agenes sis folce halte is ;
And egypte folc adden nið,
for ebrif adden felis.

Quanœ sis ging wið hem stille in red,
"Sis ebris waxen michil sped,
Bute if we crafflike hem for-don,
Ne fulen he non eige fen uf on."

Do fette fundri hem to waken
His tigel and lim, and walles maken,
burges feten ; and ramefen
Surge here swine it walled ben ;
Summe he deden in vn-sewde swine,
for it was fugel and ful o ftine,
Muc and fen ut of burges beren,
Suf bitterlike he gun hem deren ;
Se Sridde swine was cui and ftron[g],
He deden hem crepen dikes long,
And wide a-buten burges gon,
And cumen Ser ear waf non ;
And if Sat folce hem wulde deren,
Se dikef comb hem fulde weren.
for al Sat swine heui & for,
Ay wex Sat kinde, mor & mor,
And Shogen, & spredden in londe Sor,
Sat made Se kingse herte ful for.

Do bad monophis pharaun
wimmen ben fet in euerie tun,
And Sat he weren redi bi-foren,
Quan ebru child fuld be born,
And se knapes to deade giuen,
And leten se mayden childre liuen.

Oc he it leten fro godef dred;
Get se childre wexen in sped,
And quane he komen to se king,
He werehen hem wiþ lesing;
He feiden se childre weren borne
Or he migten ben hem bi-foren.

God it geald se se wives wel,
On hom, on hagte, eddi fel!

Pharaoh then
had that every
"knave child"
should be drown-
ed.

By that time was
Moses born.

His mother hid
him for three
months.

Then she made
an ark,

placed the child
in it,
and set it on the
water.

Miriam was sent
to watch what
became of it.

The king's
daughter came
and saw the child
on the water.

She wis it was of
Hebrew kin,

And se knapes to deade giuen,
And leten se mayden childre liuen.

Oc he it leten fro godef dred;
Get se childre wexen in sped,
And quane he komen to se king,
He werehen hem wiþ lesing;
He feiden se childre weren borne
Or he migten ben hem bi-foren.

God it geald se se wives wel,
On hom, on hagte, eddi fel!

Do bad sis king al opelike,
In alle burges modilike,
Enevile knape child of Sat kin
ben a-nom don se flod wiþ-in.

B I Sat time waf moyfes borne,
So het abrahftm dor bi-foren;  [1 sor ?]
And his moder het Iacabes,
Ghe was for him dreful and blež,
wel is hire of bird bi-tid.
Sre monež hauež ghe him hid,
durte ghe non lengere him for-helen,
Ne ghe ne cuže se wateres stelen;
In an fetles, of rigelTes wrogt,
Terred, Sat water dered it nogt,
Sif child wunden ghe wulde don,
And setten it fo se water on;
Ghe adde or hire dowter fent,
To loken quf ser it fulde ben went;
Maria dowter ful feren stod,
And ghe nam kep to-ward Sif flod.

Teremuth kinkes dowter Sor cam,  [3 kinges ?]
Sor Sis child on se water nam;
Ghe bad it ben to hire brogt,
And fag Sis child wol fair[e] wrogt,
Ghe witte it was of ebrius kin,
And sog cam hire rewde wiþ-in;  [4 rewže ?]
God haued fair-hed him geuen, but let it live for its beauty.
Sat self Se son it leten liuen.
Egyptians wanted her to destroy the child.
Egipte winnen comen ner,
And boden Se childe letten Ser,
Oe he wente it awei wi's rem,
Of here bode nam he no gem.

DO quad maria to teremuth,
"wilt Su, louedi, ic go fear out,
And take sum wimman of Sat kin
Sor he waf bi-gote & fostred in?"
Teremuth so bad, & sce for-S-ran,
And broth hire a fostre wimman,
On waf tette he sone aun's lagt,
And teremuth haueS hire him bi-tagt.
IakabeS wente bliSe agen,
Sat ghe Se gildef fostre mufte ben ;
Ghe kepte it wel in fostre wune,
Ghe knew it for hire own fune ;
And quane it fuldeundred ben,
Ghe bar it teremuth for to fen ;
Teremuth toc it on funes stede,
And fedde it wel and closen dede ;
And ghe it clepit moyfen,
Ghe wifte of water it boren ben.

A n time after Sat Sif was don,
Ghe brogte him bi-foren pharaon,
And Sif king wusS him in herte mild,
So swideS faiger was Sif child ;
And he toc him on funes stede,
And his corune on his heued he dede,
And let it stonden ayne stund ;
Se child it warp dun to de grund.
Hamonef likeness was Sor-on ;
Sis crune is broken, Sif if misdon.

B islop Eliopoleos
fag Sif timing, & up he rof ;

[Fol. 516.] When old enough, the child was adopted by Teremuth, who called it Moses.

[Fol. 515.] She brought him before Pharaoh, who placed the royal crown on his head.

2612 [76] Miriam, at Teremuth's bidding,
2616 fetches a "foster woman" for the child.
2620 Teremuth consigned Moses to Jochabed, who returned home blithely.
2624 [2 cildef?] When old enough, the child was adopted by Teremuth, who called it Moses.
2628 [Fol. 514.]
"If this child be allowed to thrive, he shall become Egypt's bale."

"If Sis child," quad he, "mote Sen, He fal egyptes bale ben."
If Sor ne wore helpe twen lopen, Sis child adde San bone be dropen; Se king wis-stod & an wif man, He seide, "Se child doS alf he can; We fulen nu witen for it dede Sis witterlike, or in child-hede;"
He bad Sis child brennen to colen And he toc is hu mig he it Solen, And in liife muth fo depe he if dede Hife tongues ende if bren Sor-mide; Sor-fore feide de ebru witterlike, Sat he spac Sisen miferlike; Oc fo faiger he waf on to fen, Sat migte nou man modi ben. Sor quiles he feweden him up-on, Mani dede b[i]leph un-don In Sat burg folc bi-twen,
So waf hem lef on him to fen. By the time that he was guS, WiS faigered and stregnhe kuS, folc ethiopienos on egypte cam, And brende, & slug, & wreche nam, AI to memphin dat riche cite, And a-non to Se reade fe; So was egypte folc in dred, And askeden here godes red;
And hem feiden wiS anfweren, Sat on ebru cude hem wel weren; Teremuth un-edes migte timen Sat moyfes fal wiS hire forS-nimen, Or hane he hire pligt & sworen, Sat him fal feiS wurSful ben boren. Moyfes was louered of Sat here, Sor he wurS Sane egyptes were;
Bi a lond weige he wente rigt,
And brogte vn-warnede on hem figt;
He hadden don egipte wrong,
He bi-loc hem & fmette a-mong,
And flug sor manige; oc fumme flen,
Into faba to borgen ben.
Moyfes bi-fette al Sat burg,
Oe it was riche & strenk ut-Shurg;
Ethiopienes kings dowter tarbis,
Riche maiden of michel prif,
Gaf Sif riche burg moyfi;
Luue-bonde hire ghe it dede for-Si.
Sor ise fon he leide in bonde,
And he wurS al-migt-ful in Sat lond;
He bi-lef sor(.) tarbis him feroS,
Sog was him Sat furgerun ful loD;
Mai he no leue at hire taken
but-if he it mai wiS crafte maken:
He waf of an strenk migt wif,
He carf in two gummes of prif
Two likenesses, so grauen & meten,
Sif doS Senken, & SoS1 forgotten;
He felt is in two ringes of gold,
Gaf hire Se ton, he was hire hold;
Ghe it bered2 and Sif luue if for-geten,
Moyfes Sus haued3 him leue bi-geten;
Sone it migte wiS leue ben,
Into egypte e4 wente a-gen. [1 MS. ewente.]

A n time he for to lond gerfen,
to speken wiS hife kinnes men;
And sone he cam in-to Sat lond,
A modi stiward he Sor fond,
Betende a man wid5 hife wond;
Sat Shugte moyfes michel fond,
And hente Se cherl wiS hife wond,
And he fel dun in dedes bond;
MOSES SLAYS AN EGYPTIAN,

He thought that none had wist it.

On the second day he saw two men chiding, and reproved them.

The wrong-doer thus answered him, "Moses, who made thee master?"

We know well how yesterday one was slain and hid.

Soon shall thy pride fall down," Then Moses fled and came to Midian, where dwelt Jethro, who had seven daughters.

These maidens took care of cattle.

Pride was not so great then as now.

Moses helped the maidens to water the flocks.

And moyfes drug him to Se strong,
And stille he dalf him [in] Se fond;

wende he Sat non egipcien
Sat hadde it wift, ne fulde a fen;

Til after Sif on oSer day,
He fag chiden in Se wey
two egypcienis, modi & strong,
Sif on wulde don Se toSer wrong;

And moyfes nam Ser-of kep,
And to hemward swide2 he lep,
And undernam him Sat it agte awold.

And he him anfwerede modi & bold;
"Meister() moyfes, quo hane? Se mad?
Su art of dede and o word to rad.
we witen wel quat if bi-tid,
Quow gifter-dai was flagen and hid;
Se bode if cumen to pharaun,3
Get fal Sin pride fallen dun."

Do bi-thowte him moyfes,
And his weige SeSen ches;
Surg Se deferd a-wei he nam,
And to burge madian he cam,
And sette hi[m] Sor vten Se town,
Bi a welle So sprong Sor dun.
Raguel Ietro Sat riche man,
Was wuniende in madian,
He hadde fenece dowtref bi-geten;
Sor he komen water to feten,
And for to wattren here sep;
(Wimmen So nomen of here erf kep,
Pride ne cuSe bi Sat dai
Nogt fo michel so it nu mai).

Hirdes wulden Se maidenes deren,
Oc moyfes Sor hem gan weren,
And wattrede here erue euerele on,
And dede hem tidelike to tune gon;

1 MS. stalle, corrected to stille.
And ben fone hom numen;
And b[i]foren here fader cumen,
And gunen him Sore tellen,
Hu a gunge man, at te welle[n],
Sewe and wur$ipe hem dede;
And ietro geld it him in eft$ede,
Sente after him, freinede hif kin,
Helle him wur$elike if huf wi$-in;
Of ali kinde he wifte him boren,
And bad him Sor wunen him bi$-foren,
Gaf him if dowter fephorani;
To Avife in lage he hire nam.
And bi-gat two fanes on hire Sër,
frst gerlon, ëë$en eliezer.

Egipte king to late waf dead,
Se Se childe$e fo drinkelen bead.
And moyfes waf numen an fel
In Se defer$ depe sumdel,
for te loken hird$e$s fare;
Riche men So kepten swile ware.
So fag moyfes, at munt fynay,
An fwi$ë ferli figt Sër$-bi,
fer brennen on Së grene leaf,
And Sog grene and hol bi$-leaf;
for$ he nam to fen witterlik$e,
Hu Sat fier brende milde$ike;
Vt of Sat bu$ïf, Se brende and Sheg,
God sente an steuene, brigt and heg;
"Moyfes, moyfes, do of Sîn son,
Su ftondes fel$ itede up$-on;
Hie am god Se in min geming nam
Iacob, yfaac, and abraham;
ic haue min folkes pine fogen,
Sat he nu longe hauen drogen;
Nu am ic ligt to fren hem ëë$en,
And milche and hunige lond hem que$en;
GOD APPEARS TO MOSES AT SINAI.

and to bring them into the land of seven kingdoms.

Come, thou shalt be my messenger,

and bid Pharaoh release my people.

If he refuse, I shall work great marvels,

and cause my people to go out freely.

As a sign, throw down thy wand."

The wand then became an ugly snake.

God bade Moses take it by the tail, and anon it became a wand.

He put his hand into his bosom and it became leprous.

He put it in again and it became whole and sound.

"If they believe not these tokens, pour out the water of the flood on the earth, and it shall become blood."

"Lord! I am not eloquent, and cannot speak well," said Moses.

Quoth God, "Who made the dumb, the speaking, the blind, and the seeing?"

All ye, all ye kingly cities lend me to bring al on hond.

Cum, Su falt ben min sondere man, Ic fal Se techen wel to San;

Su falt min folc bringen a-gen, And her Su falt min migte sen;

And Su falt seien to faraon, Sat he lete min folc ut-gon;

If he it werne and be Sor-gen, Ic fal Se techen lu it fal ben;

for ic fal werken ferlike strong,

And maken min folc frelike ut-gong;

Ge fulen cumen wiSe seetles & frud,

And reuen egipte Sat if nu prud.

Werp nu to token dun Sat wond."

And it warp vt of hife hond,

And wurS fone an uglike snake,

And moyfes fleg for dredes fake;

God him bad, bi Se tail he it nam,

And it a-non a wond it bi-cam,

And in hife bosum he dede his hond,

Quit and al unfer he it fond;

And fone he dede it eft agen,

Al hol and fer he witfe it fen.

"If he for Sife tokenes two

Ne lifteSe ne troweS to,

Go, get Se water of de! flod

On Se erSe, and it fal wurSeen blod."

"Louerd, ic am wamol, vn-reken

Of wudese, and may ic Iuel speken.

Nu if forS gon Se Sridle dai,

Sende an oSe; bettre he mai."

"Quo made domme, and quo specande?

Quo made bisne, and quo lockende?

Quo but ic, Sat hau e al wrogt?

Of me fal fultum ben Se brogt."
Moses and Aaron are sent to Egypt.

"Loud, sent him Sat if to eumen, Vgging and dred me haue§1 numen." [1 MS. haued.]

"Aaron Sin brother can wel speken, SU falt him meten and vnfteken Him bodeword min, and ie fal red Gune boden bringen read and sped."

Moyfes, frigti, So funden gan to speken wi§ ietro Sat riche man, And afoke him lene to faren and fen, If hise breðere of lues ben; Sog drechede he til god ef[t] bad, And brogte bim bode Se made him glad, Sat pharaun, Se wulde him f[l]en, Waf dead and hadde if werkes len.

Moyfes and hife wif sephoram, And hife childre wi§ him nam; And Sat on waf vnecircumcif.

He nam fo for§, fo§ it is; An angel, wi§ an dragen fwerd, In Se weie made him osserd, for Sat he ledden feren swike, Se fulden him deren witterlike; Sephora toe Sif gunge knaue, And dide circumcise hane, And gret, and wente frigti a-gen, And let moyfes for§ one ten. He bar hise gerde for§ in if hond, And nam a weie2 bi deferd lond; [2 MS. aweie.]

To mount fynai for§ he nam, Aaron hife broðer a-gen him cam; Ey§er [h]ere was of o§er fagen; Moyfes him haue§ if herte3 vt-dragen,

And he ben in-to egypte numen, And a-mong folc ebrife ben eumen; Moyfes tolde hem Sat bli§e bode, And let hem fen tokenes fro gode;
GREATER LABOURS ARE LAID UPON THE ISRAELITES.

Moses and Aaron come before Pharaoh, and deliver their message. Moses says that he is well known to the Egyptians, having delivered them from the Ethiopians, and that he brings God's message from Mount Sinai. Pharaoh chides Moses, and declares that the Israelites shall suffer still greater woe.

More labour is laid upon the Israelites. Moses complains to God.
Moses and Aaron Perform Miracles Before Pharaoh.

God quoṣ, "ie fal hem lefen fro, And here fon weren wiȝ wo;
Abraham, yfaε, and hife funen
Woren to min Šhuereg wunen,
Sog ne tagte ie hem nogt for-Si
Min mig[t]ful name adonay;
Min milche witter name eley
He knewen wel, and eiy;
Sat ie Se haue hoten wel,
Ic it fal lesten evi[e]l del."

Moyfes told hem Siif tidding;
Sog weren-he get in strong murni[n]g.
Si[Sen] spae god to moyfen,
and tagte him hu it fulde ben.
shore score ger he waf hold,
And aaron Ûre more told,¹
Quanne he Sat² bodewurd spoken,
And deden Se firme token.

A
Aron Ûor warp vt of his hond
Moyfeses mig[t]ful wond,
And it wurȝ bi-foren pharaon
An Igle snake fone on-on;
Se king fente after wiches kire,
Wapmen Se weren in fowles lire,
Se ferden al bi fendes red,
fende[h] hem gouen finful sped;
And worpen he Ûor wondes dun,
fro encri[e] Ûor crep a dragon;
Oe moyfes wirm hem alle finot,
And here aldre heuedes he of bot;
Sog deden wichen Ûo men to fen
On ôgre wife or foSe ben;
for Ûo fendes or he[m] bi-foren
Hadden Ûo ne[dd]res Sider boren;

¹ At the bottom of this page is the catchword—"Quanne he Sat bodewurd."
² MS. dat; see the catchword.
And pharaoh firte up a-non,
And for-bed Sif folc to gon. 2932

Do seide moyfes to aron,
"Quat redf tu, broder, fulc wit don? 2933
Sif king him his wel wipherd
Agen Sis folc, and herte hard;
Go we and speken wiS hem get,
And fonden wiS Sif token bet."
And so deden [he] sone a-non,
And comen bi-foren pharaoh,
Quad aaron, "nu faltu fen
Quile godes migtfull strengses ben."

He smot on Sat flod wiS Sat wond,
Sone anon blod men al it fond;
And Se siffes, in al Sat blod read,
floten a-buuen and wurSeden dead;

In euerile welle, in euerile trike,
men funden blod al witterlike,

But-if it were in Se lond gerfen,
Sor-inne wore2 Se ebriffe men.
Sis wrecche, in al egypte rigt,

This plague lasted seven nights.
Leftede fulle feuene nitg;
So waf Sif king fundel for-dred,
And het hem he fulden vt ben led;
And moyfes Sif pine vn-dede,
And water wurS on blodef fiede.

San pharaon wurS war Sis bot,
Sif folc of londe funden ne mot;
Iannes and mambres, wichef wod,
Him Shugte he maden water blod;
It waf on fendas wife wrogt,
for to bi-tournen3 Se kingef Sogt. 2955

Moyfes lerede god, fpac him mide,
Al Sat if broder aaron dede. 2964

Eft he comen to pharaon,
And he wernede Sif folc ut-gon.
And aaron held up his hand, to se water and se more land; So cam sor up swile frofkes here So dede al folc eipte dere; Summe worn wilde, and summe tame, And so hem deden se moyste name; In huse, in drine, in metes, in bed, It cropen and maden hem for-dred; Summe fltoruen and gowen flinc, And vn-hileden mete and drine; Polheuedes, and frofkes, & podes spile Bond harde eipte folc in file. Sif king bad moyfes and aaron, Sat he fukden god bone don; And fone so moyfes bad if bede, Sif wirmes fltoruen in se stede; And quane se king wurd war sis dead, Anon sis folc fore he for-bead. D e Sriddre wrecche dede aaron Bi-foren se king pharaon; He smot wiG sat gerde on se lond, And gnattes hird sor sicke up-wond, Male to fen, and farp on bite, In al egypte flcg sif flntte. And so dede men and herf wo, Anger and tene, forge and wo. QuoDen so wiches clerkes(;) “Sif fortoken godef gafte is.” Her hem wantede migt and sped, to swile sing enDen he non red; Sif toknes dede aaron. God fente fiden hem oSere on, for euere eld sif king on-on, And wernede sif folc vt to gon.  Do seide god to moyfen, “Go su gund pharaon agen;
PLAGUES OF FLIES, BOILS, AND BLAINS,

Sei him, if min folc ne mote gon,
flæges kin fal hin ouer-gon,
And al his lond to forge ten;
QC in lond gerfen ne fal non ben."

Then gave he them leave to depart,
and the flicht of flies was removed.

Message comes to Pharaoh of a great plague.
[Fol. 59.]

The murrain among the cattle.

The plague of boils and blains.

The sorcerers hid themselves, and would not come before Pharaoh, so loathsome were they to look upon.

God's message to Pharaoh.

and was punished by a plague of flies.

And Sag pharaun, and dredde him Sor.
He gaf hem lene So vt to faren wiS-Sanne-Sat he to londe ef[t] charen;
And moyfes bad meSe here on,
And Sif flæges fligt vt if don;
And pharaon wroS[h] herte on hard,
And vn-dede hem Sat forward. [2 word?]
Moyfes spæc fiSen wiS gode,
And he brogte pharaun Sif bode;
"To-morgen, bute he mugen vt-pharen,
Egyptes erf fal al for-faren."

He wiS-held hem and, al-to he it b[e]ad, [1 MS. wid-held.]
Al ðe erf of egypt wurð dead;
And get ne migte Sif folc vt-gon,
fwilc har[d]nisse if on pharaon.

After Sif time, it fo bi-cam,
Sat moyfes afkes up-nam,
And wærpes vt til heuene-ward;
So wex vn-selde on hem wel hard,
dole, for, and blein on eruc and man;
Se wicches hidden hem for-San,
Bi-foren pharaun nolden he ben,
So worn he lodelike on to fen;
At last, quan it waf ouer-gon,
Haddde moyfes So lene non.

SiSen fente ðe lounrd gode,
bi moyfes, to Sif king bode;
"C for-Si lete ic ðe king her ben,
Men fal, Surg ðe, min migte fen,
And knowen fal ben, ðe to un-frame,
In euerile lond min migte name.
HAIL-STORM, AND GRASSHOPPERS.

fwise hail was her or neuer e namaen
So fal Sif sel to-morgen cumen;
Do men and erue in hufe ben,
If Sa wilt more hem lines fen.”
So men, Se Were n in eige and dre, 
ben borwen, and erue, Surg Sif red.
O morgen, al fwise time al fir,
Thunder, and hail, and leuenes dir,
Cam wel vnghere; al Sat it fond
Bergles, it foge in Sat lond;
Treef it for-brac, and gref, and corn,
Sat waf up-sprungn for bi-foren;
Oe Se ebrius in lond gerfen
ne derede it, coren, ne erf, ne men;
So feide Se folc to pharaon,
“Nu ic wot we haue mis-don;
Moyfes, do Sif weder charen,
And gu fal [ie] leten ut-faren.”
Moyfes gede vt, helde up if hond,
And al Sif vnweder for atwond,
And wurt Sif weder fone al stille,
And al after Se kinges wilie.
Sif weder if foeste, And Sif king hard,
And breke3 him eft Sat forward.
M
Oyfes siSen, and aaron,
Seiden bi-foren pharaon,
“To-morgen fulen greffeoppes cumen,
And Sat ail Sa bileaf fal al ben numen;
So fal Sin hardnesse ben wreken,
Sat men fulen longe for-after speken.”
“GoS vt,” quaS he, “red ic fal taken,
And gu siSen i fal answér maken.”
Q
vaS Sif folc, “beter ist laten hem vt-pharen,
Al fal egipte elles for-faren.”
He calde hem in; quad pharaon,
“Quile ben So Se fulen vt-gou?”

He threatens the king with hail-storm.

On the morrow came thunder, hail, and lightning.

It slew many men, broke down trees, grass, and corn.

The Egyptians beseech Moses to remove this plague.

The storm ceased.

but though the weather was soft, the king’s heart was hard.

Then said Moses, “To-morrow shall the grasshoppers come into the land.”

The Egyptians advise the king to let the Israelites go.
but would only grant permission to the men.

Moses held up his hand, and a southern wind uprose,

which brought the locusts.

Then was the king full of woe,

and besought Moses to turn from them the evil.

A western wind took away the locusts.

Pharaoh broke his covenant.

The plague of thick darkness.

Quaś moyfes, “but alle wapmen, wiś erf, and childre, and wimmen.”

“Hu! chaue ge wrong,” quad pharaon,

“Gu wapmen gine Ie leue to gon;

Of erf and wimmen leue ie nogt,

Ear one of wapmen waf bi-fogt.”

Ef[t] Sif andfwere, ben vt-gon moyfes forS and aaron;

Moyses held up his hond,

A fen wind if flig[t] up-wond,

And blew Sat day and al Sat nigt

And brogte egipte an newe figt;

Sif wind hem brogte Se skipperes,

He deden on gref and coren deres.

Sat lond was ful, and Sif king wo,

He fente after Se breSere So.

Quad pharaon, “ic haue mis-numen,

Wreche if on vs wiś rigte cumen ;

Bi-sek get god, Sis one fiSe,

Sat he vs of Sif pine fiSe.”

And so [he] dede, and on wind cam

fro weften, and So opperes nam,

And warpes over in-to Se fe ;

So pharaun fag if lond al fre,

Hif herte So wurd Swert and hard,

And al he brae hem [Sat] forward.

Moyses fiSed held up if hond,

And Shikke Sherknesse cam on Sat lond,

Sat migte non egipcién

Abuten him for mirknese fen ;

Manige Sor forge on liue bead,

And manige weren rewlike dead ;

Quor-so Se folc waf of yfrael,

He adden ligt and fowen wel.

So quad pharaon to moyfen,

“Led vt al Sat if boren of man,
And let her ben boden erf & fep, ic wilc Sor-on nimen kep." [1 MS. dor-on.] 3112
Quad moyfes, "la! god it wot, fal Se[r]-of bi-leuen non fot, Al we fulen if wiS vs hauen;
"Wold," quad god, 'wile Sor-of crauen.'" 3116
QuaS pharaon to moyfen,
"Nu ic rede Sat ge flen;
for se ic gu more-ouer nu,
dead fal be^ wreken ouer gu." [2 MS. me.] 3120
M Moses flegh to lond gerfen,
Sor wunden hif kinnes men.
QuaS god, "get ic fal pharaon,
Or ge gon vt, don an wreche on,
(Nu fal ic in-to egipte gon.)
Swilc wreche waf eal neuere non;
Deigen Sor fal ile firme bigeten
Of men and erf, non forgotten;
Oc among gu, dredeS gu nogt,
to gu ne fal non iuel ben fogt,
Ne fal ic gu nog[t] loten
Of Sat ic hane gu bi-hoten." 3132
S The year shall begin,
SioS guS god to moyfen,
"Sif fal gure firmeft mones^3 ben, [3 MS. moned.]
Soo gune men Se mone fen
In april Reke-fille ben."
Sanne he lereden hem newe wunan;
"Euerile ger, more to munen,
Euerile huf-folc Se mai it Sauen
On ger fep oSer on kidle hauen;
Se tende dai it fulde ben lagt,
And ho[l]den in Se tende nagt,
And [slagen] on Se fowrtende dai;
So mikil hird fo it noten mai,
Ben at euen folc fum to famen,
And ile folc if to sode framen,
And eten it bred, and non bon breken, 3148
And nought dor-of vt hufe wrekcn, 3152
Oc sod and grit, stoundende, and staf on hond, 3156
He man after his own fond, 3160
None of it is to be taken out of the house.
It is to be roasted whole, 3164
and eaten with bitter herbs, 3168
and unleavened bread.
The remainder is to be burnt, and the blood is to be sprinkled upon
the door-posts.

Vengeance came upon the Egyptians.
The first-born of man and beast were slain.

Pharaoh consented to let Israel go.

The Egyptians gave the Hebrews whatever they asked.

Almost redi waf here fare, 3180
moyfes bi-Sogt him ful gare
Of Sat Se if kin haueS sworen,
lofepes bones fulen ben boren;
The Israelites leave Egypt.

Oc Se all haued 1 fo wide spiled,
Sat hif graue if Sor vnder hiled,
On an gold gad Se name god
If grauen, and leid up-on Se flod;
Moyfes it folwed Sider it flet,
And flod Sor Se graue under let;
Sor he doluen, and hauen fogt,
And sunden, and hauen up-brogt
Se bones ut of Se erSe wroken,
Summe hole, & summe broken;
He dede if binden & faire loken
Alle Se bones Se he Sor token.
Quane he geden egipte fro,
It wur 3 erSe-dine, and fallen So
fele chirches and ideles mide,
Miracle it was Sat god Sor dede.

Gon worn .vii. fcore ger
Siden 2 iofep waf doluen Ser; 3
And .xxiii. fcore fro San
Sat god it fpac wi 4 abraharn.

fro Ramese to fokolt fliede
Non man on hem letting dede,
For twinc and marning hem was on,
fro Se liches in-to Se erSe don;
And manige of So greten forSi
Sat he adden ben hard hem bi.

To burg ethan fer fro fokoth,
And Siden he ten to pharaoth; 5
Sor he stunden for to fen
quile pharaon wi 6 hem fal ben.
P
pharaon bannede vt hif here,
Israel he Shogte to don dere;
Sex hundred carte-hird i-wrogt 6
vt of egipte he haued 7 brogt;
On horfe fifti Shusent men,
x fcore Shusent of fote ren;

[1 MS. haued.]
3184
A golden rod with the name of God upon it was laid upon the flood.
Moses followed its course, and thus discovered the grave.

3188
Some of the bones were whole and some broken.

3192
When Israel left Egypt there was an earthquake.

3196
Many temples fell down.

[5 MS. pharohs.]
Seven score years were sent since Joseph was buried.

The Israelites journey from Rameses to Succoth.

3204
From Succoth they go to Etham, and thence to Pihahiroth.

3208
Pharaoh called out his army.

3212
Six hundred chariots he brought out of Egypt, fifty thousand horsemen, and ten score thousand men of foot.
When the Israelites saw the Egyptian host, they became sore afraid.

Wlien the Israel-ites saw the Egyptian host, they were without weapons.

They chided Moses.

Moses promises them God’s assistance.

God instructs Moses to stretch out his rod over the sea.

Moses did so.

A wind blew the sea from the sand, and twelve thoroughfares were made for the people.

The water stood up as a wall on both sides.

[fol. 63.]

When the Israelites saw the Egyptian host, they became sore afraid.

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Bi-foren hem fleg an skige brigt
Sat nigt hem made Se weige ligt;
Egiptes folc gunnen Sif fen,
And wenden Sat he wode ben.
Dis bode herde king pharaon
And him Sulte fellic Ser-on,
Garkede his hird & after nam,
And to Se fe bi nigt he cam;
In ferde Sif hird after Sif king,
And So sfrong Se daienen.

Thunder, and leuene, and rein Sor-mong
God sente on Sat hird, sfiS and strong;
So quod Sen he, "wende we a-gen,
An[d] israel folc lete we ben."
Sor-quals ben So kinges\(^1\) cumen
Ouer, and hauen Se londes numen;
Egipcienes wore\(n\) in twired wen
que\(r\)er he fulden folgen or flen;
And moyfes stod up-on Se fond,
God him bad helden up hif hond
to-ward Sif water, in a morgen quile
Se fe luked, fo god it wile,\(^2\)
And on and on, swide litle stuund,

Egipcienes fellen to Se grund;\(^3\)
Of hem alle bi-leaf non fot
Un-drinced in Sat fulte spot.\(^4\)

Dis if israel of hem wreken,
And here wel\(s\)e if to londe weken,
Wepen, and frud, filuer, and gold;
wel hem mai ben Se god be\(s\) hold!
Moyfes Sør made a newe song,
And tag[t]e it al Sat folc a-mong;
And ilke dai Sat feuen nigt,
Ones he Sør it fungen rigt;

\(^2\) At the bottom of this page is the catchword—"And on and on."
In memory of which we went to come seven times to the font at Easter-tide.

The fifth sojourn was in the wilderness of Shur.

three days the people were without water.

At Marah the waters were bitter, but a tree rendered them sweet.

a tree rendered them sweet.

[Fol. 616.]

The sixth sojourn was at Elim.

And from thence to Sin.

Bread fails them.

They murmur against Moses.

God sends them a flight of fowls.

Sor-of in efterne be we wulen
Seune fices to sunt cumen.

For quiles he weren in Se defert,
God tagte hem weie, wis and pert; 3292
A fair pilier fon hem on o nigt,
And a frose on daiges ligt. [1 MS. affke.]

De fisfe furiuren Sat he deden,
In Se defert fur, on drie stede; 3296
Sre dages weren he Sider gon,
Sat he ne funden water non;
A welle he funde at marath, [2 read marach.]
Se water was biter and al wlathe; [3 read wlathe.] 3300
A funden trew Sor-inne dede
Moyfes, and it wur^S fwet on Se stede.

De fexte furiuren at elim,
D xij welle-springes weren on him,
A[n]d] then [4 and sexti palme tren
bi So welles men migte fen;
He maden fience, fro elim,
Mani furiuren in Se defert sin.

3304

and from thence to Sin.

Bred wantede, hem was wo for Si;
Sat was on Se SrittieSe5 dai,
Sat here wei fro egypte lay,
Sor he weren hungur for-dred;
Ille," he feiden, "hane we sped,
Bet uf were in egypte ben,
Bred and fles Sor6 we muwen fen." [6 MS. der.] 3316
Moyfes wurs war Se folce was wros,
And here gruching So god was los.
"ftille," quaS he, "and on-dreg,
Godef fullum-hed if gu ful neg." 3320

At euen cam a fugel-flyt,
Fro-ward arabeie to hem rigt;
Sor migte euerile man fugles taken,
So fele so he wulden raken; 3324
On morgen fel hem a dew a-gein.
first he wenden it were a rein,
knwen he nogt Sif dewes cost;
It lai Sør, quit als a rim frost,
He ße it fogen,2 feiden, “man hu,”
Manna for-Si men elepeit it nu.
Quad moyfes, “loc! her nu [if] bread,
Ille gruching if3 gu for-bead.”

A met Sør was, it het Gomor,
Ihc man if he bead, and nunnor,
Him gaderen or ße funne-fine,
Elles he fulden missen hine.
for it melt at ße funne-fine,
Oe oSer fir for-hadede hine.
To duft it he grunden and maden bread,
Sat huni and olies ßef he bead;
Quo-so nome up forbone mor,
it wirmede, breddle, and rotede Sør.
Moyfen dede ful ße gomor,
In a gold pot, for muning Sør.
Held it fundri in clene stede,
And in ße tabernacle he it dede.
Wiß Sif mete weren he fed,
sowerti winter vten leß,[4] [4 lêd3]
Til he to lord canaan
Comen(.) Sat god hem ginen gan.

FørS nam Sif folc, fo god tagte him,
to ße desert of rafaðim;5 [5 MS. rafaðim.]
Tidlike hem waf Sat water wane,
ßor he gruchedem for Drift hane;6 [6 MS. haue.]
Harde he bi-haluen ßer moyfes,
And to god he made is bi-men.
“Loucred,” quad he, “[quat fal ic don?”
He fulen me werpen stones on.”
QuoS god, “go ßu to erebis fton,
And smit wiß ßin gerde Sør-on.”

and on the mor-
row a dew,
like rime frost;
"Man-hu," said
they, wherefore
they called it
Manna.
[MS.]
Each man gath-
ered an oner of it
before the sun
shine,
for it melted at
the sunshine.
When ground
and made into
bread, it tasted
like waters made
with honey.
Moses filled an
oner of the
manna,
and placed it in
the tabernacle.
Forth came this
folk, and came to
Rephidim,
where they murr-
mured for thirst,
and did chide
with Moses.
[MS.]
God sent hem for
water to a rock
in Hereb.
THE ISRAELITES OVERCOME THE AMALEKITES.

It was a stede henden Sør-bi,
On a fyde of munt synay;
And he smot wið his wond Sør-on,
And water gan Sør-ten gon;
Anog adden he Søane drinc,
Redi funden wið litel swine;
Sat stede was kald temptatio,
for he Sø god fondeden so.

A malec, yfmaeles fune,
Was Sør hende rafadim \(^1\) wune, \[1 MS. rafaclim.\]
He welte Sør stone and iabooc,
Sat herdes folc him louerd tocd;
Wopened he ben a-gen israel.
Moyfes ear it wifte wel,
And fente azen hem king ihesum,
wið folc ifrael wopened fum;
He let bi-aften Se \(^2\) more del, \[2 MS. de.\]
To kepen here Ŝing al wel.
He, and aaron, and hur ben gon,
Heg up to a dune fone o-non;
Moyfes bad [for] folc ifrael,
And hife benes hem holpen wel;
Ai quiles he up if hondes bead,
Amalechkes folc fledde for agte of dead,
And quane he let \(^3\) if hondes uifer,
Amalech folc fagt hard and wiðer;
Quane it warS war, vr \(^4\) and aaron
He if under-leiden wið an ston,
Til funne him feiled in Ŝe west;
Sus fagt Moyfes Sør alŠer-beft.
Amalech sleg, and ifrael
Hadde hegere bond, and timede wel.
So fente god to moyfen,
wið Ŝis timing to muning ben,
“Get fal Ŝe kinde of amalec
Ben al fled dun in deades wrech.” \[3396\]

Moses smote the rock,
and the people had enough to drink without toiling for it.
This place was called Temptation.

Amalek comes to war against Israel.

Moses sends Joshua with the army to fight with Amalek.

Moses, accompanied by Aaron and Hur, goes up to the top of a hill, and prays for the folk of Israel.

[Vol. 66.]

Amalek is overcome by the holding up of Moses' hands.

Thus Moses fought best of all.

The future destruction of Amalek,
Moyfes made Sor alter on,
"Min blif" if name Sor-one don.

O cam ietro to moysen,
To fpaken him and So kinnes-men,
And sephora, moyfes wif,
And hire two funes of faiger lif;
Ietro liftnedo moyfes tale,
Of him and pharaon Se dwale,
And Shankede\(^1\) it almigten wel,
Sat waf bi-tid for israel;
And at wi\(\)s moyfen feettelike,
And tagte him fis\(\)en witterlike
Vnder him helpsse o\(\)ere don,
Sat folc fiering to ftreng[f]\(\)hen on.
Al bi Shufenz Sif folc was told,
Ile Shufent adde a meister wold;
And vnder Sif tgen\(^2\) fteres ben,
Ile here on hundred to bi-fen;
Vnder Sis ile two fteres wunen,
And vnder hem fis o\(\)ere numen;
Ile of Se .v. fteres-men
Vnder hem welden in ftere tgen.\(^2\)
If ymong .x. wur\(\)s oght mif-don,
Here ftere rigten [fulde] Sor-on,
And if he ne mai it rigten wel,
Taunet if meister euerile del;
And if he rigten it ne can,
He taune it al hif ouer-man,
Al so for\(\)s fro man to man,
Til he it here, Se rigten can;
If it ne mai or rigted ben,
So fal it cumen to moysen.
He bad him chefen fteref-men
Migi, Se gode-frigti ben,
Se fo\(\)s-faftneffe lef ben,
And Se ni\(\)Sing [and] gifcing flen.

\(^1\) MS. Sahankede

\(^2\) ten ?

Genesis.

---

Moses raises an altar.
Jethro visits Moses,
bringing with him Zipporah and her two sons.
Moses relates to him the destruction of Pharaoh.
Jethro counsels Moses to appoint rulers of the people,
rulers of thousands,
rulers of hundreds,
rulers of fifties,
and rulers of tens.
An appeal to be made from the ruler of ten,
to the ruler of hundreds,
and thence to the superior ruler.
The final appeal to be made to Moses.
These rulers were to be able men,
god-fearing,
lovers of truth,
and haters of covetousness.
The people come to Sinai.

Moses accepts the counsel.

In the third month of the year Exodus, and in the forty-seventh day after they left Egypt,

The people come to the desert of Sinai.

God's message by Moses unto the people out of the mount.

The people are to be prepared against the third day.

The mountain must not be touched.

On the third day there were thunders and lightnings and a thick cloud upon the mount.

Smoke up rooked and the mount quaked.

\[\text{Fol. 67.}\]

\(\text{Sif red Shugte moyfes ful god,}\)

\(\text{And leuelike it under-stod.}\)

\(\text{Ietro wente in-to his lond a-gen ;}\)

\(\text{Al[t] he redde, al-so gan it ben.}\)

\(\text{De dridde mone\(5\) in if cumen,}\)

To synay Sif folc if numen ;

\(\text{Se feuene and forwerti dai}\)

\(\text{Sat he nomen fro egipte awei,}\)

\(\text{Vnder Sif munt he funden steden,}\)

\(\text{And here tehles sor he deden.}\)

\(\text{On other daiges morgen quile,}\)

\(\text{God taune\(1\) moyfi quit he wile.}\) \[1 : taune\(8\).\]

\(\text{"Sei Sif folc Sat nu Solen,}\)

\(\text{for if here Shogt nogt me for-holen ;}\)

\(\text{‘If ye listen lefful to me,}\)

\(\text{Ic wile min folc owen be.’} \)

\(\text{And moyfes tolde Sif israel,}\)

\(\text{And him heten cuerile del,}\)

\(\text{Sat hem bide\(5\), fulen he don.}\)

\(\text{God dede moyfes Sif bodeword on,}\)

\(\text{"Clenfe Sif folc wel Sif to daiges,}\)

\(\text{And bidde hem leden elene la[i]ges ;}\)

\(\text{Abute Sif munt \(\text{Su merke make,}\)\(2\)}\)

\(\text{If erf or man Sor-one take,}\)

\(\text{It dead Solen, wi\(5\) stones flagen,}\)

\(\text{Or to dead wi\(5\) goren dragen ;}\)

\(\text{Sif frig[t]ful [folc] Sus a-biden,}\)

\(\text{Quiles Sif daiges for[\(5\)] ben gliden."}\)

\(\text{De dridde daiges morge quile,}\)

\(\text{Sunder and leuene made lpile,}\)

\(\text{On Sif munt stod, and skies caft,}\)

\(\text{And dinede an mightful horns blest ;}\)

\(\text{Smoke up-reke\(3\) and munt qwake\(3\),}\)

\(\text{Slep Sor non Se\(2\) Sane up-wake\(3\);}\)

\(\text{Ai was mofes one in Sis dine,}\)

\(\text{Sif folc wende hauen for-loren hine ;}\) \[3 \text{ MS. hine.}\]
Oe he cam faiger and fer him to,
And gan wiS hem speken so;
"Ile gure wel in herte mune,
Ne 1ft nogt moyes, amramè fune,
Se ge sulen to dai here speken;
Oe he Se flog, gu for to wrekên,
Egypte, an weige made in Se se,
And let adam fonden Se tre
Se noe barg, and abraham
Ledde vt in-to lond canaan;
Of olde abraham and of farra bigeten
Dede yfaac, of olde teten;
Se gaf yfaac so manige funen,
Se Iofep dede fo riche wuwen;
His word gu wurSe digere1 al-fo lif, \[1 = dgere = diere = dere.\]
Digere1 or eiSer child or wif.
CumeS her forS, and beS alle reken,
And lereS wel quat he fâl speken."
He ledde hem to Se muntes fot,
Non but non2 forSere ne mot, \[? ? Nûn.\]
And on if broSer aaron;
God bad hem Sat merke ouer-gon;
So fo spac god fo brigt-like,
Sat alle he it herden witter-like.

Oke Sat Su god oSer ne make,
Ne oSer San me Sat Su ne take.
for ie am god, gelus and strong,
Min wreche if hard, min Sole if long.

The Su nogt in idel min name[n],
Ne fwer it los to fêle in gamen,
Ne let Su nogt min wurSfulhed
for-faren in Se fendes red.

Min hali dai Su halge wel,
An do Sin dede on oSer fel.

The Ten Commandments.
First Command-
ment.

Third Command-
ment.

Fourth Command-
ment.

Fifth Command-
ment.
Ne folu nogt wiþ hond ne wil,
Ne rend, ne beat nogt wiþ vnþkil;
Help de medfyl, Sat he ne be dead
for truke of Sin helpe an[d] read.
3508

Se horedom Sat Su ne do,
Ne wend no lecherie to.
3512

Ne relæce, ne Sefte, for-hele.¹
3516

Ne wiþ Se lefe non ma[n]³ ne dere.

Huf, ne agte, ne wiþ, in Sin gifting;
For if Su it gernes and gisfe,
Su tines vn-ended blisce.”

Dif for-frigted folc figeren flod,
dredful, and bleþ, and fori mod;
Herden Sat dredful beames blast,
Sogen Sat figer, dred held hem faft.
So feiden he to moyfen,
“Be Su nu god and us bi-twenn,
Her nu quat god fal more queþen,
And tellet uf sidne her bi-neþen.”
And moyifes steþ up a-non,
God hem bad bodes manige on
And lages; and hu he falen maken
Se tabernacle, and wor-of taken
Se gold, and filuer, and Se bras,
Se fySen don Sor-on⁴ was, [¹ MS. dor-on.]
And nemeld it befeel,
And two oSer to maken it wel;
And gaf to⁵ tabele of ston,
And x. bodeword writen Sor-on.
3532
3536

¹ MS. for for hele.
² MS. ma.
Swile wod-hed Sif folc¹ cam on,
Sat he feiden to aarom,
"Mac vs godes foren us to gon,
of moyfes haue we helpe non."
Aaron and vr ftoden a-gen,
And boden hem swile Showtes leten ;
Sat wod folc Sor ur of dage
Brogten, and deden aaron in age ;
Here faigere ringes he boden taken,
And don in fier, and geten, and maken
An calf of gold, and [an] alter
Made Sat folc, and lutten it Ser,
And Sat calf ofrendes deden,
And made gret feft in Sat ftede[n].
Do feide god to moyfes,
"Go Su nu dun Sin folc to fen,
He hauen fineged and misdon,
Let me taken wreche Ser-on."
"L Oruerd,² merci!" quad moyfes,
"get ne let hem nogt helpe-les ;
If he nu her wurden flagen,
Egipte folc fal Sor-of ben fagen,
And feyen Sat he ben bi-swiken,
In Se defert wel liSerlike ;³
And Šenk, louerd,² quat ben bi-foren
Abram, and yfaac, and iacob sworen."
God listnede wel¹ al Sis answere ;
Sat he Sis folc al Ser⁵ ne dere.
And moyfes gan neSer-ten,
And Iofu cam him a-gen,
Alf he was ile dai wune to don,
quil moyfes Sat munt was on.
Quat Iofue to moyfı,
"Ic wene he figten dun her-bi,"

¹ MS. has "Sif folc" twice over.
² MS. wel and wel.
"Nai, for gode," quad moyfes,  
"It if a song wikke and redles."  
Moyfes cam ner and fag Sif plages,¹  [¹ MS. wrages.]  
And Sif calf, and Sif ille lages;  
So wurde he wro, o mode warp,  
Hif tables broken dun he if warp,  
And dede Sat calf melten in fir,  
And stired it al to duft fir,  
And mengde in water and forde it of,  
And gaf Sat folc drinken Sat drof.  
So wifte he wel quile hauen it don,  
Sene it was here bendes on.  
So gredde he lude, "go me to,  
Alle Se god luuen so."  
Frend ne broder ne spared he nogt  
On of hem Sat haued Sif wunder wrogt;  
Of So Se weren to Sif red,  
.xxx. hundred to Se dead  
woren Sane don fone a-non,  
Surg strengte of moyfes and aaron;  
On oSer stede men writen fen,  
.xxiii. Shusent Sat Sor ben;  
Do weren on lune sfundel les.  
On oSer dai quad moyfes,  
"Michel finne haue Se² don,"  
Ie fal gon feken bote her on."  
He returned to Mount Sinai to seek God's mercy.  
Eft he steg up to munt fynay,  
for to bi-feken god merci.  
"Louerd," quad he, "Sin mese if god,  
Merci get for Sin milde mod!"  
Or Su Sif folc wiS milche mod,⁵  
Or do min name ut of Sin boc."  
God promises to send his angel before the people.  
G God anwerede, "of fal ic don  
Hem, Se arn nogt to ben Sor-on;  
Go, led Sif folc, min engel on  
³ MS. Michel finne quaS haue Se don.
Sal ic don ſe bi-foren gon.”
Ebrus feigen it waf michael
Engel ſe ſiſen ledde ſe hem wel,
Moyſes fastaede ſiſen to pligt
xl. daiges and xl. nigt;
O'Sere tables he brogte ef(.) writen,
And funne-bem brigt fon if wlioten
Sat folc on him ne migte fe
But a veile wore hem bi-twen.
Do waf ſif folc frigti and rad
To don al ſat moyſes ſem bad ;
Offreden him ſiſer and golde,
And oSer metal ſwile ſe wolde ;
He it bi-tagte beſſeſelel,
And eliab, he maden wel
ſe tabernacle alf ſem was tagt,
Goten and grauen wiſ witter dragt ;
.vii. moneſ ſor-buten he ben,
And here ſwine wel he bi-ten ;
for ſwine huf was ear neuer e wrogt,
Ne ſwine faſte her on werke brogt ;
God it tagte al ear moyſen
Wille like hu it wrogt fulde ben,
Quile frud, quat offrende, quile 1 lage,
And quat for lune, and quat for age.
Aaron biſop, o'Sere of ſat ſein,
Sette he ſem for to fermen ſor-in.
Bokes he wrot of lore wal,
Hu ſif folc hem rigt leden fal,
Betten miſ-deles, and elene lif
Leden, wiſ-uten [h]ate and firif.

Twelw moneſ forſ ben alle cumen,
Or he fro fynay ben forſ numen ;
On ſat oSer twentiſe 2 dai,
of ſe oſe[r] moneſ 3 tagte he wei ;
Sat brigte ſkie bi-foren ſem fleſg, 4

Moses received other tables.
The Israelites offer Moses gold and silver for the tabernacle.
Bezaleel and Aholiah are appointed for the work of the tabernacle.
Seven months they were about it.
God taught Moses the fashion of it.
Aaron and others of his kin were appointed to serve in the tabernacle.
Twelve months passed ere the people departed from Sinai.

[1 MS. quil.]  
[2 MS. twentié.]  
[3 MS. moned.]  
[4 MS. flegt.]
And the Israelites departed from Sinai, and came into the wilderness of Paran.

For their complaining, the fire of the Lord consumed them, but is quenched by the prayers of Moses.

The people lust for flesh and loathe manna.

Moses complains of his charge.

God commands him to choose seventy wise men to help him in the government of the people.

The appointment of seventy elders.

Quails are sent in wrath at Kibroth-Hattaavah.

For two days the fowls came.

And if after togen, And hauen swine in weige drogen; for Sat swine he grucheden Sor, Sor-fore hem cam on more for. fier if on hem bi-fiden ligt, fele it brende and made o-frigt, Moyses it bleffed e wis his bede, And brenninge he calde Sat stede. Here hine-folc Se waf hem mide, And summe of hem Sor ille dede, He gerneden after oSer mete[n], Of manna he ben for-hirked to eten; He greten up-on moyfen, And he to god made his bi-men. "Lornerd!" quad he, "Sif folc if Sin, And al Sis forge nu if min; But ic haue an oSer read, Du sall me raSe don 2 Solen dead." QuaS god, "ches Se nu her feuenti Wife men to fondon Se bi, And ic fal hem geuen witter-hed, And he Se sulen don helpe at ned; And Sin folc fal to-morgen bi-geten ynog fles(.) into a moneS 3 for to eten." Moyses was bliSe an glad 4 of Sis, And ches So men [Se] god made wif; waf here non of herte dim, prophetis he weren and holpen him. Fro lond ortigie cam a wind, And brogte turles michel mind; It flogen longe, and Sikke, and wel Abuten Se folc of yfrael; Two daiges hem ben fugeles cumen,
So fele he wilen, he [h]auen numen, 3680
And dried and holden to eten;
Oc god ne wilene it nogt for-geten; 3681
Sat gruching hauen he derre boht,
fier haues 2 on hem se wreche wrogt,
Brend and doleen waf sat folc folth;
Sat fiede be 5 caild Sor-sore cabroth.

FOrs han nomen to affaroth,
Sor wur 5 maria fumdel folth, 3 3688
for feche Sor haue 5 wi5 moyfes fliten;
Sor wur 5 ghe Sanne wi5 lepre fmiten,
And vten fundred .vii. nigt,
In grot and in strite, fore offriet; 4 3692
Moyfes bi-fogte, and feche wur 5 fer
And frend, and cam Sat 5 broSer ner.

FOrs nam Sif folc fiden fro San
fele iurnes in-to pharan;
ForS waf gon al Sele oSer ger,
So he weren at fyon-gaber;
Fro SeDen 6 he fente forS to sen,
Quile So riche londes ben,
Sat god hem fulde bringen in;
On man he fente of ile kin.
xii. fondere men Sor vte faren,
Sif hoten lond Surg-vt he charen,
xl. daigef faren ben;
Bi Sanne quanne he wenten a-gen,
In-to cades Se folc was fogt.
Sef .xii. sider hem hauen brogt 3670
Of Se plenteSe Se god Sor gaf,
An win-grape on an cuuel-staf,
And tolden hem Se lond if god,
ful of erf and of netes brod;
Oc burges stonge and folc v[n-]frig,
ftawurSi to weren here rigt;

4 At the bottom of the page is the catchword—"Moyfes bi-fogte, &."
And getenisse men ben in ebron,
Quile men mai get wundren on.
Sif folc So fette up grot and gred,
And feiden he folwen iuel red;

"Betre if vs get we wenden a gen
And in egipte Sralles ben,
San we wurSen her swerdef flagen,
And ure kin to forge dragen;¹
An lodr-man we wilcn us fen,
And wenden in-to egipte a gen;
Do quad lOsue and calef,
"LeateS ben fwlce wurdcs reh,
And doS nogt god almigten wrong,
If milce if mikel, if strenge if strong."
Sor Srette god hem alle to fcen,
If moyfes ne wore Sor a gen;
Oc for if benes and for if fake[n],
gc he fal wiS hem milche maken,
Oc alle he fulen wenden a gen,
And in Se desfert longe ben;
And on Se .xx. winter hold
or mor ut of egipte told,
Sat hauen Sat often fand,
Ne fulen welden Sat leue land,
WiS-vten lOsue & calef,
Here rigt-wised was gode lef.
Moyfes told hem al Sis anfwere,
And he ben smitten in forwef dere;
Get he fulen .xxx.vii. ger
In Se desfert ben vten her.

Joshua and Caleb are excepted.

Much sorrow
came upon the
people.

Yet thirty-seven
years shall they
be in the desert.

[1 MS. ëragen.]

Korah, with two hundred and fifty
princes, rebel
against Moses.
Hem two .ii. hundred men,
And two\(^1\) So .xl. and ten;
He feiden he weren wur\(\text{Si}\) bet
to Sat ferniise to ben set;
And two migstful he hauen taken,
Meistres princes he wolden hem maken,
On dathan(.) an o\(\text{Ser}\) Abiron.
Moyfes it herde and feide a-non,
"To-morwen be\(\text{S}\) her alle redi,
And ile gure o\(\text{Ser}\) ftonde bi;
And ile gure hife reklefat,
And fier Sor-inne and timinge on Sat,
And San fulde we brigte fen,
Quile gure fal god quemest ben."

And Suf it waf on morgen don,
Ne wulde he, dathan(.) ne abiron,
For orgel pride for\(\text{S}\) Sor cumen;
Moyfes wi\(\text{S}\)\(^2\) folc if to hem numen,
In here teld he ftonden a-gen
Moyfes and vr, \([\&]\) ne wulde gon;
Moyfes Sor gret and bad if bede,
And er\(\text{Se}\) den\(\text{e}\)d\(\text{e}\)\(^3\) fone in Sat stede,
And opnede vnder [h]ere fet;
Held up ne\(\text{S}\)er fton ne gret,
Alle he funken \(\text{Se}\) er\(\text{Se}\) wi\(\text{S}\)-in,
Wi\(\text{S}\) wives, and childre, and hines-kin,
Swile endefi\(\text{S}\) vn-bi-wen hauen;
dar\(\text{S}\)\(^4\) noman swinken hem to grauen,
Sif er\(\text{Se}\) if to-gidere luken,
Als it ne were neure or to-broken.

For chore wel wiste Sat
Gret fier wond vt of is reklefat,
And of if fere on and on,
And for-brende hem Sor euerilek on;
Oe aaron al hol and fer,
Cam him no fieres fwa\(\text{Se}\) ner;
A plague slays fourteen thousand people.

Of the censers were made crowns for the altar of brass.

On the morrow the people murmured against Moses and Aaron, who fled to the Tabernacle.

A fire slew many of the people.

Aaron stays the plague.

Fourteen thousand and eighty were thus slain.

The Israelites do not recognise Aaron's authority, but think that others are fitted for the service of God.

Moses addresses the people, and directs each prince of the tribes to take a rod, and to write every man his name upon it.
And on [ile] wond writen fal ben
Se kindes name Se Sor to tgen;
God fal to-morgen token don,
Quile kinde he wile Sif mester on.
Suf it was don, and on a wond
WiS-uten¹ So wroU he wiS hond
Se twelfte names of Sat kin;
Se tabernacle he dedis in,
And Sor he if haued god bi-tagt,
And let if ben Sor al Sat nagt.

Omorgen quan he com a-gen,
Quat was bitid he let hem fen;
Ile wond he fond of euerile kin
Alf swile alf he if dede Sor-in;
Oe on, Se was of aaron,
(WriteU was name leuI Sor-on),
It was grene and leaued bi-cumen,
And nutes amigdeles Sor-onne numen;
So wiften he Sat² aaron
Was hem bishop Surg god don;
To fen gode witnese Sor-on,
Sat wond was in Sat arche don.

[Í]N Se desert he wuneden Sor.
.xxx.vii. winter and mor;
Longe abuten munt feyr,
folgede hem Sat skie feir,
And often to Se se Sor-bi,
And often to Se munt synay;
Her and gund Sor he biried lin,
Alle he³ olde deden Sor fin.
And at Se laste ne-Se-les,
Eft he come fone to eades,
Sor was moyfes fister dead;
Sat sole Sor .xxx. daiges a-bead,
And after wune faire hire bi-stod,
wiS teres, rem, and frigti mod;

¹ MS. wid-uten.
² MS. dat.
³ She?
and her body was buried in Mount Zin.

The people murmur for water.

Moses is commanded to gather the people before the rock at Meribah.

Moses smote the rock twice, and the water flowed forth, and the folk and cattle had enough. The people are denied a passage through Edom.

They come to Mount Hor, where Aaron dies.

Thirty days the folk mourned for him.

The age of Aaron.

The people murmur.

Hire lich if biried in munt fin,
Hire sowle if rested stede wi$-in.
It bi-tidde after hire dead
Sat $is$ folc forge in Strifte alhead.
And yer rof wre$se and strif a-non
Agen moyfen and aaron;
God [bad] femelen folc and gon,
And foren hem fmiten on $e$ stton
And seide, ut of $e$ fmiten stton
Ynog hem fulde water gon;
He and hif folc comen $er$-to,
Ic were frigtlike Sat he do;
Ones he smot $or$ on $e$ stton,
And misfe, and lag $e$ water gon;
An o$er fi$e he went if $ogt$
Betre and softere, and ne misfe nogt,
So flew $or$1 water michil and strong, [1 MS. dor.]
Al folc and erue a-nog a-mong.

Dvr $g$ lond edom ne migten $e$ faren,
$or$-fore he fulen a-buten charen
Bi $e$ defert of arabie lond;
Long weige and costful he $or$ fond,
for$ bi archim Sat meifter burg;
$e$ defert aren he walkeden Burg,
Til Sat$2$ he comen to munt hor; [2 MS. dat.]
Aaron So wente of liwe $or$,
Effazur, if tune, him nest
Was mad bispof and meifter preft.
xxx. daiges Sat folc in wep
Wt$e$ bedes, and gret, and teres wep;
Get ist fene, on $e$ munt on Sat stede,
Quor men aaron in biricles dede;
vi$, s$ore$ ger and iii$. told,
$or$ he li$: doluen on Sat wold.

For$ $e$:Sen he comen to salmona,
for-weried grucheden he $oa,
Sor-fore hem cam wrim-kin among,
Sat hem wel betterlike stong;
Non o'er red Sor don ne waf,
Moyfes Sor made a wirme of bras,
And henget hege up-on a saft,
Surg godes bode and godes craf[t];
Quat flungen man so lag Sor-on,
Sat werk him fone al was vn-don;
Digere it was al Sat berem-tem,¹
figer fiSen in-to ierusalem;
oe fiSen it waf to duste don,
for Sat folc mislende Sor-on.²

Frigti nam forS Sis folc and bleS,
Til he comen to flum iareth;
Sif water him on-sunder drog,
And let hem ouer, drige ynog;
King ouer(.) amor(.) reos(.) feon,
for to figten cam hem ageon;
Sif folc him flog and his lond tok,
SuS fro arnon, norS to iabok,
And westen al to flum iordan;
Oe he flugen king of balaan.
To lond moab drugen he fo,
Sor nu if a burg, ierico.

Balac king was for-dred for-San,
And fente in to lond madian,
To his frend Se ben him nest;
And fente after balaam Se prest,
WiS riche men an[dl] giftes oe,
for to stillen hise [vn-]cSe mod,
And bad him cumen for to don
fol[c] of yisrael his hurling on.
Balaam wiS[h]eld him Sor Sat nagt
To witen quat him fal wurSen tagt;
Al waf if fultum and his sped

² For this see 2 Kings, xviii. 4.
Balaam sets out to curse Israel.

Bi-luken ille, in fendas red.
On nigt him cam fonde fro gode, 3931
Agen Sif kingses red for-bode, [1 MS. ginges.]
And Dat he ne curfe non del
Sif sole Dat god blifcede wel.
O morgen seide he, "fare ic nogt,
for bode if me fro gode brogt." 3936

Balak's second message to the prophet.
Balaac fente richere an[d] mo Medes, and oSer men to So.
"Sondes, fondes," quäS balaam,
Or he ëfë oSere medes nam,
"Dog balaac king me gone hold,
Hif huf ful of siluer and of gold,
Ne mai ic wenden her bi-neSen;"
Godes wurd if cumen alf it if queSen; 2
Oe or or ge wenden agen,
Sif nigt ic fal fonden and fen."
Quat tiding so it cam on ëe nigt,
On morgen, at ëe daiges ligt, 3948
Vp-on hife asfë hif fadel he dede,
To madian lond wente he hif ride,
And wente if herte on werre ëshgt;
Wicke gifcing it haueS al wrogt. 3952
Suf rideS forS Sif man for-loren,
An angel drog an fwerd him bi-loren,
Sif asfë wurS fo fore od-dred,
Vt of ëe weige it haueS him led. 3956
Sellie ëogte balaam for-Si,
And bet and wente it to ëe ëti
Bi-twen two walles of fton;
and turns aside to the wall,
Eft stod Sif angel him a-gon, 4 [4 ? agen.]
Sif asfë if eft of weige stired, 5 [5 ? stirt.]
So Dat balames fot if hird; 6 [6 ? hirt.]
And he wurS So for anger wroS,
And Sif prikeS and negt floS; 3964

2 MS. queden. 3960
3 MS. haued.
for, and narwere Sif alle him bar,  
And Se Sridde fiSde wurS Se angel war.  
So ne migte Ses alle flen,  
Ne he ne durfte förSere ten,  
Oc fel Sor dun(.) San Sis was don,  
Balaam it spureS and fmit Sor-on;  
And god vnede Sif affes muiS,  
So foS it if(.) so it is felemS.  
QuaS Sif affe Sis wiS vn-miSde,  
“Qui betes Su me Sis Sridde fiSde ?”  
QuaS balaam, “for Su tregest me;  
Had ic an fwerd, ic fluge Se.”  
So was Sis were to wunder brogt,  
Shog Se affe fpac, frigtede he nogt;  
Se let god 1 him Sat angel fen,  
wiS Se fwerd dragen him agen.  
QuaS Se angel, “Sin weige if me loS,  
Sor-fore am ic wiS Se Sul loS ;  
If Sis affe ne were wiS-dragen,  
Her fuldes Su nu wurSen flagen.”  
QuaS balaam, “quane ic haue miif-faren,  
If Su wilt, ic agen fal charen.”  
“far forS,” quaS Se angel, “oc loc Se wel,  
for-bi min red, quaS Su non del.”  
forS-nam balaam, and balaac king  
Cam him a-gen for wurSing,  
Gaf him gifts of mikil prif;  
And balaam feide him to wiS,  
“Sal ic non wurS 3 mugen forS-don,  
[3 MS. wurS.]  
Vten Sat god me leiS on.”  

Balaac him leddede 4 heg on an hil,  
And .vii. alteres wrogt in his wil,  
On ile alter fier alSørneSér,  
And Sør-on an calf and a weSér,  
And he bad balaac ftouden Sør-hi,  
And gede on-rum qui 5 bute for-Si,  
[5 quiS ?]  

The angel went  
further, and  
stood in a narrow  
place,  
and the ass fell  
down under  
Balaam,  
who smote her  
with his staff.  
God opened the  
mouth of the ass,  
and she spoke to  
her master.  

[1 MS. goS.]  
[Fol. 77b.]  
The angel tells  
Balaam,  
[2 wroS ?]  
that but for the  
ass he would have  
slain him.  
The prophet  
offers to return.  
He is cautioned  
by the angel.  
Balaak entertains  
Balaam.  

[4 ledde?]  
Balaak causes  
seven altars to be  
built.  
On each altar  
was offered a  
bullock and a  
wether.
God's word comes to Balaam,

"God's word comes to Balaam, and he blesses Israel.

Balak is greatly displeased.

Balak brings Balaam to Mount Peor.

Again he blesses the Israelites.

Israel is compared to a lion.

Israel is compared to a lion.

Again seven altars were raised, and offerings made.

The parable of Balaam.

Fro abunen cam to him bi-ne\(\tilde{e}\)n, Word in herte \(\tilde{S}\)at \(^1\) he fal que\(\tilde{e}\)n; \(\rceil^{1\ MS.\ dat.}\)

"\(\tilde{S}\)or louer\(\tilde{d}\) haunce\(\tilde{e}\) blis\(\tilde{e}\)ng don? \(\rceil^{2\ MS.\ haued.}\)

\(\rceil^{3\ qued\ ?}\)

Balaam misliked al \(\tilde{S}\)if que\(\tilde{S}\),

And ledd hem \(\tilde{S}\)e\(\tilde{S}\)en on o\(\tilde{S}\)er stede, To munt faga, for to sen wel

Of folc israel \(\tilde{S}\)e o\(\tilde{S}\)er del.

He brings the prophet to another place.

Hef\(\tilde{t}\) haue\(\tilde{S}\) he mad her ,vii. alter,

And on ile brend eft eft twin der.

Cede eft balaam up on-rum,

"Sis folc, sprungen of israel,

If vnder god timed wel ;

Al-fo leun if mgtful der,

So fal \(\tilde{S}\)if folc ben mgtful her ;

\(\rceil^{4\ MS.\ dor.}\)

Get he ledd him to munt fegor,

"fole ebru," qua\(\tilde{S}\) he, "\(\tilde{S}\)at ic fe,

Blis\(\tilde{c}\)ed fal ben \(\tilde{S}\)e blis\(\tilde{c}\)ede \(\tilde{S}\)e ; \(\rceil^{4\ MS.\ dor.}\)
And quo-so while cursing maken,
Ille cursing fal him taken;
Of Se fal risen sterre brig,
And a wond Se fal smiten rigt
Moab kinges, and under-don
Al fedes-kin Sif werld up-on."

Manie tiding quad balaam Sor,
Se made balakes herte for;
Oe San balaam wente a-gen,
Tagte he balaam quat migte ben
Sif folc to dere, and gaf him red
Sat brogt israel iwel sped.
"Se ginge wimen of Sin lond,
Faiger on figte and fofte on hond,
And brigte on hewe, on speche glad,
WiS Sgere 1 fal ic fondes fad;
Se Sungen vt gen Sif men,
Se cumen 2 brewen herte-bren,
WiS win, and white, & bodi, & dwale,
Lune[li]ke and wiS speche finale,
To wenden hem fro godes age
To Sif londe godes and vre lage;
Bute-if Su migt forSen Sif red,
And hem fro godes hune led,
And fonde to wenden Suf here Shogt,
for wi ne wopen ne helpeS 3 nogt."
forS-nam balaam, Sat ille qu[ene]ad
Se gaf Sif read of foules dead.
Suf it was don, and bi Sat fel
In sichin singede israel,
And for hune of Sif hore-plage
Manie for-leten godes lage,
And wroghten Sor twile foules for
Sat he Sor luten belphegor.
Do seide god to moyfen,
"Se me[i]stres of Sife hore-men,
and prophesies their future happiness and greatness.
Such tidings made Balak's heart sore.
Balaam teaches Balak how to injure the Israelites,
by sending out young women fair of face and soft of speech,
[2 MS. cumen.] who should "brow heart burning and love,"
[Fol. 79.] and so turn the people from God.
For war nor weapon had no power to harm them.
This counsel was followed, and thus it fell that Israel sinned in Shittim,
and worshipped Baal-peor.
WHOREDOM AND IDOLATRY PUNISHED.

God commands the chief men to be hanged.

Se fendes folgen and me flen,
Se bidde ic hangen Sat he ben;
Ben SeSe hangen Se funne agen,
Sise oSer 1 folc fel meSe fen." [1 MS. oder.] 4076

Twenty-three thousand were slain.

God wrecche Sor haue6 of-flagen
xx.iii. Susent of dagen.2 [2 MS. 8agen.]

Phinehas kills Zimri and Cozbi

fineses waf a feli man,
Se godes wreche forSen gan;
He flug Zabri for godes liuen,
Hife hore bi-ne6e and him abuuen;
Hure and Hure b0Sen he stong
wi6 hife gifarme farp & long. 4084

G

or .xx. winter or more hold,
Se in egypte or ne weren told;
On and .vi. hundred Susent Sor,
And .vii. hundred and .xx. mor
Moyfes fond and eliazar;
Was non of hem told in tale or,
So moyfes tolde hem and aaron,
San [h]e gunnen fro egipte gon.
Vten iofne and caleph,
Alle elles he driven in deades weph;
Alle Sife wapmen Sor 3 god let liwen, [3 MS. dor.]
Se lond hoten fal hem ben giuen.

God moyfes elepde and quad to him,
"fig hege up to munt Abarim, 4100
And ic fal don Se SeSen 4 fen
Se lond Se fal Sif folc[e]s ben;
Ser Su falt ben of werlde munen.
In to Sat lond falt Su nogt eumen." 4104

"Louerd, merci!" quad moyfes,
"Let Su Sin folc nogt helpe-les,
And good let oe Su hem bi-fe,
Alfwile alf hem bi-hu[f]lik bee." 4108

God commands Moses to take the sum of the people above twenty.

It was found to be 691,720.

Of those who were numbered at Sinai, all died except Joshua and Caleb.

Moses being told of his death,

intreats God not to let the people be "helpless."
God hem andswerede, "Iofue
Ic wil.e ben loder-man after Se;
Tae him bi-foren cleazar,
Sat al Sin folo wurS war,
And Sine hondes ley him on,
Sey him on Sin stede to gon."
Alf it is boden, also he dede,
Iofue wurS set on hife stede.

When Moses was on abarin,
Sat loud hoten god tawned him.
Sor quiles him leften liue dages,
Hif he tagte leue lages,
And writen hem, haueS 1 if hem bitagt,
Bute-if he if loken hem beS agt, 2
ErSce and henene he witnette tooe,
And wrot an canticle on Sat booc,
Sat Sreated So men bitter-like
Se god ne fernen liue-like.
So .xii. twelue kinderedes, on and on,
He gaf blisfing bi-leue gon;
At munt nemboe on Sat knol fafga,
Wane he was fligen SeSen Soa,
Sag Se loud of promiflion,
Surg god 3 him was fiden Sat on. [2 MS. goS.]

Moses dies in Moab, and is buried by angels' hands.

No man ever found his body.

It was thus hid,

that the people might not afterwards worship it.

2 MS. beS beS agt.
MAY GOD SHIELD US FROM HELL'S NIGHT!

Although Moses was 120 years old,
yet his eyesight remained bright,
and every tooth was "by tale right."

Such a prophet in Israel rose none.

Beseech we now God's might,
that he shield us from Hell's night,

[Fol. 81.]
and bring us all into bliss. Amen!

EXPLICIT LIBER EXODUS.
NOTES.

P. 1. ll. 1-2 "Man ogh to luen ßat rimes ren,
& Wisse& wet ße logede men.
og, another form of ogh, = ow = ought. ren = rnu = rune, song, story.
" Naldé ha nane runes
Ne nane hune runes
leornen ne lustnen."—(St. Kath. 108.)

logede = lay. It is not necessarily unlearned, ignorant, etc., for O.E.
writers frequently use the term in contradistinction to clergy. See Ayen-
bite, p. 197. "Vor all manere of volk studiej in avarice, and (both)
great and smale, kinges, prelates, clerkes, an leovde and religious."—
—(Ayenbite, p. 34.)

"And bathe klerk and launed man
Englis understand kan,
That was born in Ingland."—(Met. Hom. p. 4.)

3 loken, to take care of oneself, to direct one's course of life, keep from
sin. See Ayenbite of Inwyt, pp. 1, 197, 199, 201.
" Ae alneway hit is nyed to leawede men
that hi ham loki vram ßise zenne (avarice)."—Ayenbite, p. 31.

10 sand is evidently an error for yund = yoad, yonder, over. Cp. gu for
&u, ll. 365, 366.
" & ßeond ßat lond he heom to-draf (B. & ouer al ßat lond he drof heom)."
—(La3. i. 68.)

12 carvermor = evemore. 14 soße-sagen = sooth-saying, true
saying.

15-16 Cristene men ogen ben so fagen,
so fabes arm quan he it sen dagen.
Christian men ought to be as fain (glad)
As fowls (birds) are when they see it dawn.

17 telled = tellé8 = telleth. 20 devil-devale = devil-deceiver, devil-
heretic = arch-deceiver, arch-heretic. See l. 67. Cf. maþstredvale =
master heretic = arch-heretic, in the following passage:—
" Off all ßis laþe laredd folle
pat we nu maþenn unumbe
Wass maþstredvale, an dedeß þeww, Was an arch-heretic, a devil's serf
pat Arrius was nemmnedd." That Arius was named.
—(Orm. i. p. 258, l. 7151.)

23 til god srid him in manliced,
till god shrouded (clothed) himself in manhood.
srid = sridde.
24 bote and red, salvation and counsel. 25 And unspersed al &e fendes sped = undid all the fiend's successful work (lucky). 26 halp = Old and Middle Eng. holf = helped, assisted.

P. 2. l. 27 Biddi, an error for bidde?

31-34 &u give me seli timinge,
To thauwen &is wer[1]des beginninge,
&c, leucred god, to wurEdinge,
Queen so hie rede or singe!

Give Thou me a propitious opportunity
To show (declare) this world's beginning,
Thee, Lord God, for honour,
Whether-so-ever I read or sing!

thauwen = taunen, show, exhibit.
"Ful wel he [Crist] taunede his hune to man,
Wan he &urg holi spel him wan."

—Bestiary (O.E. Miscell. p. 21, l. 767.)

The word is very uncommon in O.E. writers. Cp. O.Du. tomen, to show. See ll. 1022, 2034. wurEdinge = for worship, honour. wurEdinge is a noun, not a participle or gerund. See l. 133. 38 Ear &anne = ere that.

41 &o bad god wurEden stund and stide,
When God bad exist time and space.

43 &rosing seems to be an error for &rosin or &rossen = fog, mist, chaos.
Cf. weaspence in l. 1410, p. 41, where the correct form is wastene.
a&rsuenen, to suffocate, occurs in Ancren Riwle, p. 10.

wite polis8 torment they suffer
hâtne heaSo-welm burning heat intense
helle to-middles amidst hell,
brand & brâde ligas fire, and broad flames;
swielle eac ða biteran récas, so also the bitter reeks
þrosin and þystro, smoke and darkness.

(Caedmon, p. 21, 18.)

45 &u wislike name = do thou wisely bear in mind. 47 hin = hine = him. 48 or, another form of ar, = ere, before. 49-56 The meaning of these lines may be expressed as follows:—"And of them two [God the Father and God the Son] that dearly love, who wield all here and above, proceeds that holy love, that wise will [the Holy Ghost], that wieldeth all things with right and skill [reason]. Might bad with word light exist; also that might [the Holy Ghost] wieldeth holy consolation, for there are three persons and one counsel, one might, and one godhead." 54 Halb froure = holy comfort, an allusion to the office of Holy Ghost as the comforter.

"Hire noster moder wes an ðe frourede hire."

= Her foster mother was one who comforted her.—(St. Marberete, p. 8.)

1. "Wlio and is This won to wruchen to wunre.."

2. And every evil and every woe.

Wunre = misfortune, evil. S.Saxon wunreb, mischief, hurt.

3. "harc lust leadeth them to work to mischief. — (St. Marh. p. 14.)

(See Sir Gawaine and the Green Knight. Ed. Morris, l. 16.)

4. 71-72 Our ancestors had some strange chronological theories. In the

toek Mundi we read that Adam was made at undern-tide, at mid-day

eve was drawn from his side, and at noon they both ate the apple, and

and thus only three titles in bliss.

5. Sis ick (ilk ?) wort in ebrisse wen.

This same word is in Hebrew opinion (tradition). The true form is weunec,

"a wene" = in supposition. See Laj. l. 15732; Orm. l. 14326; Owl and

Nightingale, l. 237.

6. 77 a-gon = agen = again. 78 a-gon = gone. It is our word ago. Gram-
marians, therefore, altogether err in making the a in ago = the prefixal

element ye (y) as in yelpt. agon and ago = the A.Saxon again =

af-gan, gone by, past. We have abundant examples in O.E. writers

of the verb agon (ago) = to go. The past participle is agon or ago, in con-

formity to the rule that the past participles of verbs with this prefix do

not take the initial y. 81 o france moat; in French speech; moat =


151, l. 161. 87 tellen = reckon. 88 or = ar = first.

P. 4. l. 102 It hided [ = bilb.] al Sis worlds drif.

= It surrounds (encloses) all this world’s drove (assemblage).

drif = A.S. drif, company.

103 Til domes-dai ne sal it troken.

Till doomsday it shall not fail.

troken = S.Saxon troken, O.E. trokie.

"Ah for nauer naere teonen

Nulle we pe trukien." Will we fail thee.

—(Laj. i. p. 186.)

"Ah nauest þu neuer neue mon. But thou hast neuer no [any] man

pe caunne were makien. Who can make a work,

pe naure neue trukien." That never will fail.

The later copy reads " þat neuer nolde trokie." See St. Kath. 1814.

107 se汭n = shoren, i. e. thrust, prest, driven.

111 oo = O.E. au = ai = ever.

119 birhex, fruit tree, from birhex, fruitbearing. Adjectives in -el, -ol,

are not uncommon in O.E. See O.E. Hom. 2 S. p. 131.

Cp. "Sare bywys bowys all for byrht." Their boughs bend all for fruit. —(Wyntown, i. p. 14.)

124-5 fede. When we find, as on p. 2, l. 43, frosing for frosin,

1 See "The History of Our Lord," vol. i. p. 53.
we must not be surprised at learning that fulman is an error for fulmane, production; A.S. fulman, dispensation, order, production, from fulian, gesfadian, to dispose, order, produce.

"Hwæt is so Sunu? He is þæs Fieder Wisdom, and his Word, and his Mïht, þurh þone se Fieder gesceop calle þing and gesfídone."—(Elfrie—"De Fide Catholica"—Thorpe's Analecta, p. 65.)

"An Seyppend is ealra þinga, geswenlicra and un-geswenlicra; and we secelon on hine gelyfan, forþon þe he is soð God and ana Aelmïhtig, sæcæ nætre ne ongan ne anginn næede, ac þe sylf is anginn, and he cællum gesceafum anginn and ordfruman forgeaf, þæt hi been mihton, and þæt hi lefdon aegen geeynd, swa swa hit þære god-cundlican fulmane gelicode."—(Ibid. p. 63.)

125 quememæen = quemened, pleased. See l. 86.

P. 5. l. 133 walknes wiæinge, and ordes [œæses?] frame.

frame = advantage, gain, profit. See Handlyng Synne, II. 5, 4249.

"Twifold forbi-ne in ðís der [the fox]
To frame we mungen ðifne her."—(O.E. Miscell. p. 14, l. 425.)

"Summwhatt þe æce hadde ðewewed þuþ
till þære sawle nede,
Jiff þat þe willena follyshenn ðitt
& þuþ till frame turinn."—(Orm. vol. i. p. 31.)

"Manne frame = men's advantage."—(O.E. Miscell. p. 2, l. 39.)

"Hesu, do me þat for thi name
Me liketh to dreȝe pyne ant shame
That is thy (the?) soule note ant frame,
Ant mak þyn herte milde ant tame."—(Lyric Poetry, p. 71.)

134 He knowned ( = knewed) one ile sterre name.

He alone knoweth each star's name.

135 He settes = He set (placed) them. Cf. l. 156, where wroutis = wrought them. The pronoun is or es = them. See Prefaces to Ayenbite of Inwyte, O.E. Hom. 1st and 2nd SS. 136 ðís walkne went = this welkin's course. See l. 63. 141 bi quenmes tale = by man's reckoning, 143 ægest = høest = highest. ðe sunnes brigt = the sun's brightness. 145 moned met, measure of a month. Cp. O.E. metswend. 148 Reke-fille (see l. 3136) = reke-fille (cp. O.E. winter-fylle) = October. See Me-нологium, p. 62, ed. Fox), April (the vapoury or watery month).

155 wel wæðe his myght leffild ay.

Well worth his night ever holy!

Cf. "wo worth the day!" etc. leffild = O.E. gelaffil, faithful, holy.

"Pa gyð drihten eawai
Again the Lord spake
wórd to Nøe
words to Noah:

tymaws nu & tiedroða,
Teem now and propagate.

—(Cad. p. 91.)
"I was born here
Of father and mother.

When their time was all gone
To propagate and to teem.

—(Orm. ii. p. 284.)

See O.E. Hom. 2nd S. p. 177, where tudor = offspring.

163 So, an error for So ?

P. 6. l. 169 wrirm = wrirm = reptiles. 170 Queed = queve; quite = which.

It is not an error for zenebi, but a genuine form
(contracted from sinigen), and not uncommon in O.E. writers. See
singed in l. 3555, p. 101.

"He sin[u]geyen and sorgeden and weren in sogt."

They sinned and sorrowed and were in thought.

(O.E. Miscell. p. 22, 1, 682.)

"De verpe manere to zenebi in chapare is to zelle to tyme."

—(Avenbite, p. 33.)

"Alsuo may he mid his ojene wyue zenebi dyadliche."—(Ibid. p. 36.)

Sinige = to sin, occurs in the "Owl and Nightingale," 926.


173
to fremen and do frame,
to serve and do good.—(See l. 133.)

"Heo scullen me non-radene mid mo[u]scipe fremmen."

They shall me homage with honour perform.—(La.J. ii. 536.)


Freme and frame are radically the same words, the former being of
A.Saxon and the latter of Norse origin. In the Avenbite, p. 91, vreme
=freme = frame is used exactly in the sense of frame: "We wyllep
wel þet we be yvonden (tempted) vor hit is oure vreme inc vele maneres,
vor we byeþ þe more mynylded and þe dreddvolær and þe more wys inc alle
þinges and þe more worþ and þe more asayd." 197 oe = of = ow, ought.

P. 7. II. 294-6

Whilst it (the soul) followed holy will,
God's self the while is pleased,

And displeased when it loves sin.

un-lif is evidently an error for un-liif = displeased = O.E. unlif. In
the MS. the f has a long tail, and might almost stand for an incomplete
k. 217 hieft = height = threatened, literally promised. 222 ile here =
each of them. Cf. the expressions her non, non her = none of them. 228
sib = akin, related; still preserved in gossip, originally godsib. See
Avenbite, p. 36. 230 wroecte = wrogte = pret. of worken, to ache, pain,
hurt. Cf. A.S. rop-wore = stomach-ache; rexersum, irksome. In
the Reliq. Antiq., p. 51, a receipt is given "for evel and werke in þe bleddier." On p. 51 of the same work we have a receipt for the "seke man" whose
"heved werkes." 231 Sute, an abbreviated form of Sunste = behaved.
This verb is used with the dativc of the pronom. (See Handlynge Synne,
l. 5826.)

"Whyne had God made us swa
Dat us thurt never haf feeld wele ne wa."

—(Hampole's P. of C. 6229.)
P. 8. 1. 240 *seli sped* may be regarded as a compound, and printed *seli-sped* = good speed, prosperity. Cf. l. 310, where *ivel sped* = *ivel-spended* = misfortune. Cf. O.E. *god-e-happe*, prosperity, and *ilie-happe*, mishap. 217 *sevend dai* = *sevend dai* = seventh day. 250 *newes* = *a-new*, a genitival adjective used adverbially. Cf. our modern adverb *needs*, O.E. *wedes*, of necessity; *lices*, alive. (R. of Gloucester, 301, 376. Owl and Nightingale, 1632.) *deathes* = dead. (R. of Gl., 375, 382. Owl and Nightingale, 1630.) 255 *rode-wold* = rode tree. I have printed *rode-woold* and not *rode wold*, because the two expressions are widely different in meaning. In the latter phrase the word *wold* = put to death, slain; in the former it is a suffix = -tree, -beam; so that *rode-wold* corresponds exactly to the O.E. *rode-tre* = *rood-tre* = the cross.

> "Pe ile men in manhed sal hym [Christ] sc,
Anly als he henged on pe rode-tre," etc.
—(Hampole's P. of C., l. 5260.)

Cf. *dore-tree*, Piers Pl. 833, and the phrases "hanged on a tree," "the gallows tree," etc. O.E. *Tre = tree* = wood, beam (and *treen* = wooden), still existing in *axle-tree*, *saddle-tree*, etc. The *-wold* in *rode-wold* must therefore = -tree = wood, beam, which we still preserve in *threshold*. O.E. *threshwald*, *threshwold* (A.S. *these-wold*, *thyrswold*). The affix *-woold* fortunately occurs again in lines 576 and 614 in the word *arche-wold* = *ark-board*.

Sexe hundred ger noe was hold,
Quan he dede him in se arche-wold.—(l. 576.)

Sex hundred ger and on dan olde
Noe fag ut of se arche-wolde.—(l. 614.)

A passage in Caedmon's poems furnishes us with the very term *ark-board* by which we have rendered *arche-wold*.

> "Lead swa ie se hate
under *carce-bord*
caforan pine."

Lead so I thee hete (command)
under the ark-board
thy progeny.
—(l. 23, p. 80.)

> "Him pa Noe gewat
swa hine nergand het
under *carce-bord."

Noah then departed
as him the preserver bad,
under the ark board.
—(l. 4, p. 82.)

259  *Siden for-les & dat dai is pris*
Afterwards lost that day its honour.

266  *And seli sad fro se forwrogt.*

And the righteous separated from the wicked (accursed).

*Sel*i constantly occurs in O.E. writers in the sense of *good*, and *inself*, with the opposite meaning of *bad*, *wicked*. At first sight it would appear that the *for* in *forwrogt* is the same prefix which we have in *forbid*, *forsake*, O.E. *for-worth*, "good for nothing;" but *forwrogt* in O.E. = over-worked, and, hence, fatigued. *Forwrogt* seems to be connected with the O.H.Ger. *foruergot*, cursed; O.E. *wercid*, cursed. The first interpretation, however, is supported by the Goth. verb *fra-raukhian*; Ger. *verwirken*, sündigen.
271  
Ligber he svidde a dere sreul.

Lucifer he shrouded (clothed) in dear (precious) shrouds (vestments). *Ligber* is evidently *Ligber* = Lucifer. It occurs in the *Ayonbite*, p. 10:

— "And verst we willep ziggie of pe zenne of prede, vor pêt wes pê verse zenne and pê agiminge of alie kusade, for prede brek verst velhired and ordre, huanne Liȝbere the angel for his greate vayrhole and his greate wyt wolde by abowe pê opre angeles and him wolde emni to God pêt hine zo vayr an zuo guod hedde ymad."

272-276  
And he became in himself proud,  
And with that pride upon him waxed envy  
That evilly influenced all his conduct;  
Then might he no lord tolerate,  
That should in any wise control him.

P. 9  
1. 275  "shauen" = suffer, endure, tolerate.  
S.Saxon "safen, ècuen" ; O.E.  
*thowe.*

"pe sexte bide ðatt mann bitt  
Uppo ðe Paterr Nossterr  
ðatt iss, ðatt Godd ne ðole noht  
Ne ðafâ lape gastess.  
To winenn oferrhand off uss  
ðurh heore lape wiless."

" & Hengest hine gon werien.  
& naldc it noht ðepen [þolic]."

And Hengest gan him defend  
And would not suffer it.  
— (Orm. i. p. 188.)

276  "shinge" = place, office, duty; it seems to be here used adverbially in the sense of "any wise," "at all."  
276 *graun* is perhaps an error for *graun*, to compel, control.  
Cf. *gu* for *gæ*, p. 11, ll. 365, 366, and *gænt* for *gund*.  
If *graun* be the original reading then it is equivalent to *greven*.  
O.F. *grevre*, Lat. *gravare*, to injure, grieve.

278  
"Min sete nor ð on heune maken.  
"Sette," he (Lucifer) said, "mi sete I sal  
Gain him þat heist cs of alle;  
In þe north side it sal se be,  
O me seruis sal he non gette."— (Cursor Mundi, fol. 4b.)

282  "genelic" = *genelic* = like.  
Cf. the A.S. *ge-efenleacan*, to be like, to imitate.  
O.F. *evene* = equal.

"And ðeðen he sal cumen eft,  
and thence he shall come again,  
for to demen alle men,  
for to judge all men,  
œc nowt o genelic.  
but not a-like."— (O.E. Miscell. p. 23.)

"It (the law) fet ðæ licham and te gost  
œc nowt o genelic."  
It feedeth the body and the spirit but not alike.  
— (Ibid. p. 10.)
295 *is queal* = this wicked one. In Early English writers we meet with several derivatives of this word, as *kuedliche*, wickedly, *kuedevel*, sinful. (See Ayenbite of Inwy, p. 4, and extract in Note to l. 271, p. 125.)

301 *Drytle kings haued [haue] he gave name,*
To everything hath he given name.

309-310 Yet I ween I know of a device, that shall bring them misfortune.

P. 10. l. 314 *For buten hunte,* there without search, or hunting, without delay; *or theareabout to hunte* or search. 316 *bilierten,* to deprive of by treachery, to cheat a person out of a thing:

"Sa herodes gesegh for-son bisuicen
[& bilyret] was from dryum, [& tungul
crefgum] uraë was suië." (Matthew ii. 16, Northumbrian version.)

"Listneð nu a wandar,
Sat the der doð for hunger:
god e felde to a furg,
And falleð far-inne,
in eried long er er erð-chine,
forto bilierten fugeles." For to deceive fowls.
—(O.E. Miscell. p. 13, l. 403.)


"& for-þ þatt he sahð þatt þo
Was drofèd of his speche
He toe to frostrcum hire anann."—(Orm. i. p. 74.)

"And because that he saw that she was troubled at his word, he took to comfort her anon." Southern writers, by metathesis, formed from *drenæ* (drene) the vb. *deræn* (deræ), thereby confounding it with another vb. *deræn* or *deræ,* pret. *doræ,* p.p. *doræn* (A.Sax. *deorfan,* pret. *deorfan,* p.p. *dorfen*), to labour, perish, be in trouble. *Drene* is a transitive vb. of the weak conjugation, while *deræ* is intransitive and of the strong conjugation, nevertheless we find *deræ* (pret. *doræ*), taking the signification of *drene.* "Stute nu earnæ steoræne ant swic nuæ lanhure swikele swarte dencul, þet tu ne deræ me na mare."—(Seinte Marherete, p. 12.) "Stop now, poor stern one, and cease now at once, deceitful swart devil, that thou harm me no more." In La3amon we find not only pret. *drof* = distressed, but *derfæl,* and the p.p. *idornæ.* In the Owl and Nightingale (ed. Wright), p. 40, we find the p.p. *idrævæ* = troubled, injured.

"Other thou bodesst ealmu of oreeve (orve),
Other that lend-folfe wuðr i-doræ."—

322 *And sehkete hir e hure aldre bale*
= And poured out to her the bale of us all,
i.e. gave her the cup of sorrow, of which we all drink; *sehkete* = schenkete, to pour out, to give to drink, to *skink.* See Orm. ii. 181. La3. ii. 292, 431; Alys. 7581; Owl and Nightingale, p. 70.

1 The Northumbrian version reads *gedrofèd,* from which the O.E. vb, *drove.*
NOTES.

324  Quat oget un cat for-bode o-wold

= What does now that prohibition signify?

i.e. What is the meaning of the prohibition; oget = has, possesses

Quat-so is hys drems ovec a wold

= What-soever his dreams do mean.

In ll. 1671, 2122 wold occurs as a noun = interpretation, meaning.
The connection between the idea of power, and meaning, interpretation, is
not, after all, so very remote. Do we not speak of the force of a word, its
power, use, etc., in an expression? See Ormulum, p. 56, l. 11815.

327  for is fruit sired [sirç?] mannes wood,

= for its fruit enlightenth (clearceth) man's mind.

330  witent for witen it = know it. 333 on hire mod = in her mind,

330 servstä = servício = solicited; the pret. of servício. The original
meaning of the verb is, (1) to go; (2) to cause to go, to urge; (3) to solicit.

341  for to forsen is fendses veil,

for to further (do) his foc's will

"For up he rigteð him
redi to deren,
to deren or to ded maken
if he it mugge forsên."—(O.E. Miscell. pp. 5, 6.)

342  At he ñat fruone, and dede unskil,

Ate he that fruit and committed sin.

unskil, literally, signifies indiscretion, folly, and by an easy transition, sin,
crime. (See Ormulum, vol. i. p. 12. Cf. O.E. unskileis = irrational.)

P. 11. 1. 345 Un-buxunhede = disobedience; but in line 346 it signifies weakness,
un-lithesoneness.

347-8  Un-velde wron and in win
      Here oven limes hem weõ-in.

Their own limbs within them
Were powerless and in strife.

unvelde = unwieldy = the S. Saxon unvelde, heavy.—(Gower i. 312.)

"——hise limes arm unvelde."—(O.E. Miscell. p. 3.)

(i.e. weak with age); in win, in strife, conflict.

"and wið al mankin
he (the devil) hanc ñið and win" (envy and strife).

(O.E. Miscell. p. 8.)

"Dis fis wunde wið ñe se grund,
and liñð ñer care heil and sund,
til it numeð ñe time
ñat storm stirð al ñe se,
Ñanne sumer and winter wînne (strive)."

(O.E. Miscell. pp. 16, 17.)

"Dar aros wale and win."

There arose slaughter and strife.—(Lax. i. 18.)

349  flësses fremðe and saûte samne
      boñen he felten on herë licheam.

Last of flesh, and shame of form
both they felt in their bodies.

fremðe seems connected with fremen and frame. In the translation I
have connected fremðe with O.E. frin, vigorous; but it may be another
form of O.E. framðe, beginning. Then the translation of l. 349 would
be 'the beginning of flesh and shame of form.'
NOTES.

360 8u haves &c sorges sig³he waked.
Thou hast for thyself a sight of sorrow roused.
sig³he = sight, but if it be an error for si³he it will signify adversity, mishap. 362 ut taken = shut out. 363 tilen &i mete[n] = earn thy food. tilen (till), earn, procure.
"Ne maig he tilen him non fode."
He is not able to procure food for himself.
(O.E. Miscell. p. 3.)

364 wid = wi³, with. swotes teres = tears of sweat, i.e. drops of sweat.
We may, however, by spoiling the metre, read swotes & teres, for in O.E. writers swot is frequently used in the singular and makes the plural swotes.

365, 366 Til gu beas eft into cr³e eumen,
Till thou art again into earth come.
beas = be³st = art. The present has also a future signification.

369 mi³ful = envious.
"O nyth þar springes mani bogh,
þat ledes man to mikel wogh,
for nithful man he huanes lest,
þe quilk he wat es daghtict."
—(Cursor Mundi, MS. Cott. Vesp. A iii. fol. 153b.)

lo³ an li³er, loathsome and vile.

372 And utter on is tongue oluen,
And poison on his tongue shall cleave.

373 san = schand, disgrace, shame. Did the scribe originally write san = shame? 377 pilces. This word answers to the "coats of skin" in our English version of the Scriptures. In modern English pilch is merely the flannel swathe of an infant, but it formerly signified a fur garment. Cf. Ital. pellicia, pelizza, any kind of fur; also Fr. pelisse (pelice), a furred garment.

"Here kirtle, here pilche of crmine,
Here keuerciefs of silk, here smok o line,
Al-togideric, with both fest,
Sche to-rent bincheten here brest."—(Seven Sages, 473.)

P. 12. l. 381.

Cherubin hanet [hant³] &c gates sperd,
Cherubim have the gates bolted (barred, fastened).


392 Of ivel and dead hem stonde³ greim
Of evil and death they stand in awe.

A similar phrase occurs in l. 432, p. 13. The phrase stonde awe is not uncommon in O.E. writers.

"Than sal be herd the blast of bem,
The demster sal com to dem,
That al thing of standes awe."
(i.e. stands in awe of.)—(Met. Hom, p. xiii.)

"For Crist com sal be sa bright
Dat thorun þat mikel lauerd might
Him sal of stond sa mikel an,
Dat alle þe filthes of his maugh
NOTES.

Sal brist ute at his hindwin,
For dred he sal haf of drichtin."
—(Antichrist and the Signs of the Doom, in Jahrhuch für Romanische
und Englische Literatur, 1863, p. 203, l. 408.)

"Thereof ne stod him non owe."—(Seven Sages, 1887.)

See Havelok the Dane, p. 9, l. 277.

393 on sundri = asunder = apart, separate.
395 And leded (lede8) samen gunker lif.
And lead (pass) together your (two) lives.
"leded = lede8, is a verb in the imperative mood; gunker, the A.S. inneer
(dual) = your two, of you two. Cf. junkerr before = of you both.—
(Orm. i. 214.)

408 And sumdel quene8 it his seri mood
And somewhat it cheereth his sorry mood.
411 More for erneste dan [Sau] for gamen,
More for necessity than for pleasure.

P. 13. 1. 417 al sucile sel = all such time.
420 San he was of is brosor wold,
When he was by his brother killed.
421, 422 An hundred ger after is dead,
Adam fro eue in shrift alead.
A hundred years after his death,
Adam from Eve in shrift (penance) abode.
(i.e. on account of the death of Abel.)

"A hundred winter of his line
fra pan forbar Adam his wine,
for soru of Abel bat was slayn."—(Cursor Mundi, fol. 8.)


431 and wur8 ut-lage = and became an outlaw.
432 wi8 dead him stood hinke and age.
Of death he stood in dread and fear.
hilke = inke, doubt, dread. See note on l. 392.
436 slest and reflac shugte him no same,
thief and robbery appeared to him no shame.
Reflac = robbery with violence, rapine. (See Laj. i. 172, 272, 424;
ii. 526.)

"Pe first sin is o covatise
Dat revis maui man pair praise,
0 pis enmes blindnes and tresun,
Revelaie, theft, extorsiun."
—(The Seven Deadly Sins: Cursor Mundii, Cott. MS. Vesp. A iii.)
438 stonden agon = withstand, oppose. Cf. O.E. again-stande, to oppose.
439 Met of corn, and wigt of fe,
Measure of corn, and weight of goods.
The only objection against explaining fe by goods or money is that in
the poem it signifies cattle, the proper term for goods, etc., being agte. In
Lajamon fe, however, has the meaning of goods, money.
440 And merke of sdle, first fond he,
And he first devised division (boundary) of fields (lands).
414 at the sexte kne = at the sixth degree. Knee in this sense is used by Robert of Gloucester, p. 228: — "He come of Woden be olde lonerd, as in tefe kne" (i.e. tenth generation). 450 On englesi tale = in English speech.


456 He was kinde wittere and wal.
He was herdsman wise and experienced (skilful).

See Gloss. to Allit. Poems, s.v. wale.

457-8 Of merke, and kinde, and helde, & ble,
sundrying and samen[n] tagte he.

He taught of (concerning) the character, breed, age, colour [of cattle], the keeping them asunder, and the matching them together. merke refers, perhaps, to the form, shape, etc., of the cattle, and kinde to their pedigree.

459 glew, music, still exists in glee, gleeman, etc., O.E. gleowinge = singing. gleu, to amuse by singing.

"Bi a piler was he þar sett
to gleu þax gomes at þair mete." — (Cursor Mundi, fol. 40b.)

Cf. gleo, music.—(Laj. i. 298.) gleo-craften = gleecrafts, arts of music.
—(Ibid. i. 299.) gleo-dreme = gleec-sound.—(Ibid. i. 77.) glewegen, gleowen, to chant, play.—(Ibid. ii. 382, 429.) 466 a selie smið, a wonderful (rare) smith. 468 To sundren and mengen = to separate (the ore from the dross) and to mix (alloy).

469 Wopen of wigte and tol of grites
= weapon of war and tool of peace.

wigte = wig = war. Wigte may signify sharpness; it usually = strong, brave.

470 wel e&c egte and safte wið.
This line seems to be very corrupt and to stand in need of some emendation. I would propose to read as follows: —

wel e&c he fygte and sagete wið
= well could he fight [i.e. with the wopen of wigte] and heal [with the tol of grites]. If this interpretation be right tol of grites would refer to some curative agents. 472 wyrz bise, became blind.

"Dis Lamech was called Lamech þe blind,
Caym he slogh wit chaunces we find." —(Cursor Mundi, fol. 10.)

475 As so he mistyte, also he seler,
As he mistaught, so he shot.

477 wende = weened, thought. 480-481 Cain unwarned, received it (the arrow), groaned, and stretched (fell prostrate), and died with that (immediately). unwarned may be an error for unwarned = unwarned, or for unwared = A.S. unwared = unprotected. 484 dedes swoȝ = death's swoon.

Swoȝ = O.E. scweow, swounge.

"Aswogh (in swoon) he fell adoun
An his hynder arsoun (rise of the saddle),
As man that was mate." — (Lybeaus Disconns, 1171.)
The verb to swoon occurs often in English under the form swoghcn (p.p. yswoȝe).

"The king swoȝhened for that wounde." — (Kyng Alys., 5857.)

Cf. Laj. 130, "he fel iswoȝen;" i. 192, stille he was iswoȝen (the later copy reads iswȝe).
486

Of his soule & s mikel hagt.
On his soul is much sorrow.—(See l. 2044, p. 59.)

The literal signification seems to be thought, care. (See Agte in 1. 3334.)

P. 15. l. 490 or or, etc. = first cre, etc. = first before, etc. fen = mud, dirt.

"Man here is nathing elles
Bot a foule slyme, whatson til men,
And a seckful of stynkand fen."

—(Hampole’s P. of C., l. 566.

See R. of Gloucester, 6; Ps. (in Surtees’ Psalter) xvii. 43. 492 drinkilden
were drowned; drinkil is a derivative of O.E. drinke, to drown, a softer
form of which is drencehe, which often signifies in O.E. a drink, potion (R.
of Gl., p. 151; Ayenbite, p. 151, deropes drencehe), as well as to drink and
to drown. See La3. i. 64.

"& att to lattste drunnemen þe þ:
Ja wrecheess, þat hemm trowwewn.
And at the last drown they
The wretches who them trow (believe)."—(Orm. ii. 181.)

"The see him gon adrynke
That Rymenil may of-thinke.”—(Kyng Horn, 978.)

he began holy custom
Of prayers, and of god-fearing-ness,
for life’s help and soul’s comfort (counsel).

500 aliend = halifed = holines; tooch = toe = took. 501 fro mannes
mene, from man’s fellowship, society. The usual form of mene in O.E. is
ymene, ynone = common, general. 503-510 From Hampole’s Pricke of
Conscience, pp. 122-126, we learn that both Enoch and Hely (Elijah)
shall come before doomsday to turn the Jews from following Antichrist to
the Christian law:—"For 1260 days, or three years, shall they continue
to preach. Antichrist, in great wrath, shall put the two prophets to death
in Jerusalem, where their bodies shall lie in the streets for three days and
a half, after which they shall ascend to heaven in a cloud. After their
death Antichrist shall only reign fifteen days, at the end of which time he
shall be slain before the Mount of Olivet." Some “clerks” affirm that
he shall be slain by St. Michael in Babylon, “that great hill.” (See
"Antichrist and the Signs before the Doom," in Jahrbuch für Romanische
und Englische Literatur, 1863 ) 517 Metodius. In the “Polychronicon
Ranulphi Higdeni,” p. 23, ed. by Churchill Babington, 1865, amongst the
“anctores names” we find mention made of “Methodius etiam martyr et
episcopus, eút incarcerato revelavit angelus de mundi statu principio et
fine.” 518 sighe sir = sighe sir = shew insight, clear fore-knowledge.

P. 16. l. 525 quat agte awold = what should happen. 526 water wold, destroyed
by water. wold may = walled, flooded, from wallen. 530 hore-playe,
whore-play, whoredom. Cf. O.Sax. hor-unilo; O.H.G. huargilust. In
O.E. hore (not whore) was an epithet applicable to men as well as women.
It occasionally signifies adultery. It is found in combination as a qualifi-

ying term in hore-cop, horesone, a bastard; hore-hous, a brothel. The
O.E. horved, defiled, uncleane; horowe, foul (Chaucer); hori, ouri, dirty;
Provincial E. horry (Devonshire), seem to belong to another family of
words.
Wimmen welten were mester
Women wielded a man's art.—(See Rom. i. 26.)


And smiwe wodded werten on,
And such madness (folly) went on.

wodded = wodded, Cf. alied = alihed = holiness (l. 500, p. 15). "Pe oyer ontreufe þet comp of prede is wodhede, me halet ane man wod þet is out of his wytte, in hunam skelle is miswunct."—(Ayenbite, p. 12.)

Golhed hunkinde he quamen don,
Unnatural lust they did commit.


"Non lest (listen) on man do amys
Thor, hys øyne gale (lust)."—(Shoreham, p. 107.)

hunkinde = unkinde, unlawful, unnatural. 536 quad mester, wicked craft (practices). See Allit. Poems, p. 46, ll. 265-268. Quad takes several forms and meanings in O.E.; as quod, wicked (Kyng Alys., 5619; evil, 4237); the devil (R. of Gl., 311); quoad, wickedness (Ayenbite, p. 4); quathel, wathel, wathel, evil, harm (Hampole's P. of C., 2102, 4558; Allit. Poems, B. 855).

"De quat deit, de schnuet gern dat licht."—(Reynard the Fox.)

537 hun-urerste plag, wicked lust; hun-urerste = unu(reste, weak, frail, and hence wicked.

"Mærling unuærste [unuorest] man
Whu hænest þu me þus idon."—(Lyfr. ii. 223.)

"De ne þat hæft (leader) is unuærest [unurest]
De hæpt (host) is þu wurse."—(Ibid. vol. ii. 259.)

"Thanne ȝete men here wyrves love,
Ase God doth holy cherche;
And wyrves naȝt aȝens men
Non unuærestnesse werehe,
Æ tholye,
And naȝt unuærest opsechen hy
Ne tonge of hefede holye."—(Shorsham, p. 57.)


512 And leten gode frigti-hed
And forsook the fear of God.

514 And mengten wi8 waried kin
And intermixed with accursed kin.

515 Of hem worn 8e getenes boren
Of them were the giants born.

—(See Genesis vi. 4.)

516 Migti men, and figtii, for-loren

Mighty men, warlike and forlorn (doomed).

518 litel tale, little account (worth). 533 blissen = lessen = be-lessen (?) or bi þ leschen, to soften. Cf. blinne: and linnen = to cease. See ll. 3653, 3803.
NOTES. 133

554 Sat it ne were at more hun-frame
lest it should grow to greater evil.

hun-frame = unframe, loss, disadvantage. 556 deres kin = animals.

P. 17. 1. 560 gri8, protection, safety.

"he wuneden (dwelt) sead8en (afterwards) here
inne gri8e and inne fri8e (peace)."— (Lay. ii. 50.)

"Lauerd, lauerd, jef (give) me gri8e."— (Ibid. iii. 35.)

Cf. greth, quarter (Sir Cleges, 292). grith-bruch, breach of the peace
(Owl and Nightingale, 1043). grith-serveant (Havelok, 267). 561 fetetis,
a vessel, a fat or vat.

"he firste fetless wass
Bredfull off waterr filledd."—(Orm. ii. 148.)

"Sex fetetis of stan war thar stan[d]and,
Als than was cumand in the land
And Crist bad thaim thir fetetis fille
Wit water, and thai did son his wille."

—(Met. Hom. p. 120.)

562 set, made, formed. limed, daubed, pitched. 564 sperre, sparred, barred.

See Orm. D. 261; H. i. 142, ii. 68; Havelok, 418. sperre or sparre
signifies also to lock, shut up. Chauuer, Troilus and Crescide, v. 455;
Bone Florence, 1774. Sig = Sic, thick.

566 Sor buten noe{ }long swing he dreg.
Thereabout Noah endured long toil.

swing = sclice, toil, labour. 568 welken, pass away, literally to fade,
wither; and usually applied to plants and flowers.

"It wites als grese areli at dai,
Areli blomes and fares awai;
At euen doun es it brog,
Un-lastes, and welkes, and gas to noght."—(Ps. lxxxix. 6.)

See Hampole's P. of C. i. 707. 576 arche-wold. See note to l. 253.

582 gette or get, poured down. gette is the preterite of geten or gete.


"Then over him pi wretch."—(Ps. lxxviii. 25.)

of C. 7119. See Gloss. to Allit. Poems, s.v. Gote. 592 momed = monent
= month.

P. 18. 1. 598 dragen by metrical license for wi8-dragen, withdrawn. 8e watres
vin = the water's force (strife). Winne in O.E. has the signification of
to fight, contend with, strive, and hence to get. Cf. O.E. wunne, victory;
wun, contrivance, remedy. See l. 347.

"Alle we atten dragen off ure eldere,
8e broken drigihnes word Surg 8e neddre;
Ser-Surg hanc8 mankin
bo8en ni8 and win."—(O.E. Miscell. p. 11.)

607 est = cast. Probably only an error for sft = again. 614 arche-
wolde. See note to l. 255. 617 Rad = hasty, rash. Literally it signifies
ready, and frequently occurs in O.E. writers with this meaning. Cf.
O.E. gerad, readlice, radliche, radily, radly, promptly, quickly, suddenly.
See l. 2481, and Owl and Nightingale, ll. 423, 1041, 1279; Laë. 25303; St Marh. p. 10; Avow. Arth. xix. 6.

P. 19. l. 630 tured (see note to l. 164).

631-637 Often he prayed with timid prayer,
That such vengeance as God then did
Should no more on the world come,
What vengeance so ever there should be taken.

God granted it in token of love,
Showed him in the welkin above
A rainbow, they call it, red and blue.

so after swiule is a true relative, as in the oldest period.

635 gat = granted. It is the preterite of a verb gate, to grant.

"Fourti dais he sal [tham] gate
Dát fallen ar ute o þair state
Þora foluing o þat fals prophet,
Dát þat mái þam wit penance btec."

—(Antichrist, in Jahrbuch für Romanische und Englische Literatur, 1863, p. 204, l. 428.)

gate or gate, pret. yatte, is the Northern form of the word, the corresponding southern term is yete, pret. yette.

"& þho ne wass nolht ter omnþen,
Æec yatte hemm hère wille
& ytte þatt þho woldde ben
Ríht laȝhelike fesstnedd
Wiþe mačche, swa summ i þat ald
Wass laȝhe to ben fessstnedd."—(Orm. i. 80.)

"& þe king him yette
swa ðengist hit wolde."—(Laë. ii. 172.)

"& þe king him yette
al þat he þirnde."—(Laë. i. 189.)


637 men eleped = one calleth it; eleped = elepet = elepe + et; et = it. We have a similar construction in l. 1082:

"for al ðat nigl he sogten ðor
ðe dure, and fundend numere mor."

fundend = funden + et = founden + et = found it. The author of the poem constantly joins the pronoun et = it to the preterite of weak verbs. See line 479, where let = let it. 590 stodet = stod it = it stood. 1654 kiddet = kidd it = showed it. As the plurals of the present indicative do not end in -ep or -et in the poem, but in -en (-n), eleped may be an error for elepes or elepeth = calls, and men = O.E. me = one. See line 750.

641-644 And as high the flame shall go,
As the flood flowed on the downs (hill).

love, a northern term (of Norse origin) for flame, the southern form (of A. Sax. origin) is leie. Religious Songs in Old Eng. Miscell., pp. 67, 182.

"Of his neose-purles
cumeð þe rede leie."
NOTES

See also Legend of St Brandan, 512.

"Pair throtes sal ay be filled omang
Of alle thyng pat es bitter and strang,
Of love and reke with stormes melde,
Of pyk and brunstane togyder welled."

—(Hampole's P. of C., l. 9431.)

653 vten = wi8-vten, without, besides. See l. 656. Cf. l. 596, with l. 398. 655 bi tale, in number.


"3yf thou rewardest thyne eldrynges nauȝt
A-lyve and eke a-dethe,
That were wel besy to brynge the forthe,

3yf thou hy gnaȝst and flagȝst eke,
Rȝȝt hys that fenes fleath."
NOTES.

795 sat = schot, treasure, still existing in scot, shot.
796 vn-achteled, unestimated, immense; from achterl, to estimate, reckon. See Stratmann, s.v. ahtlien.

801 for he quilum her wisten weumen,
Where they formerly wished to dwell.

P. 24. 1. 813 attë = hatte, is called.
827 fer het god abre &at tagte lond, etc.
There God promised Abraham that promised land, etc.
tagte = bitagte, literally assigned, appointed. 832 gisinge of lowerd-hod = desire of lordship, greed of dominion. Giseinge = covetousness; the correct form is gising (ytsung, witsung), but yssinge is found in La3. ii. 227. Cp. yssing, O.E. Miscell. p. 38. yinge, Ayenbite, p. 16, and see Orm. i. 157.

"Al his motinge (talk)

was ful of ytsinge." — (La3. i. 280.)

833 Neg ile burge hadde ise lowereding,
Nigh each borough (city) had its lord.

834 kumeling is literally a stranger, foreigners, but here signifies a king or ruler not of native blood, one of foreign extraction. See Comeling in Prompt. Parv. p. 89.

"For I am a commelyng toward þe
And pilgrym, als alle my faders was."

— (Hampole’s P. of C., 1385.)
"Wande ein chomelinc ih bin mit dir unde ellcnte also alle uatere mine."

— (Wendb. Ps. xxxviii. 22.)

844 gowel, tribute, tax. Later writers use the word gawel or gowel in the sense of usury. See Ayenbite, p. 35; O.E. Miscell. p. 46. Cf. gaueler, usurer. Ayenbite, p. 35; Ps. cviii. 11. 847 haued = havë8, hath. 848 here-gonge, invasion.

"For ich am witl ful iwys,
And wot (knoweth) al that to cumen is:
Ich wot of hunger [and] of hergonge."

— (Owl and Nightingale, l. 1189.)

851 foure on-scken and five weren = four attack and five defend. on-scken = attack.

“heo wenden to bocn sikere.
þeo Belin heom on-sohte."

They weened to be secure when Belin attacked them.

— (La3. i. 241.)

864 witter of figt = skilled in fighting. See Gloss. to Allit, Poems, s.v. wyter, and La3. i. 260, 409; ii. 247.

866 Abram let him tunde wel,
Abram caused himself to be well surrounded (well guarded).

869 wenden, thought.

875 wæs-witen [ = wi8-witen] so ðe euden flen
= except those who could flee.

886 Berwen, delivered, rescued, the p.p. of beren (O.E. berge, berwen).
"Dis boc is ymad vor lewede men
vor vader and vor modere and vor ofer ken
Ham vor to berze vram alle manyere zen
het in hare inwytte ne bleve no voul wen."

—(Ayenbite, p. 211.)

"And huo þat agelt ine ye of þe ilke hestes him sæl þer-ôf vor-penelæ,
and him ssrivæ, and bidde God merci ycf he wyle by yborze."

—(Ibid. p. 1.)

Orm uses berrheiten, to save, preserve, from which he forms the derivative
berrhless, salvation. 888 fêres wæle, brave companions (allies). Wæle
signifies select, choice, worthy, and hence brave. See Gloss. to Allit.
Poems, s.v. Wælc.

He froðe[cd]e him after is swine.
He comforted him after his toil.

Herbert Coleridge (Gloss. Index, p. 33) connects froðere with the A.S.
froðian, to comfort. Of course there is no certainty as to the interchange
of f and th (cf. afirst, thirsty; afyngred, hungry, etc.); but
the A.S. froðian, to protect, render secure, is nearer in form, and there
is the O.E. creþie (Ayenbite) to prove that this verb had not gone out of
use. 895 œ tigœ del = the tenth part. tigœ = tithe = tenth. 895
bargt = barg (the pret. of bergen) preserved. 910 wiþ-ten man = except
the men. The rhyme seems to require us to read nam; the meaning
would then be "without exception or reserve."

Alle hes hadde wiþ migte bi-geten.
He had them all with might begotten (obtained):
hes = he + es = he + them. The combination hes occurs again in l.
913. es or is = them, as in l. 949. See Note to l. 135, and Preface to

P. 27. l. 913 meðelike wel, with great moderation, very meetly. Cf. unmeðelie
mcSlean, Anren Riwle, p. 96. 918 algœn = halγœn = hallow. 920
bi-told (rescued) should be the pret. of a vb. bitellen, but no such word
l. 263. Lajamon uses bi-tellen, to win.

"Æc wih him we scullen ure freoசipe (freedom)
mid fehte bitellen."—(Vol. i. p. 328.)

"Bi-Sencheœ cow olhte (bold) enihtes
to bi-tellen coweore rihtes."—(i. 337.)
The editor explains bitellen by to win, but regain would suit the context.

"Nu þu hauest Brutlond,
Al bi-tald to þire hond.'—(Vol. ii. p. 333.)
"Nu ich mi lond habben bi-tald.'—(Vol. iii. p. 258.)

Quo-so his alt him bi-agt
= Whoso them (goods) holdeith, him it behoveth (yield as tithes).

His = is = es, them. 927 gulden wel, requited well.

934 Of ñe-self sael ñi erward ten. Of thyself shall thine heir come.
erward = erwærcord, heir. 939 nam god kep = took good heed to, attended
carefully to. kep = care. See R. of Gl. 177, 191. Owl and
Night. l. 1226. Hampole's P. of C. ll. 381, 597. 941 Euerile, each, every one. euerile is the same as the O.E. eueriech, Mod. Eng. every.
Undelt hes leide quor-so hes tok;
Undivided he laid them where-so he took (brought) them.

This line refers to the "dune and a tartul," in the following line. See Genesis xv. 10. 945 on-rum the same as a-rum, apart, aside.

"Tho Alisandrec sygh this,
Aroum anon he drewe, ywis,
And sutfthe he renneth to his muthe (army)."

—(Kynge Alys., 1637.)

And of so dolot kep he nam.
And of the pieces care he took.

P. 23. l. 949 kagte is wei, drove them away. kagte is the pret. of kache, to drive.

"And he answered ais he war medle,
And said, Alas and wailewaye.
That ever I com at you abbaye,
For in na chaffar may I winne
Of the lurdanes that won tharinne
For likes nan of thaim my play,
Bot alle ther kache me away."—(Met. Hom. p. 151.)

953-954 God said to him in true dream, the future condition of his seed.
beren-teem = barn-teem, offspring, descendants.

"We are alle a (one) man barn-teem."—(Cursor Mundi, fol. 27b.)

And uten erdes sorge sen.
And in foreign lands sorrow see (experience).

Cp. "Outen sones to me lighed pai,
Outen sones elded er pai."—(Ps. xvii. 46.)

"Filii alieni mentiti sunt mithi, filii alieni inveteraverunt."

Cf. uten stede, l. 1741. O.E. utenlende, a foreigner. Havelok, l. 2153. 958 Hor = or, before. 960 Þat hotene lond, that promised land. 964 unberand, barren. The usual O.E. term is unberand, unbearing. See O.E. Hom. 2nd S. p. 177. 965 abre = to Abram. 969-971 And Sarai would not suffer it, that Hagar were thus swollen (with pride). She held her hard in thrall's wise (treated her as a slave). 974 one and sori, solitary and sad. 975 wil and weari, lonely and weary. Wil literally signifies astray, wild, from the verb will, to go astray. See Gloss. to Allit. Poems, s.v. Wyl.

"He is hirde, we ben sep;
Sildhen he us wille,
If we heren to his word
ðat we ne gon nowor wille."—(O.E. Miscell. p. 2.)

"And child Jesus willed them fra."—(Met. Hom. p. 108.)

977 wiste hire drogen sori for Þrist.
Knew her to be suffering sorely for thirst.
drogen may be an error for drogende = suffering. sori as an adjective is not sorrowful, as most editors interpret the word, but heavy, painful, and hence anxious, etc. See l. 974.

"Quen thai him (Jesus) missed, thai him soht
Imang thair kith and fand him noht,
And forthi Joseph and Mari
War for him sorful and sari."—(Met. Hom. 108.)
NOTES.

978 quemede hire list, satisfied her desire.

P. 29. 1. 984 folc frigtì, formidable folk. frigtì does not here signify, as in other parts of the poem, afraid, but to be feared. 991 in sunder run, secret speech or secret communing, private conversation. See O.E. Hom. 2nd S. p. 29. 1010 & ton = the one. ton = that one the first; toðer = that other, the second.

P. 30. 1. 1019 quemede = quemede, pleased.

1021-1024 Quoth this one, "this time next year,
Shall I appear to thee here;
By that time shall bliss befall Sarah,
That she shall of a son conceive."

1026 And it hire ðogte a selli &king,
And it appeared to her a marvellous thing.

1028 on wage, wanting one, i.e. one less. "In þis burh was wuniende a maiden swiðe jung of þeres, two wone of twenti." — (St. Kath. 69.)

1032 And it wurð som binnen swile sel,
And it became so (came to pass) within such time.

1035 stelen = go away stealthily or secretly.

1036 Ne min dode abraham helen, Nor my deed from Abraham hide.

1037 sinne dwale = complaint of sin (see l. 1220); dwale may be taken as an adj. = grievous, mischievous. 1038 miries dale, an error for mirie dale = pleasant dale. See l. 1121.

1039-40 So adde abram-is herte sor,
for loth his neve wumenede &or,
Then had Abraham's heart grief,
For Lot, his nephew, dwelt there.

1041-4 "Lord," quoth he, "how shalt thou do (this), if thou shalt take vengeance thereon; shalt thou not the righteous protect (spare), or for them (for their sake) to the others mercy bear (show)?" mið beren = to bear mercy, to show mercy to. See Il. 1046, 1242.

1046 Ic sal mæðen &e stede for ðo,
I shall have mercy upon the place for those (for their sake).

Mc̆Sen signifies to use gently, act with moderation towards any one, to compassionate, to show mercy to. (See Allit. Poems, p. 43, l. 247; p. 51, l. 436; p. 54, l. 565; O.E. Hom. 2nd S. p. 153.) 1049 at-wot, departed. There is no such verb as æt-witan, to depart, in Bosworth's A.Sax. Dict. The only meaning given to ætwiten by Stratmann is to reproach, twit. At-wot may be a blunder for at-wond, departed. See l. 3058. La3. l. 87. We have the O.E. at-flegen, at-gon, at-scape, etc. The simple verb write is not uncommon in Early English authors.

"The first daï sal al the so
Boln and ris, and heyer be
Than ani fel of al the land,

And als mikel the tother day
Sal it sattel and wit away." — (Met. Hom., p. 25.)

"When this was sayd, scho yepte away." — (Ibid., p. 169.)

1054 quake is evidently an error for quate = wait, look for.
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P. 31. 1. 1055  He ros, and lutte, and served him [hem?] wel.
He rose, and bowed, and urged (invited) them well.
1060  He wisten him borgen fro se dead.
They wished to preserve him from death.

bergen is literally to preserve, but it may be here used passively, as the
infinitive often is by O.E. writers, and we must then render the line as
follows:—"They wished him to be preserved from death."

1062  And he him gulden it everile del.
And they him requited it every whit.
1063  Æc at Æat burgt fole Æat helde was on.
But all that townsfolk that were old enough.
1073  Æat fole vn-seli, sinnen wod.
That wretched folk, mad with sin.

1076 wreeche and letting = vengeance and failure.
1079  Willeston eam on everile on.
Blindness or bewilderment afterwards came on every one.
1082 fundend = funden + id = funden + it = found it.  1084 don
red = do (obey) counsel, i.e. take advice.

P. 32. 1. 1095 in sei = in time, timely, opportune.
1097  Æat here non wente aget.
That none of them should turn back.
1101 gunde under dun, under yond hill.  1103 sren, if correct, might
signify screen, but it seems to be an error for fren, to set free, and hence
to save.
1105  Ate was borgen bala-segor.
Aye was saved Bela Zoar (little Bela).

See Gen. xiv. 2; xix. 20, 22.  1107 kine = him, the name of the
town being regarded as of the masculine gender.  1108 erœ-dine = earth-
quake.

"A hundyr a thowsand and seowyntene yhere
Frá þe byrth of our Lord dere,
Erddyn gret in Ytaly
And hactus fell all suddenly,
And fourty days frá þine lestand."—(Wyntown, p. i. 280.)
The verb dinne in O.E. has not only the sense of to din, but to shake,
quake.  See Seinte Marherete, p. 20.

"þe erth quok and dind again."
—(Cursor Mundi; Cott. MS. Vesp. A. iii. fol. 11b.)
1109 Some so, as soon as.  1110 brend-fier-rein, rain of burning fire.
1116  Ne mai non dain wassen Sor-on,
None may dare to wash therein.

dain, if not an error for darin = daren, dare, venture, may = Æain, a
man, a servant, or = duen, avail.  1119 wente hire a-gon, turned her
aback.  See l. 1097.  1120 wente in to a ston, turned into a stone.
1121  So ist nu forwent mirie daile,
So is there now changed merry (pleasant) daile.

ist = is + it, is it, there is.  1125 deades driven, held (influenced) of
(by) death.

P. 33. 1. 1127 They say the trees that are near it, come to maturity in time, and
NOTES.

bring forth fruit and thrive, but when their apples are ripe, fire-ashes one may see therein. fier-isles, fire-ashes. For the meaning of isle, see Gloss, to Allit. Poems, s.v. Isle. 1131-2 That land is called dale of salt, many a one taketh thereof little heed (account).

"Of thair schepe thati gil' na tale,
Whether thai be seke or hale."—(MS. Harl. 4196, fol. 92.)

1137 biggede, dwelt. It signifies more properly to build. 1139-40 Here is an allusion to the destruction of the world by fire mentioned in lines 640-644, p. 19. Those maidens erewhile heard some say that fire should all this world consume. 1140 forsew&on, to burn up entirely, from the O.E. swéthe or swíthe, to burn, scorch. See Ancren Riwle, p. 306 (footnote). Gloss. to Allit. Poems, s.v. swythe. 1142 fieres wrecche, vengeance (plague) of fire. 1143-4 The Cursor Mundi says that Lot's daughters seeing only their father, thought that all men had perished.

"Bot Loth him held þat cave wit-in,
He and his doghtres tuin;
For þai nan bot þair faðre sau,
Þai wend alle men war don odau;
Thoru þat ilk waful wrak;
Þe elder to þe ynger spak;
'Sister to þe in der þi sai,
Þon seis þe folk er alle awai;
Bot Loth our fader es carman (male) nan,
Bot we twa left es na womman;
I think mankind sal persist be,
Bot it be stord wit me and þe.'"—(fol. 18.)

1147 under-gon, (1) to go under, (2) to cheat, deceive. In line 1160 under-gon = to undertake, take up again.

Cp. "yet our by-leave wole under-gon,
That thys thre (Persons of the Trinity) beth ryjt al on.'
(Shoreham, p. 142.)

"Ope the heȝe æȝyne day
He under-gede the Gywen leaf.'"—(Ibid. p. 122.)

"And tus adam he [Christ] under-gede,
reisede him up, and al mankin,
Sat was fallen to helle dim.'"—(O.E. Miscell. p. 22.)

1151 eiþer here, each of them. Cf. O.E. eiþer eȝe, each eye, both eyes.
1159-60 Now behoveth us to turn back and take up the song concerning Abraham.

1162
Wiȝ reuði lote and frigti mod.

With mournful cheer and frightened mood (mind).
reuli = sad, rueful, from the verb rue, to pity, compassionate, grieve for.
Cf. O.E. rueness, compassion; Ruer, a merciful person; reuðe, pity.

"He saith 'we ben ybere emerichone
Making sorwe and reuðy mone.'"—(MS. Addit. 11305.)

lote, fare, cheer.

"Dis isah þe leodking
grimme heore lates.'"

their grim gestures.

—(Laj. ii., 245.)
"Pride, wrath, envy, bad licentiousness, gluttony, lechery, sloth, and covetousness.

And the sulphur's stinking smoke.

stinken stinkende, stinking. 1166 him ven. The verb rewe is used impersonally in O.E. 1167 sinen southwards. (See Gen. xx. 1.)

1171-2 Erewhile as first Pharaoh her took, now taketh Abimelech her also. 1177 wif-hinne, womankind. 1178 wif-held.

1179-80 In dream to him came tidings why he suffered and underwent that misfortune. 1180 untiming is literally that which is unseasonable. We have the same notion expressed in O.E. unhap (mishap), misfortune; E. happen, happy, and E. hap, happen, etc. Cp. utime, in Ancren Riwle, p. 344. 1184 sat il sol, that same time, immediately.

1186 And his yuel sort was uner-gen,

And his evil lot was passed.

1188 So ¥e swainie gan him nummor deren,

When the quinsy did him no more vex (annoy).

Our author or his transcriber is certainly wrong about the "swainie;" for the punishment of "lecher-craft" was meselry (leprosy), the quinsy being the penalty for gluttony. The seven deadly sins were thus to be punished in Purgatory:

1. Pride, by a daily fever.
2. Covetousness, the dropsy.
3. Sloth, the gout.
4. Envy, boils, ulcers, and blains.
5. Wrath, the palsy.
6. Gluttony, the quinsy.
7. Lechery, meselry or leprosy.

1192 Sat faire blod, that fair woman. blod in O.E. was used as a term of the common gender, as also were such words as girl, maid, etc. See Gloss. to Allit. Poems, s.v. blod.

1193 •

Bad hire ¥or hir wif hawod ben hid

= Bad hire ¥or-wif hawod ben hid?

Bad her thear-with her head to be hid,

(That is, she was to buy a veil for her head).

1194 timing, good-fortune, happiness. See note to line 1180. 1195 bi-seven, be seen. so in this line seems an unnecessary addition of the scribe's. 1197 wurd wærc, became; on eole wae, in age weak (feeble). Wæc weak; the older form is wae. See Laq. ii. 24, 195, 411.

"Porr ice amm i me sellfenn wae,

& full off unmrummusse."—(Orm. ii. 285.)

"Vor nout maketh hire woe but sune one."

For nought maketh her weak but sin only.

—(Ancren Riwle, p. 4.)

See O.E. Miscell. p. 135; ll. 531, 595.
1198 *trimede* is, perhaps, for *tumed* = brought forth; if not it must be referred to O.E. *trumen*. See *trimen* in l. 1024.

P. 35. l. 1200 *a-bate schoren* = about shorn, is merely the explanation of circumcized.

"O thrite yeir fra he was born,
was ysmael wen he was schorn."—(Cursor Mundi, fol. 16b.)

1201 *lay* is another form of *law*. Cf. O.E. *daye* and *dawe*. 1204 *al swilk sel*, even at such time. 1206 *is told*, is reckoned. 1208 *fro teding don*, removed from his mother's care (?). *teding* = *tending* (?), nursing, care, not *tezing* = *teething*. "*fro teding don*" in the Cursor Mundi is expressed by the phrase *spaned fra he pop* = weaned from the breast.

1209

*Michel gestninge made abraham,*
great feasting or entertainment made Abraham.

*gestninge* (feasting) seems to be the same as the Saxon *gistninge*, a banquet. The original meaning is hospitality; O.E. *gesten*, to entertain a guest; S.Sax. *gisten*, to lodge. See Ancren Riwle, p. 288a, 414. Lay. ii. 172.

1212

*And ysmael was he vm-swac,*
And Ishmael was to him (Isaac) disagreeable.

*vm-swac*, displeasing, distasteful. There is no such word as *un-swac* to be found in the A.Sax. glossaries, but we have *swac*, savour, taste, from which I have deduced the meaning here given to *un-swac*. See Ancren Riwle, p. 48, where *speking = swecung*, and cp. *swac*, stone, and *breung*, in Ælfric's *Hom.* i. 158.

1213 *un-framen*, to annoy, from O.E. *framen*, to benefit, to profit.

1216 *He was ysmael's anger los*, To her was Ishmael's anger displeasing.

1217 *Ghe bi-mente hire to abraham*, She bemoaned her to Abraham.

*bimente* = pret. of *bimene*, to complain, lament.

"bimene we us, we hauen don wrong."—(O.E. Miscell. p. 25; see R. of Gloucester, p. 490.)

1220 *duale*, complaint, grief. See l. 1037.

"Be pu neuere to bold, to chidden agen oni seool,
ne mid mami tales to chiden agen alle duales."

(O.E. Miscell., p. 127. See p. 126, l. 414.)

1221 *rapede*, hastened, hurried away. See Rich. Coeur de Lion, 2206.

"The wretche stiward ne might nowt slape;
Ae in the morewning he gan up rope."—(Seven Sages, l. 1620.)

"The king saide, 'I ne have no rape (I am in no hurry)
For me lest yit ful wel slape.'"—(Ibid. l. 1631.)

1224

*In sumertil, In egret sel,*
In summer time, in the highest time (the hottest season) of the year.

Cp. 'in a *hyʒ* seysoun.'—Allit. Poems, p. 2, l. 39. 1228 *hete gram*, fierce heat. 1229 *wexon ʒrist*. The sense requires us to read *wex on ʒrist*, with fatigue and heat thirst waxed on them.

1231 *Til-like hem gan ʒat water taken*, Soon did that water fail them.

P. 36. l. 1233 *Bi al-so fer so a bryg mai ten*, By as far as a bow may reach.

1239 *sik and sor*, sighing and sadness. 1241 *dude hire reed*, brought her help.

1242 *An angel mese de hire ʒat ned*, An angel alleviated her distress. *hire* is the dative of the personal pronoun. 1244 *seli timing*, a fortunate occurrence. See note to l. 1180. 1247 *nam fro ʒan*, went from that

1261-2 His ninth son was Tema,

Wherefore is there a kingdom called Teman.

1264

*Het a guylond esten (often ?) *fro ᵃn,

Was called a kingdom afterwards from that time. *esten fro ᵃn = eastwards from those other kingdoms. 1269 *siker *pligt, firm, sure pledge.

P. 37. l. 1275 *forgen *pligt, pledged fellows.

1279 *Son [it] was *nogt *is *kinde *loud,

Nevertheless it was not his native land.

1280 *Riche he it leet *Śan he it foud, richer he left it than he found it.

1290 On an hil *Śor is sal *taunen *Śor, on a hill where I shall show thee.

1292 *Sat he bed him two [to ?], that he commanded him to go to. two, an error for to. See l. 3752. 1293-6 They say on that hill’s side was made the temple of *Solomon. 1295 *dune-is *śiën = *dune-is *siden, down’s (hill’s) sides. 1299 *barum or *vignt, rightly obedient. 1301 *sogt, an error for *sog (saw). See l. 1334.

P. 38. l. 1308 *Śor *wen *Śor *child *witter and *war,

Then became the child wise and wary.

1315-20 Wonderfully art thou in the world come,

Wonderfully shalt thou be hence taken;

Without long suffering and fight (struggle)

God will thee take from world’s night,

And of thyself holocaust have,

Thank Him that He would it crave (demand).

1317 *shrowinge = three, suffering, agony.

" *Shroweing and pine."—(Orm. ii. 174.)

" *Vor soŚ wisdom is don cuere soule-hele binoren flesches hele: and hwon me ne mei nout boŚe holden somed, choosen er licomes hurt þen þuruh to stronge vondunges, soule *pronunche."—(Ancren Riwle, p. 372.) For true wisdom is ever to put soul-health before flesh-health, and when one may not hold both together, to choose rather bodily hurt than, through too strong trials, soul-agony (death). 1323 Supply *don after *wulde. 1328 *muge = *nog, now. 1331 *frigi t *fagen may be either *frigi t and *fagen, timid and glad, or else *frigi-t-fagen, timidly glad.

1332 *for yscne bi-leaf *un-slagen, for Isaac remained unslain.

1333 *Bi-aften, behind, abaft.

" *Tace þær an shep *baftenn þin bace

and offre it forr þe wennehell."—(Orm. ii. 156.)

1336 on yscne stede, instead of Isaac.

P. 39. l. 1345 *Sarra *was *fagen *in *kindes *wune, Sarah was naturally glad.

in *kindes *wune = after the manner of kinde (nature); *kindes *wune = kind-wise, kin-wise. 1365 *sène *Śor is an error for *sene, burdens, loads, or for *sened, burdened, loaded. See l. 1368. *sene is properly a load for a pack-horse.
NOTES.

"An hors is strenour than a mon,
Ac for hit non i-wit ne kon,
Hitt berth on rugge grete semen,
And draȝȝ t bi-vore grete semen."
—(Owl and Nightingale, ed. Wright, p. 27.)

1372 min erdne ȝu forȝe selȝhelike, mine errand do thou perform, accomplish successfully. forȝe = forȝen. SeeOrm. l. 1834; Ancren Riwle, p. 408; Laȝ. l. 31361. 1373 1one, grant, still exists in lend, loan, etc.

1375 He bad hise bede on good set,
He offered his prayer (in good time) opportunely.

P. 40. l. 1379 ȝile on = each one.

1382 Ne wor noght so forȝe ȝeunen,
The custom had not been so forth (up to that time) practised.

1388 boȝte = bi-ȝofte, behool; cf. O.E. hyȝfƿe, bi-ȝofƿe. See l. 1108. 1390 beges = bracelets, armlets, probably from A. Sax. bugan (= beogan), to bow, to bend. The original meaning of beg is crown. In Piers Ploughman 316, beighe signifies a collar. In the Middle High German version of the Book of Genesis (ed. Diemer) it is stated that Eliezer, for love, gave Rebekah

"Zwêne ȝringe
und zuêne arm-ȝunge
ûz aȝróteȝe golde."

1391 ghe seems to be an error for he. 1394 ȝiddit = made it known, showed it. 1397 good griȝ = good entertainment. 1398 Him (the dative of the personal pronoun), for him.

1404 Quile selȝe and welȝe him wel bi-cam,
What prosperity and wealth had well befallen him.

1109 wiȝ-san, with-that, therupon.

1110 ȝagnedene vel ȝis sondere man, welcomed well this messenger. ȝagnen is literally to make ëuin or glad, to welcome, entertain; sondere man. The proper form is sondes-man. Ancren Riwle, p. 100. Cf. loder-man for lodes-man, l. 4110, p. 117; and sonder-bodes, O.E. Hom. 2nd S. p. 89.

P. 41. ll. 1111-12 When God hath it so ordained, As he sendeth so it shall be.

1417 garen, to prepare (to set out), to make yarc, to get ready.

1419-20 For entreaty nor meed not would he there. Over one night delay no (any) more.

dreehen is (1) to trouble, annoy. (2) to hinder, delay.

(1) " Sir Pilates wife dame Porcula
Tille hir Lord thus gan say—
' Deme þe noght Ihesus tille ne fra,
Bot menske him that þe may
I have bene dreehid with dremes swa,
This ilk night als I lay.'"
—(Gospel of Nichodemus, Harl. MS. 4196.)

(2) "Quhen Claudius þe manhed kend
Of þe Brettownys, he message send
Tyl Arwyragus, þan þe kyng"
In the Cursor Mundi we are told that *wanhope* (despair) causes

"Latines to kire at sermon here

*Dreching o scrift* (delay of shift)," etc.—(Cott. MS. Vesp. A. iii.)

1427 *Or* or first ege, i.e. before. 1428 *morgen-give* = *morgen-give*, nuptial gift, the morning gift, the gift of the husband presented to the wife on the morning after marriage. See Ancren Riwle, p. 94. Hali Meid. p. 39.

1430 *godun dai*, good day. *godun* = *godne*, the accusative of the adjective.

"He let eliipse be saterday:
Dye eges before him alle
And bed alle *godne* day."—(St Dunstan, l. 200.)

1434 *sondes fare*, the journey of the messenger (Eliezer). 1437 *ou folde* = the O.E. *æflede*. 1439 *Esæde* = *æædr*, alleviated, is connected with the O.E. *æfe* (*æf*), easy, and literally signifies softened. 1440 *Of feiger waspene*, of fair form; *waspene* is evidently an error for *wastene* or *wastene*. "He sech peos seli maiden marherete. . . . . *pe schimeade ant schau al of white (face) ant of wastun (form).*"—(Seinte Marherete, p. 2.)

"In his burh was wuniende a maiden wisi*e* jung of *eres*, two wone of twenti, feir ant freolich o wite & o westum."—(St Kath. p. 69.)

1442 *Here samening*, their union, intercourse.

1444 *And sge ne bi-speke him nevere a del.*

And she contradicted him never a whit.

*bisprke* in O.E. also signifies to threaten. See Castle of Love, l. 221.

P. 42. l. 1448

*Abraham dode hem si*en sundrï viuien,
Abraham assigned them afterwards sundry abodes.

1456 *Him bi-stoden wurlike and wel,*
Mourned for (bewailed) him worthily and well.

See l. 716, 3857. *wurlike* = *wurstike*, worthily. 1461-4 Long it was ere she him child bare, And he entreated God, when he became aware of it (i.e. that Rebekah was barran), That he should fulfill that promise, That he to Abraham erewhile made. 1463 *fillen*, to fulfill, accomplish. SeeOrm. i. 91. *quede*, promise, saying, is the same as the O.E. *quede*, a bequest, *quide*, a saying, from *quede*, to say, still existing in *quoth*. See La3. i. 38, 43; ii. 151, 197, 613; iii. 3; Orm. ii. 321.

1467-8 At one burden she bore

Two, who were to her akin of blood.

*sibbe bond* = O.H.G. *sippe-bund*, blood relatives. Perhaps this line was inserted by the author on account of the popular belief at this time, that the birth of twins was an indication of unfaithfulness on the part of the woman to her husband. 1469-71 Also it seemed to her day and night, As (though) they wrought in fight (struggling, conflict), Which of them should first be born. 1470 "And the children struggled together within her."—(Gen. xxv. 22.) The following curious paraphrase of this passage occurs in the Cursor Mundi, fol. 208:
"His wiif (Rebekah) pat lang had child forgane,
Now sco bredes tua for ane,
Tuinlinges pat hir thought na gamen,
Pate in hir womb oft-faught samen.
Swa hard wit-in hir wamb pate faught,
Pate sco ne might rest dai ne naghth;
At pray to Godd ai was sco prest,
To rede hir quat pate hir was best;
Pate hir war best he wald hir rede.
Hir lilif was likest to pe ded (death).
Strang weird was giuen to pame o were,
Pate pate moght noght pate striif forbere
Til pate had o paim-seluen might
To se quarfor pate pate suld fight.
Fra biginning o pe werld
O suilk a wer was never herd,
Ne suilk a striif o childer tuin
Pate lai per moder wamb wit-in.
Pate striif it was vn-stern stith,
Wit wrathli wrestes aiper writh.
Bituix unborn a batel blind,
Suilk an was ferli to find.
He pate on pe right side lai
Pe tother him wraisted oft away;
And he pate lay upon pe left,
Pate tother oft hir sted him rest."

1470 and = an = in; or else fig1 must be an error for fugt = fought; and nigt = nagt. 1477 Ghe is evidently an error for ghet or get, yet.
lines = alive. Cf. newes, anew, etc.

P. 43. 1. 1484 sweete mel, sweet meal (food), not sweet speech. "And Isaac loved Esau, because he did eat of his venison."—(Gen. xxv. 28.) 1487 & a mete, sod a meat. "sod pottage."—(Gen. xxv. 29.) 1493 mattilike weri = mattilike and weri, overcome (faint) and weary. Mattilike is connected with the O.E. mat, mote, faint, half dead. See Allit. Poems, p. 12, l. 386.

1494 Jacob wur8 war he was gredi,
Jacob became aware that he (Esau) was hungry.

—(See Gloss. s.v. Gredi.)

1495-6 "Brother," quoth he, "sell me those privileges Which are said to be the first (eldest) son's." 1499 bli&elike, quickly; bli&elike has often this sense in O.E. writers. 1501 wur8i weune, a worthy (high, great) privilege. 1503 offrende sel, offering time.

1504 Was weune ben scrib semelike and wel,
Was wont to be clothed seemly and well.

1506 dode his ending, came to his end (died). 1507 heg tide, hey (high) days. 1510 twinne del, two-fold. 1511-12 And when the father were (should be) buried, to have two portions of hereditary property. creward = ereward, is properly the guardian, keeper of the erfe or inheritance, and hence the heir, so that instead of creward riche we ought to read
creward-riche, corresponding to the A.Sax. yrfe-land, hereditary land. The -riche is the affix found in O.E. heven-riche, heaven kingdom; kine-riche, a kingdom; E. bishopric. The -ward (in creward) = warden, keeper, is found in O.E. gate-ward, dorward (door-keeper), bat-ward (boat-keeper); hey-ward (farm-yard keeper); sti-ward (steward, the officer who originally had care of the highways or sties?).

P. 44. l. 1514 then, an error for ten, to go. 1515 in wis, in wise, so that; but may we not read in-wis = i-wis, indeed, truly? See l. 2521. 1518 Holden uor^elike, esteemed honourably, held in honour, respect; a may be for and, or for an = age, ever.

1519-20 A hundred times as much waxed his honour,
So may God prosper where he will.

1521 Ne^ele Sat folk [Sat] him fel wel,
That folk envied him because he prospered.

1522 And made him change his abode; flitten is to remove, to flit.
"O land he (Noe) had ful grette plente,
For him and for his sons thre;
Mast to tilth he gave him pan,
To flitt he breres he bigan;
Sua lang wit flitting he pan slight,
Dat wine-treis he pan wroght."

—(Cursor Mundi, fol. 13.)

1524 trewe fest, troth-fast, pledged by troth or plighted faith; fest has usually the sense of confirming, pledging, in O.E.
"Dis neu forward (covenant) was festenèd pan."

—(Cursor Mundi, fol. 23.)

1527-28 And age came upon Isaac,
He became sightless and weak of (with) age.

cilde swce = eldes wec, weak of (with) age. 1531 &at, what. 1535 brogtes, brought them. 1536 And she well knew the father's choice; kire answers exactly to the later gloss, wone = what is chosen, selected; S. Sax. cure, choice.

"Per stoden in þere temple
ten þusend monnen
þet wæs þe beostre cure
Of al Brut-londe."—Laȝ. i. 315.

1537 And made exceedingly good, or very opportunely, that meat; on sole = on-selh, good, literally timely, opportunely; S.Sax. on sele, safely. See note on l. 1542.

"Cudítes fuscæ me mid
letoð slöepen þene king
And fære we on sele."—Laȝ. i. 32.

sea-men after The sea men after
föron flod-wége marched the flood way
fole wæs on salum. the folk prospered (was in prosperity).

—(Cedmon, 181, 13.)

1539 Clothed she Jacob and made him rough. 1542 sele mel, an error for selie mel, good (timely) meal? Cf. mirias date for mirie date, l. 1038, p. 30. See Laȝ. i. 75; ii. 173.
NOTES.

"And has word saide
Bratus pe sele (the good)."—La3. i. 30.
"haue[f] mi fader bi [here soe]
Castel swi[ke sele]."—(Ibid. ii. 14.)

1544 For he handled him and found him rough. 1545 When he knew him, opportunely he blessed him, faithfully and well. on gode sel, in good time, opportunely. See note to l. 1512.

P. 45. ll. 1547-8 Heaven's dew and earth's fatness,
Abundance of wine and oil.
1550 Supply and after migt.
1565-6 Quoth Esau, "right is his name
Called Jacob, to my disadvantage."
1569-70 Nevertheless, dear father, intreat I thee
That thou give me some blessing.
1575 er[s] smere, earth's fatness; smere is properly fat, grease, butter. In the Orm. ii. 106 it is used in the sense of ointment. 1574 granted him blessing that was precious to him; gers is evidently an error for dere, beloved, dear, precious.

P. 46. ll. 1583-4 "Be thou there," quoth she, "till Esau
Appeased be, who rages now."
Escr-modal (≡ es-modal) is literally easy-minded, humble, mild, and hence soft-mooded, appeased. S.Six. edmol, cadmodiced, edmodie. See La3. ii. 554; Ancren Riwle, 216, 278. The insertion of be is necessary to the metre as well as to the sense.

1588-9 Esau married in order to annoy us
When he allied (himself to kin of Canaan) and is so foolish.
1591-2 Wherefore he maketh him stubborn and strong,
For he is mixed amongst that kin.
1594 Ne bode ie no lengere werlides lif,
I could endure (abide) no longer world's life.
1605 an sox be dam, in true dream. 1606 heaven bem = heaven-beam (?), the sun (?). 1610 Lenuel = leaned; but the MS. also sanctions lened = remained; and [Jacob] wurD ut-suen, and Jacob became cast out of

1 Written lesse.
(aroused from) his sleep. 1615 i = ic, I. It is common to find i before sal, instead of the fuller ic.

P. 47. 1. 1620 amongus = amonges = amongst. 1621 a-gen cumen = agen-cumen, return. 1623 for munying = for a memorial. 1624 And get on olige = and poured on oil; olige = the O.E. olec, elye = oil; aneye, to anoint. 1636 A well well-covered under a stone. 1638 abiden (== abode) is the pret. pl. of abide. 1641 sudden samen = should assemble. 1649 Jacob wirō hire wente bat ston,

Jacob for her removed that stone.

wirō in O.E. signifies in, for, against, etc. 1651.-2 And he made known he was her aunt's son,

And kissed her after kins-wise (as a relative).

monies is properly a female relative; S.Sax. mawe, moye, move, and must be distinguished from maei, mey, may, etc., a male relative. "Pis het luncheō me wurst þat tu þe ane haust ouergan þi feder ant ti moder, meies ba ant mehen." (St Marherete, p. 16.)

"Nu is afered of þe
þi mei and þi move;
Alle heo wereð þe weden
þat er weren þin owe.'"—(O.E. Miscell. p. 178.)

We occasionally, as in this instance, meet with the word in a more limited sense.

"Annd hire mege Elysabacþ
Wass gladd inoh & bliþe
Off hire dere child Ioahan,
And leflþ þo himm fodd."—(Orm. i. 109.)

"Has þou her," þai said, "ani man,
Snn or dogter, mik or man
To þe langand, or hei or lau.'"—(Cursor Mundi, fol. 17.)

We even find a confusion between the two terms, as in l. 1761, p. 51, and in the following passage:

"Loth went and til his manes (sons-in-law) spak.''

—(Cursor Mundi, fol. 17.)

P. 48. ll. 1655-6 Laban welcomed him (Isaac's son travelled from afar) in friend's wise (friendly); feren = S.Sax. fœrren, afar, far, from a distance. (See Aneren Rivle, p. 70, l. 3888.)

"The sonne, and momne, and many steren
By caste aryeseth swythe feren."—(Shoreham, p. 137.)

1658 and laban herte rane == and Laban's heart was wrung (with pity)? for rane read rerane == wrang. 1666 warð = quað, quoth, spoke. 1668 wið skil, in reason, reasonably.

1671 Lune wel michil it agte a-wold
Love so great it ought prevail.

agte awold, have in power, prevail, avail. Cp. "Perfore everyche Romayn overcomeþ oper is overcome wiþ flaternyng and wiþ faire wordes; and if wordes faillep, siftes seal hym awelde.'" (Trevisa's translation of Higden's Polychronium, vol. i. p. 253.) 1676 toæ = toæ = took.

1681 long wanne is her driven,
long custom is here held (practised).

P. 49. l. 1693 londes hire, custom of the land (country). 1700 caldes, called them. Cf. calde is in l. 1702. 1706 ille bi-nam, fouldly ravished. 1712 charen,
to depart, literally to turn. 1713 \\*elde an error for \textit{golde} = should require.

1713-14 Unless Laban should reward better His service, and withhold (retain) him yet.

1715 servce he scri\(\text{s}ed = he\) entreated \textit{him} to serve.

1719-26 Covenant is made of all sheep,

\begin{itemize}
\item Jacob should take charge of \textit{those} of one colour,
\item And if of those, spotted \textit{ones} came,
\item Those should be taken for hire (wages).
\end{itemize}

Sheep or goat, speckled, streaked, or gray,

Are placed from Jacob far away;

Nevertheless those of one colour

Bore many unlike and dissimilar.

P. 50. 1. 1723 \textit{hasued} = \textit{hasue}, "livid, a sad colour mixed with blue." It also signifies rugged, shaggy. 1726 \textit{un-like} = unlike in colour. It may be, however, an error for \textit{on-like} = alike; \textit{likeles}, unlike, dissimilar in form.

1729 & \textit{sunder bleu}, the diverse coloured ones. 1736 To be under him longer is displeasing to him. 1740 \textit{clipping time}, shearing time. See Allit. Poems, A. 802. 1717 \textit{for-olen} = \textit{for-holen}, secreted.

P. 51. 1. 1758

\[
\text{Sus n\textit{celikke spae} \& is \textit{en},}
\]

thus kindly (mildly) spake this uncle.

1761-2 My relative, my nephew, my fellow (companion)

Thou oughtest not to do me such unlawfulness (wrong).

\textit{mog.} See note to 1. 1651.

1763-4 I was afraid it might occur to thee

To take thy daughters from me.

1765 \textit{fro} an error for \textit{for} (?)

1767 Theft I deny, that is my advice,

That he be dead (put to death) with whom thou findest them (thy gods).

1768-9 \textit{is} = them. 1771 \textit{ynel ist bi-togen}, evil is there accused = wrongfully has accusation been made, i. e. I am accused of a crime. \textit{bitogen}, the p.p. of \textit{biten}, signifies also \textit{besuften}. \textit{Bitogen} may be an error for \textit{bitogen}.

1772 My labour about thy property is drawn (taken up), i. e. I am troubled about thy property. 1774 And to me was thine honour dear; \textit{wur\textit{ding} = honour, respect, good opinion}. 1775 \textit{frend sul} \textit{wit ben}, friends shall we two be. 1776 And truth plight (pledge) now \textit{us two} between. 1779 \textit{glad} = glad. 1782 Turned backward ere it was light.

1783 \textit{of weic rad}, quickly away. \textit{of lium} = alive; \textit{of kin} = akin.

1784 Soon was he far from Laban separated. 1786 \textit{Engel-wi\textit{die} = engel-wi\textit{ard}}, a troop, multitude of angels,

\textit{"De wer \textit{Bruttene wocred} baldeliche isomned."—(L\textit{a}3. ii. 412.)}

1787 \textit{wopnede here}, a weaponed (armed) host.

\textit{"wopned wel alle} heo wenden to \textit{fan} walle."—(L\textit{a}3. i. 401.)

" \& \textit{sone aman se kis wass se331} Purrh an of \textit{Godess cангless},

A mikell \textit{here} off \textit{enugal\textit{food}}
Wass emenn ut of heoffne, & all þatt hirdefloe hemm sah & herde whatt te3; sungenn."—(Orm. i. 115.)

"He comuth with so grete here
Wondur is the ground may heom beore."—(Kyng Alys., p. 91, l. 2101)

P. 52. l. 1797-8 And Jacob sent far before
Him rich gifts, and sundry bearers.
1798 loae = loc, loc, a gift, present.

"Se riche recerren & scheop & bule,
Hwa se milhte
Brohten to lake."—(St. Kath. 63.)

"And bi þatt allterr wass þe loc
O fele wise 3arkeded."—(Orm. i. 34.)

"Alle hii nemen þat lock."—(La3., later copy, ii. 320.)

boren = bearers. A.S. bora. 1804 The sinews sprang from the limb.
li^ = member, limb. See Hampole’s P. of C. 1917.
1805-6 Would they (Jacob’s kin) no sinews thenceforth eat,
His own kin will not forget that usage.
1808 Till the dawning up from the east burst. 1811 loate = loe, relinquish.
1818 How shall any man be able to hurt thee? 1826 And
honoured him as the first-born; wur3e should be wur8[ed]e. 1828 So
rew him so, then had he such compassion upon Jacob.

P. 53. l. 1829 trume, host. (See Guy of Warwick, p. 291; La3. iii. 73, 107.)

"And he arayeth hare trome
As me (one) areyt men in fyft.'"—(Shoreham, p. 108.)

Cp. shel-ter = or scheltron = Schild-trume. 1833 Jacob was sorrowful
that he forsok (refused) them (the presents). 1835 hot and schir =
whole and sound; schir = sheer, pure, undefiled. 1837 him to frame =
for his own use. 1840 tegil = tyelt = encamped. Cf. Ger. zeit; Eng.
till. 1843 There King Emor sold him a piece of ground. 1848 She
de-parted leave-less (without permission) from that place. 1851 Her own
counsel misled (ruined) her. We might read

for hire listede hire ovven red, for her own counsel pleased her.
1854
And his burch-fale fellon in wi,
And his people (borough-folk) fell in war.

wi = wig = war. Cf. Semi-Sax, wiy^; battle, conflict. (La3. i. 201; ii.
260; iii. 5.) wi-ax, wi-ax, a battle-axe. (La3. i. 67, 96, 106, 286.)
1855 bi-spoken, blanched. Cf. bi-spae, l. 1441, p. 41.

P. 54. l. 1872 Gol prenes = golde prenes = gold brooches. Trene is connected
with O.E. preonne, to sew up. (See O.E. Miscell., p. 172, l. 68.) Se.
prin, a pin.

1873-4 Deep he them buried under an oak,
No covetousness made him weak (disobedient) in heart.
1877-8 For Solomon shall find them,
And his temple deck withal.

1887 merke dede, set up a mark (monument).

P. 55. ll. 1901-2 Of Edom so it was named then,
For it was before called Bozra.
1906 *den un-red* = committed sin; *unred*, want of wisdom, miscounsel, folly, wickedness. (See Owl and Nightingale, 161.)

"For *unred* is swiðe rich (rash)."—(I.a.3. i. 278.)

1910 *Driest of waspene (wastome)*, brightest of form; *witter wume* = skillwise, skilful, of good abilities. 1912 *vn-hillen & baren*, discover and lay bare (disclose); *vnhillen = O. E. unhelcn.* (See Surtees, p. xxviii. 9.)

1911 *iccl-^iwed*, well conducted, well behaved.

1915 *for-^i wexem wið gret nið*;
unless wexem = *wex hnm*, we should perhaps read, *for-^i he wexen wið gret nið*.

Wherefore they increased in great envy (jealousy).

*wið* = in. 1919 *soren = shorn = reaped.* Shear is still an E. Anglian term for to reap.

"And I sal say til men scherande,
Gaderes the darnel first in bande,
And brennes it open the land,
And sehertes sithen the corn rathe,
And brings it unto my lathe."

—(Met. Hom. p. 146.)

1920 *here = theirs.* Cf. *ure = ours.* 1923 *hu mai ðis sen, how may this appear (be seen).* 1928 *siðe = si^cen = afterwards.* 1931 In Dothan he found them come. *sogt = sought = come, arrived?* 1935 *fro feren = from afar.*

1942 *eisternesse = cisternesse = cistern.* (See l. 1960.) Cistern occurs in the Middle High German Book of Genesis and Exodus, ed. Diemer, p. 75.

"Nu schet ze dem trõmærc, er bringet nivmare
Shahen wir den selben hunt,
Werfen in in der zisterne grunct."

In this pit, old and deep,
Yet shall he be cast, naked and cold,
What-so(ever) his dreams may signify.

1943 *wurðe = wurðe = wurð he (?) = he shall be. 1950 derne sped = secret haste. I should prefer derne sped = derfe sped, bold (wicked) haste. 1952 *spices ware = spices-waere = spicery.* 1958 Than he should there die in their power. 1961 *Shogte sweem = appeared grieved = was sorrowful.*

1962-3 Believed him to be slain, set up a cry
He will not cease, such sorrow he endured.

1962 *rem, cry, outcry.*

"Sanne remen he alle a rem,
so hornes blast ofer belles drem (noise)."

—(O.E. Miscell., p. 21.)

1967-8 In kid's blood they turned it,
Then was there-on a piteous stain.

1968 *lit = stain.*

"Ah wið se swiðe lußume loores
Ha leicen, se rudie"
& se reade i-litct (coloured)
canereach leor
as lilie i-leid to rose,
Des nawhit ne þuhte hit
Des ha weren deade."—(St. Kath. l. 1432.)

"Saide Laverd of Basan torne, torne sal I,
In depnesse of þe se for-þi;
Des þi fote be lited in blode o lim,
De tunge of þi hundes fra fans of him."—(Ps. lxvii. 24.)

P. 57. l. 1975-8
He wept, and said that "wild beasts
Have my son swallowed here."
His clothes rent, in hair (cloth) shrouded,
Long mourning and sorrow is him befallen.

1977 haigre.

"Dal sal be, als þe appocalips spekes,
In harde hayres clende and in sekke."
—(Hampole's P. of C., 4530.)

1980 herted in, consoled; literally encouraged him (to hope that his son was still alive). 1982 herting = consolation. 1989 skiden for skiden = went.
1992 They made quickly a gainful covenant. 1995 wol = wel = very.
1999, 2000 But he became then so naturally cold,
To do such deed had he no power.

2001 The author of the poem seems to have confounded Potiphar with Poti-pherah, the priest of On. (See Gen. xii. 45.)

P. 58. l. 2011 an heg for and heg = and high. 2015 One and stille, alone and secretly. 2019 Provided that he would with her wanton; wile seems to be the same as wigele, to play, sport. May we not supply plaige, play, before wile? 2020 But what she desired was displeasing to him. 2024 But it was to him all alike displeasing. 2025 tylde = tylde = tent. Cf. tilt (of a cart). 2030 god = go∂ = goes.

2031-2 And saith Joseph would do to her,
What she might not prove (or bring) against him.

2031 sei∂, says.

2035-6 The blame is his, the right is hers,
      May God almighty discern the truth.

wile, blame, still exists in twit; O.E. at-wite.

P. 59. l. 2013 chartre for erwitre = prison.

"Forr nass nohtit Sannt Johan jët ta
Intill erwitrernere woorpenn."—(Orm. ii. 270.)

2014 in hagt, in sorrow. We might translate li. 2042-4 as follows:—
"The gaoler did love him, and hath entrusted him the prison to live in care with the prisoners." 2045 on-sagen = un-sagen = O.E. mis-saw, opprobrious language. 2047 One that the king's cup presented (the butler). 2049-50 onijit = onijit, by night; o-frijet = ofrijet, in fright, affrighted. 2054 Hard (troublesome) dreams would cause that (i.e. cause them to mourn). 2057 softe or strong = pleasant or unpleasant. 2058 The interpretation will on (to) God belong. 2059 win-
tre, a vine.

"Me thoght I sagh a win-tre,
A bogh þar was wit branches thre;
O pis tre apon ilk bogh,
Me thought hang winkevis inogh."—(Cursor Mundi, fol. 26.)

2060 That had full grown boughs three; waxen = full grown, explains Shakespear’s man of wax. 2061 First it bloomed, and afterwards bore. 2062 Of the hgeries ripe became I aware. 2073 Present my petition (intercede for me) to Pharaoh; herde = ernde. Cf. O.E. wordle = world.

"But heere almesdede
heere ernde schal bere."
Shall intercede for them.

—(O.E. Miscell. p. 164.)

2075 kinde lond, native land. 2076 And here wrongfully held in bond; wrigtelelike = wrigte-les-like, fault-les-ly; wrigte = wrikhte, a fault, crime.

"For niss nohht Goddes gripp wiip ʃa
Patt wiipprem Godd onqeness,
Aec hello-wawenn iss till ʃa
All afterf þegre wrikhte."—(Orm. i. 136.)

P. 60. 1. 2077 lièðs nu me, listen now to me. 2078 bread-lepæ = bread-baskets. Cf. O.E. bar-lepe, a basket for keeping barley in. See Townley Myst., p. 329; Wicliffe, Exod. ii. 3. Leep, or baskett (lepp. K). Sporta, calathus, corbis.—(Prompt. Parv.)

2085-6 It were preferable to me (I had rather) quoth Joseph,
Tell the meaning of pleasant dreams.

2086 rechen = reken = to tell, explain; srecp = force, stroke. Cf. the use of bond, wold, II. 2114, 2122. 2088 ben de[n] on rode, be put on the cross (be crucified).

2089-90 And fowlis shall tear away thy flesh,
That no wealth shall be able to save thee.

2094 wiʃ-uten erd, in a foreign land. 2105 On a bush full grown and very beautiful (seasonable? well-seasoned, prime?). 2107 welkedæ = withered. drogte numen, seized with drought (dryness).

P. 61. 1. 2114 Who could explain the meaning of these dreams. 2119 ðo høgt. Is høgt an error for høgt = høgt, taken, or for sōgt = sought? 2122 ðis drenes wold = this dream’s meaning. Wold signifies (1) power, (2) force, (3) meaning. 2130 nedful = grievous; the O.E. ned often signifies grief, trouble. 2132 rospen and raken, rasp and rake, diminish and scatter. The Swedish raka signifies to clip, shave, shear. 2134 luʃes, barns. (See note to I. 1910.) Chancer uses the word in the Reve’s Tale. "Berne or lathe, Horreum."—(Prompt. Parv.) 2136 hungri gere, famine years. 2146 so to-bar, so falsely accused him. (See baven in I. 1912.) In the Castle of Love to-boren = disagree; to-boren, at enmity, I. 49.

P. 62. 1. 2153 The seven years of plenty pass away.
Joseph himself knew how to provide beforehand.

2161 for nede sōgt, sought, come by compulsion. (See I. 2163.) 2163 hɔ lutenant him, they did obeisance to him.

2167-8 Joseph knew them all in his thought (mind),
He made as if he knew them not.

2176 For hunger doth (causes) them (Jacob’s sons) hither to come.
2178 *bi gure bering*, by your behaviour. 2181 For seldom betideth even any king.

P. 63. 1. 2190 ſa = ſat; pore is evidently an error for *gure* = your. 2191-2 For then was Joseph sore afraid That he were also through them deceived, 2196 ſe ton = the one. 2198 *to wedde* = in pledge, as hostage. “He said, ‘Forsothe, a tokyne to wedde Salle thou lefe with me.’” — (Sir Percival of Galles, p. 19.) 2204 *Wrightful* = sinful. (See note to l. 2076.) 2209 For we denied him mercy; *werneden* = denied, refused. “God schewes in his godspelle Of þe riche man and laʒarus, How þat he warned him almus, Þarfor God warned him agayne A drome of water, to sloken his payne In þe fire of helle when he was þan.” — (Cott. MS. Tib. E. vii., fol. 37.) 2214 *pilt* = O.E. *pult*, thrown, placed (R. of Gloucester, 3376, 459; Lay le Freine, 136).

P. 64. 1. 2219 *ouer-‡ogt*, over-anxious. 2224 *so agtes* = the monies. 2232 Death and sorrow come on me; *sege£* = *sige£*, cometh, alighteth, falleth. “& þi wrache (wretched) saule [Seal] *sizen* to helle.” — (Laj. ii. 186.)

2233 *bi-leuen* = bi-†uen = remain.

2235-8 Then quoth Judah, “It will go hard with us, If we do not keep our agreement with him.” Famine increased, this corn is gone, Jacob again biddeth them go again (to Egypt).

2241-2 Then quoth he, “When (since) it is necessary, And I know no better plan.” 2249 God grant that he may be kindly disposed (towards you); *c‡i-modes* = e‡e-moded (see note to l. 1581). 2252 *ligt* = soon; literally easily, without difficulty. 2254 Kind thought (natural affection) was in his heart then; *‡ag* = ſa = ÿo = then, is necessary for the sense and the rhyme.


2258 None of them had then merry cheers (countenances). 2262 *ur non*, none of us; *ur* should be properly *ure*. Cf. l. 2260, where we have *gur* for *gure*. 2267-8 Very glad (tain) he was of their coming, For he was held there as a prisoner.

to *nome* may have the same signification as the phrase to *wedde* = as hostage, as security; *nome* (nom ?), derived from *nimien*, to take, capture, signifies seizure. Cf. *wop* from *wepe* (weep), *gret* fr. *a grete* (lament, cry), *lop* (flee) from *lepe* (leap, run), etc. 2269 *vndren* *time* = A.Sax. *under-tid*; *vndren* is the Prov. *aandorn*, *aandurth*, *orndorn*. It literally denotes
"the intervening period, which accounts for its sometimes denoting a part
of the forenoon, or a meal taken at that time, and sometimes a period
between noon and sunset."—(Garnett.)

2275 And he willingly accepted
it. 2279 Know I that none of them but what trembles.

2287-9 Soon he went out, and secretly he wept,
That all his face became wet with tears.
After that weeping, he washed his face.

P. 66. l. 2295 of euerile sonde, of every dish, of every mess; sonde signifies a dish,
mess, meal. S.Sax. sondean, sunde, viands.

"wanliche (bad) wocoren an sounden."—(Laß. iii. 32.)

"Pas beorn an sunde
(þes beare bu soundes)
from kuchene to þan kinge."—(Laß. ii. 611.)

"Ifwer beoþ þine disches
midd þine swete sonde?"—(O.E. Miscell., p. 174.)

2297 In abundance they became glad. 2302 ðeden = peoples. 2311
weren ... went = had gone. 2316 en-sittæche = veselæ, misfortune, evil.

"Her wasa unseolthe unuride inoh
Till an mann forr to dregeðenn."—(Orm. i. 165.)

"Ah ich heom singe, for ich wolde
That hi wel understonde schulde
That sum unseolthe heom is i-hende (near)."

—(Owl and Nightingale, p. 43.)

Later writers use the word in the sense of wickedness. (See Shoreham's
Poems, p. 43.) 2314 bi-cælæ, accusers. See Ywain and Gawin, p. 21,
l. 491. 2318 gure on = one of you. 2320 rp = rpe = upon.

"Moni of þisse rihte
þat wereden sôh and grei,
An rideþ uppe stede
and uppen palefræi,
Heo schulen atte dome,
suggen weilaweþ."—(O.E. Miscell., p. 164.)

P. 67. l. 2335 Provided that thou spare Benjamin. 2341 so e gret = so
he gret, so he wept. 2342 That all his face became wet of (with)
tears. See l. 2356. 2354 sundri = on-sundri, apart. 2356 Ilce here,
each of them.

P. 68. l. 2367 twinne srud, two changes of raiment. 2369 ðif weden, five garments.
2373 wið seven fest, with burdens loaded. 2380 He knew not who they
were (on account of their princely garments). 2384 All Egypt in his
power is pleþed (fixed). 2390 or of worlde chære, ere I from the world
go (turn) = ere I die.

P. 69. l. 2399 dere, an error for ðerē = beloved. 2400 How many years are on
thee. 2403 ðo = few; O.E. fæwe. Cp. Northern fon, ðew, in Hampole's
P. of C. 2404 Although I have passed (suffered) them in woc. 2406
her ðeþ erdl = here in foreign lands. See l. 2410. 2412 seli mel,
good sustenance (food). Cf. l. 1542. 2416 ý-hoten = ý-hoten, called.
2427-31 So was it pleasing to him to be laid,
Where the Holy Ghost secretly had said
To him and his elders, far ere before,  
Where Jesus Christ would be born,  
And where be dead, and where be buried.

P. 70. 1. 2435 *Or ḡan* = ere that.
2441-3 Joseph caused his body to be honourably prepared (for burial),  
To be washed, richly anointed,  
And with spices to be scented.

*Smaken* usually signifies to taste, savour, but here means to scent, to be scented. *Smac* in the Owl and Night, 821, is used for scent, while in the Ayenbite of Inwy it has the sense of flavour.

"Zalt yeph *smac* to þe mete."

See Gloss. to Allit. Poems, s. v. *Smach.*

2444-9 And Egypt's folk him bewaked,  
Forty nights and forty days,  
Such were Egypt's laws;  
The first nine nights the bodies they bathe,  
And anoint, and shroud, and bewail  
And watch them afterwards forty nights.

2451-5 And Hebrew folk had a custom,  
Not immediately to bury it with iron,  
But to wash it (the corpse) and keep it right,  
Without anointing, seven nights,  
And afterwards (keep it) anointed thirty days.

2452 *yre* = iron; O.E. *ire*, *iron* (Owl and Night. 1028). The form *ize*, iron, is also met with in O.E. writers. (See Ayenbite, pp. 110, 133.)

2454 *smeryel*, ointment, belongs to the same class of words as *fetere*, a vessel, *reckelles*, incense, etc. "þe *smeryels* ne is naȝt worþ to hele þe wonde ne non *opere* þing þer huile þet þet yzen is þerinne." —(Ayenbite, p. 174.)

2459-60 For truth and with good deeds,  
Done is then all that watch-deed.

2460 *wech-dele*, vigils. 2463 And some every year as it happens or comes round. 2465 Do for the dead church-going; *chirche-gong* = church-going.

"þe gret cyte of Medes supþe aþure he (William) sette,  
Vor me (one) ne myȝte non *chyrche gong* wyþ out lyȝte do."

—(R. of Gloucester, p. 380.)

2467 And that is instead of the vigils.

P. 71. 1. 2472 *daiges* is evidently an error for *laiges*, laws. See l. 2456. 2479 *wis* of *here[n]*, skilful in arms. 2487 *over-pharan* = *over-foren*, pass over or beyond Pharman. 2488 *in biviele don*, put into the tomb. "And whanne Jhesus hadde come over the water at the outre of men of Genezreth, twei men havyng develis runnen to him, goynge out fro *bivileis* (tombs), ful fecore, or *wickeid*, so that no man myȝte passe by that way."

—(Wicliffe, St. Matt. viii. 28.) 2498 To *beþen* *mese*, to supplicate for mercy; *beþen* may be an error for *beden*, to entreat. *beden oe* = *beden oth* = to offer oath [of obedience].

P. 72. 1. 2505-12 "It shall," quoth he, "be fulfilled  
What God before hath to our elders sworn;
He shall lead you in his hand
Hence to that promised land;
For God's love I yet entreat you;
Perform it (my prayer) then, promise it now
That my petition shall not be lost (sight of);
With you let my bones be borne.

2510 Lested = lestèd, perform. 2514 God bring the soul into bliss.
2516 egipte-like, after the custom of the Egyptians. 2521 to ful in wis
= to ful-iwis, very full (completely), indeed. See l. 109. Orm uses the
word fuliwis, ful iwiss, fuliwis, in the sense of certainly, truly. See
Gloss. to Orm, s. v. fuliwis. 2524 for leful soules ned, for the need of
faithful souls. 2528 May God help him kindly (joyfully). For the
meaning of uceli see Gloss. to Allit. Poems, s. v. ucely. 2529 And preserve
his soul from sorrow and tears. 2532 God grant them in his bliss to have
pleasure; spilen signifies to sport, live pleasantly.

" Pan was Uortirerne þa king
in Cantmarie-buri.
Per he mid his hirede,
hælliche spilede (noblly diverted themselves)."
—(Laȝ. ii. 153.)

"dà was spil unde wunne
under wiben unde manne.
vone benche ze benche
hiez man allûteren wîn seenchen;
Si spileen and trunchan
unz in iz der slât binam."
—(M.H.G. version of Genesis and Exodus, ed. Deimcr.)

P. 73 l. 2544 hatel, severe, cruel. See Gloss. to Allit. Poems, s. v. Hatel. 2546
seli sîk, prosperity. 2547 Quoth (speak) this king with them, secretly,
in council. 2548 michil sped = great speed, rapidly. 2553 feten seems
to be an error for seten, made. 2555 ru-ßeved swine, unaccustomed
(extraordinary) labour; ru-ßeced also signifies immoral, wicked. See
Orm. i. 74, Allit. Poems, B, l. 190. 2556 jugei = ful, foul, louthisome.
2560 They caused them to creep along (or through) dikes; diikes = O.E.
diches, may here signify subterraneous passages, burrows; or perhaps
dikes = sewers, from the allusion to mne and fen. "And Jhesus said to
him, Foxes han dichis, or borowis, and briddis of the eir han nestis, but
mannes some hath not where he reste his heued." —(Wicliffe, St. Matt.
viii. 20.)
2561-2 And wide about (through) the cities to go,
And come where none had been before.
2564 comb, crest or top (?). 2567 ñogen = ñogen, throve. See l. 2542.

P. 74 l. 2575 But they disobeyed from fear of God. 2578 They defended them-
selves with lies.
2581-2 God requird it these women well,
On their homes, their wealth, a happy time.
eddi sel is, literally, pleasant time, but may here denote prosperity, success,
etc. 2583 opelike = openlike, openly. 2588 Abraham is an error for
Amram, i.e. Amram was Moses' first name. 2390 dreful and blek, sorrow-
ful and afraid; bleç. In A.Sax. bleç = gentle, slow; blet = miserable; the S.Sax. bleç = destitute, poor; bliçere, cowardlier. 2594 Nor could she take him stealthily (secretly) of (from) the water; or stolen may signify to still, to quiet. 2595 rigesses = rushes. Cf. Sc. reek, reye. 2596 torred = tarred, pitched.

P. 75. l. 2609-10 God had such beauty him given, That the very fces let him live.
2611-5 Eg3'pt's women came near, And bad her leave the child there, But she took it away with a cry (scream); Of their command took she no heed.

2613-4 he = ghe = she. It cannot be the plural he = they, for this would require namen instead of nam. 2621 On whose teat (paps) he soon hath seized. 2629 on summers stode, instead of a son. See l. 2637. 2639 ayn = [= ane] stand, one minute. 2644 his timing = this occurrence, this timely assistance.

P. 76. l. 2647-8 If help had not run between This child had then soon been killed. 2650-8 He said, "The child doth as he knows (i.e. acts according to the extent of his knowledge); we shall now learn whether it did this wittingly, or in childishness." He offered this child two burning coals, and he took them; how was he able to bear it? and in his mouth so deep he placed them, that his tongue's end is burnt therewith; therefore said the Hebrews truly that he afterwards spake indistinctly. This legend is thus given in Lady Eastlake's Life of Our Lord:— "Therefore when he (Moses) was three years of age she (Thermutis) brought him to Pharaoh, who caressed him, and in sport, put the crown on his head, when the child eagerly pulled it off, and dashed it to the ground; for it is said that the crown was engraved within with figures of idols, which Moses instinctively abominated. . . . . Those around Pharaoh looked upon it as a bad omen, and they counselled the king that he should be slain; but another counsellor said that he should be pardoned, because he was too young to know right from wrong; and a third counsellor said, 'There is in this child something miraculous and uncommon. Cause, therefore, a burning coal and a ruby ring to be set before him; and if he take the ring it will show that he knows right from wrong, and then let him be destroyed, lest he spoil the kingdom of Egypt. But if he take up the burning coal, it will show that he is too young to know right from wrong, and then let his life be spared.' Then the king said, 'Let the hot burning coal and the king's signet ring (which was a large shining ruby) be placed side by side, and we shall see what he will do.' And immediately the child stretched out his hand to take the signet ring; but the angel Gabriel (who instantly took the form of one of the attendants) turned his hand aside, and the child Moses took up the burning coal, and put it to his mouth, and his tongue was burnt therewith, so that he was unable afterwards to speak distinctly, even to the end of his days." 2652 childhede; "ae zeppe ich com to cide of vol man, ich vorlet alle mine childhedes."—(Avenbite, p. 208.) 2653 brennen = bren-nd, burning; to = two. 2654-5 is = them. 2658 miserlike
S. Sax. misliche, variously, differently; and, hence, thickly, indistinctly. The form miser-like may be a corruption of the A. Sax. missedie, dissimilar. Misliche in Owl and Nightingale, l. 1771, signifies erroneously.

2662 bi[lep]h = bi-lef, remained.

2665-8 By that time that he was a youth (young man)
With (for) beauty and strength renowned,
The Ethiopian folk on Egypt came,
And burnt, and slew, and vengeance took.

2675-8 Teremuth scarcely might bring it about (prevail)
That Moses shall with them forth-go,
Ere she have her pledged and sworn,
That to him shall be borne (kept) honourable faith.

2676 hire, an error for hem, them. 2677 he = ghe = she. 2680 were (a substantive from were, to defend), a defender, protector. Cf. dere, harm, from deren, to hurt.

P. 77. l. 2682 en-warneide, unexpected. This enables us to correct the reading unwarde in l. 480. 2683 ut-æhurig = out-through, throughout. Cf. O. E. ut-æith, without, in-æithan, within, etc. 2696 Nevertheless that sojourn was very distasteful to him. 2701 meten is the p.p. of mete, to measure.

2702 This causes remembrance, the other causes forgetfulness. 2703 He fest is = he fixed them. 2704 Gave her the first gem; he was kind to her. Two lines seem missing after this line. We might supply the following:—

And quan awci nimen [faren] he wolde
Gaf hire ðe toðer, he was hire coldere.

And when he would go away, he gave her the other gem, and was distasteful to her. 2708 e = he. 2712 a modi stiward, a moody (proud) steward.

2714 That seemed to Moses a great shame.

P. 78. ll. 2718-20 And secretly he buried him in the sand,
He weened that no Egyptian
Had known it, or should have seen it.

2720 a sen may signify 'have seen.' Northumbrian ha, to have; but more probably we should read a-sen, to see, the infinitive being required after sulde, so that sulde a-sen = should see. In the Romans of King Alysaundre ascen occurs as the p.p. of a-sen, to see. Cf. our modern words wake and awake, rise and arise, etc. These double forms were far more common in O. E. writers than in the modern stage of our language. 2727 And enquired of him what it should mean. 2730 to rad, too hasty.

2736 his weige ðe sen ches = chose (took) his way thence.

P. 79. l. 2757 ðeowe and wursipe, courtesy and honour. 2758 estdode, kindly deed (actions). (See Owl and Nightingale, l. 997.) Este mete occurs in the Ormulum for delicate meat (food), etc.

"Ac thar lond is bothe este and god."

—(Owl and Nightingale, p. 36, l. 1029.)

2764 To wife in law he her took; in lage = in law, in marriage, is an early use of a common phrase. 2769 And Moses had gone on a time.

2771 To look after the condition of the herds. 2775 brennen = brennende. See l. 2653. 2776 And nevertheless green and whole remained.

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2783 in min geming, under my care (protection). 2788 milche, milk; gu{then} to promise.

P. 80. 1. 2789 an = in. 2790 on {hond} = on-hand, soon, speedily. Ger. in die hand. (See Laj. vol. ii. pp. 96, 106, 251, 264.) 2792 to {san}, to that = for that purpose. 2797 If he refuse it and be there-to contrary, 2803 to token, for a token (sign). Cf. to wedde, for a pledge, etc. 2812 fer, sound, and hence unre (l. 2810), diseased. (See Sir Gawayne and the Green Knight, l. 103; Ormulum, i. 41, 153, 212. 2815 get = pour (see l. 582). 2817 wanmol = un-elloquent; wan occurs in O.E. wan-hop{e}, despair; wan-trauhte, disbelief; mol is the same as moed (speech) in l. 81, p. 3; un-reken = un-ready, slow. (See Gloss. to Allit. Poems, s. v. reken.) 2822 Who made the blind, and who the looking (seeing)? 2824 fultun, aid, assistance.

Pa cristine li{sen} after, The Christians pursued after, and heom on heiden, and laid on them, & eleopeden Crist, godes sune, and called Christ, God's Son, beon heom a fultune. To be to them in aid (to help them).

—(Laj. ii. 264.)

P. 81. 1. 2828 vnsteken, disclose. See Gloss. to Allit. Poems, s. v. Steke. 2830 Gune = you two. See Orm. i. 301; ii. 98. 2831 funden; O.E. founde, to go, occurs in Allit. Poems, p. 63, l. 1903. 2834 of lines = alive. 2838 is werkes len, reward of his works. 2845 feren swe{ke}, unfaithful companions, that is, his two sons who were uncircumcised. he = they, refers to Moses and his wife. 2847-50 Zipporah took this young lad, and made him to have circumcision, and wept, and turned back frightened, and let Moses forth alone proceed. 2855 Ey{ser} [h]{ere} = each of them. 2856 hau{c}S is herte vt-dragen = hath his heart out-drawn. Cf. our expression, to unbosom oneself, with the Ger. sein herz anschütten.

P. 82. 1. 2876-78 I defended so that thou wast rescued, And laboured, and great sorrow endured, Yet is it unseen (is it a secret) how I accomplished it?

2882 hidel-like (= hindingly), secretly. Cf. O.E. hidel, a hiding place (Ps. xxvi. 5). 2890 to gode, for good, gratuitously. 2891-2 And yet they hold (keep up) the number of the tiles (bricks), and knead and bake (them), great and small. 2894 And to God he made his complaint (bemoaning).

P. 83. 1. 2900 Shunery = shower; O.E. thoner, thunder. 2903 Min milche witter name may signify (1) my great wise name, or (2) my merciful wise name. In (1) milche = michel = milke, great; but in (2) it = milde, mild, merciful. See l. 3603. 2918 Iglist = uglie, ugly, horrible. 2919 wickes kire, select (choice) witches. 2920 in sovles cure, in soul's loss. 2926 And the heads of them all he bit off.

P. 84. 1. 2931 wit = we two. See Orm. vii. 73, H. i. 4, 300. 2935-6 This king himself is very bitter against this folk, and of heart hard. 2938 And try better with this token. 2947 trike, a rivulet, small stream, evidently connected with the verb trick-te. 2951 wereke = weke, vengeance, plague. Cf. michel and mikel, dite and diche, etc. 257 bot = boot, release, deliverance, is connected with O.E. bete, to amend, to alleviate. 2962 bitournen = biturnen, turn, change.
"Sare nakyn best of wenym may
Lywe, or lest atoure a day;
As ask, or eddyre, tāde or pade,
Suppos þat ðai be fiddyr hade."—(Wyntown, i. p. 15.)

2988 up-wound = up-went, but literally up-wound. 2989 on bite, in their bite. 2990 smite, a blighted, plague.

P. 86. l. 3011 bad meðe, entreated for mercy. 3013 wroð = worð = unwrð, became. 3014 And broke them that promise (see l. 3062). 3027 dole = O.E. dolg, wound, ulcer. O.E. dôle = pœl, tongue. 3037 ðe to un-frame, to thy sorrow.

P. 87. l. 3045 at sîr = all shear, clearly, openly. 3047 vnghere may be an error for undere = badly, or, what is more probable, for ungere = unready, unexpectedly, gere being the same as gare, yare, ready, prepared. 3048 borgles = unprotected, shelterless, from bergen, to protect.

3055-6 Moses, cause this weather to turn,
And I shall let you out fare (go).

3058 runæder, storm. See li. 3059, 3061. Weðer in O.E. is often used for a tempest, storm. See Ywaine and Gawin, 411; Wyntown, i. 387; Romant of the Rose, 72, 4302. atwond, departed = away-wound, or away winded. Cf. at in at-wot, departed, p. 39, l. 1049. 3065 gressopp-e, grasshopp-e-r, locust. Cf. O.E. hunt-e, a hunt-e-r, etc.

"And to lefe-worm þar fruit gaf he,
And þar swynkes (labours) to gress-hope to be.''—(1's. lxxxvii. 46.)

3066 And what the hail then left (untouched) shall all be consumed.

P. 88. l. 3075 but, without exception (?). 3077 Hu = how? 3080 Erewhile alone of men was lewe besought. 3086 an newe figt, in a new conflict. 3087 skipperes, the grasshoppers. See l. 3096, where opperes is similarly used. 3088 They did on grass and corn injuries. 3102 Sherk-nesse = derknesse, darkness, is a genuine form, and occurs in the Coventry Mysteries:—"Therknesse, or derknesse, tenebre, caligo."—(Prompt. Parv.) 3105 Many there suffered sorrow in life; bead = abead, suffered. 3108 sowen = sogen, saw. See l. 3329.

P. 89. l. 3111 boden = both. See bothen in Glossary to Morte Arthure, ed. E. Brock. 3120 Death shall be avenged over you.

3123-6 Said God, "Yet I shall on Pharaoh,
Fre ye go out, put a plague
(Now I shall into Egypt go)—
Such a plague was never any before."
I shall not fail you
Of what I have promised you.

Every house-folk (family) that may permit of it.

The tenth day it should be taken,
And kept on the tenth night,
And slain on the fourteenth day.

so it noten maie, as may partake of it; noten = O.E. note, naite, to make use of, enjoy, eat.

l. 3147 bred = O.E. brad, roasted. (See Sir Gawayne and the Green Knight, l. 891.) 3148 wreken, taken, thrown out. "God nele naṣt ƀet me make, his hous mareat ne bope, huerout he wreck Đo þet zyalde and boṭe in þe temple."—(Aynbite, p. 172.) 3150 his oven fond, his own wants (need). 3153 wrīscel; can it mean haste? (see Ex. xii. 11.) At first sight it seems to be a derivative of wirt (by metathesis wrīt), an herb; but the mention of røyw met[e] in l. 3151 renders this rather doubtful. 3154 bi-leuen, the remainder. O.E. laue, leve, the remainder.

3155 dure-tren = door-trees, posts.

"For James the gentle
Jugged in his e bokes
That feith withouten the feet
Is right nothyng worthy
And as ded as a dore-tre
But if the dedes folwe."

—(Piers Ploughman, 833.)

unerslagen = overslagen, unerslage, over-piece, lintel. "Ovryslof of a doore, superliminare."—(Prompt. Parv.) 3172 For their toil they now have hire.

l. 3206 fro = for, on account of. 3211 stunden does not mean stood, but is a vb. (formed from the sb. stund, a stound, a short space of time) signifying to delay awhile, to wait. 3212 How Pharaoh should act toward them. 3213 Pharaoh summoned (assembled) out his army; bannen = to call to arms.

"Da bleou Brutus & bonned [banned] his herde." And assembled his forces.

—(Laṣ, i. 75.)

3218 of fote ren = swift of foot.

l. 3220 to wreken wi, to work war, to make war upon. 3224 ne gate = no gate, no ways; gate is often used by Northern writers as an affix = -wise or -ways; as al-gate, thus-gate, etc. 3230 On (against) Moses they set up a cry. 3231 Supply don after gu. 3235 dregen wið skil, endure with patience. 3240 That for you ways (paths) may be well prepared.

l. 3255 an skige, a cloud. Cf. Milton’s ‘sky-tinctured’ (Paradise Lost, Book V.).

".... it ne left not a skie
In al the welkin long and brede."

—(House of Fame, iii. 508-511.)

3261 daigening = daigening, dawning. 3271 in twired wen, in perplexing doubt; twired signifies two-fold (doubtful) counsel.
“and [Bruttes] duden swiðe vnwraste And Brutus did very evilly
..... alle his haste, all his behests,
and weoren alle twiræde.” and all were of two counsels.

—(Laȝ. ii. 392.)

3274 helden, an error for holden. 3275 a morgen quile, a morrow while, a minute. 3282 weken seems to be an error for wreken, taken (see l. 3148.)

P. 94. 1. 3292 pert = apert, open, clear. 3300 wclath, the reading of the MS., = lag, loathsome. But wclach = brackish, properly warm; ep. luke-warm. 3301 a vinden (discovered) trew = a tree which he found. 3310 bred wantede, bread failed.

3315 Let us were in egipte ben,
It were better for us in Egypt to be.

3319 on-dreg = ‘bear up,’ endure patiently. 3324 so felo so, as many as.

P. 95. 1. 3327 ðis dewes cost, the nature of this dew. For the meaning of cost see O.E. Miscell., pp. 12, 25; Allit. Poems, p. 66; Chaucer’s Knight’s Tale. 3328 rim frost = rime frost, hoar frost. 3338 for-hardede. Read ? for-harded. Read ? for-harded, hardened. 3340 That it gave a flavour of honey and oil. 3341 forbone mar, more than was bidden; forboue may be an error for forbid, prohibition, command; or we may read (and the MS. will admit of it) forboue, above. Cf. bi and for-bi, etc. 3345 Kept it apart in a clean place. 3348 vten l& in a foreign land; withouten let = without cessation. 3353 Soon was that water wanting to them. 3354 MS. hane; the rhyme requires hane; ðrist hane signifies torment of thirst.

P. 96. 1. 3378 here ðing, their affairs. 3381 Moses prayed for the folk of Israel. 3385 For leth is read let his. 3388 They supported them with a stone. 3393 bode seems wanting after sente. 3394 Of this occurrence to have a memorial.

P. 97. 1. 3398 min blis. Jehovah-nissi is generally explained as “The Lord is my banner.” 3410 stering, government, rule; stere in ll. 3418, 3429, rule; stere, rulers, ll. 3413, 3415; stere-men, rulers, ll. 3417, 3429. 3412 a weister wold, a master (head) ruler, the same as ouer-man, l. 3421. 3413 ige n = ige, ten. See l. 3418. 3414 Ilc here, each of them. 3429-32 He had them choose rulers, mighty, who are God-fearing, truth-loving, and who strive and covetousness forsake. 3432 nisging signifies not only strife, but niggardliness, wickedness, slaughter, etc. O.E. writers usually employ the word in the sense of a coward, villain, miser, etc.

P. 98. 1. 3434 And willingly (gladly) he received (accepted) it. 3438 is numen, has gone. 3448 May we not read Io vile min fole enoucen be = I will be known to my people?

3449-51 And Moses told this to Israel,
And they promised him every whit
What he biddeth them they will do.

3453 ðis to daiges = these two days. 3458 wif goren dragen = pierced with darts.

“heo beore on heore honde
gares [spres], swiðe stronge.”

—(Laȝ. iii. 44.)
3459-60 These people fearful thus abode,
While these days forth have passed.

3462 Spite, ravage, destruction (see l. 2977). 3463 On this mount stood
a cloud's shadow; and = an = a (see l. 3175).

P. 99. l. 3471-84 Each of you bear in mind, that it is not Moses, Amram’s son,
whom ye shall to-day hear speak, but He who slew Egypt (you for to
avenge), and a path made in the sea; and who let Adam discover the
tree which preserved Noah, and led Abraham out into the land of Canaan;
who caused Isaac to be begotten of old Abraham and of Sarah (of old
teats); who gave Isaac (Jacob?) so many sons, and who gave Joseph
such rich gifts (abilities); let His word be to you as precious as life,
dearer than either child or wife.
3488-9 None might go further except Nun,
And also his brother Aaron.

3489 on = one. It may be an error for oe = also. 3496 My vengeance
is severe, my forbearance is long. 3497 in idel, in vain; idel in O.E.
signifies empty, void. 3498-3500 Nor swear it lyingly to defile in sport,
Nor let thon my honour be lost in the fiend’s tempting (i. e. in yielding
to the devil’s advice).

P. 100. l. 3508 for trude of = for failure of, for want of. 3515 Covet not thy
neighbour’s thing. 3518 Thou lonést everlasting bliss. 3519 fiteron
= ficeren = feren, afar. 3533 nemeld = nemend = nemmed, named, appointed (?)

P. 101. l. 3545-6 That mad folk there of day brought Hur (i. e. put Hur to
death) and put Aaron in fear; ‘to don of dawe’ = to bringen of dage =
put to death. (See Legend of St. Beket, l. 622; Allit. Poems, p. 9, l.
282.)

“For quen the childe es born, sal I
Do it of daw sa priuely,
That na whit sal the squeling here,
And delf it sithen in our herbere.”—(Met. Hom. p. 167.)

P. 102. l. 3573 for gode is frequently employed by Chaucer. 3574 It is a song
wicked and foolish.
3581-2 And mixed it in the water and poured it off,
And gave that folk that draff (dregs) to drink.
Cf. O.E. draff, chaff. “Draffe or drosse, or mater stampyd, pilumen.”
(Prompt. Parv.) Cf. “draf-spek.” (Chaucer.)
3583-4 Then wist he well who had done it (committed idolatry),

“Seen it (the dregs) was on their beards.
3603 milche mo8 = milce mod, mild (merciful) mood.
3605-6 God answered, “Off shall I take them,
Who are not worthy to be placed thereon.”

3607 min engel ou, my angel alone.

P. 103. l. 3611 to phygt, for their sin. 3614 And as sun-beam bright shone his
features. 3624 wile witter draigt, with skillful device. 3626 And their
labour they well apply. 3635 of lore wal, of choice lore. 3637 betten =
beten, amend, from bet, better. 3640 Ere they from Sinai forth have
passed. 3642 & o8r, the second.

P. 104. l. 3647 This folk has after pleasure gone. 3653 Moses caused it to cease
with his prayer. See note on blissen, p. 132. 3658 *for-hirked* = for-hirked, tired. 3661 *Lorward* = lord; 3664 Thou shalt cause me quickly to suffer death. 3676 And brought a great mint of quails; but *turtles* = turtles, doves. See Ayenbite of Inwy, p. 181.

P. 105. 1. 3688 There became Miriam somewhat foolish; *soth* = sott, a fool (see l. 3685). 3710 A bunch of grapes on a long pole; O.E. *cowelce, cowele*, a coop, tub, etc.; Prov. E. *cowel*; *cowel-staff* signifies the staff or pole upon which the people carried their kneading troughs. This interpretation is supported by the form *cowel-tree* or *swo-tree*. Falanga, vectorium. (Prompt. Parv.) "Phalanga est hasta, vel quidam baculum ad portandas cupas, Anglice a stang, or a *culstaffe*." (Ortus.) "Courge, a stang, pale-staffe, or *cole-staffe*, carried on the shoulder, and notched for the hanging of a pale at both ends." (Cotgrave.) In Caxton's Mirror of the World, c. 10, A.D. 1481, it is related that in Ynde "the clusters of grapes ben so grete and so fulé of muste, that two men ben gretly charged to bere one of them only upon a *cole-staff*." In Hoole's translation of the Orbis sensualium, by Cornenius, 1658, is given a representation of the *cole-staff* (oruma), used for bearing a burden between two persons, p. 135; and again, at p. 113, where it appears as used by brewers to carry to the cellar the new-made beer in "soes," or tubs with two handles (labra), called also *cows*. In Brand's "Popular Antiquities," ii. 107, will be found an account of the local custom of riding the *cole-staff* or *stang* (Way in Prompt. Parv.)

P. 106. 1. 3721 *suerdes slagen*, slain of (with) sword. 3723 *loder-man* = ladesman, leader. A leader we will choose (take); *sen* = bi-sen. 3730 If Moses were not opposed there-to. 3732 *milche* = milce, mercy, pity. See l. 3728, where the correct form occurs. 3740 Their righteousness was pleasing to God. 3742 *sorres dere* = sorrow's hurt. 3745-6 Again (backwards) they made their course, As that cloud had taught.

P. 107. 1. 3755 *migtful* qualifies *meistres* in l. 3756. 3760-61 *ilc gure*, each of you. Cf. *quile gure*, which of you, l. 3764. 3761 *reklefsal*, incense vat, the vessel holding the incense, censer. See Orm. i. 2, 35, 58. 3762 *timinge* seems to be an error for *tige* ge, wait ye. 3767 *oryel pride*, arrogant pride. Cf. *orzyhelmod*, pride (Orm. i. 216). "Ichabbe isehen his onergart, ant his egede *orkel forliche afallet*." (St. Marh. p. 11.) I have seen his presumption and his arrogance fearfully felled. 3770 Instead of the reading in the text substitute the following: *Moyses, and et ne wulde goun; or se* seems to be an error for *et* = out. See Numbers xvi. 12. 3774 Held up neither stone nor grit. I do not think *ston ne gret* = strong *ne gret* = strong nor great.

3777-80 Such destruction they have unexpectedly
No man need labour to bury them
This earth is together closed
As it were never ere broken up.

3786 *fieres swonde*, flame (burning) of fire.

P. 108. 1. 3796 There hath a cloud them well girded. 3802 *Ran* and *stood between* the living and the dead; *tiren* seems, from the way it is written in the MS., to be an error for *ten* = *tewen*, between. 3807-14 Though this folk, much frightened, remained quiet for a time, nevertheless they
are yet in diverse counsels (i.e. of conflicting opinions). Moreover, they vacillate in purpose, and think that it may be decided better. Though these burnt (i.e. those destroyed by fire) are refused, yet they ween that God shall take of the twelve tribes some more to be in the place of those whom he had despised (rejected). *miðe* is the pret. subj. of *miðen* = A.S. *miðan* (pret. *mâd*, pl. *milden*; pret. subj. *mide*), to lie hid, to avoid, omit, hide, dissemble. 3809 *aglen* = *aglen* = *aill*, become weak or foolish. 3814 *for-hugede*, despised, rejected.

"Ah Gurman d hit *for-hugede*
And habbe he hoelholde."—(I.A. iii. 156.)

"For niss nan mann *bat* uis *birrip* att
Forrhohenn god to lornenn."—(Orm. ii. 107.)

P. 109. l. 3824. The name of the tribe which shall thereto belong. 3826 Which tribe he desires this service to be on.

3851-2 Here and there (yonder) there they buried lie,
All the old (ones) did there end (i.e. died).

P. 110. l. 3865-6 God bad assemble the folk and go,
And before them smite on the stone.

3880 *costful*, dangerous. See Met. Hom. p. xix, where *far-cost* = a dangerous voyage. 3884 *wente of alive* = turned from life = died. 3887 *in* = *hin* = *hine*, him.

P. 111. l. 3924 The sense requires us to read, *for to stillen his vn-ðe* *mod*, for to quiet his uneasy (disturbed) mind.

P. 112. ll. 3931-2 In the night a message came to him from God,
And a prohibition against this king’s counsel.

3941 *me* *gome* *hold* = should give me faithfully; *hold* = *holde* = faithfully, truly. 3945 *Oe or or* = but first ere. 3951 And turned his heart on worse thought. 3958 And beat and turned it to the path; *stí*, path, way. "*Scis* is *forson* *exege* *gengoedon* wæs *Serh esaias* *cone* *witgo cuoxe* *ende* : *stein* *elioipende* in *woestern* *gearus* *woeg* *drihtnes*, *retha* *doxe* [wyreas] *stiga* his." (Matt. iii. 3. Northumbrian Version.) 3964 *negt* = *neg* + *it* = nigh it.

P. 113. ll. 3972-3 It is as true as it is marvellous.

Said this ass thus with anger.

3976-7 *Hid* I a sword, I would slay thee.
So was this man to mischief (grief) brought.

3985-6 Quoth Balaam, "since I have mis-fared,
If thou wilt, I will turn back."

3988 Against my counsel speak thou nought.

3993-4 Shall I no word be able to forth-do (utter),
Except what God layeth on me.

4000-1 And went apart; why? but because from above, etc.

P. 114. ll. 4009-10 His life is blithe (joyful), so shall be his ending (death),
Who prospereth as this (one) shall prosper.

4015 For or read and (*í*). 4016 He did it for better success. 4022 *hem*, if not an error for *he*; stands for *he* + *hem*.

P. 115. l. 4019 "The young women of thy land, fair of sight, and soft of hand, and bright of hue (complexion), of speech glad (joyous), in haste shall I set apart as messengers; do thou send out against these men those who
can brew (produce) heart-burning with joy, with features, and with body and sin, pleasantly, with speech small (flattery), to turn them from God’s fear to thy land gods and our laws; unless thou canst follow this advice and lead them from God’s love, and seek to turn thus their thought, for war nor weapon helpeth not. 4052 sygere = gore = haste. At first I was inclined to take sygere for dere, so that wis sygere = for harm. 4053 ten = te (?). Or should we read, sc do ten vt = cause those to go out. 4056 Luweke may be an error for luwe-like = pleasantly; or it may = luwe-like = love; -loc being a not uncommon ending of abstract nouns, as in O.E. feirlac, fairness, beauty. 4063 quad. The rhyme seems to require quead; Sat ille quad = that wickedly spoke (advised); Sat ille quead = that wicked wretch.

P. 116. ll. 4085-88  
God bad Moses number  
His folk who were first preserved from death  
Either twenty winters or more old,  
Who in Egypt were not before numbered.  
4096 All others were driven in death’s web. 4106-8 Leave thou not thy folk helpless, and do thou, O God, cause them to be governed just as it may be advantageous for them.

P. 117. l. 4110 loder-man. See note on l. 3723.  
4119-22 Whilst to him lasted life-days,  
Them he taught precious laws,  
And written hath committed them to them,  
Unless they them keep, on them shall be sorrow (misfortune shall befall them).  
In line 4121 the first hem should be omitted.

P. 118. l. 4143-4 Idolatry, that was pleasing to them, oft out-wrought (effected) for them sorrow’s trouble, i.e. brought sorrow and trouble upon them.  
4159-60 In such virtues grant us to come;  
Through which we shall be to everlasting life taken.
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A, in, 271, 538, 635, 953.
A, have, 2720.
Abiden, (pl. pret.) abode, 1638, 2483, 3459.
Abiden, (p.p.) abided, remained, 2388.
Abraid, awoke, arose, started up, 231, 1617, 2111, 2385. A.S. abredan (pret. abrad).
Abute, about, 3455.
Abuten, about, 94, 1772, 2482. A.S. abiton.
Abuten-schoren, circumcised, 1200. See Schoren.
Addo = hadde, had (3 pers. sing.), 240, 518, 519, 600, 1039, 1693, 1747, 2274.
Adden = hadden, had (3 pers. pl.), 239, 1480, 2451, 2545, 2546.
Aftre, after, 1652.
Age, awe, 432, 3546, 3632. A.S. cge, fear, terror, dread. Dan. are, O.E. age, awe, is a northern form corresponding to the southern cie or cie.
Agen, awe, (acc.) 192.
Agen, (a) again, 405, 604, 606, 979, 985; (b) against, 562, 3373, 3375; (c) adverse, opposed to, 3730; (d) backwards, back, 1097, 3267; (e) towards, 1786, 1796, 1823, 1824; (f) for, 562. A.S. ongean, agen. See Agon.
Agenes, against, 538, 541.
Agenward, back, 1782.
Ageon, against, 3912. A.S. agean.
Aglen, to become weak, foolish, 3809. A.S. egian, to ail, egle, troublesome; Goth. aglo, affliction, aglus, difficult.
Agon, gone, 78. A.S. agan.
Agon, again, 77, 958; against, 438; backwards, 1119; towards, 1009, 1438.
Agrisen, terrified, alarmed, 667. A.S. agrýsan.
Agte, owned, 2309.
Agte, ought, should, 525, 1671, 2727.
Agte, fear, 3384. It literally signifies thought, anxiety, sor-
Agtes, oughtest, 1762.
Agtes, money, 2224.
Ai, ever, aye, 451, 1105.
Ail, hail, 3066, 3183.
Al, all, 36, 37; entirely, quite, 3059, 3098.
Al abuten, all about, 'hure aldre bale,' the bale of all, 96, 136.
Aldre, of all; 'hure aldre bale,' the bale of all, 322; 'here aldre heudes,' the heads of them all, 2926.
Algen = halgen, to hallow, keep holy, 918. A.S. halgian.
AUe, all, 874, 896.
Al-nigt-ful, powerful, 2694.
Alniigten, the almighty, 9, 3405, 30, 572, 3727.
Als, also, 867; as, 1773, 1785, 1787, 2650; so, 1412.
Also, as, 475, 643, 1238, 2212; so, 3136. A.S. alsxü.
Alswile, even as, 4108. A.S. Alswile = calswile, even as, likewise.
Alt = halt, holdeth (b), 924.
Alter, altar, 758.
Alfær-best, the best of all, 3390.
Alærneðer, beneath all, 3997.
Aünigdeles, almonds, 3840. Gr. amygdalη; Lat. amygdula.
Amonge, among, 700.
Amongus, amonges, amongst, 1620.
An (before a cons.), a, 680, 938, 951; 'an time,' 1435, 1487; 'an busk,' 2105; 'an kire,' 2451; 'an wis man,' 2649; 'an sel,' 2769; 'an steuene,' 2780; 'an dragen swerd,' 2843.

An, and, 206, 221, 647.
And = an, a, 3463.
And = an, in, 1470.
Andswered, answered, 3081.
Andswerede, answered, 4109. A.S. andswerian, to answer.
Anger, grief, 972.
Ani, any, 48, 2181.
Anog, enough, 600, 3365, 3876.
Answerede, answered, 2728, 3605.
Answeren, (sh.) answer, 2673.
Ant, and, 485.
Apples, 1129.
Arche, ark, 560, 561, 580.
Arche-wold, ark-board, 576, 614. Arches, ark's, 602.
Arld, hard, 1228.
Arled, ring-streaked, 1723. A.S. orl, rim, welt, border.
Arn, are, (pl.) 16, 815, 3606, Aren, 3882.
Arstemike = arstemike, arithmetic, 792.
Arwe, arrow, 478.
As, hast, 1760.
Aske, ask, 1668.
Askede, asked, 1391.
Askeden, (pl.) asked, 2672.
Askes, ashes, 3024.
Astronomige, astronomy, 792.
At, to, 554; of, 2697; in, 3790.
At, ate, did eat, 337, 342, 3407.
Ate, hate, 373, 3638.
Atter, poison, venom, 372. A.S. äter, alter.
Atte$ = latte$, is called, 813.
At-wot, disappeared, departed, 1049. A.S. ætan, to depart; at = A.S. æt, as in at-wond, etc.
Aufter, altar, 612, 625.
Auter, altar, 1297, 1325.
Aue, have, 2388.
Auede = hauede, had, 1251.
Auen = haue(n), (inf.), 1505, 1512; (pl.) 3680.
AueS = haues, hath, 2425, 2469.
Awai, away, 616, 810, 858, 860, Awei, 861.
Aw eïward, away, 3168.
Awold, avail, be successful, 1671; signify, 1944, 2727; cause, 2054.
A.S. ivalden, to rule, wealdan, to govern (p. loeold, p.p. wealden).
Ay, ever, always, 5, 87, 155.
Ayne = ane, one, a, 2639.
Bad, commanded, 41, 57, 441, 572, 618; prayed, 1462; 'had me®, besought mercy, 3011.
A.S. biddan (pret. heed, p.p. heden), to ask, pray, command.
Bad, offered, gave, 2653; 'bad bede,' offered prayer, 1375, 2981. A.S. beod³an (pret. beal, p.p. baden).
Bade, bad, 2436.
Bak, back, 1333.
Bannede, summoned, assembled, 3213. A.S. hannan, honnan, to proclaim.
Bar, bore, took, 209, 338; gave birth to, 418, 428, 722; carried, 2078.
Baren, to disclose, 1912.
Barg, (pret. of bergen) preserved, 1330, 3477.
Bargt = barg, preserved, 898.
Bat, bad, 53; restored, 882; offered, gave, 1015. See Bad.
Be, shall be, 784.
Bead, bad, 1059, 2494, 2768; invited, 1056; offered, 1069; presented, 3340.
Bead = aead, endured, suffered, 3105.
Beames, trumpet's, 3521. A.S. byrne, a trumpet.
Beas = beast = beest, art, 365, 366.
Bad, (pret. of bidden) commanded, bad, 258, 1292. See Bad.
Bed, (pret. of beden) offered, gave, presented, 909, 1014, 2017, 2047; (imp.) present, 2073.
Bedden, (pl. pret.) offered, 2273; prayed to, 2498.
Beden, (p.p.) commanded, 2212.
Bedes, prayers, 495, 3888.
Bege, ring, 2140. A.S. beah, béh, beig (g. béges), a crown, bracelet, ring.
Bem, beam, 'heuene-bem' = the sun (?), 1606.
Ben, to be, 15, 101, 164; are, 107, 139, 630.
Bene, prayer, petition, 2511. A.S. bén.
Ber, bore, 1701.
Berdes, beards, 3584.
Bere, bier, 2481.
Bere, (inf.) bear, 1465; (subj.) 3513.
Bered = bereS, beareth, 326, 2705.
Berem-tem = bern-tem, family, race, 3903.
Beren, (inf.) bear, carry, 8, 118, 120, 787, 2084; (pl. pret.) 1187, 2557; to show, 1044.
Beren-tem, family, descendants, 954.
Beres, (sh.) bears, 191.
BereS, bear, (imp.) 2243, 2248.
Berg, (sb.) defence, protector, 926, A.S. beorh.
Berge, } to protect, 1060; (opt.)
Bergen, } 2529. A.S. beorgan
(pret. beorh, p.p. borgen).
Berges, shelterless, unprotected, 3048.
Beries, berries, 2062, 2064.
Bering, bearing, behaviour, 2178.
Bern, team, descendant, 3748. A.S.
beam-team, posterity, from
beam, a child, and teamiaian, to
generate.
Best, art, 2884.
Beste, beast, 194.
Bet, beat, (jn-et.) 483, 3958. A.S.
bet.
Betende, beating, 2713.
Betes, beatest, 3974.
Bidden, (inf.) pray, beseech, 1802.
Biddi = bidde, offer, 27.
Bide8, biddeth, 3451.
Bifel, befell, 963.
Biforen, } before, 47, 219, 253,
Biforn, } 451, 665, 905, 907,
2272.
Bigan, began, 188, 236, 448, 921.
Bigamie, 448, 449.
Bigat, begot, 708, 709, 711,
1390; obtained, 706.
Bigen, to buy, 2166, 2246. A.S.
bygon, byegan.
Bigete, winnings, spoil, 896.
Bigeten, (inf.) obtain, 1532; beget,
2180; require, 1666; prevail,
2021; (p.p.) begotten, 906,
1151, 1376, 1377, 2006; ac-
quired, obtained, 911, 2706.
Bigede, dwelt, 1137. A.S. byg-
yan, to build; Icei. byggia;
O.Sw. bygga, to build, in-
habit.
Bigging, } sojourn, abide, dwell-
Bigginge, } ing, 718, 762, 807;
Biging, } house, 3163.
Biginned = biginneS, beginneth,
2538.
Biginning, } beginning, 32, 39,
Biginninge, } 521.
Bigote, begotten, 2618.
Bigunnen, (pl. pret.) began, 536.
Bihaluen = surround, 3355. See
Havelok, l. 1834.
Bihet, (pret. of biete) promised.
behæten) to promise.
Bihoten, promised, 3132.
Bi-hu[f]lik (i), needful, necessary,
4108. A.S. behýlik.
Bilagdt, taken away, 773. A.S.
gelweccan (pret. gelæcte), take,
catch, seize.
Bilcaft, remained, 1332, 2276;
left, 3066.
Bilef, remained, 671, 1346, 1516,
1791, 1801. A.S. belfian
(pret. belaf).
Bileften, (pl. pret.) dwelt, abode, 800.
Bileph = bilef, remained, 2662.
Bileue, should remain, 1716.
Bileue, quickly, 4128.
Bileuen, to remain, stay, 1766, 3114.
Bileuen, remainder, 3154.
Bilewen, to remain, stay, 1766, 3114.
Bilewen, to remain, 2233.
Bileuë, quickly, 4128.
Bileuës, remained, 2662.
Bileuës, to remain, 2233.
Bilirten, derived of by fraud, 316.
Biloc, surrounded, 2684.
Bilong, along of, 2058.
Biluken, enclosed, shut up, 104.
Bimen, complaint, 2894.
Bimene, bemoaneth, 2226.
Bimening, mourning, bemoaning, 2484.
Biment, complained, 1217; bemoaned, 2202, 4150.
A.S. bemdenan (pret. bemenan).
Binam, used, 1706. See Binimen.
Binden, to bind, 2193, 3193.
Bine, beneath, below, 10, 2226, 3526, 4082.
A.S. benigne.
Binimen, to take away, 1764.
Binnen, within, 1032, 1731.
A.S. binnen.
Binumen = be taken, 1578.
Binumen, bereft, taken away, 198, 772; rescued, 2876; placed, 376.
Biofte, behoof, 1408. A.S. behojan, to behave.
Bionche, behoveth, 1159.
Biquuad, ordered, appointed, 117.
See Quuad.
Bique ën, bewail, 2448. See Queën.
Bird, birth, 2591.

Biri, city, 2257. A.S. burh (pl. byrig).
Biried, buried, 256, 735, 2517, 3851.
Biriele, tomb, sepulchre, 2488.
A.S. byrges.
Birien, to bury, 2424.
Birigeles, burial, interment, 2474.
Birse, birth, 441, 1177, 1187, 1484, 1497.
Birsehe, to be born, 1471.
Birse, birth, 368.
Birselfre, fruit-bearing tree, 119.
Bise, rule, govern, 4107.
Bisck, (imp.) beseech, 3093.
Biske, (imp.) beseeched, 4155.
Biscken, to beseech, 2492, 3600.
Bisen, to provide, 1313; ordained, 1411; govern, direct, 2141, 3414.
A.S. beseon.
Biset, (p.p.) beset, surrounded, 3225.
Bisette, (pret.) beset, compassed, 2687.
Bisetten, surrounded, encompassed, 1066.
A.S. bise.
Bisne, blind, 472, 2822. A.S. bise.
Bisogt, (p.p.) besought, asked, 3080.
Bisogte, (pret.) besought, 3236; interceded, 3693.
Bispac (= bespoke), gain-said, contradicted, 1444.
Bispeken, to blame, condemn, 1855. A.S. besprican, to accuse, blame.
Bistod, lamented, 3857.
Bisoden, (pl.) bewailed, wept for, 716, 1456. A.S. bestanden, to stand by.
Biswiken, betrayed, deceived, 3561. A.S. beswican.
Bit, biddeth, 2238.
Bitagt, (p.p.) delivered, given over, assigned, 774, 1677.
Bitagte, (pret. of bitaken or bi-
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(techen) gave, 212, 782, 1185; appointed, assigned, 923, 965, 1663, 2622, 3621. A.S. be-tócan (pret. betóhte).

Bitagten, (pl.) delivered, consigned, 1424.

Biteg, accomplished, 2878. See Ten.

Biten, (pl.) accomplish, 3626. See Ten.

Bitter, bitter, 3300.

Bithowte, bethought, 2735.

Bitid, befallen, 357, 1194, 1876, 1978, 2358, 3406.

Bitidde, befell, 3841.

Bitogen, bestowed, applied, 1771; guided, directed, 3798. See Ten.

Bitold, rescued, 920; from hitel-lan, to defend, rescue. See Orm. 1. 2405, and O.E. Hom. 1st S. p. 205.

Bitterlike, bitterly, 1115; angrily, 2030; severely, sharply, 3896.

Bišogte, bethought, devised, Bisgót, 36, 37, 1183. A.S.

Bi'Sogt, 36, 37, 1183. A.S.

Bisohste, bepêcan, to consider, bethink.

Bitwen, between, 8, 251, 760, 1168, 1601, 2406.

BliSc, blithe, joyful, 1343, 1653.

Blislike, blithely, joyfully, 1424, 1499.

Blo, blue, 637, 638. A.S. bleo; O.Du. ble.

Blod, blood, 1074, 1452, 1661, 2816.


Blodes, of blood, 2956.

Blomede, bloomed, flowered, 2061.


Bode, (subj.) should tolerate, endure, 1394.

Bode, word, message, command, 395, 621, 939, 991, 1008, 1286, 1973, 2383, 2859. A.S. hōd, gebōd, a command, message; bédōlan, to command, order, bid.

Bode, commands, rules, 3528.

Bodeword, commandment, project, Bodewurd, hibitation, 213, 218, 361, 2282; message, 396, 2494, 2880, 2913. See Bode.

Bofte = Bihofte, behoof, 1388. A.S. be-hōfian, to behave.

Bog, bough, 608.
Boge, bow, 483, 1238.
Bogte, (pret.) bought, 1996.
Boken, book; ph. 'on no boken'; 4.
Bokes, books, 3635.
Bold, bad, 323; stubborn, 1917; boldly, 2728.
Bolen. See To-hollen.
Bond, I bond, prison, 2076.
Bonde, 2693; force, power, 763, 2114, 2716.
Bondes, bonds, 344, 2230.
Bone, prayer, petition; 2980.
Booc, book, 4124.
Bor, (pret. of herce) bore, 425.
Borde, table, hoard, 1210.
Boren, s. pl. bearers, 1798.
Borgen, (p.p. of berge) protected, saved, 1102, 1105, 2686. See Bergen.
Borwen, (p.p. of herce) preserved, saved, 894, 1246.
Bredes, of bread, 894, 1246.
Bred-wrigte, baker, 2077.
Breken, break, 3147.
Breke, breaketh, 3062.
Brend, (p.p.) burnt, 3685.
Brenden, (p.p.) burnt, 1108, 2668, 2778, 2779.
Brend-fier-rein, rain of burning fire, 1110.
Brennen, to burn, 1087, 2775, 3154.
Brennen = brennende, burning, 2653.
Brenninge, (sh.) burning, 3654.
Brent, burnt, 754, 1114, 1336.
Brente, 2656.
Brest, breast, 343, 370.
Brewen, to brew, produce, 4054.
BreSere, brethren, 823, 1911, 2217; brothers, 530, 2213.
Brietest, brightest, 1910.
Bridale, Avedding, 1674.
Brigt, (adj.) bright, 132, 951; beautiful, 1058; clear, 2780; (sh.) brightness, 143.
Brigte, (adv.) clearly, 3763.
Briglike, clearly, brightly, 3491.
Brimen, to become fertile, teem, 118; bear fruit, 1128. A.S. brenman, to have in honour.
Brinfir, burning-fire, brimstone, 754.
Brinfires, burning-fires, brimstones, 1164.
Bringen, to bring, 312, 738, 1067; 'bringen on' = to bring against, 2032.
BrSere = breSere, brethren, 2271.
Brocte, brought, 237.
Brod, brood, 3712. A.S. bród.
Brogt, (p.p.) brought, 62, 124.
Brogte, (pret.) brought, 219, 608, 847, 870, 874, 882, 2634.
Brogtcn, (pl. pret.) brought, 3546.
BroSer, brother, 420, 1394.
Brue, (imp.) enjoy, 1831. A.S.
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brúcan, (p. bréac; p.p. gebrocn) use, enjoy, eat.

Buges, boughs, 2060.

Bunden, (p.p.) bound, 2216.

Burdene, burden, birth, 1467.

Burg, city, 812, 833, 1110.

Burge-folc, townsfolk, 1854.

Burges, cities, 746, 840.

Burg, city, 812, 833, 1110.

Burge, city, 1837.

Burgt, city, 727, 744, 879.

Burgt-folk = burg-folc, townsfolk, 1063.

Busk, bush, 2779.

But, send out, 3075.

Buteler, butler, 2092, 2115.

Buten, about, 566.

But-if, unless, 1713, 2698, 2949.

Butere, butter, 1014.

Butere, butter, 1014.

Cald, called, 3367, 3686.

Calden, called, 1446, 1631, 1702.

Calk-th, called, 3330.

Caled, called, 3367, 3686.

Caleden, called, 685.

Calles, called, 3237.

Came, cane, 114, 158, 416.

Cam, cane, 309; did, 2872.

Canticle, 4124.

Care, sorrow, 775.

Carf, cut, carved, 2700.

Carf, cut, carved, 2700.

Cattar, (p.p. confen, (pret. carf; p.p. corfen) to cut, engrave.

Carte-hird, collection of carts (chariots), 3215.

Cartes, carts, 2362.

Cast, a shadow, 3463.

Cave[n], a cave, 1137.

Chaf, chaff, 2889.

Chafare, chaffer, 1951.

Chare, turn, go, 2390.

Charen, to turn, depar, journey, 1712, 2136, 3010, 3053, 3704, 3986.

Charite, charity, 1016.

Chartre, prison, 2043.

Chasthed, chastity, 2022.

Che, she, 1227.

Chel, churl, man, fellow, 2715.

Ches, (pret. of chesen) chose, selected, 433, 803, 807, 1250, 2736, 3672; (imp.) 3665.

Chesan, (pret. cósan, (p.p. córen) to choose, select.

Chiden, (p.p. chiled, rebuked, 1927.

Chiden, to chide, 2722.

Childe, child, 966, 974.


Childhede, childishness, 2652.

Childles, childless, 930.

Childre, children, 656, 715, 722.

Chirche-gong, church-going, 2465.

Chirches, churches, 511, 3197.

Chosen, (p.p.) chose, 543.

Circumcision, circumcision, 992.

Circumcised, circumcision, 999, 1002.

Clene, clean, pure, 605, 611, 627, 777, 3454, 3637.

Clense, cleanse, 3453.

Cleped, called, 1198, 1274.

Clepede, 2631, 4099.

Clepit, to cry, call.

Clirne, called, 3330.

Clerkes, clerks, learned men, 2993.

Clipping-time, shearing time, 1740.

Clined, him cleaves to him, 1963.
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Cluei, to stick, fasten, 372. A.S. 
Clues, adheres, remains, 2384. 
Cloiamond, to clothe, 2630. 
Colen, coals, 2653. 
Comb, top, crest, 2564. Du. "harm." 
Come, coming, arrival, 2267. 
Come, should come, 464. 
Comen, (p.p.) came, 1979, 2611, 2940. 
Comen, (pret. pl.) came, 1320, 1408, 1667, 1718, 2366, 3171. 
Coren, corn, 2104, 2237. 
Corune, crown, 2638. 
Conines, crowns, 3789. 
Cost, nature, kind, 3327. 
A.S. "cost." 
A.S. "cost." 
Costful, trying, dangerous, 3880. 
A.S. "cost." 
A.S. "cost." 
Cralik, craftily. 
Crauede, craved, asked, 1418. 
Crauen, to crave, ask, demand, 1320, 1408, 1667, 1718, 2366, 3171. 
Crep, (pret. of crep) crept, 2924. 
Crepen, to creep, 610, 2560. 
Crisme, chrisom, the anointing oil, 2158. O.Fr. cresme, from 
Christen, } Christian, 7, 15. 
Cristenei, } 
Crepenn, crept, 2974. 
Crume, crown, 2642. 
Cude = cuSe, could, knew how to, 878, 2674. 
Cuden = cuSen, (pl.) could, 875. 
Cum, (imp.) come, 2791. 
Cume, (1st pers. sing.) come, 1037. 
Cume, (p.p.) come, 1432. 
Cume, (pl.) come, 2171. 
Cumen, (inf.) come, 305, 505, 2337. 
Cumen, (pl. pret.) came, 1065. 
Cumen, (p.p.) come, 365, 410, 570, 1141, 2316. 
Cunei, (imp. pl.) come, 3485. 
Cumen, (pl.) can, are able, 4054. 
Cuppe, cup, 2310, 2318. 
Cursen, to curse, 4005. 
Cursing, (sb.) curse, 3926, 4037, 4038. 
CuSe, could, 470, 2594, 2747; showed, 1659. 
CuSen, could, 3224; knew, 2996. 
Cuei-staf, a cowl-staff, a pole for carrying two-handed vessels, 3710. A.S. "ceojl," a basket. 
Dage, days, "of dage brogten," put to death, 3545. 
Dagen, to dawn, 16, 91. A.S. "dug" a day; "dugian," to shine; "dagon," to dawn; "dauing," a dawning, daybreak. 
Dages, days, 3297. 
Dai, day, 83, 88, 93. 
Daiening, } dawn, 77, 1808, 
Daiening, } 3264. 
Daiiqes, day's, 3294. 
Dages, days, 2155, 2471. 
Dain = San (i), a man, 1116. 
Dais, day's, 113, 114, 157, 158. 
Dais, days, 590. 
Daiel, dale, vale, "sorwes dale," 19; "werldes dale," 142. 
Dalen, dale, 1931. 
Dalf, buried, 2718. See Delwen. 
Dan = San, then, 411, 613, et passim. 
Daning, dawn, 1808. See Daiening and Dagen. 
Dat = Sat, 224, 232, 342. 
Dead, } death, 312, 392, 402. 
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Dead, deed, 2983. 
Deades, death's, 268, 714, 3396. 
Deai, day, 862. 
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Dede, } did, 24, 118, 224; put, placed, 42, 576; made, 762, 2291; showed, 2757.
Deden, (pl. pret.) did, 1059, 1153; made, caused, 1522, 2109, 2560; put, 2555; fixed, 3442; gave, 3551.
Dedes, death's, 344, 454, 2716.
Dedes, deeds, 2459.
Dedes, deeds', 551.
Dedis = put them, 3830.
Dei, day, 78.
Deie^, dioth, 751.
Deigen, to die, 2452.
Del, a part, a whit, bit, 230, 1092, 567, 1062; - what, - thing, 353; parts, 3239. A.S. 
Del, (imp.) divide, 3239. A.S. 
Delen, (pl. pres.) divide, 151.
Delt, divided, scattered, 670, 3243.
Delte, (pret.) divided, 941.
Delten, to bury, 2452. A.S. 
Demp, doomed, condemned, 2038. A.S. 
Denede = dinede, shook, quaked, 3772. A.S. 
Dep, deep, 1942.
Depo, } deeply, 1873, 2655, 2770.
Dipe, }
Der, deer, animal, 169, 178, 187, 299, 4020, 4025.
Dere, noble, precious, 271, 2247; dear, beloved, 403, 1569.
Dere, to harm, annoy, 1588, 3514; to injure, 4047; destroy, 3506. A.S. 
Dere, (sb.) harm, hurt, 2970, 3214, 3742. A.S. dere, dar, daru, hurt, damage.
Dere, } harmed, hurt, 212, 
Derode, } 2596, 3052.
Deren, to hurt, annoy, 788, 1188, 1271, 2348.
Deren, (pl. pres.) hurt, annoy, 187, 852.
Derer = dere, dear, beloved, 2399.
Deres, injuries, 3088.
Deres, animals, 4032.
Deres-kin, animals, 556.
DereS, harms, hurts, 3818.
Derk = derSe, dearth, famine, 2237, 2345.
Derne, secret, 1950. A.S. 
Derre = dearly, 3683.
Deserd, } desert, 1227, 2737,
Desert, } 2770.
Dew, 3325.
DhoSt = Shogt, thought, care, 1153.
Dewes, dew's, 3327.
Digere = dyere, dear, precious, 3483, 3484; dearer, 3903.
Dik, dike, ditch, pit, 281.
Dikes, ditches, 2560.
Dim, dull, 286; ignorant, 3673.
Dine, din, noise, 3467.
Dinede, sounded, 3464.
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Diserd, desert, 975.
Do, take, put, 2781, 3604, 3819, 3822.
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Domme, dumb, 2821.
Don, (inf.) to do, cause, 194, 534, 1146, 3608.
Don, (pl. pres.) do, 311; cause, 180.
Don, \( (p.p.) \) done, 345, 3012; placed, put, 267, 381, 383, 2586, 3206.

Dor = Sor, there, 668, 897. Dor-bi = Sor-bi, thereby, 1637.

Do\( \delta \), \( (imp.\) cause, 2351; do, 3727.

DoS, doth, causes, 2702, 2883.

Dowter, daughter, 1847, 2147, 2599, 2601, 2603.

Dowtres, daughters, 2743.

Dragen, \( (inf.) \) drawn, 3980; compiled, 13; ‘to dead . . . dragen,’ put to death, 3458; ‘of liue dragen,’ slain, 3806; withdrawn, 598; led, drawn, 2046; sprinkled, 3156.

Dragen, \( (adj.) \) drawn, 2843.

Dragt, plan, 3624; way, course, 3745.

Dragun, dragon, serpent, 2924.

Drake, dragon, 283.

Dranc, drank, 1660.

Drechede, delayed, 2835.

Drechen, delay, 1420, 1946. A.S. drégan, to trouble, oppress.

Dred, dread, fear, 179, 660, 694, 698.

Drede, dreaded, feared, 767, 1868, 3008.

Dredes, dread’s, 2806.

Drede\( \delta \), \( (imp.) \) dread, 2343, 3129.

Dredful, fearful, 3520; dreadful, 3521.

Dredi, afraid, 872.

Dref, trouble, 4144. See Drewe.

Dreful, sorrowful, 2590. See Drewe.

Dreg, suffered, endured, 429, 566, 2877.

Drege, \( (pl.) \) endure, suffer, bear, Drege, \( j \) 512, 2208.

Drege, \( (inf.) \) to suffer, 3235.

A.S. dregojan (pret. dreg, \( p.p. \) dregen), to suffer, bear.

Drem, \( j \) dream, 953, 2095; ‘on Dreme, \( j \) dreme; in dream, 1179.

Dremen, to dream, 2067.

Drempte, \( (cb. impers.) \) dreamt, 1941, 2049, 2059, 2078, 2095.

Dremes, \( (pl.) \) dreams, 1918, 2086; \( (gen.) \) 2112, 2114.

Drene, to trouble, 318. A.S. dréjan, to trouble, disturb.

Drie, dry, 616.

Dried, 3681.

Drige, dry, 3910.

Drinc, drink, 1149, 1246.

Drinkelen, to drown, 2768.

Drinken, to drink, 2065, 3582.

Drinkelden, \( (pl.) \) drowned, 492.

Drirhed, dreaminess, 1122.

Driuen, \( (pres. pl.) \) drive, 1647; \( (pret. pl.) \) drove, fell, 4096; \( (p.p.) \) driuen, 307, 574, 1125; practised, 1681.

Drof, druff, dregs, 3582. O.Du. d. n. Dan. draw; Icel. drafi, dregs. “Draff or drosse, or matter stamped, pilumen.”—(Prompt. Parv.)

Drof, assemblage, 102. A.S. drafi.

Drog, \( (j) \) drew, 478, 1746, 1844, Droge, \( j \) 3909.

Droge, \( (pl.) \) drew, 1077.

Drogen = ?drogende, suffering, 977.

Drogen, \( (p.p.) \) suffered, 1772, 2402, 2404, 2786, 3648. See Drewe.

Drope, drop, 1018.

Droppen, killed, 2648. A.S. drepan (pret. drep, \( p.p. \) drepen), to strike, wound.

Drug, drew, 2717.

Druggen, \( (pl.) \) drew.

Drugte, drought, dryness, 2107, 2348. A.S. druges.

Drunken, drunk, 871, 1154.

Dun, down, 484, 714, 1303.
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Dun, } hill, 19, 587, 1101, 1295, 1380. A.S. dán.
Dune, } 3380. A.S. dun.
Dun-cumen, to descend, 1608.
Dunes, hills, 599, 644, 855, 1100.
Dune-is, down’s, hill’s, 1295.
Dun-cumcn, to descend, 1G08.
Dunes, hills, 599, 644, 855, 1100.
Dune-is, down’s, hill’s, 1295.
Dun, } 3380. A.S. dun.
Dun-cumen, to descend, 1G08.
Dunes, hills, 599, 644, 855, 1100.
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Dunes, hills, 599, 644, 855, 1100.
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Dun, } 3380. A.S. dun.
Dun-cumen, to descend, 1G08.
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Erse, earth, 40, 116, 118, 122.
Erse, earth's, 124, 1547, 1573.
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Es = is, them, 135, 1533, 1700, 2176, 3025, 3097.
Est, east, 829, 1449.
Estede, kindness, 2758. A.S. este, mild, favouring.
Esterne, Easter, 3289.
Et, it, 590, 3899.
Eten, (p.p.) eaten, 329; (inf.) to eat, 364, 1531, 1538; (pl. pres.) cat, 1779.
ESe-mo^ed = eSe-model, appeased, 1584.
ESen = heSen, hence, 2188.
ESi-modes = eSe-mode (easy minded), kind, gentle, 2249. A.S. edS, easy, gentle, mild; edS-m öd, easy-minded, humble.
ESSidede, softened, alleviated, 1439.
Euen, evening, 1675.
Eueue, even, equally, 331.
Eui, heavy, 2559.
Euerile, every, 68, 69, 121, 2407; each, every one, 2214, 2353.
Euerile del, every whit, 567.
Euerile on, every one, 185, 609.
Euerilk, every, 582.
Fader, father, 29, 1148.
Faderes, father's, 1536, 1586, 1748, 2293.
Fagen, glad, joyful, 15, 510, 854, 1351, 1313, 1551. A.S. fegn, fagen, glad; fegnan, to rejoice, be delighted with.
Fele, defile, dishonour, A.S. *jé-laun*, to defile; or 'to fele' = too much, 3498.

Fellen, *(pl.)* fell, 65, 287, 1854, 2272.

 Felte, felt, 1466.

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Fele, defile, dishonour, A.S. *jé-laun*, to defile; or 'to fele' = too much, 3498.

Fellen, *(pl.)* fell, 65, 287, 1854, 2272.

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Fele, defile, dishonour, A.S. *jé-laun*, to defile; or 'to fele' = too much, 3498.

Fellen, *(pl.)* fell, 65, 287, 1854, 2272.
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Fleges, flies', 3012.
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Fleis, flesh, 591, 1013, 2089.
FleiSing, instigation, 692.
Flit, strife, 1052.
Flit, flowed, 644; floated, 3187.
A.S. fleofan, to flow.
Fli/tte, to remove.
Flod, flood, 596, 644, 1112.
Flode, 3186.
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Flites, flesh, 3316.
Fli/te, to remove.
Flod, (inf.) to flee, 1086, 1513, (pl.) 2685.
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Fli/ten, to remove, 1522. Dan. flytte, to remove.
Fleet, flowed, 644; floated, 3187.
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Fli/ten, striven, 3689. A.S. flitan, to strive.
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Flogen, (pl.) flew, 861, 3677; (p.p.) fled, flown, 1750, 3795.
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Fleten, (pl.) floated, 2946.
Flum, flood, 490; river, 806, 2486; sea, 1123.
Flures, flour's, 1013.
Fo, few, 2403. A.S. féew, fed.
Fode, food, 176, 894, 3146.
Fodme, productions, 124, 125.
A.S. feolung, setting in order, disposition.
Fol, full, 211.
Fole, folk, people, 697, 770, 894. Folckes, folk's, 4034.
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For-held, withheld, 2026.
For-hele, (subj.) hide, 3512.
For-helen, (pref.) to hide, 3512. A.S. for-helan, to hide, conceal.
For-hid, hidden, concealed, 1875.
For-hirked, tired of, 3658. A.S. earg, slothful, dull, timid; yrh, sloth, fear.
For-olen, (p.p.) concealed, hid-
For-sake, deny, 1767.
For-saken, refused, 3811.
For-sane, sank entirely, 1114, 1117.
For-soe, refused, 1833.
For-swæden, burn up, consume,

1140. O.N. sveða, to burn, consume.
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Forðere, further, 1304, 3488.
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A.S. frame, to profit, gain.
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A.S. freian, to inquire, interrogate.
Freinede, inquired, 2759.
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Frenien, to strengthen, aid, comfort, 173, 1245. A.S. freian, to profit, prosper, do well.
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A.S. freon, strong.
Fren, to deliver, rescue, 2787.
A.S. freon, to set free.
Frend, friend, 1084, 3587.
Frend, friends, 1775.
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Froen, frozen, 97. Cf. forre (Milton); and forloren from forloesan.
Froskes, frogs, 2077; frogs', 2069. A.S. fresc.
Froster[e], comforted, 893. A.S. frien, to protect, give peace to.
Froward, from, 3322.
Froure, comfort, consolation, 51. A.S. fros, comfort; fresian, to comfort.
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Fugel-lighet, fowl-flight, 3321.
Ful, full, 109, 110, 111.
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Fulfilt, accomplished, 1950.
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Gaderen, gather, 2134, 3335.

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Gaiucn, *gait*, pleasure, 411, 2015; sport, 3498; tricks, 1214. A.S. *gamen*.

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Getenisse, gigantic, 3715.

Gette, poured, 582.

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Giftes, gifts, 1416.

Gildes = *eldes*, child's, 2624.

Gilt, guilt, 2262, 2409.

Ging, king, 2547.

Ginge, young, 4049. A.S. *ging*.
Ginges, king's, 3932.
Girt, girded, 3149.
Gisarme, pike, axe, 4084.
Gisse, covet, 3515.
Giscing, covetousness, 1874, 3432, 3516. A.S. *gitsung*, desire.
Gisce, covetest, 3517. A.S. *git-sian*, to desire.
Gister-dai, yesterday, 2732.
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Glente, looked affrighted, stared in astonishment, 1029. It signifies originally merely to shine, look.
"Pys persone lay and lokede furth Vnyl a cofre yn þe florthe; Par-to þe frere gaf gode tente Whyderwarde his eyen glente."
—(Robt. of Brunie's Handlyng Synne.)
Glew, music, 459.* A.S. *glo*.  
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God, } good, 1191, 1545, 1576.
Goed, goeth, 2030.
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Godes-frigtihed, } ness, the fear of God, 495, 542.
Godfulhed, godhead, 56.
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Godun, (acc.) good, 1430.
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Gon, (inf.) to go, 643, 845, 2561; (pl.) go, 3124; (p.p.) gone, 639, 835; departed, 4128.
Goren, darts, 3458. A.S. *gár*, a dart, javelin.
Got, goat, 940.
GoS, (imp.) come, 3585.
GoS, God, 4132.

Gone, should give, 3941.
Gouel, tax, tribute, 844, 846, 848. A.S. *gafel*, *gafol*, tax, tribute.
Gouen, (pl.) gave, 844, 2922, 2975.
Grante, consented, 1423.
Grapte, felt, grasped, 1544. A.S. *gráian*, to feel, grope.
Gram, fierce, 1228. A.S. *gram*, furious, fierce.
Grauen, (inf.) to bury, 3778; (p.p.) dug, 1138; buried, 2431; carved, 2701, 3186, 3624.
Grauen, an error for *brauen*, control, 276. A.S. *braian*, to urge, compel.
Graunte, grant, 2536.
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Gredde, cried, 3585. A.S. *gredan*, to cry, call.
Gre, grey, 1723.
Greim, grievous, hard, 392. A.S. *gremian*, to make severe or cruel; *grim*, rage; *grém*, sharp, bitter.
Greist, hastens, 1738. O.N. *greista*, to make ready.
Grene, green, 608, 2775, 2776.
Gres, grass, 3049, 3088.
Gresseepes, grasshoppers, locusts, 3065. A.S. *gerskoppa*, grasshopper.
Gret, great, 2098, 3226.
Gret, grit, earth, 3774. A.S. *gréét*, dust, earth.
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Greten, (pl.) wept, cried, 3207, 3659.
Grcteð, greeteth, 2382, 2864.
Greucð, grieveth, 3818.
Grið, protection, safety, security, 469, 560, 682, 1397. A.S. grið, peace, protection; griðian, to protect, defend.
Grot, weeping, mourning, lamentation, 1577, 1978, 2289, 3717.
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Groten, to bewail, 1984.
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Gruelling, murmuring, 3318.
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Grunden, (pret. pl.) ground, 3339.
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Grijsen, grijnten, to snarl, grin.
Ger. graisen, to shudder, grunzen, to grunt.
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A.S. gimm.
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Gunnun, 540, 592, 1344.
Gunen, 1953, 2378, 2492, 2755.
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Guð, youth, 2665. A.S. guð, youth.

Hadde, (pret.) had, 193, 3392.
Hadden, (pret. pl.) had, 413, 2930.
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Hagt = ag, sorrow, grief, care, 486, 2044, 2082. See Agte.
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Halle, all, 2340.
Hali, holy, 54; 'hali day,' 3501; 'hali gast,' 202, 2438.
Halp, helped, succoured, 26.
Ham, am, 926.
Hane, torment, oppression, 3354.
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Harde, troublesome, difficult, 2054; severely, 3355.
Hardi, fearless, 2121.
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Haswed, spotted, variegated, 1723. A.S. hase, livid, dusky, dark, rugged, haswig, variegated.
Hatte, called. See Het.
Hatel, severe, cruel, 2544. A.S. hétol; S.Sax. hatel.
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Hente, seized, caught, struck, 2715. A.S. hentan, to seize.

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Hertes, hearts, 1917.

Hering, consolation, 1982.

Heren, to hear, 1370, 2531.

Herf = erf, cattle, 2991.

Herte, heart, 518, 520, 1302; g.s. of heart, 2936; courage, 3253.

Herte-bren, heart-burning, lust, 4054.

Hertedin, encouraged, consoled, 1980.

Hertes, hearts, 1917.

Herting, consolation, 1982.

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Heud, head, 376, 1193, 1604.

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Hede, heard, 1285, 1611.

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I-wisse, truly, indeed, 91, 109.
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I-wrogt, wrought, 3215.
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Kepte, kept, 2625.
Kepten, (pl.) kept, 2772.
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Kidde, made known, 1651.
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Kiness, kin's, 756, 828.
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Kinde, kin, family, 488, 650.
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Laten = leten, to let, 3071.

Ledes, barns, 2134. Dan. lade.

Lay, law, 1201.

Leate, (imp.) leave, 1811.

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Leated, leafy, 3839.

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Lecher-fare, lechery, 776.

Lecherlike, lecherously, 770.

Lecherie, lechery, 3510.


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Leue, grant, 2532.
Leue, leave, permission, 784, 805.
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Leuei, lady, 968, 980, 2616.
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Ligt, light, 44, 53, 57.
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Mire, dark, mirk, 286. O.K.

Miserlike, indistinctly, 2658.

Misfaren, to misbehave, 1911.

Mischene, to misbelieve, 3906.

Misleded, disbelieved, 1728.

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"For Jesus o Grickisse mal
Onn Eunglissch iss, Hellennde."

- (Orm. i. 147.)

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Mode, mould.

Moder, mother, 122, 1421.

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Modi, moody, angry, 2660, 2712. A.S. môdig.

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| Neet, ) A.S. vûten, vîten, cattle, beast. O.N. vaut, an ox. |
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On-line, in life, alive, 2417, 3105, 3595.
On-morgen, a morrow, in the morning, 1093, 1161, 1417, 1680, 2305, 3162.
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Onigt, by night, 2049, 2123, 3293.
Onon, anon, at once, 1067, 1145.
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A.S. rum, room, space, place.
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Oo, ever, 111.
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Opperes, hoppers, locusts, 3096.

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O^er, second, 93, 705.

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Ongt, aught, thing, 121.

Ouer-cam, passed over, 1633.

Ouer-cumen, (p.p.) overcome, 2108.

Ouer-flet, overflowed, 586. See *Flet*.

Ouer-flowged, overflowed, 556.

Ouer-gon, passed, 1186, 1903, 3031.

Ouer-man, ruler, 3424.

Ouer-meten, passed over, elapsed, 1665.

Ouer-pharan = over-faren, over-fare, pass over, 2487. See *Faren*.

Ouertake8, overtakes, 2313.

Ouer-toe, overtook, 1756.

Owen, should, 1944.

Owen, own, 120, 348, 1838.

Owold, signify, 324; happen, Awold, 525. See Awold.

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Pais, peace, 8, 2535.

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Paradis, Paradise, 291, 406.

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Pilches, garments of skin, 377. A.S. *pyle*.

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Plage, play, lust, 537.

Plages, plays, amusements, 3575.

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Podes, toads, 2977. O.N. *padda,* a toad.

Polheuedes, tadpoles, 2977. Does it signify spade-headed, from O.N. *pil,* a spade, as in pole-axe?

Pore, an error for *gore = gure,* your, 2190.

Priçe, prey, 4028.

Prenes, brooches, 1872. A.S. *preon,* a clasp, bodkin. O.N. *priona,* to sew.

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PrikeS, pricks, spurs, 3964.

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Prisun, prison, 2040, 2046, 2070.

Prisuner, gaoler, 2042.

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Quan, since, 1817.
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Quase, whose, 2870.
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Quuad, quoth, 1021.
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<td>Tame, quietness, docility</td>
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**Genesis.**
Tanne, (imp.) let him show, 3424.
Tawned, (pret.) showed, 636,
Tawnede, 757, 3441.
Tawnen, to show, 1022, 1290.
Du. toonen.
Tannet = tunne it, let him show it, 3422.
Tawned, (pret.) showed, 1294, 4118.
Tawnen, to show, 2034, 2126.
Techen, to teach, 2792.
Teding, suckling, 1208.
A.S. tiedrian, tydrian, to propagate, nourish, feed.
Teen = ten, to go, 1344.
A.S. teona, to pull, go, lead (pret. sing. teah, pret. pl. tugon, p.p. togen).
Te, the, 2756.
Teg, went, 320, 1135, 3644. See Teen.
Teld, tent, 3709.
A.S. teld.
Tekles, tents, 3442.
Telled = tarns, telleth, 17.
Tellen, to tell, 651, 2755; to reckon, 87; recount, 497.
Tellet, (imp.) tell it, 3520.
Teller, tells, 414.
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Ten, (inf.) proceed, go, 934, 1238, 1953; lead, 1913; draw, 3005.
See Teen.
Ten, (pl.) go, 856, 3210.
Tend, tenth, 507, 704, 3141.
Tene, sorrow, grief, affliction, 2992. A.S. teona, injury, reproach; teoman, to anger, incense.
Ter, tar, pitch, 662. A.S. tearo.
Teres, tears, 364, 2356.
Teres, of tears, 2288, 2342.
Terred, tarred, 2596.
Teten, teats, breasts, 3480.
Tette, teat, pap, breast, 2621.
A.S. tile, title.
Tgeld = telt, tent, 2025. See Teld.
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Time, prosperous, 4010.
Timing, fortune, success, 1194.
Timings, 4016; welfare, 951.
Timings = time, waited ye, 3762.
Timings = circumstance, occurrence, 1244, 2644, 3394.
Tin, thine, 926.
Tines, lost, 3518.
To, two, 423, 2653.
To-bar, falsely accused, 2146.
To-bolen, swollen with pride, 970.
Toe, took, 723, 937, 2654; took up, 1690; gave, 1416; considered, 1751.
Tockenes, tokens, signs, miracles, 2860.
To-dragen, to-draw, to tear in pieces, 191.
To-ful in wis, fully, completely, 2521.
Tog = toe, gave, 1676.
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To-gider, together, 1808, 2352, 2914.
To-gidere, 3779.
Tok, took (notice), 945.
Toke, (subj.) gave, 1531.
Token, (pl.) took, 2200.
Token, sign, miracle, 635, 646, 2803, 2914.
Tokenede, betokened, 248.
Tokens, signs, miracles, 2813.
Tokeneth, betokened, 638, 640.
Toknet, tokens, signs, miracles, 140, 153, 2997.
Tok-ning, token, memorial, 1624.
Tol, tool, 469; tools, 883.
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Tolden, (pl.) told, 2221, 3711.

To, one (first), 1010, 2196, 2704.
To-samen, together, 2109, 3115. See Sameu.
To-teren, tear in pieces, 2089.
ToS, tooth, 4118.
ToSere, other, 2724; second, 619.
ToSere, (pl.) others, 1044, 2340.
To-wis, truly, 3992.
Treen, trees, 1127, 1278.
Tregest, disregarded, 3975. A.S. ge-tregian, to disregard; tregian, to trouble, vex; or = treyst = betrayest.
Tren, trees, 3305.
Trew, true, 720. A.S. treowce.
TrewieSe, truth, fidelity; 'wis treweiSe, faithfully, 2304. A.S. treowSe, truth, confidence.
Trewed, believed, 1031, 2385.
Trewid, A.S. treowian, to trust, believe.
TrewiS, believes, 2037.
TrewSe, truth, 2458, 2459; troth, 1524, 1776; fidelity, 1270; pledged word, 2336. A.S. trewS, treowS, truth, troth, pledge.
Tribuz, tribes, 3813.
Trike, stream, 2947.
Trimede, brought forth, 1198.
Trimen, to teem, conceive, 1024.
A.S. getrymian, to dispose, bring forward; trymian, to provide, prepare.
Troken, to fail, 105. A.S. treucan, to fail, diminish.
Troweden, (pl.) believed, 1092. A.S. trawian, to trust.
TroweS, 2814. Read Trowe Se, believe thee.
Truke, failure, default, 3508. See Troken.
Trume, host, company, 1829.
A.S. truma, a troop, band.
Tuderande, fruitful, 164.
Tudered, begotten, 630. A.S.
tyddrian, to propagate, pro-create.

Tuen, between, 3802.

Tun, (town, 713, 1102, 2311, Tune, 2570. A.S. tun.

Tunde, surrounded, 866. A.S. 

Tunes, to Avns, 856.

Tunges, tongue’s, 2656.

Tur, tower, 661.

Turks, (lit. doves) quails, 3676.

Turn, turning, course, 63, 79.

Turtul, turtle (dove), 944.

Twelfte = tuelfe, twelve, 3829.

Twelwe, twelve, 663.

Twen, between, 804.

Twenti, twenty, 620.

Twenti^e, twenty, 3641.

Twie, twic, 808.

Twinne, twin, 2367, 3248.

Twinne-del, twofold, 1510.

Twired, perplexing, conflicting.

Two, to, 1292.

Da, then, 1901. A.S. da.

Dat, (dem. adj.) that, 1, 43, 54; what, 2020, 2032.

Dat-offe = Sur-offe, thereof, 2422.

Dauen, permit, allow of, 3139.

A.S. pakian, to suffer, permit, allow.

De, (rel. pron.) which, who, 2, 269, et passim.

Def = Seg, property, quality, taste, 3310.

Def, thief, 1773.

Dels, thief’s, 538.

Defte, theft, 3512.

Dei, they, 573.

Delde = gelde, (subj.) requisite, 1713.


Degen = Senken, to think, 1571.

Denk, (imp.) think, 3563.

Dhenke, (subj.) think, 2072.

Denken, think, 393.

Dhenken,}

Der,}

der-fore, therefore, 747.

Der-in, therein, 2068.

Der-of, thereof, 1659.

Der-on, thereon, 1778.

Des, this, 3967.

Des, these, 941, 1643, 2199.

Dese, 3697.

Deself, thyself, 934.

DeSen, thence, 65, 208, 725, 1236. O.N. Sesan.

Deuwe, custom, 1382. A.S. peów, manner, habit, behaviour.
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Dhieg, throve, 1266, 2779. See Deig, Den.


Dholede, suffered, 778. See Dolede.


Dhrowinge, agony, suffering, 1317. A.S. þryceung, from þrycian, to suffer.


Dis, these, 1083, 2125, 2131. Disce, 2527. Disternease = cisternesse, pit, 1942. Disternesse, darkness, 58. A.S. þystre, dark, þeosternes, darkness.

Dit = Dis, this, 1233. Do, those, 305, 875, 2099. A.S. þa. Do, the, 1303, 2110.

Do, then, 424, 717. A.S. þa. Doa, then, 840. Dog, though, nevertheless, 4.

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Dogt, thought, mind, 1558, 2013; purpose, intention, 1072; anxiety, 1143; 'kinde Scult,' natural affection, 2254. Dogt,


Dole, forbearance, 3496. Dolede, suffered, 1180. Dolen, (inf.) suffer, 3664; (imp.) 3457; (pl.) 3445. A.S. þelian, to suffer, bear, endure.

Doo = po, then, 3135. Dor, there, 211, 222, 279. Dore, 2270; where, 438, 757, 1520.
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<td>opposed thereto</td>
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<td>Dor-gen</td>
<td>opposed thereto</td>
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<td>Dor-bi</td>
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<td>Vnder-s</td>
<td>to stoop</td>
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<td>Vnder-leid</td>
<td>lie at the bottom (pret. leald)</td>
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Under-nam, perceived, 1553; questioned, 2728. A.S. under-niman to comprehend, take.

Vnder-numnen, taken unawares, surprised, 2135, 3221.

Vnder-stod, bore, 1467; accepted, received, 2275, 2393, 3434; understood, 2210.

Vn-don, undone, 385, 603; removed, 3902.

A'n-don, to explain, 2114.

A'ndren = undern, the time extending from nine to twelve in the morning, 2289. A.S. undern.

Vn-drincled, undrowned, 3280. O.E. drinclde, to drown.

"Alle drencked thorgh folie." — (Robt. of Brunne, p. 241.)

[Vn]e¿, uneasy, disturbed, 3924.

Vn-ended, everlasting, 3518.

Un-e¿es, with difficulty, scarcely, 2341. A.S. unwí¿.

Unfer, diseased, 2810. See Fer.

Un-frame, disadvantage, 1566; sorrow, 3037. A.S. unwí¿e.

Un-framen, be hurtful, 1213.

V[n]-rigt, fearless, bol¿, 5713.

Vnghere = ungor, unexpectedly, 3047. A.S. ungë¿ra, un-prepared, sudden.

Vn-hileden, uncovered, 2976.

Vn-hillen, disclose, 1912. A.S. unhelten, to unhele, reveal, uncover.

Unkindé, unnatural, 449, 1113; foreign, 2302.

[Vn]-lage, wrong, 1762. A.S. un-lagen, wrong, injustice.

Vn-lif, displeasing, 206.

Vn-lif, unleavened, 3153.

Vn-like, unlike, 1726.

Un-mad, unfinished, 671.

Vn-mi¿se, anger, 3073, from O.E. mi¿e, quiet. A.S. my¿jian, to sooth, quiet. Vn-mi¿e may signify truth, from A.S. mi¿en, to hide, dissemble.

Un-red, sin, 1906. A.S. unré¿.

Vn-reken, slow, unready, 2817. See Reken.

Un-rigt, wrong, 1276.

Vn-rigt-wis, unrighteous, 2014.

Vn-sel, wicked, wretched, 1073, 2315. A.S. unsé¿.

Vn-sel'sche, misfortune, misery, Vn-sel'se, 2316, 3026. A.S. unsé¿S.

Vnsene, unseen, secret, 2878.

Vn-skil, wrong, 3306. See Skil.

Un-slagen, unslain, 1332.


Vn-swae, displeasing, offensive, 1212.

Un-timing, misfortune, 1180.

Untuder, barren, 964. See Tü¿er.

Vn-Sewel, foul, 2555. See Ï¿ere.

Unwarde, unwarned, una-

Vn-warnede, wares, 480, 2682.

Vn-welde, unwieldy, 347. See Ë¿elen.

Vnweder, storm, 3058. A.S. un-weder.

Vp, upon, 2320.

Up-dragen, carried off, 1858.

Up-gon, (pl.) ascend, 1608.

Up-reke's, up-reeks, 3465.

Up-rigt, upright, 3248.

Up-sprungen, up-sprung, grown up, 3030.

Up-stod, up-stool, 3217.

Up-wake's, rouses up, awakes, 3466.

Up-wond, up-winded, up-went, 3084.

Vr, Ur, our. of us, 2172, 2261, Vre, Ure, 2262.
Ut, out, 13, 227, 362, 607, Vte, 3703.
Ut-comen, (pl.) out-came, 2097.
Ut-dragen, out-drawn, opened, 2856.
Ut-drog, out-drew, 1327.
Ut-sled, hurried away, 3178.
Ut-faren, depart, 3056.
Ut-sluon, out-shoved, aroused, 1610.
Ut-ten, go forth, 4004.
Ut-Slungen, throughout, 2688.
Ut-wrogte, brought on, caused, 4144.
Ut-sLagen, lintel, 3155.
A.S. oferslæge.
A.S. wæc, weak, 1197, 1528.
Waden, to ford, 1799.
Waines, wains, waggons, 2362.
Waked, aroused, stirred up, 360.
A.S. wæcan, to awake, take origin.
Waked, (pret.) kept a vigil or liche-wake, 2469; (p.p.) 2516.
Waken, to keep a vigil or liche-wake, 2449.
A.S. wæccan, to watch.
Waken, to watch, 2551.
Wal, choice, select, 888, 3635.
Wale, Ger. wahlen, to choose, select. O.N. wal, choice.
Wale, prosperity, 809, 1355.
A.S. wæla, weal, bliss.
Walkeden, 'aren walkeden,' have walked, 3882.
Walkeden is evidently an error for walked.
Walkene, welkin, clouds, 96.
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Walknes, welkin's, 288.
Walled, enclosed with a wall, Walled, 435, 2554.
Wane, when, 642, 4130.
Wane, wanting, 1028, 3353.
A.S. wana, want, lack.
Wanmol, uneloquent, 2817 (from wan = un, and mol, mal, speech). See Moal.
Wansum, sorrowful, 1099. A.S. wumman, to be wan, pale.
Wante, should be wanting, 2244.
Wantede, wanted, failed, 1233, 2155, 2995, 3310.
Wapman, man, male, 1001. A.S. wépman, a man, from wépn, a weapon.
Wapmen, men, 536, 2920, 3078, 3080.
War, aware, 721, 1308. A.S. wéor, wary, prepared, ready.
Ware = wary, defended, 2876.
Ware, merchandise, 1990; property. A.S. wæra, ware, merchandise.
Ware, to make secure, 1088; to provide for, 2154. A.S. wérian, to beware, to guard, ward off.
Waried, cursed, 544. A.S. wérigan, to curse.
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Welken, (pl.) collapsed, 568. A.S. wealdwan, to revolve (pret. weold).
Welle, well, 2756.
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"Pe same Delon hatte Ortygia; for ortigie (but becb coturnices, curlewes.) becb perynum grec ptentle." — (Higlen's Polycronicon, vol. i., p. 309.)

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| long, a. | 99/3196; |
| ut-gong, s. | 80/2800; |
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-onge

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-urn

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-us

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-uth (= ut)

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-une

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-uen

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ABBREVIATIONS USED IN THE INDEX OF RIMES.

a. = adjective;  
adv. = adverb;  
adj. = conjunction;  
dat. = dative;  
gen. = genitive;  
imp. or imper. = imperative;  
inf. = infinitive;  
int. = interjection;  
p. = participle;  
pl. = plural;  
postp. = postposition;  
pp. = past or passive participle;  
pres. = present;  
pret. = preterite;  
pron. = pronoun;  
s. = substantive;  
subj. = subjunctive;  
sg. = singular;  
r. = verb.

ADDITIONS.

P. 239, add 'ston' to the cross-references under 'agen, postp.'

P. 239, after 'bi-twen, postp.' under 'ben, inf.' insert '51/1776.'