The Story of Genesis and Exodus.
The
Story of Genesis and Exodus,

AN EARLY ENGLISH SONG,
ABOUT A.D. 1250.

NOW FIRST EDITED,
FROM A UNIQUE MS. IN THE LIBRARY OF CORPUS CHRISTI COLLEGE, CAMBRIDGE,
WITH INTRODUCTION, NOTES, AND GLOSSARY,

BY
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PREFACE

DESCRIPTION OF THE MANUSCRIPT, ETC.

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.¹ 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

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 nearly half the text with the manuscript.

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

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 \(h\), the \(f\), the \(c\), 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 (\(\cdot\)) 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

\(^1\) It is thus described—wrongly, of course, as to age—in the printed catalogue of the Corpus manuscripts:—"cccclxv. A parchment book in 8vo., written in the xv. century, containing the history of Genesis and Exodus in Old English verse."
he be learned in no books) how to love and serve God, and to live peaceably and amicably with his fellow 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 thynge,
Almigttin loeerd, begest kinge,
Gyue me seli timinge
To thauent bis werdes biginninge,
Ge, leuerd god, to wurtinge,
Queuer so hic 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 mediæval ages, but in the use of which, however, the 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 essentially necessary to the completeness of

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 king, Give thou me a propitious season, (enable thou me successfully) to show this world’s beginning, Thee, Lord God, to honour, whereso I read or sing.
his narrative; while, on the other hand, he has included certain portions of the Books of Numbers and Deuteronomy, 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 purity before,
One man, one wife, till he was born.
Lamech him two wives nam
One Adah, another wife Zillah.
Adah bare him a son Jubal,
He was a [shep-]hard wise and able;
Of mark, breed, age and colour,
Separating and assembling taught he;
Jubal his brother poetry and music,
Craft of music, wel he knew;
On two tables of tile and brass,
Wrote he that wisdom, wise he was,
That it no sulde benndon
If fire or water came tor-on.
Sella wune’s oc lamech wif,
Ghe bar tubal, a sellic smic;

1 The following are the chief omissions:—1. Genesis, chapters ii. 10–14; ix. 20–27; x. 2–7, 10–32; xxiii. 3–20; xxx. 1–5, 14–16, 37–43; xxxi. 1–17; xxxvi.; xxxvii.; xlvii., xlix. 1–27. 2. Exodus, chapters xii. 40–51; xiii. 1–16; xx. 20–26; xxxi.; xxii.; xxiii.; xxiv., xxvi.; xxvii.; xxviii.; xxix.; xxx.; xxxi.; xxxii. 12–23; xxxiv. 1–32; xxxv.; xxxvi.; xxxvii.; xxxviii.; xxxix.; xl.


3 Natural marks?
Of irin, of golde, filuer, and bras
To sundren and mengen wið he was;
Wopen of wige and tol of grise,
Wel cuðe egte and safte wið.

DEATH OF CAIN.

Lamech lede long lif til can
Set he wurð bise in, and haued a man
Set lede him ofte wudif ner,
To schetan after se wile der;
Al-so he mitagte, alfo he schet,
And cain in se wude if let;
His knape wende it were a der,

An lamech droge if arwe ner,
And letet flegen ov se freng,
Cain unwar[n]de it under-feng,
Grunhed, and ftrekeved, and starf
wið-can.

Lamech wið wrede if knape nam,
Vn-bente if boge, and bet, and slog,
Til he fel dun on dedef swog.
Twin-wifing ant twin-manilagt,

Of his soule beð mikel hagt.

HOW THE CHILD MOSES BEHAVED BEFORE PHARAOH.

Ghe brogte him bi-foren pharaon,
And sif king wurð him in herte mild,
So swide faiger was sif child;
And he toc him on funce stede,
And his corune on his heued he dede,
And let it stonden ayne stund;
Sif child it wap the se grund.
Hamonet likenet was sor-on;
Sif crune is broken, sif if mildon

Of iron, of gold, silver, and brass
To separate and mix, wise he was;
Weapon of war and tool of peace,
Well could he hurt or heal with.

—(L. 444–470.)

Lamech led long life till that (time)
That he became blind and had a man
That led him oft woods near,
To shoot after the wild deer (animals);
As he mistaught, so he shot,
And Cain in the wood is led;
His knave (servant) weened it were
a deer,

And Lamech drew his arrow near
And let it fly off the string,
Cain unwarned it received,
Groaned, fell prostrate (stretched)
and died with that.

Lamech with wrath his knave seized,
Unbent his bow, and beat and slew,
Till he fell down in death’s swoon,
Twi-wiving (bigamy) and twi-
slaughter (double homicide)
On his soul is great trouble (anxiety).

—(L. 471–486.)
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 ’tween leap’t,
This child had then soon been killed;
The king with-stood and a wise man,
He said, The child doth as he can
(knows);
We should now learn whether it did
This willingly, or in childishness;
He offered this child two burning coals
And he took them (how might he them
use?)
1
And in his mouth so deep (far) he
thems did (placed)
His tongue’s end is burnt there with;
Therefore said the Hebrew truly,
That he spake afterwards indistinctly.
—(ll. 2634–2658.)

HOW MOSES DEFEATED THE ETHIOPIANS.

Bi sat time sat he was guz,
By that time that he was a youth
(young man),
With saigeted and strengthe kuð,
For beauty and strength renowned,
folc ethiopienes on egipte cam,
Ethiopian folk on Egypt came,
And brende, & slug, & wreche nam,
And burnt, and slew, and vengeance
took,
All to memphine sat riche cite,
All to Memphis that rich city,
And anon to the Red Sea;
And a-non to Se reade Se;
Then was Egypt’s folk in dread,
So was egipte folc in dreed,
And askeden here godes red;
And hem seiden wið anwelen,
And they said them in answer,
Dat on cbru cude hem wel weren.
That one Hebrew could them well
defend.

Moytes was louered of sat here,
Moses became leader of that (Egyptian)
army,
For he wurð cane egypctes were;
There he became then Egypt’s pro-
tector;

1 Or, how might he endure them? i.e., how could he bear the pain!
Bi a lond weige he wente rigt,
And broghte v'n-warnede on hem right;
He hadden don egipete wrong,
He bi-loo hem & smetet among,
And flug cor manige; oc summe flen,
Into saba to borgen ben.
Moyles bi-sette al sat burg,
Oc it was riche & strong ut-burg;

Ethiopienes kinges dowter tarbis,

Riche maiden of michel prif,
Gaf sit riche burg moyfi;
Luue-bonde hire ghe it dede for-si.
Sor ise fon he leide in bonde,
And he wurc al-might-ful in sat lond;
He bi-lef cor(.) tarbis him sorc,
Sog was him sat surgerun ful loc;
Mai he no leue at hire taken
but-if he it mai wis cratfe maken;
He waf of an strong might [&] wif,
He earf in two gummies of prif

Two likenesses, to graven & meten,

Dis doo Senken, & cor for-geten;
He feft is in two ringes of gold,
Gaf hire se ton, he was hire hold;
[And quan awei nimen he wolde
Gaf hire se toser, he was hire colde]
Ghe it bereb and sit luue if for-geten,
Moyles sus haued him leue bi-geten;
Sone it migte wisc leue ben,
Into egypte e wente a-gen.

By a land-why 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 fled

Into Sheba to be saved.
Moses beat all that borough,
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;
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 it beareth and this love is for-gotten,
Moses thus hath him leave begotten;

Soon it might with leave be,
Into Egypt he went again.

—(I. 2665-2708.)
And aaron held up his hand
to ye water and ye more lond;
So cam for up swile frokses here
Ye dede al folc egipte dere;
Summe worn wilde, and summe tame,
And So hem deden ye mosfe same;
In hufe, in drinc, in metes, in bed,
It cropyen and maden hem for-dred;
Summe floruen and gounen stine,
And vn-hileden mete and drinc;
Polheuedes, and frokses, & podes spile
Bond harde egipto folc in [vn-]file.

The reader must not be disappointed if he fails to find but few 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, printed by Mr. Wright in the Reliq. Antiq. p. 208, which is in the same dialect, and most probably by the same author,\(^1\) 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 Lashamon's Brut, orOrm's paraphrases, and other semi-Saxon works of the twelfth and earlier part of the thirteenth centuries.

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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. f for sch; v for th; g for y and s (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—

- *suter, auter, astronomige, armetrike, bigamie, bishop, crisme, charitil, canticle, circuncisa, curune, desert, gruamie, grudhede, holocaust, hostel, iurnes (journey), iusted (allied), locherie, lepro, mount, master, measter, neve (nephew), offis, pate, plants, pore, present, prest, pris, prizum, promissium, propheti, roche, saurdea, solit (city), spirit, spices, surturn (sojourn), sœminac (quince), servc, servis, ydoves, ydolatrie.
The employment of a dual for the pronouns of the first and second persons marks an early date (certainly not 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 *croeing* for *crosem*, *waspen* for *wasteme*, *lage* for *vn-lage*, *sile* for *vn-sile*, *grauen* for *trauen*, etc.

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

"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 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* (*-n*) 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 a dialect spoken in the northern part of this district, while the Genesis and Exodus, together with the Bestiary, exhibit the speech of the more southern counties of the East Midland district. Thus, if the former be in the dialect of Lincoln, the latter is in that of Suffolk.¹

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 (yea). 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 ð (th) into t after words ending in d, t, n, s, that is to say, after a dental or a sibilant.²

"Sane if te fruit wel swite good."—(Gen. and Ex., I. 334.)
"Se first monei and te first dai,
He lag erse drie & te water awai."—(Ibid., ll. 615–6.)
"Sin borg and tin werger ic ham."—(Ibid., I. 936.)
"at te welle[n]."—(Ibid., I. 2756.)

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

"neddre is it te name."—(Reliq. Antiq., p. 211.)
"it is te ned."—(Ibid., p. 212.)

¹ It must be recollected that the Ormulum is much earlier than the Genesis and Exodus.
"<as lif betokne> the sti
<as tu nedre gange> bi,
And <as is> the <he ston,
<as tu salt surg gon."—Ibid., p. 213.)
"at <as herte."—(Ibid., p. 210.)

III. Simplicity of grammatical structure and construction of sentences.¹

1. The neglect of gender and number in nouns.
2. The genitive singular of substantives end in -es in all genders.²
3. The absence of the gen. pl. of substantives in -ene.
4. The employment of an uninflected article.³
5. The use of <as> (that) as a demonstrative adjective, and not as the neuter of the article. The form <as> (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

¹ While agreeing with the editor of the Ormulum, that the simplicity of grammatical 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 that Orm, 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 Avenbite of Inwyf (A.D. 1340), written for the men of Kent, contains far more of the older inflectional forms than the Ormulum of the twelfth century.

² Southern writers before 1340 formed the g.s. of fem. nouns in -a and not in -es.

³ In the Southern dialect the article had separate forms for the nominative fem. (theo, thoa), and neuter (thes, thas); the fem. gen. sing. (thar, thar), and the masc. acc. (than, then).
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 inflexion. 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.), -liche (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 -ii, as reuli = piteous, which is the earliest example I have met with. Orm employs double forms in -like and iiij (= ly?). -ly has arisen not out of -lech or -liche (which would have become lidge or litch), but out of some such softened form as iiij.

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; heas, beast; 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

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

VI. The employment of the adverbs thethen, heten, quethen (of

² Sinden, are, occurs in the Ormulum and the Bestiary, but is not employed in the present poem.
Scandinavian origin), instead of the Southern *thenne* (thennen), thence; *henne* (hennem), hence; *whanne* (whanene), 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 *on, o*, for the Southern *an* or *a*, as *onlike*, alike, *onrum*, apart, *on- monder*, asunder, is also worth noticing.

VIII. The coalition of the pronoun *it* with pronouns and verbs, as *get* (Bestiary) = she it (*yöt* in Ormulum; cf. *büt* = *thu ilt*, thou it); *tellet* = tell it; *wuldet* = would it; *ist* = is it, is there; *wast*, was it, was there, etc.

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.

I. Plurals in *n*.

I do not recollect any examples of plurals in *n* in the Ormulum, except *ehne*, eyes; in this poem we have *coln*, coals; *deden*, deeds; *fon*, foes; *siden*, sides; *son*, shoes; *steden*, places; *sunen*, sons; *tren*, trees; *tenen*, teats; *wumen*, laws, abilities, etc. (see p. xxii.)

II. The pronoun is (*es*) = them. In the fourteenth century we only find this form is (*hise*) in pure Southern writers.¹

``Diep he *if* dalf under an occ.*—(Gen. and Ex., l. 1873, p. 54.)

"For salamon findin *if* sil."—(Ibid., l. 1877, p. 54.)

"He toc if."—(Ibid., l. 2654, p. 76.)

"Alle hise fet steppes
   For he steppe,
After him he fille's,
   O'er dust o'er deu,
draghe's dust wi' his stert
   Dat he ne cunne is finden."²

—(Raelig. Antiq., p. 226.)

¹ Robt. of Gloucester, Shoreham, Dan. Michel's Ayenbite of Inwyrt.
² Deep he them buried under an oak.
³ For Solomon find them shall.
⁴ 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; caldes, called them; dedis, did (placed) them; selles, set them; wurutis, wrought them,* etc.

"Alle hes hadde wi[g]tig megte bigeten."—(*Gen. and Ex.* 1. 911, p. 27.)
"Undelt he[ ] leide quors[ ] he[ ] tok."—(*Ibid.* , l. 943, p. 27.)
"C[e] culver have[ ] costes gode,
alle wes ogen to hauen in mode."—(*Reliq. Antiq.* , p. 226.)
"Bala two childre bar bi him,
Rachel caldes dan(.) neptalim;
And Zelfa two sunes him ber,
Lia calde is(.) Gad(.) and assor."—

(*Gen. and Ex.* , l. 1700, p. 49.)
"C[e] tabernacle he dedis in."—(*Ibid.* , l. 3830, p. 109.)
"He selles in C[e] firmament."—(*Ibid.* , l. 135, p. 5.)

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

"He (the devil) is lyegore and vader of leazinge, ase he þet made þe verste leazinge, and yet he his[ ] makeþ and tckþ eche daye."—(*Ayenbite of Inwyty* , p. 47.)

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

III. The pronoun *he*, they (Southern *hii heo*; Northumbrian *thay*). Orm uses þe[ ]i, as well as þe[ ]ier (their), þe[ ]im (them).\(^1\)

---

1. I have 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. All *he them* had (he had them all) with might begotten (obtained).
3. Undealt (undivided) *he them* laid, wherso *he them* brought.
4. The dove hath habitas good,
   All *we them* ought to have in mind
   (*i.e.* we ought to have them in mind).
5. Bala two children bore by him,
   Rachel called them Dan, Naphtalim;
   And Zelfa two sons to him bore,
   Leah called them Gad and Asher.
6. The tabernacle he put them in.  
7. He set them in the firmament.
8. *Cei* occurs once only in the present poem, þe[ ]ir, þe[ ]im, not at all.
IV. *hine, hin, in = them.* 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 *whan* (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,¹ and to the definite form of the adjective, which has, no doubt, given rise to the O.E. *himseluen,* 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 *a* or *e:* ‘on *boken,*’² on book, l. 4; ‘on *soke-sagen,*’ on soothe-saw, l. 11; *meten* (acc.) meat, ll. 363, 1537, 2255, (nom.) 2079; ‘in *meten,*’ 3151; *wunen* (nom.) son, ll. 403, 931, 1656; ‘of *luwen,*’ of love, 635; ‘for *luwen,*’ for love, 1517, 2002; ‘after *se wunen,*’ (after the custom), l. 688; *steden* (nom.), place, 1114; ‘on *steden,*’ on place, 3296; ‘in *cauen,*’ in a cave,’ 1137; ‘for hire *saken,*’ for her sake, 1392, 3731; ‘in *wunen,*’ in wise, manner, 1655; ‘for *on-sagen,*’ for reproach, 2045; *witten* (nom.), face, 3614, (acc.) 2289; ‘of *heren,*’ of expedition, 2479; ‘wið *ansuwen,*’ in answer, 2673; ‘at te *weilen,*’ at the well, 2756; *bileuen* (acc.) remainder, 3154; *uwerslagen* (acc.) lintel, 3155; *namen* (acc.), name, 3497.

Dr. Guest considers this curious nunnation to be a Northern peculiarity, but as we do not meet with it (as far as I know) in

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¹ Philolog. Soc. Proceedings, vol. i., pp. 73, 261. *Almighty,* almighty, p. 2, l. 30, is the only *adjective* I find with this termination.
² The dative of the A.S. *bóc* was *bós.*
any Northumbrian work, his statement is rather doubtful. On
the other hand it is well known that the plurals bretheren (bro-
terem)¹ in Shoreham, calve(r)en² (calves), children³ 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 sub-
stitution 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 infin-
tive 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 (fra), from, ild (bad), for-sweðen (to burn), flitten (to
remove), ilds (barn), ilowe (flame), mirk (dark), ransaken (to search),
sweðe (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—afell (strength), afled (begotten), heþæc (bitter), *blunnt
(blunt, dull), bracc (noise), *braþ (angry), *bræþa (anger), *brodd
(shoot), brodden (to sprout), broþfall (fit), *bun (ready, bound),
etale (accusation), *cro (device), *derf (bold), *dill (sluggish),
eteggæ (to urge, egg on), *eggæng (urging), *flötten (to remove, fit), *flötting (change, removal), *forræ (opposed, condemned),
*forrgloppned (disturbed with fear, astonishment), *gate (way),
gowest (watchet), *hæþærc (dexterous), hæþlerēþæc (skill), *hæ-

¹ geðreðerem (A.S. broðer) occurs in the Semi-Sax. Gospels. ² A.S. coelfræc.
³ elðrea. ⁴ dura. ⁵ ægræ. ⁶ handa. ⁷ eþa. ⁸ lambæa.
⁹ greþæ (prepare), kipæ (seized), ilæ (stain), ilþæ (listen), mal (speech), witterillææ (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.
herrliks (fitly), hoft (moderation), hoftelæs (immoderately), *ille (bad), *immess (variously), *kinndîenn (to kindle), *lasst (crime, fault), leðhe (hire, pay), *leȝtên (O.E. layte, inquire, seek), o-loft (aloft), *loȝhe (fire), *mune (must, will), naȝe (grace), nowwt (cattle, O.N. naut; the Southern form is neet, nete, A.S. neat), *plo[h (plough), *radd (afraid), *ros (praise), *rosen (to boast), *rosinng (boast), rowwost (voice), *soaldess (poets, O.E. scald, a great talker, boaster, E. scold), *sit (pain), *sket (quickly), *skir-peið (rejecteth), *sloþ (track, path), smikerr (beautiful, O.E. smug), sowwôess (sheep), stoffnedd (generated, O.E. stoven, trunk, stem), *sunum (as), *till (to), *tôr (hard, difficult), *trigg (true), uppbrîxle (object of reproach, O.E. brixle, reproach), usell (wretched), *wand (rod), *wandraþ, O.E. wandreth (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 the 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 feren¹ (companions), fou (foes), goren (spears), Ioten (features), sunen (sons), teten (teats), tren (trees), weden (garments), wunen (laws). The plurals of brother and child are bretheren and childere. Der (deer), erf, orf (cattle), got (goat), neat (oxen), sep (sheep), scrub (garbs), wrim (reptiles), of the neuter gender, are unin-

¹ fere occurs for feren, so senwes—sinews (A.S. sinn, sing., sina, pl.).
flected in the plural. Winter, ger (year), and nigt (night), are plural as in Anglo-Saxon. Adjectives in the plural are often used substantively, as brende (burnt ones), clohede\(^1\) (clothed ones), elders (elders), olde (old ones), nakede\(^2\) (naked ones).

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 -es. Occasionally proper nouns form the genitive in -is. The means or instrument occasionally stands in the genitive without the preposition: ‘deades driuen,’ influenced by death; ‘sverdes slagen,’ slain with the sword; ‘teres wet,’ wet with tears. Cf. ‘floures bred,’ bread made with flour; ‘bredes mel,’ meal consisting of bread; ‘wines drinc,’ drink consisting of wine.

Corresponding to the modern word kinsmen we have such forms as ‘daiges-ligt’ (daylight), ‘hines-folk’ (servants), ‘wifes-kin’ (women). The genitive is used adverbially, as neues, anew; lies, alive.

We have a few traces of the genitive in -e in the following examples: ‘helle nigt,’ l. 89 (hell’s night); ‘helle migt,’ l. 2525 (hell’s might); ‘sterre name,’ l. 134 (star’s name), ‘softe same,’ l. 349 (shame of form), ‘werlde nigt,’ l. 1318 (world’s night).\(^3\)

The genitive of fader and moder 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. vowel-ending) in the nom., dat., and acc. of nouns. For examples, see p. xx.

\(^1\) Bestiary, Reliq. Antiq., p. 213.
\(^2\) Ibid.
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.

Indef. wis (wise),
Def. wise,
god (good).
gods.

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>fat (fat),</td>
<td>fette</td>
</tr>
<tr>
<td>gret (great),</td>
<td>grete</td>
</tr>
<tr>
<td>other,</td>
<td>othere</td>
</tr>
<tr>
<td>tother,</td>
<td>tothere</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 (this). 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>ille,</td>
<td>werre.</td>
<td></td>
</tr>
<tr>
<td>lite,</td>
<td>lesse,</td>
<td>leist.</td>
</tr>
<tr>
<td>long,</td>
<td>{ leng, }</td>
<td></td>
</tr>
<tr>
<td></td>
<td>{ lengere, }</td>
<td></td>
</tr>
<tr>
<td>mikel,</td>
<td>{ mo, }</td>
<td>moste,</td>
</tr>
<tr>
<td></td>
<td>{ mor, }</td>
<td></td>
</tr>
<tr>
<td>neg,</td>
<td>—</td>
<td>neste.</td>
</tr>
<tr>
<td>old,</td>
<td>eldore,</td>
<td>eldeste.</td>
</tr>
</tbody>
</table>

Numerals.—The Northumbrian forms in -nde have superseded

1 The forms in -er, -est, are properly adverbial and not adjectival.
the Southern ones in -the; as, seuende (seventh), egtende (eighth), tende (tenth).  

III. Pronouns.

1. The first personal pronoun Ic is never found softened into Ich as in Lasamon’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. hēo (O.E. heo, ho, and hi). The curious form øge (=sye), as well as øche, occurs for she, the earliest instance of which is sco 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, saet (saw there), p. 37, l. 1301. The curious form negt (in l. 3964, p. 112) = neg + it = nigh it.

6. The A.Sax. hi (they) is represented by he, a form common enough in the Romance of Havelok the Dane.

This pronoun, as has already been shown, coalesces with the plural (acc.) is (them), and gives us the compounds hes, he+them; wes, we+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 kalues fleif, and flures bred,
Roasted calves' flesh, and flour-bred,

1 siges = titho, tenth, occurs in l. 895, and siges in l. 1628.
2Orm uses the more Northern ; ho (Northumbrian sco).
3 gat = she it: "al gat bit o twinne," she biteth it all in two (Bestiary, Reliq. Antiq., p. 214).
4 See p. xviii.
5 See occures but once only.
6 See pp. xviii., xix. 7 I have, I am afraid, suggested that it is an error for As.
And buttere, hom Æo sondes bed,
And butter, he them the messengers offered.—(l. 1014.)
In fischem feld ne fonde hom nogt,
In Shechem field found he them not.—(l. 1933.)
De sette sundri hom to waken,
Then set sundry he them to watch.—(l. 2551.)
Æo seide æuf quanne hom 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 seiden wic answeren,¹
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 men²
used with a verb in the singular number. Æe is frequently used
as a relative pronoun as well as æat, but uninflected; guo (who),
quat (what) are interrogative; whether signifies which of two.

TABLE OF PRONOUNS.

SINGULAR.

<table>
<thead>
<tr>
<th>Nom.</th>
<th>Ic</th>
<th>I</th>
</tr>
</thead>
<tbody>
<tr>
<td>Gen.</td>
<td>min</td>
<td>æin</td>
</tr>
<tr>
<td>Dat.</td>
<td>me</td>
<td>æe</td>
</tr>
<tr>
<td>Acc.</td>
<td>me</td>
<td>æe</td>
</tr>
</tbody>
</table>

DUAL.       PLURAL.

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

SINGULAR.

<table>
<thead>
<tr>
<th>Nom.</th>
<th>He</th>
</tr>
</thead>
<tbody>
<tr>
<td>Gen.</td>
<td>His</td>
</tr>
<tr>
<td>Dat.</td>
<td>Him</td>
</tr>
<tr>
<td>Acc.</td>
<td>{Hin}</td>
</tr>
<tr>
<td></td>
<td>{Him}</td>
</tr>
</tbody>
</table>

¹ If godœs = god’s, ośiden (pl.) may be an error for ośide (sing.), and hem will
then = he+hem, he them.

² Chaucer constantly uses men with a verb in the singular number, third person.
### PREFACE.

<table>
<thead>
<tr>
<th>Masc.</th>
<th>PLURAL.</th>
<th>Interrogative.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom. He</td>
<td>Neut. It</td>
<td>Quo</td>
</tr>
<tr>
<td>Gen. Here</td>
<td>Here</td>
<td>Quaese</td>
</tr>
<tr>
<td>Dat. Hem</td>
<td>It</td>
<td>Was</td>
</tr>
<tr>
<td>Acc. Hem</td>
<td>It</td>
<td>Quam</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 *selven* (from the A.Sax. *sylfa*) is joined to the personal pronouns; as *geselven, himselven*, etc.

The independent possessives are *min, cin, his (hise), hire (hers), ure (ours), gure (yours), here (theirs).*

### IV. VERBS.

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

There are no infinitives in -y or -ie, 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. pret. is occasionally dropped, as *beas (= best) is, betes, beatest, findsen, fiende*, 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 *s* of the first and third persons (sing.) of the preterite tense is often dropped before a vowel or an *h,* and, in a few cases, through the carelessness of the scribe, it is unwritten before a consonant, where we should expect *o*, and do, find it in the majority of instances.

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1. The genitive and possessive are denoted by one form; as, *wes, of us; gure, of you; here, of them.*
2. Because elided in these cases.
3. The Bestiary is far more accurate in this respect.
Some few strong verbs have become weak, as *grapte* (grasped, felt), *gette* (poured), *smette* (smote).

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

**Participles.**—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*, 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), *geue* (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 occurrence 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-digit* (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.**

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

**INDICATIVE MOOD.**

**Present.**

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. love</td>
<td>1. loven</td>
</tr>
<tr>
<td>2. lovest</td>
<td>2. loven</td>
</tr>
<tr>
<td>3. lovest</td>
<td>3. loven</td>
</tr>
</tbody>
</table>

PREFACE.

PAST TENSE.

Singular. Plural.
1. lovede, loveden,
2. lovedest, loveden,
3. lovede. loveden.

SUBJUNCTIVE MOOD.

PRESENT. PAST.
love, loven. lovede, loveden.

IMPERATIVE MOOD.

Singular. Plural.
2. love. love, love.

PARTICIPLES.

PRESENT OR ACTIVE. PAST OR PASSIVE.
lovande, ) loved,
lovende, )

II. CLASS. INFINITIVE MOOD—Heren, hear.

INDICATIVE MOOD.

PRESENT. PAST.
1. here, heren, 1. herde, herden,
2. herest, heren, 2. herdest, herden,
3. herest, heren. 3. herde. herden.

SUBJUNCTIVE MOOD.

PRESENT. PAST.
Singular. Plural. (Like the Indicative.)
here. heren.

IMPERATIVE MOOD.

Singular. Plural.
2. her. here.

PARTICIPLES.

PRESENT. PAST.
herande, ) herd.
herende, )

1 This form is used when the pronoun follows. 2 Followed by the pronoun.
### PREFACE.

#### III. Class. Infinitive Mood—*Seken*, seek.

#### 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. seke,</td>
<td>seken,</td>
</tr>
<tr>
<td>2. sekest,</td>
<td>seken,</td>
</tr>
<tr>
<td>3. seke suffix</td>
<td>seken,</td>
</tr>
</tbody>
</table>

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

(Like the Indicative.)

#### Imperative 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>1st form.</td>
<td>2nd form.</td>
</tr>
<tr>
<td>2. <em>sek.</em></td>
<td>seke,</td>
</tr>
</tbody>
</table>

#### Participles.

<table>
<thead>
<tr>
<th>PRESENT</th>
<th>PAST</th>
</tr>
</thead>
<tbody>
<tr>
<td>sekande,</td>
<td>sogt,</td>
</tr>
<tr>
<td>sekende,</td>
<td></td>
</tr>
</tbody>
</table>

### 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>helden,</td>
</tr>
<tr>
<td>2. holdest,</td>
<td>helden,</td>
</tr>
<tr>
<td>3. holde suffix</td>
<td>helden,</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th><strong>Singular</strong></th>
<th><strong>Plural</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td>1. held,</td>
<td>helden,</td>
</tr>
<tr>
<td>2. helde,</td>
<td>helden,</td>
</tr>
<tr>
<td>3. held,</td>
<td>helden,</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>
<th>PAST</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Singular</strong></td>
<td><strong>Plural</strong></td>
</tr>
<tr>
<td>1st Form.</td>
<td>2nd Form.</td>
</tr>
<tr>
<td>2. hold.</td>
<td>holde suffix, holde</td>
</tr>
</tbody>
</table>

---

1 The second person of irregular verbs (pret.) does not occur in the poem. In the Orm. the inflexion is -es, which is occasionally dropped.
PARTICIPLES.

PRESENT.

holdande, } holden.

holdand, }

Past.

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

INFINITIVE MOOD—Helpen, help; singen, sing.

INDICATIVE MOOD.

PRESENT TENSE.

Singular.

1. helpe, singe, }
2. helpest, singest, }
3. helpe't, singe't, }

Plural.

helpen singen.

PAST.

Singular.

1. halp, sang, }
2. holpe', sung, }
3. halp, sang, }

Plural.

holpen, sungen.

SUBJUNCTIVE MOOD.

PRESENT.

Singular.

helpe, singe.

Plural.

holpen, sungen.

IMPERATIVE MOOD.

Singular. 1st Form. 2nd Form.

2. help, sing. helpe't, singe't. helpe, singe.

PARTICIPLES.

helpande, singande, holpen, sungen.

helpende, singende, holpen, sungen.

TABLE OF VERBS.

A.—REGULAR.


Class I. Loven, (to love), lovede, loved.

etc. etc. etc.

Class II. (a) Callen (call), calde, cald.

Feden (feed), fedde, fed.

1 These forms do not occur in the poem.
<table>
<thead>
<tr>
<th>Present</th>
<th>Preterite</th>
<th>Passive Participles</th>
</tr>
</thead>
<tbody>
<tr>
<td>Greden (cry)</td>
<td>gredde</td>
<td>gred</td>
</tr>
<tr>
<td>Heren (hear)</td>
<td>herde</td>
<td>herd</td>
</tr>
<tr>
<td>Leden (lead)</td>
<td>ledde</td>
<td>led</td>
</tr>
<tr>
<td>Sriden (clothe)</td>
<td>sridde</td>
<td>srid</td>
</tr>
<tr>
<td>Wenen (think)</td>
<td>wende</td>
<td>wend</td>
</tr>
<tr>
<td>etc.</td>
<td>etc.</td>
<td>etc.</td>
</tr>
<tr>
<td>(b.) Bimenen (lament),</td>
<td>bimente,</td>
<td>biment</td>
</tr>
<tr>
<td>Bitiden (betide)</td>
<td>bitidde,</td>
<td>bitid</td>
</tr>
<tr>
<td>Delen (divide),</td>
<td>delte,</td>
<td>delt</td>
</tr>
<tr>
<td>Demen (judge),</td>
<td>dempte,</td>
<td>dempt</td>
</tr>
<tr>
<td>Kepe (keep),</td>
<td>kepte</td>
<td>kept</td>
</tr>
<tr>
<td>Wenden (go),</td>
<td>wente</td>
<td>went</td>
</tr>
</tbody>
</table>

Class III.

| Bigen (buy), | bogte,         | bogt                |
| Biscken (beseech), | bisogte,     | bisogt              |
| Biteche (assign), | bitagte,     | bitagte             |
| Cachen (drive), | kagte,         | kagt                |
| Lachen (seize), | lagte,         | lagt                |
| Sellen (sell), | solde,         | sold                |
| Tellen (tell), | tolde,         | told                |
| Worchen (work), | wrogte,       | wrogt               |

**B.—IRRREGULAR VERBS.**

**DIVISION I.**

**Class I. (a)**

| Beren (bear), | { bar, } | boren. |
| Bidden (bid), | bad,     | beden. |
| Bi-speken (speak), | bi-spac, | bi-speken. |
| Bigeten (beget), | bigat,   | { bigeten. } |
| Broken (break), | brac,    | broken. |
| Cumen (come), | cam, | { cumen. } |
| Eten (eat), | at,     | eten. |
### PREFACE.

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Forgeten (forget),</td>
<td>forgat,</td>
<td>forgotten</td>
</tr>
<tr>
<td>Giuen (give),</td>
<td>gaf,</td>
<td>{ geven.</td>
</tr>
<tr>
<td>Nimen (take, go),</td>
<td>nam,</td>
<td>{ nomen.</td>
</tr>
<tr>
<td>Seren (shear),</td>
<td>——</td>
<td>soren.</td>
</tr>
<tr>
<td>Stelen (steal),</td>
<td>stal,</td>
<td>stolen.</td>
</tr>
<tr>
<td>Sweren (swear),</td>
<td>swor,</td>
<td>sworn.</td>
</tr>
<tr>
<td>Beten (beat),</td>
<td>bet,</td>
<td>beten.</td>
</tr>
</tbody>
</table>

#### Class II.

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Bidten (ask, entreat), bed,</td>
<td>——</td>
<td>boden.</td>
</tr>
<tr>
<td>Biheten } (promise),  { bhiet,</td>
<td>——</td>
<td>bihoten.</td>
</tr>
<tr>
<td>Heten } (promise),   { het,</td>
<td>——</td>
<td>hoten.</td>
</tr>
<tr>
<td>Drepen (slay),</td>
<td>——</td>
<td>dropen.</td>
</tr>
<tr>
<td>Fallen (fell),</td>
<td>fel,</td>
<td>fallen.</td>
</tr>
<tr>
<td>Forhelen (hide),</td>
<td>——</td>
<td>forholen.</td>
</tr>
<tr>
<td>Hingen (hang),</td>
<td>heng,</td>
<td>hangen.</td>
</tr>
<tr>
<td>Holden (hold),</td>
<td>held,</td>
<td>holden.</td>
</tr>
<tr>
<td>Lepen (leap),</td>
<td>lep,</td>
<td>lopen.</td>
</tr>
<tr>
<td>Leten (leave),</td>
<td>let,</td>
<td>leten.</td>
</tr>
<tr>
<td>Slepen (sleap),</td>
<td>slep,</td>
<td>slepen.</td>
</tr>
<tr>
<td>Wepen (weep),</td>
<td>wep,</td>
<td>wepen.</td>
</tr>
<tr>
<td>Wassen (wash),</td>
<td>weis,</td>
<td>wassen.</td>
</tr>
<tr>
<td>Waxen (wax),</td>
<td>wex,</td>
<td>waxen.</td>
</tr>
<tr>
<td>Wreken (avenge),</td>
<td>wrek,</td>
<td>{ wroken.</td>
</tr>
<tr>
<td></td>
<td>——</td>
<td>( wreken.</td>
</tr>
</tbody>
</table>

#### Class III.

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Dragen (draw),</td>
<td>{ drog,</td>
<td>dragen.</td>
</tr>
<tr>
<td></td>
<td>{ drug,</td>
<td>drogen.</td>
</tr>
<tr>
<td>Faren (go),</td>
<td>for,</td>
<td>faren.</td>
</tr>
<tr>
<td>Forsaken (forsake),</td>
<td>forsoc,</td>
<td>forsaken.</td>
</tr>
<tr>
<td>Graven (bury),</td>
<td>——</td>
<td>graven.</td>
</tr>
<tr>
<td>Slon (slay),</td>
<td>{ slog,</td>
<td>slagen.</td>
</tr>
<tr>
<td></td>
<td>{ slag,</td>
<td></td>
</tr>
<tr>
<td></td>
<td>——</td>
<td></td>
</tr>
</tbody>
</table>
### PREFACE.

<table>
<thead>
<tr>
<th>Present</th>
<th>Preterite</th>
<th>Passive Participle</th>
</tr>
</thead>
<tbody>
<tr>
<td>Standen (stand),</td>
<td>stod,</td>
<td>standen.</td>
</tr>
<tr>
<td>Taken (take),</td>
<td>toc,</td>
<td>taken.</td>
</tr>
<tr>
<td>Waken (wake),</td>
<td>woc,</td>
<td>waken.</td>
</tr>
</tbody>
</table>

### DIVISION II.

**Class I.**

<table>
<thead>
<tr>
<th>At-winden (depart),</th>
<th>at-wond.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Abreden (awake),</td>
<td>abraid,</td>
</tr>
<tr>
<td>Bergen (protect),</td>
<td>barg,</td>
</tr>
<tr>
<td>Binden (bind),</td>
<td>bond,</td>
</tr>
<tr>
<td>Bresten (burst),</td>
<td>brast,</td>
</tr>
<tr>
<td>Bigunnen (begin),</td>
<td>bigan,</td>
</tr>
<tr>
<td>Delven (buy),</td>
<td>dalf,</td>
</tr>
<tr>
<td>Drinken (drink),</td>
<td>dranc,</td>
</tr>
<tr>
<td>Figten (fight),</td>
<td>fagt,</td>
</tr>
<tr>
<td>Finden (find),</td>
<td>fand,</td>
</tr>
<tr>
<td>Gelden (requite),</td>
<td>gald,</td>
</tr>
<tr>
<td>Helpen (help),</td>
<td>halp,</td>
</tr>
<tr>
<td>Melten (melt),</td>
<td>malt,</td>
</tr>
<tr>
<td>Scrien (invite),</td>
<td>scroë.</td>
</tr>
<tr>
<td>Singen (sing),</td>
<td>sang,</td>
</tr>
<tr>
<td>Sinkin (sink),</td>
<td>sanc,</td>
</tr>
<tr>
<td>Springen (spring),</td>
<td>sprong,</td>
</tr>
<tr>
<td>Sterfen (die),</td>
<td>starf,</td>
</tr>
<tr>
<td>Stingen (strong),</td>
<td>stong,</td>
</tr>
<tr>
<td>Wergen (defend),</td>
<td>warg,</td>
</tr>
<tr>
<td>Werpen (throw),</td>
<td>warp,</td>
</tr>
<tr>
<td>Dresten (thrust),</td>
<td>ørast.</td>
</tr>
</tbody>
</table>

**Class II.**

<table>
<thead>
<tr>
<th>At-witen (go, depart),</th>
<th>atwot.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Biten (bite),</td>
<td>bot,</td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
</tbody>
</table>
PREFACE.

---|---|---
Driven (drive), | drof, | driven.
Gliden (glide), | glod, | gliden.
Risen (rise), | ros, | risen.
Sinen (shine), | son, | sinen.
Smiten (smite), | smot, | smiten.
Writen (write), | wrot, | writen.

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

Crepen (creep),
crep, cropen.

Chesen (chosen),
ches, chosen.

Dregen (suffer),
dreg, drogen.

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

Fleten (float),
{ forles, }  forlosten.
{ forleas, }

Scheten (shoot),
cheret.  ---

Segen (see),
{ seg, }  sogen.
{ sag, }  sownen.

Seçen (boil),
seç, soden.

Stigen (ascend),
steç, stigen.

Ten (go),
teg, togen.

Den (thrive),
seç, sogen.

ANOMALOUS VERBS.

Cunen (can), 3 pers. sing. can, pl. cunen, pret. cuçe, p.p. cuç.

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), 2 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; nilæ=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, aren¹ (aren).</td>
</tr>
<tr>
<td>3. is, bec,</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Past</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Singular</td>
<td></td>
</tr>
<tr>
<td>1. was,</td>
<td></td>
</tr>
<tr>
<td>2. wore,</td>
<td>weren, worn (wore, wore).</td>
</tr>
<tr>
<td>3. was,</td>
<td></td>
</tr>
</tbody>
</table>

V. Adverbs.

The adverbs hence, thence, whence, do not occur, being superseded by the Norse forms hecæn, æcæn, quecæn.

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

VI. Prepositions.

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

¹ *Sinden=are,* occurs in the Bestiary and the Ormulum.
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."

\[
\text{A} \quad \text{lit} \quad \text{t} \quad \text{child} \quad \text{a} \quad \text{lim} \quad \text{ber} \quad \text{elf} \\
\text{Singing} \quad \text{dancing} \quad \text{to} \quad \text{it} \quad \text{self} \\
\]

This is adopting the common form of scansion given in English prosodies; but 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,

\[
\text{A} \quad \text{lit} \quad \text{t} \quad \text{child} \quad \text{a} \quad \text{lim} \quad \text{ber} \quad \text{elf} \\
\text{Sing} \quad \text{ing} \quad \text{dancing} \quad \text{to} \quad \text{it} \quad \text{self} \\
\]

or, 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 syllables, instead of shifting 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,

\[
\text{And} \quad \text{Dé} \quad \text{sex} \quad \text{te} \quad \text{dà} \quad \text{is} \quad \text{ligt} \\
\text{l. 167,}
\]
as we have in the line,

\[ \text{To sám|e fíf|e dá|is ligt|} \pagebreak[1] \text{ l. 158.} \]

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

\[ \text{Fá| der gó|d |of ál| le thing|es|} \]
\[ \text{Almi|g|tín lóu|erd hég| est king|es|} \]

Also lines 289, 290.

\[ \text{And gé|t|ne kd|e hé|no|gt blin|ne|} \]
\[ \text{Fór| to dón|an ós|er tin|ne|} \]

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:

\[ \text{Or|e ngí|t|and af|ter ñe dáy|} \]

Again, in l. 93:

\[ \text{On| an ós|er dái|e|s| mid| del érd|} \]

and in l. 474:

\[ \text{To sché|ten af|ter ñe wil|de dér|} \]

See also ll. 321, 503, 505, 556, etc.; and compare the line from "Christabel":

\[ \text{\"That shâ| dow|y in the moon \light| shone\"|} \]

The syllables thus most frequently \emph{slurred over}—the term \emph{slided} is but weak and improper, explaining nothing—are the final syllables \emph{-en}, \emph{-or}, \emph{-et}, etc., as in ll. 96 and 116:

\[ \text{Kl|abú|ten ñis wák|ne sén|t|} \]
\[ \text{Was wák|ter and érdë|o són|der fád|} \]

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

\[ \text{In| to this Shíf|teneñs bér| biné|sén|} \]

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

A man is master of his art when he can write—

\[ \text{Come in| to the gar|den, Maud|} \]
\[ \text{For the black| bat, night,| has flown|} \]
\[ \text{And the wood| bine spí|ces are waf| ted abroad|} \]
\[ \text{And the musk| of the rose| is blown|} \]
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 tél | len áy ||
so gán | hem dá | gen wél | iwiál ||
(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 bören | if fáne ||
and, again, in l. 655—
Wóren | stálwár | Si bören | bi tál ||
Thus, we may find the same word written and pronounced as a dis-
syllable—
Wó | ren fáne | don fáne | ánón || l. 3591;
and, in another place, written and pronounced as a monosyllable—
In gęb | elénghé | e wón | it mád || l. 147.
Thus, the á must have been very slightly touched, as is shown also
by the rimeing of é and en. Examples, l. 11, 12; 363, 364, etc.
As to the final -e, it may be observed that it is pronounced, or not, at pleasure; but 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 ihé | sus bés | on Ró | dà dön || l. 386;
and,
Wél | he fél | ten and fél | 8 dé 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 mád ||
and, thirdly, it is frequently added to words without cause, and is
therefore mute, as in l. 60—
št áu | ese sprón | in wérid | wid ||
It seems to be always mute after -ed, when -es forms part of a verb.
See ll. 1396, 1433, etc.
Attention to the metre may detect errors in the text. Thus, in l. 75, the word dais is missing:—
fort glód | šat fir | me [dá | ias] ligt ||
See l. 113, which proves the point.
In l. 1846 the definite form of the adjective is required, and strong
should be stronge—
še stronge | e gód | of še | 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
THE METRE OF THE POEM.

sometimes the case not only with the first foot, but with other feet, e.g. with the third foot. Line 2572:

Quan ɛ | bru child | full | be bören

Again, with the last foot, as in l. 3580, unless we read duste:

And大气 | it ɛl | to dæft | fr

Very many other curious variations occur, which the reader will probably observe for himself with some interest. Thus, in l. 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 disyllabic, as is often the case in Scotch poetry with words containing rl, rn, etc.

CONTRACTIONS USED IN THE GLOSSARY.

A S. Anglo-Saxon. O. H. GER. Old High German.
Allit. Poems, Early English Alliterative O. N. Old Norse.
O. E. Old English. P. of C. Prick of Conscience, Hampole’s
Fr. French. Prompt. Parv. Promptorium Parvolorum
M. H. Ger. Middle High German.

CORRECTIONS AND ADDITIONS.

Page 3, head-line, for from read into.
3, line 87, for fro read fro.
5, line 166, side-note 2, for scrutis ɹ read scrutius.
5, " 167, for ṣe read se.
6, " 190, foot-note 5, for lowered hal read lowered hal.
19, " 649, for on (as in MS.) we should read of (from) ?
25, " 856, marginal analysis, dele ten.
38, " 1318, for nigt (as in MS.) we should read light ?
68, " 2368, dele side-note 1.
73, " 2549, for cræfike read cræfike.
74, " 2581, for dea read See, and dele side-note.
75, " 2616, for quad read quæd.
75, " 2631, for cæpit read cæpede.
77, " 2687, for dat read dat.
77, " 2713, for wid read æid.
79, " 2746, for siden read viæn.
79, " 2787, for Seden read Seæn.
THE STORY OF GENESIS, EXODUS, ETC.

Man ought to love those who instruct theewd, 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.
GOD MADE HEAVEN AND EARTH BY HIS WORD.

Biddi⁴ hic singen non ơer led, ¹ bidde ?]

28 ơog⁴ hic folgen idel-hed.

FADER god of alle thinge,

Almigtin louverd, hegest kinge,

Su giue me feli timinge

32 To thaunen is werdes biginnings,

Se, leuerd god, to wurȝinge,

Que˅er so hic rede or singe!

36 Wit, and wisdam, and luue godd,

And fer ear biñohte al in his modd,

In his wisdom was biwormt

Ear ñanne it was on werlde broght.

In firme bigini[n]g, of nogt

40 Was heuene and erce ñamen wrogt;

So bad god wurȝen fund and stede,

Is middes wėrld ȝor-inne⁵ he dede, ¹ MS. ime.

Al was ñat firme ðrosing in nigt,

44 Til he wit hife word made ligt;

Of hife word, Su wislike mune,

Hife word, ñat is, hife wise fune,

So was of hin fer ear bi-soften

48 Or ani werldes time boren;

And of hem two ñat leue luuen,

Se welden al her and abuuen,

Hat heli luue, Se[t] wise wil,

52 ñat weldet alle singe wit riȝt and [t]kil;

Migt bat wit word wurȝen ligt,

(Hali froure welt oc ñat migt;

for Shre persones and on reed,

56 On migt and on godfulhed.)

- So so wurȝe ligt so god it bad,

fro ñifternesse ơunde[f] fad;

ñat war Ỹe firme morgen tid,

60 ñat euere sprong in werlde wid.

² may is inserted between õog and hic in a later hand.
wið sat ligt worn angles wrogt,
And in-to newe heuene brogt,
sat if ouer dis' walkenes turn,

64 God hem quuad for feli furuern;
Summe for pride fellen se'ere,
In to sis chifternesso her bi-ne'sen;
Pride made angel deuel dwale,

68 sat made ile forge, and euerile bale,
And euerile wunter, and euerile wo,
sat if, or sa ben suere mo.
He was mad on se suenedai,

72 He fel out on se munendai;
(sis ik wort in chrißle wen,
He witen se fo'se sat if sen.)
for se glod sat firme ligt,

76 And after glod sat firme nigt;
se daigening cam efte a-gon,
His firme kinde dei was a-gon,
On walkenes turn wid dai and nigt

80 Of fourse and twenti time nigt;
se frenkis men o franco moal,
it nemen "un iur natural;"
And euere gede se dai biform,

84 se'ere sat newe werld was boren,
Til ihunn críst fro helle nam,
His quemed wid'e eue and adam;
fro sat time we tellen ay,

88 Or se nigt and after se day,
for god ledde hem fro helle nigt
to paradises lue ligt;
se ran hem dagen wel iwisse,

92 Quan god hem ledde in-to bliss.
On an oser dai sis middel-erd,
Wafl al luken and a-buten sperd;
Se god bad ben se firmament,

96 Al abuten sis walkne sent,
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.

[ Fol. 3. ]

Above this is an-
other heaven full
of bliss and life.

Thus passed this
second day's
night.

Then came the
third day's light.

Water and earth
became sepa-
rated.

The earth did
bring forth grass,
herb, and fruit
tree.

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 Might
made the sun and
moon and each
bright star.

of waters frozen, of ysef wal,
ysis middel werld it luket al;—
May no sir get melten sat yf;

100 He se it made if migtful and wis,—
It mai ben hoten heune-rop;
It hiled al ysis werldes drof,
And fier, and walkne, and water, and lond,

104 Al if bi-luken in godes hond,
Til domef-dai ne sal it troken.
Al middel-erd cer-inne is loken,
watres ben her cer-under suuen,

108 And watres sor a-buuen;
And ouer sat so ful i-wis,
An other heune ful o blis,
And ful o lif se lefteed oo,

112 wo may him ben se fel sor-fro.

For glod ysis other daif nigt,
So cam se tridde dais ligt:
Se tridde daif, so god it bad,

116 was water and erse o sunder sad;
God bi-quad watres here stede,
And erse brimen and beren dede;
Ilk gres, icle wurt, icle birechleire,

120 His owen fad beren bad he;
Of euerile ougt, of euerile sed,
Wad erse mad moder of sped.
Se tridde daif was al ysis wrogt,

124 And erse sodme on werldes brogt;
An euerile sodme his kinde quemeo겐.
So was it her fair bi-neoแกน,
God sâg his safte fair and good,

128 And blissee it wid milde mood.

For glod YSIS driddo' daif nigt, [ 1 tridde ]
So com se ferse daif ligt.
Se ferse daif made migt

132 Sunne, and mone, and icle sterre briigt,
THE STARS ARE SET, AND FOWL AND FISH ARE MADE.

walknes wurcinge, and erdes frame,
  He knowned one ilc sterre name,
  He let es¹ in ce firmament, [¹ M.S. settis.]  
  God set them in the firmament.
136 Al abuten ĉe walkne went;
  ĉe seuene he bad on fligte faren,
  And toknes ben, and times garen.
  Sunne and mone ĉe mofte ben,
  He let them be for signs and for seasons.
140 Of alle ĉe toknes ĉat men her fen;
  ĉe mone if more bi mannes tale,
  ĉan al ĉis erĉe in werldes dale;
  The moon is greater than the earth.
  And egest swilc ĉe sunnes brigt,
  The sun's brightness is greater than the moon's light.
144 If more ĉanne ĉe mones ligt.
  ĉe mones ligt is mone's met,
  ĉor-after if ĉe sunne set;
  The moon is the measure of a month.
  In geuelengĉe worn it mad,
  In the equinox was it made.
148 In Reke-fille, on funder shad;
  Two geuelengĉe timen her,
  And two solstices is ĉe ger.
  Two equinoxes and two solstices are in the year.
  On four doles delen he
  In four parts the year is divided, each part being of three months.
152 ĉe ger, ilc dole of mone's shre;
  Euere schinen ĉo toknes brigt,
  And often giuen if on erĉe ligt;
  wel wurĉe his migt lefful ay,
  On the fifth day,
156 ĉe wrout is¹ on ĉe ferĉe day! [² MS. wroutis?]
  For ĉe lod ĉis ferĉe dail nigt,
  So cam ĉe fifte dais ligt;
  On the fifth day,
  ĉe fifte day made ywis
  God made of water each fowl and fish,
160 of water, ilc fuel and eruerilc [œœ] fit,
  And tagte fuel on walkene his flignt,
  and bad them multiply.
  Ilc fit on water his flotes migt,
  This fifth day took its flight,
  And bliœed hem, and bad hem ĉen
  and on the sixth day God made all cattle, reptiles, and wild deer (beasts).
164 And tuderande on werld ben.
  Dif fifte dai held forĉ his flignt,
  And forĉ endeđe ĉat fifte nigt;
  This fifth day took its flight,
  And ĉe sexte dais ligt,
  and on the sixth day God made all cattle, reptiles, and wild deer (beasts).
168 So made god wid 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.

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

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

Lions and bears tear 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 man mai sen on werlde her. [qwile?]

God ság bi-fore quat after cam,

172 Sat fingen fulde firme adam,
And him to fremen and do³ frame,

176 to fode, and frud, to helpen ðe lif;
And him to pine, and loar her,

180 And don hem⁴ monen his sinfulhed,
Sat if him loar quan he se,c,
Can ho for sinne in forwe be,c.
Ilk kinnen erf, and wrim, and der

184 Was mad of ðe on werlde her,
And euëtide on in kinde good,
Stor quilles adam fro sinne stod;
Oc der and wrim it deren man

188 fro ðan sat he fingen bi-gan;
In ðe moste and in ðe lefte he forlef,
Hif louéd-hed⁴ quanane he mi¿chef;

192 And fleges fen on him non agen;
Hadde he wel loked him wi¿ skil,
Ile beste fulde don his wil;
Erf helpe¿ him ðurg gode¿ me,c,

196 His lordehed ¿or-ome he se,c.
And for hife sinne oc ho to munen,
Sat moste and leiste him ben binumen.

Dif sexte dai god made Adam,
And his licham of ðe he nam,

200 And blew ¿or-in a liues blast,
A liknesse of his hali gast,

a louérd-hel in MS.
OF PARADISE AND THE CREATION OF EVE.

A spirit ful of wit and skil;
204 Sor quailed its folgedo heli wil,
God selc sor quike liket if,
An un-lif quanne it wile mis. [1 un-lik ?]
[1]N feld damaske adam was mad,

And SeSen fer on londe sad;
God bær him in-to paradis,
An erd al ful of swete blif;
fol wel he wid® him Sor dede,

212 bi-tage him al Cat mirie stede;
Oc an bodeword Sor he him forbode,
if he wulde him silden fro Se ded,
Cat he sulde him Sor loken fro

216 A fruit, Se kenned wel and wo,
And hiegt him ded he sulde ben
If he Cat bode-word ne gunne flen.
God broght adam Sor bi-forn

220 Ile kinnen best of erSe boren,
and fugel, an sf, wilde and tame,
Sor gaf adam ile here if name;
Ne was Sor non lik adam.

224 God dede dat® he on swene cam,
And in Cat swene he let him sën
Mikel Cat after sulde ben.
Ut of his side he toc a rib,

228 And made a wimman him ful sf,
And heled him Cat side wel
Cat it ne wroccte him neuee a del.

A dam abraid, and sf Cat wif,

232 Name ho gaf hire dat if ful Rif; [4 Cat ?]
Issa waf hire firste name,
Sor-of supte hire sinken no same;
Mayden, for siche was mad of man,

236 Hire firste name Sor bi-gan;
SiSen ghe brocte us to woaw,
Adam gaf hire name euaw.
Adden he folged godes red,
240  Al man-kin adde feli sped;
      for sinne he sat blisse for-loren,
      sat derede al sat of hem was boren;
      It is her-after in se fong,
244  Hu adam fel in pine strong.

For se glod seif sexte dais lig[t],
      After glod se sexte nig[t];
      se feuendai morgen spiro[n]g,
248  Sat dai tokenode reste long;
      sis dai waf forse in reste wrogt,
      Ilc kinde newes ear waf brog[t];
      God sette sis dai folk bitwen,
252  Dai of blisse 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,
256  And biried in se roche cold.
      And restede him after se ded,
      sat ilke dai god aligen bed.
260  Si[en] for-lef sat dai if prif,
      For ihesus¹, god and man to wis, [¹ MS. ihē.]
      Rol fro ded on se sunenday,
      sat is forse i[en] wor[ed ay];
      And it sal ben se lafte tid,
264  Quan al man-kinde, on werlde wid,
      Sal ben fro dede to liue brogt,
      And feli sad fro se forwrogt,
      An ben don in blisse and in lif,
268  Fro swine, and forwe, and deades stirf.

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

[Vol. 6.]
So shall it remain until Doomsday.
LUCIFER IS CAST INTO HELL, AND THERE PLOTS MAN'S FALL.

So ne migte he non lound chauen,
276 Sat him fulde Shinge grauen:
   "Min fligt," he seide, "ic wile up-taken,
Min sete nor's on heuene maken,
   And scor ic wile sitten and sen
280 Al se Shinges se in wer[1]de ben,
   Twen heuone hil and helle dik,
   And ben min lound geuelic.
So wur's he drake sat ear was knigt,
284 So wur's he mirc sat ear was ligt,
   And everile on sat helden wid' him,
1[ wi8] se wur'Gen mirc, and swart, and dim,
And fallen ut of heuones ligt,
288 In to his middil walknes nigt;
   And get ne kn'ce he nogle blinne
for to don an o'Her sinne.
"Eftes he fag in paradif"
292 Adam and eue in mike[1] pris,
   Newelike he was of er'ce wrogt,
   And to sat mirle blisse brogt;
   How may it be, thought he, that
296 Adam ben king and eue quuen
   Of alle se singe [Se] is werde ben.
   Hu mai it hauen, hu mai it fen,
   Eve queen of all things in the world,
299 Of alle Shinge se wunen her,
Everile Shing haued he goue name,
Me to forge, sae'ce, and fame;
303 In blisse was leden lefteful lif;
   for alle se, se of hem sile cumen,
   sile ermor is blifie wunen,
   while I am in sorrow, scath, and shame.
306 In blisse was leden lefteful lif;
   for alle se, se of hem sile cumen,
   sile ermor is blifie wunen,
   And we se ben fro heuene driuen,
308 sile was one in sile wunen:
   Get ic wene I can a red,
   Evermore shall they remain in bliss,
Sat hem fal bringen iwel sped;
   while we must live in sorrow.
   Yet I think I know of a plan
to bring them into sin.
For if they dooth what God forbidth they shall die.
This I will without delay bring about to day.

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.

He ate that fruit and did foolishly.

Then death's two bonds came on them.

for gef he don gad god for-bead, [1 Sat.]
312 sat fal hem bringen to so dead,
And sat get his ilke dai,
Cor buten hunte if ic mai;
Ic wene sat ic, and eue hife wif,
316 fulen adam bilirten of his lif.
Ic wene sat ic and eue
fulen alle is blisse dreue."

320 Dus he sogote, and up he steg,
And often til dat er he teg,
Wente in to a wirme, and tolde eue a tale;
And senkede hire hure aldre bale.
"Eue," scide he, sat neddre bold,
324 "Quat oget nu sat for-bode o-wold,
sat a tre gu forboden is,
sat ouer alle o're bered pris?
for if fruit fired mannes mood,
328 To witen boezen iwel and good,
Sone ge it for-of hauen eten,
Al ge it fulen witen  and nogt forgeten,
And ben fo wife alle euene
332 So se se wunen a-buen in euene."
336 Of gif fruit wilc ic hauen fond.
Sum ghe ser at, and sum ghe nam,
And bar it to her fere adam;
So manie times ghe him serest,
340 Que ser so him was lef or lost,
for to forsen if fendes wil,
At he dat fruit, and dede unakil;
Sone it was under breft numen;
344 Dedes two bondes on hem ben comen;

2 often? 3 witen? 4 Sat.
GOD'S CURSE ON ADAM AND EVE, AND THE ADDER.

Vn-buxumhed he hauen hem don,
Vn-buxumhed if hem cumen on;
Vn-welde woren and in win,

348 Here owen limes hem wič-in.
flīses fremete and fāste same
boçen he felten on here lichame;
so guñen he same friden,

352 And limes in leues hiden.
Nu wot adam sum-del o wo,
Her-after sāl he leren mo.

A fter sīf dede a fteune cam,

356 "Su, nu, qwor art, adam, adam?"
"Louerd, quat same if me bi-tid,
for ic am naked and haue me hid?"
"Quo seide ṣe dat gu' wer naked;

360 Ṭu haues ṣo forges sīgche waked,
for ṭhu min bode-word haues broken,
ṭhu sālt ben ut in forge luken,
In swinc ṭu sālt tilen ṣi mete[n],

364 Ṭin bred wid swotes teres eten,
Til gu' beas eft in to erche cumen,
Qwer-of gu' beas to manne numen;
And wif sāl under were wunen,

368 In haernīle birche forge numen;
A nd niçful neddre, loç an liçer,
sāl glidon hifie breft neçer,
And erche freten wile he mai liuen,

372 And atter on is tunge cliuene;
And niç, and strif, and ate, and ñán,
Sal ben bi-twen neddre and wīzman;
And get sāl wīzman ouercumen,

376 His heued under fote bi-numen."

T wo pilches weren Ġurg engéles wrogt,
And to adam and to eue brogt,
Care-wic he ben nu boçen frid,

380 And here same sumdel is hid.
They were turned out of Paradise.

Cherubin closed the gates.
Never shall they be undone till Christ is crucified.

Thus Adam and Eve became acquainted with sorrow and care.

[From, 66.]
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,
Cat erd al ful of swete blif;
He ben don ut of blisses erd,

384 Cherubin hauet the gate sperd;
Ne fulen it neuere ben un-don,
Til ihesus be on Rode don;
Ne fulen it neuermore ben opened.

388 Til ihesus be on rode dead.

If fikel is forde, and more care,
Adam and eue it wite ful gare;
Of paradis hem iinke swem,

392 Of iwel and dead hem stonde's greim.
On sundri shenken he to ben,
And neiwere on oter sen,
Til angel brogte adam bode,

396 bodeword and tidiong fro gode:—
"Adam, chu knowe eue cin wif,
And lede famen gunker lif;
Summe fulen of gu to kumen,
400 Sulen ben in to rester numen;
Summe fulen folwen fandes red,
And ben in sorwe after ce dead;
And get ful godef dere sune

404 In gur le wunen, and he ful bringen man a-gen
In paradis to wunen and ben."
Swile tidiong shugte adam god,

408 And sumdel queme it his seri mood.

If angel is to heuono numen,
And adam if to eue cumen,
More for erenste dan for gamen;[1 San ?]

412 Adam and eue wunen fanen,
And hadden childre manige i-wif,
Mo nan of tellece ce genesis,
for fiftene ger hadde adam;

416 nan caim of eue cam,
And o'er fiftene al swile sel
Quane eue bar rigt-wife abel. ¹
Abel an hundred ger was hold,
Can he was of if brot-werd;
An hundred ger after if dead,
Adam fro eue in sirfte abead.
To hundred ger and .xxx. ⁴
²
was adam holt and eue so,
Can bor ghe seft in se stede
Of caym yat abel for-dede;
Or or midlest, or after so
Bar eue of adam manige moo.

And afterwards
Eve bore righteous Abel.

[Fol. 9.]
Abel was a hundred years old when he was slain
by his brother.
After this Adam
from Eve is shifted
abode one hundred years.
Seth was born
when Adam was
230 years old.

For quiles yat adam forge dreg
for abel, caym fro him fleg,
wit wif and hagte, and wurc ut-lage,
片区 dead him stood hinde and age.
He ches a stede toward eden,
And to him² fameden o'er men,
walled a burg, e-no bi name;

He chose an
abode near Eden.

Seft and reflec shugte him no same,
for yat he made him manige fon,
Sor he shogte he fonden agon.
Met of corn, and wigte of se,
And merke of felde, first fond he.

He built a city,
Enoch by name.
Thief and robber
was no sin
him; many
foes he made.

Measure of corn,
Increase of cattle,
division of land,
taxed he first.

Tellon ic wile so birde bad,
Adam, caym, enos, iraab,
Malaleel, matusale;

[Lamech is at se sexte kne,
Se feuende man after adam,
Sot of caymes kinde cam.
Sif lamech was se firme man,
448 Se bigamie fiert bi-gan.
Bigamie is unkinde sing,
On engleis tale, twie-wifing;

Cain fled from his
home and became
outlaw.

⁴ Cain builds Enô
Lamech begins bigamy.

¹ At the bottom of fol. 86 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 assemblings.
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 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 twiwring and twin-slaughter.

for ai was rigt and kire bi-forn,

452 On man, on wif, til he was boren.
Lamech him two wives nam,
On adda, an nother wif fellam.

Adda bar him fune Iobal,

456 He was hirde wittere and wal;
Of merke, and kinde, and helde, & ble,
Sundring and lamien[un]g tagte he;
Iobal is brocher song and glew,

460 Wit of museke, wel he knew;
On two tables of tigel and braf,
Wrote he at wiitom, wif he was,
Sat it ne fulde ben undon

464 If fier or water come sor-on.

Stella wunet oc lamech wic,
Sche bar tubal, a fellic fmið;
Of irin, of golde, siluer, and bras

468 To fundren and mengen wif he was;
Wopen of wigte and tol of grie,
Wel cufe egte and fasgte wic.

472 Lamech ledde long lif til łan

Cat he wurc bisne, and haued a man
Cat ledde him ofte wudes ner,
To scheten after cwe wilde der;
Al-also he mistagte, als he schet,

476 And caim in cwe wude if let;
His knape wende it were a der,
An lamech droge if arwe ner,
And let et t flygen of cwe strong,

480 Caim unwarde it under-feng,
Grusned, and streked, and starf wic-łan.
Lamech wic wrece if knape nam,
Vn-bente if boge, and bet, and slog,

484 Til he fel dun on dedef twog.
Twin-wifing ant twin-manflagt
Of his soule bec mike hagt.
OF SETH, ENOCH, METHUSELAH, AND NOAH.

Of his endinge ne wot ic nogt,

488 Of his death we know nothing.

oc of if kinde worsen broght

His descendents were all destroyed by Noah’s flood.

On werld seue and seuenti Shufant men,

Or or flum noe spredde his fen;

Queuer so it shogte hem iuel or good,

Queuer so it shogte them good or woe,

492 Alle he drinkilden in dat flood.

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

Of seth, he was adam-if rune,

cam enoe; he gan ali wunec

Of bedes, and of godefrigthideh,

Of his comings, and of good-frighted, [Fol. 106.]

496 for lunes helpe and foules red.

God took Enoch to Himself,

Ic wile rigt tellen, if ic can,

[1 sighe]

Adam, seth, enos, caynan,

God shall come before Doomsday to turn the Jews to Christ.

Malael, iaroth, enoch,

500 for alied god self him toch

fro mannes mene in to dat stede

To dwell with Him in Paradise.

dat adam forles for iuel dede;

get liuc’s enoch wic vton strif,

504 In paradis in swete lif;

Enoch shall come before Doomsday to turn the Jews to Christ.

Get he sal cumen or domef-day,

And wenden iowes, if he may,

To she wittenesse of iclius crif,

To see writtenness of Christ’s cross,

508 And tholen dead vnder antecrist;

Siuen sal antecrist ben flagen,

And man and angeles wurcen fagen.

Chirches ben wursiped mor and mor,

And churces be wundered more and more.

512 And fendes dregen forge and for.

Before Enoch went from the world Methuselah was born.

Or enoch wente [fro] werlde wune,

Lamech came of Methuselah. Enoch begat Noah.

Matusale was born of flune,

Methodus, holy martyr, knew

And lamech of matufale,

much of this world’s beginning, middle, and ending.

516 And of lamed rigt-wife noe.

- Metodius, ali martyr,

- Adde in his herte sighe fir;

- [1 sighe]

Also he god adde ofte bi-sogte,

520 Wiflike was him in herte brogt

His midelerdes beginning,

And middel-hed, and if ending;
OF THE WORLD'S CORRUPTION AND NOAH'S FLOOD.

He wrote a boe dat manige witen,

524 Manige tiding sor on if written;
Sor if written quart age agte awold,
dat1 sif werld wa"f water wold. [1 Sat?]

528 f Sat mankin was on werlde sent,

Caymes funes wroght vn-lage,
Wi\c bre\vere wifes hore-plage;

532 and on se sexte hundred ger

Wimmen welten weref mefter,
And swilc woded wenten on,
Golhed hunkinde he gunnen don;

536 and se fift hundred ger,

A wapmen bi-gunning quad mefter,
bi-twen hem-feluen hun-wreste plage,
A gesis kinde, a-genes lage.

Two hundred ger after so wunes,

540 Mis-wiuen hem gunnen se\c funes,
Agenes Satan adam for-bead,
And leten godef frigti-hed;
He chosen hem wiwes of caym,

544 And mengten wi\c waried kin;
Of hem weren se getenes boren,
Migt men, and figt, [and] for-lore;
He wroght manige [sinne] and bale,

548 Of Satan migt is litel tale;
for Satan god ne luueden nogt,
Satan migt if al to forge brotg;
for swilc sinful dedes fake,

552 fo cam on werlde wreche and wrake
for to blissen swilc finnes fame,
Satan ne weke at more hun-frame.

Do wex a floc his werlde wid-hin,

556 and [o]uer-flowged men & deres kin,
wi\c-vten noe and hisse sre sunen,
Sem, Cam, Iaphet, if we riget munen,
THE BUILDING OF THE ARK. THE FLOOD.

And here four wives worn hem wit;
560 Sise .viij. hadden in Sc arche grič.
Dat arche was a fetelles good,
set and limed a-gen Sc flood;
And hunred elne waf it long,

564 Naild and sperl, Sig and strong,
And .l. elne wid, and .xxx. heg;
Cor buten noe (. ) long sving he dreg,
An hunred winter, ceverl dél,
welken or it was ended wel;
Of alle der Sc on werlde wunen,
And foneles, weren Sc-inne cumen
Bi seune and seune, or bi two & two,

572 Al-mightia god him bad it so,
And mete quorbi Scie migtens liuen,
Cor quiles he worn on water driuen.
Sexe hunred ger noe was hold
Quan he dede him in Sc arche-wold;
T
Two Shufant ger, sex hunred mo,
And sex and fifti forSc to Sc,
weren of werldes elde numen

580 Jain noe waf in to Sc arche cumen.
Ile wersc springe here strengSc undede,
And Reyn getto dun on cverlæk stede
fowerti daif and fowerti nigt,

584 So wex water wit Sc magti migt;
So wunderlike it wex & get
Sat fiftene elne it ouer-flet,
Ouer ilk dune, and ouer ilk hil,

588 Shurge godes migt and godes wil;
And ouer fowerti Sceto,
Daif and nigtes stod et . so; [1 stodet MS.]

So waf ile fleis on wer[ ]de slagen,

592 So guanen Sc watersc hom wit-dragen.
De seund moned waf in cumen,
And seune and .xx. dais numen,
day the ark stood in Armenia.

When the tenth month came the waters withdrew.

[Fol. 12a.]

Forty days after this the ark's window is undone, the raven out flew, and came not again to the ark.
The dove found no clean place, and came again to the ark.
After seven days the dove left the ark and returned with an olive bough.
Seven nights after all are let out of the ark.

Noah looked out of the ark and saw that the earth was dry.

Yet went he not out till he was hidden by God.

[Noah's command was to gather the flock of animals into the ark; he and his family left the ark.

Noah made an altar and sacrificed thereon.

The seventh day was offered up, the others were allowed to escape alive.

THE ARK STOOD IN ARMENIA.

In armenie sat arche fлёd,
Do sьe tende moned cam in,
Se Rau ens ut-fleeg, hu sьo it gan ben,
Se he sacred on an aucter.

596 So waf wif-dragen sat ilc fлёd.
Dо sьe tende moned cam in,
So wurc dragen sьe watres win;
Dunes wexen, sьe fлёd wif-drog,
It adde lefde longe a-nog.

Fowerti daf after sьi,
Arches windoge undon it if,
Seu nigт sьen euerclic on
He is let ut flegen, crepen, and gon,
wiц-uten ilc seuend clene der

612 Se he sacred on an aucter.

Sеx hundred ger and on dan1 olde 
Noe sаг ut of sьe arche-wolde;
Se first moned and te first dai,
616 He sаг erеe drie & te water awai;
get he waf wif and nogt to rad,
Gede he nogt ut, til god him bad.

620 And seuene and twenti dais numen,
So herde Noe wol bliсe bode
Of a seuene, sьe cam fro gode;
He and hise wif wonten ut fre,

624 Hise funes and here wifes sьe;
He made an aucter on godesf name,
And sacred he sьor-on for sowlesf frame
Ilc seuende der of clene kin,

628 Se waf holden in arche wif-hin,
And leten sьe oзre to liue gon,
of hem ben tudered manigon.
Often he [bad] wid\(^1\) frigti bede,

632 Sæt swiule wrecche ño god ño dæde
Ne fulde more on werde cumen,
Qesæt wrecche ñor wurcæ numen.
God gat it a token of luuen,

636 Taunede him in ño wakene\(^3\) a-buuen
Rein-bowie, men cleped reed and blo;
Sæt if wiç-uten and is gon;

640 Sæ tread wid-innen toknet on
wrecche Sæt fæl get wurcæn sent,
wan al Sif werld wurcæ brenst;
And al-so hege Sæ lowe fæl gon,

644 Sæ fæd flod fæt de dunes on;
fowerti ger or domel-dai,
Sif token no man ne fæn mai.
Of\(^2\) noe fæn an if Sære fænen,

648 ben born alle Sæ in werlde wunen,
And or he waf on werlde led,
His kinde waf wel wide spred;
Al it if writen ic tellen mai

652 Of his kin bi hif lieue dai;
vtæn childre and vten wimmæn,
wel fowre and xx. Æhufent men
woren stalwrës boren bi tale,

656 wiç-uten wiç-kin and childre smale;
.ix. hundred ger and fifti told,
or or he starf, noe waf old.
Nembrot gat hife feres red,

660 for Sæt he hadde of water dred,
To maken a tur, wel heg & strong,
Of tigel and ter, for water-gong;
Twelwe and sefti men weren ñor-to,

664 Meißer men for to maken it ño.

\(^{1}\) wiç ?

Noah besought
God that he
would no more
send such de-
scription upon
mankind.
God granted his
request, and
shewed 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 betoken-
eth the destruc-
tion of the world
by fire.

\(^{2}\) Or MS.
From Noah and
his three sons all
mankind have
come.
Before his death
his family were
widely spread.

\(^{3}\) An error for wakene.
All spoke one speech before.

Now sundry tongues arose and sorely terrified the workmen. Seventy-two tongues were then spoken. That tower was called Babel.
The folk became scattered afar upon the earth.

Belus was Nimrod's son, and after him reigned Néus, who set up an image in remembrance of his father.

[Vol. 14.]

Néus rewarded all that honoured this likeness.

They called it Bel, after Belum.

Many made likenesses of their friends.

Bel was the first, and hence the names Bel or Balim.

Thus was idolatry introduced, by which many are destroyed.

Al was on speche cor bi-foren,
Cor wornen sundri speches boren;
Cor wurßen he frigt and a-grisen,

for dorwa was sundri speches risen,
Sexti lond-speches and xii. mo,
weren delt sane in werlde so.
Babel, cattur, bi-lef un-mad,

cattolc if wide on lon[de] fad;
Nembrot nam wi strengc the catt lond,
And helde ce tur o babel in his hond.

Belue king was nembrot fune,

Néus his fune gan ille wune;
Belus wurc dead, and nilus king
Made likenesse, for munis[g],
After his fader, and he so dedo,

He it setten on an mirie foste;
Euerle man he gas lif and friès
catt to catt likenesse fogte giriès;
for catt friès catt [gas] hem ce king,

He boren catt likenesse wurcing,
Caldeen it bel, after belum;
After cisis cam wile ocer sum,
Manie man, if frend for to munen,

Made likenesse after cee wunan,
Bel was ce firfte, and after him
Sum higte beland, sum balim,
And sum bel, and sum bal;

fendes fleising wex wis-al,
To wenden men fro godes reed,
To newe luue and to newe dreed;
Ydolatrie cuf was boren,

for ququam mani man if for-loren.

O of sem, and of cee folc ce of him cam,
luue and dreed under gode nam;
Of cisis kinge wil we leden song,

Cristes helpe be us amonge!
ABRAM LEAVES MESOPOTAMIA.

Noe, sem, arfaxath, sale,
Heber, phaleth, se sexte if he,
Reu, saruch, nachor, thare,
704 If if se tende fro noe.
The family of Shem.

Dis oser werldes elde if so,
A Chusent ger feuenti and two.
[Fol. 14b.]

Ce Gisidde werldes elde cam,
The third age of the word began when Terah be-
708 Quanne thare bi-gat abram;
Nachor midleft, last abram ;
Aram bi-gat loth, and Sarray,
when Terah be-

Haran beqt Lot and Sarai and
712 And meleham, and war fort leui.
In lond caldes, hur histe ce tun,
Qwor deades strenge warp him dun;
They dwelt in Ur of the Chaldees.

Eor fader, and brebere, and childre, and wif,
Much strife was there between

716 Him bi-fodden wif forwes strif;
So soughte thare on his mod,
long bigging if here nocht god.
Terah did not care to remain

Nachor he gaf wif melcam,
long in this town.

720 And trewe Sarray abram.
Quanne abram wurc wif and war
Dat Sarray non childre ne bar,
Abram having no

He toec him loth on tunes stede;
children adopted

724 He waf hife neve, wol wel he dede.
Thare lot hur, and ce ceon he nam,
Terah left Ur and
eu im hond canahan,
came to Haran in

Cam into a burgt ceat het aram,
Mesopotamia.

728 In londe mestopothianam.
Wi hime ledde he nachor, melcam,
With him he took
Sarray, loth, and abram.
his sons and

Tho hundred ger and fifteen mo,
thwo]
732 Thare warc old, starf he se.
Tereth sildon for hertef for
Terah died when

fro loth, and abram, and nachor;
he was two hun-

Thare lie be briied in aram.
dred and five

736 God seide wurd to abram :—
years old.
He lies buried in Haran:
“Abram, ȝu fare ut of lond and kin
To a lond ȝe fal bringen hin.”
Sex ger and fiftene mo,

740 Adde Abram on if elde ȝo.
Abram tok loth wiȝ sarray,
Hise agte, and erue he ledde him bi,
For in to lond cananeam,

744 And in-to sichem, a burght, he nam,
And ȝeȝen he nam to mirie dale;
fiȝ burgef wer ȝor-inne bi tale,
ȝer-fore it higte pentapolis,

748 Of weledef' fullsum and of blif;
Nov ȝf a water of loxlic ble,
Men calliȝ it ȝe dede fe;
Ile ȝing deieȝ ȝor-inne if diuuen;

752 Ne may no fiȝ ȝor-inne liuen;
for mannes finn ȝus it if went,
brent wiȝ brimfir, sunken and shent.
God quad to abram, “al ȝif lond

756 fal cumen in to if kinnes hond.”
ȝor god him taunede, made habram
An alter, and fro ȝeȝen he nam.
An oȝer alter abram seli

760 Made bi-twen betel and ai.
At damaȝe if ȝe þridde stede,
Quer abram if bigging stede,
And ȝeden for he, for hunger bond,

764 feger ut in to egipte lond;
ȝor he seide ȝat sarrai
waf hif sister, al for-ȝi
for he dredded him to leten if lif

768 If he wisten ghe wore if wiȝ;
for ghe waf fair witter-like,
And ȝat folc luuede lecherlike.
Quan abram was to egipte cumen,

772 Sone him waf sarrai binumen;
PHARAOH TAKES AWAY SARAI AND IS PUNISHED BY A PLAGUE. 23

Sone him waf sarray bi-lagt,
And 'pharaon se kinge bi-tagt;
God sente on him sekenesse & care,

776 And lettede al his lecher-fare.
Sarray liuede in clene lif,
And se king seholede forgees strif
Til he wiste al se strif

780 Cam him on for abram wif;
So sente he after abram,
And bi-tagte he him if leman,
And gaf him lond, and age, and se,

784 And leue, se or quiles his willie be,
To wune egipte folc among,
And frien him wel fro euerile wrong,
Bad him to god his erdne beren,

788 Dat ywel him fulde numor deren.
Se or wuned abram in welc and in frie,
Egipte clerkes woren him wi,
And hem lerede, witterlike,

792 Astronomige and arsmeleke;
He was hem lef, he woren him hold.
God gaf him se or siluer and gold,
And hird, and of, and frud, and fat,

796 Un-achteled wellce he se or bi-gat.
Vt of egipte, riche man,
Wente abram is to lond canaan;
And loth hife neuve and sarray

800 bilesthen bi-twen betel and ay,
Se or he quilum her wisten wunen,
Or he weren to egipte cumen.
So wex here erue, and so gan sen

804 An twen here hirdef striuing gan ben;
Loth him chef, bi leue of abram,
Se al herhe hende se flum iurden;

1 se in MS. But the s is just like f.
Abram dwells at Mamre. Lot in Sodom.

In mirie dale hife bigginge he ches,
808 Cat he sichen twie for-les.
A
bram let loth in welce and wale,
And ferde a-wei to mambre dale;
812 Cat burge an ower man li on,
It atte cariartharbe,
On engle speche fowre cite;
816 for Cat fowre biried cor ben;
fowre arbo cariarht arn in,
cor was leid adam and ena,
Abram sichen and sarra;
820 And iacob and hise wif lia.
cor ysaac and rebecca,
M
Ambre, wic excol and anel,
He weren breære of kinde boren,
824 And abram weren he brevre sworen.
Quor abram wunede, for wex bi
An ok' Cat was of gibii,
Ser hot god abre Cat tagte lond
828 Sal cumen al in his kinnel hond,
And est and west, and suf and nor;
832 D
o wurcen waxen fo wide and spred,
pride and gistinge of louer-hed;
836 Cat hadden he under hem mani on.
Neg ile burge hadde itu louveredind,
Sum was king, and sum hukeling;
840 Ce kinges welten burge Sao,

1 The Ms. has migt; but migte is at the bottom of p. 166 in the catchwords—Sa
was wiñ migte.
On-kumen was cadalamor,  
king of elam, wið ferding stor;  
.xiiij. ger he weren under if hond,  
844 And gouen him gouel of here lond;  
.xiiij. ger gan so forc gon  
wulde he givien him gouel non;  
Cer kinges haued he wið him brogt,  
848 wið here-gonge hife gouel fogt;  
He ben cumen to mirie dale,  
An Cere he werken icksce and bale;  
sowre on-seken and fifue weren,  
852 Oc Cey fowre Cey frue deren;  
wundod Cey waf gret folc and flagen,  
Cey fifwe flen, Cey fowre ben fagen;  
Cey fifwe up to Cey dunes flen,  
856 Cey fowre in to Cey tunef ten;  
wifwes, and children, and age, and frud,  
He ledden a-wei wið herte prud.  
Loth and if age, children and wif,  
860 ben led a-wei bunden wið strif;  
0c on of hem, Cey flogen a-wei  
Told it abram Cey ilke deai.  
Cer hundred men and .xiiij. wigt,  
864 Alle stalwarci and witter of figt,  
wið mambre, and excol, and anel,  
Abram let him tunde wel;  
Cey hird he folged1 alf to Cey,  
[fol. 176.]  
868 On heued-welle of flum iordan,  
Cey he wenden ben siker on nigt;  
Abram he brogte wel newe figt.  
He wornen drunken and slepi,  
872 Abram2 folc made hem dredi;  
so heg, so long, ne spared hem nigt,  
Alle he ben Cey to gronde brogt,
He pursued them unto Hobe, near Damascus.

Much spoil he took.

All this he did for love of Lot.

The king of Sodom went out to meet Abram.

Malchizedek brought him bread and wine.

Abram gave him a tenth of the spoil.

Malchizedek 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

Sodomes king bed dor 2 abram 

Al agte and erf, wiç-uten man,
ABRAM COMPLAINS FOR WANT OF AN HEIR.

Alle hef hadde wič migte bi-geten,
912 wolde he nogt his hif swinc for-geten,
oc abram dede sor mebelike wel,
wid-held he sor-of neu[er]e on del,
oc al vat euere fel him to,
916 Sac-les he let hin welden it so.
Ebruif leigen, wune hem wex her
To algen ilk fiftene ger,
for loth waf fitti winter hold,
920 Quan abram him bi-told.
A
bel primices firft bi-gan,
And decimas first abram ;
Nu ift so boden and so bitagt,
924 Quo-so hif alt him bi agt.
After his spac god to abram :—
"chin berg and tin werger ic ham.
chin swinc ce sal ben gulden wel,
928 wid michel welche in good fel."
Quad he, "quat sal me welches ware,
Quane ic child-les of wyrldy fare ;
Damak eliezeref fune,
932 In al min welche sal he wunen ?"
Quat god, "so sal it nogt ben,
Of ce self sal chin erward ten."
Abram leuede his hot in sped,
936 dat waf him to rigt-wifhed.
χre der he toc, ilc χre ger hold,
And sacrede god on an wold ;
of godef bole he nam god kep,
940 A net, and a got, and a sep ;
Euerile of χefe he delte on two,
And let hem lin on funder so,
Vndelt hef leide quor-so hef tok ;
944 And sor a dune and a turtul ok,
Sat up on-rum til heuene he tok,
And of so doles kep he nam

goods and cattle
taken from the
enemy.

[fol. 188.]
The patriarch
would accept
of
nothing.

Then first began
the custom of
keeping the 15th
year holy.

Abe first began
first-fruit.
Abrax tithes.

After this God
spake to Abram,
saying,
"I am thy safety
and thy defence,
thy toll shall be
requited."

Quoth Abram,
"What avails
wealth, seeing
that I am child-
less,
and that Eliezer's
son shall inherit
my wealth."

God said. "Of
thyself shall
thine heir come."

Abram took
three deer each
three years old
and offered them
as a sacrifice.

[fol. 18.]

An heller, a goat,
and a sheep he
took, and divided
them in two and
set them apart.

The dove and the
turtle he divided
not.
SARAH BEING BARREN GIVES HAGAR TO ABRAH.

Gredy fowls fell upon the carcasses.

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.

Canaan is promised as his inheritance.

Then knew Abram much more of what was to come than he ever knew before.

Sarah being barren, gives Hagar to Abram.

[ Fol. 190. ]

Hagar having conceived, displeased 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.

Gredi foules fallen cor-on,

948 cat sogte abram wel iwel don,

kagte if wei, quan it waf nigt,

so cam on him vgging and frigt;

A michel fier he lag, and an brigt,

952 gliden cor twen so doles rigt.

God seide him cor a sove drem

so timinge of if beren-tem,

And hu he fulde in pine ben,

956 And uten erdes forge fen;

fowre hundred ger fulden ben gon,

Hor he fulden wel cumen a-gon,

oc siften fulde in here hond,

960 bi-cumen cat hotene lond.

So wifste abram wel michel mor

Quat waf to cumen san he wifte or.

Siften bi-bel cat farrai,

964 for ghe waf longe untuderri,

Ghe bitagte abre maiden agar;

Ghe wurt wi childe and hem two bar;

for siften ghe bi abram slep,

968 Of hire leuedi nam ghe no kep;

And farrai wuldet noq tolen

cat agar wore suf to-bolen;

Ghe held hire hard in srallaf wune,

972 And dede hire forge and anger mune;

So slog agar fro sarray,

wimman wi childe, one and sor,

In ce dierd, wil and weri,

976 And an angel cam cor hire bi,

wifste hire drogen sor for slift,

At a welle quemede hire lift,

And bad hire sone wenden agen,

980 And to hire leudi buxum ben;

And seide ghe fulde sunen wel

And timen, and clepen it ismael,1

1 A metrical licence for "ismael."
And he fulde ben man migtì,

984 And of him kumen folc frigti;
Ghe wente agen, and bar ﬁt child,
And abram wurè wiç hire milde.

lxxx. gere and fexe mo

988 Haddè abram on his elde ﬁo,
And .xiii. ger for after told,
ix. and nigneti ger he was old,
Quanne him cam bode in sunder run,

992 fro gode of circumcicioun.
His name to wurè a lettre mor,
Hif wius of leffe than it wad or,
for to wurè abram abraham,

996 And farray farra bi-cam;
And al ﬁat cuere ﬁe lowered bad,
dede abraham rodı and rad.
He him sel¢ wurè quanne circumeis,

1000 And ymsael his fuse iwif;
And of if hird euële wapman
wurè circumeis, al-so he it bi-gan,
Quo no bar quanne if merk him on

1004 fro godes folc fulde he be don.

Síten, in ﬁe dale of mambre,
Fag abrahæm ﬁgures ﬁre,
Sondes femlike kumen fro gode;

1008 Abraham he brughten wel bliçe bode.
Abraham he[m] ran wel ﬁwie agon,
And of ﬁe ﬁre he wurède ﬁe ton,
ﬁe god him dode in horte fen,

1012 ﬁe was wurèi wurèed to ben;
bred, kalnef sleif, and ﬂures bred,
And buttere, hem ﬁo sondes bed;
for ﬁat he bad wiç herte fre,

1016 He it nomen in charite;
So malt ﬁat mete in hem to nogt,
So a waterd drope in a ﬁer brogt.

Hagar 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.

Sarah’s name is also changed to Sarah.

Circumcision is instituted.

Whose bore not this mark upon
him was to be cut off from God’s folk.

Afterwards in the
dale of Mamre
Abraham saw
figures three,
seemly messen-
gers from God.

Abraham entertains the angels.

He set before
themselves flesh,
bread and flour
and butter.
What he offered
with a free heart
his guests took
in charity;
[Fol. 20b.]
thoough it was but
as a drop of water
in a fire.
ABRAHAM IS PROMISED A SON.

Abraham stood and quamede hem wel,
1020 His good wil was hem good mel.
 Quad qif on, "qif time o'eer ger,
Sal ic me to se taunen her;
Bi se sal farra se timen,
1024 Sat ge sal of a fume trimen."
 Canne herde farra swile tiding,
And it hire sogte a felli thing,
For ghe waf nigehti winter hold,
1028 Abraham on wane of an hundred told;
Ghe glente and sogte, migte it nogt ben,
And ghe sat fulde her wif childe be fen;
And Abraham trewid it ful wel,
1032 And it wurc so binnen swile fel.

Fro mambre dale wente so cre,
to-ward sodome goden he;
Quad se loured, "wile ic nogt stelen,
1036 Ne min dede abraham helen;
Io cume to fen sat sinne dwale
Sat if me told of miries dale."
So adde abram if herte for,
1040 for loth hif newe wunede sor.
  "Louerd," quad he, "hu saltu don,
If su salt nimen wreche sor-on;
Salt su nogt se rigt-wiwen,
1044 Or for hem se to dere me beren?"
Quad god, "find ic for ten or mo,
Io sal me sen se stede for so."
Durste Abraham freinen nummor,
1048 Oc wente agen wi herte for;
And god at-wot in-to hife ligt,
So to gon to sodome rigt.
Sonne if west under er se numen,
1052 Qaussane he ben to sodome cumen;
Get fat loth at se burgers gate,
After sum geste fod him quake;\[1 quate?\]
He rof, and lutte, and seroc his wel, he invited them to his home to stay with him that night.

1056 And bead hem hom to if ofte
To herbergen wi his nat nigt,
So swete angeles, faier and brigt;
And he so deden al he hem bead,
1060 He wiften him borgen fro se dead;
And loth hem serued faire and wel,
And he him guldin it euo$ile del.
Oc al nat burgt folc nat helde waf on,
1064 Se migte lecher crafte don,
To lothes hu$ he cumen nat nigt
And bi-letten it redi to figt;
He boden him bringen ut o-non,
1068 So men nat worn sidir in-gon.
Loth hem bead if dogtres two,
for to fri$en hie ge$te two;
Oc he ne wulden hie dogtres no$gt,
1072 for wicke and feble waf here sogt.
Se folc vn-feli, finne wol,
So fori wrecches of yuel blo$d
wulden him for gret streng$e don,
1076 Til wrecche and letting cam hem on.
Seis angels two drogen loth in,
And letten to se dure-pin.
Wil $$en cam on euo$ile on,
1080 Se wrecches se wi-$v$en gon,
for al nat nigt he fogten for
Se dure, and fundend neure$e mor.
Se seiden sid angeles to loth wi$ sped,
1084 If se frend hauste and wit$ don red, [* wilt ?]
Bid him, or day, redi ben,
And swi$e ut $is burg$ fle$, elles sulen he brennen and for-faren,
1088 If he ne bi time he$e[n] waren.
Two $or warren quam him sogte ear
To wedden hif two dogtres $ear;[^[# dear ?]
Lot warned his sons-in-law in 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 Ægir.

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

Sodom was destroyed by fire,
for sin and "unkind 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.

Loth hem warnede, wislike and wel,
1092 Oc he ne traweden him neuere a del.
On morgen quan day cam hewe to,
Loth and his dogtres two
Ledden Æif angeles ut in fel,
1096 And boden hem and tagten wel,
êt here non wente agen,
for non ùthing he migte sên.
Loth waf wafum, and Æugte long
1100 wp to Æo dunes Æe weie hard and strong;
"Louerd," quat he, "gunde under dun,
met hic ben borgen in ëat tun!"
Æo angeles seiden, "we sulen it sên,
1104 Æor quile Æu wilt Æor-inne ben;
Ai waf borgen bala-Æegor
Æor quile ëat loth dwelledde Æor;
Oc Æoëne loth wente ut of hine,
1108 brende it ëhunder, sanc it erëse-dine.
Sone fo loth ut of sodome cam,
brend-Æer-rein Æe burge bi-nam;
Hardere wreche Æor waf cumen
1112 Æan ear was vnder flode numen;
for men Æor sinne un-kinde deden,
so for-sanc and brente ëat floden;
So bitter-like if it for-don,
1116 Ne mai non dain wassen Æor-on;
So for-sanc ëat folc sinful Æor,
swile sinful sinne wex Æer nummor.
1120 Dò lotes wif wente hire a-gon;
Sone ghe ëtod, wente in to a ston;
So ift nu forwent mirie dale
In to dririede and in to bale,
Æe swarte flum, Æe dede Æe,
1124 Non ëif, non fuel Æor-inne mai be.
êt water if ëo deades driuen,
Non ëing ne mai Æor-inne liuen;
Men seer be treen Sat Sor henden ben
Trewes on its banks produce apples, which contain ashes only.

1128 Waxen in time, and brimen, and Sen,
Oc quane here apples ripe ben,
Sier-isles man mai Sor-inne sen;
Sat erd if oten saltes dale,

1132 Maniman Sor-of holdet lilet tale.

Lot soon left Seger.

L
oth wuned lilet in Segor,
for he dredde him for to forfare Sor;
Wi's hide two dowtres ut he teg,

1136 And for dreed to Co dunes he fleg;
For four he fled to the hills, and dwelt in a cave.
And Sor he biggede in a caue[n],
Co waf Sor in roch greuten.

1140 Sat fier sulde al his world forswen,
Lot's daughters thought all mankind had perished, and that, unless they had children, the world would come to an end.
And wenden wel Sat it were cumen,
And fiers fureche on worldly numen,
And Sat man-kinde wore al for-lorin

1144 but of hem Sire wore man loren.

Sis maidenes redden soon one-on
They consulted as to what was best to be done.
Quat hem two wore beft to don,
[Fol. 23.]
Hu he migten vnder-gon

1148 Here fader, Sat he ne swore Sor gon; They made their father drunk so that he wrought the deed, and each begot a child.
Wi's wine drinc he wenten if Shot, So Sat he haue's So dede wroght,
And on either here a kuaue bi-geten,

1152 Sif ne mai noht ben for-geten.
Sif maidenes deden it in god dhogt, The first bore Moab, the other Ammon.
So fader oc drunken ne wiste he it noht.
Se firte him bar moab Sat sune,

1156 Of him be's folc, [in] moab it wune; Now turn we to Abraham.
Se lefte him bar a sune amon,
Amonit folces fader on.

Nv bi-oue uf to wenden a-gen,

1160 And of abraham fong under-gon.
Abraham up on morgen floed, On the morrow he looked toward Sodom,
Wi's reuli lote and frigt mod;
ABRAHAM DWELLS IN GERAR.

To-ward sodome he sāg sē roke

1164 And sē brinfires stinken smoke, [" for stinkende?"]

And wente a-wei fro mambro dale,

So fore him reu of sēt bale.

Sūcen he wente & wūnedo is geraris,

1168 bi-ween cade and vr, y-wis;

Sor he seide eft, for luue of lif,

Sēt sifter wore sārro his wīf,


1172 Nu take[3] abimalech hire oc;

Sene it was sēt ghe waf fair wīf,

Quan ghe waf luued in so long lif.

Abimalech wūr[2] sēk on-on,

1176 And ośer wrecche if sōlc cam on;

Nōgt wīf-kīnnes non birgē ne nam,

Sor quiles he sōr wīc-hēl[2] sāram.

On dreme him cam tiding for-quat

1180 He crowthed and cōlede un-timing sēt;

Al it waf for abraham-is wīf,

Sēt he hire held sōr wīc strīf;

Sō bi-chogte him ful wel,

1184 And sēnt after abraham sēt ilc sēl,

And bi-tagte him his wīf a-non,

And his yuel for[2] waf ouer-gon. [" fort in MS.]

His wīf and ośere birgē beren,

1188 Sē sē swincacie gan him nusmor deren.

Abimalech gaf abraham

Gold, and siluer, and lond for-šan;

A Šunant plates of siluer god

1192 Gaf he sārro sēt faire blod,

Bad hire sōr his wīc heuod ben hid,

for šwile timing was hire bi-tid.

1196 Dū wulde god bi fowen so

of olde abraham and o sārro so.

Ghe wūrd wīc child, on elde wac,

And trimede and cleped it yfase.
THE BANISHMENT OF HAGAR AND ISHMAEL.

Circumcised he waf, a-buten schoren;
Sea of holden Sea iewes lay,
Circumcised on Sea egtende day.
Arabit folo of yfsmael,

After him don he it al swilk fel,
Quane he .xiii. ger ben old;
Of yfsmael here time if told.

Quane he waf fro teding don;
Michel gesnings made abraham
Quane he Sat fune to borde nam.
Wintres force wexen on yfsaac,

And yfsmael waf him vn-fwac;
Of-ten it gan yfsaac un-framen,
And yfsmael pleide hard gumen;
Sarra waf Sor-fere often wroé,

Hir waf yfsmales anger loé;
Ghe bi-mente hire to abraham,
And sumdel lightlike he it nam
Til god him bad if wiues tale

Lafen, and don a-wei Sat dwale.
Abraham rapede him sene in sped
for to fulfillen godef reed;
He flemede agar and yfsmael

In sumertid, In egget fel;
Bred, and a setles wié water fiéld,
Bar agar wié hire and wié Sea child;
Bi Sea deert a-wei che nam,

In ard weie and hete gram;
Wié swine and hete hem wexen grift,
Sea water fleckede Sea childers lift;
Tid-like hem gan Sat water laken,

Sea gan agaré forwe waken;
Wantede 8it child fairencés and migt,
Hith moderator wuré neg dead for frigt.

[Fol. 24.]
He was circumcised on the eighth day,
which custom the Jews follow.

When Isaac was three years old Abraham made a great feast.
Ishmael often mocked Isaac,
which caused Sarah to be very wrath.
She complains to Abraham.

Abraham banishes Hagar and her son.
By the desert they took their way.
They became very thirsty.
The water in the bottle became spent.
Ghe leide ñe child under a tre,
1236 far ñeœen ghe gede, so it gan be,
ñe child ne mai ghe for forge fen;
Bi al-so fer so a boge mai ten,
ñor sat his moder in sik and kor,
1240 wende ghe it couren neure mor.
Goddef merci dede hire reed,
An angel meœede hire ñat ned,
Tagte hire ñor a welle spring,
1244 ñat waf hire ñor feli timing;
ñor ghe gan fremen yismael
Wiœ watref drine and bredef mel,
ñlt hire feeteleœ, and nam fro ñan
1248 forœ to ñe defect of ñaphan; [1 ño MS.]
ñor wunedre yismael and agar.
Ghe chef him a wif ñe childre bar;
.xii. sunœf he aude bi hif wif,
1252 Of him cam kinde mikil and rif.
Nabachot waf hif ñrift sunœ,
In arabie hif kinde wune
fro ñe riche flod eufrate,
1256 Wid and fer to ñe rede ño;
Of hif ñor sunœ cedar,
A ku[n]grique hif name bar;
And of dumah hif sexte sunœ,
1260 A ku[n]gdom dirima ñu mune;
Hif .ix. waf tema forœ-œan,
If ñor a ku[n]glond teman;
And .xii. of ñe codima,
1264 Het a guglond* ofen fro ña. [2 ? kunglond.]
Flemœd waf agar and yismael,
and yœœac wex and ñeœg wol wel.
Abimulech ñag abraham,
1268 Hu welœœe him wex and migte cam,
He bad him maken fiker pligt
Of luue and trewœœe in frendef rigt,
AND GIVES HIM THE WELL OF BEERSHEBA.

Sat ne fulde him nogwer deren,
1272 Oc him and hís helpe holpen and weren;
   He gaf him a welle and a lond fre,
   Abraham it clepede berfabe;
   Óor ben he boßen feren pligt,
1276 Sat here neiSer fal don óer un-rigt.
   Abraham gan Óor longe ben,
   And tillede corn and sette treen,
   Óog [it] waf nögt if kinde lond;
1280 Richere he it lect Óan be it fond.

If iosephus ne legeð me,
   Óor quilës he wunede in berfabe,
   so waf yfæcel eld told
1284 xx. and five winter old;
   Óo herde abrahæm steuene fro gode,
   Newe tiding, and selkuð bode:—
   "Tæc ðin fune yfæce in hond,
1288 And far wið him to stëhingës lond,
   And Óor Óu hát him offren me
   On an hil Óor ic sát taunen Óe."
   fro berfabe iurnef two
1292 Waf Óat lond Óat he bed him two;
   And morie, men seí, waf Óat hil,
   Óat god him tawne[de] in his wil .
   Men seí Óat dune-is fïcen on
1296 Was mad temple salamon,
   And Óes auter mad on Óat stede
   Óor abrahæm he° offrande dede.
   Abraham waf buxum o rigt,
1300 Hís weie he tok fone bi nigt ;
   Óe ñride day he sagt Óe stede
   Óe god him witen in herte dede;
   Óan he cæm dun to Óo dunef fot,
1304 Non of his men forjere ne mot,
   But yfæce if dere childe,
   He bar Óe wude wið herte mild,
   and gives him
   the well of Beersheba.

[Fol. 258.]

Abraham left the
land much richer
than he found it.

When Isaac 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."

Moriah that hill
was called.

Upon this hill
was afterwards
built Solomon's
temple.

Abraham was
obedient to God's
commands.

[Fol. 26.]

He came to the
hill and sent his
servants away.

Isaac bare the
wood,
And abraham his fier and his swerd bar;

1308 So wurc his child witter and war
sat corfal offerende ben don,
Oc ne wiste he quat, ne quor-on;
“fader,” quæ he, “quar fal ben taken

1312 So offerende sat su wilt maken?”
Quat abraham, “god fal bi-fen,
Quor-of se offerende fal ben;
Sellik su art on wer[1]de cumen,

1316 Sellic su salt ben heven numen;
Wi-uten long throwing and figt,
God wile be taken of werde nigt,
And of he seluen holocaustum hauen,

1320 Sanc it him sat he it wulde crauen.”
Ysaac waf redi mildelike,
Quan sat he it wiste witterlike.
Oc abraham it wulde wel

1324 Oquat-lo god bad, swerded he it neuer a del;
Ysaac waf leid sat auter on,
So men fulden holocaust don;
And abraham sat swerd ut-drog,

1328 And waf redi to flon him nuge,¹ [1 neg 1]
Oc angel it him for-bed,
And barg be child fro be dead;
So wurc abraham frigi sagen,

1332 for ysaac bi-leaf un-flagen;
Bi-aften bak, af he nam kep,
safte in cornes he sag a sep,
Sat an angel cor-inne dede;

1336 It waf brent on ysaac stede.
And or abraham seben for,
God him cor bi him-feluen swor
Sat he sal michil his kinde maken,

1340 And sat lond hem to honde taken;
Good sefelhe sal him cumen on,
for he his dede wulde don.
ELIEZER IS SENT TO MESOPOTAMIA.

He wente blixe and fagen agen,

To berlabe he gunne teen,
Sarra waf fagen in kindes wune,
Sat [hirc]\(^1\) biloef Sat dere fune.

Or quiles abraham wunede Sor,

Him cam good tiding of nachor,
Sat melca bar him egte funen;
Huf waf eldest, if wo rigit muunen.
Rigt-wif iob cam of hif kin,

Hus lond he waf riche wid-hin;\(^3\) [wi̯-hi̯n ?]

Of\(^3\) buzz, hif bro̞eres kin, cam [\(^3\) M.S. "Ob." ]
Buzites, Eliv, Balaam.

A braham, riche of weļse and wale,

A wente a-gen in to manbre dale;
Sarra eo starr, an hundred gor old
And seuene and .xx. winter told.

Abraham sent eliezer

To lond mesopotanie fur,
To caram Sor if fader lay,
(Or he cam Sor waf manie day)
To fechen yshaac hom a wif,

Of hif kinde eo Sor waf in lif.

Ten kameles seme\(^4\) for h nam,
Wic michel swinc he sider cam
At a wello wi̯c-utem e te tun;

Sor he leide hife semes dun,
Sor he wulde him roffen and ben,
Sum good tiding heren or fen.

"Lowned god," qua\(e\) he mildelike,

"min erdne \(\&\) fow \(\&\) sel\(\varepsilon\)helike,
\(\&\)if dai me lene hire to fen,
\(\&\)at \(\&\) fyesces lemon ben."

He bad hife bede on good sel.

Rebecca, bi-geten of batuel,

Abraham went home joyful and glad.
While at Beer-sheba he heard good tidings of Nahor.
Hu̯z was Nahor's first-born. Job came of his kin.
Of Buzz came the Buzites, Eliv and Balaam.
Abraham went again to Mamre.
Sarah died being 127 years old.
Abraham sent Eliezer to Mesopotamia.

He offered his prayer in a good time.

\(^1\) MS. hire is written over in the later hand.
Eliezer met Rebekah.

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.

Thought he, this maiden will I have as a wife for Isaac.

He gave her ear rings and bracelets of gold.

Laban came to the well, invited him home, and entertained him well.

Eliezer would not eat till he had told his errand;
how he had been sent by Abraham to seek a wife for Isaac.

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 iso-on his kamel

Wienser watres drinc ghe quemede wel.
O sincere maiden wië hire cumen, 
Ne wor nogt so forë sceuwe numen.
Eliezer lerede sor

Sat batuel cam of nachor;
Of batuel sis maiden cam
She was forë nifte of abraham;
Sogte he, sis maiden wile ic hauen

And to min louerdes bofte bi-crauen;
for kindes lune he waf hire hold,
Wië beges and ringes boëen of gold,
Askede here if she migte taken

Herberge for hire frendes faken.

Maiden rebecca cane ran, 
And kidd it¹ to hire brother laban,

And laban cam to sat welle ner,
Saiger welcumede he sor eliezer,
And fonde good grië and good hostel, [²And MS.]
Him, and his men, and his kamel.

Eliezer, or he wulde eten,

Wulde he nogt hire erdene for-geten;
Al he tolde hem fro quemeden he cam,
And for quat erdene he sider nam;
Tolde hem tiding of abraham,

Quile selke and wel the him wel bi-cam,

Sent he waf sider, for kinde wune,
After a wif to ysaac his wife.
Sced he, “rebecca wile ic hauen,

To ysaac-ife bi-oft he wile ic crauen.
Laban and his moder wië-sran
Sagneden wel sor sondere man;

¹ kiddit MS.
ISAAC TAKES REBEKAH TO WIFE.

(Quan god hauët it so bi-sen,

1412 Alse he sendet, alle it sal ben.)

Wie gold, and siluer, and wic frud,
Shif wonde made shem mayden prud;
Sho broder and de moder oc

[1 5e.

1416 Riche guifte eliezer shem toc.

Sone o-morwen he gan him garen,
And crauede his ordene, and wolde hose faren,
For sorië, ne mede, ne wold he for

1420 Ouër on nigt drenchen nuismor;
And sho gan shat moder and laban
Rebeccas freinen thor for-shan,
And she it grantede mildelike,

1424 And he hire bi-tagten blîcelike.
Siëten men hauen holden skil,
First to freinen she wimmanes wil,
Or or men hire to lowerd giue,

1428 For wedding or for morgen-giwe.
Eliezer if went his wei
And hauët hem boden godun dai.
Or he wil homward cumen was,

1432 Yaasac was cume to gerasis,
And wunede thor in cogt and care,
For moderes dead and fondez fare.
In a weie an time he cam,

1436 And to a welle, sigande, he nam,
Sohgteful he was on felde gon;
Eliezer him cam a-gon,
Eyþede his forse, brogt him a wif

1440 Of faiger waspene,² of clene lif.
He fagned hire wic milde mod,
Here samen[µ]g was clene and god;
He luenede hire on-like and wel,

1444 And ñe ne bi-spac him neuere a del.

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

No longer than one night would he delay his errand.

Rebekah's consent was first asked and obtained.

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

Eliezer takes his departure, wishing all a good day.

[Pol. 286.]

Isaac mourned for the death of his mother.

Eliezer brought him a wife by whom he was comforted.

Isaac loved Rebekah well, and she never contradicted him.

² An error for wasteme.
THE BIRTH OF ESAU AND JACOB.

Men say that Abraham called Hagar Keturah.

She bore him seven sons.

Get men seyn¹ Sat abraham, siçen calde agar ceturam, And sge² bar him siçen sex funen; [² she ?]

1448 Abraham dede hem siçen sundri wunen; fer eft fro cratonidé, Weren he sproed to çe rede se. Ysaac he let al his god,

1452 for he waf bi-geten of kinde blod. An hundred ger hold and feuenti And .v. he waf leid farram bi. boçen ysaac and ysmael

1456 Him bi-floden wurlike and wel. On hundred ger and .xxxvij. Liuede ysmael and waf for bi.

1460 Ysaac waf hold .x. ger Quanne rebecca cam him ner;

1464 Cat he abraham qilum dede. So wurç rebecca childre bere, Cat he³ fulde filen Cat quede

1468 two çe weren hire sibbe blod; Alfe ñhute hire day and nigt,

The children struggled together within her.

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

Sixty years was Isaac at this time.

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Sixty years was Isaac at this time.

¹ seyn is at the side in a later hand. ² In a later hand at the side.
THE PRIVILEGES OF THE FIRST BORN.

Wexen boðen ysaac funes,
And ðhogen, and adden fundri wunes;
Esau wilde man huntere,
And Iacob tame man tiliere.
Se fader hwoode esau wel,
1484 for firme birche & swete mel;
Se moder, iacob for tamched,
And for se ali gastef red.
Iacob An time him se a mete
1488 yat man callen lentil gete,
And esau fro felde cam,
Sag ðis pulment, hunger him nam.
“Brother iacob,” quat esau,
1492 “Of til warme mete ðu gif me nu,
for ic ham mattlike weri.”
Iacob wurce war he waf gredi;
“Brother,” quæd he, “fel me ðo wunes,
1496 ðo quæden ben ðe firme funes,
ðat ic ðin firme birche gete,
If ic ðe fille wic ðil mete.”
Quad esau, “ful blitcelike,”
1500 And gafe it him wel sikerlike.
firme birche waf wurci wune
Se fader dede ðe firme fune;
Se firme fune at offende sel
1504 Waf wune ben ferid semelike and wel,
And fulde auen ðe bliscing
Or or ðe fader dede his ending;
And at hog tide and at gestning,
1508 ðe gungore¹ fune geuen ðe bliscing,
And hauen mete ðan at if mel,
More or ðe gungere twinne del;
And quanne ðe fader were grauen,
1512 two doles of ereward riche auen.

¹ An error for elders.

[Isaac’s sons grew up and had different occupations.
Esau was a hunter, and Jacob a husbandman.
Isaac loved Esau for that he was the eldest.
Rebekah loved Jacob because of his peaceful disposition.
Jacob sod pottage.
Esau came from the field hungry.
“Brother,” said he, “give me of this warm meat for I am weary.”
Jacob said, “Tell me thy birthright, and I will fill thee with meat.”
Esau consented ful blithely.
The eldest son was highly honoured.
At his father’s death he had the blessing.
At meat he had a double portion.
His inheritance was twice as much as the younger’s share.
An time dede hunger ysaac flen,
And he wulde to egipte then, 1
Oc god him sente reed in wis

1516 ṭat he bi-lef in gerasi;
Cor he was for his faderf luue[s]
Holden wurselike a wel a-buuen.
An hundred so mikel wex his tile,

1520 So may god frixe ṭor he wile.
Nišede ṭat folk him fel wel
And deden him flitten hisfe oftel.
At bersabe he wunede best,

1524 And ṭor wurḥ wiḥ him trewe feṭt
Abimalech, and luwe sworen,
So he waf or if fader bi-foren.
And helde gode on ysaac,

1528 Wuršede sichtelef and elde swac 2
He bad esau, his firme sune,
fechin him fode, af he waf wune;
If he toke him ṭat he wulde eten,

1532 His seli bliseng fulde he bi-geten.
Dor quiles esau fogte and ran,
Rebecca iacob reden gan;
Two kides he fette and brogt es hire,

1536 And ghe knew wel ṭe faderes kire, 4
And made swiže on sele ṭat mete,
swilo ghe wulfe he wulde eten;
Sridde ghe iacob and made him ru

1540 ṭor he was bare(,) nu lik esau;
And he seruede his fader wel
Wiḥ wines drinc and soles mel.
Ysaac wende it were esau,

1544 for he grapte him and fond him ru;
㎜anne he wifte him on gode fel,
He him bliſcede holdolike and wel;

brogtes MS. 4 Glossed wuns in later hand.
EISAU THREATENS TO KILL JACOB.

"Heuene dew, and crëf fetthed,
1548 Of win and olie fulsum-hed,"
And bad him of his kindes louerd ben,
In welce and migt wurcinge ãen.
Wel blëce and fagen was iacob ão,
1552 for bliçced he wente his fader fro.
Quan yfaac it under-nam
ïat esau to late cam,
And ïat is brosér, af-ter boren,
1556 Waf kumen and hadde if bliçcing bi-foren,
Wel sëlkuëlike he wurc for-dred ;
And in ïat dreid if ñogt waf led
In to lightnesse for to ñen,
1560 Quow god wulde it sulde ben.
So seide yfaac to esau,
"ëin brosér iacob waf her nu,
And tæ ñin bliçcing liçer-like,
1564 And he wurc bliçced witterlike."
Quad esau, "rigt if if his name
hoten iacob, to min un-frame ;
Or he min firme birëce toc,
1568 Nu haued¹ he stolë min bliçcing oc ; [¹ hauës?]
ëog, fader dere, bidde ic ãe,"
ïat sum bliçcing gif ãu me,"
So gan esau ñenæn² and ñen
1572 Quile if bliçcing migte ben ;
In houene deu, and erësë smere,
Gatte him bliçcing ïat him waf gere ;
for ydumea, ïat fulsum lond,
1576 Of lewfe god, was in hisse hond.
Quad esau, "grot ñal bi-cumen,
And wreche of iacob ñal binumen."
1580 Òc rebëcca wïte ïat ñogt,
ïat hate waf in hisse herte brogt,
for-ëi ghe iacob warnen gan,
And ñente him to his brosér laban ;

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. 81.] now, and has taken thy blessing, and he shall be blessed."

Eau 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.

Eau threatens Jacob.

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

"be ðu ðer," quat ghe, "til esau

1584 Eve moved [be]. Se wreced nu, And ðu salt ðe betre sped,
If it beð bi ðin faderes red."
Quad rebecca to hire were,

1588 "Eisau wifuede uf to dere
Quan he iufed & beð so mat, Toc of kin ðe canaan bi-gat,
For-si he made him stic & strong,

1592 For he beð mengt ðat kin among; If iacob took her also a wif, ðe bodic ic no lengere werdef lif. 
Ysaac bad iacob him garen,

1596 And forð swiche to laban faren; Iacob listenede ðo frendes red, Fro berfelhe he ferde wið sped; Long weie he gan to-ward aram,

1600 bi cananeam forð he nam, And wulde nogt ðat folc bi-ten Herberged in here hufes ben. 
He lay bi luzan ut on nigt,

1604 A ston under hiso heued rigt, And slep and fag, an soðe drem, Fro ðe erðe up til heuene bem, A leddre ftonen, and þor-on

1608 Angeles dun-cumen and up-gon, And ðo louerd þor uppe a-buuen Lenc1 þor-on; and [Jacob] wurt ut-suuen, Horde ðat he quad, "god ic am,

1612 be luued ysaac and abraham; And ðis lond ic sal giuen ðin fad, And in ðis weige don ðe red; And i sal bringen ðe a-gen,

1616 And of ðin kinde blysced ðu salt ben."

1 luced ? remained.
FROM LUZ HE JOURNEYS TO HARAN.

Jacob abroad, & seide frigtilike:—
"God in his stede if wittirlike,
Her, dreful stede, her, gode hus,

1620 Her, heuenegate amonguif us;
Loure, if ic mote a-gen cumen,
Of his stede ic fal in herte munen;"
(Sethe he up sat ston for mungkin,

1624 And get on olige for tok-ning)
"He fal ouere min louerd bon,
Sat dede me her his sigt sen,
Her ic fal offrendes here don

1628 And tighes wel gelden her-up-on;
And wel fal lux wurched ben,
for ic gan her his sighe sen."
Jacob calde sat stede betel;

1632 Quor-fore he it dede, he wiste wel.
Longe weie he sten ouer-cam,
And longe time or he saga tharam.
Quane he cam ner, fond he Cory-on

1636 A welle wel helid under a ston,
And ore flockes of sep dor-bi,¹
Sat mor abiden al for-si;
Mor waf nogt wune on & on,

1640 Sat orf mor to water gon,
Oo at set time he fulden samen,
Mor hem-self & here orf framem.
Jacob wes hirdes freinen gan,

1644 Hu fer ist hevon to laban;
Wel he seiden and swicke wel,
"Ioc! her hit dogter rachel."
Sep he diuuen gif welle ner,

1648 for ghe hem wulde watter ser.
Jacob wis hire wente sat ston,
And let hire sop to water gon;
And kidde he was hire mowies fune,

1652 And kithe hire aftre kindes wune;
JACOB COVENANTS FOR RACHEL.

Rachel was bliçe and forç ghe nam,
And kidd it¹ to hire fader laban. [¹ kiddit MS.]
Laban fagned him in frendes wune,
1656 feren swunken ysaaces sunen.
Iacob tolde him for quat he swanc
So fer, and laban herte ranc;
He cuçe him ser-of wel gret shane,
1660 And dede him eten and to him dranc,
And seide to him, "bi min blod,
Sin come if me leflike and good."
Laban bi-tagte him, šičen to fen,
1664 Hil hirdeneſſe Šat it wel ben.
And quanne a moneç was ouer-meten,
"Iacob," waç he, "quat wiltu bi-getcen?
Quat-fo [⁹u] wilt for hire cranen,
1668 Aske it wiç skil and Šu falt hauen."
Quat iacob, "ic fal, for rachel,
Seruen Še seuene winter wel."
Luuwe wel michil it agte a-wold,
1672 Swile seruife and fo longe told.
forç geden seuene ger bi tale,
And laban made-him hiſ bridaile;
Iacob wurc drunken, and euem cam,
1676 Laban bi nigt tog him liam;
And a maiden waſ hire bi-tagt,
Zelfa bi name, Šat ilke nagt.
Iacob gan hire under-foon,
1680 O morgen Šugte it him mis-don.
Quat laban, "long wune if her drieuen,
firmest on elde, firſt ben gien:
And loÇ me waſ Šenden rachel
1684 So fer, for ic luuede her wel;
Oc ferf me seuene oſer ger,
If Šu falt rachel Šeruen her;

² At bottom of Fol. 325 is the catchword—"quat fo Šu wilt.'
Seue night sitten for his ben numen
1688 Or rachel be's to iacob cumen,
   And laban made a feste oc
Quanne iacob wid rachel toc;
   And for she samne cam him her,
1692 feruede he him sitten seuene ger.
   Rachel adde, after londes kire, 
maiden balaam to foruen hire.
   [1 wis] Jacob marries Rachel.

   Sis ode of fowro was,
1696 Ruben, symeon, leui, iudas;
   for rachel non birse ne nam,
Sge bi-tagte iacob balaam;
   bala two childre bar bi him,
1700 Rachel cald es dan neptalim;
   And selfa two funes him ber,
Lia calde is Gad, and affe;
   Lia sitten two funes bar,
1704 Zabulon, laft or ysakar;
   Lia bar laft dowter dinam,
Sichem, sitten, hirc ille bi-nam.
   Last of rachel iosep was boren,
1708 Best of alle se osebro bi-foren.
   [1 sode]}

   Longe haued nu iacob ben her,
wi laban fulle xiii. ger;
   Leue askede hem hom to faren,
1712 Wi's wiuws and childre sitten charen,
   But-if laban him selde bet
Hife sruifes, and wi's-holde him get;
   Serue he scried sate vii. ger,
1716 Sat he bi-leue and serue him her;
   Wel he seich him sat he sel hauen
for hire, quatso he wile crauen.
   forward if mad of alle sep,
1720 Of one fls iacob nim kep,
   [4 fls MS] Jacob is to have
And if of so spotted cumen,
   all the speckled
JACOB LEAVES LABAN SECRETLY.

and spotted cattle
for his hire.

The flocks produced many
speckled and
spotted.
Laban was
greatly displeased.
He changed
Jacob's hire.

Ten times within
six years he
shifted the cattle.

Jacob saw that
Laban was un-
friendly towards
him,
so he determined
to leave Padan-
aram.
Laban had left
Haran to shear
his sheep.

Jacob came to
mount Gilead.
[Fol. 34b.]
and drew to-
wards Canaan.
Rachel had stolen
her father's gods.
Laban, hearing
of Jacob's flight,
pursued him.

God, in a dream,
forbid Laban to
harm Jacob.
Laban overtakes
Jacob on the
seventh day.

So fulen him ben for hire numen;
Sep or got, hafwed, arled, or grei,

1724 Ben don fro iacob fer a-wei;
Cog him borem ces onef bles
Vn-like manige and likeles.
So fag laban sat iacob bi-gat

1728 Michil, and him mislikede sat;
bi-tagte him so ce sunder bles,
And it him borem ones bles.
Ten feres Sus binnen .vi. ger,

1732 Shiftede iacob hirdenesse hor,
And ai was labansf herte for,
for his agte wex mor & mor.

1736 Do fag iacob laban wurc worc,
Vnder him ben leng if hiss loe,
And wiç if wiuies he takeç red,
And greiçet him desenward\(^1\) wiç sped.

1740 Laban ferde to nimen kep,
In clipping time to hisse sep,
fro caram in-to vten stede,
Cor quiles iacob cif dede dede;
Wiç wiuies, and childre, & orf he nam,

1744 And to ce munt galaad he bi-cam;
Sanne fleg he to mesopotamian,
And drog to-ward cananeam.

1748 And Rachel adde hid and for-olen
Hire faderes godes of gold, & stolen.
Laban it wiste on ce briddie dai
Sat iacob was Sus flogen a-wei;
He toc, and wente, and folwed on,

1752 And shogt in mod iacob to flon,
Oc god in sweuene spac him to,
Sat he sulde iacob non yuel do.
vij. nigt forç-geden and dais oc,

1756 Or laban iacob ouer-toc;
\(^{1}\) ßeSenward
THE COVENANT BETWEEN JACOB AND LABAN.

So waf he fris[†]ed ear in drem,
Was melike spae bif em:
"Qui wore su fro me for-holen,
[1760] And qui af su min godes stolen?
Min mog, min neue, and felage,
Me ne agtes su don swilo [vn-]lage."
"[†]o was for-dred he migte timen,
fro me sine doutres bi-nimen,
fro here childre âhogn hem for,
mor for me bi-leuen sor;
falhe ic for-fake, sat if min red,
[1764] wit quem su if findes, sat he be dead."
Of al sat laban haued[1] if sogt, [† haue?] Laban searched
So wornen it hid, ne foned he is nogt.
Do [q]was iacob, "yuel if bi-togen,
[1772] Min swine a-buten sin holle drogen;
Su me ranfakes als an sif,
And me was sin wurcing lef."
So quat laban, "frend sulc wit ben,
[1776] And trewce pligt nu unc bi-twenn, [‡ wügt M8.] Quoth Laban,
And make we it her an hil of ston,
Name of witnesse be ser-on;
Sor-on he eten blithe and glace, [‡ glad?]
[1780] Cat hil if hoten galane;
Laban hem blücede, & on nigt
wente a-gen ward, or it was ligt;
And iacob waf of weie rad,
[1784] Râce he was fer fro laban sad.
Als he cam ner cananeam,
Engel wirc a-gen him cam,
Als it were wopnede here,
[1788] Redi to silden him fro were;
Cat fede he calde manaim,
Sor bis wurd of engeles metten him.
Sor he bi-lef, and sente âedem [‡ âedem?]
[1792] Sondere men to freinen and queâen
He complains of the wrong done to him.
Jacob denies that he has been guilty of theft.
Laban searched for his idols, but found them not.
[ Fol. 55. ] Then said Jacob, "What is my sin that thou ran-sackest me as a thief!"
Quoth Laban, "Friends will we be and plignt troth between us."
This covenant was made at Geleed.
Laban departed before daylight.
As Jacob drew near to Canaan, he was met by the angels of God.
That place he called Mahanaain.
Jacob sends messengers to Easu.
THE MEETING OF ESAU AND JACOB.

If esau wulde him ogt deren,
og wite wel god fulde him weren;
or him cam bode him for to sen,

[1796] Cat esau him cam a-gen;
And iacob sente fer bi-foren
him riche loac, and1 fundri boren,
And iordan he dode ouer waden,

1800 Orf & men, wite wel se laden;
And he bi-lef sor on se nigt
to bidden helpe of godef migt.

And sor wresstelde an engel wite,
Senwe sprungen fro se liç;
(wulde he non senwe fîgen eten,
Self his kinde nile sat wune forgeten.)

1804 Get held he wite fis angel fast,
Til se daning up efen2 it brafst;
So seide se engel, "let me get ben,
Se daning her nu men mai sen."'

Quad iacob, "se ne leate ie noagt,
Til sin blifcung on me beç wrogt."

1812 Do quad se angel, "fal tu nusmor
ben cald iacob, so se wore or,
Oc se fal ben hoten israel,

1816 for se wearies swiche wel;
Quan se se migt wite angel weren,
Hu fal ani man se mugen deren?

1820 Ear iacob and nu israel."

1824 And bi-foren a-gen him nam;
And seue fîces he fell him bi-foren,
And wurce he to firmeft boren;

1828 And kissede, and wept, so row him so.
"Brother," said he, "Eau and Sin trune ben here in stil place to me welcom; Hane and broc wel al Sin present,

1832 Eau to me bringest and hauest sent."

Iacob was wo Eau he if for-soc,
And scroth him folo() Eau sum he for tok.
Here luue to wurc hol and schir,

1836 And sauf ferde for Ceden to Seir; [1 Ceden ?] and departa unto Seir.

Cat newe burg was him to frame,
Mad and cald of if owen name.
Iacob fro Ceden wente, ic wot,

1840 Tegelt on a stede, and cald it Soghot; [s caldit MS.] and afterwards to Shalem, where he bought a piece of land from Hamor.

Iacob fro Ceden wente, ic wot,

1844 And he drog Sider and wunede Sor;
Wic newe alter wurceth he wel
Ce strong god of yfrael.

His dowter dina Sor mi-f-dede,

1848 Hic nam leuele fro Cat stede,
To sen de werld chugte hire god,
Cat made hire Ceden ser mod,
For-lifede hire owen red;

1852 Sichem tok hire maiden-hed;
Emor his fader, Ceden for-Si,
And his burge-folo fellen in wi;
Symeon and leni it bi-speaken,

1856 And hauen here sister Sor i-wreken;
Folc of Salem Sor-fore was flagen,
Wiwes, and childre, and age up-dragen;
Oc iacob ne wite it nogt,

1860 Til Cat wreche to bale was wrogt,
Oc michil he frigtefe for-Si,
Boenen Symeon and leui.

1864 Henden Sichem ne durtfe he wunen,
Eau folk-es-kin god bad him sunen,
BENJAMIN IS BORN. RACHEL DIES.

And Seden was faren to betel, [1 Sehen]
And he folgede if red on fel;
Agte unclene ne wulde he beren,
1868 for he dredded him it fulde him deren;
Godes cat rachel hadde stolen,
And ay til can wið him for-holen,
And ocre ydeles brogt fro sicshem,
1872 Gol prenes and ringef wið hem,
Diep he if dalf under an ooc,
Made him non gisying in herte wooc.
Longe it weren for for-hid;
1876 Men sei8 for-ci was fo bi-tid, .
for salamon findin if sal,
And his temple siri8n wið-al.
Iacob wente fro Seden in sped,
1880 God sente on cat erdfolc swile dreed,
Can3 here non iacob scafe ne dede; [2 Sat?]
Quane he wente a-wei fro cat stede.
He made an alter at betel,
1884 Als he god bi-het, for he geld wel.
Siri8n go beniamin was boren,
Rachel adde se life for-loren;
Iacob dalf hire and merke dede,
1888 Cat if get sene on cat stede.

For quyles he wunedede at tur ader,
Ruben misdede wid4 bala Ser. [4 wit?]
Siri8n cam iacob to ebron,
1892 And fond his moder of werlde gon ;
Starf ysaac quan he was hold
ix. fcore ger and five told,
And was doluen on cat stede,
1896 For man adament and eue dede.
So riche were grownen hife sunen,
Cat he ne migte to-gider wunen;
Oc esau, seyr [and] edon
1900 Lond ydumeam wunedede on;
JOSEPH IS HATED BY HIS BRETHREN.

Of edon so it higte &a,
for it was hoten ear boxra.

Hear haued1 moyles ouer-gon, ... [hauc ?]

1904 Cor-fore he wended eft a-gon.
  xii. ger or ysaac was dead
  Iacobes funes deden un-red;
  For sxtene ger ioseph was old,

1908 Quane he was in to egipte fold;
  He was iacobes gunkefte fune,
  Bricrest of waipone,2 and of witter wune,
  If he ság hife brekere mis-faren,

1912 His fader he it gan vn-hillen & baren;
  He wulde cat he sulde hem ten
  cat he wel sewed sulde ben;
  for ci wexem wic greet niçe

1916 And hate, for it in ille [herte] liè.
  So wex her hertes niçful & bold
  Quanne he hem adde if dremes told,
  cat his handful flood rigt up soren,

1920 And here it leigen alle hem bi-foren;
  And funne, & mone, & sterres xi.3
  wurceden him wic frigt luue;
  So feida hif fader, "hu mai cis fen

1924 Cat en salt ouf wurced ben,
  Cat Sine brekere, and ic, and she
  Cat he bar, sulen luten òe?"
  Oufl he chiden hem bi-twen,

1928 Æoge Shogte iacob fis it sulde ben.
  Hise brekere kepén at sichem
  Hirdnese, & iacob to sen hem
  Sente ioseph to dalen ebron;

1932 And he was redi his wil to don.
  In sichem feld ne fonde hem nogt,
  In dotayin he fond hem sogt;
  He knewen him fro feren kumen,

* wastene ?  * For enmune ?

Fol. 37b.] which was before called Bosra.

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 en-
  ried him on ac-
  count 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 Ja-
  cob kept flocks
  at Shechem.

Joseph was sent
  to see how they
  fared.

His brethren
  knew him from
  afar,
1936 
Hate hem on ros, in herte numen;
Swile nið & hate rof hem on,
He redden alle him for to slon.
“Nai,” quad ruben, “slo we him nogt,

1940 Öser sinne may ben wrogt,
Quat-so him drempete ʻor quiles he slept,
In ʻif ʻisterneffe,ʻ old and dep, [ʻi ʻisterneffe ?]
Get wurcē worpen naked and cold,

1944 Quat-so hif dremer owen a-wold.”
ʻif dede waf don wid ʻhertede for, [ʻwið ?]
No wulde ruben nogt drechen ʻor;
He gede and foge an ʻoer stede,

1948 Hif erue in bettre lëwse he dede;
Vdas dor ʻ quiles gaf hem red, [ʻor ?]
ʻat was fulsilt of denne sped;
fro galaad men wið chafare

1952 Sag he ʻor kumen wið spices ware;
To-warde egipete he gunne ten.
Judas tagte hu it fulde ben,
Joseph solde ʻe brocere ten,

1956 for xxx. plates to ʻe chapmen;
Get waft bettre he ʻuf waf sold,
danʻ he ʻor storue in here wold. [ʻdan ?]

1960 D ʻan ruben cam ʻider a-gen,
to ʻat ʻisterneffe ʻe ran to sen;
He missed Joseph and ʻhogte swem,
wende him flagen, set up an rem;
Nile he blinnen, ʻwilc forwe he cliued,

1964 Til him he sweren ʻat he liued.
ʻo nomen he ʻe childes frud,
ʻe ʻacob hadde mad in na prud; [ʻ madim in MS.]
In kides blod he wenten it,

1968 ʻo waf ʻor-on an rewli lit.
Sondere men he it leiden on,

2 As is inserted in the later hand.
6 MS. ʻisterneffe.
And sent it iacob in-to ebron,
And shewed it him, and boden him sen
1972 If his childes wede it migte ben;
Sent him bode he funden it.
So iacob sag dat fori writ,
He gret, and saide dat "wilde der
1976 Hauen min fune swolgen her."
His cloes rent, in haigre frid,
Long grot and forge is him bi-tid.
His funes come him to sen,
1980 And hertedin 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,
1984 And groten Sor min funes bale."
("Sor was in helle a fundri fride,
wor ce soli folo refte dede;
Sor he funden til helpe cam,
1988 Til ihese crist fro seden he nam.)
Se chapmen skueden here fare,
In-to egip to ledden dat ware;
wi putifar se kinges ftiward,
1992 He maden wi sce bigetel forward,
So michel se Sor if hem told,
He hauen him bogt, he hauen sdot.
Putifar waf wol riche man,
1996 And he bogte ioseph al for gan
He wulde don if lechur-hed
wi ioseph, for his faire-hed,
Oc he wur² so fo kinde cold,
2000 To don wi sce addo he no wold;
wi sce cam him fro a-buuen,
God dede it al for ioseph luue[n].
Bishop in eliopi²
2004 Men sce he was füen for-si,
² In [H] Eiiopolis; the words are run together.
JOSEPH IS CAST INTO PRISON.

Sog had he to wif(,) and bi-foren
Childre of him bi-geten and of hire borente,
Oc after sís it so bi-cam,

2008 Joseph is dowter to wiue nam.

Putifar luuede ioseph wel,
bi-tagte him his húf euarile del,
And he wurıede ricche man an hég,

2012 vnder ioseph his welve sëg.

Hís wif wúr=wilde, and nam in sogt
vn-rigt-wiş luue, and swanc for nogt,
One and stille sogt hire gamen

2016 wiç ioseph speken and plaigen sámen;
Ghe bed him gól, and agte, and fe,
To maken him ricche man and fre,
wiç stan gat he wiç here wile;

2020 Oc him mislikede gat ghe wile;
for sırë, ne gret, ne mai ghe bi-geten
for to don him chasithed for-geten;
Often ghe grette, often ghe sørë,

2024 Oc al it was him o-like lót.
An time he was at hire tgiel,
To ghe him his mentel for-held;
for he wiç hire ne wulde speken,

2028 Ghe šhenke(s) on him for to ben wrekene;
Sone ghe mai hire loūrd1 sen, [1 MS. lorn̄d.]
Ghe god him bitterlike a-gen,
And seïç ioseph hire wulde don,

2032 Cat ghe ne migte him bringen on;
"Sif mentel ic wiç-held for-sí,
To tawnen [se] se force her-bi.
Se wite if his(e.) se right if hire,

2036 God al-migtin se force shire."

Setifar trewiç hís wíves tale,
And hauëd2 dempt iosep to bale; [2 hauëd.]
He bad [him] ben spërd fàst dun,

2040 And holden harde is prifun.
HE INTERPRETS THE PRISONERS' DREAMS.

An litel stund, while he was 'ser,
So gan him liuen sce prisuner,
And him de' chartre haued bi-tagt,
\[ 'se' \]
[59]

2044 wic sce prisunes to liuen is haght.
Or for misdede, or for on-sagen,
Sor worn to sat prisun dragen,
On sat sce kinges kuppe bed,

2048 And on sce made sce kinges bred;
Hem drempete dremes bonen onigt,
And he wurden swete fore o-frigt;
Ioseph hem swreed sce on sel,

2052 At here drink and at here mel,
He herde hem murnen(.) he hem freinde for-quat;
Harde dremes ogen awold Sat.
Sce seide he to sce butuler,

2056 "Tel me 'sin drem, mi broder her.
Que ser-lo it wurde softe or strong,
Sce reching wurc on god bi-long."

"M e drempete, ic stod at a win-tre,

2060 Sat adde waxen buges sce,
Oste it blomede, and fisden bar
Sce beries ripe, wurc ic war;
Sce kinges [kuppe] ic hadde on hond,

2064 Sce beries sor-inne me shugte ic wrong,
And bar it drinken to pharaoon,
Me drempete, alf ic waf wurc to don."

"Good is," quod Ioseph, "to dremen of win,

2068 heinnesse an blisse if ser-in;
Sce daies ben get for to cumen,
Sut salt ben ut of prisun numen,
And on 'sin offis fet agen;

2072 Of me 'su shenke can it sal ben,
Bed min herdne to pharaoon,
Sat[ic] ut of prisun wurc de don,
for ic am stolen of kinde lond,

2076 and her wrihtelefslike holden is bond."
KING PHARAOH DREAMS A DREAM,

The "bread-wright's" dream.

Theis bred-wrigit, "liek nu me,
me drempite ic bar bread-lepes òre,
And òor-in bread and òer meten,

2080 Quilke ben wune òe kinges to eten;
And fugeles hauen òor-on lagt,
Òor-fore ic am òis forge and hagt,
for ic ne migte me nogt weren,

2084 Ne òat mete fro hem beren."

Me wore leure," quad Ioseph,
"Of eddi dremes rechen swep;

2088 òu falt, after òe Òridde dei,
ben do on rode, weila-wei!
And fugeles sulen òi fleis to-teren,
Òat fal non agte mugen òe weren."

So òe wurc òo ioseph seide òat,

2092 òis buteler Ioseph fone for-gat,
Two ger òien was Ioseph òperd
Òor in prisun òw uten erd;

2096 òo drempite pharoon king a drem,
Òat he stod bi òe flodes frem,
And òedon 1 ut-comen .vii. neet,
[1 òedon ?]

Euere lic wel swi òe fet and gret,
And .vii. lene after òo,

2100 òe deden òe .vii. fette wo,
òe lene hauen òe fette freten;
òif drem ne mai òe king for-geten.
An òer drem cam him bi-foren,

2104 .vii. eares wexen fette of coren,
On an busk ranc and wel tidi,
And .vii. lene rigt òor-bi,
welked, and smale, and drugte numen,

2108 òe rane he hauen òo ouer-cumen,
To-samen it smiten and, on a stund,
òe fette òrif hem to òo grund.
Òe king abraid and woc in òho, òor-got,

2112 òef dremes swep ne wot he nogt,
Ne was non so wis man is al his lond,
Ec kude vn-don ecis dremes bond;
Ec him bi-thogte ec sat buteler

2116 Of sat him drempte in prisun scer,
And of ioseph in ecs prisun,
And he it tolde ec king pharaun.
Ioseph was fone in prisun ec hogt,

2120 And shauen, & clad, & to his broght;
Ec king him bad ben hardi & bold,
If he can rechen ecis dremes wold;
He told him quat him drempte o nigt,

2124 And ioseph rechede his drem wel rigt.
"Ec two dremes bothen ben on,
God wile ec tawnen, king pharaon;
 Ec vij. ger ben get to cumen,

2128 In al fulsum-hed fulen it ben numen,
And vij. o'ree fulen after ben,
Sori and nedful men fulen is fen;
Al scat scis firft vij. maken,

2132 Sulen ecis o'ree vii. rofpen & raken;
Ic rede ec king, nu her bi-foren,
To maken lases and gaderen coren,
Ec in folo ne wurc vnder-numen,

2136 Quan so hungri gere ben for's-cumen.
King pharaon lifnedde his red,
Sat wurc his fën feli sped.
He bi-tagne iosef his ring,

2140 And his bego of gold for wurcing,
And bad him al his lond bi-fen,
And under him hegoft for to ben,
And bad him welden in his hond

2144 His folo, and aget, & al his lond;
Ec waf vnder him canne putilfar,
And his wif ec sat hem so to-bar.
Iosef to wine his dowter nam,

2148 Oser is nu quan ear bi-cam;
And ghe cver him two childer bar,  
Or men wurc of ccat hunger war,  
first manassen and effraym;  

2152 He luened god, he geld it hem.  
će .vii. fullus geres faren,  
Iosep cuço him bi-foren waren;  
ćan coren wantede in oćer lond,  

2156 Ćo ynung [was] vnder his hond.  

The famine was felt in Canaan.  

2158 Hynge wex in lond chansan,  
And his x. funes jacob for-ćan  
Sente in to egipt to bringen coren;  

2160 He bifeat hom Će was gungest boren.  
će x. comen, for nede foptg,  
To Iosep, and he ne knewen him nōgt,  
And ŝog he lotten him frigtitlike,  

2164 Anś seiden to him mildelike,  
"We ben fondes for nede drīuen  
To bigen coren ṣor-bi to liuen."  
(Ioseph hem knew al in his čhοgt)  

2166 Yet he pretended not to know them.  

2168 Alf he let he knew hem nōgt.)  
"It femet wel čat ge spievs ben,  
And in to čif lond cumen to sen,  
And came ge for non wēr čing,  

2172 but for to spien ur lord če king."  
"Nai," he seiden ěnervlo on,  
"Spies were we newr non,  
Oc alle we ben on faderes funen,  

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

2176 For hunger doz es¹ hider cumen."  
[¹ dozès MS.]  
"Oc nu io wot ge spief ben,  
for bi gure bering men mai it sen;  

2180 swilke and so manige funes bigeten?  
for feldum bi-tid self ani king  
swilc men to sen of his ofspring."  

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

"A lound, merci! get if sor on,
He if gungest, hoten benjamin,
for we ben alle of ebrisse kin."
"Nu, bi ce fœis ic og to king phareon,
ful ge nogt alle eœen gon,
Til ge me bringen benjamin,
ça gungeste broder of pore' kin."
For so waf Iosef fore for-dred

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

"Quoth Joseph,
"Ye shall not all hence go, until ye bring me Benjamin."
[5 senses?]

For so waf Iosef fore for-dred
2192 'Sat he wore oo thurg hem for-red;
He dede hem binden, and leden dun,
And speren faste in his prisun;
çe sridde dai he let hem gon,
2196 Al but ce ton broder fymeon;
ćis fymeon bi-lef sor in bond,
To wedde under Iosepes hond.
ěs cēere breecer, fone on-on,
2200 Token leue and wenten hom;
And fone he wenem ēdenʒ went,
Wel fore he hauen hem bi-ment,
And feiden hem ēan sor bi-twen,
2204 "Wrightful wajn forwe ben,
for we finigeden quilus or
On hure broer michil mor,
for we wernden him merci,
2208 Nu dregge we forge al for-di.
Wende here non it on hif mod,
Oc Iosef al it under-stod.
Iosepes men sor quiles deden
2212 Al-so Iosef hem adde beden;
će breecer feeces hauen he filt,
And in emerle če fíler pilt
čat sor was paid for če coren,
2216 And bunden če mutes sor bi-foren;
Oc če breecer ne wiset it nogt
Hu čis dede wurče wrogt;
BENJAMIN IS TAKEN TO EGYPT.

Unopened they brought them to Jacob and told him how they had sped.

Oc alle he weren ouer-cogt,

2220 And hauen it so to iacob brogt,
And tolden him fo of here sped,
And al he it liftene in frigthed;
And quan men so feckes for un-bond,

2224 And in se coren so agtes fond,
Alle he weren sanno' for ofrigt. [1 Sanno?]
Iacob cus him bi-mene{o} o-rigt,
"Wel michel forge is me bi-cumen,

2228 Cat min two childre aren me for-numes;
Of Iosef wot ic ending non,
And bondes ben lei on fyemeon;
If ge benjamin fro me don,

2232 Dead and forge me sege{o} on;
Ai fal benjamin wi{s} me bi-lwen
Cor quales ic fal on werde liuen."
So qua{t} iudas, "us fal ben hard,

2236 If we no{s} holden him non forward. [1 ne?]
Wex derke,³ his coren if gon,
Iacob eft⁴ bit hem faren agon, [1 eft?]
Oc he ne duren se weie cumen in,

2240 "but ge wi{s} uf senden benjamin;"
So qua{t} he, "quan it if ned,
And ne can no bettre red,
Bere³ dat⁶ filuer hol agon, [1 ³ bat?]

2244 Cat hem sor-oft ne wante non,
And o{t}er filuer sor bi-foren,
for to bigen wi{s} o{t}er coren;
fruit and spieses of dere prif,

2248 Bere³ Cat man cat if so wi{s};
God hunne him es{i}-modes ben,
And sende me min childre agen.
So nomen he for{s} weie rigt,

2252 Til he ben cumen in-to egypte ligt;
And quanne Iosef hem alle fag,
Kinde cogt in his herte was [tág].
JOSEPH'S INTERVIEW WITH HIS BRETHREN.

He bad his stiward gerken if meten,
2256 He seide he fulden wið him alle eten;
He lodde hem alle to Iosepes biri,
Her non hadden so loten miri.
"Louerd," he seiden so euerile on,
2260 "Gur siluer if gu brogt a-gon,
It was in ure feckes don,
Ne wiste ur non gilt "Cor-on."
"Be't nu stille," quad stiward,
2264 "for io nu haue min forward."
Cor cam sat breðer symoon
And kisste if breðere on and on;
Wel fagen he was of here come,
2268 for he was numen Cor to nome.
It was vndren time or moro,
Om cam sat riche louerd Cor;
And al so briðere, of frigti mod,
2272 fellen bi-forn sat louerd-if fot,
And bedden him riche present
Sat here fader hi[m] adde sent;
And he leuelike it under-stod,
2276 for alle he weren of kinde blod.

"Iueð," quad he, "sat fader get,
Sat oes manige funes bi-gat?"
"louerd," he seiden," get he liueð,
2280 Wot io Cor non sat he ne blueð;
And xi if gungen beniamin,
Hider brogt after bode-word ðin.
So Iosep fag him Cor bi-foren,
2284 Bi fader & moder broðer boren,
Him ouer-wente his herte on-on,
Kinde lune gan him ouer-gon;
Sone he gede ut and stille he grete,
2288 Sat al his white wurð teres wet.
After Sat grot, he weif if wliete,
And cam ðan in and bad hem eten;

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

[Fol. 44b.]
Simeon was brought out unto them.

Joseph came home about noon,

and the brethren offered him their present.

He enquires after his father.

They answer that Jacob is well,
and that Benjamin stands before him.

Joseph was overcome.

He went out and wept secretly.

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

He dede hem waffen and him bi-foren,

2292 And sette hem af he weren boren;
Giet he shogte of his fatheres wunes
Hu he sette at te mete his funes;
Of eueril fonde, of eueril win,

2296 moft and best he gaf beniamin.
In fullsum-bed he wurden glasse;[^1]  
Iospe ne goht for-of no scathe,
Oc it him likede swicke wel,

Joseph gave them good counsel,

2300 And hem lerede and tagte wel,
And hu he sulden hem bint leden,
Quene he comen in vnkinde seden;[^2]  
"And al te bettre sulge speeden,
On the morrow they depart.

2304 If ge wilgen gu wic treweulge leden."
Eft on morwen quan it was dai,
Or or te brebere ferden a-wei,
Here seckes weren alle flit wic coren,

Joseph’s cup is hid in Benjamin’s sack.

2308 And te filuer for-in bi-foren;
And te seck sat agte beniamin
Iosopes cuppe hid was for-in;
And quan he weren ut tune went,

Joseph’s messenger overtakes them,

2312 Iospe hauhe hem after sent.
Eis fonde hem ouertake raescal,
And bi-calle of harme and scathe;
"Vn-feli men, quat hauhe ge don?

The brethren assert their innocence.

2316 Gret vn-selfche if gu cumen on,
for if it nogt min lord for-holen,
ca[t] gure on hauhe if cuppe stolen.
co feiden te brebere fikerlike,

2320 "Vp quam tu it findes witterlike,
He slagen and we agen driuen
In-to craldom, euermor to liuen."
He gan hem ranaken on and on,

They are ransacked one and one,

2324 And fond it for none a-non,
And nam co brebere euerilk on,
And ledde hem sorful a-gon,
And brogte hem bi-for iosep  
2328 Wid reweli lote, and sorwe, and wep.  
'So quart iosep, "ne wiste gu nogt  
Sat ic am o wol witter fiogt?  
Mai nogt longe me ben for-holen  

2332 Quat-so-euere on londe wurc stolen."
"Lourely!" quad Iudas, "do wizc me  
Quat-so 'zi willc on werlde be,  
Wiwcsan-'sat eu friebe beniamin;  
2336 ic ledd [him] ut on trewe the min,  
Sat he fulde ef cumen a-gen  
to hise fader, and wizc him ben."
'So cam iosep swile rewese up-on,  
2340 he dede halde ut ce tocerere gon,  
And spae un-cases, so e greet,  
Sat alle hise white wurc teres wet.  
"Ic am iosep, drede gu nogt,  
2344 for gure helce or hider brogt;  
Two ger ben nu 'sat dorke* if cumen,  
Get fulen .v. fulle ben numen,  
Sat men ne fulen fowen ne theren,  
2348 So sul drugte ce feldes deren.  
Rapeu gu to min fader a-gen,  
And selc him quilke min blisse ben,  
And doe'c him to me cumen hider,  
2352 And ge and gure orf al-to-gider;  
Of lewe god in lond gerfen  
sulen ge fundri riche ben."  
Euerile he kifte, on ilc he greet,  
2356 Ic here was of if teres wet.  
'Sone it was king pharaon kid  
S Hu 'cisc newe tiding wurc bi-tid;  
And he was bliwe, in herte fagen,  
2360 Sat Iosef wuldhe him cider dragen,  
for luue of Iosef migte he timen.  
He bad cartes and waines nimen,
JACOB AND HIS FAMILY GO INTO EGYPT.

And sechen wíues, and childre, and men,

2364 And gaf hem þor al lond gersen,
And het hem þat he fulden hauen
More and bet þan he kude cranen.

Iosef gaf ilc here twinne frud,

2368 Beniamin moſt he1 made prud; [1 MS. be.]
if weden beſt bar beniamin,
þre hundred plates of siluer fin,
Al-so fele øtre for-til,

He bad them take presents for Jacob,

2372 He bad ben in is faderes wil,
And .x. aſſes wið ſomes ſeft;
Of alle egiptes wolhe beſt
Gaf he if breſere, wið herte bliſte,

and basten homeward.

2376 And bad hem rapen hem homward ſwiſe;
And he so deden wið herte ſagen.
Toward here fader he gunen dragen,
And quane he comen him bi-ſoren,

When they came home, Jacob scarcely recognized them.

2380 Ne wiſte he noſt ſuat he ſoren.
“Lo-uerd,” he ſeiden, “iſrael,
Iosef ſin fune greteſe ſe wæl,
And ſendeſe ſe boſe ſat he liueſe,

2384 Al egipte in his wil cliuſe.”

Iacob a-braid, and trewed it noſt,
Til he fag al ſat weliſe brogt.
“Wel me,” quæ he, “wel iſ me wel,

2388 ſat ic aue abiden ſuf ſwil[ε] fel!
And ic ſal to ſin fune fare
And ſen, or ic of werlde chare.”

Acob wente ut of lond chanaan,

2392 And of iſ kinde wel manie a man;
Iosef wel faire him vnder-ſtod,
And pharaon ſogte it ful good;
for ſat he weren hirde-men,

Pharaoh gives them the land of Goshen to live in. Jacob is brought before Pharaoh,

2396 He bad hem ben in lond gersen.
Iacob waf brogt bi-ſoren þe king
for to geuen him his blifing.
"fader derer," quae pharaon,

2400 "hu fele ger be ße on?"

"An hundred ger and xxx. mo
Haue ic her drogen in werlde wo,
ßog Sinkeß me Cor-offen so,

2404 ßog ic if haue drogen in wo,
ßoßen ic gan on werlde ben,
Her vten erd, man-kin bi-twen;
So Sinked1 euerle wif man,

2408 ße wit quor-of man-kin bi-gan,
And ße of adames gilte muneß,
ßat he her uten herdes wurcß."
(ßinkeß ?)

Pharaon bad him wurcßen wel

2412 in softe reftæ and felæ mel;
He and hife suenæ in reftæ dede
In lond gerfen, on sundri stede;
ßießen ßor was mad on scitæ,

2416 ße waf y-oten Ramesæ.
Jacob on liue wunede ßor
In reftæ sulle xiiiij. ger;
And god him let bi-foren ßen

2420 Quële time hife ending sulde ben;
He bad ioseph hife leue suen,
On ßing ßat2 offe wel mune,
ßat quen it wurc mid him don,

2424 He sulde him birien in ebron;
And witterlike he it aueß him seid,
ße stede ßor abraham was leid;
So was him lif3 to wurcßen leid,

2428 Quæor ali gast stille hadde seid
Hon and hife eldere(,) fer ear bi-foren,
Quæor iefu crift wulde ben boren,
And quæor ben dead, and quæor ben grauen;

2432 He ßotg wic hem reftæ to hauen.
Ioseph ßwor him al-so he bad,
And he ßor-of wurc blisse & glad.
Before he died
Jacob called his
sons before him,
and "said what
of them should
be."

Or can he wife off werlde saren,
2436 He bade his kind to him charen,
And seide quat of hem sulde ben,
Hali gast dede it him seen;
In cleye ending and alle lif,
2440 So he for-let his werlde striff.
Osep dede his lich faire geren,
Wassen, and riche-like smeren,
And spice-like swete smaken;
2444 And egipete folc him bi-waken
xl. nigtges and xl. daiges,
swile woren egipete lages.
first ix. nigt sce liches beseen,
2448 And smeren, and winden, and bi-quæden,
And waken if seen xl. nigt;
So men so deden sce adden nigt.
And ebrisse folc adden an kire,
2452 Nogt sone deluen it wiç yre,
Oc wassen it and kepen it rigt,
Wiç-vten smerles, feuene nigt,
And siden! smered xxx. daiges. [1 siben ?]

The Hebrews had
a different cus-
tom;
they wash the
body,
and keep it un-
anointed for
seven nights.

The first nine
nights they
bath, anoint,
etc., the body.

2456 Cristene folc haue othe laiges,
He ben smered sor quilles he lienun,
Wiç crisime and olie, in trewe sce geen;
for trewe and gode dedes mide,
2460 sor ben can al cat wech-dede; [2 don ?]
Sum on. sum. sume. sum. vii. nigt,
Sum. xxx., sum. xii. money rigt;
And sum euerile wurcen ger,
2464 sor quilles cat he wunen her,
don for de dede chirche-gong,
elmesse-gifte, and messe-song,
And cat if on de weches stede;
2468 Wel him mai ben dat² wel it dede! [³ Cat ?]
Egipete folc auëc him waked
xl. nigt, and feste maked,
And hise funes xxx. daiges,
2472 In clene lif and ali daiges;¹
So worn for x. wukes gon,
get addde Iacob birigeles non.
And pharson king cam bode bi-foren,
2476 Cat Iosef haue of his fader sworen;
And he it hisse gette for he wel dede,
And had hiss nimen hisse frense mide,
Wel wopnede men and wif of here[n],
2480 dat² noman hem bi weie deren;
Cat bere if led, Gis folo if rad,
he foren a-buten bi adad;
ful seuene nigt he her abiden,
2484 And bi-menis for iacob deden;
So longe he hauen seen numen,
To fume furdon Cat he ben cumen,
And ouer pharan til ebron;
2488 Cat if Cat liche in birielle don,
And Iosef in to egipte went,
Wid³ al if folc ut wic him [s]ent.⁴

His brethren came  to  him to seek forgiveness,
2492 And gunnen him bi-seken alle so;
“Vre fader,” he seiden, “or he was dead,
Vs he Gis bodewurd seigen bead,
Hure finne su him for-giue,
2496 Wic-suane-Cat we vnder se liuen.”
Alle he fellen him for to fot,
To beuen meoe and bedden co;
And he it for-gaf⁵ hem mildelike,
2500 And luuede hem alle kinde-like.
Osef an hundred ger waf hold,
And hys kin wexen manige-fold;
He bad sibbe cumen him bi-foren,
2504 Or he waf ut of werlde boren;

¹ leiges ?
² Cat ?
³ wid ?
⁴ At bottom of fol. 486 is the catchword—“And he it for-gaff.”
⁵ For-gaf
THE DEATH OF JOSEPH.

"It fal," quað he, "ben fot, bi-foren
sat god hað ure eldere sworen;
He fal gu leden in hif hond

2508 Heðen to sat hotene lond;
for godef luue get bid ic gu,
Lefted it canne, hotes it nu,
Sat mine bene no be for-oren,

2512 wið gu ben mine bones boren."
He it him gatten and wuræ he dead,
God do þe soule feli red!
Hifse liche waf spice-like maked,

2516 And longe egipte-like waked,
And to biried hem bi-foren,
And siten late of londe boren.
Hifse oþre brether, on and on,

2520 Woren ybiried at ebron.
An her endede to ful, in wif,
þe boc þe if hoten genesis,
þe moyles, Þurg godes red,

2524 Wrot for lefful soules ned.
God schilde hise fowle fro helle bale,
þe made it þus on engel tale!
And he þat hise letters wrot,

2528 God him helpe weli mot,
And berge if fowle fro forge & grot
Of helle pine, cold & hot!
And alle men, þe it heren wilen,1 [MS. weilen.]

2532 God leue hem in his blisse spilen
Among engeles & felis men,
Wistiuen ende in restes ben,
And luue & pais of bi-twen,

2536 And god so graunte, amen, amin! 

---

1 MS. weilen.
THE OPPRESSION OF THE ISRAELITES.

2540 Vephres, he dede se ebrif frame;
And bi ðære sevene kinges sol,
Wexen he ðore & ðogen wel.
Se ættenede king amonaphis,

2544 Agenes ðis folo hatel is;
And egypte folc adden nič,
For ebrif adden fêli ðê.
Qwuu ðis ging wiç hem stille in red,[^2 king ?]

2548 "Þis ebris wachsen michil ðêped,
Bute if we eradike[?] hem-for-don,
Ne fulen he non eige fen uf on."

2552 His tigel and lim, and walles maken,
Burges feten; and ramesen
Surge here swinc it walled ben;
Sumne he deden in vn-sewed swinc,

2556 for it was fugel and ful o stinc,
Muc and fen ut of burges beren,
Suf bitterlike he gun hem deren;
Se ætidde swinc was eui and stron[g],

2560 He deden hem crepen dikes long,
And wide a-buten burges gon,
And cumen ðer ear waf non;
And if ðat folo hem wulde deren,

2564 Þe dikes comb hem sulde weren.
For al Þat swinc heui & for,
Ay wen Þat kinde, mor & mor,
And ðogen, & spredden in londe Þor,

2568 Þat made Þe kinges herte ful for.

2572 Quan ebru child fulde be boren,
And the knapes to deade giuen,
And leten the mayden children liuen.
Oc he it leten fro goddes dred;

2576 Get the childre waxen in sped,
And quane he komen to the king,
He werehen hem withe lewing;
He feiden the childre weren boren

2580 Or he migten ben hem bi-foren.
God it geald delse wifhes wel,
On hom, on hagte, eddi fel!

Pharaothen bad that every "knave child" should be drown-
ed.

2584 Do bad thes king al opelike,
In alle burges modilike,
Euerile knape child of the kin
Ben a-non don the fole wite-in.

2588 The time was moyses boren,
So het abraham dor the bi-foren;
And his moder het Iacabe,
Ghe was for him dreful and ble;
wel is hire of bird the bi-tid.

2592 Ore moone theu ghe him hid,
durfte ghe non lengere him for-helen,
Ne ghe ne curse the wateres stelte;
In an foles, of rigesies wrogt,

2596 Terred, the water deder it nogt,
Sis child wunden ghe wulde don,
And SETEN it to the water on;
Ghe adds or hire dowter sent

2600 To loken wider it sulde ben went;
Maria dowter ful feren stod,
And ghe nam kep to-ward sis fole.

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

2604 For thes child on the water nam;
Ghe bad it ben to hire brogt,
And sag thes child wol faiw[e] wrogt,
Ghe wisse it was of ebrin kin,

2608 And cog cam hire regde wite-in;
TEREMUTH ADOPTS HIM AS HER SON.

God had 

Edwin fair-bed his genen,  
Cat self he son it leten liuen.
Egipte wimen comen ner,
2612 And boden the child letten her,
Oo he wente it weini with rem,
Of here bode nam he no gem.

Do quad maria to teremuth,
2616 "wilt tu, leued, ic go fear out,
And take sum wiman of cat kin
For he waf bi-gote & fostred i?"
Teremuth so bad, & she for-sran,
2620 And brocht hire a fostre wiman,
On waf tette he same awey lapt,
And teremuth haued hire him bi-tagt.
Jotchabe wente bliue agen,
2624 Sat ghe the gilde foster muste ben;  
Ghe kepte it wel in fostre wune,
Ghe knew it for hire owen sune;
And quane it fulde fundred ben,
2628 Ghe bar it teremuth for to fen;
Teremuth took it on funes fede,
And sedde it wel and cloven dede;
And ghe it clepit moyfen,
2632 Ghe wife of water it boren ben.

An time after sat cif was don,
Ghe brogte him bi-foren pharson,
And cif king wurce him in herte mild,
2636 So swidee faiger was cif child;  
And he to him on funes fede,
And his corune on his heued he dode,
And let it stonden aynes fund;
2640 Cif child it warp dun to de grund.
Hamonel likenef was sor-on;  
Cif crune is broken, cif if mildon.
Bishop Eliopolos
2644 Sag cif, timing, & up he rof;

and let it live for its beauty.
Egyptians wanted her to destroy the child.
Miriam, at Teremuth's bidding,
fetches a "foster woman" for the child.
Teremuth consigned Moses to Jochabed, who returned home blithely.

[Fol. 51r.]
When old enough, the child was adopted by Teremuth, who called it Moses.

She brought him before Pharaoh, who placed the royal crown on his head.

The child soon threw it to the ground.
Hamonael's likeness was thereon.
The Bishop of Heliopolis saw this and said,
THE ETHIOPIANS INVADE EGYPT,

"If this child be allowed to thrive, he shall become Egypt's bale."

"If Gif child," quad he, "mote Gen, He fal egypes bale ben."
If Gor ne wore helpe twen lopen,

2648 Gif child adde Gan sone be dropen;
G e king wiȝ-stod & an wif man,
He seide, "G e child dos alf he can;
We sulen nu witen for it dede

2652 Gif witterlike, or in child-hede;"
He bad Gis child brennen to colen
And he too is hu mig he it Golen,
And in hiso muth so depe he is dede

2656 Hise tungen ende if brent gor-mide;
Gor-fore seide de¹ ebru witterlike,
[¹ Ge ?]
Gar he spac Gisen miserlike;
Oc so faiger he waf on to fen

2660 Gat migte non man modi ben.
Gor quilis he seweden him up-on,
Mani dede b[i]leph un-don
In Gat burg folc bi-twen,

2664 So waf hem lef on him to fen.
Bi dat² time Gat he was guȝ,
Wiȝ faigered and strengthe kuȝ,
folc ethiopiennes on egipete cam,

2668 And brende, & flug, & wrecche nam,
Al to memphim dat² riche cite,
[² Gat ?]
And a-non to Ge reade se;
So was egypte folc in dred,

2672 And askeden here godes red;
And hem feiden wiȝ anfweren,
Gar on ebru cude hem wel weren;
Teremuth un-êses migte timen

2676 Gat moysest fal wiȝ hire for-nimen,
Or haue he hire pligt & sworen,
Gar him fal feiȝ wurfeûl ben boren.
Moysest was louered of Gat here,

2680 Gor he wurȝ Gane egypetes were;
AND ARE DEFEATED BY MOSES.

Bi a lond weige he wente right,
And brogte vn-warnede on hem figt;
He hadden don egipte wrong,

2684 He bi-loc hem & smette a-mong,
And slug sor manige; oc summe sjen,
Into saba to borgen ben.
Moyfes bi-sette al sat burg,

2688 Oc it was riche & strong ut-churg;
Ethiopiennes kinges dowter tarbis,
Riche maiden of michel prif,
Gaf sil riche burg moyf;

2692 Luue-bonde hire ghe it dede for-si.
Cor ise fon he leide in bonde,
And he wurc al-migct-ful in sat lond;
He bi-lef cor(,) tarbis him sorc,

2696 Soc was him sat furgerun ful loc;
Mai he no leue at hire taken
but-if he it mai wic craftes maken;
He waf of an strong migct wic;

2700 He carf in two gummies of prif
Two likenesses, fo grauen & meten,
Sil dox senken, & sox forgeten;
He felt is in two ringes of gold,

2704 Gaf hire sce ton, he was hire hold;
Ghe it bered & sil luue if forgeten,
Moyfes sus haneu him leue bi-geten;
Sone it migte wic leue ben,

2708 Into egypye e wente a-gen.

A

N time he for to lond gerfen,
to speken wic hise kinnes men;
And sone he cam in-to sat lond,

2712 A modi stiward he sor fond,
Beteande a man wid wic hise wond;
Sat shugte moyfes michel fond,
And hente sce cherl wic hise wond,

2716 And he fel dun in dedes bonde;

...to lead the Egyptians against their enemies.

...He smote and slew them.
...Many fled to Shaba.

...The king of Ethiopia's daughter, for love,
gave this rich city to Moses.

...who waxed mighty in the land.
...His sojourn there was distasteful to him,
...but by craft he brought it to an end.

...He carved upon two gems two likenesses;

...[Fol. 53.] The one caused remembrance,
...the other forgetfulness.
...Moses gave her the one which caused her to forget her love,

...[MS. twente.] and so he came again to Egypt.

...On a time he went to Goshen, and found a "moody steward" beating a Hebrew.

...He seized the churl, slew him, and buried him in the sand.
MOSES SLAYS AN EGYPTIAN,

And moyes drugh him to ce frond,
And stille he dalgh him [in] ce sord;
wende he cat non egipcienn
2720 cat hadde it wist, ne fulde a sen;
Til after cif on othere day,
He sakh chiden in ce wey
two egipciennis, modi & strong,
2724 cif on wulde don ce to st er wrong;
And moyes nam cer-of kep,
And to hemward swide he lep,
And vndernam him cat it syte awold.
2728 And he him answerede modi & bold;
"Meister(.) moyes, quo hauke ce mad?
\(\text*{1} \text{ MS. stalle, corrected to stille.}\)
\(\text{w} \) ou art of deede and o word to rad.
we witen wel quat if bi-tid,
2732 Quowow gister-dai waf flagen and hid;
\(\text{3} \text{ MS. phraum.}\)
\(\text{e} \) ce bode if cumen to pharaun, Get saf cin pride fallen dun."
2736 do bi-thowte him moyes,
And his weige ce ben ches;
\(\text{g} \) urg ce deferd a-wei he nam,
And to burge madian he cam,
And sette hi[m] cor vten ce town,
2740 Bi a welle ce sprong cor dun.
Raguel Ietro cat riche man,
Was wuniende in madian,
He hadde seuen dowtre bi-geten;
2744 cor he comen water to feten,
And for to wattren herow sop;
(Wimmen ce nomen of here erf kep,
Pride ne cuce bi cat dai
2748 Nogt so michel so it nu mai).
H
\(\text{r} \) ides wulden ce maidenes deren,
Oc moyes cor hem gan weren,
And wattrede here erue enrele on,
2752 And dede hem tideliike to tune gon;

1 MS. tall, corrected to tall.
And ben sone hom numen;
And b[i]foren here fader cumen,
And gunen him core tellen,

2756 Hu a gune man, at te welle[n],
ewe and wursipe hem dede;
And ietro geld it him is eftde,
Sente after him, freinede his kin,

2760 Helde him wurcelike if huf wic-in;
Of ali kinde he wiste him boren,
And bad him cor wunen him bi-foren,
Gaf him if dower sephoram;

2764 To wife in lage he hire nam,
And bi-gat two funes on hire ser,
first gerlon, siden1 elieser.
Egipte king to late waf dead,

2768 Se se chilfes so drinkelen bead.
And moyse waf numen an fel
In se deferd depe sumdel,
for to loken hirdnesse fare;

2772 Riche men se kepten swile ware.
Se fag moyse, at munt synay,
An swicke ferli sigt cor-bi,
ser brennem on se grene leaf,

2776 And cog grene and hol bi-leaf;
for he nam to fen witterlike,
Hu sat ser brende milde-like;
vt of sat bufk, se brende and sheg,

2780 God sente an feune, brigt and heg;
"Moyse, moyse, do of sy nson,
Su stondes felis stele up-son;
His am god se in min geming nam

2784 Iacob, ysaac, and abraham;
ic haue min folkes pine sogen,
sat he nu longe hauen drogen;
Nu am io ligt to frem hem seden,2

2788 And milche and hunige lond hees wesen;
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 freely to go out.
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."
[Fol. 55.]
He put his hand into his bosom and it became leprous.
He took it out again 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 may not speak well," said Moses.
Quoth God, "who made the dumb, the speaking, the blind, and the seeing!"

An vii. kinge-riches lond
Ic sul hem bringen al on hond.
Cum, sul falt ben min fondere man,
2792 Ic sul techen wel to than;
Sul falt min fole bringen a-gen,
And her sul falt min migte fen;
And sul falt feien to faraon,
2796 Cat he lete min fole ut-gon;
If he it werne and be for-gen,
Ic sul techen hu it sul ben;
for ic sul werken ferlike strong,
2800 And maken min fole frelike ut-gong;
Ge sulen cumen witte feteles & frud,
And reuen egipte cat if nu prud.
Werp nu to token dun cat wound."
2804 And it warp vt of his hond,
And wurc sone an uglgene snake,
And moytes leg for dresed taking;
God him bad, bi sul tail he it nam,
2808 And it, a-non, a wond it bi-cam,
And in his bofum he dede his hond,
Quit and al unfer he it fon;
And sone he dede it eft agen,
2812 Al hol and fer he wiste it fen.
"If he for wise tokens two
Ne life he ne trwe to,
Go, get he wate of de fild [t. se?]
2816 On se erse, and it sul wurcen blod."
"Louerd, ic am wanmol, vn-reken
Of wurdes, and may ic Iuel speken.
Nu if for sul se Sridde dai,
2820 Sende an other; bettre he mai.
"Quo made domme, and quo speeande?
Quo made biane, and quo lockende?
Quo but ic, Cat haue al wrogt?
2824 Of me sul fulsum ben se broght."
MOSES AND AARON ARE SENT TO EGYPT.

"Loure, sent him eth if to cumen, 
Vggine and dred me haued' numen." [i haue?] 
"Aarow sin brother can wel spaken, 
2828 eth salt him meten and vnsteken 
Him bodeword min, and is ful red 
Guno bochen bringen read and sped."
Moyes, frigti, to funden gan 
2832 to spaken wi' ietro eth riche man, 
And askede him leue to faren and sen, 
If his Brether of liues ben.
Cog drechede he til god of bad, 
2836 And brogte him bode se made him glad, 
Eth pharau, se wulde him s[1]en, 
Waf dead and hadde if werkes len. 
Moyes and his wif sephorun, 
2840 And his childre wi' eth him nam; 
And eth on waf vncircuiscif. 
He nam so for, so it is; 
An angel, wi's an dragen swerd, 
2844 In wi' weie made him offird, 
for eth he leden feren swike, 
Se fulden him deren witterlike; 
Sephora too wi' fif gunge knaue, 
2848 And dode circuiscife haue, 
And gret, and wento frigti a-gen, 
And let moyes for one ten. 
He bar hise gered for in is hond, 
2852 And nam a woe² bi deferd lond; [² MS. aweie.] 
To mount synai for eth he nam, 
Aarow his brether a-gen him cam; 
Eyther ere was of ether sagen;
2856 Moyes him haue if hereth³ vt-dragen, [³ herte?] 
And he ben in-to egypte numen, 
And a-mong folc ebrisse ben cumen; 
Moyes tolde hem eth bliþe bode, 
2860 And let hem sen tockenes fro gode; 

Aaron thy brother can speak well, thou shalt meet him, and make known to him my words."

Moses asks leave of Jethro to visit his brethren.

Then he departed with his wife and children.

One child was uncircumcised, and the angel in the way sought to slay him.

Zipporah circumciseth her son.

Moses pursues his way alone.

They come into Egypt.

The people believe them.
GREAT 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 chideth Moses, and declares that the Israelites shall suffer still greater woe.

More labour was laid upon the Israelites.

Moses complains to God.

He redden samen he fulden gon wid’ wise men to pharaon. [1 wise]

"God," he seyden, "of Israel

2864 Se bode fente, and grete wel,

cat, bi slieue, hife folo vt-fare,

cre daiges gon and ben cor gare,

In se deserd an fede up-on,

2868 His leue sacrifice to don."

Quad pharaun, "knowe ic’ his nogt, [MS. is hic.] Bi quafe read haue ge cif fowt?"

Seide moyfes, "ic am fonden man,

2872 Egipte folo me knowen can,

for ic am sat ilc moyfes,

se egypete folo of forge les,

can ethiops worn her cumen;

2876 ic were al sat su was binumen,

And swane and michil forwe dreg,

Get lft vnene hu ic it bi-teg?

Ic haue ben fiken at munt syna,

2880 Godes bode-wurd bringe ic sor-fra."

Q vaq pharaun, "su art min zral,

sat hidel-like min lond vt-stal;

Sum swike-don dox it nu ben,

2884 Sat su beft cumen nu est agen;

csif folc, sat su wilt me leden fro,

sal ben luken in more wo."

De king it bad, and [it] wurc don;

2888 More swinec so was hem leid on.

Hem-seluen he fetchden se chaf

se men for hem to gode gaf,

And sog holden se tigeles tale,

2892 And elten and eilden,3 grete & smale. [s children ?]

Do flog csif folc whit moyfes,

And [he] to god made hife bimen.

"Lovered, qui was’ ic hinder sent?

2896 Sin folc if more in forwe went."
MOSES AND AARON PERFORM MIRACLES BEFORE PHARAOH.

God quæ, "ic ős hem lesen fro,
And here fon weren wir ős wo;
Abraham, yfæc, and his funen
God's renew his promise by his name Adonail,
which was unknown to Abraham, Isaac, and Jacob.

2900 Woren to min chunæg wunen,
Sog ne tagte ic hem nögt for-bi
Min mig[†]ful name adonay;
Min milche witter name eley
Moses told hem stil tidding;

2904 He knewen wel, and ely;
Cat ic çe haue hoten wel,
Ic it ős lesten euerilc del."
Moses told the Hebrews these tidings, and yet were they in great anguish.

2908 Sog weren he get in frong murni[n]g.
Sitten çe god to moyfes,
and tagte him hu it fulde ben.
Moses was now fourscore years old.

2912 And aaron çe re more told,¹
Quanne he dat² bodewurd spoken,
And deden çe firme token.
[Fol. 57.]

2916 Aron çe or warp vt of his hond
Moyfeses migtful wond,
And it wurc bi-foren pharaon
Aron cast down his rod before Pharaoh.

2920 Wapmen çe weren in fowles lire,
Çe ferden al bi fendes red,
Fendef hem gouen sinful sped;
It became an ugly snake.
And worpen he çe or wondes dun,
The sorcerers, by the devil's help, did the like.

2924 Fro euerile çe or crep a dragun;
Oc moyfes wirm hem alle fitot,
Each of their rods became a dragon.
Ec here aldre heuedes he of bot;
Moses's serpent bit off their heads.

2928 On çe re wife or çe ben;
for çe fendes or he[m] bi-foren
Hadden çe neddres 磔der boren;
¹ At the bottom of this page is the catchword—"Quanne he dat bodewurd."
² Dat; see the catchword.
And pharaon stirte up a-non,

2932 And for-bed sif solec to gon.

O seide moyes to arason,

Quat redet tu, broder, sule wit don?

sif king him his wel witer-ward

2936 Agen sif solec, and herte hard;

Go we and spaken wit him get,
And fonden wit sif token bet.”
And so deden [he] sone a-non,

2940 And come bi-foren pharaon,
Quad aaron, “nu saltu sen
Quilc godes migtful strenges ben.”
He smot on Sat floc wit Sat wond,

2944 Sone anon blod men al it fond;
And he fisces, in al Sat blod read,
floten a-buuen and wurceden dead;
In euerlce welle, in euerlce trike,

2948 men funden blod al witterlike,
But-if it were in Se lond gerfen,
Sor-inne wore\(^1\) Se ebriffe men.
\(s\)is wrecche, in al egypte rigt,

2952 Leftede fulle seucene nigt;

So waf sif king sumdel for-dred,
And het hem he fulden vt ben led;
And moyes sif pine vn-dede,

2956 And water wurd on blodef stede.
Can pharaon wurd war sif bot,
Sif solec of londe funder ne mot;
Iannes and mambres, wichef wod,

2960 Him shugte he maden water blod;
It waf on fendes wise wrogt,
for to bi-toerden\(^2\) Se kingef sogn. \(^{[3 \ bitumen MS.]}\)
Moyes lerede god, spac him mide,

2964 Al Sat if broder aaron dede.
Eft he comen to pharaon,
And he wernede sif solec ut-gon.
THE PLAGUES OF FROGS AND GNATS.

And aaron held up his hand,
2968 to se water and se more lond;
So cam for up swile frokes here
Se sese1 al folc egipte dere;
Summe wore wilde, and summe tame,
['t dede?]
Some were wild and some tame.

2972 And so hem deden de2 moste fame;
In hufe, in drinc, in metes, in bed,
It cropyen and maden hem for-dred;
Summe sforuen and gouen stine,
[? se?]
Some crept into houses, drink, meat and bed.
Some died and stank.

2976 And vn-hileden mete and drinc;
Polheuedes, and frokses, & podes spile
Bond harde egipte folc in file.
Sis king bad moyfes and aaron,
Tadpoles, frogs, and toads afflict-
ed Egypt's folk.

2980 Cat he fulden god bone don;
And fone so moyfes bad if bede,
Sis wirmes sforuen in se flede;
And quane se king wurc war sis dead,
The frogs died,
but the king for-
bad the departure
of the Hebrews.

2984 Anon sis folc fore he for-bead.
De yriddre wreche dede aaron
Bi-foren se king pharao;
He smot wis cat gerde on se lond,
The third plague,
of gnats, small
to look at, but
sharp biting.

2988 And gnattes hird for sicks up-wond,
Fmale to seyn, and sarp on bite,
In al egipte fleg sis sinite.
Fol. 584.]
2992 Anger and tene, forge and wo.
Quothen so wiches clerkes(".") "Sis
tokenes godef gastes is."
Her hem wantede migt and sped,
The witches said,
"This is token
of God's ghost,"
for they lacked
might to do this.

2996 to swile king cuhen he non red;
Sis toknes dede aaron.
God sente sihen hem ohere on,
Pharao remains
for euere eld sis king on-on,
obstinate,
3000 And wernede sis folc vt to gon.
Do seide god to moyfes,
"Go yu gund pharao agen;
PLAUGES OF FLIES, BOILS, AND BLAINS,

and is punished by a plague of flies.

3004 Šeis him, if min folc ne mote gon,
And al his lond to forge ten;
Oe in lond gersen ne fal non ben."
And duf it was, and al Šif for

Then gave he them leave to depart,

3008 Sag pharaun, and drede him Šor.
He gaf hem leue Šo vt to faren
wiŞ-canne-Ŝat he to londe eff[ţ] charen;
And moyſes bad me Še here on,

and the flight of flies is removed.

3012 And Šif Šleges fligt vt i fdon;
And pharaon wroŞ ġ herte on hard,
And vn-Ċede hem dat ġ forward.
Moyſes Špac Šifene wiŞ gode,

Message comes to Pharaoh of a great plague.

[Fol. 59.]

3016 And he brogte pharaun Šif bode;
"To-morgen, bute he mugen vt-pharen,
Egyptes erf fal al for-faren."
He wid-held hem and, al-Ĵe it b[ê]ad, [4 wiŞ-held?]

The murrain among the cattle.

3020 Al Še erf of egipt wur Ş dead;
And get ne migte Šif folc vt-gon,
Swile har[d]neffe if on pharaoh.
Aſter Šif time, it fo bi-cam,

3024 Šat moyſes asks ġ up-nam,
And warp es vt til heuene-ward; [4 MS. wareœa.]
Ŝo wex vn-fel Şe on hem wel hard,
dolc, for, and blein on erue and man;

The plague of boils and blains.

3028 Še wicches hidden hem for-Şan,
Bi-foren pharaun nolden he ben,
So wornen he lodelike on to Šen;
At laft, quan it was ouer-gon,

The witches hid themselves, and would not come before Pharaoh, so lost asome were they to look upon.

3032 Hadde moyſes Šo leue non.
Sifene Še leuerd gode,
bi moyſes, to Šif king bode;
"for-Ši lete ic Še king her ben,

God's message to Pharaoh.

3036 Men Šal, Šurg Še, min migte Šen,
And knownen fal ben, Še to un-frame,
In euorile lond min migte name.
HAIL-STORM, AND GRASSHOPPERS. 87

3040 So fal cif fel to-morgen cumen;
Do men and erue in huse ben,
If ¥u wilt more hem liues fën."
Cë men, Cë weren in eige and dred,
[3044 ben borwen, and erue, surg cif red.
O morgen, al cif time al fër,
Gëtuder, and hail, and leuenees fër,
Cam wel vnghere; al ¥at it fond
3048 Berglos, it sëge in ¥at lond;
Treef it for-brac, and gref, and corn,
¥at wës up-sprungen for bi-foren;
Oc ¥e ebrëus in lond gerfën
3052 ne derede it, coren, ne erf, ne men;
Cë feide ¥e folic to pharson,
"Nu ¥ie wët we haue mïf-don;
Môyses, do cif wedër charen,
3056 And gu fal [ie] leten ut-foren."
Môyses gede ât, helde up if hond,
And al cif' vnweder for atwond,
And wurc¥ cif wedër fone al stille.
[1 cif i]
3060 And al after ¥e kings wille.
¥if wedër if softe, And cif' king hard,
And brek¥c him est ¥at forward.
Môyses ñeen, and saron,
3064 Seiden bi-foren pharson,
"To-morgen sulen greficeoppes cumen,
And ¥at ail ¥a bileaf, fal al ben numen;
So fal ¥in hardnesse ben wrencen
3068 ¥at men sulen longe for-after spoken."
"Go¥c ât," qua¥c he, "red ic fal taken,
And gu ñeen i fal answere maken."
[3072 Q va¥c cif folc, "betër ¥iff laten hem ¥pt-faren,
3060 Q al ¥at egipte elles for-faren."
He calde hem in; quad pharson,
"Wëlle ben ¥o ¥e sulen ¥t-gon?"
He threateneth
the king with
hail-storm.
On the morrow
came thunder,
hail, and light-
ning.
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 Israel-
ites go.
Pharaoh is at
first inclined to
let them go.
PLAUGUES OF LOCUSTS AND DARKNESS.

Quax moyfes, “but alle wapmen,
3076 wiç erf, and childe, and wimmun.”

“Hu! haue ge wrong,” quad pharaon,

“Gu wapmen giue Ic leue to gon;

Of erf and wimmun leue Ic nogt,

3080 Ear one of wapmen was bi-fogt.”

Ef[t] cif andwere, ben vt-gon
moyfes forç and aaron;

M Oyfes held up his hond,

3084 A suçen wind if flig[t] up-wond,

And blew ñat day and al ñat nigt
And brogte egipcie an newe ñigt;

Cif wind hem brogte þe skipperes,

3088 He deden on gref and coren dere.

Ñat lond was ful, and cif king wo,
He sente after þe broðere ðo.

Quad pharaon, “ic haue miç-numen,

and besought
Moses to turn
from them the

3092 Wreche if on vs wiç rigte cumen;

Bi-sek get god, ðis one ðe,æ,

3096 He so of cif pine friæc.”

And so [he] dede, and on wind cam

A western wind
took away the
locusts.

3099 fro westen, and þo opperes nam,

And warp ca’ ouer in-to þe fe ; [1 MS. warpes]

3100 And al he brac hem [ñat] forward.

Pharaohe broke his covenant.

Hif herte þo wurc ðvært and hard,

3104 Abuten him for mirknesse fen ;
Manige þor forge on liue bead,

Many died from
fear.

And manige weren rewlike dead ;

Quor-so þe folc waf of yfrael,

3108 He adden ligd and lowen wel.

So quad pharaon to moyfen,

The king tells
them to go, and

Led vt al ñat if boren of man,
And let her ben boden erf & sep,
3112 ic wile for-on nimen kep.” [1 MS. dor-on.]
Quad moyses, “la! god it wot,
sal se[r]-of bi-leuen non fot,
Al we sulen if wic vs hauen;
3116 ‘Wold,’ quad god, ‘wile for-of erauen.’”
Qua se pharaon to moyfen,
“Nu ic rede sat ge floen;
for se ic gu more-outer nu,
3120 dead sal mea wreken ouer gu.” [? be 1]
Moyles seeg to lond gerfen,
Cor wuneden hif kinnes men.
Qua se god, “get ic sal pharaon,
3124 Or ge gon vt, don an wreche on;
Nu sal ic in-to eegpte gon,3
[5 don ?]
Swile wreche waf ear neuere non;
Deigen for sal ile fime bigeten
3128 Of men and erf, non forgotten;
Oc among gu, drede se gu nogt,
to gu ne sal non iuel ben faget,
Ne sal ic gu nog[t] loten
3132 Of sat ic haue gu bi-hoten.”
Sijen qua se god to moyfen,
“Sif sal gure firmeft moned4 ben, [4 moned ?]
Soo gune men se mone fen
3136 In april Reke-fille ben.”
Canne he lereden hem newe wunen;
“Euerile ger, more to mungen,
Euerile huf-folc se mai it sauen
3140 On ger sef 0uer on kide hauen;
Se tende dai it fulde ben lagt,
And ho[1]den in se tende nagt,
And [slagen] on se fourtendte dai;
3144 So mikel hird so it noten mai,
Ben at euen folic sum to famen,
And ic folc if to fode framen,
And eten it bred, and non bon breken,

3148 And nogt sor-of vt huse wrekenn,
Oc sód and grit, stondende, and stafl on hond,
Ilc man after his owen fónd,
Hewed and fét, and in rew mete[n],

3152 lefen fro se bones and eten,
Wid wriçel and vn-lif bread;’’
Se bi-leuen brennen he beald.
‘‘Se dure-tren and se uerslagen,

3156 wíç yfope se blod ben dragen;
Sät nigt fál ben fóst pasche,’’
forç-for, on engle tunge, it be.

0 N midel feld, dat ilc nigt,

3160 So cam wrecche on egipte rigt;
Ilc firme bigeten, of erf and man,
was storuen on morwen and dead forðan;
Se waf non biging of al egipte

3164 lich-lef, so manige dead sor kipte.
Se wurç pharañ na node driyen
And haudeñ hem ñane leue giuen;’’
And egipete folk bad hem faren,

3168 And swíçe a-weiward hem garen.
Quat-lo he boden, fruc grief or fát,
Egipte folk hem lenen sat;
Waf hem nogt worned sat he crauen,

3172 for he swine-hire he nu haunen;
Gold and sluer he haunen vt-brogt,
Sætabernacle dor-wís wurd wrogt;’’
Ho worn ñexe hundred ñhusent men,

3176 wíç-vten children and wimmen;
Al erf-kin haunen he ut-led,
Egipte folk hem haunen ut-fped.

Moses thought of the oath sworn to Joseph.

Joseph’s grave could not be found.

A moyles bi-çogt him ful gare
Of sat se if kin hauç ñworen,
Iosepes bones sulen ben boren;
THE ISRAELITES LEAVE EGYPT.

3184 Cat his grave if cor-vnder hiled,
On an gold gad ce name god
If grauen, and leid up-on ce flod ;
Moyles it folwede Cider it flet,

3188 And flet cor ce graue under let ;
Cor he dulen, and hauen fogy,
And funden, and hauen up-brogt
Ce bones ut of ce erce wroken,

3192 Summe hole, & summe broken ;
He dede if binden & faire loken
Alle ce bones ce he cor token.
Quane he geden egipte fro,

3196 It wurce erce-dine, and fallen co
fele chirches and ideles mide,
Miracle it was cat god cor dede.
Gon woren .vii. score ger

3200 Sidem* iosef was dulen der ;
And .xiii. score fro San
Cat god it spac wid* albraham.
Fro Ramees to Sokoto stede

3204 Non man on hem letting dede,
For swine and marning hem was on,
Fro ce litches in-to ce erce don ;
And manige of co gretes for* ci

3208 Cat he adden ben hard hem bi.
To burg ethan fer fro sokoth,
And ce*Sen he ten to pharosfith ;
Cor he funden for to fen

3212 quile pharosn Wii hem sal ben.
Pharoaon bannede vt his here,
Israel he shogte to don dere ;

3216 vt of egipte he haued brogt ;
On horse fifti vsusent men,
x score vsusent of fote ren ;
THE ISRAELITES CROSS THE RED SEA.

Alle he ledde hem vt for ði
3220 ðat folc ebru to werchen wi.

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

Dif godes folc waf under-numen,
Quan he segen ðif hird al cumen,
Sore he gunen for-dredde ben,

3224 for ne cumen ne gate ðen,
And if he ðore ben bi-fet,
Ille he fulen ben hunger gret;
He ne mogen figten a-gen,

3228 for [he] wið-vten wopen ben;
Sanne he ðuf woren alle in dred,
On moyfen he fetten a gred.
“Beð nu fiðle,” quað moyses,

3232 “for god wilt(,) if non helpeles;
Ge fulen sen ðif ilke dai
Quat godes miget for gu mai.”
He bad ðif folc dregen wið skil,

3236 And he bi-fogte godes wil.

Qvað god, “quor-at calles ðu me?
Hold up ðin gerde to ðe þe
And del it so on sundri del,

3240 ðat gu ben garknede weigef wel.”
So moyses helde up hif hond,
A wind blew ðe ðe fro ðe fond;
On twel doles delt ðif ðe ðe,

3244 xii. weiges ðer-in ben faiger and fre,
ðat enerile kinde of israel
Mai for hif weige vinden wel.
ðe water up-stod, ðurg godes miget,

3248 On twinne half, also a wal up-rigt;
Moyes bad hem, also he ben boren,
ðe eldeft kindeis gon bi-foren;
Oc moyes gode in bi-foren,

3252 And ðo ðe kinde of iuda boren,
On and on kin, alþ herte hem cam,
ðat folc ilc in his weige num;
THE EGYPTIAN HOSTS ARE DROWNED.

Bi-foren hem fleg an skige brigt  
A cloud went before them.

3256 | wat nigt hem made se weige ligt;
     | Egiptes folc gunnen sif fen,
     | And wenden wat he wode ben.
     | Pharaoh pursued the Israelites,

Dis bode herdq king pharaon

3260 | And him suhte sellic der-on,
     | Garkede his hird & after nam,
     | And to se se bi nigte he cam;
     | and to the Red See he came.
     | In ferde sif hird after sif king,
     | In went this host after the king.

3264 | And se sprong se daiening.
     | Thunder, and leuene, and rein sor-mong
     | God sente on wat hird, still and strong;
     | Some were for going back.
     | se quöven he, “wende we a-gen,

3268 | An israel folc lete we ben.”
     | se quiles ben se kinges cumen
     | [1 kindes ?] The Israelites reached the land.
     | Ouer, and hauen se londes numen;

3272 | Egipcienes worn in twired wen
     | queær he sulden folgen or fien;
     | And moses rod up-on se fond,
     | and God bade Moses stretch his
     | God him bad helden up hif hond
     | rod over the sea.
     | to-ward sif water, in a morgen quile

3276 | se se luked, so god it wille,
     | And on and on, swîcæ litel stund;
     | [Fol. 64.] The sea covered
     | Egypcienes fallen to se grunf;
     | [3 grund ?] the Egyptians,
     | Of hem alle, bi-leaf non fot
     | and not one remained undrowned in that

3280 | Vndrincled in wat falte spot.4
     | [4 MS. swot.] salt spot.
     | Dvs if israel of hem wreken,
     | And here welse if to londe weken,
     | Wepen, and frud, filuer, and gold;

3284 | wel hem mai ben se god beç hold!
     | Moses made a new song,
     | Moses for made a newe song,
     | And tag[t]e it al sif folc a-mong;
     | and taught it to the people.
     | And ilke dai sif fenen nigt,
     | Each day for a week was it sung

3288 | Ones he sôr it fungen rigt;

2 At the bottom of this page is the catchword—“And on and on.”
Thereof in Easter are we wont to come seven times to the font.

Cor-of in esferne be we wunen
Seuene fisces to funt cumen.

For quilles he weren in ce desfort,
God tagte hem weie, wis and pert;
A fair pilere son hem on o nigt,
And a skie euere on daiges ligt. [1 MS. askie.]

The fifth sojourn was in the wil-derness of Shur,
three days the people were without water.
At Marah the waters were bitter.

De fifte suriuren sat he deden,
In ce desfort fur, on drie fede;
Cre dages weren he sider gon,
Sat he ne funden water non;
A welle he funde at marath,

De sexte suriuren at elim,
Moyse, and it wurc swet on ce fede.

Xij wellespringes weren on him,
An then and sexti palme turen
bi so welles men migte sen;
He maden fiten, fro elim,

Mani suriuren in ce desfort sin.

Bi-twen elim and sinay,
bred wantede, hem was wo forgi;
Sat was on ce grattide dai,

Cat here wei fro egypte lay,
Cor he weren hungur for-dred;
"Ille," he seiden, "haue we sped,
Bet uf were in egipite ben,

Bred and fles der we muwen sen." [2 Ser.]
Moyse wurc war ce folc was wro,
And here gruchiing co god was loe.
"Stille," qua he, "and on-dreg,

Godef fulsum-hed if gu ful neg."

At euen cam a fugel-sligt,
fro-ward arabie to hem rigt;
Cor migte euerile man fugels taken,

So fele so he wulden raken;
THE MIRACULOUS FALL OF MANNA.

On morgen fel'hem a dew a-gein. and on the morrow a dew,
first he wenden it were a rein, like rime frost;
knewe he nogt "sig" dewes cost;

3328 It lai "sor, quit als a rim^1 frost, [1 MS. rin.]
He "sor it logen,^2 seiden, "man hu," [^ fogen ?] "Man-hu," said they, wherefore they called it Manna.
Manna for-"si men clepoed it nu.
Quad moyfes, "loc! her nu [if] bread,

3332 Ille gruching if gu for-bead."
A met "sor was, it het Gomor,
Ile man if he beaude, and nassor,
Hiss gaderen or "se sunne-sune,

3336 Elles he sulde miffen hine.
for it melt at "se sunne-sune,
Oc o'er fir for-hadede hine.
To duft he it grunden and maden bread,
Elles he sulde miffen hine.
for it melt at "se sunne-sune,
Oc o'er fir for-hadede hine.
To duft he it grunden and maden bread,

3340 "sor huni and olies "sef he bead ;
Quo-so nome up forbore mor,
it wirmede, bredde, and rotede "sor.
Moyfen dede ful "se gomor,

3344 In a gold pot, for muning "sor. [^ let ?]
Held it fundri in clene fiade,
And in "se tabernacle he it dede.
Wi "sef mete weren he fed,

3348 fowerti winter vten low,^3 [^ let ?] Til he to lond canaan
Comen(.) "sor god hem giuen gan.
Fors nam "sef folc, fo god tagte him,

3352 to "se defert of rafaclim ;^4 [^ rafadim ?]
Tidlike him waf "sor water wane,
Sor he grucheden for Crist haue;^6 [^ hane ?] where they murmured for thirst, and did chide with Moses.
Harde he bi-haluen "ser moyfes,

3356 And to god he made is bi-men.
"Louverd," quad he, "quat ful ic don ?
He sulen me werpen stones on."
Quor god, "go "sor to erclifston,

3360 And finit wit "sor gende "sor-on." God sent him for water to a rock in Horeb,
THE ISRAELITES OVERCOME THE AMALEKITES.

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

It was a stede henden Cor-bi,
On a syde of munt synay;
And he smot wið his wond Cor-on,

and water gan Cor-vtet gon;
Anog adden he ūanne drine,
Redi funden wið litel swīnc;
Sat stede waz cald temptatio,

3368 for he ūo god fondeden so.

A malec, ūfnaeles fune,

Was Cor hende rafadlim wune, [r̩afadim?]
He welte Cor stone and iaboche,

3372 Sat herdes folc him louerd toch;
Wopened he ben a-gen israel.
Moyfes ear it wihte wel,
And sente agen hem king ihseum,

3376 wið folc israel wopened sum;
He let bi-aften de² more de²,
To kepem here ñing al wel.
He, and aaron, and hur ben gon,

3380 Heg up to a dune sone o-non;
Moyfes bad [for] folc yśrael,
And hife benes hem holpen wel;
Ai quiles he up if hondes bead,

Amaelek comes to war against Israël.

Amaelechkes folc fledde for agte of dead,
And quane he leth³ if hondes nīcerer,
Amaelech folc fagt hard and wiçon;
Quane it wurc war vt⁴ and aaron,

3384 Amaleck is overcome by the holding up of Moses’ hands.

3388 He if under-leiden wið an ston,
Til funne him feileded in ñe weft;
Sus fagt Moyfes ūor al‡er-best.
Amaelech fleg, and israel

Thus Moses fought best of all.

Hadde hegere hond, and timede wel.
ūo sente god to moyfen,
wið ūis timing to muning ben,

3392 The future destruction of Amalek.

“Get fal ūe kindes of amalech
Ben al fled dun in deades wrecḥ.”
JETHRO VISITS MOSES.

Moyfes made for alter on,
"Min blif" if name for-one don.

D'o cam ietro to moyfes,

3400 To speken him and so kinnes-men,
And saphael, moyfes wif,
And hire two sunes of faiger lif;
Ietro lifnede moyfes tale,

3404 Of him and pharaon se dwale,
And sahankede it almigten wel,
'Wat waf bi-tid for israel; 
And at wic moyfes festelike,

3408 And tagte him s6en witterlike
Vnder him helpes o'ere don,
'Wat folc stering to streng[t]hen on.
Al bi thufenz sif folc was told,

3412 Ilo s6uent adde a meyster wold;
And vnder sif tgen
Ilo here on hundred to bi-fen;
Vnder sis ilc two steres wunen,

3416 And vnder hem sif o'ere numen;
Ilo of s6e v. steres-men
Vnder hem welden in stere tgen.
If ymong x. wurch ogt mid-don,

3420 Here sterere rigten [sulde] sor-on,
And if he ne mai it rigten wel,
Taunet if meyster cuerile del;
And if he rigten it ne can,

3424 He taune it al hiis ouer-man,
Ai so for' fro man to man,
Til he it here, s6e rigten can;
If it ne mai or rigted ben,

3428 so fal it cumen to moyfes.
He bad him chefen steref-men
Migti, s6e gode-frigti ben,
S6e soo-fattnesse lef ben,

3432 And s6e nissing [and] gising llen.

Moses raises an altar.
Jethro visits Moses.
bringing with him Zipporah and her two sons.
Moses relates to him the destruction of Pharaoh.

[Fol. 668.]
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 tens, 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.
[Fol. 67.]
Moses accepts the counsel.

The people come to the desert of Sinai.

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

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 thun-

Smoke up reck'd and the mount

THE PEOPLE COME TO SINAI.

If red Shugte moyfes full god,
And leuelike it under-stod.
Ietro wente in-to his lond a-gen ;

De ridde monc in if cumen,
To synay ififolc if numen ;
Ce seuen and forwerti dai

Hat he nomen fro egipte awei,
Vnder ifimunt he funden steden,
And here teldes sor for he deden.
On oder daiges morgen quile,

God tauned moyfes wat he wile.
"sei ififolc hat nu volen,
for if here shogt nogt me for-holen ;
"If ye liften lefful to me,

Ie wile min folc Owen be.'"
And moyfes tolde ifif israel,
And him heten euexile del,
Hat hem bide, fulen he don.

God deede moyfes ifif bodeword on,
"Clensf ififolc weif ifif to daiges,
And bidde hem leden clenc la[ i] ges ;
Abute ifif munt ei merke make, 1

If erf or man sor-one take,
It dead volen, wi có stonest flagen,
Or to dead wi có goren dragen ;
Cif freg[t]ful [folc] sus a-biden,


De ridde daiges morge quile,
Sunder and leucne made spile,
On ifif munt stod, and skies caft,

And dinede an migfuhl hornes blast ;
Smoke up-reked and munt quaked,
Slep for non có cune up-waked ;

Ai was moese one in ifis dine,

Ifif folc wende haues for-loren hine; 2

1 MS. made.

2 MS. biswinc.
MOSES RECEIVES THE TEN COMMANDMENTS.

Oe he cam fai ger and fer him to,
And gan wiþ hem speken so;
"Ie gure wel in herte munc,
He reminders them
of their deliverance from the
Egyptians,

3472 Ne if nought moyes, amrane fune,
Se ge sulen to dai here speken;
Oe he se flog, gu for to wrekenn,
Egypte, an weige made in se se,
and of God's
kindness to their
ancestors, to
Abraham, to
Isaac, and Jo-

3476 And let adam fonden se tre
Se noe barg, and abraham
Ledde vt in-to lond canaan;
Of olde abraham and of sarra bigoten

3480 Dede ysaac, of olde teten;
Se gaf ysaac so manige sunen,
Se Iosef dede so riche wunen;
His word gu wurcse digere al-so lif,

3484 Digere or other child or wif.
Cume he fer, and be alle reken,
And lere wel quat he ful speken."
He ledde hem to se montes fot,

3488 Non but non forere ne mot,
And on if brescer aaron;
God bad hem dat merke ouer-gon;
So so spece god so brigt-like,

3492 Sat alle he it herden witter-like.
Oke sat eu god oser no make,
Ne oser than me sat eu ne take.
For ic am god, gelus and strong,

3496 Min wrecche if hard, min sole if long.
Tac eu nought in idel min name[n],
Ne swer it les to sele in gamen,
Ne let eu nought min wurftudh

3500 for-faren in se fendes red.
Min hali dai eu halgo wel,
An do eu dede on oser se-l.
Wurc eu fader and moder so,

3504 Sat eu hem drede and helpe do.
THE PEOPLE ARE AFRAID.

Sixth Commandment.

Ne fæg ðu nogt wið hond ne wil,
Ne rend, ne beat nogt wið vn-fil;
Help de nedful, ðat he ne be dead
for truke of ðin helpe an read.

Seventh Commandment.

c horedom ðat ðu ne do,
Ne wend no lecherie to.

Eighth Commandment.

oke ðe wel ðat ðu ne stele,
Ne reflac, ne ðefte, for-hele.¹

Ninth Commandment.

false witnesse dat² ðu ne bere,
Ne wið ðe lefe non ma[n]³ ne dere.

Tenth Commandment.

Ne gífte ðu nog[t]¹ ðin nefte ðing,
Huf, ne agte, ne wif, in ðin gifice;
For if ðu it gernes and giffe,
ðu tines vn-ended blifice.”

The Israelites at
the foot of the
mount are in
great dread and
fear.

if for-frigted folc ðigeren flod,

dreful, and bleþ, and fori mod;
Herden ðat dreful beames blast,
Sogen ðat ðiger, dreld held hem fat.
ðo seiden he to moyfen,

They intreat
Moses to stand
between them
and God.

“Be ðu nu god and us bi-twen,
Her nu quat god sal more queeren,
And tellet uf ðe þen her bi-neþen.””
And moyfes steg up a-non,

God gave to
Moses many com-
mandments and
laws,
instructed him
concerning the
making of the
Tabernacle.

God hem bad bodes manige on
And lages; and hu he sulen maken
ðe tabernacle, and wor-of taken
ðe gold, and silver, and þe bras,

and gave him
two tables of
stone upon
which were
written the Ten
Commandments.

[fol. 69.]

³ MS. for for hele.

⁴ MS. ma.
THEY WORSHIP A GOLDEN CALF.

Swile wod-hed *Gif folc* cam on,

3540 Sat he seiden to aaroon,
   "Mac vs gode foren us to gon,
   of moyfes hauwe we helpe non."
   Aaron and vr foden a-gen,

3544 And boden hem swile *Showtes* leten;
   *Sat wod folc* *Sor* or uf dage
   Brogten, and deden aaron ix age;
   Here faigere ringes he boden taken,

3548 And don in fier, and geten, and maken
   An calf of gold, and [an] alter
   Made *Sat folc*, and luten it *Sor,
   And *Sat calf* ofrendes deden,

3552 And made gret foist in *Sat stede[n]*.
   Do seide god to moyfes,
   "Go *Sor* nu dun *Sor* folc to sen,
   He hauen sineged and misdon,

3556 Let me taken wrecche *Sor-on."
   "*Loruerd*, merci!" quad moyfes,
   "get ne let hem nort helpe-les;
   If he nu her wrecchen flagen,

3560 Egipte folc fal *Sor* of ben fagen,
   And feyen *Sat* he ben bi-swiken,
   In *Sor* deert wel liderlike;
   And *Sor* enk, *louer-s*," quart ben bi-foren [2 louer?] [Fol. 99b.]

3564 Abram, and yfan, and iacob *sworen."
   God liftned wel al *Sor* anfwere;
   *Sat* he *Sor* folc al *Sor* ne dere. [3 MS. alSor.]
   And moyfes gan neSer-ten,

3568 And Iosu cam him a-gen,
   All he was ilec dai wune to don,
   quel moyfes *Sat munt* was on.
   *Quat Iosue* to moyfes,

3572 "*Ic* wene he figten dun her-bi,"

1 MS. has "Gif folc" twice over.
THE IDOLATERS ARE SLAIN.

"Nai, for gode," quad moyse,
"It if a song wikke and redles."
Moyse cam ner and sag sis plages, [1 MS. wlages.]

3576 And dif calf, and sis ille lages; [2 sis ?]
So wurc he wroc, o mode sarp,
Hif tables broken dun he if warp,
And deo sat calf melten in fir,

3580 And stired it al to duft fir,
And mengde in water and forc it of,
And gaf sat folo drinken sat drof.
So wiste he wel quile hauen it don,

3584 Sene it was here berdes on.
So gredde he lude, "go me to,
Alle the god luuen so."
Frend ne broser ne spared he nogt

3588 On of hem sat haued sis wunder wrogt;
Of so the weren to sis red,
.xxx. hundred to the dead
woren sic dane don sone a-non,

3592 Surg strenghe of moyse and aaron;
On oser fede men written fen,
xviii. thusent sat sor ben;

D o weren on liue sumdel les.

3596 On oser dai quad moyse,
"Michel finne haue he don,
Ic sal gon seken bote her on."
Eft he steg up to munt synay,

3600 for to bi-seken god merci.
"Louerd," quad he, "sin mehe if god,
Merci get for sin milde mod!
Or he sis folc wi milche mod, [3 mod ?]

3604 Or do min name ut of sin boc."
God anwerede, "of sal ic don
Hem, the arn nogt to ben sor-on;
Go, led sis folc, min engel on

3608 Sal ic don the bi-foren gon."
THE TABLES ARE RENEWED.

Ebrus feigen it was michael
Engel se fígen ledde hem wel.
Móyes fustode fígen to pligt

3612 xl. daiges and xl. nigt;
Oñere tables he brogte ðert(,) writen,
And sunne-bem brigt ðon if wílten
ðat folc on him ne mígte þen

3616 But a veil wære hem bi-twen.
ðo waf þif folc fregti and rad
To don al þat mówes hem bad;
Offerden him siluer and golde,

3620 And oðer metal swíle he wolde;
He it bi-taȝte besjecel,
And eliab, he maden wel
Se tabernacle all hem was tagt,

3624 Goten and grauen wic witter dragt;
.vii. moneð sor-buten he ben,
And here swine wel he bi-ten;
for swíle huf was ear neueræ wrogt,

3628 Ne swíle súte her on werlde brogt;
God it tagte al ear mówæn
Wilike hu it wrogt fulde ben,
Quíle frud, quat offreode, quíl1 lage,

3632 And quat for lüe, and quat for age.
Aaron bisp, oñere of þat kin,
Sette he hem for to srruen sor-in.
Bokes he wrot of lore wal,

3636 Hu þif folc hem rigt leden sul,
Beten miñ-dedes, and elene lif
Leden, wiȝ-uten ate and strif.

Twelf moneð forð ben alle cumen,

3640 Or he fro fyñay ben forð numen;
On þat oðer twentide dai,
of þe ðeð[r] moneð1 tagte he wéi;
[2 moneð?] ðat brigte kie bi-foren hem flegt,3
[3 fleg?] ðat folc þor after teg.
THE BURNING AT TABERAH.

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 re dages and nigtes faren it gan
And withe stod in the desert pharan;
Sif folc if after softe togen,

3648 And hauen swync in weige drogen;
for cat swync he grucheden sor,
Sorfore hem cam on more for.

fier if on hem bi-siden ligt,

3652 fele it brende and made of-frigt,
Moyfes it bles[ed]e wit his bede,
And brenniage he calde cat stede.

Here hine-folc se was hem mid;

3656 And summe of hem sor ille dede,
He gerneden after oter mete[n],
Of manna he ben for-hirked to eten;
He greten up-on moysen,

3660 And he to god made his bi-men.

"Loruerd!" quad he, "sif folc if Erin,
And al cis forge nu if min;
But ic haue an oter1 read,

3664 Du salt me ra"ce son2 solen dead."
Qua" god, "ches ce nu her seuenti
Wise men to stonden ce bi,
And ic fel hem geuen witter-hed,

3668 And he ce fulen don helpe at ned;
And cin folc fal to-morgen bi-geten
ynog fles(caught) into a moned3 for to eten." [moned?]
Moyfes was bli"ce an glas4 of cis, [glas?]

3672 And ches ce men [ce] god made wis;
was here non of herte dim,
prophetis he weren and holpen him.

3676 And brogte turles michel mind;
It flogen longe, and zikke, and wel
Abuten ce folc of ysrael;

3680 So fele he wilten, he auen numen,
MIRIAM IS SMITTEN WITH LEPROSY.

And dried and holden to eten;
Oc god ne wile[1] it noht for-geten; [1 MS. wile he.]
\( \text{at gruching hauen he derrr} \) boght, 
\[ \text{The Lord smote the people with a plague because of their murmuring.} \]
3684 her haued[2] on hem \( \text{se} \) wreche wrogt, [2 haned?]
Brend and doluen waf \( \text{sat} \) folc soth;
\( \text{sat stede be} \) cald \( \text{cor-for cabroth}. \)
\[ \text{The people come to Hazaroth.} \]
3688 \( \text{for wur} \) maria sumdel soth,
for s\( \text{he} \) \( \text{for haue} \) wi\( \text{c} \) moy\( \text{fes} \) fliten;
\( \text{for wur} \) ghe \( \text{sanne} \) wi\( \text{c} \) lepre smiten,
And vten sundred \( \text{vii.} \) nght,
3692 In grot and in sriste, fore offrigt;[3]
Moy\( \text{fes} \) bi-fogte, and \( \text{fche} \) wur\( \text{c} \) fer
And frend, and cam dat[4] bro\( \text{cher} \) ner. [4 Sat?]
\[ \text{Miriam speaks against Moses, and is smitten with leprosy.} \]
3696 \( \text{for} \) nam \( \text{cif} \) folc \( \text{fisen} \) fro \( \text{san} \)
feleburnes in-to pharan;
\( \text{for} \) waf gon al \( \text{cife o}\( \text{ber} \) ger,
\( \text{co} \) he woren at fyon-gaber;
Fro \( \text{sedan} \) he sente for\( \text{c} \) to \( \text{sen}, \)
3700 Quile \( \text{co} \) riche londes ben,
\( \text{cat} \) god hem fulde bringen in;
On man he sente of ilc kin.
xii. sondere men \( \text{cor vte faren}, \)
3704 \( \text{cif} \) hoten lond \( \text{burg-vt} \) he charen,
xl. daigef faren ben;
Bi \( \text{sanne} \) quanne he wenten a-gen,
In-to cades \( \text{se} \) folc was foegt.
3708 \( \text{cif} \).xii. \( \text{erder} \) hem hauen brogt
Of \( \text{se} \) plente\( \text{c} \) \( \text{se} \) god \( \text{cor gaf}, \)
An win-grape on an cuwel-staf,
And tolden hem \( \text{se} \) lond if god,
3712 ful of erf and of netes brod;
Oc burges stronge and folc \( \text{v[n-]} \)frigt,
stalwur\( \text{si} \) to weren here rigt;
\[ \text{In Hebron they found walled cities, stalworth men, and giants.} \]

[1] At the bottom of the page is the catchword—"Moy\( \text{fes} \) bi-fogte, &."
And getenisse men ben in ebron,

3716 Quilc men mai get wundren on.

3718 Sif sfolc Sò sette up grof and grev;
And seiden he solwen iuel red;
" Bete ye vs get we wenden agen

3720 And is egipte Ifralles ben,
Can we wursen her swerdef flagen,
And ure kin to forge dragen;[1]
An loder-man we wil en us sen,

3724 And wenden in-to egipte agen;

3726 Dò quad Iosue and calef,
" Leatec ben swilc wurdes ref,
And doce nogt god almigten wrong,

3728 If milce if mikel, if strenge if strong."

3730 Sòr Srette god hem alle to selen,
If moyfes ne wore Sòr agen;
Oc for if benes and for if sake[n],

3732 get he sal wiç hem milche maken,
Oc alle he sulen wenden a-gen,
And in Sè desert longe ben;
And on Sè xx. winter hold

3736 or mor ut of egipte told,
Sòt hauen Suf often fand,
Ne sulen welden Sòt lene land,
Wiç-vten Iosue & calef,

3740 Here rigt-wised was gode lef.

Joshua and Caleb are excepted.

3744 In Sè desert ben vten her.
Agen he maden here dragt,
Al-so Sòt skie hauned tagt.

3748 O[iwas was moyfes cam,][2]

Korah, with two hundred and fifty princes, rebel
against Moses.
THE REBELLION OF KORAH AND ABRAM.

Hem two .ii. hundred men,
3752 And two¹ so .xl. and ten; [¹ to?] They said they were more worthy to perform the services of the Tabernacle.
He feiden he weren wurȝi bet
to sat seruise to ben set;
And two mightful he haunen taken,
3756 Moifres, princes he wolden hem makes, Dathan and Abiram were joined to Korah.
On dathan(.) an ȝeber Abiron.
Moyfes it herde and seide a-non,
"To-morwen beȝ her alle redi,
3760 And ile gure ȝeber stonde bi; Moses' directions to the company of Korah.
And ile gure hife reklesfat,
And fier ȝor-inne and timinge on sat,
And ȝan fulde we brigte sen,
3764 Quile gure ȝal god quemest ben."
And ȝat it waf on morgen don,
Ne wulde he, dathan(.) ne abiron, Dathan and Abiram would not obey the command of Moses.
For orgel pride forȝ ȝor cumen;
3768 Moyfes widȝ folc if to hem numen, [² wiȝ ?]
The earth swalowed up Korah.
In hore teld he stonden a-gen
Moyfes and vr, [/popper] ne wulde gon;
Moyfes ȝor gret and bad if bede,
3772 And ȝeber deñede¹ stone in sat stode, [³ MS. deñede.] "[Fol. 73b.]
And opnede vnder erc fet;
Held up neiȝer ston ne gret,
Alle he sunken ȝe crȝe wiȝ-in,
3776 Wid¼ wifes, and childre, and hines-kin, [⁴ wiȝ ?]
Swile endecif vn-bi-wen haunen;
ȝarȝ noman swinken hem to gracen,
ȝif crȝe if to-gidere lukten,
3780 Als it ne were neuere or to-broken.
For chore wel wiste sat
Gret fier wond vt of is reklesfat,
And of if fere on and on,
3784 And ȝor-brende hem ȝor euerilec on; A fire came from God,
Oc aaron al hol and fer,
Cam his no fieres swaȝe ner; and burnt the two hundred and fifty men.
Of the censers were made crowns for the altar of brass.

Of so Reklefates for wyrting,

3788 Woren mad, and for muning,
Corunes at so alter of bras,
So at here tabernacle was.

3792 For al soif, oter day soor waf neft,
Agenes moyies and if prest
Gan al soif fole wiæ were soe gon,
And wulden hem werpen stones on;
To so tabernacle he ben flogen,

3796 Soor aueth a skie hem wel bi-togen;
A fier magti fæt fole feft on
And haueæ manige soor for-don.
Soan bad moyies aaron,

3800 wiæ his e Rekelefat, to fæt fir gon;
And he it dedeæ alf he him b[e]ad, [MS. seda.]
Ran and stod tirenæ liues and dead, [æ tuen ð]
And soif fier bleffeæ and wiæ-drog,

4004 It addæ or flagen manige yngæ;
.xiii. Æhusent it haueæ flagen,
And%i score of liue dragen.

The Israelites do not recognise Aaron's authority,

3808 Dog soif fole miæ æ stund for-dred,
Cæg he ben get in sunder red,
Get he aglen on here red(æ) and wen
Seat it mai loket betre ben;
Cæg Cæfe brende ben for-faken,

3812 Cæg he wehen Æat god fæl taken
Of so .xii. tribuz summe mo,
To ben soor he for-hu-gede so,
Or ynoæ ræce of euerilo kin,

3816 He wile Æat summe forue for-in.
"Childre," quat moyies, "gure strif
dereæ soe fowle and greueæ soe lif;
Do we uf alle in godes red,

3820 Vs fæl timen soe betre sped;
Ilæ prince me take hisæ wond,
And do we us here in godes hond;
And on [i.e.] wond wrihten sal ben

3824 Ce kindes name Ce Sor to tgen;
God sal to-morgen token don,
Quilc kinde he wile Cif mester on.
Cif it was don, and on a wond

3828 Wid-uten 1 So wrot he wi6 hond [1 wi6-uten?]
Ce twelfte names of Sat kin;
Ce tabernacle he ded is 2 in,
And Sor he is haued god bi-tagt,
3832 And let if ben Sor al Sat nagt.

0 morgen quan he com a-gen,
Quat was bitid he let hem sen;
Ic wond he foud of euerile kin

3836 Alc swile alc he if dede Sor-in;
Oc on, Ce was of aaron,
(Written was name leui Sor-on),
It was grene and leaued bi-cumen,
3840 And nutes amigdeles Sor-onne numen;
So wihten he dat 3 aaron [3 Sat ?]
Was hem bispof Surg god don;
To sen gode witnesse Sor-on,

3844 Sat wond was in Sat arche don.
[1]N Ce desert he wuneden Sor
.xxx.vii. winter and mor;
Longe abuten munt seyr,

3848 folgede hem Sat skie feir,
And often to Ce se Sor-bi,
And often to Ce munt synay;
Her and gund Sor he biried lin,

3852 Alle he 4 olde deden Sor fin.
And at Ce lafte ne-Ce-les,
Est he come fone to cades,
Sor was moyes sister dead;

3856 Sat folc Sor .xxx. daiges a-bead,
And after wune faire hire bi-stod,
wi6 teres, rem, and frigti mod;

The rods were written upon,
and laid before the Lord in the Tabernacle.
On the morrow the rods were examined,
and Aaron’s rod, of the house of Levi, had budded, blossomed, and brought forth almonds,
so it was seen that God had appointed Aaron as bishop.
Thirty-seven years and more the people abode in the desert,
wandering about from place to place,
and all the old ones died.
At Kadesh Miriam died,
THE DEATH OF AARON AT HOR.

And her body was buried in Mount Zin.

The people murmured for water.

Moses is commanded to gather the people before the rock at Meribah.

Moses smote the rock twice, and the water flowed forth.

[Page 75b.]

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 murmured.

3860 Hire fowle if rested stede wic-in.

It bi-tidde after hire dead

Sat his folc forge in Criste abead.

And jer rol wreocce and strif a-non

3864 Agen moyfen and aaron;

God [bad] femelen folc and gon,

And foren hem smiten on se flon

And seide, ut of se smiten flon

3868 Ynog hem fulde water gon;

He and his folc comen jer-to,

Lo wene frigtike Sat he do;

Ones he smot Jer on se flon,

3872 And mistfe, and sag se water gon;

An ojer fi-ge he went if sogt

Betre and softere, and no miste nogt,

So flew dor' water michil and strong,

3876 Al folc and erue a-nog a-mong.

Durg lond edom ne migtes he faren,

Ser-forre he sulen a-buten charen

Bi se desert of arabic lond;

3880 Long weige and coifful he ser fond,

for bi archim Sat meister burg;

Se desert aren he walkeden surg,

Til dat* he comen to munt hor;

3884 Aaron so wente of liwe sor,

Eleazar, if sune, him neft

Was mad bissop and meister preft.

xxx. daiges Sat folc in wep

3888 Wié bedes, and gret, and teres wep;

Get iff sene, on Se must on Sat stede,

Quor men aaron in biricles dede;

vii. score ser and .iii. told,

3892 Sor he lié doluen on Sat wold.

Foré se ben he comen to salmons,

for-weried grucheden he soa,
Sihon and Og are overcome.

Cor-fœre hem cam wrim-kin among,
and are plagued with serpents.

3896 Sat hem wel bitterlike stong;
Non over red cor don no waf,
Moyles cor made a wirme of bras,
They, repeating, are healed by a serpent of brass,
And heng et¹ huge up-on a faist, [¹ MS. henget.]

3900 Burg godes bode and godes crafit¹;
Quat stungen man so tag cor-on,
Cart werk him fune al was vn-don;
[Fol. 78.]
Digere it was al Sat berem-tem,²
² beren-tem?] which long after-
wards was wor-
shipped in Jeru-
salem.

3904 Figer fœmen in-to irusalem;
oco fœmen it waf to dufto don,
for Sat folc misleuede cor-on.³
The people come to Zered.

3908 Frigiti nam forè cis folc and bleç,
Til he comen to flum iaroth;
Sif water him on-sunder drog,
And let hem ouer, drige yng;
King ouer(,) amor(,) rose(,) leon,
Sihon, king of the Amorites, comes out against Israel
and is overcome.

3912 for to fiçten cam hem ageon;
Sif folc him flog and his lond tok,
Suç fro arnon norç to iabok,
And westen al to flum iordan;
The king of Ba-
shan is slain.

3916 Óc he flugen king of balaam.
To lond moab drugen he so,
Cor nu if a burg, iericó.

Balaac king was for-dred for-çan,

3920 And sente in to lond median,
To his frend õc ben him neft;
And sente after balaam õc preft,
Balak sends after Balaam,
Wiç riche men an giftes õc,
[fol. c] of yfrael his curSing on.
Balaam wiç-old him corSat nagt
[Fol. 78b.]

3924 for to stillen hisç [vn-]õcé mod,
And bad him cumen for to don
to curse the folk
of Israel.
And fol[c] of yrael his cursing on.

3928 To witen quat him ñal wurçen tagt;
The failure of the first message.
Al waf if fultum and his sped
³ For this see 2 Kings, xviii. 4.
Bi-luken ille, in feudes red.
On nigt him cam fonde fro gode,

3932 Agen cif ginges' red for-bode,
And sat he ne curfe non del
Cif fole sat god blifcède wel.
O morgen seide he, "fare ic nogt,

3936 for bode if me fro gode brogt."
Balaac sente richere an mo
Medes, and othre men to so.
"Sondes, fondes," qua r balaam,

3940 Or he sefe othre medes nam,
"Dog balaaac king me goue hold,
Hif huf ful of siluer and of gold,
Ne mai ic wenden her bi-neèn;"

3944 Godes wurd if cumen alf it if quèèn;³
Oc or or ge wenden agen,
Cif nigt ic fal fonden and sen
Quat tiding so it cam on ce nigt."

3948 On morgen, at ce daiges ligt,
Up-on hife affe hif fadel he dede,
To madian lond wente he hif ride,
And wente if herte on werre ðhogt;

3952 Wicke gifing it haue³ al wrogt. [³haue³]
Cuf ridec forç cif man for-lore,³
An angel drog an swerd him bi-foren,
Cif affe wurc so sore of dred,

3956 Vt of ce weige it haucè him led.
Sellie ðogte balaam for-ci,
And bet and wente it to ce fi
Bi-twen two walles of ston;

and turns aside to the wall,

3960 Eft ðod cif angel him a-gon,⁴ [⁴ MS. agen.]
Cif affe if eft of weige stired,
So sat balames fot if hird;
And he wurc ðo for anger wroè,

3964 And cif prikec and negt flo¢;³
³ MS. queden.
BALAAM'S ASS SPEAKS.

forð and narwere gef afge him bar,
And sce &ridde &ife wurce &e angel war.  
&o ne migte &e afge flef,  

3968 Ne he ne durfte forðere ten,  
Oc fel &or dun(,) &an &is was don,  
Balaam it spure& and smit &or-on;  
And god vndede &if afge mu&  

3972 So &if it if(,) so it it selcu&.  
Qwu& &if afge &us wi& vn-mi&ce,  
"Qui betes &u me &is &ridde &ife?"  
Qwu& balaam, "for &u tregeft me;

3976 Had ic an swerd, ic sluge &e."  
So was &is were to wunder brogt,  
&chog &e afge spac, frigtede he nogt;  
&o let go&' him &at &angel sen,  

3980 wi& &e swerd dragen him agen.  
Qwu& &e angel, "sin weige if me lo&;  
&or-forre am ic wi& &e &uf &lu;&;  
If &in afge ne were wi&-dragen,  

3984 Her fuldes &u nu wurden slagen."  
Qwu& balaam, "quanc ic haue mi&-saren,  
If &u wilt, ic agen fal charen."  
"far for&," quwu& &e angel, "oc loc &e wel,

3988 for-bi min red, quwu& &u non del."  
for&-nam balaam, and balaac king  
Cam him a-gen for wur&ning,  
Gaf him gifts of mikil prif;  

3992 And balaac feide him to wi&,  
"Sal ic non wurce& mugen for&-don,  
Wten &at god me lei& on."  

3996 Balaac him leddede& heg on an hil,  
And .vii. alteres wrogte in his wil,  
On ile alter fier alterne&ser,  
And &or-on an calf and a we&er,  
And he bad balaac stonden &or-bi,

4000 And gedes on-rum qui& bute for- &i.
fro abuuen cam to him bi-neñen,
Word in here dat he sal quæñen;           [₁ Sat ?]
Quan he cam to balaac a-geñ,

4004  Swile wurdas he let v-t-ten.

[Flol. 78.]
and he blesses
Israel.

"Hu mai ie Sat folc cursen on,
Cor lourd haued bliisong don?     [² haueñ ?]
Gif folk sal waxen wel and ñen,

4008  And ouer al oñer migeful ben,
Hif lif beñ bliñe, hif ending sal,
"Cë timeñ al-so gif timæñ sal."
Balañc misliked al gif quæñen,³     [³ qued ?]

4012  And ledde hem ñenen on oñer ñede,
To munt sages, for to ñen wel
Of folc israel ñe oñer del.

He brings the
prophet to anoth
er place.

He wente on oñer stund or ñede,

4016  Betre timiæg cor-fore he it dede,
And wende wenden godes ñogt,
Oc al he swinked him for noht.
Heff[?] haueñ he mad her vii. alter,

4020  And on ic brend eft twin der.
Gede eft balaam up on-rum,
So seide Gif quæñne hem case dun,
"Gif folc, sprungen of israel,

4024  If vnder god timed wel;
Al-so leun if migeful der,
So sal Gif folc ben migeful her;
Gif leun folc oñer folc freten,

4028  Londe cæsææ al preige bi-geten."
Ille liked ñanne balaac
Euerlic word ñe prest balaam ñpac.

Israel is com-
pared to a lion.

Balak was ill
pleased with the
priest's words.

[Flol. 788.]
Balak brings
Balaam to Mount
Peor.

Get he ledde him to munt fegor,
And eft he sacrède dereñ mor;

4032  dor¹ ñpac balaam mikel mol
Of Gif folkes mig, or he dede or.
"folic ebcru," quæñ he, "Sat ie ñe,

4036  Blisède ñal ñen ñe blisède ñe;
And queso-so while cursing maken,
Ille cursing sul him taken;
Of sul risen sterre bright,

4040 And a wound sul sul smiten rigt
Moab kinges, and under-don
Al seves-kin eif world up-on.''

Manie tiding quad balaam sor,
Se made balakes herte sor;
Oe can balaam wento a-gen,
Tagte he balaam quat migte ben
eif folc to dere, and gat him red

4048 Sat brogt israel iwel sped.
"Se ginge winmen of sin lond,
Faiger on sigte an foste on hond,
And brigte on howe, on speche glad,

4052 Wi's egero sul ic fondes sad; [1e pere ?]
Se su ten vt gen eif men,
Se eune brewen herto-bren, [2 MS. cumen.]
wi's win, and white, & bodi, & dwalc,

4056 Lune[i]ke and wi's speche smale,
To wenden hem fro godes age
To si londe godes and vre lago;
Bute-if su mig t forson eif red,

4060 And hem fro godes lune led,
And fonde to wenden suf hore Chogt,
for wi ne wopen no helped nogt." [3 helpe?] fork-nam balaam, sat ille qu[e]ad

4064 Se gat eif read of soules dead.
Suf it was don, and bi sat fel
In sichin singsede israel,
And for lune of eif hore-plage

4068 Manie for-leten godes lage,
And wroghten for swile soules sor
Sat he sor lutten belphegor.

4072 Do feide god to moyfen,
"Se me[i]stres of eif hore-men,
WHOREDOM AND IDOLATRY PUNISHED.

God commands the chief men to be hanged.
ße sendes folgen and me fien,
ße bidde io hangen ßat he ben;
Ben ßeio hangen ße funne agen,

4076 ßise oderí folc säl meße ßen." [1 oder?] Godes wroche ßor haueß of-ßlagen
xx.iii. ßußen of ßagen. [2 dagen ?] finees waf a feli man,

20 thousand were slain.
Phinehas kills Zimri and Coebi
4080 ße godes wroche förßen gan;
He ßlug Zabri for godeß luuen,
Hife hore bi-néeß and him abuen;
ßurg and ßurg bößen he stong

4084 wíß hife giarme sarp & long.

[Fol. 79b.] God moysen nemmen bead
with his long and sharp pike.
Hif folc ße was firmett fro dead,
Or .xx. winter or more hold,

4088 ße in egypte or ne wereß told;
On and .vi. hundred ßußen ßor,
And .vii. hundred and .xx. mor
Moyßes fond and eliaßar;

4092 Was non of hem told in tale or,
ßo moyßes tolde hem and aaron,
ßen e gunnen fro egipte gon.
Vten iofue and caelß,

4096 Alle elles he druuen in deadeß weßh;
Alle ßife wapmen dorß god let liwen,
ße lond hoten säl hem ben giuen.

4100 God moyßes clepede and quëd to him,
ßtig hege up to munt Abarim,
And ic fał don ße ßedonßen ßen
ße lond ße fał ßif sölc[ó]s ben;
ßer ßu sält ben of werlde numen.

4104 In to ßat lond säl ßu nogt cußen."
"Loüerd, merci!" quëd moyßes,
Let ßu ßin sölc sost holpe-les,
And good let ße ßu hem bi-se,

4108 Alßwile all hem bi-hu[f]lik bee."
MOSES DIES IN MOAB.

God hem andswerede, "ioseue
Ic wile ben loder-man after ace;
Tac him bi-foren cleazar,

4112 Sat al an folc wurc war,
And sine hondes ley him on,
Sey him on sine steede to gon.'
Alf it is boder, also he dede,

4116 Ioseu wurc set on hipo steede.

Do moyse was on abarim,
Sat lond hote god tarned him.
Xor quiles him lesten liue dages,

4120 His he tagte leue lages,
And writen hem, haued1 if hem bitagt, [1 hausd7?]
Bute-if he if loken hem be6 agt,2
Ere be and heune he wittnesio tooc,

4124 And wrot an canticle on bat booc,
Sat created so men bitter-like
So god ne serven liue-like.
So .xii. twelue kinderedes, on and on,

4128 He gaf bliscing bi-leue gon;
At munt nemboe on sat knol safga,
Wane he was fiton soe dona,3
Sag be lond of promission,

4132 Burg god4 him was fiten sat on.
Ser he starf iuenc. ae moab lond,
His bodi was biried wid5 angeles hond,
Ser non man fiten it ne fond,

4136 In to lef refe his fowlie wond.
Ebriso seigen, euf waf bi-tid,
Sat moyse waf hem euf hid,
for, migten he finden ae steede,

4140 Quer engel-wird his liche dede,
fele fulden him leuen on,
And leten god; sat were mi-don.

3 MS. be6 be6 agt.
MAY GOD SHIELD US FROM HELL'S NIGHT!

Ydolatrie, Dat was hem lef,
4144 ofte wt-wroght hem forged dref.

Oyses if faren, on elde told
fulle sex score winter old;
And cog him leftede hys figte brigt,

4148 And envylic to bi tale rigit.
.xxx. daiges wep israel
for hys dead(,) and bi-met it wel.
Swile prophete in folio of israel

4152 Bosnon, ne spaci wic god so wel;
Esdras if witnesse of [hys] fage,
He was wel wic of the olde lage.

Bisike we nu godes migt,

4156 Dat he make ure fowles brigt,
And shilde us fro elles nigt,
And lede us to blisse and is-to ligt;
In swile Seyes lene us to cumen,

4160 Surg quat we ben to liue numen,
And in-to blisse wic feli men;
Wic muyc and herte sey we, Amen!

EXPLICIT LIBER EXODUS.
NOTES.

P. 1. Il. 1-2

Man og to innen Sat rimes ren,
So Wisse6 wol Be logede men.

ogy, another form of agh = ow = ought. rem = run = runes, song, story.

"Nalde ha nane runes
Ne nane luue runes
learnen 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 Aynbite, p. 197.

"Vor all manere of volk studiep in avarice, and (both) great and smale, kinges, prelates, clerkes, and lowering and religious."—(Aynbite, p. 24.)

"And bathe klerk and iaued man
Englis understand kan,
That was born in Ingland."—(Met. Hom. p. 4.)

3 Lokem, to take care of oneself, to direct one's course of life, keep from sin. See Ayenbite of Inwyt, pp. 1, 197, 199, 201.

"Ac alneway hit is nyed to leaweade men
that bi ham lokr vram pis zenne (avaries)."—Aynbite, p. 31.

10 Gumd is evidently an error for gund = yond, yonder, over. Cf. grawan for groven, gu for gu, etc. See I. 276, p. 9.

"& yond pat lond he heoom to-draf (& ouer al pat lond he draf heoom)."

---(Laj. i. 68).

12 earuermor = earuermor = evermore. 14 soth-sagen = soth-sage = sooth-saw = sooth-saying, true saying.

15-16 Cristene men ogen ben so fagen
so fueses arn quan he it sen dagen." Christian men ought to be as fain (glad)

As fowls (birds) are when they see it dawn.

17 telled = telle6 = telleth. 20 devil-dwale = devil-deceiver, devil-heretic = arch-deceiver, arch-heretic. See I. 67. Cf. maestredwale = master heretic = arch-heretic, in the following passage:

"Of all pis lafe irred folc
Pat was nu metenn ummbe
Was maestredwale, an defless peww,
Pat Arrius was nennnedd." Of all this loathsome learned folk That we now talk about

That Arrius was named.---(Orm. i. p. 268, l. 7454.)

18 til god erid him in maniched,
till god shrouded (clothed) himself in manhood.
24 bote and red, salvation and counsel. 25 And unswered at be fende
sped=undid all the fiend’s work. 26 holf=Old and Middle Eng. holf=
helped, assisted.

P. 2. l. 27 biddi, an error for bidde?

31-34 
Su gius me seli timinge,
To thauen Sis wer(?)des biginninge,
&S, leuerd god, to wurSinge,
Queßer so hoc rede or singe!
Give Thou me a propitious opportunity,
To show (declare) this world’s beginning.
Thee, Lord God, to honour,
Whether-so I read or sing!

thaunen = taunen, show, exhibit.

"Ful wel he [Christ] taunede his luye to man,
Wan he Sorg holi spel him wan."
The word is very uncommon in O.E. writers. The MSS. of both poems
admit of it being read taunede. In this case it would be connected
with S. Saxon tawenn, to work, act upon. A.S. tawian, to prepare, till. to
wurSinge = to wurSene = to worship, honour. 38 Ear Sannes = ere that.

41 So bad god wurSen stund and stede,
When God had exist time and space.

43 Srasing seems to be an error for Sroten or Srowen = chaos. Cf. wapena
in l. 1440, p. 41, where the correct form is wasterne.

wite foliaX
hûne heaSo-welm
helle to-middles
brand & bráde ligas
swhelc ëc ÿ jë biten rëcas,
þrown and þystro,

torment they suffer
burning heat intense
amidst hell,
fire, and broad flames;
so also the bitter reeks
smoke and darkness.

(Caedmon, p. 21, 18.)

45 Æn wilxlike mune=do thou wisely bear in mind. 47 hin=hine=him.
48 or, another form of ar, = ero, 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. Might bad with word light exist (holy comfort wieldeth,
exercises also that might [the Holy Ghost], for there are three persons
and one counsel, one might, and one godhead). 54 Halì froures=holy
comfort, an allusion to the office of Holy Ghost as the comforter.

Hire welter moder wes an þe froures hire
= Her foster mother was one who comforted her. — (St. Marherete, p. 8.)

58 o sunde[r] and = on sunder shad, i.e. a-sunder shed = divided apart, sepa-
rated. It still exists in water-shed, Ger. wasser-scheide. Cf. l. 116. See
Hampole’s Priefce of Conscience, p. 271, l. 32.

P. 3. l. 63 dis wulkenes turn = this wilkin’s course. See l. 79. 64 gunad = bi-
guad = bequeathed, ordained. See l. 117.
NOTES.

69  And everile wunder, and everile woe.
And every evil and every woe.

Wunder = misfortune, evil.  S. Saxon wundre, mischief, hurt.

"hare lust leadeth them to wurchen to wundres."—(St. Marh. p. 14.)
(See Sir Gawaine and the Green Knyght.  Ed. Morris, p. 1, l. 16.)
71-72 Our ancestors had some strange chronological theories. In the Cursor Mundi we read that Adam was made at sundown-tide, at mid-day Eve was drawn from his side, and at noon they both ate the apple, and were thus only three tides in bliss.1

73  Þis ik (ilk ?) wort in ebrisem wem.
This word is according to Hebrew opinion (tradition).
77 a-gon = agen = again.  78 a-gon = gone. It is our word ago. Grammarians, therefore, altogether err in making the a in ago,= the prefixal element ge (γ) as in yclept.  agen and ago = the A. Saxon agen = gone, past. We have abundant examples in O. E. writers of the verb agen (ago)= to go. The past participle is agon or ago, in conformity to the rule that the past participles of verbs with this prefix do not take the initial y. 81 o frames moal; in French speech; moal = mel = speech.  S Saxon maole, to speak. See Orm. vol. i. l. 99, 253. 87 telle = reckon. 88 or = at = first.

P. 4.  l. 102

It hiled [= hileth] ai Þis werdes drof,
= It surrounds (encloses) all this world's drove (assemble).

105  Þi domes-dai ne sai it troken.
Till doomsday it shall not fail.

troken = S. Saxon truken, O. E. trokian.

"Ah for nauer nare teonen
Nulle we þe trukien."  But never for no injury
Will we fail thee.

—(Las. i. p. 186.)

"Ah nauȝt þu neuere ne þenne mon.
 þe cumne were makiþen.
 þe naure þulle truken."  But thou hast neuer no [any] man
Who can make a work,
That never will fail.

The later copy reads "pat neuere nolle trokian." 107 suuen = shoven, i.e. thrust, prest, driven. 111 oo = O. E. aa = ai = ever.

119 birðheirne, fruit tree, from birþel, fruitbearing.

"Sure byws bowys all for byrthi." Their boughs bend all for fruit.—(Wyntown i. p. 14.)

125 queuneken = queneuden, pleased.

P. 5.  l. 133

sonknes wurþinge, and erdes [erþes?] framæ.
Welkin's glory and earth's advantage.

frame = advantage, gain, profit.  See Handlyng Synne, II. 5, 4249.

"Twifold forbisne in Þis der [the wolf]
To frame we mugen vinden her."—(Reliq. Antiq. p. 218.)

"Summwhatt icc habbe shawwedd þuw
till þure sawle neðe,
þif þat þe willem feñhenn itt
& þuw till framæ turnnam."—(Orm. vol i. p. 31.)

1 See "The History of Our Lord," vol. i. p. 53.
NOTES.

"Manne frame, men's advantage." — (Reliq. Antiq. p. 209.)

"Jhesu, do me that for thi name
Me liketh to drepe pyne ant shame
That is thy (the r) soule note ant frame,
Ant makemyn herte milde ant tame." — (Lyric Poetry, p. 71.)

134 He knowned (= knoweth) one ic sterve name.
He alone knoweth each star's name.

135 He set sa = He set (placed) them. Cf. l. 156, where wreut is = wrought them. The pronoun is or sa = them. 136 Sia walkes went = this walkin's course. See l. 63. 141 bi manners tale = by man's reckoning. 143 egest = hegest = highest. 8e sunnes bright = the sun's brightness. Dele the comma after bright. 145 mons met, measure of a month. 148 Reke-felle, April (the vapoury or watery month).

155 wel wur+3 his migt lerfal ay.
Well worth his might ever dear!

Cf. "wo worth the day!" etc. 160 eruvelo = every. 162 his flothes migt = his floating (swimming) power. 163 Sen = to multiply. Cf. the O.E. phrase, "so mot I the." 164 tuderando = propagating, fruitful.

pa gytherd cwæð
word to Noor
Again the Lord spoke

wæs nu & tiderdæg.

(Orm. ii. p. 284.)

167 And de [Sc?] sexto dais ligt
= And Sc cam Sc sexto dais ligt.

168 So, an error for Se?

P. 6. l. 169 wrim = same = reptiles. 170 Qucel = queele; quile = which. 172 singen, to sin. It is not an error for sinnen, but a genuine form (contracted from sinigen), and not uncommon in O.E. Eng. writers. See singed in l. 3556, p. 101.

"He sw[n]gehen and sorgeden and weren in Sogt."

They sinned and sorrowed and were in thought.

(Reliq. Antiq., p. 224.)

"Pe verþe maneræ to sunegi in chapare is to zello to tym." — (Aynbute, p. 33.)

"Alsow may he mid his ojene wyue sunegi dyadliche." — (Ibid, p. 36.)

"Sunegi = to sin, occurs in the "Owl and Nightingale," 926.

178 to freumen and do frame,
to serve and do good. — (See l. 133.)

"Neo scullen me mon-radene mid mo[n]scipe fremmen."
They shall me homage with honour perform. — (Lut, ii. 586.)

Frame and frame are radically the same words, the former being of A. Saxon and the latter of Norse origin. In the Aynbute, p. 91, creme = frame = frame
NOTES.

is used exactly in the sense of frame: “We wyll wel þet we be yvonded (tempted) vor hit is oure eaves ine vele maneres, vor we bye þe more ymylded and þe dredderoller and þe more wys ine alle þinges and þe more worp and þe more asayd.” 197 oc = og = ow, ought.

P. 7. ll. 204–6

Whilst it (the soul) followed holy will,

God’s self there while like it is,

And unlike when it will sin.

liket = lik+et = like it; un-li/ &= evidently an error for un-lik = unlike. In
the MS. the f has a long tail, and might almost stand for an incomplete k; unli/ = displeasing; liket pleased (?) may be for liked. 217 higet = hight = threatened, literally promised. 222 ioe here = each of them. Cf. the expressions her non, nen her = none of them. 228 sib = akin, related; still preserved in gossip, originally godsib. See Ayenbite, p. 36. 230 wroughte = wrought = pret. of worken, to ache, pain, hurt. Cf. A.S. rop-wore = stomach-ache; werecum, irksome. In the Reliq. Antiq., p. 61, a receipt is given “for evel and werk in þe bledder.” On p. 54 of the same work we have a receipt for the “seke man” whose “heved werkere.” 234 Swrte, an abbreviated form of Surffes = behoved. This verb is used with the dative of the pronoun. (See Handlyng Synne, l. 5826.)

“Whyn have God made us swa
Put us thurte never haf felled wele no wa.”

(Hampole’s P. of C., 6229.)

P. 8. l. 240 seli sped may be regarded as a compound, and printed seli-sped = good speed, prosperity. Cf. l. 310, where iwel sped = iwel-sped = misfortune. Cf. O.E. gode-happe, prosperity, and illa-happe, mishap. 247 sevendai = sevend dai = seventh day. 250 newes = a-new, a genitival adjective used adverbially. Cf. our modern adverb needs, O.E. nedes, of necessity; lives, alive. (R. of Gloucester, 301, 376. Owl and Nightingale, 1632.) deathes = dead. (R. of Gl., 376, 382. Owl and Nightingale, 1630.) 255 rode-wold = rode tree. I have printed rode-wold 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 an affix = -tre, -beam; so that rode-wold corresponds exactly to the O.E. rode-tre = rode-tre = the cross.

“þe ille men in manhed sal hym [Christ] se,
Anly als he henged on þe rode-tre,” etc.

—(Hampole’s P. of C., l. 6260.)

Cf. dore-tre. Piers Pl. 833 and the phrases “hanged on a tre,” “the gallows tre,” etc. O.E. Tre = tree = wood, beam, and trees = wooden, still existing in axe-tree, saddle-tree, etc. The -wold in rode-wold must therefore = -tre = wood, beam, which we still preserve in threshold. O.E. threshwold, threshwold (A.S. threac-wold, thyreac-wold). The affix -wold fortunately occurs again in lines 576 and 614 in the word arche-wold = arkboard.

Sexe hundred ger noe was hold,
Quan he dede him in Se arche-wold.—(l. 576.)

Sexe hundred ger and on dan olde
Nee fug ut of Se arche-woldes.—(l. 614.)
A passage in Cædmon's poems furnishes us with the very term ark-board, by which we have rendered ærcæ-wold.

"Lead swyic Æc heate
under Êære-bord
esaforan Æne."

"Lead so I thee heate (command)
under the ark-board
thy progeny."

— (L. 23, p. 80.)

"Him ðæ Noe gewæt
swa hine nargend hæt
under Êære-bord."

"Noah then departed
as him the preserver bad,
under the ark-board."

— (L. 4, p. 82.)

259  Siðen for-lea dat dai is prið
Afterwards lost that day its honour.

266  And sēt sad fro Æc forwrogt.

And the righteous separated from the wicked (accursed)
Sēlī constantly occurs in O.E. writers in the sense of good, and unselī, 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. = overworked, and, hence, fatigued. Forwrogt seems to be connected with the O.H.Ger. forwurzelt, cursed; O.E. wæred, cursed. The first interpretation, however, is supported by the Goth. verb fra-vaukjan; Ger. erewirken, sündigen.

271  Lygher he eride a deor ærud
Lucifer he shrouded (clothed) in dear (precious) shrouds (vestments).

Lygher is evidently Lyther = Lucifer. It occurs in the Ayenbite, p. 10:—
"And verst we willep zigge of pe zenne of prede, vor ðet wes ðe verste zenne and ðe agimminge of alle kueade, for prede brek verst velajrrede and ordre, huanne Lythere the angel for his greate vayrhed and his greate wyt wolde by above pe opre angeles and him wolde enmi to God ðet hine zo vayr an tuo 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 acknowledge,
That should in any wise control him.

P. 9. 1. 275 ᵃsæwen = suffer, endure, tolerate, acknowledge. Saxon ᵃsænum, ᵃsæwen; O.E. thæow.

"Pe sexte bêðe þatt mann bitt
Uppo þe Paterr Nosterr
þatt is, þatt Godc ne þole noht
Ne þæfe laþe gastess.
To winnen ofherrand off us
Þurrh heore laþe wiless."

The sixth petition that one prayeth
in the Paterr Noster that God should
not suffer nor permit loathsome spirits
to gain the upperhand of us
through their loathsome wiles."

—(Orm. i. p. 188.)

"& Hengest hine gon werien. And Hengest gan him defend
& nalde it noht ðæwen [þolie]."

—(Læ, vol. ii. p. 216.)

276 ðæwes = place, office, duty; it seems to be here used adverbially in the sense of "any wise," "at all." 276 ðæwes is evidently an error for ðæwes, to compel, control. Cf. gu for ðæw, p. 11, l. 366, 366.
278

Min sete norð on heuems maken.

"Sette," he (Lucifer) said, "mi sete I sal
Gain him þat heist es of alle;
In þe north side it sal be sette,
O me servis sal he non gette."—(Cursor Mundi, fol. 46.)

282 *gwelic* = *gwnelic* = like. Cf. the A.S. *ge-foreacan*, to be like, to
imitate.

"And þe þen he sal cumen eft,
and thence he shall come again.
  . . . . .
  for to demen alle men,
  for to judge alle men.
  Oc nout on-gwulike,
  but not a-like."—(Relig. Antiq. p. 225.)

"It (the law) fet þe licham and to gost  "It feodeth the body and the spirit
 Oc nowt o gwulike."  but not alike."

—(Ibid. p. 216.)

296 *sis gesed* = this wicked one. In Early English writers we meet with
several derivatives of this word as *kuedliche*, wickedly, *kwaedol*, sinful.
(See Avenbite of Inwyrt, p. 4, and extract in Note to l. 271, p. 124.)

301  

Æueric Þing haued [haued] he gesa name,
To everything bath he given name.

309-310 Yet I ween I know of a device, that shall bring them misfortune.

P. 10.  l. 314 *butem hunte*, without search, or hunting, without delay.  316 *biliertm*,
to deprive of by treachery, to cheat a person out of a thing.

"Sa heredess gesgæf for-bôn bisuicen
  [ & bilyrret] was from drynum, [ & tungul
craefgum] urað was suiðe."  

(Matthew ii. 16, Northumbrian version.)

"Listeð nu a wunder,
þat tis der doð for hunger:
  goð o felde to a furg,
  and falleð þar-inne,
in eried lond er in erð-chine,
  for to biliertm fugeles."

Listeneth now to a wonder,
That this deer (wolf) doth for hunger:
Goeth a-field to a furrow,
And falleth therein,
In eared land or in earth-chink,
For to deceive fowls.

—(Relig. Antiq. p. 217.)

"Pa Heredes þæt gehyrde, þa earð he gedrofe, & eal Hierosolim-
waru mid him."—(Orm. i. 74.)

"& for-þi þæt he saðh það þro
Was gedrofð of his speche
He toc to frofrenn hire ann."—(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 *drouen* (drown) the vb. *deruen* (derue), thereby confounding it with another vb.

1 The Northumbrian version reads *gedrofed* from which the O.E. vb. *drowe*. 

dorfen), to labour, perish, be in trouble. Drewe is a transitive vb. of the weak conjugation, while derus is intransitive and of the strong conjugation, nevertheless we find derus (pret. dorue), taking the signification of drewe. "Stute nu earne stecurant swi ne lanhure swikele swarte decool, fest tu ne derus me na mare."—(Seinte Marhereto, p. 12.) "Stop now poor stern one, and cease now at once deceitful swart devil that thou harm me no more." In Læsumon we find not only pret. draf = distressed, but deride, and the p.p. iredes. In the Owl and Nightingale, p. 40, we find the p.p. idoros = troubled, injured.

"Other thou bestest caulm of oreve (orve),
Other that lond-folo wurth i-dorve."

322

And senkedo hire 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; senkede = schenkede, to pour out, to give to drink, to skink. See Orm. ii. 181. Læf. ii. 202, 431. Alya. 7581. Owl and Nightingale, p. 70.

324

Quat oge tu Sat for-bode o-wold
== What should now that command signify?
i.e. What is the meaning of the command; o-wold = a-wold = to signify, denote. It has this sense in l. 1944:

Quat-so his dremes oswen a-wold
== What-so his dreams should mean.

In l. 2122 wold occurs as a noun = interpretation, meaning. In other parts of the poem a-wold = prevail, and wold (ab.) = power. The connection between the idea of power, and meaning, interpretation, is not, after all, so very remote. Do we not speak of the forces of a word, its power, use, etc., in an expression?

327

for is fruit sired [sir? ?] manes mood,
==for its fruit enlighteneth (cleareth) man’s mind.

330 witent for witen = know. 333 on hire mod = in her mind. 339 scrioit = scrioe = solicited; the pret. of scrie. 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 fender wil,
for to further (do) this hind’s will.
"for up he rigte6 him
redi to deren,
to deren er to ded maken
if he it muge forSen."
== (Relig. Antiq., p. 212.)
i6 = tis = this.

342

At he Sat fruit, and dade uskil,
Ate he that fruit and committed sin.


P. 11. l. 345 Vn-buxumhe = disobedience; but in line 346 it signifies weakness, un-lithenesses.

347-8 Vn-wolde worn and in win
Here worn limes hem wai-en. Their own limbs within them
Were powerles and in strife.
unweald — unwieldy — the S. Saxon unweald, heavy.


(i.e. weak with age); in win, in strife, conflict.

“and wic al mankin

he (the devil) hauo6 ni6 and win” (envy and strife).

(Reliqu. Antiq. p. 213.)

“his fis wund6 wic (in) se se grund,

and live6 fer evre heil and sund,

til it cameth se time

Sat storm stire6 al se se,

Sanne sumer and winter winnen (strive).”

(Reliqu. Antiq. p. 220.)

“far aros wale and win.”

There arose slaughter and strife.—(La. i. 18.)

flesse freme55e and saffte same

Lust of flesh, and shame of form

bodde he follen on her lichame.

both they felt in their bodies.

349, 350 freme55e seems connected with fremen and frame. See Note on these words, pp. 121, 122.

350

En hauo6 en sorges sig6he waked.

Thou hast the sight of sorrow roused.

sig6he — sight, but if it be an error for sigo6e it will signify adversity, mishap.

362 luken — shut out. 363 tilen 5i 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.” —(Reliqu. Antiq. p. 210.)

364 wic6 — wic6, with. suotes teres — tears of sweat, i.e. drops of sweat.

We may, however, by spoiling the metre, read suotes & teres, for in O.E. writers suot is frequently used in the singular and makes the plural suotes.

365 Til gu beas est into orSe cwenen,

Till thou shalt again into earth come.

beas = best = art. The present has also a future signification. 369 nithful = envious.

“O nyth þare springes mani bogh,

Pat ledes man to mikel wogh,

for nithful man he luve les,

þe quilk he waet ce dughtiest.”

—(Cursor Mundi, MS. Cott. Vesp. A. iii. fol. 153B.)

l6s and l6ser, loathsome and vile.

372

And atter on is tunge climen,

And poison on his tongue cleave.

373 san = schand, disgrace, shame. 377 pilches. 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 as Fr. pelisse (pelice), a furred garment.

“Here kirtle, here pilche of ermine,

Here keuercheifs of silk, here smok o line,

Al-togidere, with both fest,

Sche to-rent bintethen here brest.” —(Seven Sages, 473.)
Cherubim have the gates bolted (barred, fastened).

391 _sorrow, grief_. See Gloss. to Allit. Poems, a.v. _sawmanes_.

392 _Of evil and death they stand in awe._

A similar phrase occurs in l. 432, p. 13. The phrase _stands 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 _stands awe_."

(i.e. _stands in awe of_.) — (Met. Hom. p. xii.)

"For Crist com sal be sa bright
Pat thoru pat mikel lauerd might
Him sal of _stand as mikel au_,
Pat alle _pre_ filthes of his maugh
Sal briest ute at his hindwin,
For dred he sal haf of drighetin."

— (Antichrist and the Signs of the Doom, in _Jahrbuch für Romanische und Englische Literatur_, 1862, p. 203, l. 408.)

"Thereof ne stod him non owce." — (Seven Sages, 1887.)

398 _And leded (lodek) samen Junker lef._

And lead (pase) together your two lives.

_leded (lodek)_ is a verb in the imperative mood; _Junker_, the A.S. _inser_ (dual)—your two, of you two. Cf. _Junkerr bajre_—of you both.—(Orm. i. 214.)

408 _And sumdel quemes it his ser moode_

And somewhat it cheerrith his sorry mood.

411 _More for erneste dan for gamen,_

More for necessity than for pleasure.

P. 18. 1. 417 _al oulde wae—all such time._

420 _Can he was of is broot er wold,_

When he was by his brother killed.

421, 422 _An hundred yer after is dead,_

Adam fro eu in friste aboad.

An 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 liue
fra þan forbar Adam his wiue,
for soru of Abel þat was alayn." — (Cursor Mundi, fol. 8.)

431 _and wurk ut-lage—and became an outlaw._

432 _wurk dead him stood hinks and age._

Of death he stood in dread and fear.

_hinks—inke, doubt, dread._

436 _Soft and refraus thugte him no same,_

theft and robbery appeared to him no shame.

_Refas—robbery with violence, rapine._ (See La1. i. 173, 273, 424; ii. 526.)
NOTES.

"Pe first e sin is o covatise 
Pat revit mani man  }ar praise,
O  }is cumes blinside and some,
Erwelanie, th aft, extorsion."

—(The Seven Deadly Sins: Cursor Mundi, Cott. MS., Vesp. A iii.)

438 stonden agon = withstand, oppose. Cf. O.E. again-stands, to oppose.
439 Meas of corn, and wigte 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 Lysamon fe, however, has the meaning of goods, money.

440 And merke of feldes, first fond he,
And he first devised division (boundary) of fields (lands).
444 at the sext kene = at the sixth degree. Kene in this sense is used by Robert of Gloucester, p. 228: — "He come of Woden þe olde louerd, as in tehe kne" (i.e. tenth generation). 450 On engleis tale = in English speech.

P. 14. l. 456
He was birde witters and soal.
He was herdsman wise and experienced (skilful).

See Gloss. to Allit. Poems, s.v. wule.
457-8 Of merke, and kinde, and helde, & ble,
sundring and sameni[ng] 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 glawe, music, still exists in gle, gleeman, etc., O.E. glowsinge = singing.
glow, to amuse by singing.

"Bi a piler was he þar sett
To glawe þaa comes at þair mete.—(Cursor Mundi, fol. 406.)
Cf. glee, music.—(Lay. i. 288.) glee-craften = glee-crafts, arts of music.—(Ibid. i. 299.) glee-dreme = glee-sound.—(Ibid. i. 77.) glee-vsein, gleowien to chant, play.—(Ibid. ii. 332, 429.) 466 a sellic ames, a wonderful (rare) smith. 468 to sundren and mengen = to separate (the ore from the dross) and to mix (alloy).

469 weopan of wigte and tol of gvit.
weapon of war and tool of protection.
Wigte = wig = war. Wigte may signify sharp.
470 Wel cüue egte and safyte wiþ.
This line seems to be corrupt and to stand in need of some emendation. I would propose to read as follows:—
wel cüue egte and safyte wiþ
=well could he with them annoy (i.e. with the weapons of war), and shield, protect (i.e. with the tools of safety). Perhaps we might define egte = wound, and safte = heal, cure. If this interpretation be right tol of gvit would refer to some curative agents. 472 wuz biene, became blind.

"Pe Lamech was called Lamech þe blind,
Caym he slogh wit chauence we find."—(Cursor Mundi, fol. 10.)

475 Also he mistagte, also he ocet,
As he mistaught, so he shot.
417 sound = sound — sound — sound. 409-411. (Where unsounded, received to the answer, granted, and approved; for unsounded, and died with that irresistible. sounds in an error for unsounded, andSuch an answer = death's answer. Shew = O. E. seeven, seeven. 

A sound = an answer to all answers.

A sound = an answer {the answer,}

As many there were men. — Lydgate's Duinnan, 1.171.}

Thus the unsounded occurs often in English under the form unsound (p.p. unsound).

"The king compounded for the unsound." — Kyng Almy, 5667.)

Cf. Ec. 138. "As for the unsound: i. 192 while he was unsound (the latter copy reads insecure)."

408 Of his cause he laid his trust.

On his soul is much sorrow.—Cf. 2544. p. 38.

The literal signification seems to be thought, care.

"so we liveth not a day
ile robbings de we of low [—hast].

She liveth not by theft

every misery do [just] we from thoughte."

—(Basing, Antia's, p. 268.)

P. 15. l. 499 or ar, etc. —first are, etc. —first before, etc. —man = usual, dirt.

"Man here is methynge alde
Not a solely stynke, wistnes til men.
And a suffl of stynke: and."

—(Hampole's P. of C., i. 595.

See R. of Gloucester, 6; Ps. (in Sutten's Parter) xvi. 43. 482 drisched — were drowned; drisched in a derivative of O.E. driech, to drown, a softer form of which is drinche, which often signifies in O.E. a drink, potion (R. of Gl., 151; Aysham's, p. 151, deepen drinche), as well as to drink and to drown. See Lep. i. 64.

"A sette to lauten drischede peyn
Je wrenches, jest henne trowwes.
And at the last drown they
The wretches who trowe {believe}."

—(Orm. ii. 181.)

"The see him gon alyndke
That Rymesil may of-thinke." —(Kyng Horn, 978)

404 he began holy custom

Of prayers, and of god-fearing-ness,
for life's help and soul's comfort (counsel).

600 alit = halit = holiness; tock = toc = took. 501 fro mannek mean, from man's fellowship, society. The usual form of mean in O.E. is meanne, meanne = common, general. 503-510 From Hampole's Prick of Conscience, pp. 122-126, we learn that both Enoch and Ely (Klydah) 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"
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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 Melovius. In the “Polychronicon Ranulphi Hig- dem,” p. 23, ed. by Churchill Babington, 1865, amongst the “auctores names” we find mention made of “Methodius ctiam martyr et episcopas, cui incarreato revelavit angelus de mundi statu principio et fine.” 518 eigh she eir = sight she eir = sheer insight, clear fore-knowledge.

P. 16. l. 625 quest eyle svould = what should happen. 626 water svould, destroyed by water. svould may = walled, flooded, from wallen. 530 hore-plage, whore-play, whoredom. Cf. O.Sax. hor-suiio; O.H.G. huorgliust. 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 qualifying term in hore-cop, horesow, a bastard; hore-hous, a brothel. The O.E. horowd, defiled, unclean: horowe, foul (Chaucer). Hori, ori, dirty. Provincial E. horry (Devonshire), seem to belong to another family of words.

532 Winnen sculsten wores master

Women cohabited with master men (i.e. with friars).


533 And surve woddest woten on,
And such madness (folly) went on.

woddest = wudhed, Cf. allied = aithed = holiness (l. 500, p. 15). “Pey oyer on trepe pe jet com on prede is woodeles me halte man wod pe jet is out of his wytte, in huam skel is miswen.”—(Aynbite, p. 12.)

534 Goed dyunjinde he gunnen don,
Unnatural lust they did commit.

Goines = lust, lasciviousness, occurs in the Owl and Nightingale, l. 492. Ps. lxvii. 14.

“Non lees (listen) ou man do amys
Thory hys oene gale (lust).”—(Shoreham, p. 107.)

hunkindes = umkinds, unlawful, unnatural. 537 quad master, wicked craft (practises). See Allit. Poems, p. 46, ll. 265–268. Quad takes several forms and meanings in O.E.; as quad, wicked (Kyng Alym. 5619; evil, 4237); the devil (R. of Gl., 314); quad, wickedness (Aynbite, p. 4); quatha, wrath, wrath, evil, harm (Hampole’s P. of C., 2102, 4558; Allit. Poems, B. 885).

“De quid dext de schwut geurn dat licht.”—(Reynard the Fox.)

537 hun-wesest plege, wicked lust; hun-wesest = umwesest, weak, frail, and hence wicked.

“Mærling umwesest [umwesest] man
Whu heuest þu me þus idon.”—(Læs. ii. 228.)

“Donne þat heof (leader) is umwesest [umwesest]
Pæ hæp (host) is þæ wyrse.”—Ibid. vol. ii. 268.)

“Thanne sþæ man here wyres love,
As God doth holy cherche;
And wyres nauȝt æþæ men
Non umwesestwereche,
Ac tholyse, 
And naut onworst opsechem by 
Ne tongue of hefede holyse."—(Shoreham, p. 57.)

Kyng Alys, 578. Owl and Night., 178. 538 A Sefes kynde—on thief's kind, in sodomy. thief in O.E. was a general term of reproach. Perhaps in Sefes we have an allusion to Cym.

542 And leten gode frystihed 
And forsook the fear of God.

543 And mengen wæs scaried kin 
And intermixed with the accursed kin.

545 Of hem weren 3e getenes boren 
Of them were the giants born.

(See Genesis vi. 4).

546 Migt men, and fegi, [and] for-lorn 
=Might men, fegi and forlorn,
Mighty men, warlike and forlorn (doomed).

548 litil tale, little account (worth). 563 blisse = lessen = be-lesson (?). Cf. 
blissen and linnen = to cease. See ll. 3653, 3803.

554 Eat it nce wes or more hun-frame 
lest it should grow to greater evil.

hun-frame = unframe, loss, disadvantage. 556 dore = animals.

P. 17. l. 560 gri8, protection, safety.

"he wuneden (dwele) seos8en (afterwards) here 
inne gri8e and inne fri8e (peace)."—(Laj. ii. 59.)

"Lauerd, lauerd, jef (give) me gri8."—(Ibid. iii. 35.)

Cf. greth, quarter (Sir Cleges, 292). grith-bruch, breach of the peace 
(Owl and Nightingale, 1043). grith-sergeant (Havelok, 287). 560 foteles, a vessel, a fet or vat.

"he firste fachel wass 
Bredfull off waterr filledd."—(Orm. ii. 148.)

"Sex foteles of stan war thar stan[d]and, 
Als than was cuman in the land 
And Crist bad thaim thir foteles fille 
Wit water, and thai did son his willa."

(—Met. Hom. p. 129.)

562 timed, daubed, pitched. 564 spord, sparrowed, barred. See Orm. D. 
261; H. i. 142, ii. 68; Havelok, 448. spars or sparr signifies also to lock, shut up. Chaucer, Troilus and Creseide, v. 465; Bone Florence, 1774. Sig 
= Sir, thick.

566 For buten noe(+) long senv he dreg. 
Thereabout Noah long toil he endured.

senv = senv, toil, labour. 568 scelken, pass away, literally to fade, wither; and usually applied to plants and flowers.

"It wites als gresse areli at dai, 
Areli blomes and fares awai; 
At euen doun as it brogt, 
Un-lastes, and scelken, and gas to nought."—(Ps. lxxix. 6.)

See Hampole's P. of C. l. 707. 576 arche-scold. See note to l. 255. 
582 gette or get, poured down. gette is the preterite of geten or gete. 
See l. 585. Cf. O.E. yhote (yte); pret. yhte; p.p. yhoten (yote).
NOTES.

"Yhe over þam ði wræth."—(Ps. lxviii. 25.)

P. 18. l. 598 dragen by metrical licence for wið-dragen, withdrawn. Se wostres wein = the water's scoure (strife). Winnô in O.E. has the signification of to fight, contend with, strive, and hence to get. Cf. O.E. wæmne, victory; wam, contrivance, remedy. See l. 347.

"Alle we atten dragen off ure eldere,
Se broken drigtinnes word Surg se neddre;
Ser-Surg haveþ mankin
bûsen niþ and win."—(Reliq. Antiq. p. 216.)

607 est = east. Probably only an error for eft = again. 613 Arche-wolde, See note to l. 287. 617 Rad = hasty, rash. Literally it signifies quick and frequently occurs in O.E. writers with this meaning. Cf. O.E. radely, radly, quickly, suddenly.

"Her chyldehren scho doughthe ther to bathe,
Sche set adoun hem to vnaswade,
For greet sorouwe, and for sacthe,
Handys gan wrynge,
And fyll allepe swyde rade
In her sorouwyng."—(Octavian Imp., 305.)
See Owl and Nightingale, l. 423. 630 tudored (see p. 124, note to l. 164).

P. 19. ll. 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.

635 Gat = granted. It is the preterite of a vb. gate, to grant.

"Fourti dais he sal [tham] gate
þat fallen ar ute o þair state
þoru foluin o þat fals prophet,
þat þai mai þam wit penance bete."

—(Antichrist, in Jahrbuch für Romanische und Englische Literatur, 1863, p. 204, l. 428.)

gate or yate, pret. yatte, is the Northern form of the word, the corresponding southern term is yete, pret. yette.

"& þo ne wass noht ðer oonwæn,
Acc yatte hemm hêre wille
& yatte þæt þo wolde ben
Rihht lahelike feastnedd
Wîþþ macche, swa summ i þat ald
Wass lahte to ben feastnedd."—(Orm. i., 80.)

"& þe king him yette
swa Hengist hit wolde."—(Lai, ii., 172.)
"& þe king him yete
al þat he þirnde."—(Lae. i. 189.)

637 men clypped = one callas it; clyped = clypet = clype+et; et = it. We
have a similar construction in l. 1082:

"for al þat nigbt he sogten for
Se dure, and fundeðneuere mor."

fundend = funden+ed = 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 letet = let it. 500 stodet = stodet = it stood. 1054 kiddit =
kid it = showed it. As the plurals of the present indicative do not end in
-ep or -et in the poem, but in -en (-n), clyped may be an error for clypet
or clypet = calls, and men = O.E. me = one. See line 750.

643–644
And as high the flame shall go,
As the flood flowed on the downs (hill).

lows, a northern term (of Norse origin) for flame, the southern form (of
A.Sax. origin) is leye. Religious Songs in Owl and Nightingale, p. 79.

"Of his nose se thurles
Cumeth the rede leye."

See also Legend of St. Brandon, 512.

"Pair throte sal ay be filled omang
Of alle thinges þat es bitter and strang,
Of lows and roke with stormes melde,
Of pyk and brunstane togyder welled."

—(Hampole’s P. of C., l. 9431.)

655 vten = wit-ten, without. See l. 658. Cf. l. 598, with l. 598. 655
bale, in number.

P. 20.
1. 676 gan ille wone, did wicked practices. 678 musing = remembrance =
O.E. munbing, mining. See Met. Homilies, xv; Sir Gawayne and the Green
Knight, l. 924; Lyric Poetry, p. 37, l. 13. 692 fendeþ flæþe, fendeþ
strife. Probably flæþing = flæþ, contention, strife. The phrase fendeþ
flæþe = fendeþ flæþing, occurs in Shoreham’s poems, p. 97.

"þyf thou wardeast thynne eldrynge nauyt
Ȝ-lyve and eke a-dethe,
That were wel bepy to brynge the forthe.

þyf thou hy gnæst and flagest eke,
Ryst hys that fendeþ flæþe."

P. 21.
1. 713 hire = hire, was called, named. 724 wol wol = wel wel = very well.
extremely well. Cf. the O.E. expressions wel old, wel long, etc., very old,
very long, etc.; wol wol corresponds exactly to the O.H.G. and M.H.G.

726 There let hur, and Erken he nam,
Terah left Ur, and thence he went.

let (pret. of lete) = left; nam, literally took, and hence took the way, de-
parted, went. See ll. 744, 745. 727 buryt, an error for bury.

P. 22.
1. 743 for, went. See l. 753.

748 Of welodes fulsum and of blis Rich of (in) wealth and of (in) bliss.
NOTES.

wolesis is an error for wëlesis; sulsum = rich, plenteous, bountiful, occurs in O.E. sulsum-hæd, sulsum-læg. 749 ist = is it, is there.

751 Each thing dieth that therein is cast.

753 This it is wæst = thus it is changed. 754 brímræ, if not an error for brímræ (burning fire; see l. 1164), signifies wild-fire, i.e. brimstone. Cf. A.Sax. acic-fer = fire of brimstone. 763 hunger bond. We ought, perhaps, to read hunger-bond, corresponding to the German hunger-nuth, famine, dearth. 764 feger = feyer, far. 767 to lëten = to lose.

P. 23. l. 787 ordna = ernde, errand, prayer, petition, message.

"Ich scal ia sagen imbot,
    gibot ther himilingo Got,
    Ouh nist ther er gihort
    so fronis arunt."—(Olifried's Evangelienbuch.)

to God ordna beren = to intercede with God. Ernde occurs in Lyric Poetry. p. 62, in the sense of to intercede. 792 aremetika = armet(i)ka.

793 He was hem lief, he woren him holde,

He was dear to them, they were true to him.

795 sat = scat, treasure, still existing in scot, shot. 796 un-achiel, untold, immense; from achtel, to estimate, reckon

801 For he guilum her wisen wemen,

Where they formerly wished to dwell.

P. 24. l. 813 atteë = hathe, is called.

827 For het god abro bat tagte bond, etc.

There God promised Abraham that that promised land, etc.

tagte = bitagte, literally assigned, appointed. 832 gievinges of lourd-hæd = desire of lordship, greed of dominion. Gieve = covetuousness; the correct form is gievin (giteyn, giteyn), but gievin is found in Laj. ii., 227. See Orm. i., 187.

"Al his motinge (talk)
    was full of gievin."—(Laj. i., 280.)

833 Nég iæ burgæ hadde in lourdæring,

Nigh each borough (city) had its lord.

834 kumeling is literally a stranger, foreigner, but here signifies a king or ruler not of native blood, one of foreign extraction.

"For I am a commelyng toward þe
    And pilgrym, alse alle my faderes was."

—(Hampole's P. of C., 1385.)

"Wande ein chomelinc ðih bin mit dir unde ellents also alle utere mine."

—(Wendb. Ps. xxxviii. 22.)

P. 25. l. 842 ferding stor, a great army. 844 gouse, tribute, tax. Later writers use the word gouse or gowe in the sense of usury. See Ayenbite, p. 6, l. 88. Cf. gower, usurer. Ayenbite, p. 25, 105; Ps. xiii. 11. 847 hæwe = hawe, hath. 848 here-gunge, invasion.

"For ich am witi ful iwæs,
    And wod (knoweth) al that to kumen is:
    Ich wot of hunger [and] of hergunges."

—(Owl and Nightingale, p. 41, l. 1189.)

851 fowre on soken and fowre woren,

four attack and five defend.

on-soken = attack.
"heo wenden to beon sikere. They weened to be secure
jœo Belin heom on-wohto." when Belin attacked them.

—(Lai. i. 241.)

864 witter of fæt = skilled in fighting. See Gloss. to Allit. Poems, s.v.
wyser, and Lai. i. 260, 409; ii. 247.

865 Abram let him tuned wœl,
Abram caused him to be well surrounded (well guarded).
The ellipsis of the verb to be is very common in O.E. writers. 869 wœden
= wœden, thought.

P. 26. 1. 875
wiw-Cuten [= wiw-Cuten] So be cudem fœn
= except those who could flee.

882 bat = bad = bead = literally offered and hence restored. 886 Borwom,
delivered, rescued, the p.p. of borgen (O.E. borga, borown).

"Pis boc is ymad vor lewede men
vor vader vor vor moder and vor oþer ken
Ham vor to borga vram alle manyere zen
þet in hare inwytte ne bleve no voul wen."

—(Ayewite, p. 211.)

"And huo pat agelt ice enie of þe iike hostes him seal þer-of þor-þenich,
and him svive, and bidde God mercil yef he wyle by þorga."—(Ibid. p. 1.)

Orm uses bærlysum, to save, preserve, from which he forms the compound
bærlysum, salvation. 888 feres waðe, brave companions (allies). Waðe
signifies select, choice, worthy, and hence brave. See Gloss. to Allit. Poems,
and. v. Waðe.

892 He froðer[ad]e him after is swœinc.
He comforted him after his toil.

Herbert Coleridge (Gloss. Index, p. 33) connects froðar with the A.Sax.
frœrian, to comfort. Of course there is nothing to be said against the
interchange of f and th (cf. afurist, thirst; afyngred, hungry, etc.); but the
A.S. frœsian, to protect, render secure, is nearer in form, and there is the
O.E. eþelis (Ayewite) to prove that this verb had not gone out of use. 895 ðe tigís del = the tenth part. tigís = tiht = tenth. 898 bærgs
= bærg (the pret. of borgen) preserved. 910 wiw-Cuten man = except the
men. The rhyme seems to require us to read nam; the meaning would then
be "without reserve."

P. 27. 1. 911
At hæs hædde wiw móhte bi-gæten.
He had them all with might begotten (obtained).

hes = he + es = he + them. The combination hes occurs again in l. 943.
es or is = them, as in l. 948. See Note to l. 135. 913 meðeliksa wol, with
great moderation, very meekly. Cf. unmeðelikhe in Seinte Marherete, p. 10.
918 algem = halgen = hallow. 920 bi-told (rescued) should be the pret. of
a vb. bitellen, but no such word occurs in the poem. Laȝamon uses bi-tollum,
to win.

"Ac wif him we scullen ure freiscop (freedom)
mædefe bitellen."—(Vol. i. p. 328.)

"Bi-þenche of were ofte (bold) cnihes
to bi-tellum soeres rihtes."—(i. 337.)
The editor explains bitellen by to wín, but regain would suit the context.
NOTES.

"Nu þu hauest Brultond,
Al bi-tald to þire hond."—(Vol. ii. p. 335.)
"Nu ich mi lond hadde bi-tald,"—(Vol. iii. p. 258.)

Quo-so his alt, him bi-agt

Whoeo them (goods) holdeth, him it behoveth (yield as tithes).

His==is==es, them. 927 gulden wel, required well.

Of se-self set sin erward ten.
erward==erward, heir. 939 nam god kep==took good heed to, attended
Hamplon's P. of C. 381, 597. 941 Euerile for euerile-on, every one.
euerile is the same as the O.E. euerich. Mod. Eng. every.

Undivided he laid them where-so he took (brought) them.
This line refers to the "dune and a tauntal," in the following line. See
Genesis xv. 10. 945 on-rum the same as a-rum, apart, aside.

"Tho Alisandre syggh this,
Areum anon he drow, ywis,
And suthhe he renneth to his mythe (army)."

—(Kyng Alys., 1637).

And of se doles kep he nam.
And of the pieces care he took.

P. 28. 1. 949 kaste is war, drove them away. kaste is the pret. of kaste, to drive.

"And he answered als he war medde,
And said, "Allas and waillewaye.
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 thar kaste me away."—(Met. Hom. p. 151.)

God said to him in true dream, the future condition of his seed.
barn-tenm==barn-tenm, offspring, descendants.

"We are alle a (one) man barn-tema."—(Cursor Mundi, fol. 278.)

And [in] uten erdes sorge sen.
And in foreign lands sorrow see (experience).

"Outen sones to me lished þai,
Outen sones elided er þai."—(Ps. xvii. 46.)

"Filii alieni mentiti sunt mihi, filii alieni inveteraverunt."

Cf. O.E. utenmæd, a foreigner. 938 Hor==or, before. 960 dat hotene lond,
that promised land. 964 untuder, barren. The usual O.E. term is unberand,
unbearing. 966 abre==to abram. 969-971 And Sarrai 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 sol and sori, lonely and weary. Wil literally signifies astray, from the
verb wilde, to go astray. See Gloss. to Allit. Poems, s.v. Wyl.

"He is hirde, we ben se;
Silden he us wille,
if we heren to his word
dat we ne gon nowor wilde."—(Reliq. Antiq. 209.)
NOTES.

"And child Jesus willed them fra."—(Met. Hom. p. 108.)

977

Wite hiru drogen soris for Crist.

Knew her to be suffering sorely for thirst.

drogen may be an error for drogend — suffering. soris as an adjective is not sorrowful, as most editors interpret the word, but heavy, painful, and hence anxious, etc. See l. 974.

"Quey thai him (Jesus) missed, thai him soht
Imang thair kith and fand him noht,
And forthi Joseph and Mari
War for him sorful and soris."—(Met. Hom. 108.)

978 quamede hiru list, satisfied her desire.

P. 29. l. 984 folly frigeti, formidable folk, frigeti does not here signify, as in other parts of the poem, afeird but to be feared. 991 is sunder run, in diverse commumings. 1010 & ton = the one. ton = that one, the first; teso = that other, the second.

P. 30. l. 1019 quamed = quamede, 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."

1028 And it hiru Ugoth a weli Thine,
And it appeared to her a marvellous thing.

1028 on scene, wanting one, i.e. one less. "In pis burh was wuniende a minden swine jung of jeres, two scows of twenti."—(St. Kath. 69.)

1032 And it wurc to bynum wolute sol,
And it became truth (was confirmed) within such time.

1035 stelen = go away stealthily or secretly.

1036 No mine date Abraham heim,
Nur my deed from Abraham hide.

1037 sinne dwulsi = complaint of sin (see l. 1220); dwulsi may be taken as an adj. = grievous, mischievous. 1038 miris dale, an error for miris dale = pleasant dale.

1039-40 So adde abram-is harte sor,
for loth his yeni wtmade Sor,
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) ?" metberen = to bear mercy, to show mercy to. See l. 1046.

1046 To salt metbon 6e stade for 6e,
I shall have mercy upon the place for those (for their sake).

Metbon signifies to use gently, act with moderation towards any one, to compassionate, to show mercy to. (See Allit. Poems, p. 45, l. 247; p. 51, l. 436; p. 54, l. 566.) 1049 at-wot, departed. There is no such verb as at-witan, to depart, in Bosworth's A.Sax. Dict.; but we have the O.E. at-geam, at-gon, at-scope, etc., and the simple vb. wite is not uncommon in Early English authors.
NOTES.

"The first daí sal al the se
Bola and ria, and heyer be
Than ani sel of al the land,

And als mikel the tother day
Sal it sattel and weí away."—(Met. Hom., p. 25.)

"When this was sayd, sco he weí away."—Ibid., p. 169.)

1054 quake is evidently an error for quait=wait, look for.

P. 31. 1. 1055 He ros, and lusto, and sere6 him [hem?] weí.
He rose, and bowed, and urged (invited) them well.

1060 He wisent him børgen fro òe 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 enuric del.
And they him requited it every whit.

1063 Os at Bat burgt foío Bat hede wass on.
But all that townesfolk that were old enough.

1073 Bat foío en-sell, sinne weí.
that wretched folk, mad with sin.

1076 wroche and letting, punishment and hindrance.

1079 Wif òiÒen cum on enuric on.
Blindness afterwards came on every one.

1082 súndend=súnden + id=súnden + it=súnden found it.
1085 wít don red=wít don red, wilt do (obey) counsel, i.e. wilt take advice.

P. 32. 1. 1095 in sël=in time, timely, opportune.

1097 Sat hëre non swe òen.
that none of them should turn back.

1101 gunde under düm, under yond hill. 1103 øren, if correct, would sig-
nify øøøøen, but it may be an error for øøøen, to set free, and hence to save.

1105 Ai wass børgen balæ-sëgor.
Aye was saved Bela Segor (little Bela).

See Gen. xiv. 2; xix. 20, 22. 1107 hine = him = the name of the town
being regarded as of the masculine gender. 1108 øeræ-døen = earth-quake.

"A bundyr & thowsand and seỳntene yhere
Frâ pe byrh of our Lord dere,
Erddyn gret in Ytaly
And hugsum fell all súddanly,
And forty dayis frâ þine lëstand."—(Wyntown, p. i. 289.)
The verb døen in O.E. has not only the sense of to døe, but to shake, quake.
See Seinte Marherete, p. 20.

"Pe erth quok and dind again."
—(Cursor Mundi; Cott. Ms.; Vesp. A. iii. fol. 11b.)

1109 sone so, as soon as. 1110 brend-flær-rein, rain of burning fire.

1116 Ne mai non daim weesem sor-on,
None may dare to wash therein.

dain, if not an error for dairæ=dairæ, dare, venture, must=sein, a man, a
serve. 1119 wents hire a-gen, turned her aback. See l. 1097. 1120
wents in to a stow, turned into a stone.

1121
So ister ne forwunde nor in dale.
So is there now changed merry dale.

1125 dodes diron, held (influenced) of (by) death.

P. 32. l. 1127 They say the trees that are there near it, come to maturity in time,
and bring forth fruit and thrive, but when their apples are ripe, fire-ashes
one may see therein. fire-ises, fire-ashes. For the meaning of ise, see
Glos. to Allit. Poems, s. e. Vale. 1131-2 That land is called dale of salt,
many one holdeth thereof little heed (account).

"Of thair schepe thi gif na tale.
Whether thair be seke or hale."

—(Cott. MS. Harl. 4196, fol. 92.)

1127 bigode, 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 for-seer-eon, to burn up entirely, from the
O.E. seetwe or seetwe, to burn, scourch. See Glos. to Allit. Poems, s. e.
sewete. 1142 fires wrecce, vengeance (plague) of fire. 1143-4 The
Cursor Mundi says that Lot's daughters seeing only their father, though
that all men had perished.

"Bot Loth him held yat cave wit-in,
He and his doghtres twun;
For jai nan bot jair fadre san,
Jai wend alle men war don odau,
Thoru jat ilk waful wrak;
Pe elder to ye younger spek:
'Sister to ye in dern I sai,
Dou seis je folk er alle awai;
Bot Loth our fader es carman nan,
Bot we twa left es na womman;
I think mankind sal perist be,
Bot it be stord wit me and je."—(fol. 18.)

1147 under-gon, (1) to go under, (2) to cheat, deceive. In line 1160 under-
gon = to undertake, take up again.

"Jet our by-leave wole under-gon,
That thys thre (Persons of the Trinity) beth ryty al on."

—(Shoreham, p. 142.)

"Ope the heye estynde day
He under-yede the Gywen lay."—(Thid. p. 122.)

"And tus Adam he [Christ] under-yede,
Reisede him up and mankin, fist was fallen to hell dim."

—(Relig. Antiq. i. 224.)

1161 eother here, each of them. Cf. O.E. eother eoe, each eye, both eyes.
1169-60 Now behoveth us to turn back and take up the song concerning
Abraham.

1172

With mournful cheer and frightened mood (mind).
NOTES.

roud = sad, rueful, from the verb ruo, to pity, compassionata, grieve for.
Cf. O.E. ruínes, compassion; ruor, a merciful person; ruothe, pity.

"He saith "we ben ybere uerichone
Making sorwe and rouly mone." — (MS. Addit. 11305.)

lote, faro, cheer.

"1s isah þe leodking
grimme hoero lote." — (La.) ii., 245.

"Dat freond siþe to freonde,
That friend sayeth to his friend
mid feiere totem hende,
With fair comely looks,
"Leoufe freond, was hail!"
"Dear friend, wassail!"

— (Ibid. ii., 176.)

P. 34. L 1183 Bake, East Anglian for rake, smoke.
1164 And þe brinfree stinken smoke,
And the sulphur's stinking smoke.

stikon = stinkende, stinking. 1166 him ren. The verb rence is used impersonally in O.E. 1167 swen = swen, afterwards. It may, however, signify southwards. (See Gen. xx. 1.) 1171-2 Erewhile as first Pharaoh her took, now taketh Abimelech her also. 1177 wif-kins, woman-kind. 1178 wif-helis = wit-held. 1179-80 In dream to him came tidings wherefore he suffered and underwent that misfortune. 1180 Un-timing is literally that which is unseasonable. We have the same notion expressed in O.E. umhæp (mishap), misfortune; E. happen, happy, and E. hap, happen, etc. 1184 Sat tic set, that same time, immediately.
1186 And his yuel sort was over-gon,
And his evill lot was passed.
1188 Se þe suvinacia gan him numnor deren,
When the quenys did him no more vex (annoy).

Our author or his transcriber is certainly wrong about the "suvinacia," for the punishment of "techer-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 Cor hir wiþ heuod ben hid
    = Bad hire Cor wiþ hir heuod ben hid?
Bad her there-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. 1197 urðr = urð, became; on ðeð was, in age weak
(feeble). \textit{Wee = weak}; the older form is \textit{wea}. See La. ii. 24, 195, 411.
\begin{quote}
"Forr ice amm i me selselfm \textit{wea}, 
& full of untrummnnesse."—(Orm. ii. 285.)
\end{quote}
"Vor nout make\textit{6 hire} \textit{woe} but sunne one."
For nought maketh his weak but sin only.
\begin{quote}
—(Ancren Riwle, p. 4.)
\end{quote}

1198 \textit{trimed} is used like \textit{timed} = \textit{toomed} = brought forth.

P. 35. 1. 1200 \textit{a-baten schoren} = about shorn, is merely the explanation of circumcised.
\begin{quote}
"O thritte yeir fra he was born, 
was ysmael wen he was \textit{schorren}."—(Cursor Mundi, fol. 164.)
\end{quote}

1201 \textit{lay} is another form of \textit{law}. Cf. O.E. \textit{days} and \textit{dawes}. 1204 \textit{al svilke sel}, even at such time. 1206 \textit{is told}, is reckoned. 1208 \textit{fro teiding don}, removed from his mother's care (?). \textit{teiding = tending (?), nursing, care.}
"\textit{fro teiding don}" in the Cursor Mundi is expressed by the phrase \textit{opened fra the pop = weaned from the breast.}

1209 \textit{Mikel gestinnes made abraham}, great feasting made Abraham.
\textit{gestinnes} (feasting) seems to be the same as the S.Saxon \textit{gystinnes}, a banquet.
The original meaning is hospitality; O.E. \textit{gesten}, to entertain a guest; S.Sax. \textit{gisten}, to lodge. See Ancren Riwle, p. 288a, 414. La. ii. 172.

1212 \textit{And ysmael was him un-swaec},
And Ishmael was to him (Isaac) disagreeable.

\textit{un-swaec}, displeasing, distasteful. There is no such word as \textit{un-swea} to be found in the A.Sax. glossaries, but we have \textit{swea}, savour, taste, from which I have deduced the meaning here given to \textit{un-swea}. The word \textit{swea} occurs in the sense of sweet, pleasant, in a poem in the same dialect, in the Reliq. Antiq. p. 218.

"He bille\textit{6} (pecks with the bill as a bird) one the foaxes fel (skin)
wo-so (who-so) telle\textit{6} ideal spel,
and devel geld (requiteth) \textit{sweak} (pleasant) billing (pecking)
wo\textit{w} same (shame) and \textit{wir} sending (insamy)."

1213 \textit{un-framen}, to annoy, from O.E. \textit{frame}, to benefit, to profit.

1216 \textit{Hir} \textit{was ysmaeles anger lo\textit{6}}, To her was Ishmael's anger displeasing.
1217 \textit{Che bimende hire to abraham}, She bemoaned her to Abraham.
\textit{bimende = pret. of bimene}, to complain, lament.

"\textit{bimene we us, we haunen done wrong.}"—(Reliq. Antiq. i. p. 227; see R. of Gloucester, p. 490.) 1220 \textit{dwale}, complaint, grief. See l. 1037.

"Be pu nevve to bold to chiden agen oni scold,
Ne mid mani talce to chiden agen alle \textit{dwaule}."—(Reliq. Antiq. i. 183.)

"The wrechet stiward ne might nowt alape;
Ac in the morwinge he gan up \textit{rope}.'"—(Seven Sages, l. 1620.)
"The king seide, 'I ne have no \textit{rope} (I am in no hurry)
For me lest yit ful wel alape.'"—(Ibid. l. 1631.)

1224 \textit{In sumnerid, in est sol},
In summer time, in the highest time (the hottest season) of the year.

1228 \textit{hete gram}, fierce heat. 1229 \textit{waxon brest}. The sense requires us to
NOTES.

read wox on-berct, because on-berct = a-thirst or thirsty: on- = on- = a-as in on-rom = a-rom = axide; on-sunder = a-sunder, etc.
1231 Tidlike hen gan dat water taken., Soon did that water fail them.

P. 36.  l. 1238 Bi al-so for so a bode mai ten,  By as far as a bow may reach.
1239 eik and sor, sighing and sadness. 1241 deke hire red, brought her help.
1242 An angel metede hire dat nes, An angel alleriated her distress.
hire is the dative of the personal pronoun. 1244 seul timing, a fortunate occurrence. See note to l. 1180. 1247 nam fro San, went from that place.
fro San = Sc. fra thine, from thence. 1252 mekl and rif, great (powerful) and wide-spread. 1254 In Arabia his kin dwell. 1258 kungrieke = king-
rieke, kingdom. Cf. kungdom = kingdom, l. 1260. kunglon = kunglon, kingdom, l. 1262. guylond = guylond, kingdom, l. 1264. 1261-2 Dele the comma after for-San, and insert it after tona.
His tenth son was Tema,
Wherefore is there a kingdom called Teman.

1264 Hot a guylond esten (often ?) fro Sc,
Was called a kingdom afterwards from that time.
esten fro Sc = eastwards from those other kingdoms. 1269 eiker pligt, firm
pledge.

P. 37.  l. 1275 feren pligt, pledged fellows.
1279 Say [it] was nought in kiunde land,
Nevertheless it was not his native land.
1280 Richere he it leet San he it fond.  Richer he left it than he found it.
1280 On an hig Sor it sal taunen Sc.  On an hill where I shall show thee.
1292 Dat he bed him two [to?], that he commanded him to go to. two, an
error for to. See l. 3792. 1295-6 They say on that hill's side was made
the temple of Solomon. 1295 duene-isdiden = duene-is iden, down's (hill's)
sides. 1299 buxom o rigit, rightly obedient. 1301 sagt, an error for say
(saw). See l. 334.

P. 38.  l. 1308
So werc  Sc child witter and war,
Then became the child wise and aware.
1316-20 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 Throwing = three, suffering, agony.
"Throwings and pine." — (Orm. ii. 174.)
"Vor soð wisdom is don euer soule-hele binoren flesches hole: and hwon
me ne mei nout beo holden somed, choosen er licomes hurt þen þuruh to
stronge vondunge, soule þrowinge." — (Acren Riwe, p. 372.) For true
wisdom is ever to put soul-health before flesh-health, and when one may
not hold both together, to choose first bodily hurt than, through too strong
trials soul, agony (death). 1323 Supply don after wulde. 1323 nuge =
nuge, now. 1331 frigeti fagen may be either frigeti and fagen, timid and glad,
or else frigeti fagen, timidly glad.
1382 for yeasæ bi-leaf un-slagen. for Isaac remained unslain.
1383 Bi-after, behind, abaft.
“Tace þer an shep baestenn þin bacc
and ofre itt farr þe wennechell.”—(Orm. ii. 166.)
1386 on yeasæ stede, instead of Isaac.

P. 39. l. 1385 Sara was fagen in kindes wune, Sarah was naturally glad.
in kindes wune = after the manner of kind (nature); kindes wune = kind-wise, kin-wise. 1385 some is evidently an error for some, burdens, loads.
See l. 1388. some = is properly a load for a pack-horse.
“An hore is strengur than a mon,
Ac for hit non i-wit no kon,
Hit berth on rugge grete semes,
And draþh bi-vore grete temes.”—(Owl and Nightingale, p. 27.)
1372 min ordne & forSe selShelike, mine errand do thou further successfully.
forSe seems to be an error for forSere, further, promote. 1373 lene, grant, still exists in lend, loan, etc.
1375 He had hise bede on good sel,
He offered his prayer (in good time) opportune.

P. 40. l. 1379 ile-on = each one of.
1382 Ne wor nyst so forS souce numen,
The custom had not been so forth (up to that time) practised.
1388 bofte = bi-aft, behoof; cf. O.E. byefpe, bi-ofpe. See l. 1408. 1389 beges = bracelets, armlets, probably from A.Sax. bugan (= bogan) to bow, to bend. The original meaning is crown. In Piers Ploughman 346, heigh 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
“Zwēne FRINGE
und zuēne arm-pouge
ūs aſtēme golde.”
1391 she seems to be an error for he. 1394 kied it = made it known, showed it. 1397 good grīf = good entertainment. 1398 Him (the dative of the personal pronoun), for him.
1404 Quèle sethe & welShē him wel bi-cam,
What prosperity and wealth had well befallen him.
1409 swē-Sam, with-that, thereupon.
1410 fagnoden wel Šis sondere-man, welcomed well this messenger.
fagen is literally to make sain or glad, to welcome, entertain; sondere-man.
The proper form is sondere-man. Cf. loder-man for lodes-man, l. 4110, p. 117.

P. 41. ll. 1411-12 When God hath it so ordained,
As he sendeth so it shall be,
1416 Še = Še, then. 1417 garen, to prepare (to set out), to make gare, to get ready.
1419-20 For entreaty nor need not would he there.
Over one night delay no (any) more.
šrechen is (1) to trouble, annoy, (2) to hinder, delay.
(1) “Sir Pilates wife dame Porcula
Tille hir Lord thus gan say—
NOTES.

"Deme je noght Ihesus tille ne fra,
Bot meneske him that je may
I have bene dreced wit dremes swa,
This ilk night als I lay."
—(Gospel of Nichodemus, Harl. MS. 4196.)

(2) "Quhen Claudius je manched kend
Of je Brættownys, he message send
Tyl Arwyragus, ðan pe kyng
ðat Bretthyne had in governynge,
For til amese all were and stryfe,
And tak his dochtyr til his wyfe,
And to Rowmo ðat Tibryte pay
Wycht-owyn drychynge or delay."—(Wyntoun, vol. i. p. 92.)

In the Cursor Mundi we are told that weanhope (despair) causes
"Lathnes to kire at sermon here
Dryching o scrift (delay of shrift)," etc.—(Cott. MS. Vesp. A. iii.)
1427 or or first ere, i.e. before. 1428 morgen-give = morgen-gime, nuptial gift, the morning gift, the gift of the husband presented to the wife on the morning after marriage. 1430 godun dai, good day. godun = godne, the accusative of the adjective.

"He lec ecie pe saterday:
ðe freres bifoere him alle
And bed alle godne day."—(St. Dunstan, l. 200.)
1434 sonde sare, the journey of the messenger (Elyceer). 1437 on-feld = the O.E. ofeld. 1439 Eþâðæ, alleviated, is connected with the O.E. eðæ (eath), easy, and literally signifies softened. 1440 Of sauer waspene, of fair form. waspene is evidently an error for wastene or wastene. "He sch þos seli meðen maðerete. . . . . . þe schimede ant schun ðal of wite (face) ant of scætum (form)."—(Seinte Marherete, p. 2.) "In þis burh was wunide æ meðen swiðe ðunge þe rœs, two wone of twentig, fer ant frœ³ich wite & o scætum."—(St. Kath. p. 69.) 1442 Here saemping, their union, intercourse.

1444 And ecne bi-xpeæ him nechre a del.
And she contradicted him never a whit.
biþæca in O.E. also signifies to threaten. See Castle of Love, l. 221.

P. 42. 1. 1448 Abraham dede hem si⁴⁴son sundry swenwen,
Abraham assigned them afterwards sundry abodes.

1456 Him bi-stoden wurlike and wel,
Mourned for (bewailed) him worthily and well.
See ll. 716, 3857. wurlike = wurlīke, worthily. 1461-4 Long it was ere she him child bare, And he entrusted God, when he became aware of it (i.e. that Rebehk was barren), That he should fulfill that promise, That he to Abraham erewhile made. 1463 fullen, 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 Laj. i. 38, 43; ii. 151, 197, 613; iii. 3; Orn. ii. 321.

1467-8 At one burden she bore
Two, who were to her akin of blood.
NOTES.

sibbe blod = O.H.G. sippe-bloat, 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. 1469-70 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. 205:—

“His wiif (Rebekah) þat lang had child forgane,
Now sco bredes tua for ane,
Tuinlinges þat hir thoght na gumen,
þat in hir womb oft fught samen.
Swa hard wit-in hir wamb þai fught,
þat sco ne might rest dai ne naght;
At pray to Godd ai was sco prest,
To rede hir quat þat hir was best;
þat hir war best he wald hir rede.
Hir liif was liest to be ded (death).
Strang weird was giuen to þam o were,
þat þai moght noght þair strif forbere
Til þai had o þaim-seluen might
To se quarfor þat þai suld fight.
Fra biginning o þe werld
O suilk a wer was never herd,
Ne suilk a strif o childer tuin
þat lai þer moder wamb wit-in.
Þair strut it was vn (in !) stern stith,
Wit wrathli wrestes aller writh.
Bituíx unborn a batel blind,
Suilk an was ferli to find.
He þat on þe right side lai
þe tother him wrusted oft awai;
And he þat lay upon þe left,
þe tother oft his sted him reft.

Aand = an = i. 1477 Ghe is evidently an error for ghet or get, yet. liues = alive. Cf. neues, anew, etc.

P. 43. 1. 1484 swete mei, sweet meal (food), not sweet speech. “And Isaac loved Esau, because he did eat of his venison.”—(Gen. xxv. 28.) 1487 set a mete, sod a meat. “sod pottage.”—(Gen. xxv. 29.) 1493 mattilike weri= mattilikes and wer, overcome (faint) and weary. Mattilikes is connected with the O.E. mat, mate, faint, half dead. See Allit. Poems, p. 12, l. 386.
1494 Jacob wurþ war he was gredi,
Jacob became aware that he (Esau) was hungry.
—(See Gloss. s.v. Grodi.)
1495-6 “Brother,” quoth he, “sell me those privileges Which are the first (oldest) son’s. 1499 biþelike, quickly; biþelike has often this sense in O.E. writern. 1501 werni wync, a worthy (high, great) privilege. 1503 ofrendo set, offering time.
NOTES

1504  Wase wone ben sorid semelike and wel,
      Was wont to be clothed seemly and well.

1506  dede his ending, came to his end (died). 1507  hegh tide, hegh (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 = crefnoard, is
       properly the guardian, keeper of the refe or inheritance, and hence the heir, so
       that instead of creward riches we ought to read creward-riche, corresponding
       to the A. Sax. græf-land, hereditary land. The -riche is the affix found in O. E.
       heaven-riche, heaven kingdom; king-riche, a kingdom; E. bishopric. The
       -ward (in creward) = warden, keeper, is found in O. E. gate-ward, dore-ward
       (door-keeper), bat-ward (boat-keeper); hey-ward (farm-yard keeper); sti-
       ward (steward, the officer who originally had care of the highways or sti-es)?

P. 44.  l. 1614  then, an error for ten, to go. 1615 in weis, in wise, so that; but may
       we not read in-weis = i-weis, indeed, truly? See l. 2521. 1618  Holden
       wurdelike, esteemed honourably, held in honour, respect; a may be for and,
       or for ai, ever; but a weis is probably one word, a-weis; Sc. awel.

1519-20  An hundred times as much waxed his honour,
       So may God prosper where he will.

1521  NiBote sat folk [Sat] him for weis,
       That folk envied him because he prospered.

1522  And made him chango 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 þan,
       To flitt þe brewnes he bigan;
       Sua lang wit flitting he þam slught,
       þat wino-treis he þam wroght."—(Cursor Mundi, fol. 13.)

1524  trewd & fest, pledging of troth (fidelity); fest has usually the sense of
       confirming, pledging, in O. E.

      "Dis neu forward (covenant) was fastened þan."
       —(Cursor Mundi, fol. 23.)

1527-28  And age came upon Isaac,
       He became sightless and weak of (with) age.

      elde swearing = eldes wone, weak of (with) age. 1531  Sat, what. 1535  broght es,
       brought them. 1536  And she well knew the father's choice; hir answers
       exactly to the later gloss, wone = what is chosen, selected; S. Sax. eure,
       choice.

      "Per stoden in þere temple
       ten tuwend monnen
       þet wes þe benate eure
       Of al Brut-londe."—Laȝ. i. 315.

1537  And made exceedingly good, or very opportunely, that meat; on sole =
       on sole, good, literally timely, opportune; S. Sax. on sole, safely. See note
       on l. 1542.

      "Cnihites fues me mid
       leteS sleepe þene king
       And fare we on sole;"—Laȝ. i. 32,
NOTES.

The sea men after
marched the flood way
the folk prospered (was in prosperity).

—(Cædmon 184, 13.)

1539 Clothed she Jacob and made him rough. 1542 selos mel, an error for solis mel, good (timely) meal? Cf. miruis daile for miris daile, l. 1038, p. 30. See Læj. i. 75; ii. 173.

"And pas word saide
Brutus pe sele (the good)."—Læj i. 30.
"haue mi fader bi þære se
Castel swiðe sale."—(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 set, in good time, opportunely. See note to l. 1542. Dela comma after sel, and insert it after him.

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.

1573 orSee amore, earth's fatness; amore 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; gero is evidently an error for dere, beloved, dear, precious.

1575-6 For Idumea, that rich land,
Of pasture good, was in his hand.

lewe, cf. O.E. leacan, to pasture; lexzer (Shropshire), a pasture-land). (Wycliffe, 1 Kings xvi. 11; 1 Cor. ix. 7; Luke viii. 34.) "If ony man schal entre by me, he schal be saved; and he schal go yn, and schal go out, and he schal fynde leowis." (Wycliffe, St. John x. 9.) "Egipre nyest kynde of ojer londes haþ plenté of corn; he is bareyne of lewe, and whan he haþ plenté of lase it is bareyne of corn." (Trevissa’s translation of Higden’s Polychronicon, vol. 1, p. 131.)

1577-8 Quoth Esau, "The time of mourning shall pass away,
And I shall take vengeance of (on) Jacob."

1577 grot is a noun formed from the vb. to grete (to weep, mourn), just as weop is from weope (weep). It is the same as the O.E. gret, grete, cry, outcry.

P. 46. ll. 1583-4
"Be thou there," quoth she, "till Esau
Appeased be, who rages now."

Ece-moðed (=oce-moðed) is literally easy minded, humble, mild, and hence soft-moðed, appeased. S. Sax edmod, edmonied, edmodie. See Læj. ii. 554; Ancren Riwle, 246, 278. The insertion of be is necessary to the metre as well as the sense.

1588-9 Esau married in order to annoy us
When he allied (himself to kin of Canaan) and is so foolish.

1 Written leasowe.
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1591–2 Wherefore he maketh him stubborn and strong,
For he is mixed amongst that kin.

1594 " No bode ic no lenger worldes lif,
I could endure (abide) no longer world’s life.

1605 an swete drem, in true dream. 1606 hemm beam = heaven-beam (?),
the sun (?). 1610 Leaned = leaned; but the MS. also sanctions leaned = remained,
which seems to me a far better reading; and [Jacob] surne ut-surnen, and
Jacob became cast out of (aroused from) his sleep. 1615 i = ic, I.

P. 47. 1. 1620 amongus = amongst; a-gen cunning = agen-cumen, return.
1623 for munying = for muning, for a memorial. 1624 And yet on olige
= and poured on oil; olige = the O.E. oile, elye = oil; alelye, to anoint.
1636 A well well covered under a stone. 1638 abiden (=abide) is the
pret. pl. of abide. 1641 sudden samen = should assemble.

1649 Jacob wë hire wënte Sat ston,
Jacob for her removed that stone.

wënte 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).

mowes is properly a female relative; S.Sax. mawes, mawre, mowre, and must
be distinguished from maw, mawre, maw, etc., a male relative. “Thi jot þuncheþ
me wurst þet tu þe ane hausst ouergan þi feder ant ti moder, mawes ba ant
mehen.” (St. Marhorætæ, p. 18.)

“Nu is [nis?] afered of the
thi moe and [ne?] thi mones;
Allo heo weredh the woden
that er weren thin owe.”—(Relig. Songs, p. 76.)

We occasionally, as in this instance, meet with the word in a more limited
sense.

“Ande hire meþe Elyesbaþ
Wass gladd inoh & blyþe
Of hire dere child Johan,
And leþiþ sho himm fedd.”—(Orm. i. 109.)

“Has þou her,” þai said, “ani man,
Sun or doger, mik or maw
To þe langand, or hei or lan.”—(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 mawes (son-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); ferre = S.Sax. ferreman, afar, far, from a distance. (See
Ancren Riwle, p. 79, l. 3888.)

“The sonne, and monne, and many sterren
By easte aryseth swythe ferreman.”—(Shoreham, p. 137.)

1658 and laban herto rane = and Laban’s herte was wrung (with pity)?
1666 wæs = wæst, quoth, spoke. 1668 wæs stil, in reason, reasonably.

1671 Lune wel michel it age a-wold,
Love so great it ought prevail.

awald, prevail, avail. “Perfore everye Romayn overcomeþ oþer is over-
come wij flateringe and wip faire wordes; and jif wordes faille, jifte schal hym avoide." (Truwas's translation of Higden's Polychronicon, vol. i. p. 253). 1676 tog = toc = took.
1681 long sens in her driues, long custom is here held (practised).

P. 49. 1. 1693 coms hire, custom of the land (country). 1700 cale so, called them. Cf. calde is in l. 1702. 1706 ille bi-nam, fully ravished. 1712 charrom, to depart, literally to turn. 1713 solde an error for golde should requisite.
1713-14 Unless Laban should reward better His service, and withhold him yet.
1715 servis he servis = he entreated him to serve.
1719-26 Covenant is made of all sheep,
Jacob should take charge of those of one colour,
And if of those, spotted ones came,
Those should be taken for hire (wages).
Sheep or goat, speckled, striked, or gray,
Are placed from Jacob far away;
Nevertheless those of one colour,
Bore many alike and dissimilar.

P. 50. 1. 1723 haueved = haveve, "livid, a sad colour mixed with blue." It also signifies rugged, shaggy. 1726 on-like = unlike in colour. It seems to be, however, an error for on-like = alike; like less, unlike, dissimilar in form. 1729 So sander bise, the diverse coloured ones. 1736 To be under him longer is displeasing to him. 1740 clipping time, shearing time. 1747 for-olen = for-helen, secreted.

P. 51. 1. 1758 Sus me solike spae Bise em,
thus kindly (mildly) spake this uncle.
1761-2 My relative, my nephew, my fellow (companion)
Thou oughtest not to do me such unlawfulness (wrong).

do. See note to l. 1651.
1763-4 I was afraid it might occur to thee
To take thy daughters from me.
1765 fro an error for 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 or = them. 1771 ysel ist bi-togen, evil is there accused = wrongfully has accusation been made, i.e. I am accused of a crime. bi-togen, the p.p. of be-tose, signifies also be-fallen. 1773 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; worsning = honour, respect, good opinion.
1775 frend sele wit ben, friends shall see two be. 1776 And troth plight (pledge) us two between. 1779 glas = glad. 1782 turned backward ere it was light. 1783 of weise rad, quickly away. 1784 Soon was he far from Laban separated. 1786 Engel-wirde = engil-wird, a troop, multitude of angels.

"Per wes Bruttene wored
baldeliche isomen."—(LaJ. ii. 412.)
1787 weopned here, a weaponed (armed) host.
"weopned wel alle
heo wenden to pan walla."—LaJ. i. 401.
NOTES.

"& sone anan se pias was wass se;jd
purh an off Godess endless,
- A mikell here off emblepood
wass cumenn ut of heoffsne,
& all þatt hirdesfloce hemm sahh
& herde whatt te;jh sungenn."-(Orme. i. 116.)

"He conuth with so greth her,
Wondur is the ground may boom boore."-(Kyng Alyns., p. 91, l. 2101.)

P. 52. l. 1797-8
And Jacob sent far before
Him rich gifts, on (by) sundry (several) born.
1798 locæ = loc, loc, a gift, present.

"Se riche reco;erens
& schoop & bule,
hwæ se mihte
brohten to laxe."-(St. Kath. 63.)

"And bi þatt alltorr wass þe lao
I felwe wise sankedd."—Orme. i. 34.

"Alle hii nemen þat lock."—(La., later copy, ii. 320.)
and sundri = an sundri, on (by) sundry. 1804 The sinews sprang from the limb. 1805=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 again burst. 1811 locæ = late, relinquish. 1818 How shall any man be able to hurt thee? 1826 And honoured him as the first-born; werþe should be werþ[ed]je. 1828 So rew him so, then compassed him so, yearned towards him.

P. 53. l. 1829 trume, host. (See Guy of Warwick, p. 291; La., iii. 73, 107.)

"And he aryeth hero trume
As me (one) areyth men in fyft."—(Shoreham, p. 108.)
1833 Jacob was sorrowful that he forsook (refused) them (the presents).
1835 hol and schir=whole and sound; schir=sheer, pure, undefiled. 1837 him to frame=for his own use. 1840 tyssel=tyssel=enampt. Cf. Ger. selt; Eng. tillt. 1843 Then King Emor sold him a piece of ground. 1848 She departed leave-less (without permission) from that place. 1851 Her own counsel misled (ruined) her. I would propose, however, to read—
for ge hiteth hire own red,
for she followed her own counsel.
1854 And his burge-folc fellen in wic,
And his people (borough-folk) fell in war.

wic=woig=warr. Cf. Semi-Sax, wic, battle, conflict. (La., i. 201; ii. 260; iii. 5.) Wi-ax, wi-enz, a battle-axe. (La., i. 67, 96, 168, 286.) 1855 bi-spoeken, blamed. Cf. bispae, l. 1444, p. 41.

P. 54. l. 1872 Gol prenes=goldel prene=gold brooches. Prene is connected with O.E. preonne, to sew up. Sc. 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 deode, set up a mark (monument).
NOTES.

P. 55. Il. 1901-2

Of Edom so it was named then,
For it was before called Bozra.

1908 <i>dēken</i> <i>un-red</i> = committed sin; <i>un-red</i>, want of wisdom, misconseal,
folly, wickedness. (See Owl and Nightingale, 161.)

"For <i>un-red</i> is wise reh (rash)."—(Lay. i. 278.)

1910 <i>Briest</i>est of <i>wa</i>spene <i>(segaste)</i>, brightest of form; <i>wa</i>ter <i>wa</i>ne = skill-
wise, skilful, of good abilities.

1912 <i>en</i>hīlēn = barem, discover and lay bare
(discover); <i>en</i>hīlēm = O.E. unhelem. (See Surtees, Ps. xxviii. 9.)
1914 <i>weil</i> <i>bēced</i>, well conducted, well behaved.

1915 <i>for</i>-<i>Si</i> <i>we</i> xen <i>we</i> <i>gret</i> <i>nī</i> <i>Ś</i>

we should read, perhaps,

<i>for</i>-<i>Si</i> <i>he</i> <i>xen</i> <i>we</i> <i>Ś</i> <i>gret</i> <i>nī</i> <i>Ś</i>,

Wherefore they increased in great envy (jealousy).

<i>we</i>Ś = in, as elsewhere.
1919 <i>sor</i>ven = <i>shorn</i> = reaped. <i>Shore</i> is still an
E. Anglian term for to reap.

"And I sae say til men saherande,
Gaderes the darnel first in bande,
And brennes it open the land,
And σ creditor sithen the corn rathe,
And brings it unto my lathe."—(Met. Hom. p. 146.)

1919 <i>her</i> = their. Cf. <i>urs</i> = ours, 1923 <i>hu</i> <i>m</i>ai <i>Ś</i> <i>er</i> <i>en</i>, how may this
appear (be seen).
1928 <i>sīn</i> = <i>tin</i> = afterwards.
1934 In Dothan he
found them at peace (with one another); <i>sog</i> = <i>sagt</i>. O.E. <i>salt</i>, <i>sagt</i>, at
peace, reconciled. Does <i>sog</i> = <i>sought</i> = come, arrived?
1935 <i>fr</i> = from afar.

P. 56. I. 1942 <i>sisterne</i> = <i>ci</i>sterne = cistern. (See l. 1960.)
Cistern occurs in
the Middle High German Book of Genesis and Exodus, ed. Diemer, p. 75.

"Nu sehet ze dem trōmere, er bringet nivmäre
Slahen wir den selben hunt,
Werfen in in der <i>sisterne</i> grunt."

1942-4

In this pit, old and deep,
Yet shall he be cast, naked and cold,
What-so-ever his dreams may signify.

1943 <i>we</i>Ś = <i>we</i>Ś = <i>we</i>Ś <i>he</i> (?) = he shall be.
1950 <i>derna</i> <i>sped</i> = in secret
haste. I should prefer <i>der</i> <i>sped</i> = <i>der</i> <i>sped</i>, bold (wicked) haste.
1952 <i>spices</i> <i>war</i> = <i>spices</i>-<i>war</i> = spicery.
1958 Than he should there die in their
power. 1961 <i>Śbot</i> = <i>we</i>Ś = appeared grieved = was sorrowful.

1962-3 Believed him to be slain, set up a cry
Will he not (he will not) cease, such sorrow he endured.

1962 <i>re</i>n, cry, outcry.

"Nanne <i>re</i>men he alle a <i>re</i>n,
so hornes blast of bellos drem (noise)."

—(Reliq. Antiq., vol. i., p. 223.)

1967-8

In kid’s blood they turned it,
Then was there-on a piteous stain.

1968 <i>Ś</i>Ś = stain.

"Ah <i>we</i>Ś se swi<Ś>se lufsume leores
Ha leien, se rudie
& <i>Ś</i>Ś reads <i>Ś</i>-<i>lit</i> = coloured
NOTES.

P. 57. ll. 1975–8

He wept, and said that “wild boasts
Have my son swallowed here.”
His clothes rent, in hair (cloth) shrouded,
Long mourning and sorrow is him befallen.

1977 haigrs.

“Pai sal be, als þe appocolips spekes,
In hardo hayres cleddo and in sekkes.”

—(Hampole’s P. of C., 4530.)


1999, 2000 But he became then so naturally cold,
To do such deed had he no power.

2004 The author of the poem seems to have confounded Potipher with Potipherab, the priest of On. (See Gen. xii. 45.)

P. 58. l. 2011 an heg for and heg = and high. 2015 One and stillis, alone and secretly.

2019 Provided that he would with her wanton; wile seems to be the same as wigle, to play, sport. May we not supply plaige, play, after wile? 2021 But what she desired was displeasing to him. 2024 But it was to him all alike displeasing. 2025 tseol = tæyl = tent. Cf. tilt (of a cart). 2030 god = O.E. þæod = þæt, went.

2031–2 And said Joseph would do to her,
What she might not prove (or bring) against him.

2031 seol for selon, said (?).

2035–6 The blame is his, the right is hers,
God almighty will discern the truth.

wile, blame, still exists in twit; O.E. at-wile.

P. 59. l. 2043 chartre for cuairtre = prison.

“Forr nass nohht Suntt Johan þet ta
Intill cuairterrnus worrppenn.”(Orm. ii. 270.)

2044 prisoners = prisoners? in hagt, in sorrow. We might translate ll. 2042–4 as follows:—“The gaoler did love him, and hath entrusted him the prison to live in charge of the prisoners.” Cf. Ger. eivs in acht nehmen, to take charge of anything. 2045 on-sagen = un sagen = O.E. mis-saw, opprobrious language. 2047 One that the king’s cup presented (the butler.) 2049 onigt = onigst, by night; ofriht = ofriht, in fright, affrighted. 2054 Hard (troublesome) dreams would cause that (i.e. cause them to mourn). 2057 softes or strong = pleasant or unpleasant. 2058 The interpretation will on (to) God belong. 2059 wîn-trê, a vine.
NOTES.

"Me thought I sag'd a scien-tre,
A bogh far was wit branches thre;
O pis tre apen ilk bogh,
Me thought hang winiwe inog."—(Cursor Mundi, fol. 26.)

2060 That had full grown boughs three; scien—full grown, explains
Shakespeare's man of war. 2061 First it bloomed, and afterwards bore.
2062 The berries ripe as became I aware. Supply "to" after ripe (?) 2073
Present my petition (intercede for me) to Pharaoh; herdes = erde. Cf.
O.E. words = world.

"But we crese almes-deo
Heere erdes schal bire." Shall intercede for them.

—(Relig. Songs, p. 68.)

2075 kynode bond, native land. 2076 And here wrongfully held in bond;
wrigeleside = wrigles-les-like, fault-less-ly; wrigles = wrigles, a fault, crime.

"For nis noht Goddes gryfy wrippa
Patt wihrprem Godd onnynamss,
Acc helio-wawenn iis till pa
All afterp peyre wrigles."—(Orm. i. 136.)

P. 60. 1. 2077 liiset me, listen now to me. 2078 bread-lopes = bread-baskets.
Cf. O.E. bar-lopes, a basket for keeping barley in. In See Townley Myst.,
p. 329; Wicliffe, Exod. ii. 3. Loep, or baskett (lopp. K). Sports, calathus,
coris.—(Prompt. Parv.)

2084-5 It were preferable to me (I had rather) quoth Joseph,
Tell the meaning of pleasant dreams.

2086 reches = rakes = to tell, explain; sweep = force, stroke. Cf. the use
of bond, wold, l. 2114, 2120. 2088 hem de[n] on rode, be put on the
cross (be crucified).

2089-90 And fowls shall tear away thy flesh.
That no wealth shall be able to save thee.

2094 wole uest erd, in a foreign land. 2105 On a bush full grown and very
beautiful (seasonable? well-seasoned, prime?). 2107 wolodes = withered.

druhtis numnum, seized with drought (dryness).

P. 61. 1. 2114 Who could explain the meaning of these dreams. 2119 So host =
then called; host = S.S. hahie, called (?). Is it an error for legh = leghi,
taken? 2122 Sis dreames wold = this dream's meaning. Wold signifies (1)
power, (2) force, (3) meaning. 2130 nelful = grievous; the O.E. nel often
signifies grief, trouble. 2182 roopen and raken, rasp and rake, diminish and
scatter. The Swedish raka signifies to clip, shear, shear. 2134 ledes, barns.
(See note to l. 1919.) Chaucer uses the word in the Reve's Tale. "Berne
or lathe, Horreum."—(Prompt. Parv.) 2136 hungri-gene, famine years.
2146 so to-bare, so falsely accused him. (See barem in l. 1912.) In the
Castle of Love to-bere = disagree; to-barem, at enmity, ll. 49, 552.

P. 62. 1. 2153 The seven years of plenty pass away.
Joseph himself knew how to provide beforehand.

2161 for node sorg, friendly by compulsion. (See l. 2160.) 2163 he litten
him, they did obeisances to him.

2167-8 Joseph knew them all in his thought (mind),
He pretended as if he knew them not.
NOTES.

2171 *sone*; the MS. reads *sone*. 2176 For hunger doth (causes) them (Jacob's sons) hither to come. 2178 *bi gure bering*, by your behaviour. 2179 For *one man* we ought to read *on man*, one man. 2181 For seldom betideth any king himself.

P. 63. l. 2190 *sa* = *that*; *pore* is evidently an error for *gure* = *your.*

2191-2 For then was Joseph sore afraid
That he were through them deceived.

2196 *te men* = the one. 2198 *to wodde* = in pledge, as hostage.

"He said, 'Froste, a tokyn to wodde
Salle thou lose with me.'"—(Sir Percival of Galles, p. 19.)

2204 *Wryghtful* = sinful. (See note to l. 2076.) 2209 For we denied him mercy; *worned* = denied, refused.

"God schewes in his godspelle
Of þe riche man and læraræ,
How þat he warned him almus,
Parfor God warned him agayn
A drope of water, to sloken his pynne
In þe fire of helle when he was þam."

—(Cott. MS. Tib. E. vii., fol. 37.)

2214 *pult* = O.E. *pult*, thrown, placed (R. of Gloucester, 3376, 459; Lay le Freine, 136).

P. 64. l. 2219 *over-shoort*, over-anxious. 2224 *to eytes* = the motions. 2223 Death and sorrow cometh on me;

"& þi wrasche (wretched) saule
[Scal] *sien* to helle."—(Lay. ii. 186.)

2233 *bi-læcem* = *bi-læne* = remain.

2235-3 Then quoth Judas, "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); *bëi-modes* = *bi-modes* (see note to l. 1584). 2252 *higt* = soon; literally easily, without difficulty. 2254 Kind thought (natural affection) was in his heart then;

*Se* = *Se* = then, is necessary for the sense and the rhyme.


"He latte bi se fode
*þeartan* scipen gode."—(Lay. i. 111.)

2259 None of them had then merry cheers (countenances). 2262 *we non*, none of us; *we* should be properly *we*. Cf. l. 3260, where we have *gur* for *gurs*.

2267-8 Very glad (fain) he was of their coming,
For he was held there as a prisoner.

to *nome* may have the same signification as the phrase to *wodde* = as hostage, as security; *nome* (*nomin*), derived from *nomen*, to take, capture, signifies seizure. Cf. *wop* from *srip* (weep), *grot* from *gret* (lament, cry), *læp* (flee) from *læp* (leap, run), etc. 2259 *under tim* = A.Sax. *vandarn-tid*; *vandarn* is the Prov. *aandorn*, *aundurth*, *ordorn*. 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.) 2276 And he willingly accepted it. 2279 Know I there that he now trembleth (for the safety of his sons)?

2287-9 Soon he went out, and secretly he wept.
That all his face was wet with tears.
After that weeping, he washed his face.

P. 66. l. 2295 of euerie sonde, of every dish, of every mess; sone signifies a dish, mess, meal. S.Sax. sonden, sunde, viands.
"wanliche (bad) wereon þa sonden."—(L.a. iii. 32.)
"þas beorn þa sunde
(þes beare þe sondes)
from kuchene to þan kinge."—(L.a. ii. 611.)
"Hwer boodh thine diðaches
Midd thine swete sondes?"
—(Religious Songs in Owl and Nightingale, p. 74.)
2297 In abundance they became glad. 2302 Seden = deden = deeds. 2311 weren . . . went = had gone. 2316 en-set&she = unselše, misfortune, evil.
"Her wasa unnesellys unride inoh
Till an man for to drechenn."—(Orm. i. 165).
"Ah ich heom singe, for ich wolde
That hi wel understande schulde
That sum unselthe heom is i-hende (near)."
—(Owl and Nightingale, p. 43.)
Later writers use the word in the sense of wickedness. (See Shorham's Poems, p. 43.) 2314 bi-calleð, accuses. See Ywain and Gawin, p. 21, l. 491. 2318 gurs on = one of you. 2320 ep = epe = epon.
"Moni of thisse riche
that wereden foh and grei,
An rideth uppe stede
and uppem palefri,
Heo schulen atte dome,
sugwen wellawe."—(Relig. Songs, p. 68.)

P. 67. l. 2335 Provided that thou spare Benjamin.
2336 Ic lede ut on trechthe min,
= Ic ledde [him] ut on trewthe min?
2341 so o 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 Ìc here, each of them.

P. 68. l. 2367 twinne srud, two changes of raiment. 2368 fif woden, five garments. 2373 wth somes fest, with burdens loaded. 2380 He knew not who they were (on account of their princely garments). 2384 All Egypt in his power is placed (fixed). 2390 or in of worlde charc, ere I from the world go (turn) = ere I die.

P. 69. l. 2399 derer, an error for dere = beloved. 2400 How many years are on thee. fo = few; O.E. four. 2404 Because I have passed (suffered) them in woe. 2408 her uten erd = here in foreign lands. See l. 2410. 2412 seli met, good sustenance (food). Cf. l. 1542. 2416 y-oten = y-hoten, called.
NOTES.

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 ſan = 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 Inwyt it has the sense of flavour.

"Zalt yeſp smac to þe mete."

See Gloss to Allit, Poems, s.v. Smack (p. 194).

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 wake them afterwards forty nights.

2451–5 Hebrew folk had a custom,
Not immediately to bury 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. ird, irden (Owl and Night. 1028). The form ize, iron, is also met with in O.E. writers. See Ayenbite, pp. 110, 133). 2454 smeres, ointment, belongs to the same class of words as fetes, a vessel, rockes, incense, etc. "þe smeres ne is naȝ worȝ to hele þe wonde ne wonde no non oþer þing þer huile þet þet yzen is þerinne."—(Ayenbite, p. 174.)

2459–80 For truth and with good deeds,
Done is then all that watch-deed.

2460 wech-dede, vigils. 2463 And some honour every year. 2465 Do for the dead church-going; chircbe-gong = church-going.

"þe gret cyte of Medes suppe aſtre he (William) sette,
Vor me (onc) ne myte non chyrche gong wyþ out lyte 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 ouer-pharan = ouer-faren, pass over.

2488 in birielis don, put into the tomb. "And whanne Jhesu hadde comen over the water at the centre of men of Genazereth, tway men havyng devolis runnen to him, goyng out fro birielis (tombis), ful feerne, or wickid, so that no man miȝte passe by that way."—(Wicgifte, St. Matt. viii. 28).

2498 To beſen mẽSc, to supplicate for mercy; beſen may be an error for beſen, to entreat.
P. 72. L. 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;
Listen to it (my prayer) then, promise (it) now
That my petition shall not be lost (sight of);
With you let my bones be borne.

2510 Letstid = listeth, listeneth. 2514 God bring the soul into bliss. 2516 egyptis-like, after the custom of the Egyptians. 2521 to ful in wis = to ful-visor, very full (completely), indeed. See l. 109. Orm uses the word fulvisor, ful visis, fulviscis, in the sense of certainly, truly. See Gloss. to Orm, s.v. fulvisor. 2524 for lef ful souls med, for the need of precious souls. 2528 May God help him kindly (joyfully). For the meaning of wel see Gloss. to Allit. Poems, s.v. wel. 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 Uortgerde þa king
in Cantuari-buri.
Þer he mid his hirede,
heohliche spilode (noblly diverted themselves)."

(--La) ii. 163.)

"dü was spil unde wunne
under wiben unde manne.
vene benche se benche
hies man allûteren wîn scenchen;
Si spilin and trunchan
unz in is der alfl binam."

--(M.H.G. version of Genesis and Exodus, ed. Deimel.)

P. 73. L. 2544 hset, severe, cruel. See Gloss. to Allit. Poems, s,v. Hattel. 2546 seti wi, prosperity. 2547 Quoth (spoke) this king with them, secretly, in council. 2548 michil sped = great speed, rapidly; insert in before michil. 2552 seten seems to be an error for seten 2555 wîkenwed wine, unaccustomed (extraordinary) labour; wikenwed also signifles immoral, wicked. See Orm. i. 74, Allit. Poems, p. 9, l. 190 2556 fugal = fugal = ful, foul, loathsome. 2560 They caused them to creep along (or through) dikes; dikes=O.E. diches, may here signifie subterraneous passages, burrows; or perhaps dikes = sewers, from the allusion to mox and fen. "And Jesus said to him, Foxes han dichis, or borowis, and briddis of the eir han nestis, but mannes some hath not where he rehte his head."

--(Wycliffe, St. Matt. viii. 20.) 2564 comb, crest or top (?). 2568 ðogen = ðogen, throws, See l. 2542.

2561-2 And wide about (through) the cities to go,
Where none had previously come.

P. 74. L. 2576 But they disobeyed from fear of God. 2578 They defended themselves with lies.

2580-1 God require it these women well,
On their homes, their wealth, and in happiness.
NOTES.

**odi sol** is, literally, pleasant time, but may here denote prosperity, success, etc. 2683 opolike = openlike, openly. 2688 Abraham is an error for *Amram*, i.e. Amram was Moses' first name. 2690 dreful and blest, sorrowful and afraid; blest. In A.Sax. blest = gentle, slow; blest = miserable; the S.Sax. blest = destitute, poor; blisset, cowardlier. 2594 Nor could she take him stealthily (secretly) of (from) the water; or steal may signify to steal, quiet. 2595 rigesse = rushes. Cf. Sc. roch, reyn. 2696 tarred = tarred, pitched.

P. 75. l. 2609-10 God had such beauty him given,
That the very foes let him live.

2611-5 Egypt'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.

2612, 3 he = ghe = she. It cannot be the plural he = they, for this would require numen instead of nom. 2621 On whose test (paps) he soon hath seized. 2629 on unes stede, instead of a son. See l. 2367. 2639 ayne [= ane] stund, one minute. 2644 Six timing = this occurrence, this timely assistance.

P. 76. l. 2647-8 If help had not run between
This child had then soon been killed.

2650-3 He said, "The child doth as he knows (i.e. acts according to the extent of his knowledge); we should now learn whether it did this willingly, or in childishness." He offered this child two burning coals, and he took (considered) how he might use them (i.e. what he might do with them), 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.” 2653 brennen = brennende, burning; to = two. 2652 child-hede; “ac zepe ich oon to elde of vol man, ich vorlet alle mine childhede.”—(Avenbite, p. 208.) 2654, 5 is = them. 2658 miserlike = S. Sax. misliche, variously, differently; and, hence, thickly, indistinguishably. The form miser-like may be a corruption of the A.Sax. misen-like, dissimilar. Misliche in Owl and Nightingale, l. 1771, signifies erroneously. 2660 [bi]leph = bi-lef, remained.

2665 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 = she = she. 2680 severe (a substantive from wron, to defend), a defender, protector. Cf. dore, harm, from dore, to hurt.

P. 77. l. 2682 en-warnede, unexpected. This enables us to correct the reading en-warden in l. 480. 2688 ut-Schurge = out-through, throughout. Cf. O.E. ut-wich, without, in-wich, within, etc. 2696 Nevertheless that sojourn was very distasteful to him. 2701 meten is the p.p. of mete, to measure. 2702 Sis one causes remembrance, that one causes forgetfulness. 2703 He feate is = he fixed them. 2704 Gave her the first gem; he was then dear to her. Two lines seem missing after this line. We might supply the following:—

And quan awei nimen [faren] he wolde
Gaf hire Se toser, he was hire colde.
And when he would go away, he gave her the other gem, and was distasteful to her. 2708 e = he. 2712 a modi sticard, 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 soen may signify ‘have seen.’ Northumbrian ha, to have; but more probably we should read a-soen, to see, the infinitive being required after sulde, so that sulde a-soen = should see. In the Romans of King Alysaundre asen occurs as the p.p. of a-sec, to see. Cf. our modern words awake 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 rod, too hasty. 2736 ches = went, is here used like nam. (See Gawayne and the Green Knight, l. 930.)

P. 79. l. 2757 Sewe and wursipe, courtesy and honour. 2758 estlicode, kindly deed (actions). (See Owl and Nightingale, l. 997.) Estte mete occurs in the Ormulum for delicate meat (food), etc.

“Ac thar lound 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 For
to look after the condition of the herds. 2775 brennen = brennende. See l. 2933. 2776 And nevertheless green and whole remained. 2783 in min gomind, under my care (protection). 2788 michte, of milk; quiben, to promise.

P. 80. l. 2789 an = in. 2790 on hond = on-hond, soon, speedily. Ger. in die hand. (See Le. vol. ii. pp. 96, 106, 251, 264.) 2792 to Sun, to that = for that purpose. 2797 If he refuse it and be there-to contrary. 2803 to token, for a token (sign). Cf. to wend, for a pledge, etc. 2812 for, sound, and hence unfer (l. 2816), diseased. (See Sir Gawayne and the Green Knight, l. 103; Ormulum, i. 41, 153, 212. 2815 get = pour (see l. 582.) 2817 wammo = un-eloquent; wan occurs in O.E. wan-hope, despair; wan-trauth, disbelief; mol is the same as moat (speech) in l. 82, p. 3; en-rozen = un-ready, slow. (See Gloss. to Allit. Poems, s.v. reken.) 2822 Who made the blind, and who the looking (seeing)? 2824 fulfill, aid, assistance.

Ja cristine liūen after, 
and heem on leide, 
& cleopeden Crist, godes su, 
beon hoom a fullume. 
The Christians pursued after, and laid on them, and called Christ, God's son, To be to them in aid (to help them).

—(Le. ii. 284.)

P. 81. l. 2828 wusteken, disclose. See Gloss. to Allit. Poems, s.v. Steke. 2830 Gune = you two. See Orm. i. 301; ii. 98. 2831 funder; O.E. founde, to go, occurs in Allit. Poems, p. 66, l. 903. 2834 of lines = alive. 2838 is wercen len, reward of his works; len may be a short form of leten, left. 2845 fren wice, unfaithful companions, that is, his two sons who were uncircumcised. For leiden read leide (?). 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 eyser ees = eyser hers each of them. 2856 have is hérse et-drügen = hath his heart out-drawn. Cf. our expression, to unbosom oneself, with the Ger. sein herz anschütten.

P. 82. l. 2876-78 I defended so that thou was rescued,
And laboured, and great sorrow endured, 
Yet is it unseen (is it a secret) how I accomplished it?
2882 hide-like (= hidingly), secretly. Cf. O.E. hidel, a hiding place (Ps. xxvi. 6). 2890 to-gode, for good, gratuitously. 2891 be tiges alle = the number of the tiles (bricks). 2892 And old and infirm, great and small. alen = alen, old; alden = alinge, ailing, infirm. 2894 And to God he made his complaint (bemoaning).

P. 83. l. 2900 Shunery = Suner; O.E. thener, thunder. 2903 Min mikelc witter name may signify (1) my great wise name, or (2) my merciful wise name. In (1) mikel = michel = mikel, great; but in (2) it = mikel, mild, merciful. See l. 3603. 2918 Iglie = igile, ugly, horrible. 2919 wiche kire, select (choice) witches. 2920 in soulis lire, in soul's loss. The line may signify men, in whom were damned (lost) souls. 2921 And the heads of them all he bit off.

P. 84. l. 2934 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. 2937 And try better with this token. 2947 trike, a rivulet, small stream, evidently connected with the verb trick-le. 2967 wreche = wrekz, vengeance, plague,
Cf. michel and mikol, diks and diche, etc. 2857 bot = boot, release, deliverance, is connected with O.E. bitte, to amend, to alleviate. 2962 bi-toornen = biturnen, turn, change.

P. 85. l. 2969 frosete here = host of frogs.
2977–8 Pole-heads (tadpoles) and frogs, and ravages of podes (toads),
Bound hard all Egypt's folk in sorrow (wretchedness).
in silic = in on-sile; on-sile, misery, wretchedness. Polkemoes (Provincial Eng. pole-head), a tadpole. Palgrave has poto. Polly-wigg, tadpoles. "Tadpoles, pole-wiggles, young frogs." (Florio, p. 212.) Pol-wylge, wyrme, occurs in the Prompt. Parv. (Hall.); podes = Prov. podes, paddock, a toad (Shakespeare); W.Prov.E. padstool = toadstool. (See King Alia. 6124.)

"Sere nakyn best of wenym may
Lywe, or lost atoure a day;
As ask, or eddyre, tâde or pade,
Suppoe jat jai be jiddyre hade."—(Wyntown, i. p. 16.)

2988 up-wound = up-went, but literally up-wound. 2989 on bite, in their bite. 2990 ermites, a blight, plague.

l. 86. l. 3011 bad m世俗, entreated for mercy. 3013 worc = w o r c = curc =, became. 3014 And broke them that promise (see l. 3062). 3027 dolic, wound, ulcer.
3037 5c to on-frame, to thy sorrow.

l. 87. l. 3045 al sir = all sheer, clearly, openly. 3047 enghore may be an error for undere = badly, or, what is more probable, for engere = unready, unexpectedly, gere being the same as gare, yare, ready, prepared. 3048 beryles = unprotected, shelterless, from beringe, to protect.
3055–6 Moses, cause this weather to turn,
And I shall let you out fare (go).
3058 enwander, storm. See l. 3050, 3061. Water in O.E. is often used for a tempest, storm. See Ywaine and Gawain, 411; Wyntown, i. 287; Romaunt of the Rose, 72, 4302; at-wand, departed = away-wound, or away winded. Cf. at in at-wot, departed, p. 30, l. 1049. 3066 gressopp-e, grasshopp-e-r, locust. Cf. O.E. hunt-e, a hunt-e-r, etc.

"And to lefe-worm þer fruit gaf he,
And þer swynkes (labours) to gress-hoppe to be."
—(Ps. lxxvii. 46.)

3066 And what the hail then left (untouched) shall all be attacked (or taken away?)

P. 88. l. 3075 but, without exception (?). 3077 Hu = hu? how? 3080 Erewhile alone of men was leave besought. 3086 an newe fyt, in a new conflict.
3087 skipperes, the grasshoppers. See l. 3076, where opperis is similarly used.
3088 They did on grass and corn injuries. 3102 Therknessse = darknesse, darkness, is a genuine form, and occurs in the Coventry Mysteries:—
"Therknessse, or darknesse, tenebre, calige."—(Prompt. Parv.) 3105 Many there suffered sorrow in life; bead = abroad, suffered. 3108 soweon = sogen, saw. See l. 3329.

P. 89. l. 3111 boden = bidenede = abildenede, awaiting, abiding. Or it = bidden (to stay). 3120 Death shall wreak me over you (i.e. you shall be punished with death). 3125–6 Now shall I into Egypt do (send) such a plague as was ere never none.
NOTES.

3131-2 Not shall I you fail
Of that I have you promised.
3139 Every house-folk that may permit of it.
3141-3 The tenth day it should be taken,
And kept on the tenth night,
And alain on the fourteenth day.
3144 so it noten mai, as it may suffice for; noten = O.E. note, naite, to
avail, be of use to, profit, etc.

P. 90. l. 3147 bried = O.E. bried, roasted. (See Sir Gawayne and the Green Knight,
1. 391.) 3148 serekem, taken, thrown out. "God nele nayt jet me make,
his hors marcast no boye, huorout he serek po jet syalde and bohte in ye
temple."—(Ayebite, p. 172.) 3150 his owen fond, his own wants (need).
3153 sereiš; can it mean hastes? (see Ex. xii. 11.) At first sight it seems
to be a derivative of vire (by metathesis irrit), an herb; but the mention
of here meta[w] in l. 3151 renders this rather doubtful. 3164 bis-luene, the
remainder. O.E. lave, love, the remainder. 3166 dure-trem = door-trees,
poets.
"For James the gentle
Jugged in his bokes
That feith withouten the feeth
Is right nothyng worthi
And as ded as a dore-tro"—(Piers' Ploughman, 333.)
3166 uerslagen = overslagen, over-slagen, over-piece, lintel. "Ovrslay of
a doore. superliminare."—(Prompt. Parv.) 3172 eocene-hires, wages,
labour-hire.

P. 91. l. 3206 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; bennon = to call to arms.
"Pa biseu Brutus
& bennon [bennede] his serde." And assembled his forces.

3218 of fote ron = swift of foot.

P. 92. l. 3220 to worsken wi, to work war, to make war upon. 3224 no gates = no
gate, no ways; gate is often used by Northern writers as an affix = -wise or
-ways; as al-gate, thou-gate, etc. 3230 On (against) Moses they set up a
cry. 3235 dragen with skil, endure with patience. 3240 That for you ways
(paths) may be well provided.

P. 93. l. 3255 an skigh, a cloud. Cf. Milton's 'sky-tintoured' (Paradise Lost,
Book V.).
"... . . . it ne left not a skigh
In al the welkin long and brode."

-(House of Fame, iii. 506-511.)
3284 daising = daiging, dawning. 3271 in twired swn, in perplexing
doubt; twired signifies two-fold (doubtful) counsel.
"and [Bruttes] dudden swifte vnwraate
.... . . . alle his haste,
and wersen alle twirde." And Brutus did very evilly
all his behests,
and were all of two counsels.
-(Laq. ii. 392.)
3275 a morgen quile, a morrow while, a minute. 3282 woken seems to be an error for worke, taken (see l. 3148.)

P. 94. l. 3292 pert = apert, open, clear. 3300 selath = let, loathsome. I am rather inclined to take this as an error of welath = brackish. 3234 supply don after gu. 3301 a funden (discovered) trew = a tree which he found. 3274 holden, an error for holden. 3310 bread wantede, bread failed.

3315 But us were in Egypt ben,

It were better for us in Egypt to be.

3319 on-dryg = 'bear up,' endure patiently. 3324 so fole so, as many as.

P. 95. l. 3327 Six dewes cost, the nature of this dew. For the meaning of cost see Relig. Antiq. pp. 217, 226. 3328 rim frost = rime frost, hoar frost. 3338 for-hade, consecrated it by burning. Orm uses hagede, ordained, ii. 23; ii. 106. 3340 That it gave a flavour of honey and oil. 3341 forbore mor, more than was bidden; forbore may be an error for forbode, prohibition, command; or we may read (and the MS. will admit of it) forbode, above. Cf. bi and for-bi, etc. 3345 Kept it apart in a clean place. 3348 eten lew = without let, without cessation. 3353 Soon was that water wanting to them. 3354 hane; the rhyme requires hane; Crist hane, would signify torment of thirst.

P. 96. l. 3378 here ‘Sing, their affairs. 3381 Moses prayed for the folk of Israel. 3383 For leth is read let his. 3388 They supported them with a stone. 3392 bode seems wanting after sente. 3394 Of this occurrence to have a memorial.

P. 97. l. 3398 min blee. Jehovah-nissi is generally explained as "The Lord is my banner." 3410 sternig, government rule; stre in ll. 3418, 3420 rule; sterus, rulers, ll. 3413, 3415; sterus-men, rulers, ll. 3417, 3429. 3412 a meister wold, a master (head) ruler, the same as mer-man, l. 3424. 3413 tyen = tyen, ten. See l. 3418. 3414 Ite here, each of them. 3429-32 He bad them choose rulers, mighty, who are God-fearing, truth-loving, and who strive and covetousness forsake. 3432 m‘Sing signifies not only strive, but niggardliness, wickedness, slaughter, etc. O.E. writers usually employ the word in the sense of a coward, villain, miser, etc. 3448 May we not read I vilis min folo knowes be =I will be known to my people?

P. 98. l. 3434 And willingly (gladly) he received (accepted) it. 3438 is numen, has gone.

3449-51 And Moses told this to Israel,
And they promised him every whit
What he biddeth them they will do.

3453 'is to daiges = those two days. 3458 wi the goren dragen = pierced with darts.

"heo beoren on heore honde

gare [spures], swise stronge." — (Lat. iii. 44.)

3169-60 These people fearful thus abode,
While these days forth have passed.

3461 Supply in a after daiges (?). 3462 Spils, ravage, destruction (see l. 2977). 3463 On this mount stood a cloud's shadow; and = an = a (see l. 3475). Delie the comma after stod.

P. 99. l. 3471-82 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 thou not my honour be lost in the fiend's tempting (i.e. in yielding to the devil's advice).

P. 100 1. 3508 for trake of==for failure of, for want of. 3615 Nor covet not thy neighbour's thing. 3518 Thou losest everlasting bliss. 3519 fryeren==fureyn=fureyn, afar. 3533 wenceld==wenned==wenned, named, appointed (?).

P. 101. 1. 3546-6 That mad folk there out of day brought Ur (i.e. put Hur to death) and put Aaron in fear; 'to done of daw'==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 dwe sa priucely,
That na wist sal the squeling here,
And delf it sithen in our herberie."—(Met. Hom. p. 167.)

P. 102. 1. 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 draffe (dreges) to drink.


3583-4 Then wist he well who had done it (committed idolatry),

3603 mille moṣ= milce mod, mild (merciful) mood.

3605-6 God answereth, "off shall I take them,
Who are not worthy to be placed thereon."

3607 min engel on, my angel alone.

P. 103. 1. 3611 to pligt, for their sin. 3614 And as sun-beam bright shone his features. 3624 wið scitter draȝt, with skilful device. 3626 And their labour they well accomplish. 3635 of lore real, of choice lore. 3637 betten = beten, amend, from bet, better. 3640 Ere they from Sinai forth have passed. 3612 &e other, the second.

P. 104. 1. 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-irked, tired. 3661 Lournd == lournd, lord. 3664 Thou shalt cause me quickly to suffer death. 3676 And brought a great mite of quails; but turles == turles, doves. See Ayenbite of Inwyte, p. 181.

P. 105. 1. 3681 dried, an error for deried, killed (?). 3688 There became Miriam somewhat foolish; sath == sat, a fool (see l. 3685); it may be, however, an error for loth, stubborn, obstinate, or wroth, angry. 3710 A bunch of
grapes on a long pole; O.E. cowcle, cowle, a coop, tub, etc.; Prov.E. cowl; cowel-staf signifies the staff or pole upon which the people carried their kneading troughs. This interpretation is supported by the form cowle-tre or cow-tre. Falanga, vectatorium. (Prompt. Parv.) "Phalanga est hasta, vel quidam bacculus ad portandas cupas, Anglico a stang, or a culastaff."—(Ortus.) "Cource, a staff, 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 grote and so fulle of muste, that two men ben gretly charged to bere one of them only upon a cole-staff." In Hooche's translation of the Orbis sensualium, by Comenius, 1658, is given a representation of the cole-staff (arumna), used for bearing a burden between two persons, p. 123; and again, at p. 113, where it appears as used by brewers to carry to the cellar the new-made beer in "soes," or tubes with two handles (labre), called also cowels. In Brand's "Popular Antiquities," ii. 107, will be found an account of the local custom of riding the cowel-staff or stang (Way in Prompt. Parv.)

P. 106. 1. 3721 swordes slagen, slain of (with) the sword. 3723 lodar-man = lodeman, leader. A leader we will choose (take); se = bi-ser. 3726 ref = rif, rife, loud. 3728 stronge = stronge. 3730 If Moses were not opposed there-to. 3732 milche = milke, mercy, pity. See l. 3728, where the correct form occurs. 3740 Their righteousness was pleasing to God. 3742 sorrows dore = sorrow's hurt.

3745-6 Again (backwards) they made their course, As that cloud had taught.

P. 107. 1. 3755 mostful qualities metisses in l. 3756. 3760, st tere gure, each of you. Cf. quere gure, which of you, l. 3764. 3761 rekhef, an incense vat, the vessel holding the incense, censor. See Orm. i. 2, 25, 58. 3762 timinges seems to be an error for time ge, wait ye. 3767 orgel pride, arrogant pride. Cf. orghellon, pride (Orm. i. 216). "Ichabbe isehen his ouergart, ant his edede orgh feliche salliet."—(St. Marh. p. 11.) I have seen his presumption and his arrogance fearfully fallen. 3770 Instead of the reading in the text substitute the following: Moses, and st no orghel gorn; er seems to be an error for er = out. See Numbers xvi. 12. 3774 Held up neither stone nor grit. I do not think deyn nor gret = strong nor greater.

3777-80 Such destruction shall unbelief have No man need labour to bury them This earth is together closed As it were never ere broken up.

3786 Ferres scut, 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 tisen = stem, 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 become foolish 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 to be in the place of those whom he had despised (rejected). miðe = midde; O.Sc. menede, become calm, quieted down. 3809 aglen = aylun = ayl, become weak or foolish. 3814 for-hugede, despised, rejected.

"Ah Gurneud hit for-hogeda
And habbe he hoœ nolde."—(Lat. iii. 156.)

"For niss nan mann þatt us bibræ att
Forhughenn god to lernenn."—(Orm. ii. 107.)

P. 109. l. 3824 The name of the tribe which shall thereto belong. 3826 Which tribe he desire 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 had assemble the folk and go,
And before them smite on the stone.
3880 costful, dangerous. See Met. Hom. p. ix, where for-cost = a dangerous voyage. 3884 venite of liues = turned from life = died. 3887 in = hin = hine, him.

P. 111. l. 3924 The sense requires us to read, for to stille his weæðe 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 gone hold = should give me faithfully; hold = holdes = 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; sti, path, way. "Ec also forson æge ecgeuoden was ægðæ sentenced to avenge: sēfn ælopende in weostern garment, æggges æltheorn, æsæla ðæs [wyrcæs] 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 as thus with anger.
3976-7 Had I a sword, I would slay thee.
So was this man to mischief 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, but for a while, for from above, etc.; qui bute = quibe bute = but for a while.

P. 114. l. 4000-10 His life is blithe (joyful), so shall be his ending (death),
Who prospereth as this (one) shall prosper.
4015 For or read and (?). 4016 Wherefore did he it for better success.
4022 For hem read he (?).

P. 115. l. 4049 "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; only might'st thou follow this advice and lead them from God's love, and seek to turn thus their thought, for war nor
NOTES.

weapon helpeth not. 4052 ëgere = gere = haste. At first I was inclined to take ëgere for dere, so that wēð ëgere = for harm. 4053 ten = to (?). Or should we read, Se do ten vi = cause those to go out. 4056 Luneke may be an error for lune-like = pleasantly; or it may = lune-like = love; -loc being a not uncommon ending of abstract nouns, as in O.E. feorlo, fairness, beauty. 4063 quæd. The rhyme seems to require quæd; Sat ille quæd = that wickedly spoke (advised); Sat ille quæd = that wicked wretch.

P. 116. 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 Let thou not thy folk be helpless, and a good leader choose also thou to govern them, even such a one as shall be needful for them. 4108 I would propose to read instead of Alsele ãla hem bi-hulik bee; Al seiþ ãla bi hem hw[ ]like bee, the verb sat being understood after hem. See l. 3208.

P. 117. l. 4110 leder-man See note on l. 3723.
4119-22 There whilst to him lasted life-days,
Them he taught precious laws,
And having wrote them, hath them entrusted to them,
Unless they them keep, on them shall be sorrow (misfortune shall befall them).

P. 118. l. 4143-4 Idolatry, that was pleasing to them, oft out-wrought (effect) for them sorrow's trouble, that is, brought sorrow and trouble upon them.
4159-60 In such virtue grant us to come;
Through which we shall be to everlasting life taken.

ADDENDA.

P. 4. ll. 124-5 Fodme. When we find, as on p. 2, l. 43, Grosing for Gromin, we must not be surprised at learning that fodme is an error for sodhings, productions; A.S. fadian, dispensation, order, production, from fadian, gefidian, to dispose, order, produce. "Hwæt is se Sunni? He is þæs Fæder Wisdom, and his Word, and his Mīht, þurh pon þe Fæder gesceop calle þing and gefoldode."—Ælfric—"De Fide Catholica"—Thorpe's Analecta, p. 65.) "An Scyppend is calid þings, geswæþinga and ungæþinga; and we seleon on hine gelyfan, for þon þe hē is soð God and ðana Acgēhtig, seðe næfre ne ongān ne anginn næðle, ac hē sylf is anginn, and hē callum gesceafum anginn and ordfruman forgæaf, jæt hi þeon mihton, and jæt hē hæfdon ægon gecynd, swa swa hit þære godeundlican faduings gelicode."—(Ibid. p. 63.)

P. 16. l. 632 Winmen welten weres mester,
Women wielded a man's art.—(See Rom. i. 28.)

P. 27. l. 924 For Quo-so his alt him bi agi; read (? Quo-so his alt him gele bi-agt.

P. 29. l. 1013. Dele the comma after breid, and construe as follows:—"Roasted calf's flesh and bread of flour."
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A, in, 271, 538, 635, 953.
A, have (?), 2720.
Abidan (pl. pret.), abode, 1638, 2483, 3459.
Abiden (p.p.), abided, remained, 2388.
Abraid, awoke, arose, started up, 1631, 1617, 2111, 2385. A.S. abraidan (pret. abraid).
Abute, about, 3455.
Abuten, about, 94, 1772, 2482. A.S. abitan.
Abuten-schoren, circumcised, 1200. See Schorn.
Add = hadde, had (3 pers. sing.), 240, 518, 519, 600, 1039, 1747, 1693, 2274.
Adden = hadden, had (3 pers. pl.), 239, 1480, 2451, 2456, 2456.
Aftrre, after, 1652.
Age, awe, 432, 3546, 3632. A.S. age, fear, terror, dread. Dan. acc. O.E. auge, awe, is a northern form corresponding to the southern aige or aie.
Agen, awe (acc.), 192.
Agen (a) again, 405, 604, 606, 979, 985; (b) against, 562, 3373, 3375; (c) adverse, opposed to, 3730; (d) backwards, behind, back, 1097, 3267; (e) towards, 1786, 1796, 1823, 1824; (f) for, 562. A.S. aegen. See Agon.
Agence, against, 58, 541.
Agenward, back, 1782.
Ageon, against, 3912. A.S. agean.
Aglen, to become weak, foolish, 3809. A.S. eglian, to ail, eyle, troublesome; Goth. aglo, affliction, aglus, difficult.
Agon, gone, 78. A.S. agin.
Agon, again, 77, 958; against, 438; backwards, behind, 1119; towards, 1009, 1438.
Agrisen, terrified, alarmed, 667. A.S. agrysan.
Agtc, owned, 2309.
Agtc, ought, should, 525, 1671, 2727.
Agtcs, oughtest, 1762.
Agtcs, monies, 2224.
Ai, ever, aye, 451, 1105.
Ail, hail, 3066, 3183.
Al, all, 36, 37; entirely, quite, 3059, 3098.
Al-abuten, all about, 96, 136.
Alde, of all; 'hure alde bale,' the bale of us all, 322; 'here alde heudes,' the heads of them all, 2926.
Algen = halgen, to hallow, keep holy, 918. A.S. halgian.
Alle, all, 874, 896.
Al-mighty, powerful, 2694.
Almigten, almighty (adj.), 9, 3405.
Almigtn, (adj.) 50, 572, 3727.
Als, also, 867; as, 1773, 1785.
Also, 1787, 2650; so, 1412.
Also, as, 475, 643, 1238, 2212; so, 3436. A.S. 选址.
Als wilc, as, 4108. A.S. Alwile, = alwile, even as, likewise.
Alt, altar, 758.
Alser best, the best of all, 3390.
Alserne, beneath all, 3997.
Amigedles, almonds, 3840. Gr. αμυγδαλη; Lat. amygdala.
Amongs, 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 stene,' 2780; 'an swerd,' 2843.
An, and, 206, 221, 647.
And = an, a, 3463.
And = an, in, 1470.
Andwere, answer, 3081.
Andwerede, answered, 4109. A.S. andwerian, to answer.
Anger, grief, 972.
Ani, any, 48, 2181.
Anog, enough, 600, 3365, 3876.
Answerede, answered, 2728, 3605.
Answeren (eb.), answer, 2673.
Ant, and, 485.
Apples, 1129.
Arche, ark, 560, 561, 580.
Arche-wold, ark-board, 576, 614.
Arches, ark's, 602.
Ard, hard, 1228.
Arled, ring-streaked, 1723. A.S. orl, rim, welt, border.
Arn, are (pl.), 16, 815, 3606.
Aren, 3883.
Arsmetike = arsmetrike, arithmetic, 792.
Arwe, arrow, 478.
As, hast, 1760.
Aaske, ask, 1668.
Aaskede, asked, 1391.
Askeden (pl.) asked, 2672.
Askes, ashes, 3024.
Astronomy, astrology, 792.
At, to, 554; of, 2697; in, 3790.
At, ate, did eat, 337, 342, 3409.
Ate, hate, 373, 3638.
Atte = hatte, is called, 813.
At-wond, ceased, 3058. A.S. at-wonden, to wind off, escape, flee away (pret. at-wundan, p.p. at-wunden).
At-wot, disappeared, departed, 1049. A.S. witen, to depart; at = A.S. et, as in at-wond, etc.
Aucter, altar, 612, 625.
Aunter, altar, 1297, 1325.
Aue, have, 2398.
Auede = hauede, had, 1251.
Auen = hauen, have (inf.), 1505, 1505, 1512; (pl.) 3680.
Aue = haued, hath, 2425, 2469.
Awei = away, 616, 810, 858, 860.
Awei, 861.
Aweiward, away, 3168.
Awold, avail, be successful, 1671; signify, 1944, 2727; cause, 2054. A.S. awaldan, to rule, wealdan, to govern (p. weald, p.p. wealdan).
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Ay, every, always, 5, 87, 155. 
Ayne = ane, one, a, 2639.

Bad, commanded, 41, 57, 441, 572; 618; prayed, 1462; ‘bad me¢e, 
besought mercy, 3011. A.S. 
biddan (pret. bead, p.p. beden), to 
ask, pray, command. 

Bad, gave, offered, 2853; ‘bad 
bede,’ offered prayer, 1375, 2981. 
beden).

Bade, bad, 2436. 
Bak, back, 1338.

Bale, sorrow, misery, calamity, 
destruction, 68, 322, 850, 1122, 

Bannede, summoned, assembled, 
3213. A.S. bannan, bonnan, to 
proclaim.

Bar, bore, took, 209, 338; gave 
birth to, 418, 428, 722; carried, 
2078.

Baren, to disclose, 1912.

Bar (pret. of bergen), preserved, 
1330, 3477.

Barg= barg, preserved, 898.

Bat, bad, 53; restored, 882; offered, 
gave, 1015. See Bad.

Be, shall be, 784.

Bead, bad, invited, 1056, 1059, 
2494, 2768; offered, 1069; pre-
sented, 3340.

Bead = abead, endured, suffered, 
3105.

Beames, trumpets, 3521. A.S. byme, 
a trumpet.

Beas = beast = bœst, art, 365, 366.

Bed (pret. of bidden), commanded, 
bad, 258, 1292. See Bad.

Bed (pret. of beden), offered, gave, 
presented, 909, 1014, 2017, 
2047; (imp.) present, 2073.

Bede, prayer, 631, 1375, 2981. 
A.S. béd.

Beden (pl. pret.), offered, 2273; 
prayed to, 2498.
Betre, } better, 948, 1585, 1957, 2820.
Bettre, } 2820.
Betten = beten, amend, 3637. A.S. haðan.
Beðæ, is, 182, 1156, 1589; shall be, 386, 4122; (imp.) 2263, 3231.
Beðen, bathe, 2447. A.S. hæ odpian.
Beðen = beden (?), entreat, 2498.
Bi, by, 141, 1586.
Bi, be, 1195.
Bi-aften, behind, 1333, 3377. A.S. be-aftan.
Bi-agt, ought, should, 924.
Bicalleðæ, calls after, accuses, 2314.
Bicam, became, befell, happened, 996, 1404, 2007, 2023, 2148; went, 1744.
Bicrauen (inf.), ask, crave, 1388.
Bicumen (inf.) become, pass, come into, 960, 1577; (p. p.) befallen, 2227; become, 3839.
Bid, intreat, pray, 2509.
Bide, intreat, 1569; command, 3451, 3464.
Bidden (inf.), pray, beseech, 1802.
Biddi = bide, offer, 27.
Bideðæ, bideth, 3451.
Befel, befell, 963.
Bifore, } before, 47, 219, 253,
Biforen, } 451, 665, 905, 907,
2272.
Bigan, began, 188, 236, 448, 921.
Bigamie, 448, 449.
Bigat, begot, 708, 709, 711, 1590; obtained, 796.
Bigen, to buy, 2166, 2246. A.S. bygan, bygan.
Bigete, winnings, spoil, 896.
Bigeten (inf.) obtain, 1532; beget, 2180; require, 1666; prevail, 2021; (p. p.) begotten, 906, 1151, 1376, 1377, 2006; acquired, obtained, 911, 2706.
Biggeðæ, dwelt, 1137. A.S. byggan; Icel. byggia; O.Sw. byggja, to build, inhabit.
Bigging, } sojourn, abode, dwel-
Bigginge, } ling, 718, 762, 847;
Biging, } house, 3163.
Biginned = biginneðæ, beginneth, 2538.
Biginning, } beginning, 32, 39,
Biginninge, } 521.
Bigote, begotten, 2618.
Bigunnen (pl. pret.), began, 536.
Bihaluen = bihalwen, murmur against, cry out against, 3855.
Bihet (pret. of bihte), promised, 1884. A.S. behetan (pret. be-
het ; p.p. behuten), to promise.
Bihoten, promised, 3132.
Bi-huflik (?), useful, necessary, 4108. A.S. behoflice.
Bilagt, taken away, 773. A.S. ge-laccan (pret. gelacian), take, catch, seize.
Bileaf, remained, 1332, 2776; left, 3066.
Bilef, remained, 671, 1346, 1516, 1791, 1801. A.S. belian (pret. beleof, beleof).
Bileften (pl. pret.), dwelt, abode, 800.
Bileph = bilef, remained, 2662.
Bileuc, should remain, 1716.
Bileuc, quickly, 4128.
Bileucen, to remain, stay, 1766, 3114.
Bileucen, remainder, 3154.
Bilewen, to remain, 2233.
Billirten, deprive of by fraud, 316.
Biloc, surrounded, 2684. See Biluken.
Bilong, belong, 2058.
Biluken, enclosed, shut up, 104. A.S. belican (pret. belecan; p.p. belocan).
Bimen, } complaint, cry, 2894.
Bimenæ, } bemoaneth, 2226.
Bimening, mourning, bemoaning, 2484.
Biment, } complained, 1217; be-
Bimente, } wept, bemoaned,
2202, 4150. A.S. ðemanan (pret. ðemendê):
Binnam, used, 1706. See Binnen.
Binnen, to blind, 2193, 3193.
Binecê, } beneath, below, 10, 66,
Binecên, } 126, 3526, 4082. A.S. bëcê.
Binnen, to take away, 1764. A.S. 
binman (pret. benam, p.p. bënumen).
Binnen, within, 1032, 1731. A.S. 
binnan.
Binumen, bereft, taken away, 198, 
772; be taken, 1578; rescued, 
2876; placed, 376.
Bioft, behoof, 1408. A.S. be-hosan, 
to behove.
Bioncê, behophon, 1159.
Biqual, ordered, appointed, 117. 
See Quead.
Biquecên, bewail, 2448. See Quece.
Bird = birê, birth, 2591.
Biri, city, 2257. A.S. birig, byrê.
Biried, buried, 256, 735, 2517, 
3851.
Biriele, } tomb, sepulcre, 2488.
Biriele, } A.S. byrgels.
Birien, to bury, 2424.
Birigeles, burial, interment, 2474.
Birêcê, } birth, 441, 1177, 1187, 
Birêcêhe, } 1484, 1497.
Birêcên, to be born, 1471.
Birêcê, birth, 368.
Birêcêtelre, fruit bearing tree, 119.
Bise, rule, govern, 4107.
Bisek, (imp.) beseech, 3093.
Biseke, (imp.) beseech, 4155.
Biseken, to beseech, 2492, 3600.
Bisen, to provide, 1313; ordained,
1411; govern, direct, 2141; 
3414. A.S. beseen.
Biset, (p.p.) beset, surrounded, 
3225.
Biset, (pret.) beset, compass, 
2687.
Bisseten, surrounded, encompassed, 
1066.

Bisogt, (p.p.) besought, asked, 3080.
Bisogte, (pret.) besought, 3236; 
terced, 3693.
Bispec (= besoke) gain-said, con-
traded, 1444.
Bispecen, to blame, condemn, 
1855. A.S. beprevæcan, to ac-
cuse, blame.
Bistod, lamonted, 3857.
Bistoden, (pl.) bewailed, wept for, 
716, 1456. A.S. bistóden.
Biswiken, betrayed, deceived, 3561. 
A.S. bewécan.
Bit, biddeth, 2238.
Bitagt (p.p.) delivered, given over, 
assigned, 774, 1677.
Bitagtc (pret. of bitaken or bitæchen) 
gave, 212, 782, 1185; appointed, 
assigned, 923, 965, 1663, 2622, 
3621. A.S. betæcan (pret. be-
tæhte).
Bitagton (pl.) delivered, consigned, 
1424.
Biteg, accomplished, 2878.
Biten (pl.) accomplished, 3626. 
See Ten.
Biter, bitter, 3300.
Bithowte, bethought, 2735.
Bitid, befallen, 357, 1194, 1876, 
1978, 2358.
Bitidde, befall, 3861.
Bitime, betimes, 1088.
Bitogen, befallen, had happened, 
1771, 3406; guided, directed, 
3796. See Ten.
Bitold, rescued, 920.
Bitterlike, bitterly, 115; angrily, 
2930; severely, sharply, 3896.
Bišogte, } bethought, devised, 
Bišogte, } 36, 37, 1183. A.S. 
Bišohute, } bepenæcan, to consider, 
bethink.
Bitwen, between, 8, 251, 760, 
1168, 1601, 2406.
Bluec, trembleth, 2280. A.S. bi-
fan, boofan.
Biwaken (pl. pret.), keep a wake (or vigil)  
for the dead, 2444. A.S. wocan,  
to watch, wake.
Blast (ph.) ‘lies blast,’ 201;  
‘horses blast,’ 3464.
Ble, colour, hue, 457; appearance,  
749. A.S. bleo.
Blein, blain, 3027.
Bles (g. sing. of ble), of colour, hue,  
Blessed, turned aside, ceased,  
3653, 3803. See Blissen.
Ble, timid, fearful, 2590, 3520,  
3907. A.S. blet, miserable;  
ble, gentle.
Blinne, to cease, 289, 1963.
Blinnen, A.S. binnan.
Blis, bliss, 382, 748, 3518.
Blische, blissed, 1552, 1616.
Blisced (p.p.), blessed, 163, 897,  
1546.
Bliscing, blessing, 1508, 1532.
Bliscinge, 1556, 1563, 1568,  
2398.
Blisse, bliss, 11, 241, 2068.
Blissen, to lessen, 553. Du.  
blussen, to quench.
Blisses (g. sing.) of bliss, 19, 383;  
pl. happiness, joys, 2350.
Blithe, blithe, joyful, 1343, 1653.
Bliselike, blithely, joyfully, 1424,  
1499.
Blo, blue, 637, 638. A.S. bleo;  
O.Du. ble.
Blod, blood, 1074, 1452, 1661,  
2816.
Blod, woman, 1192. See Gloss.  
to Allit. Poems, s.v. Blod.
Blodes, of blood, 2956.
Blomede, bloomed, flowered, 2061.
Bodes, (subj.) tolerate, endure, 1594.
Bode, word, message, command.  
395, 621, 939, 991, 1008, 1286,  
1973, 2383, 2859. A.S. bod,  
gebod, a command, message;  
beodan, to command, order, bid.
Boden (pl. pret.), bad, commanded,  
1067, 1096, 1971, 8544; asked  
for, 3169; p.p. bidden, 1430,  
4116; bidden, 3111.
Bodes, commands, rules, 3526.
Bodword, commandment, pro-
Bodeward, hibition, 213, 218,  
361, 2280; message, 396, 2494,  
2882, 2913. See Bode.
Bofte = Biofe, behoof, 1388. A.S.  
be-hofan, to behave.
Bog, bough, 608.
Boge, bow, 483, 1288.
Bogte (pret.), bought, 1996.
Bokes, books, 3635.
Bold, bad, 323; stubborn, 1917;  
boldly, 2728.
Bolen. See To-bolen.
Bond, prison, 2076, 2693; force,  
Bonde, power, 763, 2114, 2716.
Bondes, bonds, 344, 2230.
Bone, prayer, petition, boon, 2980.
O.N. bon; A.S. bén.
Booc, book, 4124.
Bor (pret. of beren), bore, 425.
Borde, table, board, 1210.
Boren (pl. pret. of beren, to bear),  
bore, 684, 1725, 1730, 1798;  
p.p. born, 8, 84, 220, 648, 655,  
666, 1144; borne, 2512, 2518.
Borgen (p.p. of borgen), protected,  
saved, 1102, 1105, 2686. See  
Borgen.
Borwcn (p.p. of borge), preserved,  
saved, 886, 3044.
Bosum, bosom, 2809.
Bot (pret. of biten), bit, 2926.
Bot, salvation, deliverance from  
Bote, evil, forgiveness, atone-
ment, 24, 3598, 2926, 2957.  
A.S. bót, bótan, to amend.
Bočen, both, 328, 350, 899, 1275,  
1390.
Brac, broke, 3100.
Bras, brass, 467.
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Bræd-lepes, bread-baskets, 2078.
A.S. leap, a basket, hamper.
Bræd, (p.p.) bread, 364, 1013, 1225,
Bread, 2079.
Bred, (p.p.) roasted, 1013, 3147.
A.S. brædan (p. brædis; p.p. gebroð), to melt, roast.
Bredde (pret.) melted, 3342.
Bredes, of bread, 884, 1246.
Bred-writhe, a baker, 2077.
Breken, to break, 3147.
Breke(n), breaketh, 3062.
Brend (p.p.) burnt, 3685.
Brende (pret.) burnt, 1108, 2668, 2778, 2779.
Brend-fier-rein, rain of burning fire, 1110.
Brennen, to burn, 1077, 2775, 3154.
Brennen = Brennende, burning, 2653.
Brenninge (ab.) burning, 3654.
Brest, (p.p.) burnt, 754, 1114, 1336, 1217; brethren, 823, 1911, 2217; brothers, 490, 2213.
Brest, breast, 343, 370.
Brewen, to brew, produce, 4054.
Breßere, brethren, 823, 1911, 2217; brothers, 490, 2213.
Brictest, brightest, 1910.
Bridale, wedding, 1674.
Brigt (adj.) bright, 132, 951; beautiful, 1058; clear, 2780; (ab.) brightness, 143.
Brigte (adv.) clearly, 3763.
Brigthlike, clearly, brightly, 3491.
Brime(n), to become fertile, teem, 118; bear fruit, 1128. A.S. bremman, to have in honour.
Brinmir, burning-fire, brimstone, 754.
Brinmis, burning-fires, brimstones, 1164.
Bringen, to bring, 312, 738, 1067; 'bringen on' = to bring against, 2032.
Brícere = breßere, brethren, 2271.
Brocte, brought, 237.
Brod, brood, 3712. A.S. bród.
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Brogtten (p.pl. pret.), brought, 1008, 3546.
Broßer, brother, 420, 1394.
Buges, boughs, 2060.
Bunden (p.p.), bound, 2216.
Burden, burden, 1467.
Burg, city, 812, 833, 1110.
Burges fole, townfolk, 1854.
Burges, cities, 746, 840.
Burges (g.sing.), of the city, 1053, 1086.
Burgt = burg, city, 727, 744, 879.
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Chartre, prison, 2043. A.S. ewarten, a prison.
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erge, slothful, dull, timid; yrht, sloth, fear.
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<td>Froker[ed], comforted</td>
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Meistres, chiefs, 3756, 4072.
Mel, *meal*, food, 1020, 1246, 1484, 1509.
Melten, to melt, 99, 3579.
Men, one, 750, 1127, 1293.
Menc, company, fellowship, 501.
A.S. *ge-mendan*, a company, marriage.
"For drihtin hafde þanne sett
Amang ludisseken þeode,
Þat nu ne schilde flied ben
Þurr heþenn meæches menne."
—(Orm. i. 65.)
Mengle, mixed, 3581.
Mengen, to mix, 468. A.S. *mengian*.
Mengt, mixed, 1592.
Mengten, (pl.) mixed, 544.
Mentel, mantle, 2026.
Merci, mercy, 1241, 3602.
Merke, character, mark, 457; sign, 1003.
Merke, boundary, 440, 3455; memorial stone, 1887, 3490.
Messe-song, mass-song, 2466.
Mester, arts, devices, craft, 532, 536, 3826; duty, office, 3826.
Lat. *ministerium*; Span. *menestra*.
Met, (ab.) measure, 439, 3333.
Mete, *meat*, food, 573, 1487, 1492, 1498.
Meten, devised, formed, 2701. Cf. *metted*, painted (Orm. i. 34, 36).
A.S. *metan*, to measure, paint.
Meten, meat, 363, 2255, 3657.
Metcen, to meet, 2828.
Mett, (pp.) met, 888.
Metten, (pl.) met, 1790.
Mece, mercy, pity, 195, 1044.
Mece, 2498, 3011, 3601, 4076.
A.S. *mea*ce, measure, moderation; mecean, to use gently.
Mecede, pitied, compassioned, 1242.
Meceleike, mildly, kindly, 1758.
Mece, to have mercy upon, to spare, 1046. See *Mec*.
Michel, great, 1209, 1366, 1671.
Michil, *A.S. mycel*.
Mide, with, 2478, 2963.
Middel, (ab.) middle, 98, 288.
Middil, middle, 98, 288.
Middelcrul, middle-earth, earth, 106.
Middleled, (ab.) middle, 522.
Middle-werd, the earth, 42.
Midel, middle, 3159.
Midelerdes, middle-earth's, 521.
Middlemute, middle, 427, 710.
Migt, 54, 56, 584.
Migte, mighty, 3038.
Migten, (inf.) might, 573, 1147;
(pl.) might, 876.
Migtful, (adj.) mighty, powerful, 100, 2902, 2916, 3464, 4008, 4025, 4026; (ab.) mighty ones, 3755.
Migti, mighty, 546, 983.
Mikel, great, 26, 389, 486, 1252.
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Milce, mercy, 3728. *A.S. milce*.
Milche, milk, 2788.
Milche = *Milce*, mercy, 3732; merciful, 2903, 3603.
Milde, kind, merciful, 123; meek, gentle, 1306, 1441.
Mildelike, meekly, 1321, 1371, 1423; gently, kindly, 2778.
Min, mine, 1566, 1567.
Mind, quantity, 3676.
Miri, merry, pleased, 212, 294; Mirie, cheerful, 2258.
Miri, an error for *mirie*, pleasant, 1038.
Mirknesse, darkness, 3104.
Mis, (ab.) wrong, 206.
Mis-chos = *mischose*, sinned, 190.
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Misdedes, misdeeds, 3637.
Misdon, misdone, 1680, 2642, 3054.
Miserlike, indistinctly, 2658. A.S. missait, dissimilar, various.
Misfaren, to misbehave, 1911.
Misleueded, disbelieved, 3906.
Misliked, displeased, 1728.
Mialikedede, 4011.
Mismumen, (p.p.) sinned, 3091.
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Missen, to miss, lose, 3336. O.N. missa. Du. missen.
Mistagte, misdirected, misled, 475.
Miste, missed, 3872, 3874.
Miuwien, to miswife, marry unlawfully, 540.
Miße, cease, remain quiet, 3807.
Du. mijden, to avoid, shun.
Mo, more, 354, 414.
Moal = mal, speech. Du. maal.
O.N. mal.
"For Jesus o Gricksale mal
Oum Englisches iss, Hellennde."
—(Orn. i. 147.)
Mod, mood, mind, 36, 128.
Modd, 333, 717, 3577. A.S.
Mode, mood.
Moder, mother, 122, 1421.
Moderes, mother's, 1434.
Modi, moody, angry, 2660, 2712.
A.S. modig.
Modilike, cruelly, 2584.
Mog, male relative, 1761. A.S.
may, (m.) a relation, kinsman;
mage, (f.) a kinswoman.
Mogen, may, 3227.
Moned = monë, month, 597, 615.
Mone, moon, 132, 139, 141.
Monen, to moan, bewail, 180.
Mones, moon's, 144, 145.
Mone, month, 145, 152, 619;
months, 2992.
Moo, more, 428.
Mor, more, 511, 993.
Morgen, morrow, morning, 247, 1161, 1428. A.S. morgen.
Morge-quile, morning while, a.
Morgen-quile, short space of
time, 3275, 3443, 3461.
Morgen-tid, morning time, 59.
Morwen, morrow, morning, 2305, 3162.
Most, most, greatest, 189, 198.
Mot, may, might, 1304, 1621.
Mote, 3488; should, 2465.
Móð = moded, minded, 1684.
Mouies, aunt's, 1651. Du. moëi, aunt. See Mog.
Mount, 2853.
Mugen, to be able, 1818, 2090, 3017. A.S. magan.
Mune, (imp.) bear in mind, 45, 2422.
Mune, to bear in mind, remember.
Munen, ber, 197, 972, 1622;
commemorate, 687, 3138. A.S.
ge-munan, to remember, call to mind.
Munen, (pl.) bear in mind, 558, 1350.
Munendai, Monday, 72.
Mune, remember, 2409.
Muniging, commemoration, me-
Muning, morial, 678, 1623.
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Munt, mount, 1744, 2773.
Muntes, mounts, 3487.
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Murning, mourning, 2908, 3205.
Musike, music, 460.
Muste (pret. of mot), might, 2624.
Muë, mouth, 2655, 3971.
Muës, mouthes, 2216.
Muwen, may, 3316. See Mugen.
Nagt, night, 1678, 3142, 3832.
Naild, nailed, 564.
Nam, took, 85, 200; seized, 482, 673; listened to, 1218; bore, 1177; came, 698, 1402; came
upon, 1490; went, took the way, 744, 745, 1247, 1436. See Nimen.

Namen, name, 3497.

Narwore, narower, 3965.

Ne, not, 554, et passim.

Ne-gate, no-gate, no-wise, 3224.

Ned, ( } necessity, 2161, 2165.

Nede, ( } 3165.

Neddre, adder, serpent, 323, 369, 374.

Neddres, adders, serpents, 2930.

Nedful, grievous, 2130.

Neg, nigh, 833, 1234, 3320.

Nagt = neg it, nigh it, 3964.

Neihere, ( } neither, 394, 1276.

Neither, ( } 394, 1276.

Nemold = nemond, assigned, 3533.

Nemmen, to name, call, 82, number, 4085. A.S. nemmen, to name, call upon.

Ner, near, 478, 1395.

Nest, nearest, next, 3791, 3921.

Nestes, neighbour's, 3515. A.S. nestes, a neighbour.

Net, ( } neat, cattle. A.S. nyten,

Neet, ( } niten, cattle, beast. O.N. naut, an ox, 2097.

Notes, neat's, 3712.

Neheles, nevertheless, 3853.

Nehe, downwards, 370.

Neothen, to descend, 3567. See Ten.

Neue, ( } nephew, 724, 799, 1761.

Neve, ( } Fr. neveus; O.Fr. neve.

Neuere, never, 230, 1240.

Newe, new, 694, 1286.

Newes, anew, 250.

Newelike, anew, 293.

Nifte, niece, 1386. A.S. nifl.

Nigt, night, 43, 76, 79.

Nigtes, nights, 590.

Nigenti, ( } ninety, 990, 1027.

Nigcti, ( }

Nile, will not, 1806.

Nim, for nam, took, 1720.

Nimen, to take, 1042, 1739, 2362.

A.S. nam (pret. nam, pp. nomen).
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Of-alagen, slain, 4077.
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Og, owe, 2187.
Ogen, (gres. pl.) ought, 15; would,
2054; own, 884.
Oget, ought, should, 324.
Ogt, aught, 1793.
Ok, also, 944. See Oc.
Ole, old (ones), 3852.
Olie, oil, 1648, 2458.
Olige, oil, 1624.
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On, after, 1751.
On, an error for of = from, 649.
On, in, 4, 14, 38, 151, 161, 162, 164.
On, one, 56, 185, 454, 642, 665;
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On-dreg, (imp.) endure patiently,
3319. See Dreg.
One, alone, 194, 308, 974, 2015.
Ones, once, 3288; of one, 1720,
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On-felde, asfield, 1437.
On-kumen, invaded, 841. A.S.
on-cuman, to enter in.
On-lüe, 2417, 3105, 5595.
On-morgen, } a morrow, in the
On-morwen, } morning, 1093,
1161, 1417, 1690, 2305, 3162.
On-nigt, } by night, 869, 1781,
Onigt, } 2049, 2123, 3293.
Onon, anon, at once, 1067, 1145.
On-ros, arose, 1836. A.S. on-risan,
to rise up.
On-rum, aside, apart. A.S. rum,
room, space, place, 4000, 4021.
On-sagen = unsagen = unsaw,
re-proach, 2045.
On-seken, (pl.) attack, 851.
On-sel, } in time, betimes, timely,
On-sele, } 1537, 2051. See Sel,
Sele.
On-sunder, } separate, apart, 3909.
On-sundri, }
On-Crist, athirst, 1229.
Oo, ever, 111.
Ooc, oak, 1873.
Opelike, openly, publicly, 2583.
Opned, opened, 3773.
Opperes, hoppers, locusts, 3096.
A.S. hopper, a hopper. Cf.
Eng. grasshoppers.
Or, erc, before, previously, 48,
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'or ean,' ere that, 2435; first,
88, 490, 658, 905, 2930.
Or, than, 1510, 2928.
Oreste, first, 2061.
Orf, cattle, 795, 883, 1642. See
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Orgel, presumptuous, 3767. A.S.
orkel, orgel. Fr. orgueil.
Origt, aight, rightly, 1299, 2226.
Ostl, lodging, 1056. See Hostel.
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Ofer, second, 93, 705.
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Ofer, } 3613.
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Ought, aught, thing, 121.
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Ouer-cumen (p.p.) overcome, 2108.
Ouer-flet, overflowed, 586. See
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Ouer-flowged, overflowed, 556.
Ouer-gon, passed, 1186, 1903, 3031.
Ouer-man, ruler, 3424.
Ouer-meten, passed over, elapsed,
1665.
Ouer-pharan = over-faron, over-
fare, pass over, 2487. See
Faron.
Ouer-take, overtakes, 2313.
Ouer-troc, overtook, 1756.
Owe, should, 1944.
Owen, own, 120, 348, 1838.
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Awald, ] 525. See Awold.

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Paradis, Paradise, 291, 406.
Perp = apert, open, clear, 3292.
Pilcches, garments of skin, 377.
A.S. pyles.
Piler, pillar, 3293.
Pilt, thrown, put, 2214. O.E. pult.
Dan. putte, to put into.
Pinc, (rb.) torment, plague, 177, 179, 8094.
Pinc, (rb.), sorrow, torment, 244, 955, 2530, 2785.
Plage, play, lust, 537.
Plages, plays, amusements, 3575.
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Plente = plente, plenty, 3709.
Pligt, pledged, 1269, 1275, 1776, 2677.
Pligt, sin, offence, 'to pligt,' = for
the offence, 3611. A.S. pliht.
Podes, toads, 2977. O.N. pada,
a toad.
Polheudes, tadpoles, 2977. Does
it signify spade-headed, from
O.N. púl, a spade, as in pole-
axe?
Fore, an error for gore = gure, your,
2150.
Preige, prey, 4028.
Proces, brooches, 1872. A.S. prœm,
a clasp, needle. O.N. priona,
to sew.
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Prest, priest, 3886, 3922.
Prise, pricks, spurs, 3954.
Pris, honour, 292, 326; value,
worth, 2247, 2700; riches, 2690.
Prison, prison, 2040, 2046, 2070.
Prismes = prisoners(†), prisoners,
2044.

Prud, proud, 858, 1414; pride,
1966.

Quad = gwaed, bad, evil, 536.
Quad = quoth, spoken, 755, 929,
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Quake = wake, watch. The rhyme
requires quats = wait, 1054.
Quamde, pleased, 1019. See
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Quam, whom, 1768; which, 696.
Quan, } when, 16, 92, 418, 576,
Quane, } 708, 721, 930.
Quan, since, 1817.
Quar, where, 1311.
Quase, whose, 2870.
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which, 4160.
Quat, quoth, 171, 324, 357, 634.
Quatso, whatso, 270, 1324.
Quatsoever, whatsoever, 270.
Qua$, (pret.) quoth, 1311, 1371;
(imp.) speak, 3988.
Qued, wretched, wicked one, 295,
4063. Du. kwaad, bad.
Quede, promise, 1463. A.S. cwede,
a saying; cwiðdan, to speak.
Quemned, beloved (ones), 86. A.S.
cweonan, to please, satisfy.
Quemmed, satisfied, 978, 1380.
Quemest, most pleasing, 3764.
Quemne, caseth, lightens, 408.
Quer, where, 762.
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ge-cwe$en).
Que$en, (p.p.) promised, 1496,
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Que$en, whence, 1401. O.N.
kræ$an.
Que$er, whether, 340, 491, 3272;
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Quider, whether, 2600.
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Rapen, to hasten, 2376.
Rape, (imp.) hasten, 2349.
Rače, quickly, soon, 1784, 2313, 3664. A.S. bræce.
Read, } counsel, advice, 401, 659.
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Reade se, Red Sea, 2670.
Rechede, interpreted, 2124.
Rechen, to interpret, 2086, 2122.
A.S. recan, to explain.
Reclefat, censor, 3782.
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Redi, readily, 998; ready, 1066.
Redles, foolish, wicked, 3574. A.S. radlos, rash.
Ref = rife, loud, 3726.
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Rein-bowe, rainbow, 637.
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Reklefas, censors, 3787.
Ron, story, discourse, 1. A.S. rôn.
Ren, swift, 3218. A.S. rune, ryne, course, race.

Reste, (sb.) rest, 11, 249, 252.

Resten, 400.

Restede, (pres.) rested, 257.

Resten, to rest, 1369.

Rou, (sib.) was grieved, 1166; sor-

Roe, (rowed, 1828. A.S. hrow-

Rouli, sorrowful, mournful,

Roulike, 1162. A.S. hrowlic; sorrowfully, 3106. A.S. hrow-

Reuen, bereave, 2802. A.S. reifstan, to rob, spoil.

Bew, bitter, 3151. A.S. hrow, raw, fierce.

Rewel, piteous, sorrowful,

Rewle, 1968, 2328. See Reuli.

Rewed, sorrow, grief, 2339; pity,

Reve, 2608.

Reyn, rain, 582.

Riche-like, richly, 2442.

Riche, richer, 1280, 3937.

Ride, road, way, course, 3950.

Rif, widely known, renowned, 232;

widespread, 1252. A.S. rjff, large, prevalent.

Riggeses, rushes, 2595. A.S. risco, rixe, a rush.

Rigt, right, justice, 52, 451;

rights, 3714; rightly, 885, 1565;

mode, wise, 1270.

Rigted, set right, 3427.

Rigten, to righten, set right, de-

cide, 3421, 3423, 3426. A.S. rihtan, to govern, rule, righten, correct.

Rightwise, righteous, 418, 516, 1045.

Rightwished, righteousness, 936, 3740.

Rimes, rhyme’s, 1.

Rim-frost, rime, hoar frost, 3328.

A.S. rim-forst.

Ringes, rings, 1872, 2703.

Risen, to rise, 4039.

Roche, rock, 266, 1138.

Rode, cross, 386, 388. A.S. rod.

Roke, reek, smoke, 1163. A.S.

roec.

Ros, rose, 261, 1055.

Rospen, to rasp, diminish, 2132.

Du. raspen, to grate.

Rotede, became rotten, 3342.

Ru, rough, 1539, 1544. A.S. ruh.

Run, discourse, conversation, 991.

A.S. run.

Sacles, without strife, willingly.

916. A.S. sacu, strife; sac-use, without contention.

Sacred, sacrificed, 612, 626, 938.

Sad, separated, divided, 58, 116, 266, 1784. See Shad, set apart, 208; scattered, 672.

Safte, an error for sagte, cure,

heal (?), 470.

Saft, a pole, 3899. A.S. sceafte, a shaft pole.

Safte, making, work, 3628; crea-
tures, 127. A.S. sceafte, a crea-
ture, created, made, formed, from scapan, to form.

Saftes, of form, 349.

Sag, saw, 26, 127.

Sage, words, sayings, 4153. A.S.

sagu, a sawing, speech, saw.

Sagen, saying, 14. See sohe-sagen.

A.S. sagen, a saying.

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Sal, shall, 12, et passim.

Sal = salt, shall, 1815.

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Salt, salt, 3280.

Saltes, of salt, 1131.

Saltu, shalt thou, 1041, 1813.

Same, shame, 234, 302, 349, 951.

Samoden, (pl.) assembled, gath-
ered, 434. A.S. samanian, to
assemble, collect.

Samen, together, 40, 398, 412, 3145.
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San, sank, 1108.
Sarp, sharp, 2989, 3577.
Sat, set, 943.
Sat, treasure, money, 795, 881, 3169. A.S. scet, treasure, gift, money.
Seafe, harm, ruin, 302, 2314.
A.S. sceadan, sceadian, to hurt; seafe, injury, loss.
Schad, separated. A.S. scaddan, to separate, divide. See Shed, Sad.
Sche, she, 235, 2619.
Schet, shot, 475.
Scheten, to shoot, 474. A.S. sceatan, to shoot (pret. sceat).
Schild, shield, 2525. A.S. scylidan, to shield.
Schinen, (pl.) shine, 153.
Schir, sheer, sincere, 1835.
Schoren, cut. See Abuten-schoren.
Seiti, city, 2415.
Seckel, destruction, 850. See Secke.
Sekil = skil, reason, 203. See Skil.
Serif, entreaty, 1419, 2021.
Scried, urged, 1715.
Scrof, urged, solicited, entreated, 339, 1055, 1834, 2023, 2695.
A.S. sorfan, to go (pret. sorðan.)
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Sed, seed, 121, 1613.
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Segethe, cometh, falleth, 2232. A.S. sigen, to fall.
Sei, (imp.) say to, 3445.
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Seigen, to say, 917, 2494. A.S. segan, seaghan, to say.
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Sel, says, 1127, 1293, 1295.
Sel, (imp.) say, 2350.
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Skenesse, sickness, 775.
Sel, time, season, 417, 928, 1032, 1184, 1224, 1375, 1508, 2541, 2769, 3159; ‘in sel,’ quickly, opportunely, 1095; ‘al swilk sel,’ at such time, 1204; ‘on sel,’ ‘on sele,’ in time, timely, 1537, 1545. A.S. sel, seel, time.
Prov. E. seel.
Sel, (imp.) sell, 1495.
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(Higden's Polychronicon,vol.i,p.309.)
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