



AN EDITION, WITH FULL CRITICAL APPARATUS, OF THE
MIDDLE ENGLISH POEM PATIENCE.

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SUMMARY

The text of Patience is transcribed from Sir Israel Gollancz's facsimile edition of MS Cotton Nero A.x.; there are some new readings, notably Spynde, 104 (other editors, Sprude), and For-py, 530 (other editors, For pe). The treatment of the text is conservative. Notes to the text, and a complete glossary, are provided.

The Introduction contains a description of the MS and a summary of what is known of its history. Questions of metre, sources, date, and the relationship of Patience to the other poems of the MS, are considered briefly. A study of the language of the poem reinforces the generally accepted view that Patience (together with the other Gawain-poems) is in a North-West Midland dialect. The phonology of the poem is treated on a phonetic basis.

The remainder of the Introduction is concerned with an examination of the poet's theme, a consideration of those literary (principally religious) traditions which have a bearing on the poem, and with critical discussion. It is held that Patience is fundamentally homiletic in character. The poet introduces his theme of the necessity of patience in his Prologue; then he re-tells the story of the Book of

Jonah, following the details of his Vulgate original faithfully but at the same time elaborating and altering emphases so as to relate the story closely to his homiletic theme. The first half of the poem (to l. 304) is, in itself, very successful, but Jonah's prayer (ll. 305-336) is mismanaged, nor does the last section of the poem at all match the first in subtlety and forcefulness; as a whole, the homily is rather out of balance. It is not in the central tradition of English vernacular homiletic writing, for while this tradition is essentially 'popular', Patience is a cultivated work. In his idea of patience and his treatment of the Jonah-story, the Patience-poet may not be strikingly original, but on the other hand he is not closely tied to the standard interpretations of the great medieval theologians.

I hereby certify that this thesis contains no material which has been accepted for the award of any other degree or diploma in any University and that, to the best of my knowledge and belief, the thesis contains no material previously published or written by another person, except when due reference is made in the text of the thesis.

(J.J. Anderson)

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Abbreviations.Titles of poems, series, and periodicals.

For short titles of books, see Bibliography.

<u>Cl.</u>	<u>Cleanness</u>
<u>EETS, ES</u>	<u>Early English Text Society, Extra Series</u>
<u>EETS, OS</u>	<u>Early English Text Society, Original Series</u>
<u>ES</u>	<u>Englische Studien</u>
<u>CGK</u>	<u>Sir Gawain and the Green Knight</u>
<u>JEGP</u>	<u>Journal of English and Germanic Philology</u>
<u>MAe</u>	<u>Medium Aevum</u>
<u>MLN</u>	<u>Modern Language Notes</u>
<u>MLQ</u>	<u>Modern Language Quarterly</u>
<u>MLR</u>	<u>Modern Language Review</u>
<u>MM</u>	<u>Mariners' Mirror</u>
<u>MP</u>	<u>Modern Philology</u>
<u>Neophil.</u>	<u>Neophilologus</u>
<u>Pat.</u>	<u>Patience</u>
<u>Prl.</u>	<u>Pearl</u>
<u>RES</u>	<u>Review of English Studies</u>

<u>SN</u>	<u>Studia Neophilologica</u>
STS	Scottish Text Society

Other abbreviations.

absol.	absolute
acc.	accusative
act.	active
adj.	adjective
adv.	adverb
A-N	Anglo-Norman
art.	article
auxil.	auxiliary
cf.	compare
CF	Central French
col.	column
comb.	combination
compar.	comparative
conj.	conjunction
Dan.	Danish
dat.	dative
def.	definite
dem.	demonstrative
dial.	dialect
Du.	Dutch

e	early, <u>used with name of language.</u>
e.g.	for example
eccl.	ecclesiastical
ed., edd.	edition; editor(s); edited (by)
ellipt.	elliptical
emph.	emphatic
esp.	especially
etc.	and so on
f., ff.	following; folio(s)
F	French
fem.	feminine
fig.	figurative
Fris.	Frisian
fut.	future
G	German
gen.	genitive
Gmc	Germanic
Goth.	Gothic
Gr.	Greek
i.e.	that is
impers.	impersonal
impv.	imperative
ind.	indicative

indef.	indefinite
inf.	infinitive
infl.	influenced (by)
interj.	interjection
interrog.	interrogative
intr.	intransitive
l	late, <u>used with name of language</u>
l., ll.	line(s)
L	Latin
LG	Low German
lit.	literally
masc.	masculine
MDu.	Middle Dutch
ME	Middle English
MHG	Middle High German
MLG	Middle Low German
MnE	Modern English
MnF	Modern French
MS	manuscript
n.	noun
neut.	neuter
nom.	nominative
Northumb.	Northumbrian Old English
Norw.	Norwegian
obj.	object
O Dan.	Old Danish

OE	Old English
OF	Old French
OHG	Old High German
OI	Old Icelandic
ON	Old Norse
p., pp.	participle; page(s)
pa.	past tense
pa. p.	past participle
pass.	passive
pers.	personal
pl.	plural
pos.	positive
pr.	present
prep.	preposition
pr. p.	present participle
prob.	probably
pron.	pronoun
prop.	proper
q. v.	which see
refl.	reflexive
rel.	relative
rev.	revised (by)
sc.	of course
sg.	singular

subj.	subjunctive
superl.	superlative
Sw.	Swedish
trans.	transitive; translated (by)
v.	verb
var., varr.	variant(s)
vbl.	verbal
w.	with
W-S	West-Saxon

INTRODUCTION

The Manuscript.History and general description.

Patience and its companion poems Pearl, Cleanness (or Purity) and Sir Gawain and the Green Knight are preserved in a unique vellum manuscript, MS Cotton Nero A.x. in the British Museum. Very little is known of the early history of the MS, but an entry in a catalogue of the library of Henry Savile (1568-1617), of Bank, Yorkshire, describes it as 'an owld boke in English verse beginning Perle pleasants to princes day in 4^o limned.' The MS found its way into the collection of Henry Cotton, where it was bound between two Latin MSS which have no connection with it, and in this form it was acquired by the British Museum.

The pages of the MS measure about seven inches by five, with thirty-six lines of writing to the full page; an unusual feature, considering the date of the MS (see below), is that some pages are taken up by illustrations to the poems.

The gatherings (except for the last) are of twelve leaves; the following table gives the collation: ⁽¹⁾

- 1) ff. 37-38 (a fold; four illustrations to Pearl).
- 2) ff. 39-50 (f. 39a Pearl begins).
- 3) ff. 51-62 (f. 55b Pearl ends; f. 56 two illustrations to Cleanness; f. 57a Cleanness begins).
- 4) ff. 63-74.
- 5) ff. 73-86 (f. 82a Cleanness ends, half-page illustration to Patience; f. 83a Patience begins).
- 6) ff. 87-98 (f. 90a Patience ends; f. 90b illustration to Sir Gawain; f. 91a Sir Gawain begins).
- 7) ff. 99-110.
- 8) ff. 111-122.
- 9) ff. 123-126 (a gathering of four ff.; f. 124b Sir Gawain ends; ff. 125a-126a three illustrations to Sir Gawain; f. 126b blank).

The four poems are written down in a single small, crabbed hand of the latter half of the fourteenth century—according to C.E. Wright,⁽²⁾ not later than 1400. The scribe's accuracy and legibility fluctuate; in Patience he is competent, although there are some errors, but in places in the longer poems he is very careless, giving the impression of writing very hurriedly; see e.g. ff. 77a-77b (Cleanness,

11. 1440-1511). Occasionally (but very rarely in Patience) his work has been altered by a later hand. There is some palaeographical and dialectal variation from poem to poem, indicating that the Nero A.x. scribe has copied the different poems from different MSS; there is little to indicate the distance of the MS from the originals, but on the admittedly vague grounds of the general coherence of the poems and the relatively good preservation of the original stanza arrangement (chiefly significant in Patience and Cleanness), I am inclined to think that the distance is not very great. See J.C. Oakden, Alliterative Poetry in Middle English (Manchester, 1930, 1935), and 'The Scribal Errors of the MS Cotton Nero A.x.,' Library, XIV (1933), 353-358 (holding that probably seven scribes are involved in the transmission of the texts of the Gawain-poems), and W.W. Greg, 'A Bibliographical Paradox,' Library, XIII (1932), 188-191 (holding that there is insufficient evidence for Oakden's theory). See also J.R. Hulbert, 'Quatrains in Middle English Alliterative Poems,' MP, XLVIII (1950-51), 73-81.

The poems have no titles in the MS. Large illuminated initials, in blue and red, mark the beginnings of the poems, and smaller initials in blue, with red flourishings, are used to indicate divisions within the poems. (3)

The illustrations are all crudely drawn and equally crudely coloured, in tones of green, red, blue, yellow, brown, and white. They appear to have been painted after the leaves were sewn, perhaps for no other reason than to fill in blank pages. (4)

Of the two illustrations belonging to Patience, the first, the only illustration in the MS of less than page size, shows Jonah in process of being swallowed by the whale, while a sailor holds his legs and another wields an oar; the artist appears to have left Jonah's legs unfinished. The other illustration has Jonah preaching to three contrite Ninevites, two men and a woman. In his edition of Patience Gollancz has suggested, in a note to ll. 509-515, that the more grotesque of the male figures may be meant to represent one of the sotte3 of 509; this is possible, although the poet thinks of the sotte3 as women and children. The city of Nineveh is indicated by two buildings and a battlemented wall.

Forms of the letters.

The hand is straightforward fourteenth-century 'Gothic minuscule.' The round form of the letter r is used after o, the straight form elsewhere; the round g is used in final position, the long g elsewhere. The vertical of the t is only just above the cross-bar, so that t has to be carefully distinguished from g. p invariably has the form of 'wyn,' and there is an unusual form for w. The minim letters offer the usual difficulty; normally, n cannot be distinguished from u. Long i is used for i and capital I, and double f for capital F.

Fusion of adjacent rounded letters is normal, as be, da, po, and, very commonly, de.

The most important ligatures are those for prop (as in prophete, 62), sc (as in scopen, 155) sch (as in schal, 16) and sp (as in speche, 66). No attempt is made here to reproduce the palaeographical forms of the MS; for these, the reader is referred to the Gollancz facsimile (see Bibliography).

Capitalisation.

As is the case with most medieval MSS, capitals are used very erratically. The following is a complete list of words in Patience which begin with a capital letter in the MS (abbreviated forms are expanded).

Azt, 11; Amen, 531; Ande, 297, 301.

Bot, 125, 333.

Dame, 31(3), 32(2), 33; Did, 57.

Ebru, 205; Effraym, 463; Ewrus, 133.

Folez, 121; For, 5, 16, 129, 265; Ful, 529.

Gederen, 105.

Hit, 61, 493.

Iwysse, 69, 206, 464.

Jonas, 433.

Lorde, 305.

Mekenesse, 32; My, 486; Miry, 32; Muche, 409.

Niniue, 360; Now, 245; Nummen, 76; Nuniue, 76.

Of, 201.

Paciencie, 1.

Ris, 349; Rys, 65.

So, 293; Sone, 193; Suffraunce, 3; Summe, 165, 166.

Tha3, 285; Thay, 13, 17, 21, 25; Then, 101;

Thenne, 253, 337; These, 29; Thus, 45.

Pen, 7; Pou, 487.

What, 175.

Abbreviation

The scribe abbreviates frequently but irregularly. He uses only standard abbreviation signs, including three which are properly contractions of Latin words, i.e. *℞* for pro, *ƿ* for per, and *q* for quod (printed as quop in the text, see below, p. 113). A complete list of contracted forms in Patience follows; the MS form is expanded, and the contracted letter(s) are printed in italics. Ligatures are not listed, nor are the words and (MS contracted form *t*), quop (MS contracted form *q*), pou (MS contracted form *ƿ*), and hym, him (MS contracted forms hy, hi); the first three are invariably

contracted in the MS, the last invariably except for hym,
219. Order is strictly alphabetical.

abydyng, 419; adoun, 235; after, 19, 86, 150, 436;
ayper, 450; amesyng, 400; anger, 411, 481; anter, 242;
aquiloun, 133; aswagend, 3.

bale, 157; balteres, 459; begynes, 76; better, 7, 34;
blunt, 272; bounden, 374; bounte, 418; bour, 437;
brenne, 472; brenned, 477; bryng, 75, 180, 426.

chaunged, 368; clannesse, 32; coumfort, 223; counsel, 223;
cum, 579; cumfort, 264, 485; cunen, 513; cuntre, 415.

deseuered, 315; dymly, 375; dymme, 308; dyngne, 119;
dounbe, 516; doun, 362; dumpe, 362.

ermannes, 463; euer, 14, 161, 162, 280(2), 297, 356,
369, 444, 454, 461, 476; euer ferne, 438; Ewrus, 133;

feper beddes, 158; for clemmed, 395; foundande, 126;
founden, 210; frunt, 187.

gloumbes, 94; gouernour, 199; grace, 226, 347, 418;
gracious, 26; graciouse, 453; graunted, 240; grychchyng, 53;
grounde, 361; groundele3, 310.

seferus, 470.

haunte, 15; hem, 46, 75, 215, 236, 503, 527; here inne, 364;
heter, 373; heterly, 477, 481; hepyng, 2; heuen kyng, 257;
hourlande, 271; hourle, 319; hous, 328, 450.

in, 13, 18, 21, 22, 30, 33, 37 (2nd occurrence), 40, 52,
 57, 61, 64, 68(2), 69, 74, 76, 79(2), 80, 94, 95, 106, 112,
 115, 120, 121, 126, 172, 177, 182, 188, 192, 202, 222, 227,
 243, 252, 258, 262, 267, 268, 269, 270, 272, 274, 275
 (2nd occurrence), 288(2), 292, 296(2), 299, 305, 312, 313,
 317, 325, 331(2), 341, 350, 365, 366, 372, 377, 380, 383,
 398, 400, 402, 415, 422, 429, 439, 452, 462, 494, 514, 516,
 517, 525(2), 530; inne, 318; in nose, 528; in to, 87, 100,
 184, 224, 230, 266, 308, 424.

journey, 355.

kenne, 357; keuer(ed), 223, 485; kyng, 118, 377, 519;
kynne³, 346.

lyknyng, 30; lympes, 174; louyng, 237; lumpen, 520;
luper, 156, 198, 500.

mahoun, 167; mayntyne, 523; mayster(y), 10, 482;
 mal(i)cious, 508, 522; maneres, 22; materes, 503;
 merci, 295; mercy, 287, 324, 400; meruayl, 81; mester, 342;
 myn, 503; mynde, 73; mon, 255; monnes, 156; mount, 320;
 mountaunce, 456; mountes, 332; mourne^s, 508; munster, 268.

nauber, 392; neuer, 109, 156, 226, 346, 391, 420, 448, 464,
 484, 498; nummen, 95; Nummen, 76.

orisoun, 328; oper, 2, 42, 50, 51, 52(2), 66, 86, 176,
 240, 348, 408, 432, 440, 463, 483, 499, 512; oper whyle, 121;
 ouer, 271, 312; ouer borde, 157; ouer tan, 127.

penaunce, 31, 376, 406, 530; peril, 114; poynt, 35, 68, 531;
 pouerte, 35, 45, 211, 528; prysoun, 79; prophete(s), 62, 225,
 303; prophetes, 285.

quat so euer, 421; quoynt, 417.

raysoun, 191; recouerer, 279; regioun(es), 298, 344;
 renne, 52; rynk, 216; roun, 147, 514; rudnyng, 139.

sauour, 24; sauoured, 275; sauter, 120; seriauntes, 385;
 syn, 218; synful, 197; synne(s), 172, 229, 401, 405, 502,
 517; syben, 518; sloghe, 466; sloumbe, 186, 466;
 soffraunce, 417; soghe, 67, 391; souerayn, 429; soumme, 509;

soun(de), 291, 429; stounde³, 317; stour, 426;
 suffraunce, 3, 529; sum(me), 84, 86, 170(2), 509;
 sum tyme, 61; sum whyle, 57; sunderlupes, 12; sunes, 26;
 sunne, 167, 441, 455, 471, 476; swetter, 427.

termes, 505; Thenne, 253, 337; tybynges, 78; totared, 233;
 toun, 361, 416, 506; traytours, 77; tramme, 101.

pat, 111, 124 (2nd occurrence), 225, 228, 233, 324, 356,
 376, 377; pen, 7, 163, 247, 303, 349, 428, 477; penne, 47,
 48, 55, 109, 135, 169, 189, 215, 222, 223, 233, 277, 341,
 345, 351, 357, 360, 371, 385, 405, 409, 446, 457, 495, 501;
 penne, 33, 151, 152, 195, 295, 326; per, 165, 275, 276, 290,
 303; per after, 33; per inne, 62; per inne, 289, 508;
 per inne, 350, 458; per oute, 153, 174; per purze, 354;
 per with, 232; pyng(es), 91, 129, 206, 331; pink, 332;
 pus, 97, 200, 428, 483.

vengaunce, 284, 370, 408, 419; varray, 333; vertu, 284;
 vmbe stounde(s), 7, 122; vnynges, 213; vnsounde, 58, 527;
 vpynyoun, 40; vtter, 41; vus, 29, 171, 198, 404.

walterande, 247; waltered, 142; waltere³, 263; walteres, 297;
 water, 141, 152, 155, 162, 243, 249, 288, 317, 394;
 watteres, 134; wenyng, 115; wertes, 478; where so euer, 42;
 wymmen, 571; wyndes, 161; wynnes, 106; wyterly, 330;

with, 24, 36, 46, 64, 96, 99, 131, 139, 187, 198, 207, 217, 239, 266, 329, 383, 395, 484, 527, 529; with helde, 408; with inne, 120, 208, 215, 260, 387, 523; with outen, 252, 267; wyber(ly), 48, 74; wonne, 141; wonnen, 237; wrober, 162.

Word division.

The scribe's spacing of words is very irregular. Sometimes he clearly writes two words as one, as Patience 90, MS fortene for for tene, or one word as two, as 404 MS for gif for forgif (cf. 407 MS forgef). Very frequently the indefinite article is joined to the noun or adjective which follows it. Elements of compounds are usually written as separate words.

Stanza division.

In all four poems, the scribe uses a characteristic slanting double line (sometimes obscured) to mark off one stanza from another; the mark appears in the left-hand margin beside the first line of a new stanza, i.e. every twelve lines in Pearl, beside the first long line after a 'wheel' in Sir Gawain, and every four lines in Cleanness and Patience. There has been some controversy over the question of the four-line grouping in these latter and in some other alliterative poems; see the editions of Cleanness and Patience, and M. Kaluza, 'Stropische Gliederung in der mittelenglischen rein alliterirenden Dichtung,' ES, XVI

(1892), 169-180; C. F. Emerson, MLN, XXXI (1916), 2-4; Mabel Day, 'Strophic Division in Middle English Alliterative Verse,' ES, LXVI (1931-1932), 245-248; and J. R. Hulbert, 'Quatrains in Middle English Alliterative Poems,' MP, XLVIII (1950-1951), 73-81. In Patience at least the division into stanzas has some organic significance, i.e. for most of the time the poet appears to think in four-line units. It is true that a sentence may be 'run on' from one stanza to another, but normally there is no conflict between stanza division and sense. See note to ll. 513-515.

Editions.

Patience, together with Pearl and Cleanness, was first edited in 1864 by Richard Morris, for the Early English Text Society. ⁽⁵⁾ The text has several errors and the apparatus is slight; but in the second edition (1869), most of the errors are corrected. Following on Morris's work extracts from Patience were edited by R. P. Wülcker in his Altenglisches Lesebuch (ll. 139-236); Julius Zupitza in his Altenglisches Übungsbuch (ll. 61-156), translated into English, as Old and Middle English Reader, by G. E. MacLean; and Friedrich Kluge in his Mittelenglisches Lesebuch (ll. 61-244). The next full editions were by Hartley Bateson in 1912, and Sir Israel Gollancz, in his Select Early English Poems series, in 1913; both editors substantially revised their material for their second editions, in 1918 and 1924 respectively. Gollancz's text, while freely emended, is accurate, but Bateson's is not; even in his second edition he has many errors, including many of those in Morris's first edition, as the following list will show. Contracted forms are expanded.

- | | |
|----|--------------------------------|
| 1 | Paciencie, MS; Patience, M, B. |
| 18 | kythes, MS; kypes, M, B. |
| 45 | arn, MS; are, M, B. |
| 54 | me ne, MS; ne me, B. |
| 70 | abide, MS; abyde, B. |
| 89 | bilyue, MS; bylyue, M, B. |

- 98 fyndes, MS; Fynde3, M, B.
 143 efte, MS; eft, B.
 148 braste, MS; brast, B.
 209 bys, MS; pis, B (2nd occurrence).
 239 sacrafyse, MS; sacrafyce, B.
 240 graythly, MS; grayply, M, B.
 247 wyrde, MS; wyrd, B.
 253 thenne, MS; Tenne, M, B.
 287 his, MS; hys, M, B.
 311 strynde , MS; stryndes, M, B.
 326 remembred, MS; remembered, B.
 331 hym, MS; hem, B.
 336 traathe, MS; traube, M; trauth, B.
 346 no kynne3, MS; no-kynnes, B.
 380 hep, MS; hepe, M, B.
 385 seriauntes, MS; serjauntes, B.
 407 forgef, MS; for3ef, M, B.
 413 iugge, MS; jugge, B.
 415 kest, MS; keste, B.
 431 pis, MS; this, M, B.
 440 pe, MS; the, M, B.
 441 pe, MS; the, M, B.
 451 norp, MS; north, M, B.
 463 hille3, MS; hilles, M, B.
 469 to waken, MS; waken, M, B.
 492 lyttel, MS; lyttle, B.

Relationship of the poem to the other poems in the MS.

The authorship of the four Gawain-poems is unknown; it is now largely accepted that they are by the one man, but in the absence of external evidence it is impossible to prove this. The poems are in the one dialect. They have a great number of words, phrases and stylistic devices in common; see especially R. J. Manner, Purity (Yale, 1920), and Oakden, Alliterative Poetry in Middle English, I. The subjects of the poems of course differ, but, as has been pointed out many times, ⁽⁶⁾ there is a close thematic correspondence; the need for patience is taught by Pearl as much as by Patience (see below, p. 52), and purity is important in Pearl and Sir Gawain as well as in Cleanness. Moreover these correspondences are not, in my opinion, merely abstract, but reflect a similarity of imaginative preoccupation. The storm-scene in Patience (137 ff.), the warning to sinners in Cleanness 588 ff. and the Maiden's reproof of the Dreamer in Pearl 341 ff. are very different externally, yet all give expression to the one idea—the puniness of man in relation to the might of God—and on a comparable level of intensity. Sometimes there seems to be an identity of vision; thus descriptions of castles are common enough in medieval romances, but the sharply-etched castle in Sir Gawain 785-802 reminds us much more strongly of the castellated cups in Cleanness 1458-63 than of other literary castles. No doubt it is possible that there were two or more outstanding authors in the West Midlands area

in the latter part of the fourteenth century, writing in a common language and with a closely similar imaginative outlook; but that the four poems are the work of a single author is the simpler and better hypothesis. For a recent contrary opinion, based mainly on some differences in stylistic detail from poem to poem, see the three articles by J. W. Clarke listed in the Bibliography.

The order of composition now widely accepted is Patience, Cleanness, Pearl, Sir Gawain; but again there is nothing to go on except what can be deduced from the poems themselves. Menner, Purity, has the fullest discussion; he shows that Patience is probably echoed in Cleanness and Cleanness in Sir Gawain (see pp. xxxii-xxxviii). There are no certainly significant echoes in Pearl, but if the order Patience, Cleanness, Sir Gawain may be taken to indicate that the direction of the poet's development is away from biblical homilies, then it is natural to place Pearl later rather than earlier in the sequence, and it fits best between the homilies and Sir Gawain.

Date

Patience and the other Gawain-poems were almost certainly composed in the latter half of the fourteenth century. The date cannot be later than that of the MS itself, c. 1400, and the fact that Cleanness is certainly influenced by Mandeville's Travels, c. 1356, ⁽⁷⁾ indicates an upward limit for Patience, provided it is accepted that Patience and Cleanness were written at about the same time. But beyond this it is difficult to go; there is no satisfactory evidence for dating any of the poems in the MS with precision. The tracing of 'influences', although straightforward enough in the case of Cleanness and Mandeville's Travels, is usually hazardous. Mabel Day sees imitation of the Patience storm-passage in The Siege of Jerusalem, ⁽⁸⁾ c. 1390, and suggests this date as a downward limit; see her edition of The Siege of Jerusalem, EETS, OS, CLXXXVIII (London, 1932), pp. xxix-xxx. She is probably right, but the borrowing is not certain, nor is the date of The Siege of Jerusalem.

The question of the relationship of Patience to Piers Plowman is worth considering. The following lines occur in the A-version of Piers Plowman, Passus XI:

Poul prouith it is unpossible, riche men in heuene,
 Ac pore men in pacience and penaunce togidere
 Hauen eritage in heuene, ac riche men non.

(ll. 225-227).

must have been written before 1379, the date of the completion of the B-version, but probably not too long before. I would hazard c. 1375 as the date of composition; such a date at least accords well with the various probabilities.

Sources

For the Jonah-story, the poet's source is the Vulgate text of the Book of Jonah, which is given in the Appendix to this edition. The poet's treatment of his original is discussed below. There is no other certainly identifiable source, except of course for the Psalm (XCIV, viii-ix) quoted in ll.121-124. O. F. Emerson ⁽¹⁰⁾ has traced parallels between the storm-scene in Patience and that in the Latin poem De Jona et Nineve (attributed, very uncertainly, to Tertullian), suggesting that the latter may have been used by the Patience-poet. Bateson, apparently independently, also investigated De Jona et Nineve, concluding that 'The sequence of details is not exactly the same in the two poems, but it is sufficient to allow us to infer some kind of connexion between them.' ⁽¹¹⁾ But S. B. Liljegren ⁽¹²⁾ has shown convincingly that most of the genuine resemblances (both Emerson and Bateson produce some spurious ones by misinterpreting the Latin poem) can be explained by the fact that the poems have a common source; and he further points out that there are many very striking details in the De Jona account which are not in Patience. I agree with Liljegren that the claim of De Jona to be an intermediate source for the Patience-poet is a very weak one. It is possible that the beginning of the storm-scene (ll.131-136) owes something to Book I of Vergil's Aeneid, especially to ll.52 ff., l.383 (for the name Eurus), and l.391 (for the name Aquilon). ⁽¹³⁾

In the Prologue, the poet paraphrases the Vulgate text of the Beatitudes (Matthew V, iii-x; see Appendix), and refers to the Roman de la Rose (see note to l. 30).

Metre and alliteration.

Patience is one of the poems of the 'alliterative revival' of the later fourteenth and early fifteenth centuries.

(14) Like Cleanness, Sir Gawain and the poems of the revival generally, it is written in alliterative long lines which observe the basic metrical principles of the long lines of OE verse. Thus each normal line contains four chief stresses, two in each half-line, as in OE, although vis à vis OE poetry the number of relatively weakly stressed intermediate syllables is increased. (15) It is also quite usual in ME poetry for the line to be 'extended', i.e. for the first half-line to have three instead of two chief stresses:

When héuy hérttes ben húrta // wyth hépyng oþer éllas (2).

It is not possible here to attempt an analysis of the Patience-poet's rhythmic patterns and their stylistic effect. It must suffice to point out that, in contrast to the norm in OE poetry but in accordance with common ME practice, rising rhythms dominate, as in l. 2, just quoted. But falling rhythms may be found where particular emphasis is required (as in ll. 79-80 and 102-105), no doubt partly because of the very fact that they represent a divergence from the poet's norm.

In the poems of the tradition we are concerned with, rhythm is closely bound up with alliteration; in Patience, as in OE poetry and in other ME alliterative poetry, only

chiefly stressed syllables normally alliterate. The aa/ax alliterative pattern is much the most common (as in OE):

Páciencia is a póynt, // þa3 hit displése ófte (1).

The pattern aa/aa occurs infrequently:

He glýdes in by þe gíles // þur3 gláymande gléttē (269).

Similarly infrequent are patterns which have one alliterating syllable only in the first half-line:

I cóm wyth þose týpynges, // þay tá me bylýue (78).

In extended lines, the pattern aaa/ax is normal:

When héuy hérttes ben hürt // wyth hépyng oper éllēs (2).

Other patterns exist, but on the whole the Patience-poet is fairly conservative in his use of alliteration. Note that for purposes of alliteration [tʃ], ch (see 368), [ʃ], sch (440), [sk], sc, sck (155) and [sp], sp (365) count as single consonants. Vowels alliterate with all other vowels (40), or with [h], h (11). A voiceless consonant may alliterate with the corresponding voiced consonant (331).

The Poem and its Background.

Theme and Structure.

Patience and Cleanness are homilies, each explicitly concerned with teaching one of the virtues of the Beatitudes; the homilist may be said to make a paraphrase of the eighth beatitude his text in Patience (see ll. 27-28), while the sixth furnishes his text in Cleanness (ll. 27-28).⁽¹⁶⁾ None of the four Gawain - poems has a title in the MS, but there is no doubt of the appropriateness of the editorial titles, which in the case of Pearl, Cleanness and Patience come from the first word of each poem.

Patience is shorter and simpler in structure than Cleanness. It begins with a Prologue of sixty lines which introduces the patience-theme, then comes a re-telling of the Old Testament story of Jonah which illustrates and develops the theme (463 lines), and the poem ends with an exhortatory Epilogue of eight lines. As in Pearl and Sir Gawain, the last line of the poem echoes the first.

In the Prologue, the poet indicates his view of patience at once. Patience soothes injuries and calms anger (ll. 2-4); it is desirable because it leads to happiness (l. 5), and the man impatient of misfortune only suffers the more (l. 6). The nearest the poet comes to a

definition of patience is in the 'text' of his sermon, his paraphrase of the eighth beatitude, beginning þay ar happen also þat con her hert stere (27), i.e. 'Blessed are those who can control their hearts.' There is of course no doubt that the poet has the virtue of patience specifically in mind here (see l. 33, and note to l. 27). The 'definition' is significant in its generality, implying as it does not only endurance of misfortune (as in the original beatitude), but self-control in all circumstances; note that in the Epilogue the audience is counselled to be patient 'in pain and in joy.'

Rhetorically the Prologue is organised so as to give maximum prominence to the leading idea, and, apparently, to relate the idea to a particular kind of audience (hence the allusion to the Roman de la Rose in ll. 30-33; see below, pp. 61-64, and note to l. 30). The quotation of all eight of the beatitudes may seem at first sight to have little point, but such extended quotation of the Bible is characteristic of medieval homilies, and the passage does establish emphatically the greatest of all scriptural authorities for the virtue of patience - its important place in Christ's own teaching. When the poet steps forward himself to say that his poverty makes patience a necessity for him, he refers back to the Beatitudes:

For in þe tyxte þere þyse two (i.e. poverty
 and patience) arn in teme layde,
 Hit arn fettled in on forme, þe forme and þe
 laste,
 And by quest of her quoyntyse enquylen on mede
 (ll. 37-39).

The poet has implicitly altered the emphasis of the first beatitude as he quotes it in ll. 13-14, for he is now concerned not with 'poverty of heart' but with physical poverty. The change is natural enough, particularly in view of the fact that in Luke VI, xx the first beatitude begins simply Beati pauperes; the distinction between physical and spiritual poverty is often blurred in medieval thinking.⁽¹⁷⁾ But the main point is that the Beatitudes and their arrangement take on considerable importance in the argument of the Prologue, so that the poet's full quotation has meaning.

Several scholars⁽¹⁸⁾ have interested themselves in the question of how far the poverty-passage is likely to be autobiographical, how far it gives expression to the poet's own troubles, after the manner of Pearl. But to my mind the passage is best explained in terms of the poet's didactic aims; whether the poet's poverty was real or not, the 'personal element' is not present in

any meaningful sense in the series of generalisations of which the passage consists. The 'I' has no obvious function other than the purely homiletic one of helping to ingratiate the homilist with his audience; little other than this 'ingratiating' quality is lost if an impersonal 'you' is substituted for 'I' throughout (contrast the first section of Pearl). The coupling of patience and poverty has a long history in Christian literature (see below, p. 66) and for this reason alone it is natural that a homilist taking patience as his theme should want to link it with poverty. In the context of the poem, the poverty-passage has the function (again purely homiletic) of reinforcing the lesson of Jonah⁽¹⁹⁾ in terms which must have been more immediately meaningful to fourteenth-century English audiences than those of the biblical story.

The story of Jonah in Patience is an enormous exemplum in which the meaning of the eighth beatitude is illustrated and its ramifications explored. As in Cleanness, the argument goes by contraries; the necessity for patience is demonstrated by the disastrous results of Jonah's impatience. Dorothy Everett says that this is 'a twist which is perhaps characteristic of the poet,'⁽²⁰⁾ but it is more than an idiosyncrasy. For although in the two poems examples of 'patient' and 'pure' lives might suffice to demonstrate the desirability of the two virtues

in question, only the method adopted by the poet will enable him to present them as necessary; the negative approach is the more forceful.

The biblical version does not readily suggest the moral of patience, but the poet manages to alter the original emphasis without omitting any details. He does this, firstly, by making structural alterations. The Book of Jonah has four chapters, corresponding to Jonah's first journey, his prayer inside the whale, his second journey, and the 'woodbine' episode. The story falls naturally into two halves (note how closely the language at the beginning of Chapter III echoes the beginning of Chapter I), each leading up to the point that man's repentance brings God's mercy; in the first half of the book, Jonah is taught that this is true for himself, in the second, that it is true for others also, even Gentiles. Patience likewise has four sections, but the divisions fall differently. The whale's swallowing of Jonah, which in the original serves merely to introduce Chapter II, is given a whole section to itself, and Jonah's long prayer is fitted into the beginning of the next section (Section III), which ends, as does Chapter III in the Vulgate, with God's forgiveness of the Ninevites. Thus in Patience the beginning of Jonah's second journey comes in mid-section; it is not structurally prominent, nor is

there any verbal parallel with the beginning of the story to call attention to it, as in the Vulgate. Such verbal parallels as there are in the poem are not between Sections I and III, but between I and IV; thus He wex as wroth as þe wynde (410) is faintly reminiscent of Al he wrathed in his wyt (74), and Jonas al joyles and janglande vp-ryses (433) brings to mind ll. 89-90. In his bower, Jonah slyde3 on a sloumbe slep (466), just as in the boat he is slypped vpon a sloumbe selepe (186). God's raising of the west and south winds in ll. 469-470 recalls His command to the east and north winds in ll. 133-134. The essential structure of the poem is better described as tripartite than bipartite, the sections corresponding to Jonah's first lesson, his repentance, and his second lesson. Moreover, relative to the original, the poet elaborates the lessons more than the repentance. Jonah's flight, the storm and the whale take up half of the narrative in Patience, as against about thirty-five per cent of the Book of Jonah. On the other hand, Jonah's penitential prayer and the repentance of the Ninevites take up, relatively, almost twice as much space in the Book of Jonah as in Patience; the last section - the lesson of the woodbine - is slightly more prominent in Patience.⁽²¹⁾ One must be cautious in drawing conclusions about the poet's intentions from this evidence (see below, p. 56); nevertheless,

compared with the original, the structural emphasis in Patience is undoubtedly more on Jonah's mistakes and their consequences; the poet's preoccupation with patience is evidently reflected in the greater structural emphasis which he gives to those parts of the story which offer most possibilities for the development of his theme.

It is in the elaborations themselves that the theme of patience is given flesh and blood, and our moral judgment called into play. Jonah's mental reaction to God's command to go to Nineveh (ll. 73-96) is not dealt with at all in the Vulgate, which has only Et surrexit Ionas, ut fugeret in Tharsis a facie Domini (I, iii). But the poet gives us Jonah's thoughts, his lurid imaginings as to what will happen to him in Nineveh (ll. 75-80), his conviction that God must desire his death (ll. 81-84), and, somewhat inconsistent with this fear, his feeling that God is too remote to care what happens (ll. 90-96). By the end of the passage we have some idea of Jonah as an individual, where the Vulgate leaves us in the dark. And what pre-eminently individualises Jonah is his inability to 'steer his heart;' in other words, Jonah is at once made into an example of impatience. With the impatience is associated an unpleasant querulousness: pis is a meruayl message a man for to preche (81), and . . . ly3tly when I am lest he letes me alone (88); hence our sympathies are turned

against him and his fault. A comparison of the Patience elaboration with the traditional explanation of Jonah's flight (i.e. that Jonah acts out of concern for Israel; see below, p. 68) makes the intention of the homilist all the more apparent.

In the Vulgate, the beginning of Jonah's flight to Tarsus is told as follows: . . . et [Jonas] descendit in Ioppen, et invenit navem euntem in Tharsis: et dedit naulum eius, et descendit in eam ut iret cum eis in Tharsis a facie Domini (I, iii). In Patience this becomes sixteen lines of narrative (ll. 97-112), which describe in generous detail the activity associated with preparing a ship for sea. It may well be that the routine described conformed closely to actual fourteenth-century practice (see note to ll. 101-108); at any rate, the detail has the flavour of reality, even for the modern reader. But, while it is important in holding the audience's attention, 'convincingness' here is no more an end in itself than is the individualisation of Jonah earlier. The disciplined bustle is symbolic of the confidence of Jonah and the sailors that they have things under control. The epithets are cheerful, the rhythms light:

þe blyþe breþe at her bak þe bosum he fyndes;
 He swenges me þys swete schip swefte fro þe hauen
 (ll. 107-108).

But with the description of Jonah's joy (ll. 109-112), the tone of the passage becomes clearly ironic:

He wende wel þat þat wy3 þat al þe world planted
 Hade no ma3t in þat mere no man for to greue
 (ll. 111 - 112).

The ironic description merges into direct comment on the narrative (ll. 113-124, discussed below, pp. 48-49), in which Jonah's action is explicitly condemned as unreasonable. The ship may be manned by an able crew, but human efficiency means nothing in comparison with the might of God.

The irony of Jonah's confidence is realised dramatically in the storm-scene (ll. 129 ff.). In this passage, the most elaborate expansion of the biblical text comes at the beginning. Where the Bible simply says that God sent a storm, the poet takes pains to emphasize that the storm expresses God's total control over the elements; thus when He calls on the winds, they respond immediately:

þenne wat3 no tom þer bytwene his tale and
 her dede,

So bayn wer þay boþe two his bone for to wyrk
 (ll. 135 - 136).

Even the inanimate creation, apparently, has more sense than Jonah. The poet goes on to describe the storm in

detail, and the demonstratio images the overwhelming power of God in His anger. The ship which left port trim and cheerful is swiftly reduced to a wreck, and the sailors, in contrast to their ordered activity earlier, find themselves engaged in desperate efforts to save the ship from sinking.

It is only when Jonah admits his responsibility that salvation becomes possible. The ship escapes, but Jonah's lesson continues in the belly of the whale; for the homilist, the whale-episode provides a climactic demonstration of his 'moral.' It is the most striking elaboration of all. ll. 245-302, comprising all but two lines of an entire section, correspond to the Vulgate's Et præparavit Dominus piscem grandem ut deglutiret Ionam: et erat Ionas in ventre piscis tribus diebus, et tribus noctibus (II, i). The poet insists from the first on the miraculous nature of the event: Hit were a wonder to wene, 31f holy wryt nere (244). The whale is near the ship at just the right moment, 'as Fate brings it about' (247), Jonah is seized 'while the men are yet holding his feet' (251), and he falls into the whale's maw 'without touch of any tooth' (252). The greatest wonder of all is that Jonah is able to survive in the monster's belly, and it is stated explicitly that he survives solely because God

wills it. Homiletically, the whale-scene expands the meaning of the storm image; God's power is now seen to extend even to the suspension of natural laws, and to the ends of the earth. The contrast between Jonah's delusions and the reality of God's omnipotence is pointed neatly by the line Bot he wat3 sokored by bat syre bat syttes so hi3e (261), the phrasing of which takes us back to l. 93 and Jonah's fear that God sits too high to be able to look after him.

Now the lesson of Jonah's folly is driven home. The poet dwells on Jonah's totally uncontrolled plunge into the whale's belly, Ay hele ouer hed hourlande aboute (271). Indeed, the poet implies that Jonah is now in Hell. The medieval audience was familiar with the interpretation of the story of Jonah and the whale as an allegory of Christ's descent into Hell (see below, p. 67), and the whale was a standard symbol of Hell, or the Devil, in literature and art.⁽²²⁾ In l. 258, the whale is called warlowe, meaning monster or devil (see note to l. 258). Further, the poet focuses our attention on the size of the whale, and on its filth and stench; spaciousness, filth and stench were all prime attributes of the medieval Hell.⁽²³⁾ It is worth noting that the description of the whale does not follow the poet's usual pattern, in which an object or scene is realised sharply by means of an accumulation of minute

detail (as in ll. 101 ff. and 137 ff.), but consists of a succession of broadly descriptive epithets, reiterating the attributes of Hell mentioned above; thus mukel (268), rode, '(wide) road' (270), and brod as a halle (272); glaymande glette (269), in saym and in sor3e (275), and ramel ande myre (279). This suggests a deliberate attempt to bring out the whale's symbolic rather than its real aspect. The poet's point is made most sharply in ll. 275-276:

*P*er in saym and in sor3e þat sauoured as helle,
*P*er wat3 bylded his bour þat wyl no bale suffer.

The poetic opposition of bour to the words denoting the filth of Hell, an opposition made as emphatic as possible in the structure of the lines, climaxes the poet's ironic consideration of Jonah's impatient attempt to escape from God. The process of Jonah's redemption, culminating in the long prayer of ll. 305-336, now becomes the centre of interest, for the Hell which God has created for Jonah is a place of purgation as well as of punishment.

But the central import of Sections I and II, considered together, is that it is madness for man to fly in the face of God. As the homilist goes to some trouble to establish, man is feeble and God all-powerful, so that impatience with God must have a disastrous outcome. In the one considerable passage of direct comment in the poem (ll. 113-130),

Jonah is called be wytles wrechche (113), and he . . .
bat dotes for elde (125); God is bat wy3 bat al be world
planted (111), and be welder of wyt bat wot alle bynges
 (129). The quotation from Psalm XCIV (ll. 121-124) pours
 scorn on the foolishness of men who imagine that they can
 dupe their Creator. The business of this whole first part
 of the story is to recommend patience, here linked with
 obedience, as a necessary virtue.

The next major elaborations come in section IV. God
 has allowed the repentant Jonah to escape from the whale,
 and he has gone to Nineveh to preach the doom of the city.
 But the people, led by their king, undertake penance for
 their sins, and God spares them. It appears that Jonah
 still has something to learn about patience, for he becomes
 angry at what he thinks of as God's lack of good faith.
 The homilist's depiction of Jonah at this point develops
 the character portrait of ll. 73-96, and again our sympath-
 ies are turned against him. Jonah's speech breathes
 injured righteousness:

I biseche þe, syre, now þou self iugge,

Wat3 not þis ilk my worde þat worþen is noupe . . .

(ll. 413 - 414).

But the disingenuousness of this is exposed at once, in
 the justification of his anger which Jonah gives at great
 length. Much of the detail is in the Vulgate, but there
 there

is no reason for not accepting Jonah's words at their face value; most patristic commentators on the Book of Jonah allow his excuse to pass. (24) But the Patience - poet has already given us Jonah's real reason for his flight in ll. 73-96 — a very different reason to the one Jonah now advances. The poet makes Jonah's efforts to put God in the wrong appear quite unscrupulous.

The miraculous woodbine, which grows in one night and disappears the next, is the means God chooses to demonstrate to Jonah his new error. The poet lavishes a good deal of attention on the plant itself, enumerating its various delights, partly to establish once more God's total control over His creation, and partly, perhaps, in order that Jonah's extreme reactions will appear adequately motivated. When he wakes in the bower, Jonah becomes near-crazed with joy; he lolls, capers, laughs and does not bother to eat. Within the terms of the poet's 'definition' (l. 27), he is once more a perfect example of impatience. When the bower is destroyed, Jonah's simple wish for death (in the biblical version) is transformed into an outburst of fury mixed with self-pity: With hatel anger and hot heterly he calle3 (481). As in Section I, the point of the elaboration of Jonah's behaviour is that the 'psychological' detail makes manifest the lack of self-control in Jonah's behaviour, and engages the audience's interest and disapproval.

The last elaboration to be considered comes in God's final speech. Most of this speech follows the biblical version closely; God tells Jonah how little right he has to complain of God's sparing men and women, His own creation, when he himself has become so distraught over the loss of a mere plant which cost him no effort to grow. But the last six lines of the speech (ll. 518-523) are the poet's own invention:

'Why schulde I wrath wyth hem, sypen wyse^s wyl
torne,

And cum and enawe me for kyng and my carpe leue?

Wer I as hastif as pou, heere, were harme lumpen;

Coude I not pole bot as pou, per pryued ful fewe.

I may not be so malicious and mylde be halden,

For malyse is no^s to mayntyne boue mercy with-inne.'

The purpose of this addition is obviously to relate the speech—and the whole of the last section of the poem, for that matter—directly to the main theme. God declares that His mercy (which is necessary to the survival of erring humanity) depends on His patience; few would 'thrive' if He endured no better than Jonah. Jonah is shown that his second failure in patience is also a failure, not in obedience this time, but in charity. The poem thus explores two aspects of the meaning of patience;

the second is the subtler, and, appropriately, there is less of coercion, more of rational persuasion, in God's dealings with his prophet in the latter part of the poem; it is a question of God's goodness rather than His strength.

The theme is quite close to that of Pearl; Jonah is guilty of the same kind of impatience as the Dreamer. Thus, in Section V of Pearl, the maiden rebukes the Dreamer first for the senselessness of his grief at her loss (ll. 257-276), and then, more sternly, for the rashness of his joy in supposing that he has recovered her (ll. 289 ff.). Even the language of Patience occasionally echoes the maiden's lecture on the need for self-control; cf. especially Patience 6, And quo for bro may no3t bole, be pikker he sufferes, and Pearl 344, Who nede3 schal bole, be not so bro. The lesson of Patience is that which the Dreamer has learned by the end of Pearl:

Lorde, mad hit ara þat agayn þe stryuen,
Oþer proferen þe o3t agayn þy paye.

(ll. 1199 - 1200).

Both Patience and Pearl teach that one's destiny, good or bad, must be met with patience, for the reason that behind Destiny is a God whom it is both futile and wrong to oppose.

Literary Quality.

How successful is the poem? Most critics have judged it more or less favourably, from B. ten Brink,⁽²⁵⁾ who considers it possibly the masterpiece of the Gawain - group, to C. G. Osgood,⁽²⁶⁾ who does see some serious shortcomings. But there has been little attempt at a serious critical investigation. It seems to me that criticism of the poem, to be meaningful, must take into account the fact that it is a sermon aimed at a particular kind of medieval audience (see below, pp. 61-64). If we want to talk in terms of 'art', then we must remember that the medieval homilist saw his art (the art of rhetoric) as at the service of didacticism. At least one recent study of the poem fails to take sufficient account of this.⁽²⁷⁾

There is little further to say of the Prologue. It does well what it is meant to do, i.e. introduce theme and story. Its discursiveness never degenerates into irrelevance; it succeeds in being interesting without assuming over-much prominence in the homily as a whole.

The first part of the Jonah-story (i.e. Sections I and II) is, in itself, a very fine achievement. Plainly, the poet is at ease with the story at this point; firstly, it is inherently dramatic, and secondly, he does not have to strain to relate his theme to it. Brian Stone has

noted the 'vivid characterisation and furious action,'⁽²⁸⁾ and it is perhaps the sheer energy of the poetry which strikes one most. Admittedly, energetic rhetoric is characteristic of the alliterative revival,⁽²⁹⁾ but in Sections I and II of Patience this energy is disciplined to an unusual degree, in that it is always perfectly attuned to homiletic requirements; it serves to impress homiletically significant action on the audience and to involve it in the story. The energy is manifest in lively and close-packed detail, vivid phrasing, and the very large number of verbs of physical action. Consider these lines:

I com wyth pose tybynges, þay ta me bylyue,
 Pyneȝ me in a prisoun, put me in stokkes,
 Wrype me in a warlok, wrast out myn yȝen.

(ll. 78 - 80).

Each imagined horror is worse than the last, suggesting Jonah's growing panic, and the vividness of his imaginings is expressed in the succession of short main clauses, unlinked by conjunctions, each with its verb in the first stressed position in the half-line. A similar effect of vigorous and cumulative action, achieved by the same means, is found in the 'putting to sea' passage, ll. 97-108. Again, in ll. 269-272:

He glydes in by þe giles þurʒ glaymande glette,
 Relande in by a rop, a rode þat hym þoʒt,
 Ay hele ouer hed hourlande aboute,
 Til he blunt in a blok as brod as a halle.

The verbs convey the increasing wildness of Jonah's plunge, and the jolt of his arrival in the whale's stomach; although in the case of l. 272, of course, the effect depends on the monosyllables blok and brod as much as the verb blunt. In the often-praised description of the storm (ll. 137-148 will be considered), the key to the movement of the passage is, once more, the rapid succession of sharply imagined details. The rising of the storm is compressed into a few lines; in l. 138 the winds are 'blowing' on the waters, but by l. 141 they are 'wrestling' and creating gigantic waves. The full fury of the storm is expressed in the disordered syntax and rhythms of ll. 141-144, and in ll. 145-146 the whole is summed up and related to the central figure of the homily:

When þe breth and þe brok and þe bote metten,
 Hit watʒ a joyles gyn þat Jonas watʒ inne.

The dry, incisive comment falls strikingly, its very simple structure contrasting with that of the previous lines. Note that the passages so far discussed as examples of the poet's rhetoric at its best are all homiletically important

(see above, pp. 43-47). At no point in Sections I and II is the rhetoric out of step with the thematic development.

But with the long prayer in Section III the interest falls away, as Bateson has noted.⁽³⁰⁾ The lyricism of the Vulgate original disappears in the very literal translation, to be replaced by a heavy-handed and not very meaningful emphasis. The poet labours Abiectus sum a conspectu oculum tuorum, in Careful am I, kest out fro by cler y3en. And deseuered fro by sy3t (313-314); his translation of Qui custodiunt vanitates frustra is also laboured:

. . . pose vnwyse ledes,
 þat affyen hym in vanyte and in wayne þynges,
 For þink þat mountes to no3t . . .

(ll. 330 - 332).

Further, such phrases as Circumdede runt me aquae usque ad animam and Ad extrema montium descendi: terrae vectes concluderunt me are, in the poem, not suggestive, but merely obscure: þe barre3 of vche a bonk ful bigly me haldes (321), etc. Evidently, the poet finds the lyric mode difficult to handle. That he himself feels the difficulty is indicated, not so much by the relative slightness of his expansion (the material he is dealing with does not lend itself to expansion), as by the fact that he inserts,

towards the end of Section II, another, shorter, prayer of penitence, for which there is no biblical authority. Although both prayers are in the 'high style' befitting the occasion, the shorter is more direct and its matter more closely related to Jonah's situation: Tha3 I be gulty of gyle, as gaule of prophetes (285), etc. The biblical prayer is a psalm which was almost certainly not part of the original Book of Jonah.⁽³¹⁾ It deals with sin in general rather than Jonah's particular sin, and the Patience - translation is equally unspecific. One feels that the poet, with his evident narrative sense, would have cheerfully omitted it had his source been other than Holy Writ, which was of course sacrosanct.

The poetry improves when the narrative picks up again, but the poet's control is not as remarkable as in Sections I and II. Thus the speech of the King of Nineveh (ll. 385-404) is lively but, at least in the rendering of Vulgate III, ix (ll. 397-404), somewhat lacking in incisiveness; note for instance the clumsiness of l. 397, and the largely pointless repetition of the one idea in l. 403, He wyl wende of his wodschip and his wrath leue. Elsewhere there are occasional empty expansions, as l. 359, zet schal forty daye3 fully fare to an ende; the fully here in fact gives a wrong emphasis to the Vulgate's Adhuc quadraginta dies, Jonah's point being, of course, that the Ninevites

have so little, not so much, time to live. Like the altered structure, the less disciplined rhetoric probably reflects the homilist's relative lack of interest in the story at this point. But the poetry is at least good enough to carry the story forward smoothly.

In Section IV, the story does not give the poet much opportunity for the kind of spectacular effect he achieves in the storm and whale episodes; but the story is interesting and has its possibilities for development. Probably the most impressive passages in Section IV are ll. 457-464 and ll. 479-494, the former dealing with Jonah's joy over his woodbine, the latter with his rage at its loss. Both passages are significant homiletically (see above, p.

50), and the rhetoric here is as effective in establishing the situations and controlling audience attitudes as any in Section I. Indeed, except for the prayer in Section III, the homilist's treatment of Jonah is masterly throughout. Thus although Jonah is constantly being held up as an example of impatience, he is very far from being a homiletic stereotype; in his thoughts, speech and actions, he is an entirely believable human being. The result is that our moral judgements become more than merely mechanical, in that we are forced to respond to him as a person. In ME literature it is only in Sir Gawain and the mature work of Chaucer that the psychological interest

of this portrait is surpassed.

But on the whole, to my mind, the possibilities of the story in Section IV are not seized with quite the same gusto as the poet displays elsewhere; he works through the story fairly rapidly, and there is none of the urgent comment and controlled irony which add richness to the meaning of the first two sections. There is one manifest inadequacy in the final speech (ignoring *ll.* 512-515 because of the textual uncertainty). Obviously the speech is homiletically crucial. God's statement of the second lesson Jonah has to learn concludes the story. But as we have seen, the rounding off of the theme of patience has to wait till the last few lines of the speech, so that, although the last lines follow naturally enough on what goes before, the theme is not part of the fibre of the speech as it is of the narrative at all points in Sections I and II; consequently, it does not emerge with the same force. Evidently, the poet is hampered by the wealth of detail in his original, as he is in the case of Jonah's prayer in Section III, and although he manages much better than in the prayer, it is unfortunate that, at such a crucial moment, his main theme does not have more prominence.

As a whole, then, the homily, although enormously more subtle and skilful than the general run of medieval

verse homilies, is not completely successful; if the comparison may be ventured, it is not as good a homily as Pearl is a moral elegy, or Sir Gawain a romance. In the first two sections of narrative, the theme of patience is presented with great force. But just because he lavishes so much attention on these sections, the poet has to face a problem which does not arise in the biblical version: how to avoid an effect of flatness in the remainder of the story. The relative slackness of Section III may not be a serious fault, for it could be argued that the scheme of the homily demands that this section of the story should not be unduly emphasised — although the long penitential prayer is positively confusing. But in Section IV, where the main theme re-emerges and there is no reason for under-emphasis, the failure of the poetry, good as it is, to reach the level of Sections I and II, leaves the homily somewhat out of balance. One feels that the homilist is more interested in the God of power than in the God of love,⁽³²⁾ while with the biblical writer the reverse is the case, and that some of the difficulties of Patience stem from this disparity. If in fact the Gawain - poems are by the one man, with Patience and Cleanness written first, then, from what Patience tells us about his talent, one must agree that he makes a good decision in giving up biblical paraphrase, with its

necessary constraints, in favour of subjects which allow his strong individuality freer rein.

Relationship to the English homiletic tradition.

As has long been recognised, the vernacular homiletic tradition of medieval England was essentially popular, in the sense that preachers who used English were occupied chiefly with instructing the unlearned, translating frequently from Latin and French for this purpose.⁽³³⁾ In some ways, Patience is fully in accord with the tradition; thus its simple plan (prologue, story, epilogue) is quite conventional. It is true that the story of Jonah itself occurs only rarely in English homiletic literature,⁽³⁴⁾ but similar tales of wonder, drawn from the Bible, the Apocrypha, legendary lives of saints and other pious legends, form the stuff of homilies, and of whole collections of homilies, from OE onwards. And the familiar, 'homely' tone which the Patience - poet adopts, or something very like it, is frequent in English sermons, beginning with the so-called Lambeth Homilies of the twelfth century.⁽³⁵⁾

Nevertheless Patience is, fundamentally, a cultivated sermon for a cultivated audience. Unlike the traditional

homilist, the Patience - poet addresses his audience politely and restrainedly. The difference becomes obvious when we compare Patience with, say, Robert Mannyng of Brunne's Handlyng Synne,⁽³⁶⁾ a translation (began in 1303) of the Manuel de Pechiez of (possibly) William of Wadington. Mannyng is indubitably a 'popular' preacher; as he himself says, in his Prologue to Handlyng Synne, he wants to reach the 'lewd' men of England who know no other than their own tongue. Although he is much less fervent than some preachers, Mannyng preserves the earnestness and extreme directness of his original; see, for instance, the Epilogue to the story of the hermit and the bear:⁽³⁷⁾

Farfore þe pope seynt Gregory
 Tellyþ þys tale, resun why
 Þat envye ys a cursed synne
 Any man to fall per-ynne., etc.

(ll. 4129 - 32).

The Epilogue in Patience is gentler:

Be no3t so gryndel, god-man, bot go forth
 by wayes,
 Be preue and be pacient in payne and in joye;
 For he þat is to rakel to renden his cloþe3,
 Mot efte sitte with more unsounde to sewe hem
 togeder.

(ll. 524-527).

The courtesy of l. 40, And als, in myn vpynyoun, hit arn of on kynde, and of ll. 59-60, Wyl 3e tary a lyttel tyne and tent me a whyle, I schal wysse yow ber-wyth, is quite foreign to Mannyng and the tradition he represents. Nor is there any inconsistency between this 'courtesy' and the 'homeliness' mentioned above, for the Patience - poet's homeliness is always in perfect taste; his touch is light, whether we consider the several proverbial utterances like that of ll. 526-527, just quoted, or a detail such as the sailors' tossing overboard their 'bags and feather-beds' in order to lighten their ship (l. 158), or an image such as Jonah's slipping into the whale's jaws 'as a mote in at a cathedral door' (l. 268). This 'polite' homeliness has as its counterpart an occasional direct appeal to courtly sensibilities, as in the implicit allusion to the Roman de la Rose in ll. 30-33, or in ll. 417-418, where Jonah makes God into a paragon of courtly virtues:

'Wel knew I þi cortaysye, þi quoynt soffraunce,
 Þy bounte of debonerte and þy bene grace.'

The Patience - poet does not refuse to face unpleasantness, but even with the grimness of ll. 269-276 there is a certain restraint; no more unpleasant detail is there than is necessary to the homiletic point. In Handlyng Synne, on the other hand, 'homeliness' often goes with bluntness and crudity, and this is more typical of the tradition:

Meseles þey waxe þan to pyne,
 Here lemes roted before here yne;
 Above þe erþe þey were stynkyng.

(ll. 4125 - 27).

Needless to say, there is little reflection of courtly literature in Handlyng Synne.

Thus Patience must assume a sophisticated audience; one can more easily imagine it read to a small circle than declaimed from a pulpit. Its subtleties of elaboration, its courtly references, its interest in psychology, its ironies, its French idiom, its use of the archaic vocabulary of OE poetry (see below, pp. 70) — all of these were only to be appreciated by men and women of education and sensibility. In its own genre, Patience is as sophisticated as are Pearl and Sir Gawain in theirs. As a homilist, the Patience - poet belongs with Gower and Chaucer in that his work is essentially outside the popular tradition, while retaining some elements of it. The conclusions of Bateson: 'the poet in both homilies appeals to a wide circle, but especially to the vast body of yeomen and labourers',⁽³⁸⁾ and Gollancz: 'the poet . . . transformed and amplified . . . the terse Biblical narrative, so that the story might vividly appeal to simple folk,'⁽³⁹⁾ echoed as recently as 1961 by Normand Berlin,⁽⁴⁰⁾ are, in my opinion, inadequate.

Theological background.

Medieval religious writers placed a high value on the virtue of patience. Most of the Church Fathers had something to say about it, and it was sometimes made one of the seven cardinal virtues, even the key to all the virtues.⁽⁴¹⁾ It is given especial importance in the large body of penitential literature of the later Middle Ages.⁽⁴²⁾ The orthodox view of it leant heavily on Scripture, especially on Romans V, iii-v (Authorised Version translation), '. . . we glory in tribulations also; knowing that tribulation worketh patience,' and James I, iii, 'The trying of your faith worketh patience,' as well as the eighth beatitude.⁽⁴³⁾ Hence patience is seen as pre-eminently a virtue of trial, taught by trial, and enabling one to bear trial; as the writer of the fifteenth-century Contemplations of the Dread and Love of God puts it, it becomes a virtue only in tribulation.⁽⁴⁴⁾ The imagery characteristically used in connection with it is that of metals etc. refined and strengthened through stress; misfortune teaches one patience as fire purifies gold or hardens tiles.⁽⁴⁵⁾ In systematic works, patientia is usually opposed to ira (i.e. anger at what does not please, one of the seven deadly sins),⁽⁴⁶⁾ and sometimes the virtue of fortitudo (i.e. strength to bear troubles) appears instead of it.⁽⁴⁷⁾

The Patience-poet does not contradict this view, but at the same time he does not emphasise the 'strength' aspect of the virtue. In his Prologue, he brings out the conjunction with the first beatitude; it is a virtue requiring humility as well as strength. As already indicated (see above, p. 38), his view of patience is a broad one. (48)

There is little out of the ordinary in the poet's linking of patience with poverty in the Prologue, and with obedience and charity in the story. For the first linking, there is scriptural authority in Psalm IX, xviii, 'The patience of the poor will not be in vain for ever,' and in the Epistle of James, not to mention the Beatitudes. The linking appears several times in later fourteenth-century English writings, notably in Piers Plowman, (49) and The Wife of Bath's Tale; (50) possibly Patience itself is responsible for some of its currency. (51) The linking of patience to obedience is natural enough and quite common in homiletic writing, (52) and to charity, very common indeed, no doubt because of St. Paul's emphasis on patience and charity together. (53)

In the Preface to his edition of Patience, Gollancz noted that 'to the modern mind the prophet [Jonah] does not readily suggest the lesson of patience.' (54) Few would disagree, nor does any medieval interpreter except

the Patience-poet bring out this particular lesson. Throughout the Middle Ages it was the allegorical sense, in which Jonah becomes a prefigurement of Christ, which was to the fore. This interpretation has its origin in Christ's own words in Matthew XII, xl, 'For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth.' Naturally, it was the central parallel of Jonah's sojourn in the whale's belly to Christ's death and descent to Hell which mattered most, but the commentators in most cases did not hesitate to extend the Christ-allegory to the whole of the Book of Jonah. Thus St. Jerome not only exploits to the full the symbolism of the whale-episode, but sees an allegory of the Incarnation in I, ii, Et surrexit Ionas, ut fugeret in Tharsis a facie Domini. He explains: De Domino autem et Salvatore nostro possumus dicere, quod dimiserit domum, et patriam suam, et assumpta carne, quodammodo de coelestibus fugerit, veneritque in Tharsis, hoc est, in mare istius saeculi.⁽⁵⁵⁾ Jonah's anger in IV, i is compared to Christ's anger over the money-changers in the temple;⁽⁵⁶⁾ his anger in IV, ix is symbolic of Christ's passion.⁽⁵⁷⁾

In view of the consistency of their Christological interpretation on the allegorical level, quite apart from the fact that Jonah is, after all, a prophet of God, it is not surprising that the exegetes in the Jerome tradition tend

to whitewash Jonah's conduct when they expound the letter. On this level, the standard justification for Jonah's flight in I, ii and his two bouts of anger in IV is that he is activated not by hatred of the Ninevites or fear for himself, but by fear for his people; he believes that, beside the conduct of the repentant Ninevites, the sin of Israel will become manifest to God, so that God will end by destroying Israel instead of Nineveh. In this way, what looks like a fault in Jonah is almost turned into a virtue; his conduct is excused. (58)

But although this interpretation was the most popular, not all commentators were as kind to Jonah. In the Prologue to his commentary on Jonah, (59) Cyril of Alexandria discusses the proper methods for the Christological interpretation of the Old Testament, concluding that by no means all of the Old Testament is open to such interpretation. Thus Jonah may be seen as a type of Christ in some things, but not in others; not, for instance, in his flight from God, which Cyril bluntly criticises: Sentio igitur fugisse a facie Dei nihil esse aliud quam recusasse missionem. (60) In the De Silentio Clericorum of Philip of Harveng, Jonah is featured prominently in the section De culpabili silentio. (61) In the De Fuga in Persecutione of Tertullian, Jonah is an example of the futility of flight from God. Because he tries to flee, he is a bad servant of God, and he is to be contrasted

with the man who relies on God's protection and faces his enemies boldly when God requires him to do so. (62)

In relation to the theological traditions, then, the poet, if not particularly orthodox, is also not strikingly original. Menner's cautious comment regarding Cleanness, that 'he seems to be less fettered than most homilists by theological doctrine and conventional interpretations,' (63) suits the case of Patience very well.

LanguageVocabulary

1. About 890 words, including elements of compounds (69% of the total number of words used in the poem) are of certain or probable OE origin. The most commonly used words are almost all from OE. The special vocabulary of OE poetry appears to be drawn on and used much as in Sir Gawain and Cleanness. Thus of the ten 'poetic' synonyms for 'man' cited by August Brink ⁽⁶⁴⁾ as occurring in Sir Gawain (burne, freke, gome, habel, lede, renk, schalk, segge, tulk, wy3e; cf. OE beorn, freca, guma, hæleb, lōd, ring, scealc, secg, and wiga in Beowulf), all except the rare tulk (ON tulkr) occur in Patience, and with roughly comparable frequency. As in Sir Gawain, these words are used almost invariably in alliterating position; the only exception, in a total of forty-three occurrences, is ledes, 330.

2. About 100 words (8% of the total) are of certain or probable ON origin, a considerably larger proportion than in most ME texts; rather more, proportionately, than in Pearl, and about the same as in Sir Gawain and Cleanness. The only pronoun from ON is þay, ON þeir; of other frequently recurring words or particles, only the adverb ay, the preposition fro and the participial ending - ande ⁽⁶⁵⁾ have ON forms. One or two words are of composite OE and ON origin, as dremes, 138, with form of

OE dream, 'joy' and sense of ON draumr, 'dream.' sorþe, 'filth,' 275, is probably a similar case.

3. The OF element comprises about 290 words (22% of the total), much the same, proportionately, as in Pearl, and in Chaucer and Gower, and slightly more than in Sir Gawain and Cleanness.⁽⁶⁶⁾ Most of these come from Anglo-Norman, but a few are probably late borrowings from Central French, as gyle, 285, CF guile, A-N (usually) wile, with retention of the initial w of the original Germanic word. The Patience-poet does not hesitate to use French constructions as well as French words; these, and other points of syntactical interest, are dealt with in the Notes.

Phonology, pronunciation, and spelling.

4. The phonology of Patience is considered on a phonetic basis. It is not possible to fix the value of all sounds precisely, and there are some major difficulties, in particular the problem of when variant spellings reflect phonetic differences, and when they do not. Phonetic symbols are those of the International Phonetic Association, and are always in square brackets; spellings are italicised. For explanation of short titles, see Bibliography. In this section, OE means (primarily) Mercian Old English; OF means (primarily) Anglo-Norman.

Vowels of stressed syllables.

5. [a], a, (æ), from

i) OE [a], a

falles, 105

OE fallan

halde, 336 etc.

OE haldan

Before ld, OE [a] becomes [ɔ:] in Patience (see below, ¶15), except in the word halde/holdē, which has more forms in a than o, probably due to Northern borrowing.

ii) OE [æ], æ

bak, 107 etc.

OE bæc

iii) OE [æ:], ea

harne, 17 etc.

OE hearn

On the phonetic values to be assigned to the OE graphs ea and eo, see Campbell, ¶37-38 and 248-250, Quirk and Wrenn, ¶15.

iv) OE [ɑ:], h

hatte, 35

OE hātte

v) OE [æ:], æ, before r

arende, 72 etc.

OE ærende

Spellings in e (as ernde, 52) are most likely 'historical spellings;' the vowel is probably always [a] in Patience.

vi) OE [æ:], ē

þrat, 55

OE þrēat

vii) ON [ɑ], a

happe, 212

ON happ

- viii) OF [ɔ], a
 passes, 97 etc. OF passer
6. [ɛ], e, from
- i) OE [ɛ], e
 feþer-beddes, 158 OE feþer-bedd
- ii) OE [eo], eo, through stage [ce]. See below, §10.
 hert, 13 etc. OE heorte
- iii) OE [e:], ē
 swetter, 236 etc. OE swētra
- iv) ON [ɛ], e
 brenne, 472 ON brenna
- v) ON [ea], later [ja], ja
 derf, 166 ON *dearfr, OI djarfr
- vi) OF [ɛ], e. See also below, §7.
 entre, 328 OF entrer
7. [I], i, y, (u), from
- i) OE [I], i
 fysch, 251 etc. OE fisc
- swefte, 108, OE swifte, may have [I] lowered to [ɛ];
 see Serjeantson, §17, Brunner, §11, note 16.
- ii) OE [y], y. See below, §10; McLaughlin, pp. 61-
 67.
- fyrst, 225 etc. OE fyrest
- (?) guilty, 175 etc. OE gylt(ig)
- schet, 452, OE seytte, and wertes, 478, OE wyrt, may
 have the [I] development lowered to [ɛ]. Serjeantson, §22.

iii)	OE [i:], <u>ī</u>	
	bi-tydde, 61	OE bi- + tīdan
iv)	OE [y:], <u>ȳ</u>	
	lyttel; 59 etc.	OE lȳtel
v)	ON [i], <u>ī</u>	
	ille, 203	ON illr
vi)	ON [i:], <u>ī</u>	
	tytter, 231	ON títt
vii)	ON [ey], <u>ey</u>	
	tryste, 324	ON treysta
viii)	OF [i], <u>ī</u>	
	tyxte, 37	OF tixte
ix)	EME [ɛ], <u>e</u> , + nasal. See Serjeantson, §11.	
	spynde, 104	ON spenna

8. [ɔ], o, (a), from

1) OE [ɑ], a, o, + nasal (Campbell, §32). In Patience the vowel is probably always rounded (Wright, §42, and others; but see McLaughlin, pp. 58-59). Spellings in a are almost as common as spellings in o.

man, 81 etc.	OE man, mon
mon, 43 etc.	
stank, 274	OE stanc
ronk, 490	OE ranc

- ii) OE [ɔ], ɔ
losse, 174 OE los
- iii) OE [o:], ȝ
softe, 469 OE sōfte
- iv) ON [ɑ], ǫ + nasal. Spelling ǫ or ȝ, as in
(i) above.
- wrange, 384 ON * wrangr, Oȝ rangr
bonk, 236 etc. ON * banke, Oȝ bakki
- v) ON [o], ɔ
alofte, 447 ON á lopt(i)
- vi) OF [ɔ], ɔ
rokke3, 254 OF rokke
9. [ʊ], ɔ, ɥ, (ou), from
- i) OE [ʊ], ɥ
com, cum, 78 etc. OE cuman
- ii) OE [u:], ȝ
dust, 375 etc. OE dūst
- iii) ON [u], ɥ
mun, 44 ON munnr
- iv) ON [u:], ȝ
busked, 437 ON búask
- v) OF [u], ɔ, ɥ
comfort, 18 OF con-, cunfort
cumfort, 264 etc.
coumfort, 223

10. [y], y, from

i) OE [y], y, especially in the vicinity of labials; but in general this OE sound is unrounded in Patience. See above, 77.

furst, 150 OE fyrest

ii) OE [eo], eo, through stage [œ]. See above, 76.

rurd, 64, etc. OE reord

iii) ON [y], y

bur, 148 ON byrr

iv) OF [y], y,

jugge, 224, etc. OF jugg(1)er

The phoneme [y] is probably in process of being retracted to [u] or [ʏ] in the Patience-dialect.

11. [a:], a, from

i) OE [a], a

fare, 98 OE faru

ii) OE [æ], æ

fader, 92 etc. OE fæder

iii) ON [ɑ], a

dased, 383 ON dasask

iv) OF [a:], a

bale, 157 OF bale

12. [æ:], e, from

i) OE [ɛ], e

freke, 181 etc. OE freca

ii) OE [æ:], æ

clene, 23 OE clæne

- iii) OE [æ:θ], ea
 dremes, 188 etc. OE dream
- iv) ON [æ:], æ
 sete, 24 ON sæti
- v) OF [æ:], e
 plesed, 376 OF plesir
13. [e:], e, ee, from
- i) OE [e:], e
 dede, 135 etc. OE dēd
 OE [e:] is spelt y in wyþe, 454, OE wēþe, perhaps
 indicating a raised vowel.
 The normal development of OE [e:] + g, h, before
 a vowel, is to [i:]; see below, ?14. heze, 463,
 OE hēh, is a far Western development.
- ii) OE [e:o], eo
 stere, 27 OE steōran
 tee, 87 etc. OE tēon
- iii) ON [e], e
 gete, 423 ON geta
- iv) ON [e:], é
 ser, 12 ON sér
- v) ON [e:o]
 sckete, 195 ON *skeott, OI
 skjótt

- vi) ON [e:u]
mekenesse, 15 etc. ON *meukr, OI
mjúkr
- vii) OF [e], e, é
gre, 348 OF gré
- viii) OF [i], i. But [i:] is the normal development of OF
[i] in open syllables; see below, §14.
cete, 67 etc. OF cite
pete, 327 OF pite
- ix) OF [œ], eo, ue; this development is attested in
IA-N.
preue, 288 etc. OF pre(o)ver
peple, 371 OF p(u)eple
14. [i:], i, y, from
- i) OE [I], i + g, h
lys, 458 OE lig(eþ)
wy3(e), 446 etc. OE wiga
my3t, 295 etc. W-S miht
ny3t, 442 etc. W-S niht
- For ma3t and na3t (from Mercian forms), see below, §23.
- ii) OE [e:], e + g, h, through stage [eI]. See above,
§13; see also below, §20
y3e, 124 etc. OE ēge
hi3e, 142 etc. OE hēh
- iii) OE [i:], I
bide, 435 OE bīdan

- iv) OE [i:], ī + g
 styge, 402 OE stīg
- v) OE [y:], ȳ. See below, §18.
 hyde, 479 OE hȳdan
- vi) ON [i:], í
 swype, 478 ON svípa
- vii) ON [y:], ý. No certain examples.
 tyne, 500 etc. ?ON týna
- viii) ON [ø], œ
 slystes, 130 ON sloegþ
- ix) ON [y], ey. See above, §2.
 diðe, 488 ON deyja
- x) OF [i], í. See above, §13.
 pite(e), 282 etc. OF pité
- xi) OF [i:], í
 cry, 152 OF cri
- xii) OF [ui], ui. See below, §§ 21, 22.
 gyle, 285 OF (CF) guile
 nyes, 76 OF (a)nui
15. [ɔ:], o, (ou), from
- i) OE [a], a + ld
 cold, 152 etc. OE cald
- ii) OE [ɔ], o
 pole, 55 etc. OE polian

- iii) OE [ɑ:], ā
 brōd, 272 etc. OE brād
- iv) ON [ɑ:], á
 þro, 6 etc. ON þrá
- v) OF [ɔ:], au + nasal, through stage [av].
 chaunged, 368 OF chaunger
- vi) OF [o:], o. See below, §16.
 mote, 422 OF mote

16. [o:], o, u, (ou), from

- i) OE [v], u
 gome, 175 etc. OE guma
- ii) OE [o:], ō
 gode, 20 OE gōd

There are a few spellings of OE [o:] as ou, ow: goud, 336 (etc.), OE gōd; nowle?, 310, OE nōl. These may represent raising to [u:] (Serjeantson, §19), but may be merely variant spellings of the long o sound; cf. Pearl 867, Cleanness 1098, lounge, OE lamb, lomb, where ou presumably represents the sound [ɔ:].

- iii) ON [o:], ó
 rote, 467 ON rót
- iv) OF [o:], o. See above, §15.
 fole3, 121 OF fol

17. [u:], ou, ow, from

- i) OE [v], u + g
 dowes, 50 OE dugan

ii) OE [u:]; ū

bour, 276 etc.

OE būr

The form abute, 290 (unique in this MS), OE onbūtan, may be a Northern spelling, or else a spelling survival; see McLaughlin, p.91.

iii) OE [u:], u + g, h

bowed, 441

OE būgan

roð(e), roghlych, 64 etc.

OE rūh (+ lic)

The spellings oð, ogh represent the sound [u:x].

iv) OF [u:], o, ou, u

mount, 370

OF mount

18. [y:], y, from

i) OE [eo], eo, + rn

burne, 430 etc.

OE beorn

The uy of buyrne, 340, is probably a variant spelling of [y:].

ii) OE [y:], y. See above, 714; cf. 710.

luber, 156 etc.

OE lȳpre

[y:] is probably in process of being retracted to [u:].

19. [ɛI], ay, ey, from

i) OE [æ], æ + g, h, through stage [aI].

fayn, 155

OE fægen

ii) OE [ɛ], e + g

way, 66

OE weg

iii) OE [æ:], æ + g, h, through stage [æ:I].

ayper, 450

OE ægper

iv) ON [ɛi], ei

ay, 8 etc.

ON ei

v) OF [ai], ai. This change also occurred in A-N. 82

meyny, 10

OF mai(s)niece

vi) OF [ei], ei

prayse, 47

OF preis(i)er

20. [eI], ay, ey, from

OE [e:], e + g, h

hay, 394 etc.

OE hēg

swey, 429

OE swēg

Before a vowel, this diphthong normally simplifies to [i:]; see above, §14.

21. [ɔI], oy, from

i) OF [ɔi], oi

joye, 241 etc.

OF joie

ii) OF [ui], ui: See above, §14, and below, §22.

voyde, 370

OF vuid(i)er

22. [uI], ui, uy, from

OF [ui], ui. See above, §14, 21.

juis, 224

OF juis

anguych, 325

OF anguisse

23. [av], aɜ, au, aw

i) OE [a], a + g

sa3es, 67

OE sagu

mawe, 255 etc.

OE maga

ii) OE [æ], æ + h

a3t, 11

OE aehta

ma3t, 112

OE mæht

na3t, 352

OE næht

- iii) OE [av], au
 maugre, 44 etc. OE maugré
24. [ɛv], ew, we, from
 OE [æ:θ], ea + w
 fewe, 438 OE feawe
25. [Iv], ew, ue, we
- i) OE [e:o], eo + w, through stage [ev]
 knew, 265 etc. OE cneōw
 trwe, 358 OE treōwe
- ii) OE [y:], u. ~~See above, 24.~~
 due, 49 OE d(e)u
- iii) OE [iu], iu
 jue, jwe, 109 etc. OE giu
26. [ɔv], au, aw, oz, ogh, ow, from
- i) OE [ɔ], a + g, h
 towe, 100 OE togian
 wrozt, 206 etc. OE wrohte,
 worhte
- ii) OE [a:], a + g, w
 blowe, 138 etc. OE blāwan
 cndwe, 519 OE cndāwan
 owen, 286 OE āgen
 soghe, 67 OE sāwan
- iii) IOE (Northumbrian) [ɔ:], o + w
 trow(e), 127 etc. OE *trōw(i)an, cf.
 Northumb. gitrowallice (adv.),
 W-S trēow(i)an.
- iv) ON [ɔv], au
 lauce, 350 etc. ON lauss

27. [ov], o3, ow, from

OE [o:], ō, + g, h, w

bro3t, 190

OE brōhte

grow, 443

OE grōwan

in-no3e, 528

OE genōg

Vowels of unstressed syllables; English element.

28. Development of unstressed medial vowels in post-tonic syllables.

i) The normal development of unstressed OE [a], a, [ɛ], e, [ɔ], o and [v], u is to [ɔ], e. The development is virtually complete by the end of the OE period.

syben, 469 etc.

OE sibban

ayper, 450

OE ægper

fykel, 283

OE fīcol

ii) OE [I], i remains [I], i, y

heuy, 2

OE hefig

iii) OE unstressed long vowels are, in most cases, shortened in IOE and eME; they are invariably short in Patience.

ry3t-wys, 490

OE rihtwīs

ronkly, 431

OE ranclīce

29. Development of unstressed vowels in pre-tonic syllables.

- 1) OE [a], a remains [a], a.
 abyde, 7 OE abīdan
- ii) OE [ɛ], e usually becomes [i], i, y, mainly in IOE and eME.
 iwysse, 69 etc. OE gewiss
- iii) OE [i], i remains [i], i, y.
 bigynes, 137 OE biginnan
- iv) OE [ɔ], o, in prefixes on -, of -, usually becomes [a], a (with disappearance of consonant), mainly in IOE and eME.
 amonge, 82 etc. OE ongemong
 adoun, 235 IOE adūne,
earlier of dūne
- v) OE [v], u remains [v], y.
 vnwytte, 511 OE unwittig
- vi) OE [y], y in prefix ymb(e) - becomes [v], y
 vmbe-schon, 455 OE ymbscīnan
- vii) Unstressed long vowels are shortened.
 OE [o:], o becomes [ɔ], o
 to-rent, 96 OE torendan

30. Loss of final vowels.

The historical tendency is for final unstressed vowels to disappear in ME. There is no doubt that in W-M speech of the later fourteenth century the process of loss was well advanced, but it is by no means certain that final

[ə] had entirely ceased to be sounded. In poetry, historical development is likely to be obscured by considerations of metre, emphasis etc: '...many words were probably used in double forms, one in which inflexional -e was sounded and one in which it had been dropped, according to varying conditions' (Gordon, p.106). In the case of the poems of the Gawain - MS there are no fully reliable criteria available (apart from that of rhyme in Pearl and Sir Gawain) to establish whether, in any given case, an OE final [ə] remained or not. Metrical tests, though sometimes helpful, are necessarily uncertain, because in all the Gawain-poems the metres are flexible, in particular with regard to the number of syllables in the line. Spelling must likewise be invoked cautiously; in Pearl, the rhymes furnish some clear instances of failure to spell (presumably through error) a final [ə], as counsavl, 319, rhyming with bayly. If the scribe omits to spell an [ə] in the rhymes of Pearl, then he may omit to do it elsewhere; but elsewhere, we have no certain way of telling whether lack of an -e spelling means failure to transcribe the poet's [ə], or loss of [ə] in the poet's usage. Similarly it is likely that the written -e is not always pronounced.

There are few certainties, but one can talk in terms of probabilities. Thus, in spite of what has been said, and in the absence of special factors which indicate otherwise, it is probable that the absence of the spelling -e from a

word which has the unstressed vowel in OE corresponds to loss of that vowel: com, 78, OE cume; wyst, 421 etc. (beside wyste, 444), OE wiste. The question of when a written and historical -e is to be pronounced is a very difficult one, but in my opinion the probability is that it was regularly unsounded within the line, and sounded at the end of the line; this is the practice in ME verse generally. Unhistorical -e spellings sometimes occur (londe, 201 etc., OE land) and particularly at the end of the first element of compounds, as care-ful, 314, OE carful; vmbe-schon, 455, OE ymbscinan. This -e was probably pronounced more often than not. Elision before vowels, particularly in the case of the definite article, is probable; note p'aces, 325.

Recent discussions of the question are in E.V. Gordon, Pearl, pp-106-108, and Marie Borroff, Sir Gawain and the Green Knight, pp. 140-143 and 182-189; the latter has full references to earlier discussion.

31. Loss of unstressed medial vowels.

Unstressed medial vowels were lost:

i) After new ME diphthongs.

forty, 359 OE fēowertig

fayn, 155 OE fægen

ii) When interconsonantal between the elements of a compound.

wodbynde, 446 etc. OE wudubinde

iii) When between consonants, the first of which is a nasal or liquid.

bent, 392	OE beonet
borne, 205	OE (ge)boren
fyrst, 225 etc.	OE fyrest

32. Development of new unstressed vowels.

i) A final [ɔ], e was probably added to some words; see above, § 30.

ii) A glide vowel appears in:

bosum, 107	OE bōsm
dowelle ³ , 69	OE dwellan
selepe, 186	OE slēp, slæp

See Serjeantson, § 48.

33. Vowels of unstressed syllables; French element.

i) Atonic vowels are subject to reduction; thus OF [e:], -é(e) becomes [i] in meyny, 10, OF mai(s)niée, beside [eI] in journey, 355, OF ournée. Final [ɔ] is treated as in words of OE origin (see above, § 30).

ii) Prefixes may be dropped entirely (sometimes in IA-N), as stape, 122, OF estapé.

iii) A glide vowel appears in:

guferes, 310	OF gouffre
maystery, 482	OF maistrie
proferes, 41	OF proffrir

This glide is found in some A-N words, between f, v, t or d, and ɣ; see Pope, 1173.

Consonants; English element.

34. Liquids.

i) OE [ʃ], ʃ, normally remains [ʃ], ʃ. But it is lost before [tʃ], ç.

such, 83

OE swylc

ii) OE [r], ɾ normally remains [r], ɾ. There is occasional metathesis:

wro3t, 206

OE worhte

iii) OE voiceless liquids [hʃ], hʃ, [hr], hr (initial only) are voiced to [ʃ], ʃ, [r], ɾ.

lorde, 51 etc.

OE hlāford

radly, 65 etc.

OE hrædlice

35. Nasals.

i) OE [m], m remains [m], m.

ii) OE [n], n normally remains [n], n. But it is lost (i) in the indefinite article preceding a word beginning with a consonant, (ii) in some prefixes, and (iii) sometimes in inflexions.

(i) a, 4 etc.

OE ān

(ii) amonge, 82 etc.

OE ongemong

(iii) sette, 193 OE settan
 abyde, 7 etc. OE abīdan

iii) OE [ŋ], only in [ŋg], ng and [ŋk], nk, normally remains [ŋ].

ronk, 490 OE ranc

But before [θ] it is apparently assimilated to [n], n.

strenþe, 395 OE strengþu

iv) OE voiceless nasal [hn], hn (initial only) is voiced to [n], n.

nappe, 465 OE hnappian

36. Voiced stops.

i) OE [b], b normally remains [b], b. There is one instance of insertion of this consonant between a nasal and a vowel.

sloumbe, 186 etc. OE sluma

ii) OE [d], d remains [d], d.

iii) OE [g], g, in [gg], gg and [ŋg], ng, remains.
 swenges, 108 etc. OE swengan

iv) OE [b], [d], [g] are regularly unvoiced to [p], [t], [k] at the end of final unstressed syllables or following a liquid or nasal at the end of final stressed syllables. The unvoicing is usually not indicated in spelling, but note:

lont, 322 OE land

þink, 332 OE þing

37. Voicless stops.

i) OE [p], p remains [p], p.

ii) OE [t], t normally remains [t], t. But it is lost (i) before the group [st], st, and, (ii) once when it is final and the following word begins with a [t].

(i) beste, 437 OE bet(e)st

laste, 38 OE lāt(o)st

(ii) no3, 523 OE nōht

iii) OE [k], c normally remains [k], c, k.

candel, 472 OE candel

kenne, 357 OE cennan

Between vowels, it is sometimes lost:

made, 63 OE macode

cf. ta, 78 eME take(n), ON taka

38. Voiced spirants.

i) OE [v], f normally remains [v], v.

loued, 168 OE lufode

When it is before a consonant, it is (i) lost or (ii) vocalised, forming a diphthong with the preceding vowel:

(i) hed, 271 OE heāfd—,
heāfod

(ii) chawle3, 268 OE ceaf1

When it becomes final after the loss of a final vowel, it is unvoiced to [f], f.

lof, 30 OE lufian.

ii) OE [w], w, initially, remains [w], w.

Medially, after a consonant, it also normally remains:

bitwene, 513 etc. OE bitwēonum

But when medial after a consonant and followed by [o:] or [w], it is lost:

sou³ed, 429 OE swōgen

such, 83 eME swulc, OE swyle

When medial after vowels, it is vocalised to [v], forming a diphthong with the vowel; spellings w, ww, z, gh, u.

cnawe, 519 OE cnāwan

iii) OE [ɣ], ƿ, Ʒ remains [ɣ], ƿ.

oper, 348 OE oƿer

iv) OE [j], g, initially, normally remains [j], z.

ze, 59 OE gē

But it is lost in the prefix ge- and sometimes in the word gif:

iwysse, 69 etc. OE gewiss

if, 30 etc. (beside Ʒif) OE gif

Medially and finally, it is vocalised to [I], forming a diphthong with the preceding vowel; spellings z, gh, y.

fayr, 98 OE faeger

v) OE [ɣ], g, initially, becomes [g], g, mainly in IOE (Campbell, 430).

godly, 26 OE gōdlic

When between vowels, it is vocalised to [v], forming a diphthong with the preceding vowel.

towe, 100 OE togian

When preceded by a consonant, it becomes [w], 3.

fol3e, 5 OE folgian

swol3ed, 363 OE swolgen

vi) OE [dd3], cg becomes [d3], gg.

segge, 301 etc. OE secg

vii) OE [z], s remains [z], s.

lose, 364 OE losian

39. Voiceless spirants.

i) OE [f], f remains [f], f.

ii) OE [hw], hw (initial only) is voiced to [w],

wh, qu.

when, 73 etc. OE hwenne

quen, 175 etc.

iii) OE [θ], þ, ð normally remains [θ], þ, th.

þynk, 427 OE þyncan

forth, 8 etc. OE forþ

Initially in unstressed words, voicing to [ð], þ, th is probable but not certain.

þa3, tha3, l etc. OE þēh

iv) OE [tʃ], c remains [tʃ], ch.

ilyche, 161 OE gelīce

v) OE [ttʃ], cc becomes [tʃ], ch(ch).

lachche, 322 OE læccan

- vi) OE [ʃ], sc remains [ʃ], sch, ssch.
 schip, 108 etc. OE scip
 fische, 262 OE fise
- vii) OE [ç], h remains [ç], ǣ.
 ryʃt, 431 OE riht
- viii) OE [x], h remains [x], ǣ, gh.
 ro3(e), 139 etc. OE rūh
 roghlych, 64 OE rūh + lic
- ix) OE [h], h (initial only) remains before
 vowels [h], h. The consonant groups hl, hr, hn, hw are
 dealt with above.
- x) OE [s], g normally remains (i) [s], s, ss,
ǣ. But when final in final unstressed syllables, it is
 probably voiced to (ii) [z], ǣ, s, in most cases.
- 4 (i) syben, 469 etc. OE sibpan
 wat3, 115 etc. OE wass
- (ii) daye3, 359 OE dagas
 dayes, 294 etc.

40. Consonants; Norse element.

For the most part the ON consonants receive the same treatment in Patience as their OE equivalents. Initial [g], g, [k], k, and [sk], sk, before front vowels, are normally from ON, as geta, 212, ON geta; kvsttes, 159, ON kista; sckete, 195, ON *skeott, OI skjótt.

41. Consonants; French element.

OF consonants generally remain. Medial g before n, m, l, frequently dropped in A-N, does not appear in Patience. In anter, 242, OF aventure, OF intervocalic y has become vocalised to [v], combining with the preceding vowel.

Accidence.

Nouns. The standard inflexional endings are:

Sg. NA — , -e Pl. NAGD -(e)s, -(e)3

G -es

D -e

The -e in ND sg. is not always pronounced; see above, 230.

OE plurals in -ru are represented by childer, 388; OE weak plurals by y3en, 80; OE mutated plurals by fete, 273, men, 246, ny3t, 294. On the plural bale, 157, see note to 1.157.

Adjectives. The standard inflexional endings are:

Sg. — , -e Pl. -e, —

-e in the singular usually indicates the weak

form of the OE adjective, used after the definite article, possessive adjectives, demonstratives, and in the vocative. In the plural, -e is the historical ending, but it is often dropped, as in bry3t, 158.

The regular endings of comparative and superlative adjectives are -er, -est respectively. Adjectives ending in -ly(ch) have comparative in -loker and superlative in -lokest, from IOE -lic, -lucor, -lucost, earlier -lic, -licor, -licost. The comparative form lenger, 428, has a mutated vowel from OE.

The forms of the definite article and demonstrative adjectives are recorded in the Glossary; see under pat, be, bis.

Pronouns. Forms are recorded in the Glossary; for the personal pronouns, see under 3e, he, hit, ho, I, 3ay, 3ou, we.

Verbs. The standard inflexional endings are:

Inf.	<u>-e</u> , lepe, 3; —, prow, 8;
<u>-en</u> , ly3ten, 160; <u>-y</u> , wony, 462.	
Impv. sg.	—, say, 72; <u>-e</u> , swe 3e, 72.
pl.	<u>-e3</u> , bere 3, 211; <u>-es</u> , babes, 211.
Pr. p.	<u>-ande</u> , foundande, 126.

Pr. indic. sg. 1 -e, leue, 170; —, com, 78.
 2 -e3, make3, 428; -es,
 seches, 197; -t3, hat3, 199.

3 -e3, fathme3, 273; -es,
 telles, 77; -s, lys, 458; -t3, bet, 333.

pl. -en, cachen, 102; -e, Wrype,
 80; —, put, 79; -e3, Pynez, 79; -es, wynnes, 107.

Pr. subj. sg. and pl. -e, disples, 1; —,
 pynk, 8.

Pa. indic. strong sg. —, glod, 63; -e, schote,
 128.

pl. -en, token, 229; —, ros, 139.

weak sg. 1, 3, -ed, sleped, 292; -t, slept,
 442; -de, calde, 307; -te, hitte, 380; -ede, melede, 10.

2 -de3, sende3, 415; -te3,

dipte3, 308; -de, herde, 306.

pl. -ed, leued, 405; -en, laften,
 405; -t, wro3t, 510; -de, hade, 222.

Pa. subj. sg. and pl. -e, were, 494; -ed, plesed,
 376; —, sput, 338.

Pa. p. strong -en, nomen, 360; -n, gon,
 175; -ne, borne, 205; -e, loke, 350.

weak -ed, demed, 432; -t, schent,
 476; —, put, 33; -de, made, 209.

Dialect.

The Gawain-poems are written in a North-West Midland dialect. 'There can be little doubt.....that the language of the extant text belongs to that area, and the evidence of those linguistic elements - rhymes, alliteration, and vocabulary - which are least subject to scribal alteration indicates that this was the area of its original composition.'

(67)

The following are some of the more dialectally significant characteristics of the language of Patience:

1) [ɔ] or [ɔ:] before a nasal, from OE [a], is a West Midland characteristic.

2) [i:] from earlier [eI] before g, h indicates an area other than the extreme West of the West Midlands, where the normal development is to [e:]. Phonology, §§13, 14.

3) [y] from OE [y] is a Western feature; [I] is more common in Patience, but rounded forms are not unusual, especially in the neighbourhood of labial consonants.

4) [y] from OE [eo] before ɣ is a Western feature, as burne, 430, OE beorn.

5) [ɔv], from IOE (Northumbrian) [ɔ:] + v, OE [e:o] + v, is a Northern feature.

6) [f] from OE [v] made final by loss of final -e, is a Northern and North Midland feature.

- 7) Unvoicing of stops in certain conditions at the end of a word is a West Midland feature. Phonology, } 36.
- 8) The use of Northern qu as well as wh to spell the sound [w], OE [hw], points to the North Midlands.
- 9) The use of verb forms in -s, -3 in 3 pl. pr. indic. is a Northern and North Midlands characteristic.
- 10) The present participle suffix -ande (invariable in Patience) is characteristic of Northern and North Midland texts.
- 11) The feminine personal pronoun form ho is characteristic of West Midland texts.

Taken together, the above features suggest the North-West Midlands, but not the extreme West of that area. Angus McIntosh has concluded, from the comprehensive survey of ME spellings carried out by himself and M. L. Samuels, that 'this text [Sir Gawain], as it stands in MS Cotton Nero AX, can only fit with reasonable propriety in a very small area either in SE Cheshire or just over the border in NE Staffordshire. This is to say, its dialectal characteristics in their totality are reconcilable with those of other (localised) texts in this and only this area.' (68) The evidence for this conclusion is unpublished at the time of writing.

Notes to the Introduction.

1. Based on Sir Israel Gollancz, Sir Gawain and the Green Knight (London, 1940), p. ix. The folio numbers used here, and throughout the present edition, are those which are written in ink in the MS; they run from 37 to 126. The British Museum has re-numbered the folios (in pencil) from 41 to 130, but most scholars have not accepted the new numbering.

2. English Vernacular Hands from the Twelfth to the Fifteenth Centuries (Oxford, 1960), p. 15.

3. My information on the colouring of the MS comes from a review of Gollancz's facsimile edition by W.W. Greg, MLR, XIX (1924), 223-228.

4. See Greg, MLR, XIX, 226-227.

5. For further details of this edition, and of the other editions cited in this section, see Bibliography.

6. Most recently by E.V. Gordon, Pearl (Oxford, 1953), pp. xli-xlii.

7. See C.F. Brown, 'Note on the Dependence of Cleanness on the Book of Mandeville,' PMLA, XIX (1904), 149-153.



8. Bateson, Patience, Gollancz, Patience, and Menner, Purity (amongst others) have noted this Piers Plowman passage in connection with Patience. Gollancz and Menner regard the word poetes (340) as important, possibly a reference to the Patience-poet; but it is perhaps not so significant in the light of C, XIII, 172-176, where Porphyrius, Plato, Aristotle, Ovid, Cicero and Ptolemy are all named as 'poets' who have recommended patient poverty.

9. Note especially ll. 259-260:
 For-thi al pore that paciente is may claymen and asken
 After her endyng^e here heuene-riche blisse.

Note also ll. 191-192; 213-217; 270-271; see Bateson, Patience, pp. xxv-xxvi. The C-version also gives prominence to the association, in Passus XVII (equivalent to B, XIV), and in the speech of Recklessness in Passus XII; that this speech is influenced by Patience is accepted by E.T. Donaldson, Piers Plowman (Yale, 1949), pp. 170-171.

10. 'A Parallel between Patience and an Early Latin Poem,' PMLA, X (1895), 242-248.

11. Patience, p. xlv; see pp. xli-xlv.

12. 'Patience and De Jona,' ES, XLVIII (1914-15), 337-341.

13. See C.O. Chapman, 'Virgil and the Gawain-poet,' PMLA,

LX (1945), 22.

14. The fullest study of the poems of the revival is in Oakden, Alliterative Poetry in Middle English, I and II.

15. On the question of 'minor chief stress' and 'compound metre' in ME alliterative poetry, involving the so-called 'seven-stress theory,' see especially Marie Borroff, Sir Gawain and the Green Knight (Yale, 1962), pp. 172 ff.

16. Dorothy Everett, Essays on Middle English Literature (Oxford, 1955), p. 70.

17. See e.g. St. Bernard, PL, CLXXXIII, col. 456.

18. e.g. B. ten Brink, A History of English Literature, trans. H.M. Kennedy (New York, 1889), I, p. 351; and Gollancz, 'Pearl, Cleanness, Patience and Sir Gawayne,' in The Cambridge History of English Literature (Cambridge, 1907), p. 331: 'Patience appears to be almost as autobiographical as Pearl; the poet is evidently preaching to himself the lesson of fortitude and hope, amid misery, pain and poverty.'

19. Note the care with which the poet links the poverty-passage to the Jonah-story in ll. 49-57.

20. Essays on Middle English Literature, p. 69.

21. The following table gives in detail the relative length of treatment, in the Vulgate and in Patience, of the various episodes of the Jonah-story. In the case of the Vulgate, the number of verses to each episode is expressed as a percentage of the total number of verses in the Book of Jonah; in the case of Patience, the number of lines to each episode is expressed as a percentage of the total number of lines in the Jonah-narrative.

Jonah's flight and the storm.

Vulg. I, i-xvi	33%
<u>Pat.</u> 61-244	40%

The whale.

Vulg. II, i	2%
<u>Pat.</u> 245-302	12%

Jonah's prayer.

Vulg. II, ii-xi	21%
<u>Pat.</u> 303-344	9%

The repentance of the Ninevites.

Vulg. III, i-x	21%
<u>Pat.</u> 345-408	14%

The woodbine and God's speech.

Vulg. IV, i-xi	23%
<u>Pat.</u> 409-523	25%

22. As e.g. in medieval bestiary lore; the section on the whale in the ME Bestiary is conveniently edited by B. Dickins and R.M. Wilson, Early Middle English Texts (London, 1951), pp. 60-61. On the medieval stage, the mouth of hell was commonly indicated by a prop representing the jaws of a monster.
23. See E.J. Becker, Medieval Visions of Heaven and Hell (Baltimore, 1899), especially pp. 58-63.
24. e.g. St. Jerome, PL, XXV, cols.1145-46.
25. History of English Literature, I, p. 351.
26. See his edition of Pearl (Boston, 1906), pp. xlix-l.
27. C.F. Moorman, 'The Rôle of the Narrator in Patience,' MP, LXI (1963), 90-95. Moorman feels that by 'poverty' in ll. 35-48 the poet must mean 'spiritual poverty,' not the obvious 'physical poverty,' as otherwise the passage in question becomes a digression from the theme of the Jonah-story. But such a digression is perfectly justifiable homiletically, not to mention the fact that digression is an accepted rhetorical procedure for most kinds of writing in the Middle Ages.
28. Medieval English Verse (London: Penguin Books, 1964), p. 119.
29. See E. Salter, Piers Plowman: An Introduction (Harvard, 1962), p. 17.

30. Patience, p. xiv, note 4.
31. As noted by J.A. Beyer, The Prophets (London, 1950), p. 614.
32. I do not want to make too much of this point, but cf. the similar emphasis on the God of power in Cleanness, especially ll. 581-600.
33. See G.R. Owst, Literature and Pulpit in Medieval England, 2nd. ed. (Oxford, 1961), especially pp. 3-7.
34. The only other ME re-telling of the Jonah-story which I have been able to find is in the fifteenth-century Speculum Sacerdotale, ed. E.H. Weatherly, EETS, OS, CC (London, 1936); see pp. 57-58. The story is told very briefly, and the homilist's main interest is in the behaviour of the King of Nineveh as an example of good penance.
35. ed. Richard Morris, EETS, OS, XXXIV (London, 1868).
36. ed. F.J. Furnivall, EETS, OS, CXIX, CXXIII (London, 1901, 1903).
37. This story from Handlyng Synne is conveniently edited by Fernand Mossé, A Handbook of Middle English (Baltimore, 1952), pp. 214-220.
38. Patience, p. 34, note to l. 524.

39. Patience, p. 8.

40. In 'Patience, a study in poetic elaboration,' SN, XXXIII (1961), 85: 'Often, he literally translates, but more often he must paraphrase and elaborate in order to make the moral more vivid to the common man.'

41. Peter Cantor, in his Verbum Abbreviatum, has a long summary of ancient and medieval references to (and attitudes towards) patience; see PL, CCV, cols 298-305.

42. The relation of Patience and Cleanness to this literature is discussed by J.B. Zavadil in an unpublished dissertation, A Study of Meaning in Patience and Cleanness (Stanford, 1962). His conclusion, that Patience is explicitly and consistently penitential in character, is too extreme.

43. See note to l. 27. Note that the patristic commentators frequently see the eighth beatitude as all-important; Zavadil, op. cit., writes (p. 42): 'Church writers as far back as Augustine. . .regarded the eighth Beatitude not as an individual promise distinct from the other seven, but rather as a summation of the other seven;' he refers to St. Augustine, De Sermone Domini in Monte Secundum Mattheum, Libri Duo, PL, XXXIV, cols 1231-35. Zavadil may be overstating the case slightly, but cf. Peter of Blois, PL, CCVII, cols. 703-704.

44. Carl Horstmann, ed., Yorkshire Writers, II (London, 1896), p. 98.

45. Apparently the imagery derives primarily from the Book of Wisdom, II, 1-v: Omne quod tibi supervenerit accipe, et in dolore sustine, et in humilitate tua patientiam habe. Quoniam in igne probatur aurum et argentum, homines vero receptibiles in camino humiliationis. Cf. Psalm LXVI, x, and 1 Peter I, vi-vii. The passage from Wisdom is quoted and commented on by several of the Fathers in treatises on patience, e.g. St. Augustine in his De Patientia, PL, XL, cols 611-626, and St. Cyprian, De Bono Patientia, PL, IV, cols 645-662; note especially col. 658. Some ME works in which this imagery is used are Ancrene Riwe (see Morton, p. 284, Day, p. 128); A Senbite of Inwyt (EETS, OS, XXIII; see p. 167) and the Rule of St. Benet (EETS, OS, CXX; see p. 13 of the prose version, ll. 954-956 of the metrical version). Note also John Gower, Mirour de l'Omme, ll. 14041 ff.

46. e.g. in Sermon X of the Lambeth Homilies (EETS, OS, XXXIV; see p. 105), and in Ancrene Riwe (see Morton, p. 284, Day, p. 127).

47. Fortitudo is one of the original four 'cardinal virtues;' see M.W. Bloomfield, The Seven Deadly Sins (Michigan, 1952), p. 66. It was always closely associated with patience, e.g. by St. Thomas Aquinas, who makes patientia a 'part' of

fortitudo; see H.O. Taylor, The Medieval Mind, II, pp. 357-358 (referred to by Bloomfield).

48. In his 'summing up' of the qualities of patience, St. Cyprian notes: Facit [patientia] humiles in prosperis, in adversis fortes (De Bono Patientiae, PL, IV, col. 660). It seems that 'patience in joy' never receives more than such brief mention in patristic writings.

49. See the section on Date, above, pp. 30-31.

50. Chaucer, The Canterbury Tales, D, ll. 1195-98.

51. See R.W. Frank, Piers Plowman and the Scheme of Salvation (Yale, 1957), p. 74.

52. See Tertullian, De Patientia: Ne tamen ut extraneum de obsequio videamur interiecisse, insum quoque obsequium de patientia trahitur: numquam impatiens obsequitur aut patiens quis [non] obluatur (CC, I, p. 302, PL, I, col. 1366). In ME, see Chaucer, The Parson's Tale: Of patience comth obedience, thurgh which a man is obedient to Crist and to alle hem to whiche he oghte to been obedient in Crist. (Robinson, p. 249). Hebrews X, xxxvi has (in Authorised Version translation), 'For ye have need of patience, that, after ye have done the will of God, ye might receive the promise.'

53. Note especially 1 Corinthians XIII, iv-vii, 'Charity

suffereth long . . . endureth all things.' St. Augustine in particular makes much of the association; thus Chapter XVIII of his sermon De Patientia is headed: Ut charitas ex Deo, ita ex inso patientia vera quae maneta charitate (PL, XL, col. 619; cf. col. 622, Unde a quo nobis est charitas, ab illo est patientia). In ME, the association is important in Piers Plowman; note especially the beginning of Passus XVI (B-version), where Anima teaches the Dreamer that Charity is the fruit of the tree of Patience.

54. p. 9.

55. PL, XXV, col. 1122; cf. Jerome's followers, Bishop Haymo of Halberstadt, PL, CXVII, col. 129, and Rupert of Deutz, PL, CLXVIII, col. 404.

56. PL, XXV, col. 1145; cf. Haymo, PL, CXVII, col. 139, and Rupert, PL, CLXVIII, col. 435.

57. PL, XXV, col. 1150; cf. Haymo, PL, CXVII, col. 141, and Rupert, PL, CLXVIII, col. 438. The interpretation stems from the verbal correspondence of Jonah IV, ix, Bene irascor ego usque ad mortem, to Matthew XXVI, xxxviii, Tristis est anima mea usque ad mortem.

58. Jerome's words (in connection with I, ii) are: Scit propheta, sancto sibi Spiritu suggerente, quod poenitentia gentium, ruina sit Judaeorum. Idcirco amator patriae suae,

non tam saluti invidet Ninive, quam non vult perire populum suum (PL, XXV, col. 1121). Rupert carries the 'whitewashing' process considerably farther: . . . si fugientes intentionem consideres, nec in ipso propheta valde est reprehensibilis, quia non eam infidelitas, sed pietas fecit (PL, CLXVIII, col. 403). References to commentary on IV, i and IV, ix are given in notes 56 and 57 above.

59. PG, LXXI, cols 595 ff.

60. Cyril looks to IV, i etc. for explanation of Jonah's conduct, commenting that his flight must be due to his fear that the Ninevites will punish him for falsehood if God does not carry out His threat (see col. 607). But Cyril is still critical of Jonah's weakness.

61. See PL, CCIII, cols 1106 ff.

62. CC, II, p. 1148; PL, II, cols 112-113. The passage is noted by Gollancz, Patience, p. 10.

63. Purity, p. xl.

64. Stab und Wort im Gawain (Halle, 1920), p. 14.

65. On -ande, see Gordon, Pearl, p. 99.

66. Cf. Gordon, Pearl, pp. 101-102.

67. Gordon, Pearl, pp. xliv-xlv.
68. 'A New Approach to Middle English Dialectology,'
English Studies, XLIV (1963), 5-6.

Note on the Edited Text.

The poem has been transcribed from the Gollancz facsimile of the MS. Two readings (Spynde, 104 and Nuniue, 346) have been checked against the original. Modern typographical conventions are employed.

Structural divisions. The quatrain arrangement (see pp. 24-25) and the major MS divisions (after ll. 60, 244, 304, and 408) are adhered to; for convenience of reference, section numbers are inserted in square brackets.

Spelling. MS spelling is reproduced, except where noted. MS long i is printed as i (or j) except when it represents the first-person pronoun, in which case it is printed as I, and in iwyse, when it is read as I and printed as i (see below for principles of capitalisation). No diacritics are used.

Capitalisation. MS capitalisation (see list, pp. 18-19) is disregarded, and capitalisation based on MnE practice is substituted. The first-person pronoun is written as I, and capitals are used for the initial letters of:

- 1) The first word in a sentence or a line.

- 2) Personal names.
- 3) Place names.
- 4) The word god when it refers to the Jewish and Christian God.

Punctuation. The text is punctuated according to MnE usage.

Word-division. MS divisions are retained, with the following exceptions:

1) MS linkings of two words are expanded, unless the words may be taken as elements of an attested ME compound (as a mede, 11, MS amede; for euer, 14, MS foreuer; but wodbynde, 446, as in MS).

2) Attested ME compounds and derivatives which are divided in the MS are hyphenated (as wod-bynde, 497, MS wod bynde; vn-war, 115, MS vn war; heuen-ryche, 14, MS heuen ryche; but not heuen wrache, 185, which is not an attested compound).

Abbreviations. MS abbreviations (see list, pp. 19-24) are expanded silently; only q and w⁺ offer any difficulty. The former must represent either quop or quod. Nowhere in the Gawain-MS is the word written out in full, but cope occurs in Sir Gawain, l. 776, and for this reason quop is the expansion preferred in the present text. w⁺ is found written out as both with and wyth; in the present text, it is expanded to with.

Emendation. The MS text is treated conservatively. All emendations which are open to any doubt are discussed individually in the Notes.

Footnotes. The footnotes record:

- 1) Alterations to letters in the MS.
- 2) Variant readings of editors. Errors of transcription (for which see pp. 26-27), and differences in capitalisation, punctuation and word division are not regarded as variant readings unless they have special significance (as in e.g. ll. 185, 301, 530).

3) Editorial emendations. Editors are referred to by initial:

B	Bateson
G	Gollancz
K	Kluge
M	Morris
W	Wülcker
Z	Zupitza-MacLean

First and second editions are differentiated as B^1 , B^2 , etc. The reading adopted in the present text stands first in the footnote, followed by the MS reading, and then the readings of other editions in chronological order.

[PROLOGUE]

f.83a Pacience is a poynt, þa3 hit displesē ofte.
 When heuy herttes ben hurt wyth hebyng ober elles,
 Suffraunce may aswagen hem and þe swelme leþe,
 4 For ho quelles vche a qued and quenches malyce.

For quo-so suffer cowþe syt, sele wolde folþe,
 And quo for þro may no3t þole, þe þikker he
 sufferes.

þen is better to abyde þe þur vmbe-stoundes,
 8 þen ay þrow forth my þro, þa3 me þynk ylle.

I herde on a halyday, at a hy3e masse,
 How Mathew melede þat his mayster his meyny con
 teche;
 A3t happes he hem hy3t and vche-on a mede,
 12 Sunderlupes for hit dissert vpon a ser wyse.

They arn happenen þat han in hert pouerte,
 For hores is þe heuen-ryche to holde for euer.
 þay ar happenen also þat haunte mekenesse,
 16 For þay schal welde þis worlde and alle her wylle
 haue.

1 a poynt, M,G; apoynt, MS; a [nobel] poynt, B.
 3 aswagen, M², B,G; aswaged, MS; aswagend, M¹.

They ar happen also pat for her harme wepes,
 For pay schal comfort encroche in kythes ful mony.

Pay ar happen also pat hungeres after ry3t,
 20 For pay schal frely be refete ful of alle gode.

They ar happen also pat han in hert raupe,
 For mercy in alle maneres her mede schal worpe.

Pay ar happen also pat arn of hert clene,
 24 For pay her sauour in sete schal se with her y3en.

They ar happen also pat halden her pese,
 For pay be gracious Godes sunes schal godly be
 called.

Pay ar happen also pat con her hert stere,
 28 For hores is be heuen-ryche, as I er sayde.

These arn be happes alle a3t pat vus bihy3t weren,
 If we pyse ladyes wolde lof in lyknyng of bewes:
 f.83b Dame Pouert, dame Pitee, dame Penance be brydde,
 32 Dame Mekenesse, dame Mercy and miry Clannesse,

3if me be dy3t a destyne due to haue,
 What dowes me be dedayn oþer dispit make?
 Oþer 3if my lege lorde lyst on lyue me to bidde
 52 Oþer to ryde oþer to renne to Rome in his ernde,

 What grayped me be grychchyng bot grame more seche?
 Much 3if he me ne made, maugref my chekes,
 And þenne þrat moste I þole and vnþonk to mede,
 56 Þe had bowed to his boðe bongre my hyure.

 Did not Jonas in Jude suche jape sum-whyle?
 To sette hym to sewrte, vnsounde he hym feches.
 Wyl 3e tary a lyttel tyne and tent me a whyle,
 60 I schal wysse yow þer-wyth as holy wryt telles.

54 Much 3if he me ne made, M,G¹; much 3if he me ne made,
MS; Much 3if he ne me made, B; [&] mu[t]h 3if he me †
 ma[n]de, G².

55 And þenne; & þenne, MS,M,B,G¹; † þenne, G².

56 Þe had bowed, M¹,G; þe had bowed, MS; Þe[t] had bowed,
M²,B²; Þe[n] had [I] bowed, B¹.

59 tyne, MS,M¹,B²,G²; tyme, M²,B¹,G¹.

[I]

Hit bi-tydde sum-tyme in þe termes of Jude,
 Jonas joyned wat³ þer-inne jentyle prophete;
 Goddes glam to hym glod þat hym vnglad made,
 64 With a roghlych rurd rowned in his ere:

'Rys radly,' he says, 'and rayke forth euen;
 Nym þe way to Nynyue wyth-outen ober speche,
 f.84a And in þat cete my saðes soghe alle aboute,
 63 Þat in þat place, at þe poynt, I put in þi hert.

For iwysse hit arn so wykke þat in þat won dowelle³,
 And her malys is so much, I may not abide,
 Bot venge me on her vilanye and venym bilyue.
 72 Now sweðe me þider swyftly and say me þis arende.'

When þat steuen wat³ stynt þat stowned his mynde,
 Al he wrathed in his wyt, and wyþerly he þoðt:
 'If I bowe to his bode and bryng hem þis tale,
 76 And I be nummen in Nuniue, my nyes begynes.

73 stowned, edd.; stownod, MS.

He telles me þose traytoures arn typped schrewes;
 I com wyth þose tyþynges, þay ta me bylyue,
 Pyneþ me in a prysoun, put me in stokkes,
 80 Wryþe me in a warlok, wrast out myn yþen.

Þis is a meruayl message a man for to preche
 Amonge enmyes so mony and mansed fendes,
 Bot if my gaynlych God such gref to me wolde,
 84 For desert of sum sake, þat I slayn were.

At alle peryles,' quod þe prophete, 'I aproche hit
 no nerre;
 I wyl me sum oþer waye þat he ne wayte after;
 I schal tee in-to Tarce and tary þere a whyle,
 88 And lystly when I am lest he letes me alone.'

Þenne he ryses radly and raykes bilyue
 Jonas toward port Japh, ay janglande for tene
 þat he nolde þole for no byng non of þose pynes,
 92 Þaþ þe fader þat hym formed were fale of his hele.

77 typped, MS, M, Z, K, B¹; typped[e], B².

78 I com, MS, M, B, G; [if] i com, Z, K.

84 For, M², B, G; fof, MS; Fof, M¹.

'Oure syre syttes,' he says, 'on sege so hy3e,
 In his glowande glorye, and gloumbes ful lyttel
 þa3 I be nummen in Nunue and naked dispoyled,
 96 On rode rwly to-rent with rybaudes mony.'

þus he passes to þat port his passage to seche,
 Fyndes he a fayr schyp to þe fare redy,
 Maches hym with þe maryneres, makes her paye
 100 For to towe hym in-to Tarce as tyd as þay my3t.

Then he tron on þo tres, and þay her tramme ruchen,
 Cachen vp þe crossayl, cables þay fasten;
 f.34b Wi3t at þe wyndas we3en her ankres,
 104 Spynde spak to þe sprete þe spare bawe-lyne,

Gederen to þe gyde-ropes, þe grete cloþ falles,
 þay layden in on ladde-borde and þe lofe wynnes.
 þe blyþe breþe at her bak þe bosum he fyndes,
 108 He swenges me þys swete schip swefte fro þe hauen.

94 glowande, Z.K.B.G; g wande, MS, space for two letters
after g; g[1]wande, M.

104 Spynde; spynde, ?MS; sprude, ?MS; Sprude, edd.

- Wat3 neuer so joyful a jue as Jonas wat3 penne,
 Þat þe daunger of dryȝtyn so derfly ascaped;
 He wende wel þat þat wy3 þat al þe world planted
 112 Hade no ma3t in þat mere no man for to greue.

 Lo, þe wytles wrechche, for he wolde noȝt suffer,
 Now hat3 he put hym in plyt of peril wel more.
 Hit wat3 a wenyng vn-war þat welt in his mynde,
 116 Þa3 he were soȝt fro Samarye, þat God se3 no fyrre.

 ȝise, he blusched ful brode, þat burde hym by sure;
 Þat ofte kyd hym þe carpe þat kyng sayde,
 Dyngne Daudid on des þat demed þis speche
 120 In a psalme þat he set þe sauter with-inne:

 'O fole3 in folk, fele3 oþer-whyle
 And vnderstondes vmbe-stounde, þa3 3e be stape fole.
 Hope 3e þat he heres not þat eres alle made?
 124 Hit may not be þat he is blynde þat bigged vche
 y3e.'

122 3e, Z, G, B²; he, MS, M, K, B¹.

stape fole, MS, M, Z, B²; stapefole, K; stape-fole,
B¹; stape [in] fole, G.

Bot he dredes no dynt þat dotes for elde,
 For he wat3 fer in þe flod foundande to Tarce;
 Bot I trow ful tyd ouer-tan þat he were,
 128 So þat schomely to schort he schote of his ame.

For þe welder of wyt þat wot alle þynges,
 Þat ay waykes and waytes, at wylle hat3 he sly3tes.
 He calde on þat ilk crafte he carf with his hondes;
 132 Þay wakened wel þe wropeloker, for wropely he
 cleped:

'Ewrus and Aquiloun þat on est sittes,
 Blowes boþe at my bode vpon blo watteres.'
 Þenne wat3 no tom þer bytwene his tale and her dede,
 136 So þayn wer þay boþe two his bone for to wyrk.

An-on out of þe norþ-est þe noys bigynes,
 When boþe brepes con blowe vpon blo watteres;
 f.85a Ro3 rakkes þer ros with rudnyng an-vnder;
 140 þe see sou3ed ful sore, gret selly to here.

þe wyndes on þe wonne water so wrastel to-geder
 þat þe waves ful wode waltered so hiȝe
 And eftē busched to þe abyne, þat breed fysches
 144 Durst nowhere for roȝ arest at þe bothem.

When þe breth and þe brok and þe bote metten,
 Hit watȝ a loyles gyn þat Jonas watȝ inne,
 For hit reled on roun vpon þe roȝe yþes;
 148 þe bur ber to hit baft, þat braste alle her gere.

þen hurled on a hepe þe helme and þe sterne;
 Furst to-murte mony rop and þe mast after;
 þe sayl swayed on þe see, þenne suppe bihoued
 152 þe coge of þe colde water, and þenne þe cry ryses.

þet coruen þay þe cordes and kest al þer-oute,
 Mony ladde þer forth lep to laue and to kest,
 Scopen out þe scabel water þat fayn scape wolde,
 156 For þe monnes lode neuer so luþer, þe lyf is ay
 swete.

143 breed fysches, MS, M, Z, R, G; breed fyssches, W;
 breedfysches, K.

147 roun, Z, G²; rou, MS; round[]], M, W, K, B, G¹.

152 colde, M², W, Z, K, B, G; clolde, MS, M¹.

þer wat3 busy ouer-borde bale to kest,
 Her bagges and her feþer-beddes and her bry3t wedes,
 Her kysttes and her coferes, her caraldes alle,
 160 And al to lysten þat lome, 3if leþe wolde schape.

Bot euer wat3 ilyche loud þe lot of þe wyndes,
 And euer wroþer þe water and wodder þe stremes.

þen þe wery for-wro3t wylt no bote,
 164 Bot vchon glewed on his god þat gayned hym beste.

Summe to Vernagu þer vouched a-vowes solemne,
 Summe to Diana deuout and derf Nepturne,
 To Mahoun and to Mergot, þe mone and þe sunne,
 168 And vche lede as he loued and layde had his hert.

þenne bispeke þe spakest, dispayred wel nere:
 'I leue here be sum losynger, sum lawles wrech,
 þat hat3 greued his god and got3 here amonge vus.
 172 Lo, al synkes in his synne and for his sake marres.

I lovue þat we lay lotes on ledes vchone,
 And who-so lympe þe losse, lay hym þer-oute;
 f.85b And quen þe gulty is gon, what may gome trawe,
 176 Bot he þat rules þe rak may rwe on þose oþer?'

173 lovue, ?MS,G,B²; lovne, ?MS,M,W,K,B¹.

Þis wats sette in asent, and sembled þay were,
 Herðed out of vche hyrne to hent þat falles;
 A lodes-mon lystly lep vnder hachches,
 180 For to layte mo ledes and hem to lote bryng.

Bot hym fayled no freke þat he fynde myðt
 Saf Jonas þe jwe, þat jowked in derne;
 He wats flowen for ferde of þe flode lotes
 184 In-to þe boþem of þe bot, and on a brede lyggede,

On-helde by þe hurrok, for þe heuen wrache,
 Slypped vpon a sloumbe selepe, and sloberande he
 routes.

Þe freke hym frunt with his fot and bede hym ferk vp;
 188 Þer Ragnel in his rakentes hym rere of his dremes.

185 On-helde, G; on helde, MS, K; On helde, M, W;

Onhelde, B.

186 sloumbe selepe; sloūbe selepe, MS; sloumbe, selepe,
M; sloumbe slepe, W; sloumbe-slepe, K, B²; sloumbe-
 selepe, B¹, G.

188 Ragnel, G²; ragnel, ?MS, M, W, K; rag nel, B¹; raguel,
?MS; Raguel, G¹, B².

Bi þe hasp hede he hentes hym þenne,
 And broʒt hym vp by þe brest and vpon borde sette,
 Arayned hym ful runyschly what raysoun he hade
 192 In such slaʒtes of sorʒe to slepe so faste.

Sone haf þay her sortes sette and serelych deled,
 And ay þe lote vpon laste lympe on Jonas.
 Þenne ascryed þay hym sckete and asked ful loude:
 196 'What þe deuel hatʒ þou don, doted wrech?

What seches þou on see, syn-ful schrewe,
 With þy lastes so luper to lose vus vchone?
 Hatʒ þou, gome, no gouernour ne god on to calle,
 200 Þat þou þus slydes on slepe when þou slayn worþes?

189 hasp-hede; haspede, MS, M, W, K, B¹; [here] haspede, G¹; [hater] haspede, B²; [hayre] haspede, G².

194 þe, M², W, K, B, G; þe þe, MS, M¹.

196 doted wrech, MS, M, W, K, B¹, G²; doted wrech[che], G¹; doted[e] wrech, B².

Of what londe art þou lent, what laytes þou here,
 Whyder in worlde þat þou wylt, and what is þyn
 arnde?

Lo, þy dom is þe dyȝt, for þy dedes ille;

204 Do gyf glory to þy godde, er þou glyde hens.'

'I am an ebru,' quod he, 'of Israyl borne;

þat wyȝe I worchyp, iwysse, þat wroȝt alle þynges,
 Alle þe worlde with þe welkyn, þe wynde and þe
 sternes,

208 And alle þat woneȝ þer with-inne, at a worde one.

Alle þis meschef for me is made at þys tyme,

For I haf greued my God and gulty am founden;

f.86a For-þy bereȝ me to þe borde and babes me þer-oute;

212 Er gete ȝe no happe, I hope forsoþe.'

He ossed hym by vnnyngeȝ þat þay vnder-nomen,

þat he watȝ flawen fro þe face of frelych dryȝtyn;

þenne such a ferde on hem fel and flayed hem
 with-inne,

216 þat þay ruyt hym to rowwe and letten þe rynk one.

211 babes, W,K,B,G; babeȝes, MS,M.

Hapeles hy3ed in haste with ores ful longe,
 Syn her sayl wat3 hem aslypped, on syde3 to rowe,
 Hef and hale vpon hy3t to helpen hym seluen;
 220 Bot al wat3 nedles note, pat nolde not bityde.

In bluber of þe blo flod bursten her ores;
 þenne hade þay no3t in her honde þat hem help my3t;
 þenne nas no coumfort to keuer, ne counsel non oþer,
 224 Bot Ionas in-to his juis jugge bylyue.

Fyrst þay prayen to þe prynce þat prophetes seruen,
 þat he gef hem þe grace to greuen hym neuer,
 þat þay in balele3 blod þer blenden her hande3
 228 þa3 þat habel wer his þat þay here quelled.

Tyd by top and bi to þay token hym synne;
 In-to þat lodlych lo3e þay luche hym sone.
 He wat3 no tytter out-tulde þat tempest ne sessed;
 232 þe se sastled þer-with as sone as ho mo3t.

219 hale, MS, M, W, K, B¹; hale[d], G, B².

Þenne þa3 her takel were torne þat totered on yþes,
 Styffe stremes and stre3t hem strayned a whyle,
 þat drof hem dry3lych adoun þe depe to serue,
 236 Tyl a swetter ful swyþe hem swe3ed to bonk.

Þer wat3 louyng on lofte, when þay þe londe wonnen,
 To oure mercyable God, on Moyses wyse,
 With sacrafyse vp-set and solempne vowes;
 240 And graunted hym on to be God and graythly non
 oper.

Þa3 þay be jolef for joye, Jonas 3et dredes;
 þa3 he nolde suffer no sore, his seele is on anter;
 For what-so worped of þat wy3e fro he in water
 dipped,
 244 Hit were a wonder to wene, 3if holy wryt nere.

240 on to, G, B²; vn to, MS; vn-to, M, B¹; unto, K.

[II]

Now is Jonas þe jwe jugged to drowne;
 Of þat schended schyp men schowued hym sone.
 f.86b A wylde walterande whal, as wyrde þen schaped,
 248 Þat wat3 beten fro þe abyme, bi þat bot flotte,

 And wat3 war of þat wy3e þat þe water so3te,
 And swyftely swenged hym to swepe and his swol3
 opened;
 þe folk 3et haldande his fete, þe fysch hym tyd
 hentes;
 252 With-uten towche of any tothe he tult in his prote.

 Thenne he swenge3 and swayues to þe se bobem,
 Bi mony rokke3 ful ro3e and rydelande strondes,
 Wyth þe mon in his mawe malskred in drede—
 256 As lyttel wonder hit wat3, 3if he wo dre3ed,

 For nade þe hy3e heuen-kyng, þur3 his honde my3t,
 Warded þis wrech man in warlowes gutte3,
 What lede mo3t lyue, bi lawe of any kynde,
 260 Þat any lyf my3t be lent so longe hym with-inne?

245 to, M², B, G; to to, MS, M¹.

259 lyue, MS, M, B, G¹; 1[e]ue, G².

Bot he wat3 sokored by pat syre pat syttes so hi3e,
 Þa3 were wanle3 of wele in wombe of þat fische,
 And also dryuen þur3 þe depe and in derk waltere3;
 264 Lorde, colde wat3 his cumfort, and his care huge.

For he knew vche a cace and kark þat hym lymped,
 How fro þe bot in-to þe blober wat3 with a best
 lachhed,
 And þrwe in at hit þrote with-uten þret more,
 268 As mote in at a munster dor, so mukel wern his chawle3.

He glydes in by þe giles þur3 glaymande glette,
 Relande in by a rop, a rode þat hym þo3t,
 Ay hele ouer hed hourlande aboute,
 272 Til he blunt in a blok as brod as a halle;

And þer he festnes þe fete and fathme3 aboute,
 And stod vp in his stomak þat stank as þe deuel;
 Þer in saym and in sor3e þat sauoured as helle,
 276 Þer wat3 bylded his bour þat wyl no bale suffer.

262 wanle3, ?MS,G,B²; waule3, ?MS,M,B¹.

269 glaymande, MS,M,B¹,G; glaym ande, B².

275 sor3e, MS,M,B¹,G²; so[ur], G¹; s[au]r, B².

And þenne he lurkkes and laytes where wat3 le best
 In vche a nok of his nauel, bot nowhere he fynde3
 No rest ne recouerer bot ramel ande myre,
 280 In wych gut so-euer he got3, bot euer is God swete.

And þer he lenged at þe last and to þe lede called:
 'Now, prynce, of þy prophete pite þou haue!
 f.87a þa3 I be fol and fykel and falce of my hert,
 284 De-woyde now þy vengauce, þur3 vertu of rauthe.

Tha3 I be guilty of gyle, as gaule of prophetes,
 þou art God, and alle gowde3 ar grayþely þyn owen;
 Haf now mercy of þy man and his mys-dedes,
 288 And preue þe lystly a lorde in londe and in water.'

With þat he hitte to a hyrne and helde hym þer-inne,
 þer no de-foule of no fylþe wat3 fest hym abute;
 þer he sete also sounde, saf for merk one,
 292 As in þe bulk of þe bote þer he by-fore sleped.

279 ramel ande, B², G²; ramelande, MS, M, B¹, G¹.

So in a bouel of þat best he bideð on lyue
 Þre dayes and þre nyȝt, ay þenkande on dryȝtyn,
 His myȝt and his merci, his mesure þenne;
 296 Now he knaweð hym in care þat couþe not in sele.

Ande euer walteres þis whal bi wyldren depe,
 Þurð mony a regioun ful roȝe, þurð ronk of his wylle;
 For þat note in his mawe mad hym, I trowe,
 300 Það hit lyttel were hym wyth, to wamel at his hert.

Ande as sayled þe segge, ay sykerly he herde
 Þe bygge borne on his bak and bete on his sydes;
 Þen a prayer ful prest þe prophete þer maked;
 304 On þis wyse, as I wene, his wordeð were mony:

294 þre nyȝt, add.; þe nyȝt, MS.

301 as sayled, B,G; assayled, MS,M.

302 and; &, MS,M,B,G¹; [þat], G².

[III]

'Lorde, to þe haf I cleped in care³ ful stronge;
 Out of þe hole þou me herde of hellen wombe;
 I calde, and þou knew myn vn-cler steuen.

308 Þou dipte³ me of þe depe se in-to þe dymme hert;

þe grete flem of þy flod folded me vmbe,
 Alle þe gote³ of þy guferes and groundele³ powle³,
 And þy stryuande³ streme³ of strynde³ so mony,

312 In on daschande dam dryue³ me ouer.

And 3et I sayde as I seet in þe se-bopem:

"Care-ful am I, kest out fro þy cler y³en

And deseuered fro þy syst, 3et surely I hope

316 Efte to trede on þy temple and teme to þy seluen."

I am wrapped in water to my wo stounde³,

þe abyne byndes þe body þat I byde inne,

f.87b þe pure poplande³ hourle playes on my heued,

320 To laste mere of vche a mount, man, am I fallen.

313 sayde, E²,G; say, MS,M,B¹.

þe barre3 of vche a bonk ful bigly me haldes,
 þat I may lachehe no lont, and þou my lyf weldes;
 þou schal releue me, renk, whil þy ry3t slepe3,
 324 þur3 my3t of þy mercy þat mukel is to tryste.

For when þ'aces of anguych wat3 hid in my sawle,
 þenne I remembred me ry3t of my rych lorde,
 Prayande him for pete his prophete to here,
 328 þat in-to his holy hous myn orisoun mo3t entre.

I haf meled with þy maystres mony longe day,
 Bot now I wet wyterly þat þose vnwyse ledes,
 þat affyen hym in vanyte and in vayne þynges,
 332 For þink þat mountes to no3t her mercy forsaken.

Bot I dewoutly awowe, þat verray bet3 halden,
 Soberly to do þe sacrafyse when I schal saue worþe,
 And offer þe for my hele a ful hol gyfte,
 336 And halde goud þat þou me hetes, haf here my trauchte.'

325 þ'aces, G, B²; þaces, MS, M, B¹.

Thenne oure fader to þe fysch ferslych biddeþ

þat he hym sput spakly vpon spare drye;

þe whal wendeþ at his wylle and a warþe fyndeþ,

340 And þer he brakeþ vp þe buyrne as bede hym oure
lorde.

þenne he swepe to þe sonde, in sluchched cloþes;

Hit may wel be þat mester were his mantyle to wasche.

þe bonk þat he blosched to and bode hym bisyde

344 Watþ of þe regiounes ryþt þat he renayed hade.

þenne a wynde of Goddeþ worde efte þe wyþe bruxleþ:

'Nylt þou neuer to Nuniue bi no kynneþ wayeþ?'

'Þisse, lorde,' quod þe lede, 'lene me þy grace

348 For to go at þi gre; me gayneþ non oþer.'

341 sluchched, MS, M, B¹, G; sluchched[e], B².

343 bonk, MS, M, B¹; bonk[es], G, B².

344 watþ; wern, MS; Wern, M, B, G.

346 Nuniue, M, B, G; nuniue, MS (first u apparently altered to y in another ink).

348 non, edd.; mon, MS.

'Ris, aproche þen to prech, lo, þe place here!

Lo, my lore is in þe loke, lauce hit þer-inne!

þenne þe renk radly ros as he myst,

352 And to Ninie þat naȝt he neȝed ful euen.

Hit watȝ a cete ful syde and selly of brede;

On to þrenge þer-þurȝe watȝ þre dayes dede.

f.88a þat on journey ful joynt Jonas hym ȝede,

356 Er euer he warpped any worde to wyȝe þat he mette;

And þenne he cryed so cler þat kenne myȝt alle;

þe trwe tenor of his teme he tolde on þis wyse:

'ȝet schal forty dayes fully fare to an ende,

360 And þenne schal Ninie be nomen and to noȝt worpe.

Truly þis ilk toun schal tylte to grounde;

Vp so doun schal ȝe dumpe depe to þe abyme,

To be wolȝed swyftly wyth þe swart erpe,

364 And alle þat lyuyes here-inne lose þe swete.'

350 loke, MS,M,G; loke[n], B.

lauce, ?MS,G; lance, ?MS,M,B.

Þenne sayde he to his seriauntes: 'Samnes yow bilyue;
 Do dryue out a decre, demed of my seluen,
 Þat alle þe bodyes þat ben with-inne þis borð quyk,
 388 Þope burnes and bestes, burdeð and childer,

Vch prynce, vche prest, and prelates alle,
 Alle faste frely for her falce werkes;
 f.88b Seseð childer of her sok, soghe hem so neuer,
 392 Ne best bite on no brom ne no bent nauper,

Passe to no pasture, ne pike non erbes,
 Ne non oxe to no hay, ne no horse to water.
 Al schal crye, for-clemmed, with alle oure clere
 strenþe;
 396 Þe rurd schal ryse to hym þat rawþe schal haue.

What wote oper wyte may 3if þe wyþe lykys,
 Þat is hende in þe hyðt of his gentryse?
 I wot his myðt is so much, það he be mysse-payed,
 400 Þat in his mylde amesyng he mercy may fynde.

And if we leuen þe layk of oure layth synnes,
 And styllle steppen in þe styþe he styðtleð hym seluen,
 He wyl wende of his wodschip and his wrath leue,
 404 And for-gif vus þis gult, 3if we hym God leuen.'

Þenne al leued on his lowe and laften her synnes,
 Par-formed alle þe penaunce þat þe prynce radde,
 And God þurð his godnesse forgef as he sayde;
 408 Þas he oper bihyðt, with-helde his vengauce.

[IV]

Muche sorðe þenne sattede vpon segge Jonas;
 He wex as wroth as þe wynde towarde oure lorde.
 So hatð anger onhit his hert, he calleð
 412 A prayer to þe hyðe prynce, for pyne, on þys wyse:

'I biseche þe, syre, now þou self iugge,
 Watð not þis ilk my worde þat worpen is nouþe,
 Þat I kest in my cuntre, when þou þy carp sendeð
 416 Þat I schulde tee to þys toun þi talent to preche?

Wel knew I þi cortaysye, þi quoynt soffraunce,
 Þy bounte of debonerte and þy bene grace,
 Þy longe abydyng wyth lur, þy late vengauce;
 420 And ay þy mercy is mete, be mysse neuer so huge.

411 he, MS (apparently altered from ye), edd.

I wylt wel, when I hade worded quat-so-euer I cowpe
 To manace alle þise mody men þat in þis mote dowelleþ,
 Wyth a prayer and a pyne þay myþt her pese gete,
 424 And þer-fore I wolde haf flowen fer in-to Tarce.

Now, lorde, lach out my lyf, hit lastes to longe;
 Bed me bilyue my bale stour and bryng me on ende,
 f.89a For me were swetter to swelt as swyþe, as me þynk,
 428 Þen lede lenger þi lore þat þus me les makeþ.'

Þe soun of oure souerayn þen swey in his ere,
 Þat vpbraydes þis burne vpon a breme wyse:
 'Herk, renk, is þis ryþt so ronkly to wrath
 432 For any dede þat I haf don oþer demed þe 5et?'

Jonas al joyles and janglande vp-ryses,
 And haldeþ out on est half of þe hyþe place,
 And farandely on a felde he fetteleþ hym to bide,
 436 For to wayte on þat won what schulde worþe after.

Þer he busked hym a bour, þe best þat he myþt,
 Of hay and of euer-ferne and erbeþ a fewe,
 For hit watþ playn in þat place for plyande greueþ
 440 For to schylde fro þe schene oþer any schade keste.

He bowed vnder his lyttel bope, his bak to þe sunne,
 And þer he swowed and slept sadly al nyȝt,
 Þe whyle God of his grace ded growe of þat soyle
 444 Þe fayrest bynde hym abof þat euer burne wyste.

When þe dawande day dryȝtyn con sende,
 Þenne wakened þe wys vnder wodbynde,
 Loked alofte on þe lef þat lylled grene,
 448 Such a lefsel of lof neuer lede hade;

For hit watȝ brod at þe boþem, boȝted on lofte,
 Happed vpon ayþer half, a hous as hit were,
 A nos on þe norþ syde and nowhere non elleȝ,
 452 Bot al schet in a schaȝe þat schaded ful cole.

Þe gome glyȝt on þe grene graciouse leues,
 Þat euer wayued a wynde so wyȝe and so cole;
 Þe schyre sunne hit vmbe-schon, þaȝ no schafte myȝt
 456 Þe mountaunce of a lyttel mote vpon þat man schyne.

456 mountaunce, M, G, B²; moūtaūce, MS; mount[n]aunce, B¹.

Þenne wat3 þe gome so glad of his gay logge,
 Lys loltrande þer-inne lokande to toune;
 So blyþe of his wodbynde he balteres þer-vnder,
 460 Þat of no diete þat day—þe deuel haf!—he ro3t;

And euer he la3ed as he loked þe loge alle aboute,
 And wysched hit were in his kyth þer he wony schulde,
 f.89b On he3e vpon Effraym oþer Ermonnes hille3.

464 'Twyse, a worþloker won to welde I neuer keped.'

And quen hit ne3ed to na3t nappe hym bihoued;
 He slyde3 on a sloumbe slep sloghe vnder leues,
 Whil God wayned a worme þat wrot vpe þe rote,
 468 And wyddered wat3 þe wodbynde bi þat þe wy3e wakned.

And syþen he warne3 þe west to waken ful softe,
 And saye3 vnte 3eferus þat he syfle warme,
 Þat þer quikken no cloude bifore þe clier sunne,
 472 And ho schal busch vp ful brode and brenne as a
 candel.

459 þer-vnder; þervnde, MS; þer vnde[r], edd.

460 þe deuel haf, MS, M², G, B²; ded euel haf, M¹; þe deuil
 hat3, B¹.

Þen wakened þe wyse of his wyl dremes,
 And blusched to his wodbynde þat broþely wat3 marred;
 Al welwed and wasted þo worþelych leues,
 476 Þe schyre sunne hade hem schent er euer þe schalk
 wyst;

And þen hef vp þe hete and heterly brenned;
 Þe warm wynde of þe weste, wertes he swyþe3.
 Þe man marred on þe molde þat mo3t hym not hyde,
 480 His wodbynde wat3 away, he weped for sorþe.

With hatel anger and hot heterly he calle3:
 'A, þou maker of man, what maystery þe þynke3
 þus by freke to forfare forbi alle oþer?
 484 With alle meschef þat þou may neuer þou me spare3.

I keuered me a cumfort þat now is ca3t fro me,
 My wod-bynde so wlonk þat wered my heued;
 Bot now I se þou art sette my solace to reue;
 488 Why ne dystte3 þou me to diþe? I dure to longe.'

479 þe molde, MS (apparently altered from þo molde), edd.

Ȝet oure lorde to þe lede laused a speche:

'Is þis ryȝt-wys, þou renk, alle þy ronk noyse,

So wroth for a wodbynde to wax so sone?

492 Why art þou so waymot, wyȝe, for so lyttel?'

'Hit is not lyttel,' quod þe lede, 'bot lykker to
ryȝt.

I wolde I were of þis worlde wrapped in moldeȝ.'

Þenne by-þenk þe, mon, if þe for-þynk sore,

496 If I wolde help my honde-werk, haf þou no wonder.

þou art waxen so wroth for þy wod-bynde,

And traouayledeȝ neuer to tent hit þe tyme of an
howre,

f.90a Bot at a wap hit here wax and away at an oþer;

500 And ȝet lykeȝ þe so luþer, þi lyf woldeȝ þou tyne.

Þenne wyte not me for þe werk, þat I hit wolde help,

And rwe on þo redles þat remen for synne;

Fyrst I made hem my self of materes myn one,

504 And syþen I loked hem ful longe and hem on lode hade.

489 laused, ?MS,G; lansed, ?MS,M,B.

And if I my trauáyl schulde tyne of termes so longe,
 And tye doun 3onder toun when hit turned were,
 Þe sor of such a swete place burde synk to my hert,
 508 So mony malicious mon as mourneþ þer-inne;

And of þat soumme 3et arn summe, such sotteþ
 formadde,
 As lyttel barneþ on barme þat neuer bale wro3t,
 And wymmen vnwytte þat wale ne coupe
 512 Þat on hande fro þat ober for alle þis hy3e worlde;

Bitwene þe stele and þe stayre disserne no3t cunen;
 What rule renes in roun bitwene þe ry3t hande
 515 And his lyfte, þa3 her lyf schulde lost be þer-for.

And als þer ben doumbe besteþ in þe burþ mony,
 Þat may not synne in no syt hem seluen to greue.
 Why schulde I wrath wyth hem, syþen wy3eþ wyl torne,
 519 And cum and enawe me for kyng and my carpe leue?

512 for, edd.; fol, MS.

515 her; his, MS,edd.

Wer I as hastif as pou, heere, were harme lumpen;
 Coupe I not pole bot as pou, Der pryued ful fewe.
 I may not be so malicious and mylde be halden,
 523 For malyse is no3 to mayntyne boute mercy with-inne.'

Be no3t so gryndel, god-man, bot go forth by wayes,
 Be preue and be pacient in payne and in joye;
 For he pat is to rakel to renden his clope3
 527 Mot efte sitte with more vnsounde to sewe hem
 togeder.

For-by when pouerte me enprece3 and payne3 in-no3e,
 Ful softly with suffraunce sa3ttel me bihoue3;
 For-by penaunce and payne to-preue hit in sy3t
 531 pat pacience is a nobel poynt, pa3 hit displese ofte.
 Amen.

520 as pou, edd.; a pou, MS.

522 malicious, edd.; malcio^o, MS.

523 no3, MS.; no3[t], edd.

530 For-by; for by, MS.; For be, edd.

to-preue; to preue, MS,edd.

NOTES

For explanation of abbreviations, see pp. 8-13 ; for short titles of books, see Bibliography. Unless otherwise specified, references to Morris, Bateson and Gollancz are to those editors' second (revised) editions of Patience.

1 a poynt. MS anoynt; the scribe very frequently links an indefinite article to the following noun. Bateson inserts nobel before poynt, borrowing the adjective from 531 and so making the first and last lines of the poem practically identical; cf. GGK 1 and 2525. Certainly, in view of the second half of 1, the usual neutral meaning 'item, quality' will not do for poynt, but the word does have occasionally the implication of 'good quality,' as in GGK 654, . . . rite pat passe3 alle poynte3. Without emendation, then, 1. 1 may be translated satisfactorily as: 'Patience is a worthwhile quality, though it often displeases.' O.F. Emerson suggests the reading anoynt (pa. p.), 'commanded, prescribed' (MLN, XXIX, 85); this is a possibility, but MED, under ap(n)ointen, has no example of this sense before 1448.

2 elles. 'other (such) things.' For this rare substantival use cf. Wars of Alexander 4279, All infirmit[e]s of ffeuyre and of ells, and see MED, elles, adj. 3.

3 aswagen. MS aswagēd. It is possible that the superfluous d is due to the scribe's eye lighting on qued, 4, in the text he was copying from; qued stands immediately below aswagēd in the MS. Cf. Cl. 1291, where nūnēd (= nunnend) is written for the past participle nummen above brend in the next line.

swelme. 'heat (of anger).' OED records only one other occurrence, in Wars of Alexander 750, (Alexander) . . . Lete aswage or he sware be swelme of his angirs. OE has swelan (v.intr.) and swēlan (v.tr.), 'burn;'; the ME noun probably comes from an OE (Mercian) *swelm, bearing the same kind of formal and semantic relationship to swelan as OE cwelm, 'slaughter' to cwelan, 'die.'

5 sele wolde folȝe. Probably 'joy would follow (for him);' possible is 'would be following after (i.e. would win) joy,' with quo-so as subject.

7 is. Non-expression of the impersonal subject-pronoun is common in ME; cf. 47.

9 I herde . . .masse. Cf. Piers Plowman, B, XIII, 384, In halvdaves at holichirche whan ich herde masse.

11-12 A3t happes . . .vpon a ser wyse. 'Eight blessed states he decreed to them, and, severally and variously, a reward for each one according to its merit.' Cf. Cl. 24, Per as he heuened a3t happes, and hv3t hem her mede3. for hit dissert. hit as possessive is never common, and is apparently found only in the Gawain-poems before the fifteenth century. See Mustanoja, pp. 157-158.

13 They arn happen . . .pouerte. From Matthew V, iii; 11. 13-28 are a faithful rendering of the Vulgate text of the Matthew Beatitudes (Matthew V, iii-x). Cf. Cl. 23-28.

25 halden her pese. 'are peaceful, inclined to peace;' Vulgate, Beati pacifici (Matthew V, ix). The Authorised Version translates 'peacemakers.' From the earliest times both shades of interpretation were current; thus St. Jerome explains pacifici as Qui primum in corde suo, deinde et inter fratres dissidentes pacem faciunt (PL, XXVI, col. 35).

27 pat con her hert stere. The Vulgate has qui persecutionem patiuntur propter iustitiam (Matthew V, x). Like the Patience-poet, many patristic commentators

see this beatitude as enshrining the virtue of patience, e.g. St. Boniface (PL, LXXXIX, col. 852); Hugh of Folieto (PL, CLXXVII, col. 963); Radulphus Ardens (PL, CLV, col. 1481, Octava virtus est patientia) and Peter of Blois (PL, CCVII, cols. 703-704). Others emphasise the word persecutionem (e.g. St. Bernard, PL, CLXXXIII, col. 462), or propter iustitiam (e.g. St. Jerome, PL, XXVI, col. 35).

30 If we . . . lyknyng of Dewes. 'if we would love these ladies by copying their virtues.' As noted by Mabel Day in MAe, III, 241-242, the idea comes from a passage in the Roman de la Rose (ll. 7719ff.) in which Reason tells the Lover that he must conform to the mood and manner of his mistress, if he wishes to win her favour. Part of the passage reads:

De Bel Accueil reprenez garde
 Par quel semblant il vous regarde;
 Coment qu'il seit ne de quel chiere,
 Confourmez vous a sa maniere . . .
 S'il est liez, faites chiere liee;
 S'il est courrouciez, courrouciee;
 S'il rit, riez; plourez s'il pleure;
 Ainsine vous tenez chascune sure.

(ed. Langlois, ll. 7719-22 and 7729-32).

The idea is also found, quite fully developed, in Cl. 1057-68. The Cleanness-poet first specifically mentions Clopyngnel and his elene Rose (1057), then gives the gist of the Roman passage in ll. 1059-64, ending with his 'moral':

If þou wyl dele drwrye wyth dry3tyn, þenne,
And lelly lovy þy lorde, and his leef worþe,
þenne conforme þe to Kryst . . . (1065-67).

31-33 Dame Pouert . . . put in þer-after. Cf. Death and Liffe 107-108:

Dame Mirth, and Dame Meekness, and Dame Mercy the hynd,
Dallyance and Disport, two damsells full sweete.

In Pat. it is no doubt the poet's reference to the Roman de la Rose which is chiefly responsible for his personification of the virtues of the Beatitudes as ladies, but such personifications of moral qualities have a long history in religious literature, going back to the Old Testament and notably to Psalm LXXXV, x, Mercy and truth are met together; righteousness and peace have kissed each other (Authorised Version); this verse inspired a great deal of medieval allegorising.

34 alle were þe better. 'all (of them) would be still better.'

37 be tyxte pere byse two arn in teme layde. 'the text (i.e. Matthew V, iii-x) where these two are yoked together.'

38 Hit arn . . . be laste. 'they are arranged as the first and last items in a series.' hit (with the verb be in the plural) instead of the plural pronoun is found already in OE; see Mustanoja, pp. 132-133. Cf. 40, 69.

39 by quest of . . . on mede. Gollancz suggests: 'by the judgment of their Wisdom, i.e. Christ, they receive one reward.' Identification of Christ with Wisdom is common in patristic exegesis; see Gollancz's note to Prl. 690, in his edition of that poem. If the identification is not allowed in Pat., it becomes very difficult to translate l. 39 satisfactorily.

44 maugra his mun. 'in spite of his resistance;' cf. 54, maugref my chekes. Such phrases, consisting of maugra, a possessive adjective and a noun denoting a part of the head, derive from OF and are common in ME; all have the same meaning.

46 sette with. Probably 'beset by;' cf. Trevisa's translation of Higden's Polychronicon, Rolls edition, VII,

473, Þe kyng . . . was hard i-sette wip tempest in þe see
 (quoted by OED under set, v. 122, b).

51-56 Oper 3if . . . bongre my hvure. In my opinion the poet means this passage to be understood as an analogue of the first part of the Jonah-story, which follows immediately. The following translation reflects this view: 'Or if my liege lord pleased to command me either to ride or run to Rome on his errand, what would grumbling do for me but invite more trouble? It were much if he did not compel me (to go to Rome), in spite of my objections; and then must I endure misery and displeasure for a reward, who should have bowed to his command according to the terms of my hire.'

on lyue. Here as frequently in ME the main function of this phrase is to emphasise, and it has little meaning.

Rome. Morris, Bateson and Gollancz retain the small r of the MS, reading the word as the verb 'roam.' This is possible, but makes a weak line—three verbs, all with much the same sense. E. Ekwall, in ES, XLIX, 145, suggested the reading adopted here. Rome in the fourteenth century was of course a great metropolis, and her affairs drew men from all over Europe; Langland, in Piers Plowman, B, IV, 128, has a disparaging reference to Rome-renneres who took stipends from English benefices to the Italians who owned them. The

poet might very naturally think of the arduous journey from England to Rome as an example of a likely task for a vassal to have to perform, and an unpopular one. There is some evidence in ME literature that the journey to Rome was made a conventional example of an unpleasant task; cf. the last lines of Ancrene Riwe, in which the writer at the end of his labours states: God hit wot me were leuere uorto don me toward rome þen uorto biginnen hit eft forto donne. Ekwall takes to Rome as no more than a forceful equivalent of 'however far,' comparing Swed. Romresa, 'a long journey,' lit. 'a journey to Rome;' but nothing is gained by going beyond the literal sense, and the force of the parallel with God's order to Jonah to go to Nineveh is lessened.

Much. ll. 54-57 represent one of the poem's major cruxes, and Much is the key word. Morris has nothing to say, and Bateson's translation of the lines is not very intelligible: 'If he did not make me great, notwithstanding my demur, and then I had to endure trouble and displeasure for a reward, who should have been obedient to his command according to the terms of my hiring, did not Jonah do such a foolish thing at one time in Judea?' Gollancz, in his first edition, takes Much to mean 'great, important,' as Bateson does, and has to twist the And þenne of 55 in order to achieve passable sense: 'If He has not made me of much account, I gainsaying, Yea, then punishment must I dree, and have displeasure as my

meed, who should have bowed to His bidding, in accordance with my hiring.' In his second edition, Gollancz emends the difficulties away; for the first half of 54, he has [&] multih sif he me / ma[n]de, 'and, finally, if God commanded me to speak;' with the suppression of the And at the beginning of 55, the rest of the passage now follows quite straightforwardly. Mabel Day, in MLR, XXXIII, 564, also suggests emendation of the first half of 54, to Mu[ke] sif he me made; she adduces as a parallel Wars of Alexander 1747, Þan eftir made to be meke malgreue his chekes. On this authority she reads Much as a corruption of muke, 'a western spelling [i.e. of meke, 'meek'] which is found in Mum and the Soth-segger.' The ne is dismissed as 'a scribal attempt to make sense.' Her translation of 53-54 is: 'What would grumbling do for me (except that I should incur more anger) if He humiliated me in the face of my resistance?'

I have adopted a suggestion of W.P. Ker's (set out in a review of Gollancz by J.H.G. Grattan, MLR, IX, 403) in taking Much as elliptical for 'It were too much to accept,' i.e. 'It would be too good to be true.' This is requiring the word to do a good deal, but then l. 54 is exclamatory in tone, and the style of all the latter part of the Prologue is distinctly abbreviated. My feeling is that the present usage is modelled on OF uses of mult, 'much,' such as the following (quoted by

Godefroy under molt):

Certes, c'est moult, et se ne sai

Par quel pechié deservi l'ai.

'Indeed, it is too much . . .'. The parallel is admittedly not exact. The predicative use of much (in the sense of 'great') is normal in ME.

made. For the present sense, cf. Wars of Alexander 1747 (quoted above), and GGK 1565, madee hym maugref his hed for to mwe vtter, 'forced him to move out in spite of himself;' note that the similarity between these lines and Pat. 54 extends to the use in all three of a maugref-phrase. In Pat. there is ellipsis of the infinitive construction which normally follows make used in this sense, but then an infinitive here would do no more than repeat the sense of l. 52, to which made refers.

maugref my chekes. See l. 44 (note).

pe. So MS; Bateson emends to pet. By the fourteenth century, the OE relative pe had regularly been replaced by pet or pat from the OE neuter demonstrative pat (which was sometimes used as a relative in OE). But pe is still occasionally found in fourteenth century texts; a West Midland example is in William of Palerne 44+22, a choys chaumber pe clerli was peinted.

had. Subjunctive; the relative clause is dependent

on a hypothetical clause.

bongre. This prepositional usage is probably in imitation of the prepositional use of maugre, 'in spite of,' which is frequent in ME and OF. bongre occurs elsewhere in ME only in the adverbial phrase maugre bongre, 'willy-nilly;' note that bongre in Pat. comes shortly after the maugref of 54. The only OF example of bongré used as a preposition which I have been able to find also involves this antithesis; it occurs in Hugues Capet, 28, Saisissez ceste dame bon gré ou mau gré ly (quoted by TL under gré, s.m.; see col. 596), 'Seize that woman whether she will or no,' lit. '. . . in accordance with her (wishes) or against her (wishes).'

58 To . . . feches. 'In trying to achieve safety, he brings distress upon himself.'

59 Wyl 3e tary a lyttel tyne. 'If you will tarry a moment.' Cf. the introduction of the story of Belshazzar in Cl. 1153, 3if 3e wolde tvst me a tom, telle hit I wolde.

tyne. The word can mean 'a very little' of anything, and is the noun corresponding to the adjective tiny. The etymology is uncertain. Skeat looks to OF tinée, 'tub(ful),' but the semantic development is not very likely (the OF word denotes something quite large). Weekly takes tine, tiny as

aphetic for OF tantin(et), 'little time or amount,' but it is difficult to connect the forms. Partridge tentatively offers ME tine, OE tind, 'slender pointed projection, prong,' but forms in -d are usual until about the middle of the fifteenth century; cf. Prl. 78, tynde, 'branch.' If a further suggestion is allowed, I would propose ON tína, 'small amount (of something to be cleansed),' from the verb tína, 'pick, cleanse;' used reflexively, of people separating from a group, this verb means 'go one by one.' See CV under tína, tínask.

62 ientyle prophete. 'prophet to the gentiles.'

63 Goddes . . .made. Cf. Cl. 499; Den Gode^s glam to hem glod þat gladed hem alle.

70-71 I may . . .bilyue. 'I may not delay, but must revenge myself at once on their villainy and venom.' Cf. Cl. 574, where again God's anger is provoked by þe venym and þe vylanve of men.

72 swe^{3e}. The same word occurs in 151, sweved, and 236, swe^{3ed}; it is quite frequent in ME alliterative poetry as a verb of motion. Three suggestions have been made as to its

origin: (i) ON sveigia, 'bend,' Gollancz, Bateson and others; (ii) an OE *swegan, parallel to wegan, 'move, carry,' OED; (iii) OE swēgan (and swōgan, the equivalent strong verb), 'sound, move violently (with noise),' C.A. Luttrell. The difficulty with the first is that the ME verb is nowhere clearly attested with the ON sense, and in the case of the second there is no evidence for the existence of the form postulated. The third explanation is by far the most convincing, particularly as the contexts in which the ME word occurs generally indicate swift or violent movement (as in Pat.). For a full discussion of the question see Luttrell, Neophil. XL, 297-301.

77 typped. 'consummate.' The usual ME sense of this participial adjective is 'having a tip,' and the word is applied frequently to a staff tipped with metal. The present figurative meaning is not recorded elsewhere, but the sense-development 'having a tip,' to 'well-finished,' to 'consummate,' is a natural one; Bateson compares MnF ferre, 'expert,' primarily 'iron-shed.' O.F. Emerson (in ES, XLVII, 125) suggests reading typped as past participle of a verb tippen, 'drink;' but such a verb is unknown in ME. tip, 'overthrow,' does not have the sense 'make drunk' in ME; moreover, its vowel in ME is always long (as in type, 506).

79 pyneþ. Probably 'confine,' from OE gepyndan; see Glossary. The form may however represent OE pinian, 'torment, starve.'

80 warlok. Just what this 'warlock' was is not known. The word is elsewhere recorded only in the Promptorium Parvulorum, which has: Warlok, a fetvr lok . . . sera pedicalis vel compedicalis. This is presumably the fetter-lock which is fixed to the foot of a horse, so the warlok of Pat. may be some kind of foot-shackle.

83-84 Bot if . . . glavn were. 'unless my gracious God wished such harm to me, in punishment for some offence or other, as that I should be killed.' Morris, Bateson and Gollancz have a break before Bot if, and then carry the sense on uninterruptedly to the end of 85; this involves translating Bot if as 'but if (in fact),' instead of 'unless,' and relating the conditional clause introduced by these words to 85 instead of to 81. In my opinion, the punctuation I have adopted (following E. Ekwall in ES, XLIX, 145) gives smoother sense.

86 I wvl me. 'I will betake me.' Omission of the infinitive after an auxiliary verb is quite common in ME,

particularly when the infinitive is a verb of motion. See Mustanoja, p. 543, and cf. pou wylt, 202, and Nylt pou, 346.

90 port Japh. 'the port of Jaffa.' When port, 'port!' is used with a proper name in OE, a relative construction is normal; see BT under port, n. 1. In ME, too, one expects a construction of this kind, or with of, but attributive uses of port, with and without the article, are not infrequent in the fourteenth century. Cf. Mandeville's Travels (Egerton MS), EETS, OS, CLIII, p. 213, 35, at porte Jaffe, and Siege of Jerusalem 292, to port Jaf.

92 fale of his hele. 'unmindful of his (Jonah's) well-being.' fale is not found elsewhere in ME as an adjective with the sense 'unmindful(of),' but, as Gollancz suggests, it may well represent ON falp, 'venal,' which was used metaphorically in constructions of the kind er mér eru falastir til þunga hlutar, 'their ill fortunes would be very cheap to me,' i.e. 'I should not mind in the least if things went against them.' (quoted by CV). Bateson raises the possibility of taking fale as a noun or adjective from OE fæle (adj.), 'faithful, good,' and translating the phrase accordingly as 'a friend of his welfare' or 'mindful of his welfare.' But this is unsatisfactory in context; it would require an adversative conjunction to introduce ll. 93 ff.,

which as they stand must explain rather than contradict 92. There are also phonological difficulties; OE fæle gives fele in ME, although there is a ME fale (n.), 'companion,' which MED conjecturally relates to OE fæle for want of a more satisfactory alternative.

94 glowande. MS g..wande; there is space for two letters after the g. This tells against Morris's emendation glwande, which is in any case a very odd form of the verb glow.

101-108 Then he . . .fro þe hauen. 'Then he stepped on the boards, and they (the sailors) set up the mast, hoist the square-sail, fasten cables, weigh the anchors swiftly at the windlass, and smartly fasten the slender bowline to the bowsprit. They tug at the guy-ropes and the mainsail comes down; they lay in oars on the port side and gain the luff. (Then) the merry wind at the ship's back finds the belly of the sail, and swings this sweet ship swiftly from the harbour.'

Details of this translation are open to dispute, because the meaning of some of the nautical terms has not been finally settled. The kind of ship which the poet appears to have in mind is known as a 'cog' (the word coge is used as an alliterative synonym for 'boat, ship' in 152). Cogs

were common in northern waters from the thirteenth to the fifteenth centuries; they were designed primarily for cargo, but were sometimes used as fighting ships. Characteristically, the cog had a single mast (which could be lowered), a single square sail, and a stern rudder. It was a medium-sized ship, high at prow and stern, and often with a quite elaborate poop. A few heavy oars were part of the equipment of most cogs, but they were for use only when the sail was out of action (note l. 106 and ll. 217 ff.). The cog is well described and drawn by B. Landström in his book The Ship, pp. 70-73.

tramme. Cf. ON tramn, trafn, 'beam,' MLG and MDu. trame, 'beam, shaft, rung of ladder,' and also early MnE senses, as 'shaft (of cart), upright (of gallows).' In the present context, 'mast' is a natural sense for the word, although this particular meaning is not recorded elsewhere. There is a possibility that tramme represents OF traine, 'woof of web, cunning device,' and has some such meaning as 'gear;' but in this case a plural form would be expected; see OED under tram, sb.¹ 3.

ruchen. From ON rvkkia, 'tug,' but probably influenced in sense by OE reccan, 'take care of, care for;' cf. GGK 303, hym ruced, and 367, ruchched hym, where the likely sense in each case is 'set himself.' Translate here 'set up, step.'

Cachen vn þe crossayl. After the mast is raised, the yard is hoisted with the square sail furled on it.

Spynde. Previously read as sprude, from OE sprædan, 'spread;' but this form is unique and difficult to explain. In the MS the letter after the sp ligature does look at first sight like andr, but from the top right-hand part of the letter to the base there is a fine slanting stroke which could well be the upper half of the tail-stroke of a y, and which is certainly not characteristic of the scribe's r (it has been confirmed for me that this stroke is in the original MS). In my opinion the letter has more the aspect of a truncated y than of an r. The tail of the letter y is always drawn very finely, and, in the facsimile at least, is quite frequently invisible; cf. the y in way, 66, in the last line of f.83b. The following letter may be either n or n.

Spynde makes good sense as a past tense plural form of ME spen(nen), 'clasp, fasten,' which is a fairly common verb; cf. GGK 587, His gold sporeð spend with pryde, and see OED under spen, y. The form in Pat. shows the 1ME raising of [e] to [ɪ] before a nasal consonant; cf. hynde, 'gracious (one),' in Pr. 909 and Cl. 1098, beside the more common hende, and see the Gollancz edition of GGK, p. xliv. spen(nen) comes directly from ON spenna, 'span, clasp,' and is cognate with OE (ge)spannan, 'join, fasten' and G.spannen, 'strain.'

spare bawe-lyne. The word 'bowline' also occurs in Cl. 417, where the Ark is described as With-ouren mast, oper myke, oper mvyv bawe-lyne. There is disagreement over the function of the bowline in medieval ships, and the question is worth looking into here, to clarify the meaning of the passage as a whole and to throw some light on the difficulties of l. 106.

It is certain that fifteenth-century ships normally had two bowlines, leading from the two leeches of the square sail to the bowsprit. Landström, The Ship, has this arrangement in all of his drawings of square-sailed medieval ships, whatever their date; but evidence from ship inventories indicates that one bowline, not two, was the norm for pre-fifteenth-century vessels. What was this single bowline used for? One view is that it was used to weigh anchor, with the bowsprit serving as a cathead; see B. Hagedorn, Die Entwicklung der wichtigsten Schiffstypen bis ins 19 Jahrhundert, pp. 15 and 30, and J. Tinniswood, MM, XXXV, 307-308. The latter adduces the Patience-passage in support of his theory: 'The ship is getting under way, and whatever else is obscure in the second line [104] there is no doubt of a sprit and a single bowline in anchor-weighing context; and the bowline was unlikely to be a sail-bowline, because it is mentioned before the sail is loosed, let alone set.' Tinniswood has little other evidence to offer, however, and the testimony

of thirteenth and fourteenth century drawings of ships, which show the anchor invariably well below the bowsprit, counts against him; see especially the 1325 Poole seal (there is a photograph in P. Heinsius, Das Schiff der hansi-schen Frühzeit, Plate IV, and a drawing in Landström, The Ship, p. 76).

The more orthodox view is that the single bowline was, as in later times, a sail-bowline. What little literary evidence there is appears to me to favour this view rather than the other; sail and single bowline are associated in Mannyng's translation of Wace's Chronicle, 12061-62, Re sail on berde þey feste . . . Bowlyne on bouspret to sette and hale; also in the fifteenth-century Men may leue . . . (or Pilgrim's Sea-voyage), 25, Hale the bowelyne! now, vere the shete! Cf. also the OF La Vie de Saint Gilles, 889-890 (quoted by TL, who explain bœ(s)line as Seitentau):

Ne fud mester de böesline:

Tute fud queis la marine.

From these quotations it appears that the bowline was used in manoeuvring, especially in getting under way, and in difficult conditions generally. There is no reason to suppose that its chief function was not that of the modern bowline, i.e. to keep the weather leech of the sail steady when 'luffing' or sailing on a wind; cf. the MnE phrase on a bowline, 'close-hauled' (of a ship sailing close to the wind). The

use of bawelyne in Cl. 417 is interesting in this regard. An anchor-line can hardly be meant here, as the anchor-gear, including the kable, is dealt with in 418; some sort of sail-bowline is indicated. The adjective myry has particular point if the bowline is thought of as a luffing-rope, for sailing on a wind is an exhilarating experience. It is true that in most ship illustrations of the period such a rope is not shown, but this is explained by the fact that the rope would have been stowed out of sight in normal sailing conditions. Moreover, a single bowline from bowsprit to one sail leech is occasionally in evidence; the clearest example I have found is in a 1426 map-drawing by Becharius of a small carrack (reproduced in H. Winter, Die Katalanische Naue von 1450, p. 8).

It seems to me, then, that in Pat. the sailors are fastening the sail-bowline to the bowsprit in preparation for the luffing manoeuvre which is to take the boat away from the quay (l. 106). Tinniswood's objection (see above) that a sail-bowline would not be handled before the sail had been loosed is not insuperable; even less is known of medieval shipboard procedure than of ship's equipment. One possibility is that the bowline was attached to the bowsprit before being joined to the sail; it could then be attached quickly to either leech, when and as required. This may explain the

slack lines at the bowsprit of the ship on the Sandwich seal (reproduced in Heinsius, *op. cit.*, Plate V, and Landström, *The Ship*, p. 66) which Tinniswood thinks must be connected with the anchor.

spara. Probably 'slender.' OED has no ME examples of this sense, but closely allied senses occur, as in GGK 901, vpon spara wyse, 'delicately.' Such a bowline as I have described would certainly be relatively thin; see the Becharius drawing referred to above. But the meaning 'reserve, not normally used' is possible.

gederen to. The simple 'gathered at' is possible but vague; 'tugged at' is better; cf. the sense-development in GGK 421, Gawan . . . gederes hit on hv3t, 'Gawain heaves it [his axe] up.'

gyde ropes. 'guy ropes,' used for the ropes holding the sail furled. For the practice of unfurling a sail only after it has been hoisted cf. Men may leue . . . (or Pilgrims' Sea-voyage), 17-20.

layden in. Probably absolute for 'laid in oars,' which occurs, in singular form, in Havelok the Dane 718-719:

Sone dede he leyn in an ore

And drou him to þe heye se.

The sailors presumably turn the ship away from the quay by

using the oars (on one side only) until the sail catches the wind.

ladde-borde. 'larboard,' i.e. port side. OED is cautious about deriving this word from OE hladan, v. 'load,' so that it would originally mean 'loading side,' in contradistinction to the 'starboard' (OE stearbord), or side where the steering gear was. I cannot see the difficulty; the existence of eME forms in -p- or -th- is explained by the influence of ON hlaba, the equivalent of OE hladan.

lofe. When used in concrete sense, this word apparently referred to a kind of tack-bumkin, used to boom out the tack of the square sail when sailing on a wind; there is a full discussion of the term in B. Sandahl, Middle English Sea Terms, II, pp. 53-62. The transferred sense which the term has in Patience, i.e. 'a position close to the wind,' is much more common in MnE than in ME, but cf. Laud Troy Book 3610, thei . . . gon by-loue; OF and MDu. have similar transferred uses for the term. Note also the verb luff (found in ME), 'sail near(er) the wind.'

As the sailors turn away from the quay, they first sail more or less into the wind; as they turn further, the wind comes round behind them (107). OED suggests wyndes, 'turn' for wynnes, but the emendation is unnecessary.

116-119 þa3 he were . . . Dyngne David . . . 'that, though he were gone from Samaria, God looked no further (than Samaria). Yes, he looked far and wide; he (Jonah) should have been certain of that - he had been instructed often by the words which that king uttered, noble David . . .

so3t. In ME seche frequently means 'go (in a specified direction).' See OED under seek, v. 14.

þat burde hym by sure. There are several possibilities of interpretation; the one adopted here, in which hym refers to Jonah, gives natural sense. In this reading, þat is elliptical, with the value of 'of that, about that;' cf. GGK 1211, þat be 3e trayst, 'be (ye) sure of that.' Bateson and Gollancz take hym as referring to God, and by as an imperative: 'it beseemed Him, be sure!' This is possible, although in my view the change in reference of the personal pronouns (from God to Jonah) comes more awkwardly in 118 than in 117; and one would expect an infinitive rather than an imperative phrase after burde hym; see MED under biren (v). A third possibility is '. . . whom it behoved to be certain,' although this absolute use of be sure is not usual in ME.

be carpe . . . Dyngne David. The sense would seem to require a þat þat or þat þe construction. The single þat of the text is probably best read as a demonstrative adjective, and the relative pronoun understood. The relative is similarly omitted in 402, þe sty3e he sty3tle3

hym seluen, and occasionally in the other poems of the MS. Mustanoja says that such constructions date from the mid-fourteenth century (p.204). The literature on the subject is extensive; see Mustanoja, pp. 203-204 and 206-208.

121-124 O fole3 . . . uche y3e. A translation of Psalm XCIII (nova versio XCIV), viii-ix. The Vulgate text is: Intelligite insipientes in populo, et stulti aliquando sapite. Qui plantavit aurem non audiet? aut qui finxit oculum non considerat? The same verses are quoted, in freer translation, in Cl. 581-586, again supporting the point that it is futile to try to hide anything from God:

Bot saur mon, in by self, þa3 þou a sotte lyuie,
 Þa3 þou bere by self babel, by-þenk þe sumtyme,
 Wheþer he þat stykked vche a stare in vche steppe y3e,
 } if hym self be bore blynde, hit is a brod wonder;
 And he þat fetly in face fettled alle eres,
 If he hat3 losed þe lysten hit lyfte3 mervayle.

þa3 3e be stape fole. 'though you are quite mad,' lit. 'crazy-mad.' Morris tries to make sense of the MS þa3 he be stape fole, translating 'though He be (on) high' and reading stape fole as 'steep-ful,' but this is no more than a guess. With the emendation of he to 3e, proposed by Zupitza and accepted by Bateson and Gollancz, the clause can be taken as a rendering of the Vulgate's stulti.

stape has proved a stumbling-block, Bateson and Gollancz attempting with great difficulty to connect it with OE stæppan, 'go, advance'; thus Gollancz emends stape fole to stape [in] fole, translating 'advanced in foolishness.' But stape can hardly be anything other than the OF past participle adjective estapé, 'mad, insane,' which in OF occurs quite frequently in conjunction with fol; note especially the Perceval of Chrestien de Troyes, MS A (Paris, Bibliothèque Nationale, fonds français 794), 5120-23:

Danz escuiers . . .
Mout estes or fos estapez
Qui an cele presse hapez
Ces fers de lance.

See further TL under estaper, vb.

133 Eurus and Aquiloun pat on est sittes. 'Eurus and Aquilon sitting towards the East.' Eurus is an easterly, not necessarily due east wind, and Aquilon (L Aquilo) a northerly wind. Neither name is common in ME, but cf. the names of the four winds in Wars of Alexander 4144-45:

Aquiloun and Affrike and Eurus þe thrid,
Vulturmus þe violent þat voidis doun þe leuys.

As the line stands, pat on est sittes must refer to Aquiloun; presumably, the poet is thinking of a wind blowing from slightly east of north. The combination of

the two winds explains out of þe norþ-est in 137. See Introduction, p. 33,

141-144 e wyndes . . . at þe bothem. The two so . . . þat constructions make good translation difficult. 'The winds so wrestled together on the dark water, and the waves furiously rolled so high, and so plunged back into the abyss, that nowhere did terrified fish dare remain quiet at the bottom, on account of the upheaval.'

wawes. There is some controversy over the origin of this ME form. OE wæg, w_g retains its vowel in the plural; there is no evidence of an OE *wāg or *wāgas, which would give rise to the standard ME forms waw(e) and wawes. Various possibilities are discussed by C. A. Luttrell in Neophil. XXXIX, 216-217; Luttrell agrees with OED that the form is most likely to be based on OE wagian, 'swing, totter.' Another possibility, and in my view a stronger one, is that waw(es) is an analogical formation based on such forms as ME dawes, 'days,' from OE dagas.

breed. Bateson, Gollancz and MED (under breen, v.) agree that this is a past participle adjective meaning 'terrified.' Morris and OED take it as a past tense, 'bred,' and put a full stop after fysches, but this makes the following line unintelligible.

147 hit reled on roun. Cf. Cl. 423, hit roled on rounde (of the Ark at the mercy of the waters). roun is an

exceptional spelling, but possible; the poet may have an OF form in mind. The d of OF rond (n.) is normally not pronounced, and it is regularly omitted in the spelling of the plural, occasionally in the singular also. In his Supplement, Godefroy (under roont) notes the singular forms reon and roion; see also Littré, under rond (n.).

148-149 pe bur . . . pe sterne. 'The gale took it abaft, so that all the gear was smashed; then the tiller and the stern crashed in a heap.'

151-152 penne suppe . . . colde water. 'Then the boat must sup of the cold water.'

155 Scopen . . . scape wolde. 'wanting to escape, (they) scooped out the dangerous water.' In view of the next line, this is more likely than '(they) scooped out the dangerous water, which wanted to escape of its own accord.'

157 per wat3 . . . bale to kest. 'there was bustle in casting packages overboard.'

busy. The only other substantival use recorded in MED occurs in a similar impersonal construction, in the Book of the Foundation of St. Bartholomew's Church in London, EETS, OS, CLXIII, p. 31, 25, Aftir a loconde feiste, bisy in this place was hadde of recouerynge men yn to helthe.

bale. This word was frequently employed after numerals, where, as with other nouns of quantity in ME, plural sense was regularly understood from the singular form; see examples in MED under bale, n.³ (ij ball peper, etc.). The usage in Pat. is probably by analogy with the usage after numerals. See Mustanoja, pp. 57-60.

160 3if lebe wolde schape. 'in case calm befell.'

163 þen þo wery for-wro3t. 'then those men, worn out from overwork.' Phrases of the kind wery + for (or of in e ME) + a past participle form are quite common in ME; cf. Piers Plowman, B, Prologue, 7, wery forwandred, 'weary from (too much) wandering.' wery forwroght occurs in Destruction of Troy 5861, with the same meaning as in Pat. The type has occasioned controversy, principally over whether the for/of is to be regarded as an intensificatory verbal prefix or a preposition; see the discussion and bibliography in Mustanoja, pp. 560-563. I prefer to take for-wro3t as the ME prefix for- + the past participle of the verb 'work' (OE wyrcean), in which case of course it has no direct connection with OE forwyrcean, 'destroy'.

164-169 vchon glewed . . . his hert. An expansion of the Vulgate's clamaverunt viri ad deum suum. As Bateson notes, medieval sailors were commonly supposed to call

upon a great variety of deities when their ship was in distress; see the chapter on shipwreck in the De Utilitate Colloquiorum of Erasmus.

Vernagu. The name of a giant in the romances of Charlemagne. There are many variant forms, as L Ferracutus and OF Feragu(s); Vernagu(e) is found, in ME, in the following: Rouland and Vernagu, Otuel and Roland and Roland and Otuel (the titles are those used by the EETS editors; see Bibliography). With his supernatural strength, the Vernagu of the romances is a formidable adversary for the Christian heroes, and it is doubtless on this account that the Patience - poet makes him into a pagan deity.

Nepturne. The form shows confusion, probably scribal, with Saturne.

Mahoun. A very common ME form of Mahomet, who is frequently considered by medieval writers as a pagan god, or even as Antichrist himself.

Mergot. Presumably a variant of Margot, a name which occurs in the Charlemagne stories in lists of gods revered by the Saracens; in ME, see especially Firumbras 1428, Romans of Partenay 4312, and Life of . . . Charles the Great (EETS, ES, XXXVI) p.125. Margot comes from the biblical Magog (note that Firumbras 251 has Margog instead of Margot). In Genesis X, ii (and again in 1 Chronicles I, v), Magog is the son of Japhet and grandson of Noah; in Ezekiel XXXVIII-XXXIX Magog is a country, under a prince,

Gog, who is the enemy of God and of the chosen people; in Revelation XX, viii, Gog and Magog are nations in league with Satan. With the Genesis reference is associated the popular legend of the hateful peoples Gog and Magog who were shut up in the Caucasus mountains by Alexander the Great; the legend commonly makes them of the race of Japhet.

In view of these unsavoury origins it is not surprising that in early Christian literature the names of Gog and Magog were associated with heathen races such as the Huns and the Goths, and it is through confusion with Goth that forms in -t and -th first appear, of course in Latin works (as e.g. in the work of the ninth-century Raban Maur; see PL, CXI, col. 342). By the later middle ages the names had been identified, at one time or another, with most of the pagan peoples whom Christendom had fought against, including the Saracens. At this stage, too, the names were commonly associated with individuals as well as with peoples; in the ME Wars of Alexander, for instance, Gog and Magog are kings, and in the Charlemagne romances Magog (as Magot) becomes a Saracen god.

Gollancz tentatively links Mergot/Margot/Magog with the giant Goemagot of Geoffrey of Monmouth's Historia Regum Britanniae, but it is unlikely that the name Goemagot has any connection with the Gog and Magog tradition. See J.S.P. Tatlock, The Legendary History of Britain, pp. 53-56, on which part of this note is based, and, for an earlier view, E. Faral, La Légende Arthurienne : Études et Documents,

Vol. II, pp. 87-91.

181 Bot hym . . . fynde my3t. 'But no man was missing whom he might expect to find,' i.e. who was on the ship.

184-185 and on a brede . . . heuen wrache. 'and (he) was lying on a board, huddled up by the hurrock, for fear of heaven's vengeance.'

lyggede. So MS, Morris, Bateson and Gollancz. For the ending, cf. melede, 10. Weak past tense forms of the verb 'lie' are, admittedly, rare, but not so rare or unlikely as to justify emendation, which E. Köbling (ES, IV, 500-501) considers necessary. The emendation which Köbling proposes (lygge(n)de) is in fact a more unlikely form than the original, for -ende is not found at all in the MS as a present participle suffix.

hurrok. Cf. the description of the Ark in Cl. 417-420, part of which has already been quoted in the note to 77. 101-108:

With-uten mast, oper myke, oper myry bawe-lyne,
Kable oper capstan to clyppe to her ankre3,
Hurrok oper hande-helme hasped on roper
Oper any sweande sayl . . .

The meaning of hurrok in these two instances must be largely conjectural. Plainly, the word is related to thurrok, 'bilge, hold,' but it appears to be distinct from

it. In the Shetland and Orkney dialects hurrok, horek etc. is the name for the part of a small boat between the sternmost seat and the stern, also called the kannie; note the quotation from Spence's Folk-lore in EDD: the boat was divided into six compartments, viz. fore-head, fore-room, mid-room, oost-room, shott, hurrik or kannie. OED has a quotation from Capgrave's Chronicle where hurrok denotes a space in a ship, presumably below deck: O boy . . . hid him in the horrok (var. hurrok). But these senses are unconvincing in Pat. and Cl.; Jonah is certainly in the hold (see l. 292), but the context suggests that something more than a space is meant. The meaning 'refuse (heap),' although attested elsewhere, is unlikely here in view of the fact that a nautical sense was evidently established in ME. J. Jakobsen and A. Torp, in their dictionaries (see Bibliography), derive Shetland horek from Norw. hork, 'osier-ring, handle of a basket,' comparing Norw. hoddek, which can mean both 'basket with two loops' and 'stern compartment of boat.' The semantic connections are obscure, but it is possible that both horek and hoddek were used to refer to something in the stern-compartment, shaped like a loop or basket-handle, as well as to the compartment itself. As in Cl. 419 the poet appears to have the steering-gear particularly in mind, might not hurrok here (and in Pat.) mean a fitting, possibly quite large, which encircles the stern-post and the neck of the

stern-rudder so as to hold the latter in position? Such a fitting would have the shape of a loop or band. See B. Sandahl, Middle English Sea Terms, II, pp. 126-127, on which this discussion is based.

186 sloumbe selepe. OED translates 'light sleep,' and it is true that the first element of the combination (from OE sluma, 'slumber') usually signifies this. But OE sluma has connotations of dullness and sluggishness (see BT under sluma), and in the light of the Vulgate's sopore gravi it is more likely that the meaning of the poet's combination (which occurs again in 466, but nowhere else in ME) is 'heavy sleep.'

The form selepe is unique, but the appearance between certain consonants of a pretonic glide vowel, spelt e or o, is characteristic of the language of the MS; see Introduction, p. 88, and note 69, 422, dowelle3, 'dwell,' and Pr1. 854, bereste, 'breast.'

sloberande. So MS, Morris and Bateson. OED and Gollancz see slomberande as a possibility, assuming that the scribe has left out an abbreviation mark over the o. But sloberande, 'slobbering,' suits the context very well. Certainly the verb 'slobber' is not found with this meaning elsewhere in ME, but there is the transitive compound by-slober, 'beslobber,' in Piers Plowman, C, VIII, 1, The cam sleuthe al by-slobered, with two slymed eyen.

or 'ragged.' It is quite possible however that Rag- derives from ON ragna, genitive of regin (pl.), 'the gods;' note that Rag(n)- occurs in personal names in ON, as in Ragnhildr. After the Christianisation of Iceland in the early eleventh century, regin came to mean 'the old heathen gods;' Snorri gives this definition of the word in his Edda, Part II, regin heita goð heiðinn, bónd ok rögn (quoted by CV under regin, n. pl.). The transformation of heathen god into Christian devil is easy to understand; note also the ON verb ragna, 'curse.'

In his first edition, Gollancz reads Raguel, not Ragnel, and Bateson follows him in his second edition. Gollancz suggests that 'the origin of the name is to be found in the apocryphal Enoch, where Raguel is the angel of chastisement. When the book was no longer known, the right role of "the chastiser" was forgotten, and Raguel became the avenging demon.' But this explanation is too complicated to be convincing, and in his second edition, Gollancz reads Ragnel, although he retains this note on Raguel.

189 hasp hede. MS haspede, regarded as a past tense or past participle form of the verb hasp, 'clasp' makes no sense as it stands, and Morris's reading of it as a noun meaning 'hook' cannot be supported. It has been suggested that the scribe has omitted a noun. E. Ekwall (ES, XLIV, 170), proposes haspede [hater] (hater, 'clothing');

Bateson has [hater] haspede, and Gollancz [hayre] haspede; all three regard haspede as a past participle.

Such proposals involve considerable interference with the MS text. They have the uncertain merit of bringing the line closer to the poet's 'norm' in respect of length and alliterative pattern. The emendation adopted, hasp-hede, 'clasp-head,' supposes only that the scribe has omitted an h, through confusion of compound noun with verb. By 'clasp-head' is meant the body of a clasp or brooch used to fasten two parts of a garment. Thirteenth and fourteenth century artists commonly depict men of high rank (and travellers) wearing cloaks gathered at the breast by a brooch. Thus hasp-hede may explain the by þe brest of l. 190. The combination hasp hede (here treated as a compound) does not appear elsewhere in ME, but hasp is well attested in the sense of 'fastening for a garment,' and there are other combinations of two nouns which have 'head' as the second element, e.g. bed hede, a variant of beddes heede, etc. in Chaucer, Canterbury Tales, Prologue, 293 (quoted by OED under bed-head, 2).

191 runyschly. 'roughly.' This word, found in adverbial and adjectival forms, is peculiar to alliterative poetry; it appears to have two meanings, 'rough(ly),' as here, and 'mysterious(ly),' as in Cl. and St. Erkenwald. Hence H.L. Savage has suggested a connection with OE ryne (n.), 'mystery;' for the semantic development from 'mysterious' to

'Bough,' cf. the word uncouth. See Gollancz, GCK, p. 102.

194 And ay . . . on Jonas. 'And always the lot finally fell to Jonah.' Presumably the sailors cast lots several times.

196 doted wrech. So in MS. Bateson (following Luick) emends to doted[e] wrech, and Gollancz, in his first edition, to doted wrech[che]. But in the poems of the Gawain - group emendation of this kind, on grounds of metre, is always dubious, and in this particular case it could be argued that the broken rhythm of the MS phrase has rhetorical point, enhancing the urgency of the sailor's speech.

202 Whyder . . . wylt. 'Where in the world do you want to go?' The use of pat with an interrogative pronoun is common enough in ME when the pronoun has relative force, as in Lazamon's Brut 12169, Ich wolle . . . wende woder pat pou wolt (quoted in OED). Such constructions are probably responsible for the Patience-poet's use of pat in a direct question, where it is not regular.

On omission of the infinitive of motion, see note to 86.

204 Do gyf. Cf. Do dryue, 386. On do as a periphrastic auxiliary, see Mustanoja, pp. 602-608, and his bibliography, pp. 609-610. gyf and dryue are probably better regarded as

infinitives than as imperatives; see O. Jespersen, Modern English Grammar, Vol. V, pp. 472-473.

208 at a worde one. 'with a single word.'

212 Er gete . . . I hope forsoþe. 'You will get no good fortune before (then), I truly believe.' This adverbial use of er may arise from ellipsis of then in the prepositional er then. I cannot find another ME occurrence which is exactly parallel to the usage in Pat., but cf. Prl. 319, Er moste þou ceuer to ober counsayle.

216 ruyt hym to rowwe. 'rushed to row.' ruyt (here reflexive) is probably from OE hrūtan, 'make a rushing noise, whiz, snore,' perhaps influenced by ON hrjóta, 'rebound, dash;' for the uy spelling of [u:] , cf. buyrne, 340, with lengthened vowel.

Especially in the light of 217-221, rowwe is probably best taken as the MnE verb 'row.' Gollancz feels dissatisfied with this, and proposes to translate the whole phrase as 'refrained from ill-treating him,' reading ruyt as preterite of the verb 'rue' (OE hrēowan), and rowwe as a verb related to ME row (adj. and adv.), 'rough(ly);' he notes the ME row (v.), 'raise nap' (on cloth). But there is no certainty that this verb had, in ME, the sense Gollancz wants in 216.

218 on syde3. 'at the sides (of the ship).'

219 Hef and hale. As E. V. Gordon and C. T. Onions suggest (in MAe, I, 133) these two verbs are probably infinitives dependent on hy3ed, 217; but they may be preterites. If so, hale is very likely a scribal error for haled (so Bateson and Gollancz). Mabel Day, in MLR, XIV, 413-415, thinks that hale is possible as a past tense form; but see note to 313.

vpon hy3t. 'energetically, speedily;' cf. Ancrene Riwe, V (Morton, p. 324, Day, p.146), Schrift schal beon on hih3e imaked. The noun comes from OE hīgb, 'effort.'

220 Bot al . . . bityde. 'But all their activity was useless; it would not work,' lit. '. . . it would not happen.' Cf. Cl. 381, Bot al wat3 nedle3 her note.

221 bluber. The word occurs again in 266, spelt blober. Apparently this noun, in the sense 'bubbling, seething (water),' occurs nowhere else, but parts of a verb bluber(en)/blober(en), 'seethe', are recorded in Cl., GGK and Destruction of Troy. It is uncertain whether the noun derives from the verb, or vice versa. The sense is that of ME burble (n. and v.) and of MnE bubble (v.).

223-224 ne counsel . . . juggle bylyue. 'nor any other counsel than to consign Jonah to his doom at once.'

226-228 pat he . . . here quelled. 'that he should give them the grace never to offend Him through (their) steeping their hands in innocent blood, even though the man they killed there were His.' The sailors pray that, even though Jonah is a man of God, they are yet not mistaken about his guilt.

231 He wat3 . . . ne sessed. 'No sooner was he thrown out than that tempest stopped.' Cl. 982-983 has the same construction: . . . bot bod ho no lenger pat ho nas stadde a stiffe ston, i.e. 'but she (Lot's wife) remained (looking back at the burning city) no longer than the instant it took for her to be made into a solid stone.' The construction derives from OF. There are two points of interest: (i) redundant ne in the clause forming the second term of the comparison; (ii) omission of the comparative particle. The former is usual (but not invariable) in OF; in ME it is found only occasionally, chiefly in comparisons involving time (as in the examples from Pat. and Cl.); its use in comparisons of other kinds is very rare (there is an example in Chaucer's Boethius, III, Metrum XI, thilke thing . . . schal lighte more clerly than Phebus hymself ne schyneth). Again in imitation of common OF practice, redundant ne may be used in ME after certain conjunctions of time in which the idea of comparison is implicit, as in Cl. 225, Er pat styngand storm stynt ne

my3t.

The particle que, whether it has comparative force or not, is frequently left out in OF when the subordinate clause it would introduce contains a redundant ne; see L. Foulet, Petite Syntaxe, pp. 334-336. An example of its omission in a comparison occurs in the Perceval of Chrestien de Troyes, 13-14, Phelipes de Flandres, Qui miaiz valt ne fist Alixandres, 'Philip of Flanders, who is more worthy than was Alexander' (quoted by Foulet, p. 334). In ME, as far as I know, this kind of omission is instanced only in the lines from Pat. and Cl. under consideration.

233 ba3 her takel . . . on ybes. 'though the tackle of the ship, that was tottering on the waves, was torn to pieces.' Constructions in which a relative clause defines the reference of an antecedent possessive pronoun are not common in ME, but Pat. has two further examples: þer wat3 bylded his bour þat wyl no bale suffer, 276, and þen lede lenger bi lore þat þus me les make3, 428.

235 þe depe to serue. A literal translation is possible: 'to be the slave of the deep.' OED, under serve, v.¹ 10, d, has a seventeenth century example of serue the seas translating L cedat aquae.

238 on Moyses wyse. 'after the manner of Moses' — explained in the next line.

240 graunted hym on to be God. '(they) acknowledged that He alone was God.' MS has vn to, but vn is a very strange form of OE ān(a), 'alone,' and I cannot agree with Bateson that 'in Northern MS vn is frequently written for on;' Bateson in fact emends to [o]n in his text. It looks as though the scribe has confused on to with vnto (prep.); his eye may have been caught by the v of vp in 239, which is directly above the vn in the MS. Morris and Kluge (and Bateson in his first edition) think that vnto is what the poet intended, but vnto with an infinitive, instead of to, is very rare in ME, and apparently always has purposive sense when it does so occur.

244 Hit were . . . holy wryt nere. 'It would be hard to believe, if it were not for Holy Writ.'

249 wat3 war of bat wy3e. Cf. Ggk 1586, [the boar] wat3 war of be wy3e.

250 swenged hym to swepe. 'swung (himself) round to swoop.'

251 þe folk . . . tyd hentes. 'With the men still holding his feet, the fish seizes him swiftly.' Absolute participial constructions in English are very rare before about 1350, increasingly common after this date. See Mustanoja, pp. 114-119.

258 warlowes. 'the monster's,' or 'the Devil's;' in the absence of the article, the word may be read here as a proper name, as in Cursor Mundi 27060, For qua witstandes warlau will, he has na might to do him ill. The original sense of OE wærloga is 'oath-breaker,' hence the word is applied to damned souls, demons, the Devil (considered as deceiver, etc.), sorcerers, and also monsters; in Destruction of Troy 303, the word is used to refer to Cerberus. In both OE and ME the dominant sense is evidently 'the Devil;' see the article in OED under warlock, sb.¹, on which this note is based.

259-260 What lede . . . hym withinne. 'What man might believe that any life might be granted (him), by any natural law, for such a long time within the whale?'

262-263 þa3 . . . in derk waltere3. 'Though he were without hope of well-being in the belly of that fish, and driven through the deep besides, and though he rolled about in the darkness.' For the non-expression of the subject-

pronoun (before were) cf. 266 and 408, and see Mustanoja, pp. 138-144. waltere3 is a historic present.

266 How . . . lached. 'how he was seized by a beast, out of the boat into the seething water;' see 251. For the omission of the subject-pronoun cf. 262 and 408, and see note to 262-263.

267 hit. On hit as possessive adjective, see note to 11-12.

269 glaymande glette. 'slimy filth.' In the Gawain - poems ande is the usual present participle suffix; it is also a variant spelling of the conjunction and. In four places in the MS a doubt arises as to whether what looks like a present participle ending in -ande is not in fact a noun with following conjunction joined to it by the scribe; the four cases are Pat. 269; Pat. 279, MS ramelande myre; GGK 46, MS glaumande gle (in such glaumande gle glorious to here); and GGK 1426, MS (expanded) glauerande glam (in such a glauerande glam of gedered rachche3). There has been considerable editorial disagreement over the proper reading of these lines. In their first editions, Bateson and Gollancz follow Morris in reading glaymande and ramelande. Bateson in his second edition reads glaym ande and ramel ande, following O. F. Emerson (ES, XLVII, 129-130),

while Gollancz in his second edition retains MS glaymande but adopts without comment the reading ramel ande in 279. Tolkien and Gordon, in their edition of GGK, prefer glaum ande gle and glauer ande glam: 'Glaum and gle forms a phrase of the common type of alliterating synonyms; cf. glam and gle 1652. . . . The copyist evidently confused the conj. ande with the ending of the pres. part.' (p.81). On the other hand, Gollancz in his edition retains MS glaumande in 46 on metrical grounds, glossing it as 'noisy,' while accepting the emendation of glauerande to glauer ande in 1426.

It is true that the MS forms have no authority. Written as a separate word, ande occurs fourteen times in the MS, always at the beginning of a line. No special reason for the deliberate confining of the form to this position is apparent, and the possibility is at once raised that the scribe, consistently associating the form with the participial ending, has tacked the conjunction on to the end of the preceding word wherever possible, i.e. wherever he has copied it in mid-line. This inference is supported by one unambiguous example. In Cl. 1474 the MS reads bi vche bekyrande be bolde be brurdes al vmbe. The line is part of a description of the sacred vessels which Belshazzar has ordered to be brought out at his feast; it comes in the middle of a section of text where the scribe has made many errors, and it is certainly corrupt. It

is now agreed that the line should read bi vche bekyr and bol(1)e be brurdes al vmbe, 'all round the edges of each beaker and bowl' (see Menner, Cl. p.111). bekyr ande suits the context perfectly, while nothing can be made of a present participle.

But to show that the scribe has certainly confused conjunction with participial ending once is not to justify emendation in every doubtful case; alliterating phrases of the noun + noun pattern may be common in the Gawain - poems, as Tolkien and Gordon indicate (see above), but so are participial adjective + noun phrases, as GGK 1722, clamberande clyffes, Pat. 247, walterande whal, and Cl. 1082, ryngande rotes. The metrical criterion suggested by Gollancy in his edition of GGK is of little help; his assumption that ande as conjunction is always monosyllabic, but disyllabic as participial suffix, is very doubtful, and even if it were correct, the metre is an unreliable guide in determining whether a final -e is to be pronounced or not; see Introduction, p. 86.

It seems to me, then, that the best course is to decide each case on its merits, i.e. without reference to any general principles and certainly without the usual prejudice in favour of the MS reading. There is a present participle adjective gleymynge, 'viscous,' in Trevisa's translation (1398) of the De Proprietatibus Rerum of Bartholomeus, XVI, 2 (Tollemache MS), For unctuouse pingge is mene bitwene gleymynge and vaporatyf pingge. The word

must be cognate with the ON kleima (v.), 'smear,' and there is also an OE glemm (n.), 'stain;' Promptorium Parvulorum has one entry gleymows, 'limosus' and another clame, claymows, 'glutinosus, viscosus.' The verb is admittedly rare, but the noun gleym, 'slime,' appears to be rarer still; hence the MS reading is retained. There is no evidence for a verb ram(m)el(en) in ME, but there is a noun ram(m)el, 'rubbish, muck' (for etymology see Glossary, and OED, rammel, sb. 3); accordingly, MS ramelande myre, 279, is emended to ramel ande myre, 'muck and mire.'

glaum is found neither as noun nor verb elsewhere in ME, but it corresponds in form to ON glaumr, '(noise of) merrymaking,' as used in the phrase glaumr ok gleði (gleði, 'gladness'); accordingly, MS glaumande gle, GGK 46, is best emended to glaum ande gle, 'glee and glad cheer;' cf. GGK 1652, MS (expanded) glam and gle; glam from ON glam(n), closely related to glaumr. See further Marie Borroff, Sir Gawain and the Green Knight, pp. 99-100. Lastly, the verb glaver(en) does not appear to have, in ME, the sense requisite for GGK 1426, but the noun glaver, 'loud noise,' is coupled with glam in Wars of Alexander 5504, A grete glaur and a glaam of grekin tongis. Hence MS glauerande glam should be emended to glaver ande glam, 'babble and din.'

270 a rode bat hym boʒt. 'that seemed to him a road.'

272 blunt. Probably 'fetched up.' The meaning is uncertain, for the word is not used elsewhere in any sense which would be appropriate here, nor is its etymology clear. Bateson and Gollancz suggest 'staggered,' hesitantly accepting blunt as a unique ME form of ON blunda, 'doze,' although such a development from the ON word is not very likely. In my view, blunt is more likely to be a past tense form of the ME verb blont(en), 'blunt.' There is no difficulty with the form in this case; cf. 187, frunt (pa.), from front(en), OF fronter. The meaning of blont(en) in the three examples noted in MED is 'make blunt,' or 'become blunt.' But very little is known about the verb, and a development of the sense to 'stop, fetch up' (through an intermediate stage such as 'crush') may have taken place. This semantic process is instanced clearly in the verb stint and its compounds. OE styntan occurs once, in the Corpus Glossary, where it translates L hebetare, 'make blunt;' in ME, stint means 'stop.' OE forstyntan can mean 'crush, check' as well as 'blunt,' and much the same applies to OE āstyntan and ætstyntan.

blok. 'enclosed space, cavern.' This is the only occurrence of the word in ME. It is obviously related to MDu. biioke, OHG biloh, MHG bloch, 'closure, enclosed space,' and it was probably identified to some degree with OF bloc, 'block.' These nouns go back ultimately to

Germanic compound verbs formed from the root lūk-, 'close,' and the prefix bi-; OE has a representative of these in belūcan, 'lock, enclose.'

275 sorȝe. 'filth.' The same word occurs in Cl. 846, þay . . . speken of so spitous fylþe, . . . þay ȝeȝed and ȝolped of ȝestande sorȝe (845-846). The form is that of OE sorg, 'sorrow,' and the sense that of ON saurr. The word is not found elsewhere in ME. The form sorȝe can hardly be due to ON saurigr, as Gollancz suggests, because ON au is never spelt as o in the poems of the Gawain - MS. For the blending of OE form and ON sense, cf. ME dreme, 'dream,' from OE drēam, 'joy' and ON draumr, 'dream.'

278-279 bot nowhere . . . ramel ande myre. 'but nowhere does he find any rest or safety - only muck and mire.' MS has ramelande myre; see note to 269.

280 wych . . . so-euer. 'whichsoever.' This word, as far as I know, has not previously been noted in a fourteenth century text; it has been found in later texts, but apparently was never one of the more common of the group of pronouns and adjectives which have so or ever or both as generalising elements (what-so, what-ever, what-so-ever, etc.). The separation of the elements of the adjective by the noun it qualifies is paralleled, in the case of

what . . . so, in GGK; cf. e.g. 384, Wyth what weppen so bou wylt, and 1407, What nwe3 so bay nome. Similar usages occur, infrequently, elsewhere in ME.

281 And ber . . . called. 'and finally he stood still there, and called to the Lord.'

282 pite pou haue. 'have pity' (imperative). In ME imperative constructions the subject-pronoun is generally left unexpressed. When it is expressed it follows the verb, except occasionally in eME and in poetry, as here.

286 alle gowde3 . . . byn owen. 'all things are truly yours.'

294 Bre dayes and pre ny3t. MS has be ny3t, but this must be an error, in the light of the Vulgate's tribus diebus et tribus noctibus.

294-295 penkande . . . merci. 'thinking of the Lord - of His power and His mercy.'

296 Now he knawe3 . . . in sele. 'Now he recognises Him in trouble who knew Him not in happiness.' The omission of the object-pronoun, although common enough in the second

of two co-ordinate clauses, is most unusual in a relative clause. No doubt it is simply 'poetic licence' here.

300 pa3 . . . hym wyth. 'though it were tiny compared to him' (sc. the whale). This use of wyth to mean 'in comparison with' is evidently extremely rare in ME (I can find no ME parallels), but it is attested in OE; see BT under wip, III, 6.

301-302 Ande as sayled . . . his sydes. 'And as the man sailed on, he heard, always in safety, the great ocean on his [the whale's] back, and beating on his sides.'

as sayled. MS has assayled; O. F. Emerson and Gollancz proposed the reading adopted independently of each other, the former adducing a parallel in the pseudo-Tertullian De Jona et Nineve. But no parallel is necessary; the scribe frequently unites two words when the first is an unstressed monosyllable, and only as sayled makes sense in context.

bete. It is not unusual, after a verb of perception, to have an infinitive (without to) as part of the object, in ME as well as in MnE. See Mustanoja, p. 529, and O. Jespersen, Modern English Grammar, Vol. V, pp. 277 ff.

308 of þe depe se . . . hert. 'into the dim heart of the deep sea.'

310 gote3 of by guferes. 'currents of your depths.'
 Cf. Prl. 608, Gote3 of golf, 'streams from a deep source,'
 where golf has much the same meaning as gufer (OF gouffre,
 'abyss') in Pat. Indeed, although in his edition of Prl.
 E. V. Gordon derives golf from ON gólfr, 'floor,' there is
 a strong possibility that the word comes from OF golf,
 'large bay,' which is closely related to gouffre and may
 easily have acquired the sense of the latter in ME; in
 MnE gulf represents both words.

powle3. 'pools, deeps.' OE ō [o:], except where
 it occurs in combinations yielding diphthongs in eME, is
 usually spelt o in the Gawain - poems; ow is possibly
 only a variant spelling, but may indicate a raising of the
 vowel to [u:]; cf. gowde3, 286, OE gōd-.

312 In on . . . me ouer. 'drive over me in one rushing
 flood.'

313 I sayde as I seet. The MS has I say as I seet.
 Emendation appears to be necessary, as say, on the face
 of it, is not a past tense form, and seet can hardly be
 a present form of either OE sittan or OE settan. I agree
 with Gollancz and others that in 313 the poet means to
 translate and enlarge upon the Vulgate's et ego dixi; it
 is possible that the copyist was led into error by the many
 present forms in surrounding lines.

Mabel Day, in MLR, XIV, 413-415, suggests that in the language of the poet a dental suffix might be unsounded before a vowel as before a p (for the latter, see e.g. Prl. 142 and 572), and she gives MS say here and hale in 219 as examples. But her theory is shaky; Gordon and Onions, in MAe, I, 132-136, show convincingly that many of her examples (including hale; see note to 219) can be explained in other ways, and, while one can understand loss of one dental consonant before another, there is no obvious phonetic reason for the loss of a dental consonant before a vowel.

316 teme to by seluen. 'belong to you.' Cf. Cl. 9, Thay [i.e. priests] temen to hym seluen [God]. The semantic history of teme is uncertain, but the etymology in the Glossary gives the probable development.

317 to my wo stounde3. '(up) to my pangs of woe.'
The Vulgate has usque ad animam.

319 þe pure poplande hourle. 'the boiling (sea-) surge itself.' Cf. Wars of Alexander (Ashmole MS) 1154, þe pure populande hurle, which is probably in imitation of the phrase in Pat. The use of pure in this manner, as an intensive, is frequent in ME, as in OF; cf. Cl. 704 and

1570. The noun hourle is not found in the above sense elsewhere in ME, but cf. the use of the verb which corresponds to it (and from which, presumably, the noun derives) in Cl. 376, (Water) . . . hurled into vch hous.

320 To laste mere of vche a mount. A very literal rendering of the Vulgate's ad extrema montium. Wyclif has to the vtreste places of hillis, and the Authorised Version to the bottoms of the mountains.

321 þe barre3 . . . me haldes. Vulgate, terrae vectes concluderunt me in aeternum.

322 þat I may lache no lont. 'so that I may not reach land;' lache lond has the same meaning in Destruction of Troy 5702, And who þat lacchit the lond with the lyf þen (Were . . . tyrnet to dethe). On the -t of lont, see Introduction, p. 90.

325 p'aces of anguych. 'the fit of anguish.' The apostrophe was first proposed by Skeat and has been endorsed by Bateson and Gollancz. Morris, and Bateson in his first edition, try to take MS paces as one word, plural of a noun meaning 'blow,' but this involves difficulties of sense and alliteration, apart from the fact that such a noun does not occur elsewhere. Abbreviation of the

definite article before a vowel is not uncommon in ME; note e.g. Mannyng's translation of Wace's Chronicle 5734, Ʒapostles holy lyf.

332 þink. On the spelling, see Introduction, p. 90.

337-338 bidde3 . . . dryue. 'commands that he should quickly spit him out upon dry land.'

sput. Apparently a northern form of the past tense of spit; OED gives an example from Cursor Mundi 24085, þai sput on him þair spit. The verb is subjunctive in an object clause after a volitional verb; cf. 376, pleseð, in þay . . . biso3ten Ʒat þat penaunce pleseð him.

uon spare drye. This translates the Vulgate's in aridum. The substantival use of dry(e) to mean 'dry land' (found also in Cl. 472) goes back to OE. spare, used in connection with land, means 'bare of growth,' here reinforcing the sense of the noun; see OED under spare, a. and adv. 1, c.

339 his wylle. Sc. God's will.

342 Hit may . . . to wasche. 'It may well be that there was need for him to wash his mantle.' This of course has figurative as well as literal significance; dirty clothes symbolise the stain of sin. Cf. Haukyn's filthy coat (in

Piers Plowman, B, XIII) which is bidropped with Wratthe and wikked wille (etc.), and which Conscience urges him to wash.

344 Wat3. MS has wern, but either this verb or its subject bonk in 343 must be emended if there is to be agreement of number. Bateson and Gollancz choose to emend bonk to bonk[es]; I prefer to take it that the scribe has been influenced by regiounes and has made a mistake with the verb. He goes astray in this manner in Cl. 449, where there is no question which word is to be emended: Bot þa3 be kyste [Ark] in be crage3 wern closed to byde (so MS).

346 Nylt þou . . . waye3? 'Do you still not want to go to Nineveh, by any (kind of) road?' On omission of the infinitive of motion, see note to 86; on phrases of the type no kynne3 waye3, see Mustanoja, pp. 85-86.

348 me gayne3 non oper. 'nothing else profits me.' MS mcn instead of non makes no sense.

350 loke. 'locked,' a past participle from OE lūcan. Morris is evidently unhappy about the form, and Bateson goes so far as to emend to loke[n] in his text. But -e forms of the strong past participle do exist elsewhere in the Gawain - poems, and not all can be explained by the

exigencies of rhyme; cf. e.g. Cl. 339, Wyth alle be fode bat may be fonde, frette by cofer.

lauce. 'loose, speak,' from ON lauss (adj.), 'loose.' Morris and Bateson read lance (OF la(u)nc(i)er, lit. 'urge, throw') here and in 489. Gollancz prefers lauce, and pertinently adduces St. Erkenwald 178, he loused suche wordes; loused here must be a form of the verb 'loose.' Nowhere in the Gawain - poems, so far as I can discover, does the form lance occur in unambiguous context, i.e. where lauce would not give sense equally good, or better (as in GGK 526, Cl. 1428). On the three occasions when OF la(u)nc(i)er is unquestionably represented (in GGK 1175, 1464, 1561, where the meaning is 'spur, gallop'), the form is launce. Of the words under discussion, only these last have the very common scribal abbreviation for n. See further C. A. Luttrell, Neophil., XL, 293-296.

354 On . . . pre dayes dede. 'merely to pass through it took three days.'

355 pat on journey . . . zede. 'Jonah went the one day's journey very quickly,' i.e. he went into the city as far as a day's fast travelling would take him. The Vulgate has coepit Ionas introire in civitatem itinere diei unius, and Wyclif translates Jonas bigan for to entre in to the citee, bi the lornei of o dai. In ME

journey usually means 'journey,' but the earlier sense 'day's journey' is sometimes found, as here.

joynt. Not 'continuously, entire,' as understood by previous editors, but 'swiftly, zealously,' from OF senses of the participial adjective. See TL under joindre, vb.; note especially phrases of the kind si joins que un faucon, 'swift as a falcon.'

359 zet schal . . . an ende. 'From this time, forty days shall draw fully to an end.'

362 dumpe. As pointed out by C. A. Luttrell (Neophil., XL, 292-293), the associations of this verb in ME are always with 'deep water, an abyss, or the pit of hell;' cf. Cursor Mundi 22642-43, drive þam dun all vntil hell, And dump þe deuels bider in, and Wars of Alexander 4487, dompe to þe devill (both quoted by Luttrell). He makes out a good case for relating the word more directly to West Germanic forms such as MLG dumpeln, 'dive,' than to later Scandinavian verbs (Da. dumpe, Norw. dumpa, 'fall plump'), the latter being the etymology given in most dictionaries.

364 lose be swete. '(shall) lose their lives;' the infinitive lose depends on shal in 363. swete is most likely a Northern development of OE swāt, 'sweat, blood;' the e is presumably taken over from the verb sweten, OE swætan, 'sweat, bleed.' The phrase lose be swete, meaning 'lose the life-blood, die,' is attested in Northern and North-Western texts from the fourteenth to the sixteenth centuries; cf. Sir Tristrem (early fourteenth century) 2905, tine swete (a variant), and Douglas's Aeneid (1513), I, 111, 10-11, Hector lowsit the sweit On Achillis speir; both are quoted by OED under sweat, sb.

376 plested. 'should please' (subjunctive). See note to 337-338.

380 of a hep . . . be mydde3. 'he flung himself into the middle of a heap of ashes.' The Vulgate has sedit in cinere, but the verb in Pat. probably (although not necessarily) is meant to convey a more violent action than sitting; cf. the use of the verb hit in Destruction of Troy 7241-42, Achilles also afterward rose, Hit on his horse, hurlit into fight (quoted by OED under hit, v. 19, q. v.).

386 Do dryue. On this periphrastic use of do, see note to 204.

391 soghe hem so neuer. 'no matter how much it may hurt them.' soghe cannot be a form of OE swōgan, 'sound, roar,' which would demand the pronoun þay instead of hem. It probably represents the Scottish and Northern sow(e), of unknown origin, which is established in ME in the sense 'affect (a person) with pain, grieve;' cf. Wars of Alexander (Ashmole MS) 2313, (þai said) soure suld him sowe bot he þe cite 3eld [var. saire suld he sike]; see OED sow, v.² The spelling ogh for [ʊ] is found also in soghe (from OE sāwan), in 67; see Introduction, p. 83.

So neuer. This absolute use is, as far as I know, unique in ME, although neuer so is frequently used as an intensifying adverb preceding an adjective (as in 156 and 420).

392 Ne best bite . . . After the direct imperative of 391, the poet reverts to the subjunctive construction he has begun in 390.

395 Al schal crye, for-clemmed . . . 'Pinched with hunger, we must all cry out . . .'

397-398 What wote . . . gentryse. 'Who knows or may know whether God, who is gracious in his high nobility, will (not) be pleased?' The Vulgate has simply Quis scit si convertatur; cf. Wyclif's translation, Who woot, if God be conuerted . . . Bateson's suggestion that What wote

should be read as an elliptical interjection with the meaning 'what knows (anyone)?' is unconvincing, particularly in the light of the Vulgate, and makes for unnecessary complications.

What in the sense of 'who' is very rare in ME as subject of the sentence, but cf. Lazamon's Brut 6661 (Caligula MS), hwat iherden averse suggen [var. wo ihorde evere segge]. As Mustanoja points out in a comment on the Lazamon phrase (p.182), the usage may reflect the predicative use of what for who, as in what is this woman.

402 be sty3e he sty3tle3 hym seluen. 'the path that He himself marks out for us.' See note to 116-119.

407-408 God . . . vengauce. The first he must refer to the king, the second to God. Translate: 'God in His goodness forgave them, as the king had said; although He had promised otherwise, God withheld his vengeance.' On omission of the subject-pronoun, as in 408, see note to 262-263.

409 segge Jonas. OE requires a definite article (or demonstrative pronoun) before a common noun in apposition to and preceding a personal name, but ME usage is more flexible. See Mustanoja, pp. 236-237.

410 He wex as wroth as þe wynde. As Bateson notes, this is a common alliterative formula of comparison. Cf. GKG 319, He wex as wroth as wynde, and see J.P. Oakden, Alliterative Poetry in Middle English, Vol. II, p.312.

414-416 Wat3 not . . . þys toun . . .? 'Was not this that has now happened the very thing I said would happen, (back) in my own country, when you sent word that I should go to this town . . .?'

427 as swyþe. A combination meaning 'at once;' cf. GKG 1400, To soþer þay 3ede as swyþe.

428 þen lede . . . les make3. 'than have anything more to do with your teaching, You who make me untruthful in this way.' The relative þat is best taken with þi, not lore; it is God's action rather than His teaching which makes Jonah 'untruthful.' See note to 233.

429 swey. The most probable sense is 'sounded loudly,' from OE swōgan, 'sound, roar, move violently and noisily.' The form comes from the OE past tense swēg; in ME the verb more usually has a weak past, as sou3ed, 140, but cf. Cl. 956 swe, 'hurtled down.'

434 þy3e place. 'great city;' cf. OE hēahburg, 'chief

city.' place is well attested in ME as 'a general designation for a city, town . . . etc.' (OED, under place, sb. 5, a).

436 For to wayte . . . worbe after. 'so as to watch what would happen in that city later on.'

439 hit wat3 . . . plyande greue3. 'that place was bare of swaying groves,' lit. 'it was bare in that place as regards swaying groves.' The sense of for here is not uncommon in ME; cf. William of Palerne 531, I giue me holly in his grace as gilty for þat ilk.

440 schene. 'bright sun.' This adjective is employed absolutely also in GGK 2268, where it means 'bright blade,' and in Prl. 166 and 965, where the meaning is 'fair maiden.' Substantival uses of adjectives are a feature of ME alliterative poetry; see J.P. Oakden, Alliterative Poetry in Middle English, Vol. II, pp. 394-399.

441 He bowed vnder his lyttel bobbe. The Vulgate reads sedebat subter illud.

his bak to be sunne. This kind of absolute construction is not found in OE, but is common in ME; cf. GGK 458, (he . . .) Halled out at be hal dor, his hed in his hand. See Mustanoja, pp. 116-117.

447 lef. 'leaves;' a very rare plural form, but cf. Lambeth Homilies, XII, EETS, OS, XXXIV, p. 109, tree þe bereþ lef and blosman, 'tree which bears leaves and blossoms' (quoted by Stratmann - Bradley).

450 vpon ayber half. 'on every side.' The primary sense of OE ægher, æghwæber (pron.) is 'either, each (of two), and the OE phrase on ægbere h(e)alfe always has the meaning 'on either hand, on both sides.' For the most part the ME phrase too has this sense, but occasionally, as here, it is used loosely to mean 'on every side;' cf. Guy of Warwick 829-830 (Auchinleck MS):

Who so winneþ þe turnament al
 Bi aþer [var. euery] half, þe priis
 have schal
 (quoted by MED).

451 nos. OE nosu, 'nose.' In ME and early MnE the word came to be applied to projections of various kinds, e.g. the socket of a candlestick. In the light of 452 it presumably signifies here a projection with an opening, some kind of doorway, although this particular sense is not elsewhere attested.

nowhere non elle3. 'none anywhere else.'

452 Bot al schet. 'but (rather) quite enclosed.'
The past participle schet refers to hit in 449.

454 þat euer . . . so cole. 'that a wind, so mild and cool, continually agitated.' This I think is the most likely sense; the cool breeze, with its gentle effect on the leaves, is in contrast to the damaging warm wynde of þe west (478) of the following day. But it is possible to take þat as subject, translating 'which continually wafted a wind, so mild and cool.' In this case the third word in the line may be read as either wayued or wayned (see note to 467).

456 þe mountaunce of a lyttel note. 'in the smallest degree.'

458 Lys. '(and he) lies.' On omission of personal subject-pronoun and conjunction between co-ordinate clauses, see Mustanoja, p.140; cf. Piers Plowman, B, XVI, 79-83, . . . þe devel . . . gadred hem alle togideres . . . Bar hem forth boldely (quoted by Mustanoja).

loltrande. So MS and editors. OED and Stratmann-Bradley take this as an error for loitrande. But although a verb *lolter(en) is unattested elsewhere, it may have had a brief existence in English as a confusion of loll (MDu. lollen, 'sleep') and loiter (MDu. loteren, 'wag about').

The possibility makes one hesitant to emend.

460 þat of no diete . . . he ro3t. 'that he cared not about his food that day - to the devil with it!' Phrases of the kind þe deuel him haf, 'to the devil with him, devil take him' are common enough in ME; cf. Havelok the Dane 1188 (He wisten . . .) þat Godrich hem hatede; þe deuel him hawe! In Pat., þe deuel haf must be understood as elliptical for þe deuel hit haf; the requirements of alliteration are probably responsible for the position of the phrase in the line.

464 Iwysse . . . keped. 'Indeed, a finer dwelling to have I never saw.' kepe(n) in the sense of 'perceive' is well attested in ME; cf. Cl. 292, I schal wayte to be war her wrenche3 to kepe, '. . . observe their tricks.'

467 wayned. There is no way of telling whether this or wayued is the correct reading of the MS; both words have in ME the requisite meaning 'sent.' I read wayned only because there are two certain occurrences of this verb, in the sense of 'send,' in Pri. 131 and 249, where the form is settled by the rhyme; the Gawain - poems have no certain occurrences of wayue in the same sense.

469 west. 'west wind,' as quite commonly in ME. Cf. Wyclif, Luke XII, lv, Whanne 3e seen the south blowynge . . .

470 vnte. So in MS. This spelling of the word 'unto' is, as far as I know, unique, but weakened forms of to, spelt te, are occasionally found, as in Cursor Mundi (Göttingen MS) 14913, For fast it draus te be nede.

472 And he . . . candel. The poet changes from indirect to direct speech in mid-sentence. The pronoun he is explained by the feminine gender of OE sunne, 'sun;' even fourteenth-century ME has a few such traces of the OE system of grammatical gender. The sun was evidently thought of as feminine, at least sometimes, right up to the sixteenth century; see OED under sun, sb. 1, b. OED quotes Piers Plowman, B, XVIII, 243, How be sonne gan louke her li3te in her-self.

473 wyl dremes. This may be a combination meaning 'pleasant dreams,' with OE willa, 'joy' as its first element; cf. OE wildæg, 'joyful day,' willgebofta, 'pleasant companion,' willsele, 'pleasant dwelling,' etc. Alternatively, wyl may be derived from ON villr (adj.), 'bewildered, wandering,' in which case wyl dremes would mean 'restless dreams.' I prefer to take it that Jonah slept blissfully until his shocked awakening, but there is very little to choose between the two interpretations; Morris, Bateson and Gollancz prefer the second.

477 ben hef vp be hete. 'then the heat mounted.'

482 what maystery be bynke3 . . .? 'What (kind of) achievement does it seem to you . . .?'

489 laused. See note on lauce, 350.

491 So wroth . . . so sone. Like the previous clause, this line is to be related to Is bis ry3twys, in 490.

493 lykker to ry3t. '(it is) rather a matter of justice,' lit. 'more like justice;' the phrase is slightly elliptical. Throughout section IV, Jonah's complaint is that he has not been justly treated; cf. 428. Gollancz takes lykker to ry3t with the next line, translating 'it is more like to what is fitting (that I would I were dead);' this is possible, but clumsy.

494 I wolde . . . wrapped in molde3. 'I wish I were in my grave,' lit. 'wrapped in grave - earth of this world.' In 10E and ME, mould commonly means 'earth of the grave;' see OED under mould, sb.¹ 2.

499 at a wap . . . at an oper. 'it sprang up here at one stroke, and was gone at another.' A verb of motion is sometimes not expressed when there is an adverb to indicate the direction of motion, as here. See Mustanoja,

p.510.

500 lyke3 be so luber. 'you are so ill-pleased.'

501 for be werk . . . wolde help. 'for wanting to help my handiwork' (sc. the men and women of Nineveh), lit. 'for my handiwork, that I would help it.'

503 I made . . . myne one. 'I made them out of (primal) matter, by myself alone.' In the sense it has here (i.e. 'primal matter' or 'chaos'), the word matter is usually used in the singular; cf. the Psalter of Richard Rolle, Psalm XXXII, ix, He sayd . . . and þai ere made, þat is, þai ere fourmyd of vnfourmyd matere (quoted by OED) under matter, sb.¹ 6, b, g. v.). It is possible that the poet has in mind L materies (sg.).

505 if I my trauayl . . . so longe. 'if I should lose my labour, of so long duration.'

508 So mony . . . þer-inne. 'there being so many sinful men who are lamenting there,' lit. 'so many a sinful man who is . . . ' As equivalent to the relative pronoun who, as is unusual but not unknown in ME; cf. Mandeville's Travels, (Egerton MS), Chap. V, The firste Soudan was Zarocon . . . as was fadre to Sahaladyn (quoted by OED under as, adv. 24, g. v.).

509 formadde. 'foolish.' The literal sense of this past participle adjective is probably 'made mad;' cf. William of Palerne 1761, Alissundrine . . . morned nei3h formad for meliors (quoted by MED).

handw.

512 Naturally 'hand,' but 'side' is a possibility; cf. Wyclif's version, betwixe her ri3t half and left. 'Side' has the advantage of giving I. 512 a sense which is not directly repeated in 514-515.

513-515 Bitwene be stele . . . lost be per-for. 'They [the women, see 511] cannot discriminate between the side of the ladder and the step, nor can they see what rule mysteriously distinguishes between the right hand and the left, though their lives be lost on this account.'

The text is difficult. Gollancz is of the opinion that II. 513-515 represent an earlier version of 510-512, discarded by the poet but erroneously copied by the scribe. There are three main problems connected with the passage.

Firstly, there are the syntactical obscurities in 512-515; in particular, the links between 512, 513 and 514 are not clear. Secondly, the sense of 512 appears to be repeated in 513-515. Thirdly, there is the problem of the quatrain arrangement. The scribe marks off the quatrains mechanically, and according to his marking the poem has three lines 'left over' at the end. But the

marginal strokes are out of step with the sense from 513 on; moreover, if we ignore the scribal markings and mark off the lines in groups of four by working backwards from the last line, we find the sense fitting into our stanzas very well — until the passage under discussion is reached. All three difficulties disappear if U. 513-515 are omitted. I feel that Gollancz's theory is a good one, but that the evidence in its favour is not quite positive enough to warrant drastic textual emendation. Accordingly I retain the lines in the text, giving them a stanza to themselves, as Gollancz himself does.

stele. OE stela has the primary meaning 'stalk (of plant),' but this is not a likely meaning here, although Bateson glosses stele as such. The form does not appear to have the meaning 'ladder-upright' elsewhere, but cf. the closely related stale in Ancrene Riwe, VI (Morton p. 354, Day p. 160), Scheome and pine . . . beoð þe two ledðre stalen þet beoð upright to þe heuene, and bitweonen þeos stalen beoð þe tindes iverstned of alle gode þeauwes. stale is from OE stalu, '? side-pieces of harp,' but the ME word is for all practical purposes no more than a variant of stele; the two have much the same range of meanings.

stayre. From OE stāger. The primary meaning is 'a flight of steps;' 'a step' is rare, but cf. the

figurative use in Ancrene Riwe, IV (Morton p. 284, Day p. 127), bolemodnesse . . . haueð þreo steiren: heie and herre and alre heixst. The sense 'steps' is of course possible in Pat.

What rule . . . lyfte. lit. 'what rule operates in mystery between the right hand and its left.' The clause must be taken as dependent on disserne no3t cunen, in 513. The Vulgate has nesciunt quid sit inter dexteram et sinistram suam, and the obscurity of the ME appears to be on account of the poet's literal approach to the grammar of his original. For the use of roun in the sense of 'mystery' or 'secret,' cf. Tale of Beryn 1529, (Engrosid was the covaunte . . .) In presence of þe Emperour, in opyn and no roun. As Bateson suggests, the phrase in roun may be due to a reminiscence of Matthew VI, iii-iv, Te autem faciente elemosynam, nesciat sinistra tua quid faciat dextera tua. Ut sit elemosyna tua in abscondito (Vulgate). 'When you do alms, let not your left hand know what your right hand is doing, that your alms may be in secret.' The his refers to ry3t hande; the left hand is regarded as, in a sense, belonging to the right: 'the right hand, and its companion left hand.'

her. 'their,' i.e. the womens'. MS has his, but no sense can be made of this. As Gollancz suggests, the scribe has probably been led astray by his lyfte earlier in the line.

520 heere. This is possible as a form of the adverb here, but it is not found as such elsewhere in the Gawain - poems. In my opinion it more probably represents a Northern and North Midlands form, with lengthened vowel, of the OE poetic word he(a)rra, 'lord, master;' cf. Wars of Alexander (Dublin MS), 3160, be honourd heere oute of Inde, and see OED under her, sb. In this reading, the pattern of the line is of a kind common in passages of address in Pat., Cl., GGK, and other alliterative poems; cf. e.g. 492, Why art þou so waymot, wyȝe, for so lyttel? The word may be translated as 'sir.'

were harme lumpen. 'disaster would befall.'

522 and mylde be halden. 'and still be considered kind.'

523 malyse . . . with-inne. 'severity is not to be practised without mercy in one's heart,' i.e. those who must act with severity must also know how to be merciful. The sense of malyse is unusual, but cf. the usage in Cl. 250, þer watȝ [God's] malys mercyles. The spelling of noȝ, 'not,' represents the disappearance in pronunciation of a final t before an initial t in the word following; cf. GGK 1069, þa terme.

524 Be no3t so gryndel . . . I agree with Bateson that the poet's Epilogue begins at this point and not at 525 (as Morris would have it) or 528 (Gollancz). The change of speaker comes awkwardly at 525, and if it is as late as 528 God is made to utter the homely generalisation in 526-527, which in matter and tone is closer to the Prologue than to God's speech up to 523. It is perhaps worth noting that Cl. has an eight-line Epilogue.

gryndel. 'fierce, wrathful.' In English, the word occurs only here and in GGK 2338, gryndel; GGK 2299, gryndelly (adv.); and GGK 312, gryndellisyk (n.), 'fierceness.' It probably derives from ON grindill (n.), 'storm.'

525 preue. 'discreet.' Bateson and Gollancz gloss the word 'brave, steadfast,' but I agree with E. Ekwall in his review of Bateson's first edition (Anglia Beiblatt, XXIV, 133) that it is more likely to be a form of OF privé, 'intimate, private,' than of OF preu. The latter seems to have only the meaning 'valiant, full of prowess,' and is used mainly to describe warriors; it would be rather out of place here. preue as a form of OF privé occurs in GGK 902 in the sense 'tactful, discreet;' see Introduction, p. 78.

526-527 he pat . . . hem togeder. 'he who is too hasty in tearing his clothes must afterwards put up with further

annoyance to sew them together,' i.e. he will have the annoyance of clothes-mending as well as the annoyance which made him tear his clothes in the first place.

rakel. The word is quite common in ME, but its origin is not known for certain; I suggest ON rakklátr, 'bold,' and its corresponding adverb, rakkliga.

sitte with. For the sense 'put up with,' cf. the Scottish Golagrus and Gawain 90, That sege wald sit with none wrang, and also ON sitja (+ accusative), which may have influenced the English usage. To my mind this must be the meaning in Pat., although OED, under sit, v. 29, quotes nothing earlier than Golagrus and Gawain, which is from the later fifteenth century.

vnsounde. Used as a noun with much the same sense as in 58.

529 with suffraunce sa3ttel me bihoue3. 'I must be reconciled to patience.' For sa3ttel with, see OED under saughtel, v. 1; note especially the quotation from Wars of Alexander 865, Sire, latt bi wreth a-wai wende and with bi wyf sa3till. OED, Bateson and Gollancz in his first edition take sa3ttel in the sense 'become calm' (as in 232), translating 'with patience must I compose myself.' The difference between the two interpretations does not amount to much, but the former is preferred as giving slightly more weight to the word suffraunce, an emphasis which is

in keeping with the way the poet drives home his main theme in the rest of the Epilogue.

530 For-by . . . in sy3t. 'and so pain and suffering prove it for all to see.' Morris, Bateson and Gollancz print the line as For þe penaunce & payne to preue hit in sy3t; none notes For þe as an emendation, although the MS clearly reads for by. The MS reading offers no difficulty if MS to preue is taken as a finite derivative verb. It is true that there is no other record of a verb * to-prove, but a good case can be made for it in the present instance. The OE verbal prefix tō-, originally implying perfective aspect, functions very frequently as a simple intensive in ME; OED gives a host of examples (under to-, prefix², 2, g. v.), many of which appear to be unique, (as to-brain, 'brain completely,' and to-clowt, 'cover with clouts;' cf. Cl. 428, to-walten, 'overflowed.' The to- prefix was evidently attached quite freely to simple forms, for the sake of emphasis or of adding a syllable; in the present case, considerations of rhythm alone may account for its use. There are numerous instances, apart from to-preue here, of to- in combination with verbs of OF origin, e.g. to-turne and to-truble in Wyclif (see OED), and to-raced in GGK 1168.

Note on the Glossary.

The Glossary is intended to furnish a complete record of forms and occurrences in Patience. For explanation of abbreviations, see pp. 8-13.

Meanings. The first meaning given in an article is that of all occurrences of the word in question, unless otherwise indicated.

Etymologies. Where more than one form is given in etymologies, the first form cited is normally the one which bears the closest relationship to the form in Patience. In the case of words from OE or OF, the first form cited is normally found in Mercian or A-N. Meanings are given in etymologies unless the etymological sense is identical or very nearly identical to that of the ME word.

Alphabetical arrangement. ȝ is given a place in the alphabet after g, and ȝ after ȝ. u and y are treated as the one letter, and y is regarded as a variant of i, except when initial, in which case it has its usual place.

GLOSSARY

a, indef. art. a, any, 1, 4, 9(2), 11, 12, 35, 49, 59(2), 64, 79, 80, 81(2), 87, 98, 109, 115, 120, 146, 149, 179, 184, 186, 208, 215, 234, 236, 244, 247, 265, 266, 268, 270(2), 272(2), 278, 288, 289, 293, 298, 303, 320, 321, 335, 339, 345, 353, 367(2), 380, 381, 382, 386, 412, 423(2), 430, 435, 437, 438, 448, 450, 451, 452, 454, 456, 464, 466, 467, 472, 485, 489, 491, 499, 507, 531; an, before vowels and silent h, an, 205, 359, 498, 499. [OE ān (adj.), 'one'].

a, interj. expressing remonstrance, ah, 482. [OF a, 'ah'].

abvde, v. inf. endure, 7; abide, inf. absol. endure (it), 70. [OE abīdan, 'wait (for)'].

abydyng, vbl. n. bearing, 419. [ME; OE abīdan (v.), 'wait (for)', and -ing].

abyrne, n. abyss, depths, 143, 248, 318, 362. [OF abi(s)me].

abof, prep. above, over, 444. [OE ābūfan].

aboute, adv. about, round about, 67, 271, 273, 365, 461; abute, round (about), 290. [OE abūtan].

aces, n. attack, fit, 325. [OF accès].

adoun, adv. down, along, 235. [10E adūn, 'down(ward)'].

affven, v. 3 pl. pr. trust, 331. [OF afier].

after, prep. for, 19; towards, over, 86; adv. afterwards, later (on), 150, 436. [OE aefter (prep. and adv.), 'after'].

aht, adj. eight, 11, 29. [OE (e)ahta].

ay, adv. always, ever, 8, 156, 194, 420; all the time, 90, 130, 271, 294, 301, 377. [ON ei].

ayber, adj. every, 450. [OE ægber (pron.), 'each(of two)'].

al, adj. all, 111, 442; alle, 16, 20, 22, 29, 85, 123, 129, 148, 159, 206, 207, 209, 286, 310, 384, 387, 389, 395, 406, 422, 483, 484, 490, 512. [OE (e)al(1)].

al, adv. intensive, exceedingly, quite, 74, 433, 452, 475; emphatic w. inf. all, 160; alle, w. adv. of place, all, 67, 365, 461. [OE (e)al(1), 'all'].

al, pron. all (the people, things), 368, 395, 405; everything, 153, 172, 220; alle, 34, 357, 390; everything, 208, 364. [OE (e)al(1), 'all, everything'].

aloft, adv. up, 447. [ON á lopt(i), 'aloft'].

alone, adv. alone, 88. [OE al āna, 'all alone'].

als, adv. also, as well, 40, 5/6. [Reduced from ME also, OE (e)al(l)swā (adv.), 'likewise'].

also, adv. also, 15, 17, 19, 21, 23, 25, 27, 263; in comparison, as, 291. [OE (e)al(l)swā (adv.), '(just) as, likewise']. See as, adv.

am, v. 1 sg. BE. see be.

ame, n. mark, 128. [ME amen (v.), 'aim', from OF (a)e(s)mer (v.), 'estimate, aim'].

Amen, interj. amen, 531. [L amen].

amesyng, n. gentleness, 400. [ME; OF amesir (v.), 'pacify', and -yng].

amonge, prep. among, 82, 171. [OE ongemong].

an, indef. art. see a.

and, conj. and, 3, 4, 6, 11, 16, 32, 33(2), 36, 38, 39, 40, 43, 45, 47, 48(2), 55(2), 59, 65, 67, 70, 71, 72, 74, 75, 76, 82, 87, 88, 89, 94, ⁸⁵101, 106, 122, 130, 133, 135, 143, 145(2), 149, 150, 152, 153, 154, 158(2), 159, 160, 162(2), 166, 167(2), 168(2), 171, 172, 174, 175, 177, 180, 184, 186, 187, 190(2), 193, 194, 195, 202, 207, 208, 210, 211, 215, 216, 219, 229, 234, 239, 240(2), 249, 250(2), 253, 254, 263(2), 264, 265, 267, 273(2), 274, 275, 277(2), 281(2), 283(2), 286, 287, 288(2), 289, 294, 295, 302, 307, 310, 311, 313, 315, 316,

331, 335, 336, 339, 340, 343, 352, 353, 357, 360(2), 364, 365, 366, 367, 368, 372, 374(2), 375, 377, 378(2), 380, 381, 382, 388(2), 389, 401, 402, 403, 404, 405, 407, 418, 420, 423, 424, 426, 433, 434, 435, 438(2), 442(2), 451, 454, 461, 462, 465, 468, 469, 470, 472(2), 474, 475, 477(2), 481, 498, 499, 500, 502, 504(2), 505, 506, 509, 511, 513, 515, 516, 519(3), 522, 525(2), 528, 530; but, 322; ande, 279, 297, 301. [OE and].

anger, n. anger, 411, 481. [ON angr, 'grief'; cf. ON angra (v.), 'distress, vex'; angrask, (v. refl.), 'be vexed'].

anguych, n. anguish, 325. [OF anguisse].

any, adj. any, 252, 259, 260, 356, 432, 440. [OE ānig].

ankres, n. pl. anchors, 103. [OE ancor].

an-on, adv. at once, 137. [OE on ān(e), 'continuously, at once'].

anter, n. on anter, in jeopardy, 242. [OF aventure, 'chance'; en aventure, 'in jeopardy'].

an-vnder, adv. underneath, 139. [OE anunder (prep.), 'under'].

aproche, v. impy. sg. approach, 349; 1 sg. pr. 85. [OF aprochier].

Aquiloun, prop. n. Aquilon, the north wind, 133. [OF Aquilon].

ar, v. 3 pl. pr. see be.

arayned, v. 3 sg. pr. questioned, 191. [OF arai(s)nier, 'arraign'].

arende, n. errand, message, 72; arnde, 202; ernde, 52. [OE ǣrende].

arest, v. inf. remain (quiet), 144. [OF arester].

arn, v. 3 pl. pr. see be.

arnde, n. see arende.

art, v. 2 sg. pr. see be.

as, adv. w. adjs. and advs. in comparisons, as, 100, 232, 272, 410, 427, 520; as (being), 285; as, when, while, 301, 313, 461. [Reduced from ME also, OE (e)al(l)swā (adv.), '(just) as'].

as, conj. (according) as, like, in the way that, 28, 41, 43, 60, 100, 109, 168, 232, 247, 268, 272, 274, 275, 292, 340, 351, 407, 410, 472, 510, 520, 521; as if, 450; as rel. pron. equivalent, who, 508; in parenthetical clause, 256, 304, 427. [Reduced from ME also, OE (e)al(l)swā, (conj.), '(just) as, so as'].

ascaped, v. 3 sg. pa. escaped, 110. [OF ascaper, escaper].

ascryed, v. 3 pl. pa. cried out upon, 195. [OF escrier].

asent, n. sette in asent, agreed to, 177. [OF asent, 'consent'].

askez, v. 3 sg. pr. asks (for), demands, 381; asked, 3 pl. pa. 195. [OE āscian].

askes, n. pl. ashes, 380. [ON aska; cf. OE æsce].

aslypped, v. pa.p. escaped, slipped away, 218. [ME; a- and ME slyppen, 'slip'; cf. OE slȳpan, 'slip (on or off)' and MLG slippen, 'slip'].

asperly, adv. sharply, 373. [ME; OF aspre (adj.), 'sharp', and ME -ly].

aswagen, v. assuage, soothe, 3. [OF assuag(1)er].

at, prep. at, by, in, 9, 85, 103, 107, 144, 267, 268, 300, 368, 449; in expressions of time and manner, 68, 208, 209, 281, 499(2); at, in accordance with, 130, 134, 339, 348. [OE æt].

a-vowes, n. pl. vows, 165. [OF avouer (v.), 'avow, vow'].

away, adv. away, gone, 480, 499. [OE āweg, 'away, out'].

awowe, v. 1 sg. pr. avow, 333. [OF avouer].

bacheleres, n. pl. young men, 366. [OE bachelor].

baft, adv. abaft, 148. [OE bæfta(n), bæftan, 'behind, abaft'].

bagges, n. pl. bags, 158. [ON baggi].

bayn, adj. willing, 136. [ON beinn, 'straight, hospitable'; cf. beina (y.), 'promote'].

bak, n. back, 107, 302, 374, 441. [OE bæg].

bale, n.¹ evil, harm, 276, 510; bale stour, comb. death agony, 426: [OE bealu; OF esto(u)r, 'struggle'].

bale, n.² as pl. bundles, packages, 157. [OF bale].

balelez, adj. guiltless, 227. [OE b(e)alulēas].

balteres, v. 3 sg. pr. capers, 459. [?; cf. O Dan. bolte, 'roll about'; Dan. baltre, boltre, 'move about'].

bare, adj. bare, 374. [OE bær].

barne, n. breast, 510. [OE b(e)arn].

barnez, n. pl. children, 510. [OE b(e)arn].

barre3, n. pl. bars, bolts, 321. [OF barre].

babes, v. impv. pl. plunge, 211. [OE babian, 'bathe'].

baw-lyne, n. bowline, 104. [cf. ON bóglína, Norw. baugline].

be, v. inf. be, 48, 124, 240, 342, 522; in pass. 20, 26, 41, 260, 360, 363, 515, 522; impv. sg. 524, 525(2); 1 sg. pr. subj. 283, 285; in pass. 76, 95; 3 sg. pr. subj. 156, 170, 420; in pass. 49, 399; 2 pl. pr. subj. 122; 3 pl. pr. subj. 241; by, inf. 117; am, 1 sg. pr. 205, 314; in pass. 35, 46, 88, 210, 317, 320; art. 2 sg. pr. 286, 492; in pass. 201, 487, 497; is, 3 sg. pr. 1, 7, 14, 28, 47, 70, 81, 124, 156, 202, 242, 280, 324, 398, 399, 420, 431, 490, 493, 523, 526, 531; in pass. 175, 203, 209, 245, 350, 414, 485; bet3, 3 sg. as fut. 333; ben, 3 pl. pr. 387, 516; in pass. 2; ar, 3 pl. pr. 15, 17, 21, 23, 25, 27, 286; are, 3 pl. pr. 19; arn, 3 pl. pr. 13, 23, 29, 40, 45, 69, 77, 509; in pass. 37, 38; wat3, 3 sg. pa. 109(2), 115, 126, 135, 146(2), 157, 161, 220, 237, 249, 256, 264, 277, 344, 353, 354, 414, 439, 449, 457, 480; in pass. 62, 73, 177, 183, 214, 218, 231, 248, 261, 266, 276, 290, 325, 468, 474; wer, 3 pl. pa. 136; 1 sg. pa. subj. 520; 3 sg. pa. subj. 228; were, 3 pl. pa. 304; in pass. 177; 1 sg. pa. subj. in pass. 84, 494; 3 sg. pa. subj. 34, 92, 244, 262, 300, 342, 427, 450, 462, 520; in pass. 116, 127, 233, 506; 3 pl. pa. subj. 34; weren, 3 pl. pa. in pass. 29; wern, 3 pl. pa. 268. [OE

beon, (inf.); (e)am (1 sg. pr.); is (3 sg. pr.); aron (3 pl. pr.); was (3 sg. pa.); wæron (3 pl. pa.); wære (1, 3 sg. pa. subj.)]].

bed, v. impv. sg.; bede, 3 sg. pa. see bidde.

begynes, v. 3 pl. pr. see bigynes.

ben, v. 3 pl. pr. see be.

bene, adj. gentle, kindly, 418. [OF b(1)en, 'good']].

bent, n. grass, 392. [OE beonet, '(reed-)grass', only in place-names; cf. OE benne, 'reed-grass']].

bere3, v. impv. pl. bear, carry, 211; ber to, 3 sg. pa. intr. bore itself against, struck, 148; borne, pa. p. born, 205. [OE beran (inf.?); geboren (pa. p.)]].

best, n. beast, 266, 293, 392; bestes, pl. 388; beste3, pl. 516. [OF beste].

best, adj. superl. n. adv. see goud.

bete, v. inf. beat, 302; beten, pa. p. driven, 248. [OE bēatan].

bet3, v. 3 sg. pr. see be.

better, adj. compar. see goud.

bi, prep. by, beside, through, 248, 254, 297; according to, 259; by (means of), 229, 346; by, by, beside, through, 39, 185, 269, 270; by (means of), 189, 190, 213, 229, 261; bi þat, conj. by the time that, 468. [OE bi, bi].

bidde, v. inf. order, command, 51; bed, impv. sg. 426; biddeð, 3 sg. pr. 337; bede, 3 sg. pa. 187, 340. [OE biddan, 'pray, order' and bēodan, 'order, offer'].

bide, v. inf. remain, wait, 435; byde, 1 sg. pr. dwell, 318; bideð, 3 sg. pr. 293; bode, 3 sg. pa. was standing, 343. [OE bīdan].

by-fore, adv. before, previously, 292. [OE bi-, beforan].

bifore, prep. before, in front of, 471. [OE bi-, beforan].

bygge, adj. big, mighty, 302. [?; cf. Norw. bugge, 'strong man'].

bigged, v. 3 sg. pa. made, 124. [ON bygga, 'build'].

bigvnes, v. 3 sg. pr. begin, 137; begvnes, 3 pl. pr. 76. [OE bi-, beginnan].

bigly, adv. strongly, 321. [ME big (adj.), and -ly. See bygge, (adj.)].

bihvæt, v. 3 sg. pa. promised, 408; pa. p. 29. [OE bi-, behātan (inf.); bi-, beheht (sg. pa.)].

by-houes, v. impers. me by-houes, pr. I must, 46; me bihoue3, pr. 529; bihoued, pa. behoved, 151, 465. [OE bi-, behōfian].

bylded, v. pa. p. built, 276. [OE byldan].

bylvue, adv. at once, 71, 89, 385, 426; bylvue, 78, 224. [ME; OE bi, be (prep.) 'by', and OE līfe (n. dat.), 'life'].

bynde, n. climbing plant, 444. [OE binde, 'band'].

byndes, v. 3 sg. pr. binds, 318; pounden, 3 pl. pa. 374 [OE bindan].

biseche, v. 1 sg. pr. beseech, 413; biso3ten, 3 pl. pa. 375. [OE bi-, besēcan].

bisvde, adv. near, 343. [OE bi, be sidan, 'at the side'].

biso3ten, v. 3 pl. pa. see biseche.

bispeke, v. 3 sg. pa. spoke, 169. [OE bi- besprecan].

bite, v. 3 sg. pr. subi. bite, 392; bited, 3 pl. pa. 373. [OE bītan].

bitvde, v. inf. happen, 220; bi-tydde, 3 sg. pa. 61. [ME; OE bi-, and tīdan, 'happen'].

bitwene, prep. between, 513, 514; bytwene, 135. [OE bi-, betwēonum].

by-þenk, v. refl. by-þenk þe, impv. sg. consider, 495.
[OE bi-, bebencan (sometimes refl.)].

blenden, v. 3 pl. pr. subj. should steep, 227. [OE blendan (rare); 'mix'; cf. ON blanda, 'mix', blendr (3 sg. pr.)].

bynde, adi. blind, 124. [OE blind].

blýþe, adi. cheerful, 107; blýþe of, happy with, 459.
[OE blīþe].

bla, adi. leaden, 134, 138, 221. [ON blár].

blober, n. seething water, 266; bluber, seethe, seething,
221. [Cf. ME bloberen (v.); MLG blubbern (v.), 'bubble up'].

bled, n. blood, 227. [OE blōd].

blok, n. (enclosed) space, cavern, 272. [Cf. OF bloc, M.Du. biloke, MHG bloch, 'block, enclosure'. See note].

blesched, v. 3 sg. pa. looked, 343; blusched, 3 sg. pa.
117, 474. [OE blýscan, 'gleam'].

blowe, v. inf. blow, 138; blowes, impv. pl. 134. [OE blāwan].

bluber, n. see blober.

blunt, v. 3 sg. pa. stopped, fetched up, 272. [ME blont, blunt, (adj.), 'blunt'; see note].

blusched, v. 3 sg. pa. see blosched.

bode, n. bidding, 56, 75, 134. [OE gebod].

bode, v. 3 sg. pa. see bide.

body, n. body, 318; bodves, pl. bodies, creatures, 387. [OE bodig].

bozted, v. pa. p. adj. curved, vaulted, 449. [ME bozt (n.), 'bending' from OE būgan (v.), 'bend'].

bone, n. request, boon, 136. [ON bón].

bongre, prep. in accordance with, 56. [OF de bon gré (adv.), 'willingly'].

bonk, n. shore, 236, 321, 343. [ON*banke; cf. OI bakki].

borde, n.¹ board, deck, 190. [OE bord, 'board, table'].

borde, n.² side (of ship), 211. [OE bord, 'border, side', reinforced by OF bord, 'side'].

borges, n. pl. burgesses, citizens, 366. [OF burgeis].

borz, n. town, 387; burz, 366, 516. [OE burh].

borne, n. water, ocean, 302. [OE burna (m.); burne (f.), 'stream'].

borne, v. pa. n. see bere³.

bosum, n. bosom, belly (of sail), 107. [OE bōsm].

bot, n. boat, 184, 248, 266; bote, 145, 292. [OE bāt].

but, conj. but, however, yet, 35, 125, 127, 161, 164, 181, 220, 261, 278, 280, 330, 333, 487; but, on the contrary, 42, 71, 369, 452, 493, 499, 524; but, except, other than, 53, 224, 279, 521; but that, 176; bot if, unless, 83. [OE būtan (conj.), 'except (that), but'].

bote, n. remedy, 163. [OE bōt].

bothem, n. bottom, 144; boþem, 184, 449; se boþem, comb. see se. [OE botm].

boþe, n. booth, arbour, 441. [ON; cf. O Dan. bōth, OI būþ].

boþe, pron. both, 36, 134, 138; boþe two, adj. both of them, 136; boþe and, both ... and, 388. [ON báþir].

boþem, n. see bothem.

bowel, n. bowel, 293. [OF bowel].

bounden, v. 3 pl. pa. see byndes.

bounte, n. bounty, liberality, 418. [OF bonté].

bour, n. bower, dwelling, 276, 437. [OE būr, 'chamber, dwelling'].

boute, prep. without, 523. [OE būtan (prep.)].

bowe, v. 1 sg. pr. subj. bow, 75; bowed, 3 sg. pa. stooped, sat, 441; pa. p. 56. [OE būgan].

brakez, v. brakez vp, 3 sg. pr. vomits, spews, 340. [OE brecan (inf.), 'break, vomit'; bræc (sg. pa.); vowel of past tense generalised].

braste, v. intr. 3 sg. pa. broke, flew in pieces, 148; bursten, 3 pl. pa. snapped, 221. [OE berstan (intr.), 'break'; cf. ON bresta (intr.) 'break'].

brede, n.¹ board, 184. [OE brēd].

brede, n.² breadth, 353. [OE brēdu].

breed, v. pa. p. adj. terrified, 143. [OE brēgan, 'terrify'].

breme, adj. angry, stern, 430. [OE brēme, 'famous'].

brenne, v. inf. intr. burn, 472; brenned, 3 sg. pa. tr. absol. 477. [ON brenna].

brēst, n. breast, 190. [OE brēost].

breth, n. wind, breeze, 145; breþe, 107; breþes, pl. 138. [OE brēþ, 'odour, vapour'].

bryht, adj. bright, fair, 158. [OE be(o)rhht].

bryng, v. inf. bring, 180; impv. sg. 426; 1 sg. pr. subj. 75; bro3t, 3 sg. pa. 190. [OE bringen].

brod, adj. broad, wide, 272, 449; brode, plain 472; adv. far, with wide-open eyes, 117. [OE brād (adj.); brāde (adv.)].

bro3t, v. 3 sg. pa. see bryng.

brok, n. stream, sea, 145. [OE broc, 'brook'].

brōm, n. broom (-bush), 392. [OE brōm].

broþely, adv. suddenly, 474. [ON bráþliga].

bruxle3, v. 3 sg. pr. upbraids, reproves, 345. [ON brigzla].

buvrne, n. see burne.

bulk, n. hold, 292. [ON búlki].

bur, n. blow, 7; gale, 148. [ON bvrr, 'following wind'].

burde, v. burde hvn, pa. imms. it behoved him, 117; pa. pers. ought to, might well, 507. [OE gebyrian].

burde3, n. pl. (young) women, 388. [? OE gebvrd(u), 'birth, lineage'; but possibly a shortening of OE byrdige, 'embroideress'].

bur3, n. see bor3.

burne, n. man, 430, 444; buvrne, 340; burnas, pl. 388. [OE beorn].

bursten, v. 3 pl. pa. see braste.

busch, v. busch vn, inf. rise, shoot up, 472; busched,
3 pl. pa. rushed, plunged, 43. [OF buschier, 'knock, seek'].

busy, adi. as n. in per wat3 busy, there was bustle, 157.
[OE bysig (adi.), 'busy'; cf. OE bisgu (n.), 'occupation'].

busked, v. 3 sg. pa. prepared, 437. [ON búask (refl.),
'prepare (oneself)'].

cables, n. pl. cables, 102. [OF cable].

cace, n. circumstance, plight, 265. [OF cas].

catchen, v. catchen vn, 3 pl. pr. hoist, 102; ca3t, pa. p.
snatched, 485. [OF cah(1)er, 'drive, pursue'].

calle, v. inf. call, 199; calleg, 3 sg. pr. 411, 481;
calde, 1 sg. pa. 307; 3 sg. pa. 131; called, 3 sg. pa. 281;
pa. p. 26. [ON kalla; cf. 10E ceallian].

candel, n. candle, 472. [OE candel].

caraldes, n. pl. casks, 159. [ON kerald].

care, n. trouble, 264, 296; carez, pl. 305. [OE c(e)aru].

care-ful, adi. full of care, anxious, 314. [OE carful].

carf, Y. 3 sg. pa. fashioned, made, 131; coruen, 3 pl. pa. cut, 153. [OE ceorfan (inf.), 'cut'; cearf (sg. pa.)].

carne, n. speech, words, 118, 415, 519. [ON karn, 'bragging'].

cete, n. city, 67, 353. [OF cit  ].

chaver, n. seat, throne, 378. [OF chaiere].

changed, Y. 3 pl. pa. changed, 368. [OF cha(u)nger].

chawle3, n. pl. jaws, 268. [OE c(e)af1, 'jaw (-bone)'].

chekes, n. maugref my chekes, pl. in spite of all I could do, 54. [OE ce(a)ce, 'cheek, jaw (-bone)'].

chere, n. demeanour, outlook, 368. [OF ch(1)ere].

childer, n. pl. children, 388, 391. [OE cild (sg.); cildru (pl.)].

chylled, Y. 3 pl. pa. grew chill, cold, 368. [OE ci(e)le (n.), 'coldness'].

clannesse, n. purity, 32. [OE cl  nnes].

clene, adi. pure, 23. [OE cl  ne, cl  ne, 'clean, pure'].

cleped, Y. 3 sg. pa. called, 132; pa. n. 305. [OE cle(o)þian].

cler, adj. clear, bright, 314, 471; adv. clear (ly), 357;
clere, adj. free, unhampered, 395. [OF cler (adj. and adv.)].

clob, n. grate clob, comb. mainsail, square sail, 105;
clobes, pl. clothes, 341; clobe3, pl. clothes, 526; (OE clāp,
 'cloth, clothes, sail'; OE grēat, (adj.), 'great'].

cloude, n. cloud, 471. [OE clūd, 'rock, hill, round mass'].

cnawe, v. inf. know, acknowledge, 519; knawe3, 3 sg. pr.
 296; knew, 1 sg. pa. 417; 2 sg. pa. 307; 3 sg. pa. 265.
 [OE cnāwan].

coferes, n. pl. strong-boxes, 159. [OF cofra].

coge, n. boat, 152. [OF cogue].

colde, adj. cold, 152, 264; adv. gloomily, 382. [OE cald].

cole, adj. cool, 454; adv. 452. [OE cōl].

com, v. 1 sg. pr., see cum.

comfort, n. comfort, relief, 18; coumfort, 223; cumfort,
 264, 485. [OF con-, cumfort].

con, v. (1), 3 pl. pr. can, are able, 27; cunen, 3 pl. pr.
 513; coube, 1 sg. na. 521; 3 sg. na. knew, 296; 3 pl. na.
 511; cowbe, 1 sg. na. 421; 3 sg. na. 5; (ii) pleonastic v.
infin., as equivalent of na., 3 sg. pr. 'did', 10, 445;

(contd.)

3 pl. pr. 138. [(i) OE can(n), con(n) (1, 3 sg. pr.), 'know, can; cūne (1, 3 sg. pa.); (ii) OE can(n), con(n), confused w. OE *gan, (pa. of OE ginnan), used as periphrastic pa. in ME].

cordes, n. pl. ropes, 153. [OF corde].

cortaysve, n. generosity, goodness, 137. [OF corteisie, cortoisie].

coruen, v. 3 pl. pa.; see carf.

counfort, n. see comfort.

counsel, n. counsel, plan, 223. [OF con-, cunseil].

coube, cowbe, v. 1, 3 sg. pa.; see con.

craft, n. power, 131. [OE craft, 'might, skill'].

cry, n. cry, 152. [OF cri].

crve, v. inf. cry (out), 395; crves, 3 sg. pr. 377; cryed, 3 sg. pa. 357. [OF crier].

crossayl, n. square-sail, 102. [ME; OE cross (in place-names), ON kross, 'cross'; and OE segl, 'sail'].

cum, v. inf. come, 519; com, 1 sg. pr. 78. [OE cuman].

cumfort, n. see comfort.

cunen, v. 3 pl. pr.; see con.

cuntra, n. (native) country, 415. [OE cuntrée].

day, n. day, 329, 445, 460; daves, pl. 294; gen. 354;
dave3, pl. 359. [OE daeg].

dam, n. (swollen) body of water, flood, 312. [10N damur,
'dam'].

dame, n. Dame, 31(3), 32(2), 33. [OF dame, 'lady'].

daschande, v. pr. n. adi. dashing, rushing, 312. [?;cf.
Swed. daska, Dan. daske, 'slap'].

dased, v. 3 sg. pa. lay stupefied, 383. [ON dasask,
'become exhausted'].

David, pron. n. David, 119. [OF David].

daunger, n. power, dominion, 110. [OF da(u)ng(i)er].

dawande, v. pr. n. adi. dawning, 445. [OE dagian].

debonerte, n. kindness, 418. [OF debonereté].

decre, n. decree, edict, 386. [OF decré].

ded, v. 3 sg. pa.; see do.

dedavn, n. indignation, 50. [OF de(s)dein].

dede, n. deed, work, action, 135, 354, 432; dedes, pl. 203, 384. [OE dād, dāed].

de-foule, n. stain, pollution, 290. [ME defoulen (v.), 'trample, pollute', from OF defoler, 'trample', and ME foulen, 'pollute'].

deled, v. pa. n. dealt (out), 193. [OE dælan].

demed, v. 3 sg. pa. n. uttered, 119; pa. n. decreed, ordained, 386, 432. [OE dēman, 'judge, decree; tell'].

depe, adj. deep, 308; adv. deep(ly), 362; n. deep, ocean, 235, 263; pl. deeps, 297. [OE deop (adj. and n.) 'deep (sea)'].

derf, adj. mighty, 166. [OE dearf, 'bold'; cf. ON diarfr, 'bold'].

derfly, adv. boldly, 110. [ME; OE dearf (adj.), 'bold', and -ly].

derk, n. dark(ness), 263. [OE deorc (adj.), 'dark'].

derne, adj. in derne, in secret, in hiding, 182. [OE derne, 'secret'].

des, n. dais, raised platform, 119. [OF de(i)s].

desert, n. see dissert.

desuered, v. pa. n. parted, cut off, 315. [OF des(s)evrer].

destyne, n. destiny, 49. [OF destina(e)].

deuel, n. devil, 274; what be deuel, what the devil, 196;
be deuel haf, to the devil with it, 460. [OE dæfol].

denout, adi. holy, 166. [OF devot, 'devout'].

de-void, v. impr. sg. take away, forego, 284. [OF
de(a)voider, -vuidier, 'empty, leave'].

devoutly, adv. devoutly, 333. [MS; OF devo(ult) (adi.),
'devout', and -ly].

Diana, pron. n. Diana, 166. [OF Diane].

did, v. 3 sg. pa. see do.

diete, n. diet, food, 460. [OF dieta].

dise, v. inf. die, 488. [OE deyia].

dyette, v. 2 sg. pr. ordain, appoint, 488; dyst, pa. p.
49, 203. [OE dihtan, 'arrange, appoint'].

dymly, adv. faintly, feebly, 375. [OE dima (adi.), 'dim,
obscure', and -ly; or OE dimlic (adi.), 'dim'].

dymme, adi., dim, dark, 308. [OE dim].

dynene, adi. noble, 119. [OF digne].

dynt, n. blow, (sudden) harm, 125. [OE dynt, 'blow'].

dinte3, v. 2 sg. pa. dipped, plunged, 308; dipped, 3 sg. pa. 243. [OE dippan, dyppan].

dispayred, v. pa. n. adi. despaired, in despair, 169. [OF despeir-, stem form of desperer].

disnit, n. spite, 50. [OF desnit].

displese, v. 3 sg. pr. subj. displease, 1, 531. [OF desplesir].

dispovled, v. pa. n. stripped, 95. [OF despuill(i)er, 'despoil, strip'].

disserne, v. inf. discriminate, 513. [OF disserner, discerner].

dissert, n. desert, merit, 12; for desert of, as recompense, punishment, for, 84. [OF desert].

do, v. inf. do, perform, 334; impv., periphrastic w. inf. 204, 386; did, 3 sg. pa. 57; ded, 3 sg. pa. caused to, 443; don, pa. p. 196, 432. [OE dōn (inf.), dyde (sg. pa.)].

dom, n. doom, fate, 203. [OE dōm, 'judgement'].

don, v. pa. p. see do.

dor, n. door, 268. [OE duru].

dotes, v. 3 sg. pr. dotes, is foolish, 125; doted, pa. p. adi. stupid, crazy, 196. [?; cf. OF redoter, MDu. doten, dutten, 'be out of one's mind'].

doumbe, adi. dumb, 516. [OE dumb, 'dumb, silent'].

doun, adv. down, 362, 506. [1OE adūn, OE ofdūne].

doured, v. 3 pl. pa. grieved, 372. [OF durer].

dowelleȝ, v. 3 pl. pr. dwell, live, 69, 422. [OE dwellan].

doves, v. 3 sg. pr. avails, 50. [OE dugan].

dreda, n. fear, dread, 255, 367, 372. [OE draedan (v.), 'fear'].

dredes, v. 3 sg. pr. fears, 125; intr. is afraid, 241.
[OE draedan]

dreȝed, v. 3 sg. pa. endured, 256. [OE dreogan].

dremes, n. pl. dreams, 188; wyl dremes, comb. pl. see wyl, n. [OE dream, 'joy', w. sense of ON draumr, 'dream'].

drye, adi. as n. dry land, 338. [OE drȳge (adi.), 'dry', used similarly].

drv3lych, adv. unceasingly, relentlessly, 235. [ON drjúgliga, 'importantly, lastingly'].

drv3tyr, prep. n. God, 110, 214, 294, 372, 445. [OE drvhten, 'lord, God'].

drvue, v. drive; drvue out, inf. proclaim, promulgate, 386; drvues, 3 pl. pr. intr. 312; drof, 3 pl. pa. 235; drvuen, pa. p. 263. [OE drifan].

droppande, v. pr. n. adi. falling, flowing (down), 383; dropped, 3 pl. pa. dropped, 375. [OE dronian, 'drop, trickle'].

drowne, v. inf. drown, 245. [?; cf. ON drukna, 'be drowned'].

due, adi. inevitable, 49. [OF d(ë)n (pa. n. of devoir), 'due, proper'].

dumpe, v. plunge, 362. [?; cf. MLG dumpeln, 'dive'. See note].

dure, v. 1 sg. pr. live(on), 488. [OF durer, 'last, continue'].

durst, v. 3 pl. pa. dared, 144. [OE dearr (pr.), dorste (pa.)].

dust, n. dust, 375; duste, 383. [OE dūst].

ebri, pron. n. Hebrew, 205. [OF Hebreu].

Effraym, pron. n. (Mount) Ephraim, 463. [L. Ephraim].

efte, adv. again, 143, 316, 345; then, afterwards, 527.
[OE eft].

eide, n. (old) age, 125. [OE eldu].

elles, adj. as n. other (such) things, 2; eliez, adv.
besides, 451. [OE elles (adv.), 'otherwise, else'].

encroche, v. inf. obtain, 18. [OF encrochier, 'hook on to,
seize'].

ende, n. end, 359; on ende, to the (my) end, 426. [OE
ende].

enmes, n. pl. enemies, 82. [OF enemi].

enprece3, v. 3 sg. pr. oppresses, 528; enpresses, 3 sg.
pr. 43. [OF enu, empresser].

enquyen, v. 3 pl. pr. receive, 39. [OF encueillir].

entre, v. inf. enter, 328. [OF entrer].

er, adv. before, 28; until then, 212; con]. 204, 356, 476.
[OE ær (adv. prep. conj.), 'before'].

erbes, n. pl. herbs, green plants, 393; erbeȝ, pl.
438. [OF (h)erba].

era, n. ear, 64, 429; eres, pl. 123. [OE ēara].

Ermennes, prop. n. gen. sg. (Mount) Hermon's, 463. [OF
Hermon].

ernde, n. see arende.

erbe, n. earth, 363. [OE eorbe].

est, n. East, 133; adj. eastern, 434. [OE ēast (adj.),
'east'; (adv.), 'eastwards'].

enen, adv. close, 352; absol. at once, at this very
moment, 65. [OE efne, 'even, next (to)'].

euere, adv. ever, all the time, 161, 162, 280, 297, 369,
454, 461; at all, 356, 476; at any time, 444; for euere,
adv. phrase, for ever, 14. [OE ǣfre].

euere-feerne, n. fern, 438. [OE e(o)forfearn, 'polypody'].

Eurus, prop. n. Eurus, the East Wind, 133. [L Eurus].

face, n. face, 214. [OF face].

fader, n. father, 92, 337. [OE fæder].

fayled, v. impers. na. was missing, 181. [OF faillir].

favn, adv. gladly, 155. [OE fægen (adj.) 'glad'].

fayr, adj. fair, 98; fayrest, superl. 444. [OE fæger].

falce, adj. false, evil, 283, 390. [10E fals].

fale, adj. fale of, unmindful of, 92. [ON falr, 'venal, to be sold'].

falles, v. 3 sg. pr. falls, 105; befalls, 178; fel, 3 sg. na. 215; fallen, na. n. 320. [OE f(e)allan, 'fall'].

farandely, adv. fairly, in fine style, 435. [ME farande (pr. n. adj. from OE faran, 'go'), 'splendid', and -ly].

fare, n. journey, 98. [OE faru, faer].

fare, v. inf. pass. draw, 359. [OE faran, 'go'].

faste, v. 3 pl. pr. subj. shall fast, 390. [OE fæstan].

faste, adv. fast, securely, 192. [OE fæste].

fasten, v. 3 pl. pr. see festnes.

fathme3, v. 3 sg. pr. gropes, 273. [OE fæþm(i)an, 'surround, clasp'].

feches, v. 3 sg. pr. refl. brings upon (himself), 58. [OE feccan, 'fetch'].

fel, v. 3 sg. pa. see falles.

felde, n. field, 435. [OE feld].

fele3, v. impr. pl. perceive, see, 121. [OE fēlan, 'feel, perceive'].

fendes, n. pl. foes, evil-doers, 82. [OE fēond, 'enemy, devil'].

fer, adv. far, 126, 424; fyrra, compar. farther, 116. [OE feor (nos.), fi(e)rr (compar.)].

ferde, n. fear, 183, 215. [ME fered (pa. n. adi. from OE færan, 'frighten'), 'afraid', esp. as used in phrase for fered, 'for being frightened, for fear'].

ferk, v. ferk vp, inf. get up, 187. [OE fercian, 'bring, proceed'].

ferslych, adv. fiercely, sternly, 337. [ME; OF fers (adj.), 'fierce', and -lych].

fest, v. pa. n. attached, stuck, 290. [OE faestan, 'fasten, establish'].

festnes, v. 3 sg. pr. makes fast, 273; fasten, 3 pl. pr. 102. [OE faestnien].

fete, n. pl.; see fot.

fettele3, v. fettele3 hym, 3 sg. pr. refl. makes himself ready, 435; fettled, pa. p. arranged, 38. [? OE fetel (n.) 'belt'].

feber-beddes, n. pl. feather-beds, 158. [OE feber-bedd].

fewe, adj. few, 438, 521. [OE feawe (pl.)].

fykel, adj. deceitful, unreliable, 283. [OE ficol, 'fickle, cunning'].

fybe, n. filth, 290. [OE fȳbe].

fynde, v. inf. find, 181, 400; fyndes, 3 sg. pr. 98, 107; fynde3, 3 sg. pr. 278, 339; founden, pa. p. 210. [OE findan].

fyrst, adv. first(ly), 225, 503; furst, 150. [OE fyr(e)st].

fysch, n. 251, 337; fissche, 262; fysches, pl. 143. [OE fisc].

flaved, v. 3 sg. pa. terrified, 215. [OE āflēgan, āflȳgan, 'put to flight'].

flawen, v. na. n. fled, 214; flowen, na. n. 183, 424. [OE flēon (inf.); flōgen (na. n.)].

flem, n. stream, current, 309. [OE flēam, 'flight, rushing'; probably confused in meaning w. ME, OF flum, 'river'].

flod, n. flood, sea, 126, 221, 309; flode lotes, comb. pl. roarings of the waves, 183. [OE flōd; ON lát (pl.) 'manners, cries'].

flotte, v. 3 sg. pa. floated, was floating, 248. [OE flotian].

flower, v. pa. p.; see flawen.

fol, adj. foolish, mad, 283; fole, 122. [OE fol].

folded, v. 3 sg. pa. folded, 309. [OE fealdan].

fole, adj. see fol.

foles, n. pl. fools, 121. [OE fol].

folse, v. inf. intr. follow, 5. [OE folgian].

folk, n. folk, people, 121, 251. [OE fole].

for, conj. for, since, in that, 4, 5, 14, 16, 18, 20, 22, 24, 26, 28, 37, 41, 69, 113, 126, 129, 132, 147, 156, 210, 243, 257, 265, 299, 325, 427, 439, 449, 523, 526. [OE forbæm, forþan].

for, prep. for, on account of, through, 6, 14, 17, 90, 125, 144, 172, 183, 185, 203, 209, 241, 327, 372, 390, 412, 432, 480, 491, 492, 497, 501, 502; for (the sake of), 84, (contd.)

332; in return for, 91, 335, 512; according to, 12; as regards, 291, 439; as (being), 519; for to, (so as) to, 100, 112, 136, 180, 348, 436, 440; for (someone) to (do something), 81. [OE for].

forbi, prep. beyond, before, more than, 483. [ME; OE foran (prep.), 'before', and bī, bī (prep.), 'by'].

for-clemmed, v. pa. p. adj. pinched with hunger, 395. [ME; OE for- and OE -clemman, in becclemman, 'bind, enclose'].

forfare, v. inf. ruin, 483. [OE forfaran].

for-gif, v. inf. forgive, 404; forgef, 3 sg. pa. 407. [OE forgi(e)fan, 'give up, forgive, overlook'].

formadde, v. pa. p. adj. foolish, 509. [ME; OE for- and -mād from gemād (pa. p. adj.), 'silly, mad'; cf. OE gemad(e) (pa. p. adj.), 'made mad'].

forme, n. formula, series, 38. [OF fo(u)rme, 'form, arrangement'].

forme, adj. absol. first, 38. [OE forma].

formed, v. 3 sg. pa. made, 92. [OF fo(u)rmer, 'form'].

forsaken, v. 3 pl. pr. forsake, 332. [OE forsacan, 'object to, renounce'].

forsobe, adv. truly, 212. [OE forsōb].

forty, adj. forty, 359. [OE fēowertig].

forth, adv. forth, forward, 8, 65, 154, 524. [OE forh].

for-by, conj. and so, therefore, 211, 528, 530. [OE for
bȳ].

for-byrk, v. be for-byrk, impers. pr. you are displeased,
495. [ME; for- and OE byrcan (impers.) 'seem'; cf. OE
for-bencan (pers.), 'despise, despair'].

for-wrozt, v. very forwrozt, pa. p. adj. 'worn out from
overwork(ing)', 163. [ME; OE for- and OE wyrcean (inf.),
'work'; geworht, (pa. p.)].

foet, n. foot, 187; fete, pl. 251, 273. [OE fōt].

foundende, v. pr. p. hastening, 126. [OE fundian,
'strive after, hasten'].

founden, v. pa. p. see fynde.

freke, n. man, 181, 187, 483. [OE freca].

frely, adv. abundantly, 20; willingly, 390. [OE
frēoliče, 'freely'].

frelych, adj. of God, most high, 214. [OE frēolic,
'noble'].

fro, prep. (away) from, 108, 116, 214, 248, 266, 314, 315, 378, 440, 485, 512; from the time when, after, 243. [ON frá, '(away) from'].

frunt, v. 3 sg. pa. kicked, 187. [OF (a)fronter, 'attack from the front, strike (down)'].

ful, adj. full, 20. [OE full].

ful, adv. full, very, quite, 18, 94, 117, 127, 140, 142, 191, 195, 217, 236, 254, 298, 303, 305, 321, 335, 352, 353, 355, 371, 382, 384, 452, 469, 472, 504, 521, 529. [OE ful(1)].

fully, adv. fully, 359. [OE fullice].

furst, adv. see fyrst.

gay, adj. gay, fine, 457. [OF gai].

gaynez, v. impers. sg. profits, helps, 348; gayned, 3 sg. pa. 164, [ON gegna, 'meet, be meet'].

gaynlych, adj. gracious, 83. [ME; ON gegn, 'favourable' and -lych].

gaule, n. refuse, scum, 285. [OE g(e)alla, 'gall, sore'].

gederen, v. gederen to, 3 pl. pr. tug at, 105. [OE gaederian, 'bring together', intr. 'assemble'].

gef, v. 3 sg. pr. subi. see gvf.

gentryse, n. nobility, 398. [OF gent(e)rise].

gere, n. gear, tackle, 148. [OE gearwe (pl.), 'equipment', cf. ON gervi].

gete, v. inf. get, 423; 2 pl. pr. 212. [ON geta].

gyde-ropes, n. pl. guy-ropes, 105. [OF guide, (n.), 'guide', and OE ƿān, 'rope'].

gvf, v. inf. give, 204; gef, 3 sg. pr. subi. should give, 226. [ON gefa].

gyfte, n. gift, 335. [OE gift, 'marriage gift, dowry'; cf. ON gint, 'gift'].

gyle, n. deceit, 285. [OF guile].

giles, n. pl. gills, 269. [?; cf. ON giölnar, 'jaws'; Sw. gel, gäl, 'jaw'].

gvn, n. craft, 146. [OF engin, 'machine'].

glad, adi. glad of, pleased with, 457. [OE glaed, 'bright, glad'].

glaymande, Y. PR. P. ADI. that sticks, viscid, slimy, 269.
[?; cf. ON kleima, 'daub'].

glam, N. word, speech, 63. [ON glam(m), 'noise'].

glette, N. filth, slime, 269. [OF glet(t)e].

gleved, Y. 3 SG. PA. called, 164. [OE glēowian, 'make merry, sing'].

glyde, Y. 2 SG. PR. SUBJ. move, go, 204; glydes, 3 SG. PR. 269; glod, 3 SG. PA. came, 63. [OE glīdan, 'glide, slip'].

glyst, Y. 3 SG. PA. looked, 453. [?; cf. ON glia, 'glisten, squint'].

glod, Y. 3 SG. PA. see glyde.

glory, N. glory, 204; glorve, 94. [OF glorie].

gloumbes, Y. 3 SG. PR. glooms, frowns, 94. [?; cf. MLG glūmen, 'be savage'; Norw. dial. glome, 'stare sullenly'].

glowande, Y. PR. N. ADI. glowing, radiant, 94. [OE glōwan].

go, Y. INF. go, 348, IMOV. SG. 524; got3, 3 SG. PR. 171, 280; 3ede, 3 SG. PA. 355; gon, PA. P. 175. [OE gan (INF.; PA. P.); ēode (PA. SG.)].

God, pron. n. God, 83, 116, 210, 238, 240, 280, 286, 370, 404, 407, 443, 467; Godde3, gen. sg. 63; Godde3, gen. sg. 345; Godes, gen. sg. 26; god, n. god, 164, 171, 199; godde, god, 204. [OE God, god].

gode, n. goodness, 20. [OE gōd].

godly, adv. properly, 26. [OE gōdlic, (adi.), 'excellent'].

god-man, n. in address, (good) sir, 524. [ME; OE gōd (adi.) 'good', and man(n) (n.), 'man'; cf. MDu. goedman].

godnesse, n. goodness, 407. [OE gōdnes].

gome, n. man, fellow, 175, 199, 453, 457. [OE guma].

gon, v. pr. p. see go.

gote3, n.; pl. currents, 310. [OE gegot (n.), 'shedding (of tears)', from gēotan (v.), 'pour'].

got3, v. 3 sg. pr. see go.

goud, adi. good, 336; better, compar. better, 7, 34; best, superl. best, 277; as n. 437; adv. 164. [OE gōd (pos.); betera (compar.); betst (superl.)].

gouernour, n. ruler, authority, 199. [OF gouern(e)ur].

gowde3, n. pl. goods, things, 286. [OE gōd, 'goods, property'].

grace, n. grace, 226, 347, 418, 443. [OF grace].

gracious, adj. gracious, 26; graciously, graceful, attractive, 453. [OF graciously].

gravely, adv. truly, indeed, 240; grave, 286. [ON greibligr, 'readily, quite, downright'].

graved, v. 3 sg. pa. subj. would have availed, 53. [ON greipa, 'arrange, further'].

grame, n. trouble, sorrow, 53. [OE grama, 'anger, sorrow'].

granted, v. 3 pl. pa. granted, acknowledged, 240. [OF gra(u)nter].

gre, n. pleasure, 348. [OF gré].

grif, n. harm, 83. [OF gr(i)ef].

greve, v. impers. pr. sg. subj. absol. it may annoy, displease, 42. [OE gremian, 'enrage'].

grene, adj. green, 447, 453. [OE grēne].

gret, adj. great, 140; grete, 309; grete clob, n. comb. see clob. [OE grēat].

greue, v. inf. harm, 112, 517; greuen, inf. offend, 226; greued, pa. p. angered, offended, 171, 210. [OF grever].

greueȝ, n. pl. bushes, groves, 439. [OE græfa].

grvchchvng, n. grumbling, 53. [ME; OF gruc(h)ier, groc(h)ier (v.), 'grumble', and -ing].

grvndel, adj. wrathful, 524. [? ON grindill (n.), 'storm'].

grounde, n. ground, 361. [OE grund].

groundeleȝ, adj. bottomless, 310. [OE grundlēas].

growe, v. inf. grow, 443. [OE grōwan].

gufereȝ, n. pl. gulfs, depths, 310. [OF gouffre].

gult, n. guilt, sin, 404. [OE gylt].

gulty, adj. guilty, 210, 285; as n. guilty one, 175.
[OE gyltig].

gut, n. gut, intestine, 280; gutteȝ, pl. 258. [OE guttas (pl.), 'guts, entrails'].

ȝe, pers. pron. 2 pl. subject, you, 59, 122, 123, 212, 362; yow, obi. 60; refl. 385. [OE gē (nom.); ēow (dat.)].

ȝede, v. 3. sg. pa. see go.

Zeferus, prop. n. Zephyr, the west wind, 470.

[L. Zephyrus].

yet, adv. yet, nevertheless, all the same, 153, 313, 315, 500; moreover, 509; yet, still, 241, 251; now, 369; up to now, 432; from this time, 359; as before, again, 489. [OE g(i)et].

if, conj. if, 49, 51, 54, 244, 256, 404; whether, 397; in case, 160; if, 30, 75, 83, 401, 495, 496, 505. [OE gif].

Yise, adv. yes, 117; Yisse, 347. [OE gīse].

Yonder, adj. yonder, that, 506. [ME; OE geond (adv.), 'yonder, thither', and -er; cf. Goth. jaindre, 'thither'].

hachhes, n. ynder hachches, pl. under hatches, below deck, 179. [OE hæc(c)].

had, hade, v. na.; haf, inf. impv. pr. see haue.

hay, n. hay, 394, 438. [OE hæg].

hayre, n. hair-cloth, 381; hayres, pl. 373. [OF haire].

halde, v. inf. hold, 336; holde, inf. 14; haldande, pr. p. 251; haldez, 3 sg. pr. makes his way, 434; halden, 3 pl.

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pr. 25, see pes; pa. p. held, considered, 333, 522; haldes,
 3 pl. pr. 321; helde, 3 sg. pa. placed, stationed, 289.
 [OE h(e)aldan].

hale, v. inf. abso. pulled, tugged, 219. [OF haler].

half, n. side, 434, 450. [OE h(e)alf, 'half, side'].

halvday, n. holy day, 9. [OE hāligdæg].

halle, n. hall, 272. [OE h(e)all].

han, v. 3 pl. pr. see haue.

hande, n. hand, 512 (possibly side), 514; honde, 222;
handez, pl. 227; hondes, pl. 131; honde myht, comb. might
 of hands, power, 257. [OE hand, hond, 'hand, side'; OE
miht].

happe, n. blessing, good fortune, 212; happes, pl. 29;
 blessed states, 11. [ON happ, 'good luck'].

happed, v. pa. p. adj. closed in, 450. [?; cf. OE hæpsian,
 'clasp'; Fris. happe, 'clutch'].

happen, adj. blessed, 13, 15, 17, 19, 21, 23, 25, 27, 34.
 [ON heppinn, 'fortunate'; cf. ON happ (n.), 'good luck'].

harme, n. evil, 17; disaster, 520. [OE hearn].

hasp, n. hasp hede, comb. see hed.

hasped, v. 3 sg. pa. fastened, wrapped, 381. [OE hærosian, 'fasten'].

haste, n. haste, 217. [OF haste].

hastif, adj. hasty, rash, 520. [OF hastif].

hate1, adj. bitter, fierce, cruel, 367, 481. [OE hatol, 'hostile'; hetel, 'savagely, evil'].

hat3, v. 2, 3 sg. pr. see haue.

hatte, v. 3 sg. pr. pass. see hetes.

habel, n. man, 228; habeles, pl. 217. [OE hæleb, 'man'; form prob. infl. by OE æbale (adj.), 'noble'].

have, v. inf. have, 16, 48, 49, 396; impv. sg. 282;
haf, inf. auxil. 424; impv. sg. 287, 336, 496; 1 sg. pr. auxil. 210, 305, 329, 432; 1 pl. pr. auxil. 171; 3 pl. pr. auxil. 193; 3 sg. pr. subj. 460; hat3, 2 sg. pr. 199; auxil. 196; 3 sg. pr. 130; auxil. 114, 411; han, 3 pl. pr. 13, 21; hade, 1 sg. pa. 504; auxil. 421; 3 sg. pa. 112, 191, 448; auxil. 344, 476; 3 pl. pa. 222; 3 sg. pa. subj. 34; had, 3 sg. pa. auxil. 168; 1 sg. pa. subj. should have, 56. [OE habban (inf.); hæfb (3 sg. pr.); hæfde (sg. pa.)].

hauen, n. haven, harbour, 108. [OE hæfen].

haunte, v. 3 pl. pr. practise, 15. [OF ha(u)nter, 'frequent, haunt'].

he, pers. pron. 3 sg. masc. subject, he, 6, 11, 34, 44, 54, 58, 65, 74(2), 77, 86, 88, 89, 91, 93, 97, 98, 101, 107, 108, 111, 113, 114, 116, 117, 120, 123, 124, 125, 126, 127, 128, 130, 131(2), 132, 168, 176, 181, 183, 186, 189, 191, 205, 213, 214, 226, 231, 242, 243, 252, 253, 256, 261, 265, 269, 272, 273, 277, 278, 280, 281, 289, 291, 292, 293, 296, 301, 338, 340, 341, 343, 344, 351, 352, 356(2), 357, 358, 377, 378, 379, 380, 381, 383, 385, 399, 400, 402, 403, 407, 408, 410, 411, 435, 437(2), 441, 442, 459, 460, 461(2), 462, 466, 469, 470, 478, 480, 481, 526; hym. obj. him, 63(2), 92, 100, 117, 118, 164, 174, 181, 187(2), 188, 189, 190, 191, 195, 226, 229, 230, 240, 246, 251, 260, 265, 270, 290, 296, 299, 300, 338, 340, 396, 404, 444, 465, 479; refl. himself, 58(2), 99, 114, 250, 289, 343, 355, 381, 435, 437; him obj. him, 327, 376; hym seluen, comb. refl. himself, 402; his gen. as adj. his, its, 10(2), 44, 52, 56, 64, 73, 74, 75, 92, 94, 97, 115, 128, 131, 135, 136, 164, 168, 171, 172(2), 187, 188(2), 224, 228, 242, 250, 251, 252, 255, 257, 264(2), 268, 274, 276, 278, 287, 295(3), 298, 299, 300, 302(2), 304, 327, 328, 339, 342, 358, 378, 379(2), 384, 385, 398, 399, 400, 403(2), 405, 407, 408, 411, 429, 441(2), 443, 457, 459, 462, 473, 474, 480, 515, 526. [OE hē (nom.); him (dat.); his (gen.)].

hed, n. head, 271; hede, 375; hasp hede, comb. clasp-head; hened, 319, 486. [OE hēafod; OE hæpas, 'clasp'].

heere, n. in address, sir, 520. [OE hearra, 'lord'].

hef, v. inf. heave, strain, 219; hef vp, 3 sg. pa. intr. mounted, 477. [OE hebban (inf.), 'heave', intr. 'rise'; hōf (sg. pa.)].

heſe, in on heſe, adv. phrase, see hiſe.

helde, v. 3 sg. pa. see halde.

hele, n.¹ well-being, safety, 92, 335. [OE hælu].

hele, n.² heel, 271. [OE hēla].

helle, n. hell, 275. [OE hell].

hellen, adj. of hell, 306. [ME; OE hell (n.), 'hell', and -en].

helme, n. helm, tiller, 149. [OE helma, 'rudder'].

help, v. inf. help, 222, 496, 501; helpen, inf. 219. [OE helpan].

hem, pers. pron. 3 pl. obj. see pay.

hende, adj. gracious, 398. [OE gehende, 'convenient'].

hens, adv. hence, 204. [ME; OE heona, 'hence', and -s].

hent, v. seize; inf. take, receive, 178; hentes, 3 sg. pr. 189, 251; hent, 3 sg. pa. 367; 3 pl. pa. 373. [OE hentan].

hep, n. heap, 380; hepe, 149. [OE hēap].

her, pers. pron. 3 sg. fem. gen. as adj. see ho; 3 pl. gen. as adj. see hay.

here, adv. here, 170, 171, 201, 228, 336, 349, 499. [OE hēr].

here, v. inf. hear, 140, 327; heres, 3 sg. pr. 123; herde, 1 sg. pa. 9; 2 sg. pa. 306; 3 sg. pa. 301, 377. [OE hēran, hīeran].

here-inne, adv. herein, 364. [OE hēriþne].

herzed, v. pa. p. harried, dragged, 178. [OE hergian].

herk, v. impv. sg. hark, listen, 431. [? Shortened form of ME herk(k)en, OE he(o)renian, 'listen'].

hert, n. heart, 13, 21, 23, 27, 68, 168, 283, 300, 308, 368, 372, 411, 507; herttes, pl. 2. [OE heorte].

hete, n. heat, 477. [OE hētū].

heter, adj. rough, 373. [?; cf. OE hetol, 'evil, hostile'; MLC hetter, 'cruel'].

heterly, adv. sternly, fiercely, violently, 381, 477, 481. [ME heter, (adj.), a.v. and -ly].

hetes, v. 2 sg. pr. command, 336; hatte, 3 sg. pr. pass. is called, 35; hyzt, 3 sg. pa. decreed, 11. [OE hātan (inf.), 'command, promise'; heht, hēt (sg. pa.); hätte (pa. pass. originally pr. pass.), 'was, is called'].

hebyng, n. scorn, contempt, 2. [OE hebing].

heued, n. see hed.

heuen, n.; heuen wrache, comb. vengeance of heaven, 185. [OE heofon, 'heaven', and wracu, 'vengeance'].

heuen-kyng, n. king of heaven, 251. [OE heofoncýning].

heuen-ryche, n. kingdom of heaven, 14, 28. [OE heofon-ricc].

heuy, adj. heavy, 2. [OE hefig].

hyde, v. inf. hide, protect, 479; hid, pa. n. hidden, contained, 325. [OE hýdan].

hider, n. fear, terror, 367. [OF hi(s)dor].

hi3e, adj. high, tall, 142, 261; hy3e, high (off the ground), 93; noble, 9, 257, 412; great, 434, 512; on he3e, adv. phrase, on high, 463. [OE hē(a)h].

hy3ed, v. 3 pl. pa. hied, hurried, 217. [OE higian, 'strive, be eager'].

hy3t, n.¹ height, high degree, 398. [OE hēhpu].

hy3t, n.² vpon hy3t, adv. phrase, energetically, 219. [OE hīgh, 'effort'].

hy3t, v. 3 sg. pa. see hetes.

hille3, n. pl. hills, 463. [OE hyll].

him, hym, pers. pron., 3 sg. masc. obj. see he; 3 pl. obj. see hay.

hir, pers. pron. 3 sg. fem. obj. see he.

hyrne, n. corner, 178, 289. [OE hyrne].

his, pers. pron. 3 sg. masc. gen. as adj. see he.

hit, pers. pron. 3 sg. neut. subject, 10, 1, 147, 300, 353, 425, 449, 450, 462, 493, 499, 506, 531; impers. 61, 115, 124, 146, 244, 256, 342, 439, 465; obj. 85, 148, 350, 455, 498, 501; impers. 47, 530; as possessive adj. its, 12, 267; hit ara, they are, 38, 40, 69. [OE hit].

hitte, v. 3 sg. pa. went, betook himself, 380; hitte to, came upon, 289. [IOE hittan, 'fall in with'].

hyure, n. (terms of) hire, 56. [OE hȳr].

ho, pers. pron. 3 sg. fem. subject, she, 4, 41, 232, 472;
hir, obj. her, 42; refl. 41; her, gen. as adj. her, 101, 103,
 107, 148, 158(3), 159(3), 233. [OE hēo (nom.); hira, hiera
 (dat. and gen.)].

hol, adj. perfect, 335. [OE hāl, 'whole'].

holde, v. inf. see halde.

hole, n. hole, 306. [OE hol].

holy, adj. holy, 60, 244, 328. [OE hālig].

honde, hondes, n. see hande.

honde-werk, n. handiwork, creation, 496. [OE handgeworc].

hope, v. 1 sg. pr. believe, expect, 212, 315; 2 pl. pr.
 123. [OE hopian].

hores, pers. pron. gen. as adj. see hay.

horse, n. horse, 394. [OE hers].

hot, adj. hot, 481. [OE hāt].

hourlande, v. pr. p. tossing, 271; hurled, 3 pl. pa.
 crashed, 149. [?; cf. Fris. hurreln, (of wind) 'blow in
 gusts'].

hourle, n. surge (of the sea), 319. [NE hourlen, hurlen
 (v.), 'hurl, rush', etc.; see hourlande (v.)].

hous, n. house, 328, 450. [OE hūs].

how, adv. how, in what way, 10, 266. [OE hū].

howre, n. hour, 498. [OF (h)ore, ure].

huge, adj. huge, 264, 420. [OF ahuge, ahoge].

hungeres, v. 3 pl. pr. hunger, 19. [OE hyngran].

hurled, v. 3 pl. pa. see hourlande.

hurrok, n. hurrock, i.s. ? rudder-band, 185. See note.

[Cf. Norw. horok, 'osier ring, handle of basket', and Norw. hoddek, 'basket with two loops, stern-compartment of boat'].

hurt, v. pa. p. hurt, 2. [OF hurter, 'strike'].

I, pers. pron. 1 sg. subject, 2, 9, 28, 35, 36, 46, 55, 60, 68, 70, 75, 76, 78, 84, 85, 86, 87, 88, 95, 127, 170, 173, 205, 206, 210, 212, 283, 285, 299, 304, 305, 313(2), 314, 315, 317, 318, 320, 322, 326, 329, 330, 333, 334, 399, 413, 415, 416, 417, 421(3), 424, 432, 464, 485, 487, 488, 494(2), 496, 501, 503, 504, 505, 518, 520, 521⁵²², me, obj. me, 8, 46, 47, 49, 50, 51, 53, 54, 59, 77, 78, 79(2), 80, 83, 88, 209, 211(2), 306, 308, 309, 312, 321, 323, 336, 347,

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348, 426,(2), 427(2), 428, 484, 485, 488, 501, 519, 528, 529; refl. 36(2), 71, 326, 485; ethic dat. 72(2), 86, 108; my, gen. as adj. my, 8, 51, 54, 56, 67, 76, 83, 134, 210, 283, 317, 319, 322, 325, 326, 335, 336, 350, 414, 415, 425, 426, 486(2), 487, 496, 505, 507, 519; my self, comb. refl. myself, 503; my selnen, comb. refl. myself, 386; myñ, gen. as adj. before vowels, my, 40, 80, 307, 328, 503. [OE ic (nom.); mē (dat.); mē selfan; mīn (gen.)].

if, conj. see 3if.

ilyche, adv. just as 161; alike, the same, 369; [OE gelice].

ilk, adj. same, very, 131, 361; as n. very thing, 414. [OE ilca].

ille, adj. ill, bad, 203; ylle, 8. [ON illr].

in, prep. in, on, at, 18, 24, 57, 68, 76, 95, 112, 126, 202, 221, 288(2), 313, 377, 383, 402, 439; amongst, 121, 275(2); within, inside, 13, 21, 37, 38, 61, 67, 69, 79, 80, 115, 120, 188, 222, 255, 258, 262, 272, 274, 278, 280, 292, 293, 299, 317, 325, 350, 365, 366, 372, 415, 422, 429, 452, 462, 494, 516; wearing, 341; in(to), 64, 68, 79, 243, 252, 380; with, as, 312; idiomatic uses w. ya. and abstract ns. 22, 30, 37, 40, 52, 74, 94, 106, 114, 172, 177, 182, 192, 217, 255, 263, 296(2), 305, 331(2), 398, 400, 514, 517,

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525(2), 530; adv. in, 33, 267, 268, 269, 270; inne, prep. in(side), 146, 318. [OE in(prep.); in(n) (adv.)].

in-noze, adj. enough, many, 528. [OE genōg].

in-to, prep. (in)to, 87, 100, 184, 224, 230, 266, 308, 328, 424. [OE intō].

Jonas, prop. n. see Jonas.

is, v. 3 sg. pr. see be.

Israyl, prop. n. Israel, 205. [L. Israel].

iugge, v. inf. see iugge, v.

iwysse, adv. indeed, 69, 206, 464. [OE gewiss].

janglande, v. pr. p. grumbling, 90; as adj. 433. [OF jangler, 'chatter'].

jape, n. trick, 57. [OF gap, gab, gas, 'mockery, jest deception'; ? form infl. by OF japer (v.), 'yelp'].

Japh, prop. n. Jaffa, Jeppa, 90. [OF Jaffe, etc.].

jentyle, n. v. gen. pl. force, gentiles, 62. [OF gentil].

joye, n. joy, 241, 525. [OF joie].

joyful, adj. joyful, 109. [ME; OF joie (n.), 'joy,' and -ful].

joyles, adj. joyless, 146, 433. [ME; OF joie (n.), 'joy' and -les; OE -lēas].

joyned, v. pa. p. enjoined, appointed, 62. [ME aioynen, OF enjoign-, stem of enjoindre].

joynt, adv. swiftly, zealously, 355. [OF joint, (pa. p. adj.), 'lively, zealous'].

jolef, adj. light-hearted, 241. [OF jolif].

Jonas, prop. n. Jonah, 57, 62, 90, 109, 146, 182, 194, 224, 241, 245, 355, 409, 433; ^{Jonas, 224.} [L and OF Jonas].

journey, n. day's journey, 355. [OF journée].

jowked, v. 3 sg. pa. 'roosted', lay sleeping, 182. [OF jo(u)quier, -chier, 'roost (of birds), do nothing'].

Jude, prop. n. Judea, 57, 61. [OF Judce].

jue, n. Jew, 109; jwe, 182, 245. [OF gi(e)n].

jugge, v. inf. consign (judicially), 224; iugge, inf. judge, decide, 413; jugged, pa. p. doomed, 245. [OF ju(g)g(i)er].

juis, n. doom, penalty, 224. [OF juis, 'judgement'].

kark, n. difficulty, problem, 265. [OF kark, 'load, charge'].

kenne, v. inf. know, understand, 357. [OE cennan, 'cause to know, make known'].

kened, v. 1 sg. pa. wished, 464. [OE cēnan, 'keep, observe, desire'].

kest, v. inf. cast (out), 154, 157; 1 sg. pa. spoke, 415; 3 pl. pa. 153; pa. n. 314; keste, inf. 440. [ON kasta].

keuer, v. inf. v. pass. sense, be obtained, 223; keuered, 1 sg. pa. obtained, 485. [OE ācofrīan, 'recover'; infl. by OF rekeuvre, 'obtain'].

kyd, v. 3 sg. pa. showed, told, 118. [OE cȳpan].

kynde, n. kind, nature, 40; natural order, 259. [OE (ge)cȳnd, 'birth, nature'].

kyng, n. king, 118, 377, 519. [OE cyng, cyning].

kyneȝ, n. gen. pl. appositive in bi no kyneȝ wayeȝ, by no kind of way, 346. [OE cygn].

kysttes, n. pl. chests, 159. [ON kista; cf. OE cist].

kyth, n. land, country, 377, 462; kythes, pl. 18. [OE cŷþp(u)].

knawe, v. 3 sg. pr.; knew, 1,2,3 sg. pa. see cnawe.

lacheche, v. inf. come to, reach, 322; lach out, impv. sg. take away, 425; lached, pa. p. seized, 266. [OE laeccan, 'seize'].

ladde, n. lad, man, 154. [?OE hlāfēta, 'dependant'].

ladde-borde, n. larboard side, port side, 106. [ME; ?OE hladan (v.), 'load', and bord (n.), 'ship's side'].

ladves, n. pl. ladies, 30. [OE hlāfdige].

laften v. 3 pl. pa. see leue, v.¹

la3ed, v. 3 sg. pa. laughed, 461. [OE hlæhhan].

lay, v. 1 pl. pr. subj. lay, 173; put, 174; layden in, 3 pl. pa. absol. laid in (oars), 106; layde, pa. p. 37, given, 168. [OE lecgan].

layk, n. practice, 401. [ON leikr, 'sport'].

layte, v. inf. look for, 180; laytes, 2 sg. pr. 201;
3 sg. pr. looks, 277. [ON leita, 'seek (for)'].

layth, adj. loathsome, foul, 401. [ON leibr; cf. OE lāb].

last, adj. at be last, in the end, finally, 281; laste,
 last, extreme, farthest, 320; absol. last, 38; vpon laste,
 at (the) last, 194. [OE lætest, superl. of. læt, 'slow,
 late'].

lastes, n. pl. sins, vices, 198. [ON löstr (nom.),
lastar (gen.), 'fault, vice'].

lastes, v. 3 sg. pr. lasts, goes on, 425. [OE læstan].

late, adj. slow, tardy, 419. [OE læt].

lauce, v. impv. sg. loose, utter, 350; laused, 3 sg. pa.
 489. [ON lauss (adj.), 'loose'].

laue, v. inf. bale (out), 154. [OE lafian, 'pour, wash
 by pouring'].

laused, v. 3 sg. pa. see lauce.

lawe, n. law, edict, 259, 405. [IOE lagu].

lawles, adj. lawless, 170. [ME; IOE lagu (n.), 'law',
 and -les].

le, n. lee, shelter, 277. [OE hlēo].

lede, n. man, 168, 259, 347, 448, 489, 493; of God, the Lord, 281; ledes, pl. 173, 180, 330. [OE leod, 'man, chief'].

lede, v. inf. look after, have (with one), 428. [OE lēdan, 'lead'].

lef, n. as pl. leaves, 447; leues, pl. 453, 466, 475. [OE lēaf (sg. and pl.)].

lefsel, n. bower (of leaves), 448. [1OE lēafsele, 'booth'].

lege, adj. liege, sovereign, 51. [OE l(i)ege].

lene, v. impv. sg. grant, give, 347; lent, pa. p. 260. [OE lēnan, lānan].

lenge, v. inf. stay, 42; lenged, 3 sg. pa. stood still, 281; 3 pl. pa. lived, 366. [OE lengan, 'lengthen'].

lenger, compar. adv. see longe.

lent, v. pa. p. come, 201; 260, see lene. [OE lendan].

lep, v. 3 sg. pa. least, 154, 179. [OE hlēapan (inf.); ~~hlēapan~~ (inf.); hlēop (sg. pa.)].

les, adj. false, untruthful, 428. [OE lēas].

lest, v. pa. p. lost, 88. [OE -lēosan].

letes, v. 3 sg. pr. leaves, lets, will let, 88; letten,
3 pl. pr. 216, [OE lĕtan].

lebe, n. calm, 160. [? OE līb, 'mercy'].

lebe, v. inf. soften, 3. [? OE līb(ig)ian].

leue, v.¹ inf. leave (off), 403; leuen, 1 pl. pr. 401;
laften, 3 pl. pa. 405. [OE lēfan, lǣfan].

lene, v.² inf. believe, 519; 1 sg. pr. 170; lyue, inf.
259; leuen, 1 pl. pr. 404; leued on, 3 pl. pa. placed (their)
faith in, accepted, 405. [OE lēfan, līēfan].

lyf, n. life, 156, 260, 322, 425, 500, 515; on lyve,
adv. phrase, alive, 293; emphatic, at all, 51. [OE līf; on līfe,
'alive'].

lyfte, adj. as n. left (hand), 515. [OE lyft, once only
w. sense of L inanis, 'empty, useless'].

lyggede, v. 3 sg. pa. see lys.

lysten, v. inf. lighten, 160. [OE līhtan].

lystly, adv. swiftly, at once, 179, 288; perhaps, 88;
lystloker, compar. easier, 47; [OE lēhtlice, 'easily,
quickly'; līhtlūcor, -licor (compar.)].

lyke, v. inf. like, 47; lyke ober greme, imperis. sg. pr.
subj. absol. whether it please or displease, like it or

not, 42; lykes, impers. sg. pr. it pleases, will please, 397 (but possibly personal here); lyke3, impers. sg. pr. it pleases, 500. [OE līcian (w. dat. or impers.), 'please'].

lykker, adj. compar. lykker to, more like (to), 493 .
[OE gelīc (pos.), 'like'; gelīcor (compar.)].

lykuvng, v. pr. p.n. copying, 30. [ME; OE līcian, 'make like,' and -en, and -vng].

lylled, v. 3 pl. pa. shimmered, shone, 447. [?; cf. Du. lillen, 'quiver'].

lympes, v. 3 sg. pr. incurs, 174; lymped, 3 sg. pa. fell, 194; impers. befell, 265; lympen, pa. p. impers. befallen, 520. [OE limpan, 'happen'].

lys, v. 3 sg. pr. lies, 458; lyggede, 3 sg. pa. was lying, 184. [OE licgan].

lyst, v. impers. sg. pr. it pleases, 42; pers. 3 sg. pa. subj. pleased, 51. [OE lystan (impers.)].

lyttel, adj. little, 59, 256, 300, 441, 456, 492, 493, 510; adv. 94. [OE lȳtel].

lyue, v. inf. see leue, v.²

lyue, in on lyue, adv. phrase, see lyf.

lyves, v. 3 sg. pr. lives, 364. [OE lifian, libban].

lo, interj. lo, 113, 172, 203, 349, 350. [OE lā].

lode, n. way, 156; on lode, under (my)guidance, 504. [OE lād].

lodes-mon, n. steersman, 179. [OE lādman(n), 'guide', w.-s- by analogy w. genitival compounds].

ledlych, adj. leathsome, 230. [OE lāblic].

lof, n. of lof, adj. phrase, praiseworthy, fine, 448. [OE lof, 'praise'].

lof, v. inf. love, 30; loved, 3 sg. pa. 168. [OE lufian].

lofe, n. luff, position close to the wind, 106. [OF lof].

lofte, n. on loft, adv. phrase, on high, 237; above, 449. [ME; OE on (prep.) and ON lopt (n.), 'air'; cf. ON á lopt, 'aloft'].

loge, n. lodge, harbour, 461; logge, 457. [OF loge].

loze, n. water, sea, 230. [Northumbrian loh, 'loch, pond'].

lokende, v. pr. p. looking, 458; loked, 1 sg. pa. watched over, 504; 3 sg. pa. 447, 461. [OE lōcian].

loke, v. pa. p. locked, 350. [OE lūcan].

loked, v. 1, 3 sg. pa. see lokande.

loitrande, v. pr. p. lolling, 458. [? Confusion of ME loll, from MDu. lollen, 'sleep', and ME loiter, from M Du. loteren, 'wag about, move loosely'].

longe, n. vessel, 160. [OE gelōma, 'implement'].

londe, n. land, 201, 237, 288; lont, 322. [OE lond].

longe, adj. long, 217; of time, 329, 419, 505; adv. of time, 260, 425, 488, 504; lenger, compar. adv. of time, 428, [OE long (adj.); lengra (compar.); longe (adv.)].

lont, n. see londe.

lorde, n. lord, 51, 288, 305, 326, 340, 347, 410, 425, 489; as emphatic interj. 264. [OE hlāford].

lore, n. lore, teaching, 350, 428. [OE lār].

lose, v. inf. lose, 364; be the ruin of, 198; lost, pa. p. 515. [OE losian].

losynger, n. deceiver, 170. [OF loseng(i)er].

losse, n. loss, 174. [OE los].

lost, v. pa. p. see lose.

lot, n. sound, 161; flode lotes, comb. pl. see flod. [ON lát (pl.), 'manners, cries'].

lote, n.¹ lot, 194; casting of lots, 180; lay lotes on, cast lots amongst, 173. [OE hlōt].

lotes, n.² pl. manners, 47. [ON lát (pl.)].

loud, adj. loud, 161; loude, adv. loudly, 195. [OE hlūd (adj.); hlūde (adv.)].

loued, v. 3 sg. pa. see lof.

louyng, n. praising, 237. [OE lofyng].

lovus, v. 1 sg. pr. counsel, propose, 173. [OE lofian, 'praise, appraise'; cf. ON lofa, 'praise, permit, promise'].

luche, v. 3 pl. pr. pitch, 230. [?; cf. Yorkshire dialect lutch].

lumpen, v. pa. n. see lympes.

lur, n. sorrow, hurt, 419. [OE lyra, 'loss'].

lurkes, v. 3 sg. pr. lurks, lies low, 277. [?; cf. Norw. lurka, 'sneak off'].

luber, adj. wretched, bad, 156, 198; adv. ill, 500. [OE lybre (adj. and adv.)].

maches, v. 3 sg. pr. refl. settles, 99. [OE gemæcca (n.), 'mate'].

mad, made, v. 1, 3 sg. pa. see make.

ma3t, n. power, 112; my3t, 295, 324, 399; honde my3t, comb. see hande. [OE maht, miht].

Mahoun, prop. n. Mahomet, 167. [OF Mahon].

May, auxil. v. 1 sg. pr. may, can, 70, 322, 522; 2 sg. pr. elliptical, may, can, command, 484; 3 sg. pr. 3, 6, 124, 175, 176, 342, 397, 400; 3 pl. pr. 517; my3t, 3 sg. pa. might (expect to), 181; might, 222, 260, 351, 455; was able, 437; 3 pl. pa. might, 100, 357, 423; most, 3 sg. pa. might, 232, 259, 328, 479. [OE mæg (pr.); mihte, me(a)hte (sg. pa.)].

mayntyne, v. as pass. inf. be practised, 523. [OF main-
tenir].

mayster, n. master, 10; maystres, pl. learned men, 329. [OF maistre].

maystery, n. achievement, great work, 482. [OF maistrie].

make, y. make; inf. have in mind, 50; make3, 2 sg. pr. causes to be, 428; makes, 3 sg. pr. arranges, 99; made, 1 sg. pa. 503; 3 sg. pa. 63, 123; 3 sg. pa. subi. v. ellipsis of inf. compelled, 54; pa. n. brought about, 209; maked, 3 sg. pa. 303; mad, 3 sg. pa. causative, 299. [OE macian].

maker, n. maker, 482. [ME; OE macian (y.), 'make', and -er].

malice, n. ill will, evil(ness), 4; malys, 70; malyse, severity, 523. [OF malice].

malicious, adi. sinful, 508; stern, fierce, 522. [OF malicius].

malcred, y. pa. n. dazed, 255. [OE malscrung (n.), 'enchantment'].

man, n. man, 81, 112, 258, 287, 456, 479; man(kind), 482; as simple intensiva, 320; mon, 43, 255, 495, 508; monnes, gen. sg. 156; men, pl. 246, 422. [OE man(n), mon(n)].

manace, y. inf. threaten, 422. [OF menacer].

maneres, n. pl. ways, forms, 22. [OF man(i)ere].

marsed, y. pa. n. adi. accursed, 82. [OE amānsian, 'curse'].

mantyle, n. mantle, 342. [OF mantel].

marvneres, n. pl. mariners, 99. [OF marin(i)er].

marres, v. 3 sg. pr. perishes, 172; marred, 3 sg. pa. grieved, was bewildered, 479; pa. p. ruined, 474. [OE m(i)erran, 'mar, hinder, confuse'; cf. OF marrir, 'perplex, be perplexed'].

masse, n. mass, 9. [OF masse].

mast, n. mast, 150. [OE maest].

materes, n. pl. (primal) matter, 503. [OF mat(i)ere, 'material'; cf. L materies].

Mathew, pron. n. Matthew, 10. [OF Mathieu].

maure, pron. in spite of, 44; maugref, 54. [OF maugré; -f form due to association w. ME gref (n.), 'grief'].

mawe, n. maw, belly, 255, 299. [OE mara].

me, pers. pron. 1 sg. obj. see I.

mede, n. reward, 11, 22, 39; to mede, for a reward, 55. [OE mēd].

mevny, n. following, 10. [OF mai(s)nice].

mekenesse, n. meekness, 15; Mekenesse, 32. [ME; ON miúkr (adj.), 'meek' and -nesse].

melede, v. 3 sg. pa. spoke, said, 10; meled, pa. p.
329. [OE mēlan].

men, n. pl. see man.

mercy, n. mercy, 22, 287, 324, 332, 400, 420, 523; Mercy,
32; merci, 295. [OF merci].

mercvable, adj. merciful, 238. [OF merciable].

mere, n.¹ boundary, limit, 320. [OE mēre, māre].

mere, n.² sea, 112. [OE mere].

Mergot, prop. n. Magot, Magog, 167. [OF Magot].

merk, n. darkness, 291. [OE mirce; cf. ON myrkr].

meruayl, adj. marvellous, strange, 81. [OF merveil].

meschef, n. trouble, 209, 484. [OF mesch(i)ef].

message, n. message, 81. [OF message].

mester, n. need, 342. [OF most(i)er].

mesure, n. moderation, 295. [OF mesure].

mete, adj. sufficient, 420. [OE gemēta, 'suitable'].

mette, v. 3 sg. pa. met, 356; metten, 3 pl. pa. 145.
[OE mētan].

my, myra, pers. pron. 1 sg. gen. as adj. see I.

myddæz, n. midst, 380. [OE tō middes (adv.) 'in the midst'].

myzt, n. see mazt; v. 3 sg. pa., 3 pl. pa. see may.

mylde, adj. mild, kind, 400, 522. [OE milde].

mynde, n. mind, understanding, 73, 115. [OE mynd].

myre, n. mire, muck, 279. [ON mýrr].

myry, adj. fair, bright, 32. [OE myr(i)ge, 'pleasing'].

mys-dedes, n. pl. misdeeds, 287. [OE misdæd].

mysse, n. misdeed, wrong, 420. [OE miss, 'absence, loss'; sense infl. by OE prefix mis-, 'ill-'].

mysse-paved, v. pa. p. displeased, 399. [OF mespaier].

mo, adj. more (in number), 180. [OE mā].

mody, adj. proud, arrogant, 422. [OE mōdig].

mozt, v. 3 sg. pa. see may.

Moyses, prep. n. gen. sg. of Moses, 238. [OF Moyse].

molde, n. earth, 479; moldez, pl. clods, grave-earth, 494. [OE molde].

mon, n. see man.

none, n. moon, 167. [OE mōna].

mony, adi. many, 18, 82, 96, 254, 304, 311, 516; many a, 150, 154, 329, 508; mony a, many a, 298. [OE monig].

more, adi. compar. see mukel.

moste, y. 1 sg. pa. subj. see mot.

mot, y. 3 sg. pr. must, 44, 527; moste, 1 sg. pa. subj. 55. [OE mōt (pr.); mōste (pa. subj.)].

mote, n.¹ mote, (in sunbeam), speck, particle, 268, 299, 456. [OE mot].

mote, n.² walled city, 422. [OF mote, 'clod, mound'].

mount, n. mountain, 320. [OF mo(u)nt].

mountaunce, n. amount, 456. [OF mo(u)nta(n)nce].

mountes, y. 3 sg. pr. amounts, 332. [OF mo(u)nter].

mourne3, y. 3 sg. pr. laments, is lamenting, 508. [OE murran, 'be anxious, mourn'].

much, adi. great, 70, 399; absol. much, a great deal, 44; predicative and ellipt. much, strange, 54. [OE mycel].

mukel, adj. great, 268; much, 324; more, compar. greater, 114; further, 53, 267, 527. [OE mycel (pos.); māra (compar.)].

mun, n. meagre his mun, do what he might, lit. in spite of his mouth, 44. [ON munnr, 'mouth'].

munster, n. church, cathedral, 268. [OE mynster].

nade, v. 3 sg. pa. subj. auxil. had not, 257. [OE nabban, 'not to have'; naefde (sg. pa.)].

naxt, n. night, 352, 465; nyxt, 442; pl. 294. [OE neht, niht; niht (pl.)].

naked, adj. naked, 95, 379. [OE nacod].

nappe, v. sleep, 465. [OE hnappian].

nas, v. 3 sg. pa. was not, 223; neere, 3 sg. pa. subj. 244. [OE nas (sg. pa.); nære (pa. subj.)].

nauel, n. interior, inner parts, 278. [OE nafela, 'navel'].

nauber, adv. ne nauber, nor either, 392. [IOE nā(w)ber, OE nāhwæber, 'neither'].

ne, adv. not, 54, 86, 488, 511; redundant, 231. [OE ne].

ne, conj. w. other negative, nor, 199, 223, 279, 392(2), 393, 394(2). [OE ne].

neðe, adv. needs, of necessity, 44; neðes, 45. [OE nēde, nēdes].

nedles, adj. needless, useless, 220. [ME; OE nēd (n.), 'need', and -les].

neðed, v. 3 sg. pa. approached, 352, 465. [OE (ge)nēgan, (ge)nēgan].

Neptune, prop. n. Neptune, 166. [OF Neptune].

neere, adv. wel neere, well-nigh, 169; nerre, compar. nearer, 85. [OE nēar(a), nēarra, compar. of nē(a)h, 'near'; cf. ON naer (pos. and compar.)].

neere, v. 3 sg. pa. subi. see nag.

neuer, adv. never, 109, 226, 346, 448, 464, 484, 498, 510; neuer so, never so, no matter how, 156, 420; so neuer, see so. [OE nāefre].

nves, n. pl. troubles, 76. [OF anui, en(n)ui].

ny3t, n. see na3t.

nylt, auxil. v. 2 sg. pr. w. ellipsis of v. of motion, will not (go), 346; nyl, 3 sg. pr. will not, 41; noide, 3 sg. pa. would not, 91, 220; did not want to, 242. [OE nyl(1)e (1, 3 sg. pr.); nylt (2 sg. pr.); noide (sg. pa.)].

num, v. impv. sg. take, 66; namen, pa. p. 360; nummen, pa. p. taken, seized, 76, 95. [OE niman].

Niniue, prop. n. Ninevah, 352, 360; Nynvve, 66; Nuniue, 76, 95, 346 [OF Minive].

no, adj. no, not any, 91, 112(2), 125, 135, 163, 181, 199, 212, 223, 242, 276, 279, 290(2), 322, 346, 392(2), 393, 394(2), 455, 460, 471, 496, 517; non, before vowels, 223, 393, 394. [OE nān].

no, adv. w. comparatives, no, not any, 85, 116, 231. [OE nā].

nobel, adj. noble, 531. [OF noble].

noz, adv. see nozt.

nozt, n. nothing, 222, 332, 360. [OE nōht].

nozt, adv. not, 6, 113, 513, 524; noz, 523; not, 57, 70, 123, 124, 220, 296, 369, 414, 479, 493, 501, 517, 521, 522. [OE nōht].

noys, n. noise, 137; talking, clamour, 490. [OF noise].

nok, n. nook, corner, 278. [? Gaelic nioc, 'corner'; cf. Scots neuk].

noide, v. 3 sg. pa. see nylt.

nomen, v. pa. n. see nvm.

non, pron. none, 91, 451; non oper, none other, 240; nothing else, 348. [OE nān].

non, adj. see no.

norh, adj. north, northern, 451. [OE norh].

norh-est, n. north-east, 137. [ME; OE norh (adj. and adv.), 'north', and eāst (adj. and adv.), 'east'; cf. OE norþanēastan (adv.), 'from the north-east'].

nos, n. (projecting) doorway, 451. [OE nosu, 'nose'].

not, adv. see noht.

note, n. activity, work, 220. [OE notu].

nowe, adv. now, 414. [OE nū bā].

now, adv. now, at this time, 114, 245, 296, 330, 485, 487; in clause of command or entreaty, now, 72, 282, 284, 287, 413, 425. [OE nū].

nowhere, adv. nowhere, 114, 278, 451. [OE nāhwær].

nummen, v. pa. p. see nym.

Nuniue, prep. n. see Niniue.

o, interi. o, oh, 121. [OE o].

of, prep.; gen. of separation, motion from, of, from, 128, 137, 178, 201, 246, 306, 379, 391, 403, 473, 478; of agency, by, through, 386, 443; of origin, cause, of, from, 84, 137, 205, 443; of material, out of, 438(2), 503; of respect, (in respect) of, 20, 23, 92, 114, 183, 243, 249, 262, 282, 283, 285, 287, 326, 353, 457, 459, 460; objective, of, 30, 39, 129, 372, 482; of quality, of, 40, 192, 290, 306, 325, 345, 418, 448, 456, 498, 505; partitive, of, 91, 152, 285, 344, 380, 434, 509; possessive, of, 61, 110, 184, 214, 221, 252, 262, 278, 284, 292, 293, 298, 308, 309, 310, 311, 320, 321, 324, 358, 370, 398, 401, 429, 494, 507. [OE of, 'out of, from, by, made of'].

offer, v. inf. offer, 335. [OE offrian].

ofte, adv. often, 1, 118, 531. [OE oft].

on, adv. alone, 240; only, merely, 354; one, alone, only, 291; alone, by himself, 216; a.... one, a single, 208; myn one, alone, 503. [OE ān(a) (adv.)].

on, prep. (up)on, at, in, 93, 96, 106, 119, 141, 149, 184, 197, 218, 233, 302(2), 316, 375, 435, 436, 451, 479, 510; towards, 133; v. y. of motion, onto, into, 101, 151; idiomatic v. vs. and abstract ns. 9, 51, 71, 131, 147, 164, 173, 176, 194, 199, 200, 215, 237, 238, 242, 294, 304, 319, 358, 376, 392, 405, 412, 426, 434, 447, 449, 453, 463, 466, 502, 504. [OE on].

on, adi. one, 38, 39, 40, 312, 355; of two, 512. [OE ān].

on, pron. one, 11; one, 34. [OE ān].

one, adv. and pron. see on, adv. and on, pron.

on-helde, y. pa. p. huddled, 185. [OE onheldan, 'inclined'].

onhit, y. pa. p. struck, 411. [ME; on-, ON hitta, 'strike'].

opened, y. 3 sg. pa. opened, 250. [OE openian].

ores, n. pl. oars, 217, 221. [OE ār].

orisoun, n. orison, prayer, 328. [OF orison, oraison].

ossed, y. 3 sg. pa. showed, 213. [?; cf. eccl. L.

ostensio (n.) 'displaying (of relics)'; L ostendere (y.), 'show'].

oþer, adv. else, 348; otherwise, 408. [OE ōþer].

oþer, adj. other, different, 86, 223; further, 66; of two, absol. other, 499, 512. [OE ōþer].

oþer, conj. or (else), 2, 42, 50, 51, 397, 432, 440, 463; oþer oþer, either or, 52. [OE ā(w)þer, āhwæþer, 'one (of two), either'].

oþer, pron. other, 240; others, 176, 483. [OE ōþer].

oþer-whytle, adv. now and then, 121. [OE ōþerhwīle].

ouer, prep. over, 271, 312. [OE ofer].

ouer-borde, adv., overboard, 157. [IOE ofer bord].

ouer-tan, v., pa. p. overtaken, 127. [ME; OE ofer (prep.) 'over', and ON taka (v.), 'take'; see ta].

oure, pers. pron. 1 pl. gen. as adj. see we.

out, adv. out, away, from a position, 80, 155, 178, 231, 314, 425; to a distance, 434; abroad 386; out of, from the direction of, 137, 306. [OE ūt].

owen, adj. own, 286. [OE āgen].

oxe, n. ox, 394. [OE oxa].

pacience, n. patience, 1, 531; pacvence, 36, 45;
Pacvence, 33. [OF pacience].

pacient, adi. patient, 525. [OF pacient].

pave, n. payment, 99. [OF paie].

payne, n. pain, sorrow, 525, 530; paynes, pl. 528. [OF
peine].

par-formed, v. 3 pl. na. performed, 406. [OF parfo(u)rmer].

passage, n. passage, 97. [OF passage].

passes, v. 3 sg. pr. goes, 97; passee, 3 sg. pr. subi. 393.
 [OF passer].

pasture, n. pasture, 393. [OF pasture].

penaunce, n. penance, 376, 406; suffering, 530; Penaunce,
 31. [OF pen(e)a(u)nce].

perle, n. people, 371. [OF n(u)le].

peril, n. peril, 11⁴; at alle peryles, pl. at all risks,
 85. [OF peril].

Peſ, n. Peace, 33; halden her peſe, are peaceful, inclined to peace, 25; her peſe gete, make their peace, 423. [OF peſ, paiſ].

nete, n. pity, 327; nite, 282; Pitee, 31. [OF pit ].

nike, v. 3 sg. pr. subi. crop, 393. [OE n can, (one occurrence), 'pick'; cf. OE n cung (n.), 'pricking'].

nyre, n. torment, 43, 412; (act of) penance, 423; nyneſ, n. 91. [OE n n].

nyneſ, v. 3 pl. pr. confine, shut up, 79. [OE gepyndan; form infl. by ME pinnen, 'pin', from IOE pinn (n.), 'peg'].

Pitee, n. see nete.

pitofly, adv. piteously, 371. [ME; OF pito(u)s (adi.), 'to be pitied, piteous', and -ly].

place, n. place, spot, 68, 349, 370, 439, 507; hy3e place, great city, 434. [OF place].

play, v. play me with, inf. refl. occupy myself with, cultivate, 36; plaves, 3 sg. pr. plays, 319. [OE pleg(i)an].

play-feres, n. pl. playfellows, 45. [ME; OE plega (n), 'play', and gefera (n.), 'fellow'].

playn, adi. bare, 439. [OF plain, 'flat, plain'].

playne3, v. playne3 on, 3 sg. pr. complains of, 376;
pleyned, 3 pl. pa. made lamentation, 371. [OF plai(g)n-,
 weak stem of plandre].

planted, v. 3 sg. pa. established, 111. [OE plantian].

pleyned, v. 3 pl. pa. see playne3.

plese, v. 3 sg. na. subj. should please, 376. [OF plesir,
plaisir].

plyande, v. pr. p. adj. swaying, bending, 439. [OF plier].

plyt, n. state, 114. [OF plit, plait, 'fold, state'].

pownt, n. (worthwhile) quality, matter, 1, 531; state, 35;
at þe pownt, at the (right) moment, 68. [OF point, 'point,
 moment'].

poplande, v. pr. p. adj. boiling, seething, 319. [Imitative;
 cf. MDu. popelen, 'babble, throb'].

port, n. port, 90, 97. [OE port].

poruay, v. inf. refl. equip (myself) with, 36. [OF parveoir].

powert, n. ^{poverty,} /41, 43. Powert, 31; powerte, 13, 35, 45, 528.
 [OF poverté].

powle3, n. pl. pools, deeps, 310. [OE poel].

pravanda, v. pr. n. praying, 327; praven, 3 pl. pr. 225.
[OF preier].

prayer, n. prayer, 303, 412, 423. [OF preiera].

pravee, v. inf. value, 47. [OF preis(i)er, preis(i)er].

prech, v. inf. preach (to), 349; preche, inf. 81, 416.
[OF pre(e)ch(i)er].

prelates, n. pl. prelates, high priests, 389. [OF prelat].

prest, n. priest, 389. [OE pre(o)st].

prest, adv. quickly, 303. [OF prest].

preue, adj. discreet, equable, 525. [OF privé, 'intimate',
private'].

preue, v. impv. sg. prove, 288. [OF pre(o)uer, pruever].

prince, n. prince, 225, 282, 389, 406, 412. [OF prince].

prison, n. prison, 79. [OF priso(u)n].

profetes, v. 3 sg. pr. refl. presents (herself), 41.
[OF proffrir].

prophete, n. prophet, 62, 85, 282, 303, 327; prophetes, pl.
225, 285. [OF prophete].

psalms, n. psalm, 120. [OE ps(e)alm, s(e)alm; cf. OF psalme].

pure, adj. intensive, very, itself, 319. [OF pur].

put, v. 1 sg. pr. put, 68; 3 pl. pr. 79; pa. n. 33, 41, 114; put to, reduced to, 35. [IOE putian, OE pȳtan, 'put out (eyes)'].

qu-, see wh-.

quat-so-ever, rel. pron.; whatsoever, 421. [ME what-so, q.v., and OE ǣfre (adv.), 'ever'].

qued, n. evil, 4. [OE cwēad, 'filth'].

quelles, v. 3 sg. pr. subdues, 4; quelled, 3 pl. pa. killed, 228. [OE cwellan].

quenches, v. 3 sg. pr. quenches, 4. [OE ācwencan].

quest, n. pursuit, 39. [OF queste].

quyk, adj. alive, 387. [OE cwic]

quikken, v. 3 sg. pr. subj. (should) come into existence, form, 471. [OE cwician; cf. ON kvikna].

que, interrog. pron. who(ever), 6. [OE hwā].

quoynt, adj. wise, sage, 417. [OF cointel].

quoyntyse, n. wisdom, 39. [OF cointise]

quop, v. 3 sg. pa. said, 85, 205, 347, 493. [OE cweþan].

radde, v. 3 sg. pa. directed, 406. [OE rēdan, rādan].

radly, adv. quickly, 65, 89, 351, 378. [OE hrædlice].

Ragnel, pron. n. (the devil) Ragnel, 188. [?; cf. ON ragna (gen. pl.), 'of the gods'; ON ragna (v.), 'curse'].

rayke, v. impv. sg. go, 65; raykes, 3 sg. pr. 89. [ON reika, '(take a) walk'].

raysom, n. reason, 191. [OF raison].

rak, n. storm cloud, driven cloud, 176; rakkes, pl. 139. [? ON raki; cf. OI reki, Norw. dialect rak, 'thing drifted ashore'].

rakel, adj. hasty, rash, 526. [? ON rakklátr (adj.), 'bold'; cf. rakkliza (adv.)].

rakentes, n. pl. chains, 188. [OE racenta].

rakkes, n. pl. see rak.

ramel, n. rubbish, muck, 279. [? OF ramaille, 'branches, brush'].

ran, v. 3 sg. pa. see renne.

ranthe, n. pity, 284; raube, 21; rawbe, 396. [OE hrēow (n.), 'sorrow', and OE -þu; cf. ON hrvǫk (n.), 'sorrow'].

recouerer, n. safety, 279. [OF recourier].

redv, adi. ready, 98. [ME; OE rēde, rāde (adi.) and -y].

redles, adi. absol. miserable, despairing (people), 502. [OE rēdleās, rādleās].

refete, v. pa. n. fed, 20. [OF refaire (inf.); refet (pa. n.)].

regionn, n. region, 298; regionnes, pl. 344. [OF regio(u)n].

relande, v. pr. n. reeling, 270; reled, 3 sg. pa. 147. [OE hrēol (n.), 'reel'].

releue, v. inf. relieve, succour, 323. [OF relever].

remembred, v. 1 sg. pa. refl. remembered, became mindful (of), 326. [OF remembrer].

remen, v. 3 pl. pr. cry out, lament, 502. [OE hrēman, hrīeman].

renaved, v. pa. n. renounced, 344. [OF reneier, -oier].

renden, v. inf. tear, 526. [OE rendan].

renes, v. 3 sg. pr. see renne.

renk, n. man, 351, 431, 490; applied to God, 323; rvnk, 216. [OE rinca; for -e- form cf. ON*renkr, OI rekkr].

renne, v. inf. run, 52; renes, 3 sg. pr. operates, 514; ran, 3 sg. pa. 378. [ON renna].

rere, v. 3 sg. pr. subj. (may) rouse, 188. [OE rāran].

rest, n. rest, 279. [OE rest].

rene, v. inf. steal, 487. [OE rēafian].

rvhaudes, n. pl. ruffians, 96. [OF riban(l)d].

rvch, adj. noble, mighty, 326; ryche, rich, 379. [OE rice, 'mighty'; OF riche, 'powerful, rich'].

rvde, v. inf. ride, 52. [OE ridan].

rvdelande, v. pr. p. oozing, 254. [OF rideler, 'pass (something) through a sieve'].

risse, n. back, 379. [OE hrvæg].

rv3t, n. right, justice, 323, 493; right living, 19.
[OE rvht].

rv3t, adi. right, just, 431; right (as opposed to left), 514; adv. directly, 326; of þe regiounes rv3t, of the very regions, 344. [OE riht (adi.), rihte (adv.)].

rv3t-wys, adi. right(ful), justified, 490. [OE rihtwīs, 'just, right'].

rvnk, Reesee renk.

rvse, v. inf. rise, 396; ris, impv. sg. 349; rvs, impv. sg. 65; rvses, 3 sg. pr. 89, 152; ro3, 3 sg. pa. 351; 3 pl. pa. 139. [OE rīsan].

robe, n. robe, 379. [OF robe].

rode, n.¹ road, 270. [OE rād].

rode, n.² cross, 96. [OE rod].

roghlych, adi. harsh, 64. [ME; OE rūh (adi.), 'rough' and -lych].

ro3, adi. rough, 139; ro3e, 147, 254, 298; as n. roughness, upheaval, 144. [OE rūh].

ro3t, v. 3 sg. pa. cared, 460. [OE rēcan (inf.), rōhte (sg. pa.)].

rokke₃, n. pl. rocks, 254. [OF rok(k)e, rocque].

Rome, prop. n. Rome, 52. [OF Rome].

ronk, n. pride, strength, 298. [OE ranc (adj.), 'proud'].

ronk, adj. proud, rebellious, 490. [OE ranc].

ronkly, adv. proudly, rebelliously, 431. [OE ranclīce].

rop, n.¹ rope, 150. [OE rāp].

rop, n.² intestine, gut, 270. [OE rop(p)].

roa, v. 3 sg. pa., 3 pl. pa. see rvse.

rote, n. root, 467. [ON rót]

roun, n.¹ in roun, adv. phrase, mysteriously, 514. [OE rūn, 'mystery, secrecy, secret'].

roun, n.² on roun, adv. phrase, around, 147. [OF reon, roior, rond, 'round (object)'; en rond, 'around'].

routes, v. 3 sg. pr. snores, 186. [OE hrūtan].

rowe, v. inf. row, 218; rowwe, inf. 216. [OE rōwan].

rowned, v. 3 sg. pa. whispered, 64. [OE rūnian].

rōwe, v. inf. see rowe.

ruchen, v. 3 pl. pr. (of mast) set up, step, 101. [ON rykkja, 'tug'; cf. OHG rucchen, 'tug'. Sense probably influenced by OE reccan, 'take care of'].

rudnyng, n. redness, red glare, 139. [OE rudian (v.), 'be ruddy'].

ruvt, v. ruvt hym, 3 pl. pa. refl. bestirred themselves, rushed, 216. [OE hrūtan, 'make a rushing noise'; cf. ON hrjota, 'rebound, dash'].

rule, n. rule, principle, 514. [OF rule].

rules, v. 3 sg. pr. rules, 176. [OF ruler].

ruvschly, adv. roughly, 191. [?; cf. OE ryne, 'mystery'; see note].

rurd, n. clamour, 64, 396. [OE reord, 'voice, speech'].

rwe, v. rwe on, inf. take pity on, 176, 502. [OE hreowan, (often impers.), 'affect one with regret'].

rwly, adv.; miserably, 96. [OE hrēowlice].

sacrafyse, n. sacrifice, 239, 334. [OF sacrifice].

sadly, adv. soundly, 442. [ME; OE sæd (adj.), 'satiated, full', and -ly].

saf, prep. except, 182, 291. [OF sa(u)f].

sages, n. pl. decrees, 67. [OE sagu, 'saying'].

sattel, v. sattel ... with, inf. be reconciled to, 529; sattled, 3 sg. pa. became calm, 232. [IOE sattlian, sachtlian, 'reconcile, come to an agreement'].

say, v. impv. sg. say, speak, 72; 1 sg. pr. 313; saves, 3 sg. pr. 470; says, 3 sg. pr. 65, 93; sayde, 1 sg. pa. 28; 3 sg. pa. 118, 369, 385, 407. [OE secgan (inf.); sagde (sg. pa.)].

sayl, n. sail, 151, 218. [OE segl].

sayled, v. 3 sg. pa. sailed, 301. [OE segl(i)an].

savn, n. fat, grease, 275. [OF sain].

savs, v. 3 sg. pr. see say.

sake, n. offence, 84, 172. [OE sacu].

Samarve, prop. n. Samaria, 116. [OF Samarie].

samen, adv. together, 46. [IOE samen, somen; cf. setsanne; ON saman].

sammes, v. sammes yow, impv. pl. refl. bring yourselves together, assemble, 385. [OE sammian].

satteded, v. 3 sg. pa. settled, 409. [OE setlan, 'cause to sit'].

saue, adj. safe, 334. [OF sa(u)f].

sauveur, n. saviour, 24. [OF sa(u)veour].

sauoured, v. 3 sg. pa. smelt, 275. [OF savourer, 'taste, smell'].

sauter, n. Psalter, 120. [OF saut(i)er; cf. OE (p)saltere].

sawle, n. soul, 325. [OE sāwol].

scape, v. inf. escape, 155. [OF esc(h)aper].

scabel, adj. dangerous, 155. [? OE sceabful, 'hurtful'; cf. OHG scadel (m.), 'harm'].

schade, n. shade, 400. [OE sc(e)ad].

schaded, v. 3 sg. pa. intr. cast a shadow, cast shade, 452. [ME schade, (n.), n.v.; cf. OE sc(e)adwian (v.), 'shadow, protect'].

schafte, n. shaft (of sunlight), beam, 455. [OE sceft, sceaft].

schaze, n. stalk with leaves, thicket, 452. [OE sc(e)aga].

schal, auxil. v. 1 sg. pr. must, shall, will, 36, 60, 87, 334; 2 sg. pr. 323; 3 sg. pr. 22, 360, 361, 370, 396(2), 472; 2 pl. pr. 362; 3 pl. pr. 16, 18, 20, 24, 26, 359, 395; schulda, 1 sg. pa. should, must, 416, 518; 3 sg. pa. 436, 462; 1 sg. pa. subj. should, were to, 505; 3 pl. pa. subj., should, were to, 515. [OE sc(e)al (pres.); sc(e)olde (sg. pa.)].

schalk, n. man, 476. [OE scealc].

schapa, v. inf. intr. come about, 160; schaped, 3 sg. pa. ordained, 247. [OE scieppan (tr.), 'shape'; cf. ON skapa, 'shape'; (refl.), 'take shape'].

schended, v. pa. p. adj. ruined, 246; schent, pa. p. destroyed, 476. [OE scendan].

schene, adj. as n. bright sun, 440. [OE scēne, sciene, 'bright'].

schet, v. pa. p. shut (in), enclosed, 452. [OE scyttan].

schylde, v. inf. absol. shield, protect, 440. [OE sci(e)dan].

schvne, v. inf. shine, 456. [OE scīnan].

schip, n. ship, 108; schvrt, 98, 246. [OE scip].

schvre, adj. bright, 455, 476. [OE scīr].

schonely, adv. shamefully, 128. [OE sc(e)amlice].

short, adj. short, 128. [OE sc(e)ort].

schote, v. 3 sg. pa. shot, 128. [OE scēotan].

schowmed, v. 3 pl. pa. shoved, thrust, 246. [OE scūfan].

schrewe, n. villain, rascal, 197; schreves, pl. 77.
[OE screeawa, 'shrew-mouse' (thought to be venomous)].

schulde, v. pa. see schal.

skete, adv. quickly, 195. [ON skiött].

sconen, v. 3 pl. pa. scooped, 155. [ME scone (n.),
'scoop;' cf. MDu. schōne (n.), 'vessel for drawing water;' MDu. schoppe (n.), 'shovel'].

se, n. sea, 232, 308; see, 140, 151, 197; se bobem,
comb. sea-bottom, 253, 313. [OE sēa; OE botm, 'bottom'].

se, v. inf. see, 24; 1 sg. pr. 487; se3, 3 sg. pa. saw,
looked, 116. [OE sēan].

secha, v. inf. invite, ask for, 53; seek, 97; seches...
to, 2 sg. pr. seek to, try to, 197; so3te, 3 sg. pa.
sought, went into, 249; so3t, pa. 3. gone, 116. [OE
sācan (inf.), sōhte (sg. pa.)].

see, n. see se.

seele, n. see sele.

seet, v. 1 sg. pa. see sitte.

sege, n. seat, 93. [OF s(i)ege].

segge, n. man, 301, 369, 409. [OE secg].

seȝ, v. 3 sg. pa. see se.

sekke, n. piece of sackcloth, 382. [ON sekk, 'sack';
cf. OE sacc, 'sack'].

sele, n. happiness, good fortune, 5, 296; seele, 242.
[OE sēl, sāl].

selepe, n. sloumbe selepe, comb. heavy sleep, 186;
sloumbe slep, 466; on slepe, adv. phrase, asleep, 200.
[OE slēp, slēp 'sleep'; OE sluma, 'slumber'].

self, pronominal adj. my self, pou self, combs. see I,
pou.

selly, n. wonder, 140. [ME selly (adj.), q.v.].

selly, adj. marvellous, 353. [OE sel(d)lic].

seluen, pronominal adj. my seluen, by seluen, hym seluen,
hem seluen, combs. see I, pou, he, hay.

sembled, y. pa. p. assembled, 177. [OF sembler].

sende, y. inf. send, 445; sende3, 2 sg. pa. 415.
[OE sendan].

ser, adj. various, 12. [ON sér (pers. pron. refl. 3 dat.)],
'for oneself, separately'].

serelych, adv. severally, separately, 193. (ME; ON
sérlica, and -lych).

swowed, y. 3 sg. pa. swooned, fell asleep, 442. [OE
geswogen, (pa. p. adj.)], 'in a swoon, silenced'].

seriauntes, n. pl. officers, 385. [OF seriant].

serue, y. inf. be the slave of, pay homage to, 235;
seruen, 3 pl. pr. serve, 225. [OF servir].

sesed, y. 3 sg. pa. ceased, 369; sesed, 3 sg. pa. 231.
[OF cesser].

sese3, y. impv. pl. seize, 391. [OF sa(i)sir].

sesed, y. 3 sg. pa. see sesed.

set, v. 3 sg. pa. see sette.

sete, n. throne, 24. [ON sæti, 'seat'].

sete, y. 3 sg. pa. see sitte.

sette, v. inf. set, 58; 3 sg. pa. 190; pa. p. 177; prepared, 193; determined, 487; sette with, beset by, 46; set, 3 sg. pa. 120. [OE settan].

sewe, v. inf. sew, 527; sewed, 3 sg. pa. 382. [OE sēow(1)an].

sewrte, n. safety, 58. [OF seurte].

syde, adj. wide, 353. [OE sīd].

syde, n. side, 451; sydes, pl. 302; syde3, pl. 218, 374. [OE sīde].

syfle, v. 3 sg. pr. subj. (should) blow, 470. [OF siffler].

sv3t, n. sight, 315; in sv3t, adv. phrase, openly, plainly, 530. [OE gesiht].

syked, v. 3 sg. pa. sighed, 382. [OE sīcan].

sykerly, adv. securely, safely, 301. [OE sicorlice, 'with full certainty'].

syn, conj. since, 35, 218. [Reduced from ME syben, OE sybban, sibban].

syn-ful, adj. sinful, vile, 197. [OE synnful].

synk, v. inf. sink, 507; synkes, 3 sg. pr. 172. [OE sincan].

synne, n. sin, 172, 502; synnes, pl. 401, 405. [OE synn].

synne, v. inf. sin, 517. [OE syngian; form infl. by OE, ME synn (n.), 'sin'].

synne, adv. then, afterwards, 229. [Extended form of ME syn (adv. and conj.), q. v.].

syre, n. sire, 93, 261, 413. [OF sire].

syte, n. sorrow, vexation, 5, 517. [ON*sytt, OI sút, 'sorrow'; cf. OE suht, syht, 'illness'; ON syta (v.), 'wail, grumble at'].

sitte, v. sit; sitte with, inf. put up with, 527; svttes, 3 sg. pr. 93, 261; sittes, 2 pl. pr. 133; seet, 1 sg. pa. 313; sete, 3 sg. pa. sat, remained, 291. [OE sittan].

syben, adv. afterwards, then, 469, 504; conj.; since, 46, 518. [OE sibban (adv. and conj.)].

slastes, n. pl. strokes, 192. [OE slæht, sleht].

slavn, v. pa. p. slain, 84, 200. [OE slēan (inf.); slægen (pa. p.)].

slap, slepe, n. see selepe.

slepe, v. inf. sleep, 192; slepe3, 3 sg. pr. 323; sleped, 3 sg. pa. 292; slept, 3 sg. pa. 442. [OE slēpan].

slvdes, v. 2 sg. pr. slip, 200; slvde3, 3 sg. pr. 466.
[OE slīdan].

slvztes, n. pl. stratagems, ways and means, 130. [ON slogh, 'slyness'].

slipped, v. pa. p. slipped, 186. [? OE slīpor (adj.), 'slippery, filthy'; cf. MLG slippen (v.), 'slip'].

sloberande, v. pr. p. slobbering, 186. [?; cf. Du. slobberen, 'be messy'].

sloghe, adv. slowly, dully, 466. [OE slāw (adj.), 'slow, dull'].

sloumbe, n. sloumbe selepe, sloumbe slep, comb. see selepe.

sluchched, v. pa. p. adj. muddy, filthy, 341. [?ME sluche, var. (?) of ME sluc(c)he (n.), 'mud'; cf. OHG slīch, MLG slīk, M Du. slīc, 'mud'].

so, adv. (i) intensive, so, 82, 93, 110, 136, 156, 192, 198, 260, 261, 268, 311, 420, 431, 454(2), 457, 486, 491(2), 492(2), 497, 500, 505, 508, 522, 524; so bat, so ... that, 142, 357, 399, 459; so ... bat, w. bat omitted, 69, 70; so ... as, so ... as, 109; so neuer, no matter how much, 391; (ii) so, thus, 293; as (if), 362; ac ... bat, w. bat omitted, so, in such a way, 411; (iii) introducing consecutive

(contd.)

clause, so pat, so that, 128; so pat, 141; so-euer, see wych ... se-euer, adj. [OE swā].

soberly, adv. solemnly, 334. [ME; OF sobre (adj.), 'sober', and -ly].

soffraunce, n. forbearance, 417; suffraunce, sufferance, patient endurance, 3, 529. [OE sof(f)ra(u)nce].

softe, adv. softly, 469. [OE sōfte].

softly, adv. softly, 529. [OE sōfte (adj.), and -ly].

soghe, v.¹ impv. sg. spread, 67. [OE sāwan, 'sow'].

soghe, v.² impers. subj. it (may) cause pain, hurt, 391. [?; see note].

so3t, v. pa. n. and so3te, 3 sg. pa. see seche.

soyle, n. soil, 443. [OF soil, snell].

sok, n. suck, sucking, 391. [OE soc].

sokored, v. pa. n. succoured, 261. [OF s(o)ucourre].

solace, n. comfort, delight, 487. [OF solas].

solemne, adj. solemn, 165; solemne, 239. [OF solem(n)ne].

sonde, n. shore, beach, 341. [OE sand].

soⁿe, adv. soon, 193, 232, 491; at once, 230, 246. [OE sōna, 'at once'].

so^r, n. sorrow, 507; so^re, hurt, 242. [OE sār].

so^re, adv. sorely, deeply, 140, 494. [OE sāre].

so^rse, n.¹ sorrow, anguish, 192, 409, 480. [OE sorg].

so^rse, n.² filth, 275. [ON saurr; form infl. by OE sorg, 'sorrow'].

so^rtes, n. pl. lots, 193. [OE sort].

so^ttes, n. pl. simpletons, 509. [OF so^t].

so^ueravn, n. sovereign, lord, 429. [OF so^uerain].

so^used, v. 3 sg. pa. moaned, roared, 140; so^uey, 3 sg. pa. sounded, roared, 429. [OE swōgan (inf.) swēg (sg. pa.)].

so^ume, n. number, 509. [OF so^ume, summe, 'total'].

so^un, n. voice, word(s), 429. [OF so(u)n].

so^unde, adj. sound, 291. [OE gesund].

so^uce, n. place, region, 365. [OF espace].

so^uak, adv. smartly, 104; so^uakest, adj. superl. absol. cleverest, 169. [ON spakr (adj.), 'wise, (intellectually) alert'].

spakly, adv. quickly, 338. [ON spakliga, 'wisely'; see spak (adv.)].

spare, adj. slender, 104; of land, bare, 338. [OE sparian (v.), 'spare, use sparingly'].

spare3, v. 2 sg. pr. spare, 484. [OE sparian].

speche, n. speech, 66, 119, 365, 489. [1OE spēc, spæc; OE sprec, spæræc].

spynde, v. 3 pl. pa. fastened, 104. [ON spenna, 'span, clasp'; cf. OE (ge)spannan, 'join, fasten'].

spradde, v. 3 sg. pa. spread, 365. [OE spraedan].

sprang, v. 3 sg. pa. of speech, went forth, 365. [OE springan].

sprete, n. bowsprit, 104. [OE spreot, 'pole'].

sput, v. 3 sg. pa. subj. should spit, 338. [OE spittan; cf. ON spýta].

stavre, n. step, rung (of ladder), 513. [OE stæger, 'flight of steps'].

stank, v. 3 sg. pa. stank, 274. [OE stincan (inf.), 'smell'; stanc (sg. pa.)].

stape, adj. mad, crazy, 122. [OF estapé (pa. n. adj.)].

stele, n. side, upright (of ladder), 513. [OE stela, 'stalk, support'].

- stappen, v. 1 pl. pr. walk, go forward, 402. [OE steppan].
- stere, v. govern, control, 27. [OE steōran].
- sterna, n. stern, 149. [ON stjórn, 'steering, helm'].
- sternas, n. pl. stars, 207. [ON stiarna].
- stener, n. voice, 73, 307. [OE stefn].
- stiffe, adj. strong, 234. [OE stif, 'rigid, stiff'].
- stý3e, n. path, 402. [OE stīg].
- stý3tle3, v. 3 sg. pr. ordains, marks out, 402. [OE
*stihtlian; cf. OE stiht(1)an, 'rule, ordain'].
- style, adv. quietly, 371, 402. [OE stille].
- stýnt, v. pa. n. ceased, 73. [OE stýntan, 'make blunt';
āstýntan, 'blunt, stop'].
- stod, v. 3 sg. pa. stood, 274. [OE standan (inf.);
stōd (sg. pa.)].
- stokkes, n. pl. stocks, 79. [OE stoccs, 'stake, stocks'].
- stomak, n. stomach, 274. [OF stomacue, estomac].
- stounde3, n. pl. wō stounde3, comb. see wō.

stour, n. bale stour, comb. see bale, n.¹

stowned, v. 3 sg. pa. stunned, 73. [OF esto(u)ner;
cf. OE stunian, 'crash'].

strayned, v. 3 pl. pa. pressed, gripped, 234. [OF estreindre].

strešt, adi. compelling, not to be gainsaid, 234. [OF
estreit, 'tight, close'].

stremes, n. pl. seas, 162; currents, 234, 311. [OE strēam].

strenbe, n. strength, 395. [OE strengþu].

strvndes, n. pl. streams, 311. [? ON strendr (pl.)
'coasts, shores'].

strvuande, v. pr. n. adi. contending, 311. [OF estriver,
'quarrel'].

strondes, n. pl. strands, 254. [OE strond].

stronge, adi. strong, severe, 305. [OE strong].

such, adi. (i) intensifying, such, 192; such ... þat,
such ... that, 83; such a, such a, 448, 507; such a ... þat,
such a ... that, 215, 367; (ii) suche, of this kind, such a,
57; such ... as, such ... as, 509. [OE swyle].

suffer, v. inf. intr. suffer, endure, 5, 44, 46, 113; tr. 242, 276; sufferes, intr. 6. [OF sof(f)rir].

suffraunce, n. see soffraunce.

sum, adj. some, a, 84, 86, 170(2); summe, pron. pl. some, 509; summe ... summe, some ... others, 165-6. [OE sum (pron. indef.), 'a certain one'; as adj. 'a certain, any'; sume ... sume, 'some ... others'].

sum-tyme, adv. once, 61. [ME; OE sum (pron. indef. as adj.), 'a certain', and OE tīme (n.), 'time'].

sum-whyle, adv. once, 57. [ME; OE sum (pron. indef. as adj.), 'a certain', and OE hwīl (n.), 'while, time'].

sunderlupes, adv. separately, severally, 12. [OE sunderlīnes].

sunes, n. pl. sons, 26. [OE sunu].

sunne, n. sun, 167, 441, 455, 471, 476. [OE sunne].

suppe, v. inf. sup, drink, 151. [OE sūpan; cf. OF souper].

sure, adj. certain, assured, 117. [OF s(e)ur].

surely, adv. confidently, 315. [ME; OF s(e)ur (adj.), and -ly].

swayues, v. 3 sg. pr. sweeps (to and fro), 253. [ON sveifa; cf. Norw. dialect sveiva, 'swing'; ON sveifla, 'swing, sweep'; ON sveif (n.), 'tiller'].

swart, adi. dark, 363. [OE swært].

swefte, adv. swiftly, 108. [OE swift (adi.) 'swift'].

sweȝe, v. impv. sg. hasten, go, 72; sweyed, 3 sg. pa. collapsed, 151; sweȝed, 3 sg. pa. trans. sped, rushed, 236. [OE swēgan, 'sound, roar; move violently (with noise)'].

swey, v. 3 sg. pa. see souȝed.

swelme, n. heat (of anger), 3. [OE *swe(a)lm; cf. OE swelan (v. intr.), 'burn'; OE swēlan (v. tr.), 'burn'].

swelt, v. inf. die, 427. [OE sweltan].

swenges, v. 3 sg. pr. swings, 108; swengeȝ, 3 sg. pr. 253; swenged hym, 3 sg. pa. refl. swung (himself) round, 250. [OE swengan].

swene, v. inf. sweep in, swoop, 250; 3 sg. pa. swept (in), 341. [ME re-formation of OE swānan, 'sweep, swoop'].

swete, adi. sweet, 108, 156, 280, 507; swetter, compar. sweeter, 236, 427. [OE swēte (pos.), switra (compar.)].

swete, n. lose þe swete, lose (their) lifeblood, die, 364. [OE swāt, 'sweat, blood'].

swetter, adi. compar. see swete.

swiftely, adv. swiftly, 250; swiftly, 72, 363. [OE swiftlice].

swibe, adv. swiftly, 236; as swibe, adv. phrase, as quickly as possible, at once, 427. [OE swibe, 'very much, violently'].

swibe3, v. 3 sg. pr. burns, consumes, 478. [ON swiba].

swol3, n. throat, mouth, 250. [OE swolg, found only in swolgettan (y.), 'wash the throat, gargle'; cf. OE geswelg (n.), 'abyss, whirlpool'; OE swelgan (y.), 'swallow'].

swol3ed, v. pa. p. swallowed, 363. [OE swelgan (inf.), swolgen (pa. p.)].

ta, v. 3 pl. pr. take, seize, 78; token, 3 pl. pa. 229. [ON taka].

takel, n. tackle, 233. [MLG takel].

tale, n. story, message, 75; speech, 135. [OE taln]

talent, n. will, purpose, 416. [OF talent].

Tarce, prop. n. Tarsus, Tarsish, 87, 100, 126, 424. [OF Tarce].

tary, v. inf. tarry, 59, 87. [? OF tarier, 'torment'; cf. OE tergan 'annoy'; ME targen, 'delay'].

teche, v. inf. teach, 10. [OE teācan].

tee, v. inf. go, 87, 416. [OE teōn].

telles, v. 3 sg. pr. tells, relates, 60; informs, 77;
tolde, 3 sg. pa. uttered, 358. [OE tellan].

teme, n.¹ in teme layde, yoked, together, 37. [OE tēm,
tēam, 'team' (of horses, oxen)].

teme, n.² subject, 358. [OF te(s)me, 'theme'].

teme, v. teme to, inf. be attached to, belong to, 316.
[OE tēman, tīeman, 'appeal to, vouch to warranty'].

temnest, n. tempest, 231. [OF tempeste].

temple, n. temple, 316. [OE tempel, templ; cf. OF
temple].

tene, n. anger, annoyance, 90. [OE tēona].

tenor, n. substance, purport, 358. [OF teno(u)r,
ten(e)ure].

tent, v. inf. attend to, 59; tend, care for, 498. [OF
atendre; form infl. by OF stent (n.), 'attention'].

teres, n. pl. tears, 383. [OE tēar].

termes, n. pl. borders, 61; lengths of time, 505. [OF
terme].

th, see p-.

these, demonstrat. pron. see pis.

tyd, adv., quickly, 100, 127, 229, 251; tytter, comp. sooner, 231. [ON tíbr (adj. masc.), 'eager', and titt (adj. neut. as adv.), 'quickly'].

til, conj. until 272; tyl, 236, 377. [ON til (prep.), 'to, till'; til þess er, þar til er (conj.), 'until'].

tylte, v. intr. inf. collapse, totter, 361; tylt, 3 sg. pa. tumbled, 252; tylde, tr. pa. p. tipped, tumbled, 231. [OE *tyltan, *tieltan; cf. tealt (adj.), 'unstable'; tealt(r)ian (v.), 'totter'].

tyne, n. time, 209; space (of time), 498. [OE tīna].

tyne, n. very short time, moment, 59. [? ON tīna, 'small amount' (of thing to be cleansed); cf. ON tīna (v.), 'pick, cleanse'; tīnask (refl.), 'go one by one' (of people)].

tyne, v. inf. lose, 500, 505. [ON týna].

tyne, v. tyne down, inf. tip down, overthrow, 506. [? ON typpa, 'tip, top'].

typped, v. pa. n. adj. consummate, 77. [ME tippe (n.), 'tip'; cf. ON typptr (pa. n. adj.), 'tipped'].

tytter, adv., compar.; see tyd.

tyvnyges, n. pl. tidings, 78. [OE tīdunz (usually pl.), and ON tífinði (pl.)].

tyxte, n. text, 37. [OF tixte, texte].

to, n. toe, 229. [OE tā].

to, adv. too, 128, 425, 488, 526. [OE tō].

to, prep. (i) v. ns.; dat. use, to, 83, 105, 165, 166, 167(2), 204, 225, 238, 281, 305, 337, 356, 412, 489; implying motion, 52, 63, 66, 97, 104, 126, 143, 148, 180, 211, 236, 253, 320, 341, 346, 352, 361, 366(2), 393, 394(2), 396, 416, 507; towards, facing, 441; as far as, up to, 317; idiomatic uses v. vs. and abstract ns. to, 35, 55, 56, 58, 75, 98, 289, 316, 332, 343, 359, 360, 374(2), 458, 465, 474, 493; (ii) v. inf.; following n. or pron. 14, 81, 140, 157, 192, 223, 226, 240, 244, 342, 464, 483; following adi. 7, 324, 427, 431, 491, 526; forming vbl. n. 354; expressing possibility fut. action, obligation, 49, 51, 52(2), 199, 235, 316, 327, 334, 363, 469, 517, 523; expressing purpose, (in order) to, 97, 156(2), 160, 178, 216, 218, 219, 250, 349, 416, 422, 498, 527; other uses, 58, 198, 245, 300, 435, 487, 488; for to, see for, prep. [OE tō].

together, adv. together, 527; to-geder, 141. [OE to-gædere].

token, v. 3 pl. pa. see ta.

tolde, v. 3 sg. pa. see telles.

tom, n. (space of) time, delay, 135. [ON tóm, 'leisure'].

to-murte, v. 3 sg. pa. broke, 150. [? OE tomyrta;
cf. LG murt(1)en].

ton, n. hair (of the head), 229. [OE ton, 'tuft of hair'].

to-prene, v. 3 pl. pr. prove (clearly), 530. [ME; OE
to- and OF pr(u)ever].

to-rent, v. pa. p. torn to pieces, 96. [OE tōrendan].

torne, v. pa. p. torn (apart), 233. [OE teran (inf.),
toren (pa. p.)].

torne, v. inf. turn, repent, 518; turned, pa. p. 506.
[OE turnian, 'revolve', cf. OF to(u)rner].

to-rof, v. 3 sg. pa. ripped, 379. [ME; OE to- and ON
rifa, 'tear'].

totered, v. 3 sg. pa. tottered, 233. [?; cf. Norw. dial.
totra, 'quiver'; Du. touteren, 'swing'].

tothe, n. tooth, 252. [OE tōþ].

town,^{n.}/town, 361, 416, 506; towne, 458. [OE tūn, 'enclosure',
town].

toward, nren. toward(s), 90; towarde, 410. [OE tōweard].

touche, n. touch, 252. [OF touche].

towe, v. inf. carry, 100. [OE toegan, 'draw'].

travtoures, n. pl. traitors, 77. [OF traître (nom.),
traitor (acc.)].

tramme, n. mast, 101. [? ON tramm, 'beam'; cf. MLG, MDu.
trame, 'beam, shaft, rung of ladder', etc.].

trawyl, n. labour, 505. [OF travail].

trawylede3, v. 2 sg. pa. laboured, made (an) effort,
498. [OF travail(i)er].

trauthe, n. troth, pledge, 336. [OE trēow].

trawe, v. inf. believe, 175; trow, 1 sg. pr. 127; trawe,
1 sg. pr. 299. [OE trēow(i)an].

trede, v. inf. tread, walk, 316. [OE tredan].

tres, n. pl. boards, deck, 101. [OE trēo(w), 'wood, beam'].

trvsta, v. as pass. inf. be trusted, be relied on, 324.
[ON trevsta, 'rely on'].

tron, v. 3 sg. pa. went, 101. [?; cf. Swed. trīna, 'go'].

trow(e), v. 1. sg. pr. see trawe.

truly, adv. truly, 361. [OE trēowlice].

trwe, adj. true, 358. [OE trēowe].

tuide, v. pa. n.; tult, 3 sg. pa. see tylta.

two, pron. two, 37, 136. [OE twā (numeral)].

þi, def. art. see pe.

þaz, coni. though, even if, 1, 8, 43, 92, 95, 116, 122, 228, 233, 241, 242, 262, 283, 300, 399, 408, 515, 531; but, yet, 455; þaþ, even if, 285. [OE þeah].

þay, pers. pron. 3 pl. subject, they, 15, 16, 18, 20, 23, 24, 26, 27, 78, 100, 101, 102, 106, 132, 136, 153, 177, 193, 195, 213, 216, 222, 225, 227, 228, 229, 230, 237, 241, 373, 374, 423; þay, subject, 13, 17, 19, 21, 25; hem, obj. them, 3, 11, 46, 75, 180, 215(2), 218, 222, 226, 234, 235, 236, 367, 391, 476, 503, 504(2), 518, 527; hem seluen, comb. refl. themselves, 517; hym, obj. them, 213, refl. 216, 331; hym seluen, comb. refl. themselves, 219; he, gen. as adj. their, 16, 17, 22, 24(2), 25, 27, 39, 47, 70, 71, 99, 135, 193, 218, 221, 222, 227, 332, 368, 374(2), 375, 376, 390, 391, 405, 423, 515; hores, gen. as adj. ^{absol.} theirs, 14, 28. [ON þeir (nom.); OE heom, him (dat.); heom selfum; heora (gen.)].

pat, adj. demonstr. that, the, 67, 68, 69, 73, 97, 111, 112, 118, 131, 160, 206, 228, 230, 231, 243, 246, 248, 249, 261, 262, 293, 299, 352, 355, 365, 366, 376, 377, 383, 436, 439, 443, 456, 460, 509, 512(2); pron. that, it, 118, 220, 289, of that, 117; po, pl. those, the, 101, 475, 502; pron. those (men) 163; pose, pl. those, the, 77, 78, 91, 176, 330; pron. those, 374. [OE þæt (simple demonstr. neut.), þā (simple demonstr. pl.), þās (compound demonstr. pl.)].

pat, conj. so that, 148, 322, 328, 471; introducing various other kinds of subordinate clause, that, 10, 84, 91, 111, 116, 123, 124, 127, 128, 142, 143, 173, 200, ²¹⁴216, 226, 227, 260, 330, 338, 342, 357, 368, 376, 387, 400, 416, 460, 470, 501, 531; plenastic v. interrog. pron. 202. [OE þæt].

pat, pron. rel. that, which, who, whom, 13, 15, 17, 19, 21, 23, 25, 27, 29, 34, 35, 63, 68, 69, 73, 86, 92, 110, 111, 115, 119, 120, 123, 124, 125, 129, 130, 133, 146, 155, 164, 171, 176, 181, 182, 206, 208, 213, 222, 225, 228, 233, 235, 248, 249, 261, 265, 270, 274, 275, 276, 296, 318, 324, 331, 332, 333, 343, 344, 356, 364, 366, 373, 376, 387, 396, 398, 406, 414, 415, 422, 428, 430, 432, 437, 444, 447, 452, 454, 467, 468, 474, 479, 484, 485, 486, 502, 510, ⁵¹¹517, 526; that which, what, 178, 336. [OE þæt (demonstr. neut. pron.; substituted for OE rel. þa)].

pe, pers. pron. 2 sg. obj. see pou.

pa, def. art. the, 3, 7, 14, 26, 28, 29, 31, 37, 38(2), 48, 61, 66, 68, 85, 92, 98, 99, 102, 103, 104(2), 105(2), 106, 107(2), 108, 110, 111, 113, 118, 120, 126, 129, 137(2), 140, 141(2), 142, 143, 144, 145(3), 147, 148, 149(2), 150, 151(2), 152(3), 153, 155, 161(2), 162(2), 167(2), 169, 174, 175, 176, 182, 183, 184(2), 185(2), 187, 189, 190, 194, 196, 207(4), 211, 214, 216, 221, 225, 226, 232, 235, 237, 245, 248, 249, 251(2), 253, 255, 257, 263, 266(2), 269, 273, 274, 281(2), 292(2), 301, 302, 303, 306, 308(2), 309, 310, 313, 318(2), 319, 321, 337, 339, 340, 341, 343, 344, 345, 347, 349, 351, 358, 362, 363, 364, 368, 369, 370, 371, 372, 377, 380, 387, 396, 397, 398, 401, 402, 406(2), 410, 412, 429, 434, 437, 440, 441, 443, 444, 445, 446, 447, 449, 451, 453(2), 455, 456, 457, 460, 461, 467, 468(2), 469, 471, 473, 476(2), 477, 478(2), 479(2), 489, 493, 498, 501, 507, 513(2), 514, 516; v. abstr. subject, as of, 50, 53, 156; p', 325. [OE pe].

pe, pron. rel. who, 56, [OE pe].

pe, adv. w. compar. the, so much (the), 6, 34, 132. [OE pe, py].

pen, adv. then, afterwards, next, 149, 163, 303, 429, 473, 477; in that case, 7, 349; at that time, 247; penne, 33, 89, 135, 151, 152, 169, 189, 195, 215, 222, 223, 233, (contd.)

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 in that case, 47, 55, 495, 501; at that time, 109, 295,
 326, 446; then, 101; thenne, 253, 337. [OE þen; 10E
þænne, OE þonne].

þen, adv.² than, 8, 428; þenne, 48. [OE þon; 10E
þænne, OE þonne].

þenkande, v. þenkande on, pr. p. mindful of, 294. [OE
þencan].

þenne, adv. see þen, adv.¹ and adv.²

þer, adv. demonstr. there, in that place, 139, 154, 188,
 208, 273, 275, 276, 281, 291, 303, 340, 383, 437, 442;
indef. there, 157, 237, 471, 516, 521; as rel. where, 37,
 290, 292, 462; then, on that occasion, 135, 165, 227;
þere, 87; þer as, indef. where, 41; þere as, indef.
 where, 43. [OE þer, þær].

þer-abof, adv. above (it), 382. [ME; OE þer, 'there',
 and OE ābūfan, (adv.) 'above'].

þer-after, adv. thereafter, after her, 33. [OE
þærsefter].

þere, adv. demonstr. see þer.

per-for, adv. therefore, for that reason, 515; per-fore, 424. [ME; OE p̄er, 'there', and OE fora (prep.), 'before, because of'].

per-inne, adv. there, in that place, 62, 350; in it, 289, 458, 508. [OE p̄erinna].

per-oute, adv. out, overboard, 153, 174, 211. [OE p̄ærūte], 'out(side)'].

per-purȝe, adv. through it, through that place, 354. [ME; OE p̄er, 'there' and OE purh, 'through'].

per-vnder, adv. underneath (it), 459. [OE p̄ērunder].

per-with, adv. with that, thereupon, 232; per-wyth, 60. [OE p̄ærwīþ].

pewes, n. pl. virtues, 30. [OE p̄eaw].

pi, by, pers. pron. 2 sg. gen. as adj. see pou.

pider, adv. thither, to that place, 72. [OE pider].

pikker, adv. compar. more (deeply), 6. [OE picce, 'thickly, often'].

pyn, pers. pron. 2 sg. gen. as adj. see pou.

pyng, n. thing, 91; pink, 332; pynges, pl. 129, 206, 331. [OE ping].

pynk, v. impers. pr. seems, 427; pr. subj. 8, think (it), merging into pers. 43; pynke5, pr. 482; po3t, na. 270. [OE pyncan (inf.), pūnte (nā.)].

þis, adj. demonstr. this, 16, 72, 75, 119, 209, 258, 297, 304, 358, 361, 365, 370, 387, 404, 414, 422, 430, 494, 512; pron. 81, 177, 431, 490; þys, 108, 209, 412, 416; þise, pl. 422; þyse, pl. 30, 37; these, pron. pl. 29. [OE þis, (compound demonstr. neut.); þās, (compound demonstr. pl.)].

þort, v. 3 sg. pa. thought, 74; 270, see þynk. [OE þencan].

þole, v. inf. tr. endure, 55, 91; intr. endure, hold out, 6, 521. [OE þolian].

þou, pers. pron. 2 sg. subject, you, 196, 197, 199, 200(2), 201(2), 202, 204, 282, 286, 306, 307, 308, 322, 323, 336, 346, 415, 482, 484(2), 487, 488, 490, 492, 496, 497, 500, 520, 521; þe, obj. you, 203, 305, 334, 335, 350, 413, 432, 482, 495, 500; refl. 288, 495; þi, gen. as adj. your, 68, 348, 416, 417(2), 428, 500; þy, gen. as adj. your, 198, 203(2), 204, 282, 284, 287, 309, 310, 311, 314, 315, 316, 323, 324, 329, 347, 415, 418(2), 419(2), 420, 483, 490, 497, 524; þou self, comb. refl. (you) yourself, 413; þy seluen, comb. refl. yourself, 316; þyn, gen. as adj. before vowels, your, 202, 286. [OE þū (nom.), þū selfa; þē (dat.), þē selfan; þīn (gen.)].

þrat, n. misery, 55; withouten þret more, without more ado, 267. [OE þræt, 'crowd, calamity'].

þre, adj. three, 294(2), 354. [OE þrēo (numeral)].

brengge, v. inf. hurry, pass, 354. [ON prengva].

bret, n. see brat.

brvde, adj. third, 31. [OE bridda].

brvued, v. 3 pl. pa. subj. would thrive, 521. [ON brífask].

bro, n. anger, defiance, impatience, 6, 8. [ON brá, 'hard struggle'].

brote, n. throat, 252, 267. [OE prote].

brow, v. inf. throw, thrust, 8; brwe in, 3 sg. pa. intr. sped in, shot in, 267. [OE brāwan, 'turn, twist'].

bur, prep. through, by (means of), 257, 284, 324; on account of, 298, 407; through(out), 263; of motion, through, 269, 298. [OE burh].

bus, adv. thus, so, in this way, 97, 200, 428, 483; thus, 45. [OE bus].

vayne, adj. vain, 331. [OF vain].

vanvte, n. vanity, 331. [OF vanité].

vch, adj. each, every, 389; vche, 124, 168, 178, 389; vche a, every, 4, 265, 278, 320, 321. [OE ylc].

vchon, pron. each one, 164; vche-on, 11; vchone, in
opposition to n. or pron. each of the, all of the, 173, 198.
 [ME; OE yle (adj. and pron.), 'each', and OE ān(a) (adj. and
pron.), 'one'].

vengeance, n. vengeance, 284, 370, 408, 419. [OF veng(e)a(u)nce].

venge, v. inf. avenge, 71. [OF veng(i)er].

venym, n. malignity, 71. [OF venym, venin, 'poison'].

Vernagu, prop. n. Vernagu, Feracut, 165. [OF Vernagu(e),
Feragus, etc.]

verray, adj. true, 333, emph. 370. [OF verai].

vertu, n. power, 284. [OF vertu].

vilanye, n. villainy, 71. [OF vileinie].

ymbe, adv. about, round, 309, 381. [OE ymb(e), cf. ON umb].

ymbe-schen, v. 3 sg. pa. shone round, 455. [OE ymbscīnan
 (inf.); ymbscān (sg. pa.)].

ymbe-stounde, adv. occasionally, 122; ymbe-stoundes, from
 time to time, 7. [ME; OE ymbe (prep.) 'about', and stūnd (n.),
 'time'].

un-cler, adj. unclear, 307. [ME; un- and ^{OF} cler, 'clear'].

vnder, prep. under, 179, 441, 446, 466, [OE under].

vnder-nomen, v. 3 pa. pl. understood, 213. [OE underniman].

vnderstonde, v. impv. pl. understand, 122. [OE understandan].

vnglad, adj. unhappy, 63. [ME; un- and OE glæd, 'happy'].

vnnages, n. pl. signs, 213. [?OE unnan (y.), 'grant', hence substantival sense 'thing granted, sign'; cf. MNS (g)unnunge, 'sign'].

vnsoude, n. distress, annoyance, 58, 527. [ME; un- and OE sund (adj.), 'sound'].

vnte, prep. to, 470. [ME substitution of to (here weakened to te) for til in ME until, 'to, until'].

vnbonk, n. displeasure, 55. [OE unbanc].

vn-war, adj. foolish, 115. [OE unwær].

vnwse, adj. foolish, 330. [OE unwisa].

unwytte, adj. ignorant, stupid, 511. [OE unwittig, 'unconscious, stupid'].

voyde, v. inf. empty, 370. [OF void(i)er].

vouched, v. 3 pl. pa. affirmed, 165. [OF voucher, 'call, claim'].

vowes, n. pl. vows, 239. [OF you].

vp, adv. up, 102, 187, 190, 274, 340, 472, 477; vpe, 467;
vp so down, adv. phrase upside down, 362. [OE ūp, upp].

vpbraydes, v. 3 sg. pr. upbraids, 430. [OE ūpbrēdan].

vpe, adv. see vp.

vpynvoun, n. opinion, 40. [OF opinion].

vpon, prep. upon, on, 134, 138, 147, 190, 338, 456, 463;
fig. 12, 186, 194, 219, 409, 430, 450. [OE uppon, uppan].

vp-ryses, v. 3 sg. pr. rises up, 433; vp-ros, 3 sg. pa. 378.
 [ME; up- and OE rīsan, 'rise'].

vp-set, v.; pa. p. raised up, 239. [ME; up- and OE settan,
 'set'].

vus, pers. pron. 1 pl. obi. see we.

vtter, adv. out(side), 41. [OE utter, ūtor (compar. adv.),
 'beyond, outside'].

way, n. way, road, 66; waye, 86; waves, pl. 524; wave3, pl.
 346. [OE weg].

waymot, adj. passionate, ill-humoured, 492. [OE wēamōd;
 form infl. by ON vei (interj.), 'woo'].

wayned, v. 3. sg. pa. sent, 467. [OE bewaegnan, 'offer'].

wayte, v. inf. watch, 436; wayte after, 3 sg. pr. subj. watch over, 86; waytes, 3 sg. pr. 130. [OF wait(i)er, guatier].

wayued, v. 3 sg. pa. agitated, 454. [ON veifa, 'wave, swing'].

waken, v. inf. waken, 469; wakened, 3 sg. pa. 446, 473; 3 pl. pa. 132; wakned, 3 sg. pa. 468. [OE wæcnan].

wakes, v. 3 sg. pr. wakes, stays awake, 130. [OE wacian].

wakned, v. 3 sg. pa. see waken.

wale, v. inf. distinguish, 511. [ON walia, 'choose'].

walterande, v. pr. n. adj. rolling (about), 247; walteres, 3 sg. pr. 297; walteres3, 3 sg. pr. 263; waltered, 3 pl. pa. 142. [? MLG walteren].

wamel, v. inf. feel sick, 300. [?; cf. Da. wamle, 'feel nausea'].

wanle3, adj. without hope, 262. [ME; ON van (n.), 'hope', and -le3].

war, adj. aware, 249. [OE wear].

van, n. stroke, 499. [? echoic; cf. G. dialect schwappe, 'box on the ear'].

warded, v. pa. n. guarded, 258. [OE weardian].

warlok, n. fetter, foot-shackle, 80. [ME; OE waru, 'guard, custody', and OE loc, 'lock'].

warlowes, n. gen. sg. the monster's, the Devil's, 258. [OE wærloga, 'oath-breaker, devil'].

warm, adj. warm, 478. [OE wearm].

warne, adv. warm(ly), 470. [OE wearne].

warneð, v. 3 sg. pr. warns, alerts, 469. [OE warnian].

warped, v. 3 sg. pa. uttered, 356. [OE varpa, 'throw'].

warpe, n. shore, 339. [OE warop].

wasche, v. inf. wash, 342. [OE wascan].

wasted, v. pa. n. adj. wasted, destroyed, 475. [OF waster, g(u)aster].

water, n. water, 141, 152, 155, 162, 243, 249, 288, ³¹⁷/394;
watteres, pl. 134, 138. [OE wætar].

wat3, v. 3 sg. pa. see be.

waves, n. pl. waves, 142. [?OE ^{*}wagas, pl. of wæg; cf. wægas (pl.)].

wax, v. inf. grow, 491; 3 sg. pa. 499; wex, 3 sg. pa. 410;
waxen, pa. n. 497. [OE weaxan (inf.), wæox (sg. pa.)].

we, pers. pron. 1 pl. subject, we, 30, 173, 401, 404; us, obj. us, 29, 171, 198, 404; oure, gen. as adj. our, 93, 238, 337, 340, 395, 401, ⁴⁰⁷429, 489. [OE wē, (nom.), ūs (dat.), ūre (gen.)].

wedes, n. pl. clothes, 158. [OE wēad].

wesen, v. 3 pl. pr. of anchor, weigh, 103. [OE wegan].

wel, adv. well, 111, 342, 417, 421; intensive, much, 114, 132; very, 169. [OE wel].

welde, v. inf. possess, have, 16, 464; welde, 2 sg. pr. rule, have control of, 322. [OE wealdan, 'rule'].

welder, n. ruler, master, 129. [ME; root of OE wealdan (v.), 'rule', and -er].

wela, n. well-being, 262. [OE wela].

welkyn, n. sky, 207. [OE welcn, wolcen].

welt, v. 3 sg. pa. rolled round, 115. [ON welta].

welwed, v. pa. p. adj. shrivelled, 475. [OE wealwian].

wende, v. inf. turn, 403; wende3, 3 sg. pr. 339. [OE wendan].

wene, v. inf. believe, 244, 304; wende wel, 3 sg. pa. knew well, 111. [OE wēnan].

wenvng, n. hope, 115. [OE wēnung].

wepande, v. pr. n. weeping for, 38⁴; wepes, 3 pl. pr.
weep, 17; weped, 3 sg. pa. wept, 480. [OE wēpan].

wer, were, v. pa. see be.

wered, v. 3 sg. pa. protected, 486. [OE werian].

weren, v. 3 pl. pa. see be.

wery, adi. weary, 163. [OE wērig].

werk, n. work (of hands), handiwork, 501; werkes, pl.
deeds, 390. [OE we(o)rc, 'deed'; geweorc, 'workmanship'].

wern, v. 3 pl. pa. see be.

wers, adi. compar. absol. worse, 48. [OE wyrsa].

wertes, n. pl. plants, growth, 478. [OE wyrt].

west, n. west wind, 469; waste, West, 478. [OE west (adv.),
'west'].

wex, v. 3 sg. pa. see wax.

whal, n. whale, 247, 297, 339. [OE hwæl].

what, interrog. pron. neut. what, 50, 53, 175, 196, 201,
202; what(ever), 436; what for, why, 197; wera.who, 397; adi.
what (sort of), 191, 201, 259, 482, 51⁴. [OE hwæt].

what-so, nron. what, that which, 243. [Reduced from OE swā hwaet swā].

when, adv. (at the time) when, 73, 88, 138, 145, 200, 237, 325, 334, 415, 421, 445, 506; when(ever), 2, 528; quen, 175, 465. [OE hwenne, hwænne, hwonne].

where, rel. adv. where, 277. [OE hwaer (adv. and conj.)].

where-so-euer, adv. wherever, 42. [ME; reduced form of OE swā hwaer swā, and OE aefre (adv.), 'ever'].

why, interrog. pron. why, 488, 492, 518. [OE hwī].

whyder, interrog. pron. whyder . . . pat, whither, 202. [OE hwider].

whil, conj. while, 323, 467. [Reduced from OE pā hwīle pe].

whyle, n. pe whyle, conj. phrase, during which time, while, 443; a whyle, adv. phrase, for a while, 59, 87, 234. [OE hwīl, 'time'; pā hwīle, pā hwīle pe (conj.), 'while'; ane hwīle (adv.), 'for a while'].

who-so, interrog. pron. whoever, 174; quo-so, 5. [Reduced from OE swā hwā swā].

wych . . . so-euer, adj. whichever, 280. [ME; reduced form of OE swā hwīlc swā, and OE aefre (adv.), 'ever'].

wyddered, v. na. p. adj. withered, 468. [Var. of ME wederen, 'weather', from OE weder (n.), 'weather'; cf. OE wederian, gewiderian, 'be (some sort of) weather'].

wyð, n. man, 446; of God, 111; wyðe, 243, 249, 345, 356, 468, 473, 492; of God, 206, 397; wyðeð, pl. 518. [OE wiga].

wist, adv. swiftly, 103. [ON vigr (adj.), 'in fighting condition'; vigt (neut.), used as adv. to mean 'in self-defence'].

wykke, adj. wicked, 69. [OE wicca (n.), 'wizard'; wicca (n.), 'witch'].

wyl, n.; wyl dremes, comb. pl. pleasant dreams, 473. [OE willa (n.), 'joy', and OE dream, 'joy', w. sense of ON draumr, 'dream'].

wyl, v. 1 sg. pr. w. ellipsis of v. of motion, will go, 86; 3 sg. pr. wants to, 276; auxil. 403; 3 pl. pr. auxil. 518; wyl ðe, 2 pl. pr. subi. if you will, 59; wylt, 2 sg. pr. w. ellipsis of v. of motion, will go, 202; wolde, 1 sg. da. wish, 494, wished to, 501; auxil. 424; 3 sg. da. auxil. 113, 155; 1 sg. da. subi. should wish to, 496; 3 sg. da. subi. intended, 83; auxil. 160; 1 pl. da. subi. auxil. 30; woldeð, 2 sg. da. wish to, 500. [OE willan (inf.), wil(l)e (sg. pr.), wolde (sg. da.)].

wyldren, adj. wild, angry, 297. [1OE wilddeoren (adj.)].
wylle, n. will, 16, 298; command, bidding, 339; at wylle, at will, at command, 130. [OE willa].

wylt, v. 2 sg. pr. see wyl.

wymmen, n. pl. women, 511. [OE wimmen, wifmen (pl.)].

wyndas, n. windlass, 103. [OE windas, quindas; cf. ON vindáss].

wynða, n. wind, breeze, 207, 345, 410, 454, 478; wyndes, pl. 141, 161. [OE wind].

wynnes, v. 3 pl. pr. gain, 106. [OE gewinnan].

wyrde, n. fate, 247. [OE wyrd].

wyrk, v. inf. carry out, 136; wroht, 3 sg. pa. made, 206; 3 pl. pa. did, 510. [OE wyrcean (inf.), worhte (sg. pa.)].

wysched, v. 3 sg. pa. wished, 462. [OE wýscan].

wyse, n. manner, fashion, 238; on his wyse, in this way, 304, 358; on hys wyse, in this way, 412; vpon a breme wyse, sternly, 430; vpon a ser wyse, variously, 12. [OE wīse].

wysse, v. inf. tell, instruct, 60. [OE wissian].

wyst, wyste, v. 1, 3 sg. pa.; see wyte, v.¹

wyt, n. mind, 74; reason, wisdom, 129. [OE wit(t)].

wyte, v.¹ inf. know, 397; wot, 1 sg. pr. 330, 399; 3 sg. pr. 129; wote, 3 sg. pr. 397; wvst, 1 sg. pa. 421; 3 sg. pa. 476; 3 pl. pa. knew of, saw, 163; wyste, 3 sg. pa. knew of, saw, 444. [OE witan (inf.), wāt (sg. pr.), wiste (sg. pa.)].

wyte, v.² impv. sg. blame, 501. [OE wītan].

wyterly, adv. surely, 330. [ON vitrliga, 'wisely'].

with, prep. (together) with, having, 36, 46, 64, 99, 139, 207, 217, 239, 329, 383, 481, 527, 529; by (means of), with, 24, 96, 131, 187, 198, 266, 395, 484; wyth, (together) with, having, 78, 255; by (means of), with, 2, 363, 423; against, with, 479, 518; absol. 48; beside, compared to, 300; with bat. with that, thereupon, 289. [OE wiþ, 'against'; other ME senses are those of OE mid].

with-helde, v. 3 sg. pa. withheld, 408. [ME; with (prep.), and OE h(e)aldan (v.), 'hold'].

with-inne, adv. inside, within, 208, 215, 387; prep. following n. 120, 260, 523. [OE wibinnan (adv. and prep.)].

with-uten, prep. without, 252, 267; wyth-uten, 66. [OE wiþutan].

wytles, adj. witless, 113. [OE witlēas].

wybe, adj. mild, pleasant, 454. [OE wābe].

wyber, v. inf. struggle, 48. [OE wiberian].

wyberly, adv. rebelliously, 74. [ME; OE wiber (prep. adv. adj.), 'against, hostile', and -ly].

wlonk, adj. lovely, 486. [OE wlonc, 'splendid, proud'].

wo, n. woe, 256; wo stounde₃, comb. pl. pangs of sorrow, 317. [OE wā; OE stund, 'time, hard time'].

wodbynde, n. woodbine, way, 446, 459, 468, 474, 480, 491; wod-bynde, 486, 497. [OE wudubinde].

wodder, compar. adj. fiercer, 162. [OE wōd (pos.), wōdra (compar.)].

wode, adv. fiercely, furiously, 142. [OE wōd (adj.), 'fierce'].

wodschip, n. fury, 403. [OE wōdscipe, 'madness'].

wolde, wolde₁, v. sg. pa. see wyl.

wombe, n. belly, 262, 306. [OE womb].

won, n. dwelling, 464; city, 69, 436. [ON ván, 'expectation'].

wonder, n. wonder, marvel, 244, 256; astonishment, 496. [OE wundor, 'marvel'].

wonderly, adv. remarkably, 384. [OE wundorlice].

wone₁, v. 3 sg. pr. see wony.

wony, v. inf. dwell, 462; wone₃, 3 sg. pr. 208. [OE wunian].

wonne, adj. dark, gloomy, leadenhued, 141. [OE wann].

wonnen, y. 3 pl. pa. reached, 237. [OE gewinnan].

worchyp, y. 1 sg. pr. worship, 206. [OE w(e)orbscipe (n.), 'worth'].

worde, n. word, 208, 345, 356; utterance, 414; wordez, pl. 304. [OE word].

worded, y. pa. p. spoken, 421. [OE word (n.), 'word'].

world, n. world, 111; worlde, 16, 202, 207, 494, 512. [OE woruld].

worme, n. worm, 467. [OE wyrm].

worbe, y. inf. be, 22, 334; happen, 436; be brought, 360;
worbes, 2 sg. pr. are being, 200; worbed, 3 sg. pa. became,
243; worpen, pa. n. come to pass, 414. [OE weorban].

worbelych, adj. fine, splendid, 475; worbloker, compar. 464.
[OE weorblic (pos.), OE weorblucor, -licor (compar.)].

wot, wote, y. 1, 3 sg. pr. see wyte, y. 1

wrache, n. heuen wrache, comb. see heuen.

wrange, adj. wrong, evil, 384. [OE wrang (n.), 'injustice',
cf. ON* wrangr, OE rangr (adj.), 'twisted, wrong'].

wrapped, y. pa. p. wrapped, enclosed, 317, 494. [?; cf.
Frisian wrappe, 'press into, stop up'; Da. dialect wrappe,
'stuff'].

wrast, v. 3 pl. pr. wrest, 80. [OE wrāstan].

wrastel, v. 3 pl. pr. wrestle, strive, 141. [ME; OE wrāstan (v.), 'wrest', and -el; cf. OE wrāstlere 'wrestler'; OE wrāstlung (n.), 'wrestling'; etc.].

wrath, n. wrath, 403. [10E wræbbu, OE wrābbu].

wrath, v. inf. become angry, 431, 518; wrathed, 3 sg. pa. 74. [10E wræbbu, OE wrābbu (n.), 'anger'; cf. OE (ce)wrāban (v.) 'get angry'].

wrech, adj. wretched, 258. [OE wrecca (n.), 'outcast'].

wrech, n. wretch, 170, 196; wrechche, 113. [OE wrecca, 'outcast'].

wryt, n. scripture, 60, 244. [OE writ].

wrype, v. 3 pl. pr. twist, torture, 80. [OE wripan].

wrost, v. 3 sg. pa.; 3 pl. pa.; see wyrk, v.

wroge, n. wrongdoing, 376. [OE wrang, 'injustice'; cf. ON *wrangr, OI ranger (adj.), 'twisted, wrong'].

wrot, v. wrot vpe, 3 sg. pa. grubbed up, dug up, 467. [OE wrōtan].

wroth, adj. angry, 48, 410, 491, 497; wrober, compar. 162. [OE wrāb (pos.), wrābra (compar.)].

wroþely, adv. fiercely, 132; wroþeloker, compar. 132.
[OE wrāþlice (pos.), wrāþlucor, -licor (compar.)].

yse, n. eye, 124; yþen, pl. 24, 80, 314. [OE eage].

ylle, adj. see ille.

yow, pers. pron. 2 pl. obj. see þe.

yþes, n. pl. waves, 147, 233. [OE ȳp].

APPENDIX

The Vulgate text of the Book of Jonah.Caput I.

1. Et factum est verbum Domini ad Ionam, filium Amathi, dicens:

2. Surge, et vade in Niniven civitatem grandem, et praedica in ea: quia ascendit malitia eius coram me.

3. Et surrexit Ionas, ut fugeret in Tharsis a facie Domini, et descendit in Ioppen, et invenit navem euntem in Tharsis: et dedit naulum eius, et descendit in eam ut iret cum eis in Tharsis a facie Domini.

4. Dominus autem misit ventum magnum in mare: et facta est tempestas magna in mari, et navis periclitabatur conteri.

5. Et timuerunt nautae, et clamaverunt viri ad deum suum: et miserunt vasa, quae erant in navi, in mare, ut alleviaretur ab eis: et Ionas descendit ad interiora navis, et dormiebat sopore gravi.

6. Et accessit ad eum gubernator, et dixit ei: Quid tu sopore deprimeris? surge, invoca Deum tuum, si forte recogitet

Deus de nobis, et non pereamus.

7. Et dixit vir ad collegam suum: Venite, et mittamus sortes, et sciamus quare hoc malum sit nobis. Et miserunt sortes: et cecidit sors super Ionam.

8. Et dixerunt ad eum: Indica nobis cuius causa malum istud sit nobis: quod est opus tuum? quae terra tua? et quo vadis? vel ex quo populo es tu?

9. Et dixit ad eos: Hebraeus ego sum, et Dominum Deum caeli ego timeo, qui fecit mare et aridam.

10. Et timuerunt viri timore magno, et dixerunt ad eum: Quid hoc fecisti? (Cognoverunt enim viri quod a facie Domini fugeret, quia indicaverat eis.)

11. Et dixerunt ad eum: Quid faciemus tibi, et cessabit mare a nobis? quia mare ibat, et intumescebat.

12. Et dixit ad eos: Tollite me, et mittite in mare, et cessabit mare a vobis: scio enim ego quoniam propter me tempestas haec grandis venit super vos.

13. Et remigabant viri ut reverterentur ad aridam, et non valebant: quia mare ibat, et intumescebat super eos.

14. Et clamaverunt ad Dominum, et dixerunt: Quaesumus, Domine, ne pereamus in anima viri istius, et ne des super nos sanguinem innocentem: quia tu, Domine, sicut voluisti, fecisti.

15. Et tulerunt Ionam, et miserunt in mare: et stetit mare a fervore suo.

16. Et timuerunt viri timore magno Dominum, et immolaverunt

hostias Domino, et voverunt vota.

Caput II.

1. Et praeparavit Dominus piscem grandem ut deglutiret Ionam: et erat Ionas in ventre piscis tribus diebus, et tribus noctibus.

2. Et oravit Ionas ad Dominum Deum suum de ventre piscis.

3. Et dixit: (S. 111, 17. 305-40)

Clamavi de tribulatione mea ad Dominum, et exaudivit me: de ventre inferi clamavi, et exaudisti vocem meam.

4. Et projecisti me in profundum in corde maris, et flumen circumdedit me: omnes gurgites tui, et fluctus tui super me transierunt.

5. Et ego dixi: Abiectus sum a conspectu oculorum tuorum: verumtamen rursus videbo templum sanctum tuum.

6. Circumdederunt me aquae usque ad animam: abyssus vallavit me, pelagus operuit caput meum.

7. Ad extrema montium descendi: terrae vectes concluserunt me in aeternum: et sublevabis de corruptione vitam meam, Domine Deus meus.

8. Cum angustiaretur in me anima mea, Domini recordatus sum: ut veniat ad te oratio mea, ad templum sanctum tuum.

9. Qui custodiunt vanitates frustra, misericordiam suam derelinquunt.

10. Ego autem in voce laudis immolabo tibi: quaecumque vovi, reddam pro salute Domino.

11. Et dixit Dominus pisci: et evomuit Ionam in aridam.

Caput III.

1. Et factum est verbum Domini ad Ionam secundo, dicens:

2. Surge, et vade in Niniven civitatem magnam: et praedica in ea praedicationem quam ego loquor ad te.

3. Et surrexit Ionas, et abiit in Niniven iuxta verbum Domini: et Ninive erat civitas magna itinere trium dierum.

4. Et coepit Ionas introire in civitatem itinere diei unius: et clamavit, et dixit: Adhuc quadraginta dies, et Ninive subvertetur.

5. Et crediderunt viri Ninivitae in Deum: et praedicaverunt ieiunium, et vestiti sunt saccis, a maiore usque ad minorem.

6. Et pervenit verbum ad regem Ninive: et surrexit de solio suo, et abiecit vestementum suum a se, et indutus est sacco, et sedit in cinere.

7. Et clamavit, et dixit in Ninive ex ore regis et principum eius, dicens: Homines, et iumenta, et boves, et pecora non gustent quidquam: nec pascantur, et aquam non bibant.

8. Et operiantur saccis homines, et iumenta, et clament ad Dominum in fortitudine, et convertatur vir a via sua mala, et ab iniquitate, quae est in manibus eorum.

9. Quis scit si convertatur, et ignoscat Deus: et revertatur a furore irae suae, et non peribimus?

10. Et vidit Deus opera eorum, quia conversi sunt de via sua mala: et misertus est Deus super malitiam, quam locutus fuerat ut faceret eis, et non fecit.

Caput IV.

1. Et afflictus est Ionas afflictione magna, et iratus est:

2. Et oravit ad Dominum, et dixit: Obsecro, Domine, numquid non hoc est verbum meum, cum adhuc essem in terra mea? propter hoc praeoccupavi ut fugerem in Tharsis, scio enim quia tu Deus clemens, et misericors es, patiens et multae miserationis, et ignoscens super malitia.

3. Et nunc, Domine, tolle quaeso animam meam a me: quia melior est mihi mors quam vita.

4. Et dixit Dominus: Putasne bene irasceris tu?

5. Et egressus est Ionas de civitate, et sedit contra orientem civitatis: et fecit sibi umbraculum ibi, et sedebat subter illud in umbra, donec videret quid accideret civitati.

6. Et praeparavit Dominus Deus hederam, et ascendit super caput Ionae, ut esset umbra super caput eius, et protegeret eum: laboraverat enim: et laetatus est Ionas super hedera laetitia magna.

7. Et paravit Deus vermem ascensu diluculi in crastinum:

et percussit hederam, et exaruit.

8. Et cum ortus fuisset sol, praecepit Dominus vento calido, et urenti: et percussit sol super caput Ionae, et aestuabat: et petivit animae suae ut moreretur, et dixit: Melius est mihi mori, quam vivere.

9. Et dixit Dominus ad Ionam: Putasne bene irascaris tu super hedera? Et dixit: Bene irascor ego usque ad mortem.

10. Et dixit Dominus: Tu doles super hederam, in qua non laborasti, neque fecisti ut cresceret, quae sub una nocte nata est, et sub una nocte perlit.

11. Et ego non parco Ninive, civitati magnae, in qua sunt plusquam centum viginti millia hominum, qui nesciunt quid sit inter dexteram et sinistram suam, et iumenta multa?

The Vulgate text of the Beatitudes (Matthew V, 111-x)

Beati pauperes spiritu quoniam ipsorum est regnum caelorum.

Beati mites quoniam ipsi possidebunt terram.

Beati qui lugent quoniam ipsi consolabuntur.

Beati qui esuriunt et sitiunt iustitiam quoniam ipsi saturabuntur.

Beati misericordes quoniam ipsi misericordiam consequentur.

Beati mundo corde quoniam ipsi Deum uidebunt.

Beati pacifici quoniam ipsi filii Dei uocabuntur.

Beati qui persecutionem patiuntur propter iustitiam quoniam
ipsorum est regnum caelorum.

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