The
Life of Saint Katherine.

FROM THE ROYAL MS. 17 A. XXVII., &c.,

With its Latin Original
FROM THE COTTON MS. CALIGULA, A. VIII., &c.

EDITED,
WITH INTRODUCTION, NOTES, AND GLOSSARY,

BY

DR. EUGEN EINENKEL, M.A.

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Life of Saint Katherine.
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PREFACE.

If this edition should prove to be useful, it will chiefly be due to those who, by encouragement or otherwise, have assisted the editor in his work. He therefore thinks he cannot make a better use of his preface than in giving the names of, and conveying his thanks to, his helpers.

The Revd. James Morton and the Revd. Charles Hardwick, and those of their works, of which use has been made, are named in the Introduction below. As the former, I am sorry to say, is no more amongst the living, I think it proper to give a brief account of the life and works of this distinguished scholar.

The Revd. James Morton, B.D., Vicar of Holbeach, etc., was a native of Kelso. He was ordained Deacon in 1811 and Priest in 1812, by the Bishop of Durham. He was a ten-year man, of St. John’s College, Cambridge, and took the degree of Bachelor of Divinity on July 1, 1824. He became Vicar of Holbeach in 1831, etc.¹ He died at the Vicarage of Holbeach, Lincolnshire, July 31, 1865, aged 82. As an author or editor, he published the Memoir and Poetical Remains of Dr. John Leiden, 1812; the Monastic Annals of

Teviotdale, 1832; the Legend of St. Katherine, 1841, for the Abbotsford Club; and the Ancren Riwle, 1853, for the Camden Society.

The Revd. J. Morton’s knowledge of Middle English was profound, and almost surprising, if we consider the then state of English Philology. As a proof of this may be cited his translations of the Ancren Riwle and St. Katherine, which, apart from some slight mistakes, deserve to be called exact, and are still useful.

The Revd. W. W. Skeat’s share in this edition is nearly as important as those of the two scholars just mentioned. His experienced hand will be easily discernible in the notes on the vv. 387, 538, 1309, 1617, 1690, 1827, and 1940.

The editor likewise begs to give his thanks to Mr. F. J. Furnivall and Mr. Henry Hucks Gibbs, who, by their conscientious revisions, have greatly contributed to the accuracy of the texts.

The editor is well aware of, and does not try to make an excuse for, the many imperfections of his work, which came to his notice too late to be removed. He, however, begs his readers to consider that a work but seldom receives the form its editor intended to give it in starting.
INTRODUCTORY REMARKS.

THE HISTORY OF ST. KATHERINE AND HER LEGEND.

Katherine of Alexandria is one of those saints, the originals of whom are so much shrouded in mystery, that, but for some unmistakeably historical evidence turning up in their behalf, it remains at the historian’s discretion whether he will accept their existence or reject it.

Though with respect to our St. Katherine, from a comparatively early date till up to the time of the Reformation, doubts have been raised and inquiries made as to the bona fides of her hagiologists, the question of her existence has not been settled—so far as with the present material this could be done—until very recently, by a little treatise entitled ‘An Historical Inquiry touching St. Catherine of Alexandria, to which is added a Semi-Saxon Legend, by Ch. Hardwick, Cambridge, 1849,’ in which the learned author disposes of his subject with such research and impartiality, that in taking from him the few particulars we require regarding the history of our saint and her legend, we need not be afraid of being led wrong.

Though, if true, the incidents of the saint’s life were so full of special interest, that they could not possibly pass or remain unnoticed by contemporaneous or later writers, we nevertheless look in vain for anything like a proof of her existence for many centuries after her supposed death. A passage in the Historia Ecclesiastica by Eusebius (who wrote shortly after her death), has, from its resemblance to some incidents in the legend of our saint, been thought an allusion to her. But as by some other strong evidence, Eusebius, who adds no name, is almost conclusively proved to allude, in the passage referred to, not to St. Katherine, but to St. Dorothea, likewise a native of Alexandria, the above assumption can safely be dismissed as unfounded.
viii INTRODUCTORY REMARKS.—GREEK ‘LIFE’ OF ST. KATH.

The first undoubted allusion to, and at the same time narrative of, St. Katherine’s life and passion, is contained in the so-called Menologium Basilianum, a collection of legends compiled for the use of the Emperor Basil the First, who died in 886. As it is interesting to see how considerably the legend has been changed and enlarged in the course of a few centuries, I reprint it from the oldest edition existing, published at Urbino in 1717, adding a translation below it.

'Ἡ Μάρτυς Αἰκατερίνα ἐγένετο ἀπὸ 'Αλεξάνδρείας, θυγάτηρ βασιλισκοῦ τινός, πλουσίων καὶ ενδόξου εὐμομφος πάνω. Εὐφραίη δὲ ὑπάρχουσα, ἔμαθεν ἑλληνικὰ ὑφάμματα, καὶ ἐγένετο σοφὴ λαβοῦσα καὶ γλώσσας πάντων τῶν ἔθνων. Ἐπετελεῖτο δὲ ἐν τοῖς εἰδώλοις παρὰ τῶν ἑλλήνων καὶ θεωροῦσα τὰ ζώα σφαξόμενα, ἔλυσθη. καὶ ἀπῆλθεν εἰς τὸν βασιλέα Μαξιμίλιον, καὶ ἐφύλλακησεν αὐτόν, εἰπότα, ὅτι εἰ δὲ τι ἐγκατέλειτε Θεόν ζῶντα καὶ προσκυνεῖς εἰδώλοις ἀφύμωσί; ἐκεῖνος δὲ ἐκράτησεν αὐτήν, καὶ ἐτυμωρήσατο ἱεραρχῶς. Καὶ μετὰ τοῦτο ἔβρεθεν ὁ βασιλεὺς πεντήκοντα μῆνας, καὶ εἰπεν αὐτοῖς ὅτι διαλέχητε πρὸς τὴν Αἰκατερίναν, καὶ πείσατε αὐτήν. ἐξ χαίρεις καὶ νεκρός ἄνδρας κατακαίσας πυρὶ. Ἐκεῖνοι δὲ ἴδοντες, ὅτι ἐνύφθησαν, ἐβαπτίσθησαν καὶ οὕτω ἐκαύγασαν ἀπεκεφαλίσθη δὲ καὶ αὐτή.

The martyr Aikaterina was the daughter of a rich and noble chieflain of Alexandria. She was very beautiful, and being at the same time highly talented, she devoted herself to Grecian literature, and to the study of the languages of all nations, and so became wise and learned. And it happened that the Greeks held a festival in honour of their idols; and seeing the slaughter of the animals, she was so greatly moved that she went to the King Maxellinus and expostulated with him in these words: ‘Why hast thou left the living God to worship lifeless idols?’ But the emperor caused her to be thrown into prison, and to be punished severely. He then ordered fifty orators to be brought, and bade them to reason with Aikaterina, and confute her, threatening to burn them all if they should fail to overpower her. The orators, however, when they saw themselves vanquished, received baptism, and were burnt forthwith. She, on the contrary, was beheaded.

Upon this simple narrative are founded—whether directly or not is left open to doubt—the elaboration in Greek by Simeon Metaphrastes of about the beginning of the tenth century, and another and somewhat later version (likewise in Greek) by one Athanasios. The latter story, of which up to the present only two copies are known to exist,\(^2\) is evidently the prototype of

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\(^1\) Vol. i. page 213.

\(^2\) The first in the library at Vienna, the other in the Bodleian Library at Oxford (Barocceian Collection, No. 189), the two, so far as we could ascertain, only differing in minor points, as transpositions of words.
the Latin legend printed in the present edition, which in its turn again is, as will be seen, the original of our Middle-English, or rather Late-Old-English poem.

There are a great many more Middle-English versions, both in the library of the British Museum and elsewhere. Many of them have already been edited by J. O. Halliwell, Horstmann the indefatigable publisher of legends, and others. Other versions are, I understand, on the point of being published. It would lead me too far to examine them all, even if I were to give no more than a short account of their respective dialects, ages and forms. Nearly all of them, moreover, do not go back upon Athanasios’s version, but upon Simeon’s, and so claim our interest only in a secondary degree.

With regard to elaborations of the legend in general, and without confining ourselves to English soil, there are several which I cannot pass unmentioned. One I name because of its author’s name, he being no less than the Italian Pietro Aretino, the great reviver of antiquity;\(^1\) another, on account of the works of art by which its copies are embellished, and the interesting circumstances which attended its origination. It was composed at the command of Philip the Good of Burgundy, by his secretary, Jean Mielot.\(^2\)

In this work is already to be found St. Katherine’s genealogy, baptism, and marriage with the Divine Saviour, fictions which are no doubt derived from an older source, as they are frequently met with in English legends of the fourteenth and fifteenth centuries.\(^3\)

Finally, I mention, as the highest possible development our legend could attain to,—a fate which only a very few other legends shared with it,—some adaptations for the stage. And, indeed, it was not to be expected that the thoroughly dramatic character of the plot, which, even in the quickest perusal,

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\(^1\) There are two old prints of the ‘Divine’ Aretino’s Vita di Catherina Vergine in the possession of the Br. Mus. Both of them are supposed to have been printed in Venice, the one probably in 1540, the other a year later.

\(^2\) Copies of this work, which is more an independent creation than a version or elaboration, are to be found at Paris and Brussels. A renovation of it, together with facsimiles of the most elaborate miniatures and numerous modern drawings, was published two years ago in Paris.

\(^3\) Harl. Ms. 2258, Cotl. Tit. A. xxvi.
INTRODUCTORY REMARKS.—ST. KATH. ON THE STAGE.

any sensible reader must become aware of, should remain unnoticed by the stuff-hungry writers of the great epochs of the French and English Dramas.

There were two attempts to adapt our legend for the stage, and both of them proved failures. It is not for me to inquire into the reasons of this fact, but some of them are so obvious that a few words will suffice to point them out.

That Saint Germain's play did not succeed is evidently due in the first place to the general conservative tendencies of the French classic drama, but in particular to the way in which the character of the heroine is treated. The spectator or reader cannot reasonably be supposed to take interest in the doings and sayings of a person whose behaviour is of such invariable saintliness, and whose entire individuality is raised so unattainably high above the common standard of men.

The same drawback is found in Dryden's tragedy, 'Tyrannick Love,' and the absence of the other, which we took occasion to blame in the French tragédie, is wholly made up for by the emptiness of the character of the Emperor, whose rants have always been the sport of criticism, and were at length, if we may trust his own confession, the shame of the poet.

I cannot conclude this chapter without some further remarks concerning the history of our saint, though these remarks may take us back to the point from where we started.

As I said above, it has not been possible to establish the existence of a person whose life can resemble in the slightest the particulars given by the imperial hagiologist, in whose legendary, St. Catherine is, for the first time, undoubtedly mentioned.

Now in the history of Christianity, we meet with very many cases where features and attributes of pagan gods or heroes have been transmuted into those of the persons of the Trinity, the holy mother, or the saints, or where traits of the evil spirit and his followers have been imparted to pagan gods. This occurred

1 We hear from Matthew Paris of a miracle play of St. Catherine, which Geoffrey, a learned Norman, and future abbot of St. Albans, wrote and intended to have acted by his scholars. See Matt. Paris. Vita. Abb. S. Alb. p. 56. And by a strange coincidence, this note of Matthew's—for nothing but this is left us—is, at the same time, the first trace of theatrical representation in England altogether.
sometimes to such an extent, that in certain times, and certain countries bordering on those which were already Christianized, it must have been difficult for people to keep these two sets of divinities asunder. These were the countries where the most capricious changes and transmutations of this kind were likely to occur, where gods and heroes worshipped of yore, might continue to be so in a new guise after Christianity had taken firm hold of the country. And in a country like Egypt, where between the second and fourth centuries the struggle of pagan worship was fiercest and most tenacious, the heated imagination of the people must have been particularly apt for transmutations of this kind. Now it so happens by a strange coincidence, that the figure which, in this time and in this struggle of worship against worship, plays the most important part, is that of a woman—of a woman whose character and intentions were as pure, her abilities as high, as her fate was tragic and melancholy. What, then, is more natural than that a person whose talents were so extensive, the particulars of whose life were so full of thrilling interest that they must have made an indelible impression upon the popular mind,—that such a person, I say, should continue to be regretted and revered when the sanguinary struggle was settled, and when the worship for the cause of which she had waged war, and finally suffered death, was in the end overpowered and destroyed?

I scarcely need say that I mean the pagan philosopher Hypatia; and I cannot but express my astonishment that no one before me thought of untwining the knot in such a simple and natural way ; so striking are the similarities of the life of our saint with that of her pagan paragon.¹ Time, place, and background exactly agree. Both ladies are of high and noble origin; both deeply, and from their childhood, imbued in the sciences of paganism; both reasoning with philosophers, and, indeed, philosophers themselves; both suffering and dying for

¹ I accidentally came across an interesting article in the Fortnightly Review, vol. xi. on a subject similar to ours, discussing the transformation, by the Middle Ages, of Virgilius the Poet into Virgilius the Enchanter. The learned writer closes his discussion with the judicious remark that, if Virgil had lived after the Christian era, the popular belief would no doubt have made him a saint.
their belief. Here, too, in the religious story as in Egyptian history, we have a representative of the worldly power playing an ominous part in the tragedy, he being in reality the only slayer of the virgin. If we come to speak of the alterations which the plain historical facts have undergone, there is indeed not one of them which might not easily be accounted for, either by the change of religion or by the changes of times.¹

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OUR MANUSCRIPTS.

THE LATIN TEXT.

The Latin legend does not appear here in print for the first time. Besides the copy of an old print which Mr. Hardwick mentions in his Inquiry, and which, on the ground of some MS. notes found in it, is supposed to have been made by Kölhof of Cologne, there are two more copies of a different edition of it in the possession of the British Museum, which is believed to have been printed at Bâle about the end of the fifteenth century, though neither place nor date is mentioned.²

The text I give is that of MS. Cotton, Caligula A. viii., written in Roman characters, and by a rather careless hand, of about the middle of the eleventh century. The writer was indeed so careless in his transcription as to make a revision of it necessary. There are three or four hands discernible in the corrections: some of them date from a comparatively late period, though none of them seems to be later than the end of the thirteenth century. But even the revisers left many blunders uncorrected, which will easily be detected by consulting my footnotes.

¹ P.S.—Mr. H. Hucks Gibbs has since pointed out to me that in 1848 Mrs. Jameson did identify St. Katherine with Hypatia.—Sacred and Legendary Art, ii. 87-8.
² It is printed and bound with a tract on Christ's passion, the whole being entitled: Passio Johannis Kannemann Sacre Theologie Professor Ordinis minorum. Neceon alias tractatus de Christi passione. Una cum legenda beate Katherine virginis.
INTRODUCTORY REMARKS.—THE LATIN TEXT.

These notes represent the various readings of a Leipzig MS., a town once famous for its culture of the saint.\(^1\) This MS. is in Gothic characters, and carefully written, and seems to be about as old as the Cotton MS. The reason why I did not put the Leipzig MS. into my text is simply because it necessarily cannot be so closely related to the Middle-English elaboration as the English MS., the peculiarities of which account for certain omissions or mistranslations in the English text. The same reason caused me to retain the old punctuation and the old spelling, quaint as they are. The only change I made, besides extending the abbreviations, was to put v, U and j, instead of u, V, and i, wherever in modern times it is usual to do so.

And this course was taken to facilitate the reading. I should have liked to render e by ae, which in certain cases it is intended to represent. But as in my MS. the use of this e is anything but regular,—not to mention those abbreviations in which it was impossible to use it at all,—I had to abstain from putting ae. A few accents occur on the last leaves. I have given them as a kind of curiosity, rather than with the view of being accurate. In regard to part of the revision mentioned above being posterior to the elaboration, I took care to note every correction, and give the original reading whenever it could be found out with any certainty. The various readings of the Leipzig MS. are restricted to those conveying a different idea or relativity. Orthographical differences have not been registered.

I abstained from giving the various readings of the prints. As they are almost as carelessly printed as the Cott. MS. is written, the readings would only have swelled the notes without affording great benefit. I make sure that the two MSS. are fully sufficient, not only for my special purpose, but for giving a clear idea of the original text, and of its literary merits.

As I have elsewhere\(^2\) closely collated the Latin text with its M.E. elaboration, one might think I could have done without

\(^1\) The large paintings covering the walls of one of the arcades of what is now the University, representing scenes from the saint’s passion, will be known, perhaps to some of my readers. These paintings are not without some artistic merit.

the Latin altogether, especially if I commented on all the passages requiring a still closer collation. But apart from the advantage of always having the chance of consulting the original in case of the many puzzles offered by the M.E. text, I hope to receive the thanks of many a scholar for printing the whole, as I have every reason to believe that MSS. as well as prints of this Latin text, are exceedingly scarce, a fact which, considering the numerous French and German elaborations based upon it, is certainly to be regretted, and could not but seriously tell upon the various inquiries written about them.

THE MIDDLE ENGLISH TEXT.

This Middle English version has been edited twice already. First, by the Rev. James Morton for the Abbotsford Club, then by the Rev. Mr. Hardwick for the Cambridge Antiquarian Society, as an appendix to his above-mentioned Inquiry (p. vii). But as, not to mention other shortcomings, neither of these editions makes use of more than two of our MSS. (Cott. and Reg.), and as the number of the copies printed was in both cases ridiculously small, the work had to be redone, and an edition to be published large enough to render the interesting document accessible to a wider circle of philologists.

In the ninth annual report of the Early English Text Society,¹ the Committee announced that Dr. Morris intended to do the edition. But when, about the beginning of 1882, I applied to him for further information, I was told that it had been given up long ago.

So I came to undertake it. When it was all but finished, I was invited to do it for the Society. I heard at the same time that the Rev. Prof. Skeat had taken the work in hand, and carried it on considerably far, but that he would kindly resign in my favour, seeing that I had nearly finished mine.

The MSS. are small quartos of about six inches in height and five in breadth, all three written in the former half of the thirteenth century,² the oldest of them being no doubt MS.

¹ Prefixed to Dr. Morris’s edition of the Old English Homilies, Second Series.
² For other contents of the MSS. see references to the MSS. at the end of this Introduction.
Reg. 17 A. xxvii.; the youngest, MS. Cotton Titus D. xviii. With regard to the relation of the MSS. to each other, I refrain from proving at great length what almost every line of the poem teaches us, namely, that the Bodleian MS. NE. A, 3, 11, and the Royal MS., are transcriptions from one and the same copy Z, which, with the Cotton MS.—whether directly or no is doubtful—is again transcribed from another lost copy, which I shall call X.

Numerous agreements in details of spelling point to the fact that there cannot be many copies intervening between Z and X on the one hand, and C(otton MS.) and X on the other hand, and we could be certain that X is the first, i.e. the elaborator’s own copy, but for some awkward blunders which betray the writer of X as not knowing the sense of the word or passage he was about to write, a want of judgment which surely the author cannot be thought capable of.

We now come to a point which, I am afraid, it will be rather difficult for me to make plausible to the reader, I mean the arrangement of the M.E. text.

I am perfectly aware of the objections so often made to so-called critical editions, and am myself convinced of their soundness. Like many others I am of opinion—an opinion which here as in my own country is rapidly gaining ground—that dialects as we find them in the purified editions of the Lachmann-School are practically impossible. The really spoken dialects,—even if we take the word in its narrowest sense,—must have allowed the changing of sounds and forms, just as their modern descendents do, in which, apart from certain peculiarities constituting their essence, we find nothing but fluctuation and gradation; and this, not only in districts of the narrowest possible limits, but in individuals. A critical edition of the Lachmann kind, produced by eliciting normal sounds, and substituting them for every variation occurring in the MSS., such an edition was from the beginning out of question.

Nevertheless, in my case matters lay so as to make a diplomatic edition as unadvisable as its reverse. Here were three MSS., two of them undoubtedly old, the third rich in later forms, each of them frequently dropping words, omit-
ting sentences which would have rendered a fluent reading, and still more the appreciation of a metre, all but impossible. At the same time the MSS. supplied each other so easily and fully, and the variations were often so insignificant (in many verses none at all), that in at least half of the lines the original reading was morally certain.

Under these circumstances the only course advisable was to make one MS. the base of the text, correcting and altering it whenever the concurrence of the two others proved it to be wrong. That such a course is impossible with C(otton MS.) will be evident from what I have said about its relation to the other MSS. B(odleian MS.), on the other hand, is defective, wanting three leaves in the middle of the poem. There remains only R(oyal MS.), which though somewhat carelessly written, deserves our confidence on account of the many archaic forms it has preserved.

In this way, of course, we upon the whole only reach the reading of Z. But I think it better to be contented with a safe reading of Z, than to try for X, whose reading in many cases could not be found but by guesses. My partiality for Z does not of course go the length of accepting simple and obvious mistranscriptions; but, on the other hand, it will be good to stick to the reading of R whenever the congruence of B with C can be accounted for by a mutual though independent alteration on their part. This latter course will be taken in the case of archaic words and forms such as ‘mid(t),’ which B and C often, though not always mutually, change for ‘wi₉ ᵗ;’ and in the case of the few dual forms and the fuller terminations of verbs and adverbs, which are pretty faithfully preserved by R, but frequently mutilated by B, and still oftener by C. In the terminations of adjectives and substantives the confusion is greatest, and nearly the same in all our MSS. Here the greatest reserve was necessary, and I have, in accordance with my principal rule, deviated from R only when B and C agree with each other.

There are a few instances where, either by internal evidence or by the wording of the Latin original, C is shown to be right. In such cases as these, I thought it right to go with C, pre-
serving, however, as far as possible the spelling of Z. Still less in number are those cases where X must have been corrupt, and where each copyist tried to get some sense into his copy. Here no other course was left me than to take as a guide the faint resemblances of the MSS., and the reading of the Latin original, and so to restore what had in all probability been the reading intended by the author. Where, however, in such a case the MSS. agreed with each other, I unhesitatingly accepted the reading, however corrupt it seemed, and however easy and plausible its emendation. The Notes will show several new words, and many old ones employed in a sense which they were hitherto unknown to imply. It would be rash, therefore, and certainly anything but critical, to venture on the emendation of readings so well supported.

Z frequently softens the anlauting ũ to u, that is, v. Whenever this u is no more than a peculiarity of Z's, and not traceable back to X (as it is but in two cases), I gave it up for the ũ, which C always has as 'anlaut.' I admit that I ought not to have done so, as it is highly probable that this u was something more than an orthographic whim, and that it indicates the same change of sound which has but recently been advocated for the O. and M.H.G. anlauting u-v from ũ. Still, this cannot be altered now.

With respect to abbreviations, the characters þ and ð have been put in the text, as it seemed doubtful whether the original had þet ant or þat and. Their expansions, whenever they occur, are noted in the various readings. 'qœ q' and 'ih'u' have been expanded to quoð and Iesu, as they are mostly found when written in full. Still, I have thought fit to note the abbreviations whenever they occur. Other abbreviations have been expanded without notice being given, as their meaning is beyond all doubt.

The use of the initials is that of modern times. The preservation of the ancient custom would in the present case have been preposterous, and a great hindrance to cursory reading. It is known that as a rule the copyists of the time only put an initial when they began a new break.

I highly regret having been obliged to leave the old
interpunctuation, a matter so important and even essential in the case of a poem; but since the coincidence of the three MSS. would alone have been conclusive as to the division of the lines, and as I could not possibly have given more than the punctuation of one, no other course was left me. Suffice it to say that the punctuation found in the three MSS. agrees better by far with my division than with that of Morton. The Latin quotations had to be left out of the English text. This was a necessary consequence of my printing the Latin original from which these quotations are taken unaltered. Still, the passages where they occur are pointed out in the various readings.

THE POSITION OF THE M.E. ELABORATION IN CONTEMPORANEOUS LITERATURE.

Unlike Laȝamon's Brut,—that interesting work towering in lonely height, and in point of language as well as subject pointing back to times of long ago,—our Katherine stands in the midst of, and in the closest relation to, a series of documents of nearly the same date, all pursuing the same object, all written in the same dialect.

The creation of the writings I shall have to mention in the course of this chapter, extends over a period of about forty years, beginning with the Ancren Riwle, written about 1200, and ending with the so-called Wohunge of ure Louerd, the Ureisun of God Almihti, the Lossong of ure Louerde, and some smaller pieces, all contained in Dr. Morris's collection of Old English Homilies.

The dialect is that of the middle portion of Southern England, the Ancren Riwle pointing furthest to the south, Hali Meidenhad along with Sawle Warde farthest to the north, the rest occupying the intermediate districts. The object of all these tracts is obviously enough the love between the Son of God and the pious nun or (more generally) maiden. The form is partly prose, partly poetry. From the didactical prose of the Ancren Riwle we pass over to the didactical poetry of Hali Meidenhad and Sawle Warde, and from these to the narrative poetry of the three sister-legends. The poetry
of the pieces mentioned is all of the same kind. It is, in my opinion, the four-accent metre which is such a favourite with the Old-German poets. And this metre forms the only point that our poems have in common with Layamon’s Brut. But even in this respect they differ from it in not attempting the end rhyme.

The form of the minor pieces is undoubtedly prose, but prose of such poetic strain, such lyrical colour, as to fulfil the higher demands of poetry infinitely better than is done by any of the professed poems of the time.

The simplicity and sincerity exhibited in these prayers, together with the extensive and at the same time exclusive use of phrases and ideas taken in more or less modified form from such works as the Ancren Riwe, Hale Meidenhad, and Sawle Warde—works which are professedly addressed to nuns—induced me to consider the prayers as being the immediate and practical result of the fanatic and ascetic spirit pervading those didactic tracts. To this suggestion of mine I gave vent in a short disquisition printed in the Anglia, vol. v., and entitled: ‘Eine englische Schriftstellerin aus dem Anfange des 13. Jahrhunderts,’ in which such interesting matters came to light that I should really wish the inquiry to be taken up and completed by a historical student.

Mr. Morton’s and Mr. Cockayne’s opinion that the Ancren Riwe, Hale M., Sawle W., the three legends, the Oreisun of St. Mary, ‘and other tracts now lost,’ were written by one and the same person, is not only a priori quite improbable, but has been finally disproved by my inquiry entitled: ‘Ueber die Verfassereiniger Neuags. Schriften,’ the continuation of which will be found in Anglia, vol. v.

The results of this inquiry are, in short, that the three legends and Hale Meidenhad were written by three different authors. The legend of St. Katherine by one, those of St. Margaret and Juliana by another, and the Homily by a third. The order in which they are just given represents their actual succession, which forms another subject of my inquiry. That Hali M. was the last written, is evident from the fact that, in it, all the rest are distinctly referred to.
The style in which St. Katherine is written is in truth quite different from that of the rest. The style of the two other legends with which it offers most points of comparison, is exceedingly dry, and—owing to the elaborator’s predilection of strong passages, high-sounding words, and passionate scenes,—fluctuates abruptly between the two extremes of sweetishness and coarseness. Like the writer of the other two legends, the author of St. Kath. abridged and elaborated the narrative of his original, but he so arranged his alterations that the result was quite the reverse of their treatment.

Much more than is the case with St. Juliana and St. Margaret the character of Saint Katherine is depicted in the original as impetuous and vindictive; in one word, anything but saintly, if we take this expression in its current meaning; but instead of elaborating and finishing up these traits as is done by the author of the two other legends, our writer abolishes them, and curtails them wherever he can. The character of the maiden’s adversary shares this mitigating treatment. The Latin text shows him as one of those artful and bloodthirsty tyrants, who may well have existed in those barbarous times, whose characters however are entirely unfit for poetic purposes. The poet puts in the fore-ground his fatal and impotent grappling with an opponent weak in appearance, but in reality too strong for him and all his power, and thus makes him, no doubt unintentionally, the worthy object of the reader’s compassion. We likewise approve of the elaborator’s consistently curtailing the reflective element so exuberant in the original. He omits learned quotations, superfluous and tedious conversations, historical allusions, and so forth. By such alterations as these, the narrative becomes terse and dramatic.

The author was less fortunate in endeavouring to follow closely the learned and long-winded breaks of his original. Every such attempt—as nobody acquainted with the shattered state of the M.E. grammar will find surprising—must of necessity end with a general break-down, and for this reason we should have liked him to strike off still more of the controversy, especially as this does not seem to be the strongest part of the legend.
As to interpolations, they are small and scarce compared with those in St. Margaret. Moreover, the longest of them, extending to no less than sixty lines, is in all probability not of our author's own make. A passage in form and succession of images and ideas perfectly coinciding with this passage, is found in the first part of the O.H.G. poem 'Himmel und Helle,' a poem which, curiously enough, is in its unrhymed form unique in O.H.G., and forms the only perfect analogy to our three legends, and to numerous other Old and Middle English poems of the same class. The common original is, I suppose, a Latin tract on the beauties of heaven, which is either lost or has not yet turned up.

THE METRICAL FORM OF THE LEGEND.

In a previous treatise I have proved that the legend of St. Katherine, as well as those of St. Margaret and St. Juliana, and the homily Hali Meidenhad, are written in the same form with Otfrid the monk of Weissenburg's great poem, commonly called 'Krist,' of the ninth century.

This metre is commonly referred to as the 'Vierheber,' that is, 'four-accent metre,' and its principal characteristics are the following:

1. The verse is essentially based upon the logical or word-tone.

2. Every verse must have at least four syllables capable of bearing this tone.

3. The number of syllables not capable of bearing this tone may rise to three, or may be wanting entirely.

4. Syllables of the kind mentioned under 3 can bear an artificial or, as we might style it as well, verse-accent, but this they cannot do except when followed by at least one syllable of the same class, and preceded at the same time by a syllable raised by the logical or word-tone.

5. The syllable concluding the verse, whether short or long, whether capable or incapable of bearing the tone, is always

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1 The same Inquiry (Anglia, vol. v.) as is mentioned above, on page xix.
accented, so that \( a \). when the verse ends with a disyllable,\(^1\) the first syllable of which bears the tone, both syllables receive the tone resp. accent; \( \beta \). when the verse ends with a trisyllable, the first syllable of which bears the tone, and the second is short, the first and the last syllables are accented; and that when \( \gamma \). the verse is concluded by a trisyllable, the first syllable of which, as in the former case, bears the tone, but the second is long, all the three syllables receive the tone resp. accents.—Words of more than three syllables are compounds, which are treated as if they were single words.

6. The law given under 5 suffers but one exception: whenever the verse concludes with a disyllable, the first syllable of which, though bearing the tone, is short, the last syllable remains unaccented.

In illustration of the foregoing laws, I give a few examples from my text.

First thesis \(^2\) or ‘auftact’ wanting:
\[ \text{ánt Maxénc stéoredè 10. Wéox úmbè hwilè | wéxhë hám bitwéonèn 12–13.} \]

Second thesis wanting:
\[ \text{fí tèar hé astútë 23. fí léi into Rómè 28. | állè to héxendôm 35.} \]

Third thesis wanting:
\[ \text{wúór king of fí lón 27. euchán wíx his líc | fór to wúórgin ham wíx 54–5.} \]

Fourth thesis wanting:
\[ \text{fí fúole téllë x vél tò 89. áh se sóno ha zéalè hám 127. of híre burðebólës 139. há ihérde a swích núrë 140.} \]

Second and fourth theses wanting (very often):
\[ \text{méidèn i méìchàd 137. máumètes témplè 142. hvet wúndèr hit wèrë 151. azèin gódes wìllè 172.} \]

Second and third theses wanting (seldom):
\[ \text{of tréò òèìër of sánt 266.} \]

Third and fourth theses wanting:
\[ \text{of þèn háìlì gást | ás te kéísèr stòd | bimòng fí sunfúl sláht | of fí isléin òðtè 196–9. né ne mèi nà þíng 225. fí hit ná wíx món 323.} \]

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1 I need scarcely tell my readers that I only count the syllables following the one bearing the tone, this latter one of course included.
2 In using terms such as these I ask for the reader’s indulgence. Taken strictly, they are certainly out of place in Germanic prosody; but in exchange for that, they are widely known and—short.
First, second and third theses wanting:
déarnlichē to hīm 406. Cóst héchtē mi fēder 465.
First, second and fourth theses wanting:
Hómēres mōtēs 850. būrmēn ʰōcrē 1475.
Verses without any thesis:
Hēi! hwūc wīs rēad 580. sōc gōdd wērē 1200.
Verses with no thesis wanting:
wīc nēauer ān ne kēcheīc hē 257. Ne nāweī hē þurh ēsēr þing 274.
for þi þē ze ne sēhen hām 278. ʰō fēng on þus to spēkenē 312. þē eōc
mon ēh to hērsūmin 352.
Verses with theses consisting of two syllables are very common.
First thesis consisting of three syllables:
þē wīc hīs ānes wīt awārpēn 591.
Second thesis consisting of three syllables:
in ālle mine déarnē runēs 575. õ kēnest of ow ālle of þē crēft 814.
for sōne se ha Crist èlopedē 1328.
Third thesis consisting of three syllables:
þē nōrēr stūrīen ne māhēn 361. þa, jēt, ne māhte ha na mārē 2027.
Cases of the fourth thesis consisting of three syllables do not
seem to occur in our legend.
Dissyllabic words concluding the verse; the first syllable is
long:
for þī lēofmōn ānt þi lāuerē 679. as þāh ha gōdes wērēn 273.
þē hēore èche hēalē 872.
The first syllable is short:
hārē hēwēne gōdes 147. aζēinēs þi dēore nōme 651. ōwer wīcēr-
wīnes witen 642.
The concluding word consists of three syllables, the second of
which is short:
ōftest hā tōgēderēs 113. þē nān nes hēre ēwēning 118. þē wēnde hārē
wihēlēs 129. þē thēret is in hēouēnē 183. blōd āl biblōdiēgēt 204.
The case of verses concluding with words of three syllables,
the second of which is long, is of some importance, as here the
only difference between the English and German way of treating
the metre comes in.
Prof. Trautmann, who first proved the existence of the
Otfridic verse in England, in his inquiry into the metre of
Lajamon’s Brut, found that these trisyllables, when concluding the verse, can be treated in two different ways, namely, they can be accented either on each syllable, (as is done by Otfrid,) or only on the first and the last, and I believe I have observed that the former, and no doubt original accentuation must be used wherever it can be with convenience, that is, without overburdening the preceding theses, while the latter, peculiar to the English four-accent metre, is to be considered as a kind of expedient.

I subjoin a selection of verses illustrating this twofold way of accentuation:

\[ \text{of his rixlingè 44. of hire childhūdè 79. swōcche zǐnicléppès 128.} \\
\text{fōr ðin hénnissè 209. ðúrð his wissùngè 187. bēoð unäßlohīcè 345.} \\
\text{þine léasùngè 788. wèlīcè ð wārlothè 82. ð owēðen hire þe méístrie} \\
\text{133. ð wìsdöm as wíslīcè 185. ð ðe ðe over léasùngè 344. for sūtel} \\
\text{is ð éssenè 381. éaren būten hērungè 497. Cómen ðe ðe strikìndè 732.} \]

\[ \text{þe huwil in cuvártèrne 601 or þe huwil in cuvártørne.} \\
\text{of wórblīcè wìsdòmèsè 525 or of wórblīcè wìsdòmès.} \\
\text{þ wèrèn in éstlòndè 535 or þ wèrèn in éstlòndè.} \\
\text{þèldèn ov héhlīcè 569 or þèldèn ov héhlīcè.} \]

It will be observed that there is very seldom a doubt as to the choice between the two kinds of accentuation, and I believe that upon the whole, wherever such a doubt is possible, the threefold accentuation ought to be chosen, especially in verses, the concluding words of which are plainly discernible compounds, which, as stated above, are to be treated like single and separate words.

This observation leads us back to the great influence which the logical or word-tone still has upon our metre. This word-tone may, under ordinary conditions, enable a monosyllable, no matter whether short or long—provided it conveys an intelligible and distinct conception (as substantives, verbs, adjectives, adverbs, and certain classes of pronouns)—to bear the stress both of arsis and thesis, or, as we may say, to bear the arsis unsupported by a following thesis (law 1).

1 The greater part (those concluding with a compound) of the above specimens can serve to exemplify the struggle between (word-) tone and (verse-) accent. This struggle cannot be much younger than the metre itself, though in Germany it began much later. We all know how it ended.

2 Demonstrative, interrogative, and indefinite pronouns, and numerals.
This licence, if it deserves this name, goes farther still. Any monosyllable, even the most insignificant and the most used for filling up the thesis, may bear both arsis and thesis at the same time, if it is heightened by the rhetorical tone (which, in fact is no more than a higher power of the logical one), that is, when in sensible recitation it would receive a high accent or stop.

It is this very liberty which qualifies our metre, like it did the old alliteration, for distinctly rendering the nicest shades and lights of rhetoric; and this is what accounts for the favour that our metre used to find with the poets, and, still more, the preachers of the time.

What I mean by ‘rhetorical tone’ is plain. However, I add a few examples out of many, just to show how delicately our poet felt in this respect.

Cléopest péo įnges gódes 360. zéf þu wált þi wil 399. péo þi ham mákiës 500. þu quóś ha kéisèr 750. I’ch quóś þe méidèn 828. þårh him ‘t on his 1075. þi is bicóm món 1209. ánt tál we cuðen 1323. ánt fór to féstnin hám 1985. him þét ha wréóças 6厚重 1327. hé is þi gléðèc mé 1521. þé ánt ti passiôn 2433. þér Möyses fàttè 2466.

Judged according to the strictness of the above rules, these verses are one arsis short, some of them even two; but if we read them as an intelligent understanding will or should direct us, all of them are as complete as can be.

Another kind of rhetorical tone seems to exist, when, by its stress, not merely a syllable is singled out, but when the tone is more or less equally divided all over the line, as in uncommonly fervent passages of prayers, or, where we may frequently hear it still, in important and strongly urged sentences of sermons and controversies.

This kind of rhetorical tone appears to be applied in the following verses:

ánt nom blóðánt bán 908. þét hé is sóc gódð 924. ás dédlich món 927. þét tú of þét ping 980 (both kinds of tone are here combined). þét is i sóc gódð 1021. fór þi þét he wés 1103. fór his tríowe lúne 1377. þér há héuen úp 1407. swá þét nán ne méi 1775. ás án þánres dúne 1998. þét béo fléischlich 2140. in álre wórldë wórld 2504.
INTRODUCTORY REMARKS.—METRE OF ST. KATHERINE.

It seems highly probable, especially if we think of our modern analogies, that in exceptional cases like the above-mentioned, even casual and verbal inflections, etc., were able to bear both arsis and thesis, as in buten of an 870,\(^1\) félen nóvšír sár 1164, ónswéréde êá 1296, ëis ve schávië ëé 1349, O' kéné king 1909, wës ùe huréolës swá 1941, and Almihti gödd 1881, a verse which, taken strictly, does not belong to this class, but which could not conveniently be put elsewhere. The concluding syllable of Almihti is certainly no inflection, but mihti is no compound either; at least it could hardly have been felt as such at the time our legend was written. The case is the same with halì when used in connection with gast. In this formula, as is natural, it occurs very often, and always bears two tones or accents, not only in our legend (l. 1402), but in St. Margaret, St. Juliana, etc., etc.

The number of the verses, especially of the last two categories, I have tried to make complete. And their scarcity might be a proof of the versifier's skill, even if there was no other reason to account for them.

Formerly I used to explain verses such as these as defective or corrupt. But when I observed that all or nearly all the verses of this kind occurred in passages of the greatest rhetorical or poetic vivacity and force, I gradually came to the conclusion that the one might account for the other.

That there do occur defective verses in our legend is a fact as undoubted as it is natural, if we take into consideration the way in which these old compositions were preserved and handed down to us. The number of defective verses is however exceedingly small. As in the above I have given the pseudo-corrupt verses, the few really corrupt ones will be easily detected and, the greater part of them, as easily corrected.

It may be useful to show my metrical rules, with all their limitations and restrictions, applied to a longer piece of the poem. For this purpose I choose the description of Paradise, not only because in it the accentuation is perhaps the most intricate and difficult in the whole poem, but because this

\(^1\) Still an is more likely to be a corruption from ânë, which would make the verse all right.
same piece best shows what degree of musical beauty and redundancy our metre was capable of.

As a matter of course, some verses will allow of a different accentuation; but I can only accent these according to my understanding and reading of them.

1640 Béo nu þéne, Porphirè, 1676 alle pléiende sómet,
stíllè t'understónt mé :  
Cóstu bûldèn a bûrh,  
ínwé i þin heortè,  
ál abútèn bitrúmet  
wifè a déorewûrçé wál,  
scênnínde, t' schenrè,  
of ðimstánes stéaprè  
þén is éni stéorrè ;  
þe euch bólde þrúnwé  
bríht ës hit béarndè,  
t' léitinde ál on léiè ;

1652 t' ál þ' terin is  
glistínde t' gléaminndè,  
as hit wèë ré oènlèr  
ôèr gól sméâtè ;

1656 isténet euch strètè  
mìd déorewûrçé stánèz,  
of múslíche héowèz,  
imënget togéderès,  
islíket þ' ismàkèt  
as éni glès sméèost ;  
bûte slòh t' slècc,  
eauer ilèche súmerlèch ;

1664 þ' állè þe bûhrmèn  
secouen sëës bříhtrè  
þèn bêo þe sùnnè,  
gléowînde of euch glèo,

1668 ò máre ilèche gléad?  
for nùwïeht ne dëruèè hâm ;  
ne nàwïhte ne wôntèè hâm  
of ál þ' ha wilnèè

1672 ôèr máhen wilnin;  
ålle sëgniède sómet,  
âse liffëouiè,  
euch án mid ôèrèè ;

1680 fôr þer is à lîht,  
t léitinde léoomè.  
Ne nhþ mís ter néearèr  
ne néearer ná nówcèn ;

1684 ne éileè þer nà mon  
nòwèèr sórhè ne sàr,  
nòwèèr héate ne chèlé,  
nòwèèr hùnèr ne þúrst,

1688 ne nùn ofþûnhìngè :  
for nís ter náwt bittrè,  
áh is ál bátewil,  
swóttè t' swéttè

1692 þen éauer éni hâlewî,  
i þ héouenlîche lônd,  
i þ endélëse lïf,  
i þe wûnnèn t' te wëolèn

1696 þûrtwûnièndè :  
þ mônîe má mûrhçèn  
þen álle mën máhtèn  
wifè hâre múèè múnnèn,

1700 t' tellèn wîè tûngèn,  
þàh ha âa tâldèn ;  
þe néaurè ne lînnèè  
nòwèèr ne lësèè,

1704 ah lëasteè àa márè,  
se lëngrè se márè.  
þèf þu jèt wîten wûlt  
hwûçche wïhtës þèr bëon,

1708 þèr as ál þis blissa ìs,  
þèf þer is órcôst  
ôèr éni áhtè,  
ìch þë onswériè :
INTRODUCTORY REMARKS.—DR. SCHIPPER EXAMINED.

1712 Al þi éauer óht ís, 1720 né nán éorðliche ëarë
ál is þér íhwér; hérvin ne hérën,
† hwët se nóht wúrë nís, ne hórte ðenchën of món,
þ' nís ter nóhwér. þ', húre, méalé wiè múc,
1716 Þéf þu éskest: Hwët óht? hwët te wórdëw wëaldënt
Nán éorðlich ëhë 1724 háuech ðárket ñëlte þéo
ne méi hit séon, ich séggë, þé him aríht lúniëch.

The opinion contended for in this chapter, that the legend is
written in the so-called Otfridic metre, has for the first time
been disputed by Dr. Schipper in his ‘Englische Metrik.’¹ To
recapitulate his arguments I think superfluous, the more
so as his work will be in the hands of all interested in the
controversy. I content myself with mentioning that the author
entirely denies the presence of an accent or minor tone, ‘neben-
ton,’ as it is commonly called (in words like lárë, lâverdës,
heouenë, etc.), on which the metre under discussion is known
to be principally founded; and this he does, not only for
Middle English, but for the later stages of the Old English
dialects as well. The restrictions, however, which Dr. Schipper
makes in favour of compounds, and such words as once having
been compounds might still have been recognizable as such by
the contemporaries of the poem in dispute (and he reckons
amongst these, forms like lâuërd, sustèr, feirëst, etc.), and the
fact that Dr. Schipper did not take into consideration the most
important and decisive of all arguments, namely the rhymes,
except in a wholly unsatisfactory manner, prompted me to
resume and deepen my inquiry, the results of which I laid
down in a critique on Dr. Schipper’s ‘Englische Metrik,’
which was published in the ‘Anglia’ some months ago.

I do not flatter myself that I have found the philosopher’s
stone in the conclusions arrived at in my critique, but I shall
certainly stick to them until some other and more satisfactory
explanation is found for the facts there treated of. And as up
till now Dr. Schipper has not openly refuted them (I can only
consider the few remarks appended to his refutation of other
critiques as evasory), I see no reason why the arguments

¹ Bonn, Strauss, 1882.
brought forward in my critique should not still be as conclusive and as valid as they were when first published.

I shall here give the most important parts of my argument, thus complying with a desire communicated to me by the Society. The reader will so be enabled to form his own opinion.

"It is evident from the polemics of this chapter (the sixth of the 'Englische Metrik') that anything can be proved by anything, so long as we work with such scanty material as that which Dr. Schipper uses in his present argument. One argument has been left unnoticed by him almost entirely up to now, and that just happens to be the most important one, and, in fact, the only one which allows of a positive conclusion.

This argument is the rhyme. By the rhymes it was once proved that the inflectional terminations of Old- and Middle-High-German words in poetry were capable of bearing a verse-accent (neben-ton), and in this way it was that we got to a certainty as to the nature of Otfrid's metrical system, and of all the many strophical forms based upon it; and just so in the present case, the only evidence from which we can safely derive conclusions must be looked for in the rhymes.

If we can adduce a sufficient number of rhymes in which inflections rhyme with each other, or with monosyllabic words, the acceptability of these inflections and (by way of corollary) the existence of the 'four-accent' verse and metre must be considered as proved, in the first place for the English poem under discussion, in the second for the whole of its epoch.

Old-English, it is true, is not rich in rhymes. The so-called Rhyming poem is, considering the date of its origin, so perfectly rhymed that this fact alone speaks strongly in favour of its foreign make, and the few and short poetic excurses in the Chronicles afford too insignificant material to be of great help to us. By the way, however, I mention the rather

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1 By Lachmann.
2 This 'in poetry' is a later addition. We owe it to Prof. Trautmann, who, in a sagacious disquisition on Otfrid's verse, Halle, Niemeyer, 1877, proved to a certainty that this way of accentuation was not admissible in prose, as Lachmann had contended. This view, shunned up to now as coming from the anglistic quarter, has but recently been taken up and enlarged upon by proper Germanists.
suggested rhymes: wyrciæn: swenceæn, heortæs: baræs, mændæn: becerrodæn, swiçæ stearc: [under-] þeoddæn, selected from the poem on the Conqueror's death.

The first poem yielding a sufficient quantity of rhymes is Lajamont's Brut. It will be said by way of objection to my choosing this poem, that the Brut is not rhymed throughout, and that for this reason it is difficult to know whether a rhyme is intended or accidental. I hope, however, to remove this scruple by selecting specimens in the most careful manner possible. Only from the closest surroundings and out of the midst of rhymed passages shall I select them, and, on the other hand, I shall keep a sharp look-out for rhymes used more than once. Lastly, I shall use only the last two volumes of Sir F. Madden's edition, having recourse to the first for no more than corroboration of the facts taken from the other two.

These precautions will be found to be wholly sufficient.

Before entering into our disquisition proper, it will not be useless to drop a few remarks relating to the history of rhyme in general.

Let us remember how the minor tone (neben ton) originated in Old High German. It was engendered by treating (I.) simple polysyllabic words as compounds. This fact is easy to explain. Keeping in view the history of the Teutonic languages, we see that compounds are formed by simple words coalescing with other words, the separate meaning of which, though for a long time understood, is steadily effaced till it loses itself in that of the first word. Outwardly, this change shows itself by the last word gradually losing its separate tone, and becoming weakened and shortened, owing to the greater stress naturally resting upon the determining syllable. In this manner compounds have always been formed, and are still formed, so that if we take one of our modern languages or dialects at any epoch we like, we find an abundance of such compounds in every stage of development. And if this is the case with modern languages,—where from plain reasons this process is partly interrupted,—how much more must it have been so with dialects entirely free, and unstinted in the display of their creative powers. In fact, there is no theoretical differ-
ence between simple words and compounds; and whether the second syllable of a word be called formal or inflectional, it was once a separate word, with a meaning of its own and a tone of its own.

Let us apply this to poetry. Here are three words: *heilfluot*, *heilant*, *heilem*, which are compounds in different stages of development, but still all capable of bearing two tones each. So that if any of the three ends a verse, we may either rhyme both syllables of the word or only the last.

With dissyllabic words or compounds the first syllable of which is short, the case is slightly different, though not theoretically.

The stages corresponding to the first two words above still bear two tones, and the liberty of rhyming the two syllables or only one is quite the same. The third, however, can bear no more than one tone, on the root syllable; and a word of the type of *gibu* can be rhymed only on both syllables.

In the place whence I take these remarks, I have explained this inconsistency by saying that only in words of the type of *heilem*, could the first syllable be stretched out so long in pronunciation as to fully correspond to the first and most accented part of the compound, whereas the syllables of dissyllables with short roots like *gibu*, followed each other so rapidly in pronunciation, that both together would correspond to no more than the second part of the compound. But whatever may be the reason, there is the fact, and we must take it into account. I hold, however, that there must have been a time when even these short-rooted words were capable of bearing two tones like all the others, though this may have been before our metre came into use. And there is some reason to believe that, in many of the so-called defective and apparently rhymeless verses in Otfrid, Lāzamon, and others, we can see the last lingering traces of this older and uniform way of accentuation.

(II.) Another way leading to the minor or 'neben-ton' was the following:

There are many words in Old H. German, which, originally dissyllables with roots long by position, frequently occur also
afterwards in a trisyllabic form, from having inserted an anomalous vowel between the consonants ending the root. The latter trisyllabic form is even the common one, at least in O.H.G., and the return to the old form is here a sign of the deterioration of the language.

The transition from one state to the other was of course not an abrupt, but a gradual one, nor was it likely that in such a case the third syllable (which is naturally and at the end of a verse even necessarily possessed of a minor tone), would lose this tone after the word had been contracted.

So we have forms and accentuations like bifélhàn and bifélhàn, pipórákên and pipórëgên, bésamë and bësmë.

Nor will transitions, like meinan, gisello, from meïjan and gisellfo, etc.—the older forms of which are not very remote from genuine trisyllabism,—have failed to bear upon the accentuation of our words.

Now the same circumstances which gave birth and rise to the O.H.G. metrical system are to be found in exactly the same way in Old and Middle English; and if we add to this the fact that the ‘dimeter iambicus acatalecticus’ of the church-hymns (which, as we have some reason to suppose, was the model of our verse), was practised in English as well as in German cloisters, it would be surprising indeed if in both countries a verse of the same nature and the same accentuation should not have sprung up.

In order to put in the right light the following specimens selected from the Brut, I shall accompany them by others taken from different Old High German poems, the rhymes of which are beyond all doubt as to their being intended. The so-called ‘Anno-Lied’ will be preferred as best suiting my purpose. It is both in point of language and rhyming licenses very similar to the Brut.

And now for my task. I had best begin with the trisyllabic rhyme words described above under 5β (see page xxii). These words have, as is known, two accents, that is to say, the word-tone on the first, and the minor tone or verse-accent on the last syllable. For the rhyme, only these two syllables are important, the intermediate one is not essential, as it is unaccented.
Full rhymes after the type of fillorane: giborane (Krist I 23, 37) do not often occur in Brut; I may mention, however, isworene: forlorene II 83, scomede: gromede II 151, oðere: bróðere II 188. Much more frequent are half-rhymes, or assonances, amongst which, after the type of herige: menige (An. L. 442), the most innocent occurring are: heuene: heonene III 26, wunie: icumene III 295, ivitene: scipene II 183 (see a similar rhyme, ibidem 249), ihouene: isworene III 209, wunien: sumeres II 189. More daring are hauene: halžde III 136, cleopeden: stæuene II 88, and still more so lœuarda: hauene I 64, for the latter of which we find a good analogy in vuristin: diurfligin (An. L. 600).

The rhymes or assonances just mentioned lead us on to those trisyllabic rhymes in which only the last syllables, i.e. those bearing the minor accents, rhyme with each other. Indeed, it is hard to believe that in hauene: halžde III 136, ihaleged : ifuleged III 180, clerekes : hoceres III 195, beiene: ifarene III 209, sechien: susteren III 151 (cf. edilin: vorderin An. L. 348), the intended rhyme does more than embrace the last syllables—a fact which is still more corroborated by such specimens as gadere : muchele I 78, makede: smiðere III 235, hateren: werien III 237, hauede: scipene III 242, isturnmede: makeden I 71 and Zangustel: Methahel I 114. But we are forced to admit the possibility of rhyme upon the minor tone wherever one of the two parts constituting the rhyme is divided and broken in such manner, that only the concluding monosyllabic word rhymes with the last syllable of the trisyllabic word. Here are to be mentioned such rhymes as Hærcules: wes I 56, Totenes: þes I 76, þus : Membricius I 39, 43, and innumerable cases in which the subst. men (plur.) rhymes with the inflectional ending -en. The rhyme men : kaiseren\(^1\) III 169, is a full one. There are of course also half-rhymes in which heom (Dative case of heo) is generally used. As specimens from the An. L. I give man: generian 224, offene : é 789, as full rhymes; brunieun: sturm 126, as half-rhyme or assonance. All of these rhymes being suggestive enough

\(^1\) To render the rhyme complete the poet added an anomalous n (so-called numnation); kaiseren stands for the acc. sing.
for any one who knows that where there is a rhyme there is an accent.

As indicated above, there are also in Layamon’s language a great number of words which fluctuate between dis- and trisyllabism. From the Brut I quote only haude, zeueöe, burej, children, seoleuen, deiöe, anoeost, feöerest, muckle, for hafde, ifööe, burhe, children, seoluen, deïde, anoeost, feöerest, muckle; and it seems to be quite at the discretion of the poet to employ which form he likes.

To exemplify the use of words of this kind in constituting the rhyme, I give first some specimens from the An. L.: havite: sagite 178: lante 403: virmanitin 662: sagite 500, havitin: sprachin 340: lantin 496, but irgezzin: hetti 412, hattin: dado, 620; varistin: diuirigin 600, but vurstin: brustin 732, veriltë: cehlinde 180: sedele 372, elsewhere spelt verlt, veriltë, which forms unfortunately do not occur as rhymes; worthy of notice, however, is veriltë: swertin 454.

In the Brut we have—partly on account of the greater licence in the use of anomalous vowels, partly because of the larger material—a much greater choice of rhymes of that kind. I content myself with mentioning: sweuene: zeueöe III 132 (elsewhere ifööe), ihaleöed: ifööed III 180 (elsewhere ifööed), clerikes: hokeres III 195 (elsewhere clerkes). The greatest licence is found in murie: Ambresburie (for burhe), II 268, and wunede: munede (for munte), II 260, III 187. As certainly no one ever spoke munede as it is spelt in these places (the spelling doubtless only indicates the way in which words differing in number of syllables were made to agree with each other in reading¹), this last specimen leads us into the midst of the hybrid rhymes proper, that is, of those interesting rhymes which consist of a trisyllabic (simple compound or broken) word, and a genuine and unchangeable dis-syllable.

Before giving specimens I take leave to draw the attention of the reader to the striking similarity in the construction of rhymes between the two poems.

¹ The first e in wunede as it appears was slurred over, and the n in munte stretched more than usual.
I divide the specimens into two sections, according to the character of the root-syllables of the dissyllables employed.


To those who are readily persuaded, the above-mentioned rhymes will sufficiently prove the presence of an accent in the inflectional endings of the words of Middle-English. However, in following up my argument I hope to find proofs of still greater conclusiveness.
Rhymes like dæde : hæude II 136, zeorenden : wifmen I 429, lœuedi : mæhti II 157, childe : kinge II 115, ronen (for ronnen = songs) : monnen II 165, Bruttes : burenen II 2 (cf. Bruttes : biburden I 325), bring us gradually and without any leap down to those rhymes, both rhyme-words of which are dissyllables.

Instead of giving specimens of dissyllabic rhymes, which would be of no conclusiveness whatever, I sketch rapidly another way, already referred to above, in which the minor tone was likely to take possession of inflectional syllables.

Amongst the specimens given above we have such rhymes as sinin sun : sünden ; isommed wex : londes, which are constructed in just the same way as An. L. wisheit : vili breiht 192, wichaft : iri craft 292. Brut swikedom : wimmon II 202, wifmon : scinez on III 249, feoric : deope dicht II 93, both rhyme-words of which are compounds. The following equally dissyllabic rhymes are constructed in like manner, vorhtsam : gehorsam An. L. 246, wepmon : wifmon Brut I 79, aluwa : batwa I 101, for sözward : orcherd II 116, wifmen : [wiœ-]innen II 65, cómen : burmen (for burhmen) II 145, seĩz me : hehe III 88 and from these a short and direct way leads us to rhymes consisting of equally simple rhyme-words as An. L. suster : Laster 965, wunter : grunte 218, 226; Brut hundred : wunder II 101, 224: Lunden II 93: grunden III 77: grunde I 332, 334, II 191, III 199, Wulcan : bihaluen III 66, pohte : dohter II 221, and to the very frequent rhymes of drihtin : lihte : nihte, etc. If the last two words are taken as the end of the line of development, every one looking with unprejudiced and impartial eyes at the specimens given in the last paragraph, is bound to admit that there is no trace whatever of a leap or bound in their construction. So that whoever admits that such words as vorhtsam : gehorsam ; wepmon : wifmon, are rhymed as well as accented upon both syllables (which the author of the ‘Englische Metrik’ admittedly does) is forced to admit the same possibility or rather necessity as to rhymes like lihte : nihte, representing the concluding link of our chain of development.

I resume the argument at the point where it was dropped before the digression in the foregoing paragraph.
I spoke of the class of rhymes composed of equally dissyllabic simple rhyme-words. The reader will remember the way in which the presence of a minor tone in the last syllables of trisyllabic words was proved. In the same way the presence of that tone can be proved with regard to dissyllabic words. It is superfluous to cite specimens exemplifying the gradual transition. The rhyme of the first part of the compound with the first syllable of the single word grows less and less discernible, till at last only the latter part of the compound and the second syllable of the simple word rhyme with each other.

The rhymes engendered by this kind of licence are very numerous in An. L. The monosyllable most in use in such cases is man, which generally occasions the return of the old inflectional ending -an, that elsewhere in this document is softened down into -in -en. There are, however, half-rhymes, as man : sichen 710. Assonances of another kind are quam : virouchinan 812 : ginadin 772. In Middle-English, where men or heom,—and in a lesser degree mon, nom, com,—were very favourite monosyllables, the necessity of such a violent assimilation was not so urgent. As specimens of full rhyme I may cite here men : streten III 72 : iuwrœn III 164 : horen III 166 : burhyn III 169 : ajen III 291 : isohten II 192, etc. As interesting analogies to the assimilations cited from the An. L. we find here mon : habbeon III 277 ; wifmon : Judon I 172.

Just as the inflectional -en, we find -e in rhyme. Amongst the monosyllables used for rhyming with the inflectional -e, the pronouns me, pe, he are the favourites. But the substantive sea also seems to have been used for the same purpose. On a foregoing page I had occasion to mention the hybrid rhyme widen sw : blīde, to which may here be added the rhymes of se (sæ, sea) with isome (for isome!) III 229 : ðēne ibidem : ferde I 47 : swein (Dat. c. for sweine) I 149 : Desse III 200 : ende III 201: Bruttaine III 281 : þusende III 284 : sæłe II 14, uolcke I 394, Ï 15 : þunde III 222. Half-rhymes are formed by means of treo, þreo, to, ido, þa, swa, and the like.

There can be no doubt either as to the inflectional -es being able to constitute a rhyme. Unfortunately I have found only two specimens, viz. was : cunnes II 607, ards : armes III 118.
As rhymes of similar structure, however, may be mentioned, *Flandres : ves III 115; Luces : vas III 81 : us III 2; vobis : ivis II 103; cernis : ivis III 190.*

Much more frequently is the ending -ed employed in rhyme. Rhymes like *būsmod : ibūssed III 191 (cf. halī mot : hundred III 277); hirēd : istronged II 4 : isomned III 38; Modred : itimbred III 127,* offer a short and direct transition to full rhymes like *iued : ifostred III 277; imenged : bet III 142, iset : isemed III 93, dæd : for-demedit I 425 and half-rhymes like *bidælæd : arld II 107; sæg : iwunded I 341; wod : bidæled II 3 : iweæbed II 76; biæceved : godd I 6-7,* the structure of which corresponds perfectly with that of the rhymes *abbed : god II 124, 127 (cf. abbede : gode II 123); rād II 125, 129, maunet : god III 170,* and the Teutonic *bar-fat : gōd I 377.*

Besides those above mentioned, I could not find any other endings used as rhymes. Only for the sake of completeness I mention rhymes in -est (superl.), which,—though even the author of the ‘Metrik’ concedes its capability of bearing a minor tone,—occurs much too seldom to build strong theories on.

The inflection of the second person sing. of verbs is not to be met with, any more than that of the plural and third person sing. pres.—at least not in full rhyme.

In the foregoing pages I have spoken of dissyllabic rhymes in which the word-tone and minor-tone were bound together. Great as this licence seems, there is a still greater one to be found where the rhyme consists of only the syllables bearing the minor tone, or, in other words, where minor tone rhymes with minor tone, as in *Cadwælan : lunden III 256; kempen III 257 : Anglen III 257; corlen III 258 : stunden III 275; icunden III 277; ihaten III 278, baluwen : ileoten III 258, beorjen : hunden II 451;* in vol. III. pp. 58-59, a passage of no less than sixteen verses in succession may be found connected by rhymes of this kind; *andswæred : kinge III 123, iherde : icorne III 259, kene : suīze III 55, iheled : ineowered III 203, hundes : togaderes III 274, gripes : fæcles III 120, beornes : Bruttès II 46, etc. From Old H.G. I quote : gehelfen : gelüteteren Arnsteiner Marienleich 207, fillen fāhen Leich vom
heiligen Georg 37, mālo : herigo ibid 1, volke : gezelte An. L. 284.

I abstain from giving more specimens.

The foregoing pages seem to show the way in which poets, with the view of lightening their work, were gradually led from one rhyming licence to another, till, at last, the consonance of the rhyme-words was scarcely perceptible. But, in reality, the genealogy of the rhyme was just the reverse, and I only chose the above method of argument for convenience sake.

The rhymes upon the accent or minor tone no doubt first came into existence, since they were the easiest and most consistent with the common and prosaic way of accentuation.

The specimens given in the above sketch sufficiently show what I intended to prove.

As where rhyme is, there is accent, I have shown that tri-syllables, without regard to their root-syllables, had an accent or minor-tone on their last syllables, the same as dissyllables, except that here things depend on the length of the root, for only inflections of dissyllables with long root-syllables can be found rhyming.

I come to the last conclusion. The same accentuation which words receive at the ends of verses is, if necessary, likewise admissible when these words stand in the middle of verses.¹

The result of thus transferring this accentuation from the end to the middle of verse, is the line of Otfrid’s four-accent metre.²

PHONOLOGY.

ä has suffered comparatively little damage in our text.

Before n, m, it is weakened, as in most of the O.E. dialects, into o, except in anan 31, 440, etc., and cang 258, acanget 2018, the derivation of which has not yet been made out with sufficient certainty (Swed. käng ?).

e before n, m instead of o (a), we find in hwen 389, þenne 426, 774, imenget 608. eo in þenne 2468.

¹ Very often, especially in Læramon, the rhyme embraces three arses. Sometimes whole verses seem to be rhymed.
² For the Old and Middle English poems claimed for our metre, see my ‘Critique.’
e in scheome belongs of course, as in scheop, etc., to a preceding guttural.

a before r remains nearly everywhere. The only exceptions are onswere 357, aber 1544, gersum 798, dearntiche (Old E. already derne) 406, 575, 576, wearne 769, bearnde 1650.

Before t exceptions are equally scarce. Vacillating between a, ea (e) are aldrene 81, 800, wealt 218, 504, 556, 933, 1067, smeal 1588; ea is certain only in ahealdend 618, 1723, 1765, healden 686, wealt 1780, 2036, yeald 127, bealden 1609.

Before h or x (=: hs) the exceptions are still fewer. Only in seh, has a been replaced by e.

Before the rest of the consonants, a has not been preserved so purely. But even here all the three texts not seldom agree in having a: thus it is the rule in such words as makien, schafte, ischagen, habben, etc.

For a, which, in Old E., is mostly replaced by ā, R as a rule has e, B ea, C a. That R represents the reading of the original, is sufficiently evident from the fact that in about fifty of the words concerned (a great number of which are in very frequent use in our text, as cwad, yf, dei, and the various forms of segen), C leaves its a in favour of the vowel used in R, a favour which is not returned by either R or B but in a few very instances, as in wattres 271, was 527, rače 555, tat 1338, and hwas 680, 765, etc., which last word we may safely suppose began to lengthen its vowel in that time.

ea for Old E. a occurs in ileadset 1895.

ē as an old ‘umlaut’ of ā occurs wherever it is to be found in Old E.; this e very seldom vacillates between ea, e, a, as in meremines 1490.

i is even more uncertain than ā. Just as in O.E. it frequently changes with the older e and eo; unfortunately very often this change is not carried out simultaneously by the MSS. of my text. R, however, seems to be right again, as the following specimens will show.

eo is certain in reorre 20, 2399, gleo, gleowinde 1667, feole, 89, 159, 799, 2052; leornin 110, 386, 938, etc.; heorte, 86, 168, 181, etc.; eorže, 353, 1017, etc.; icleopet 462, 2346, 2375; neomen 653, 765, 1001, 1180; steorren 714; feor, 823;
INTRODUCTORY REMARKS.—VOWEL-CHANGES.

weorrin 1348, 2039; steortnact 1537; heouene 1574, 1731, 1984, 2417; yeorne, 1576; heonne 2068; yeouen 37; heowes 1658; tintrohe 1948; cornoen, 2268.

Fluctuating between e, eo; seolf 58, 69; icleopet 88, 360; feole 119, 121, 860, etc.; heouene 183, etc., speoke 312, 1577, 2058; beoren 453, 2458; seoluen 493; forsote 1368; heonne 1383; heorte 1495, 2116; seouensides 1665; bi Benton 2113; tintrohe 1504, 2131; leoðien 1519.

Fluctuating between e and i: esterten 700; firreste 1554; pirned 1579, 2387; fehten 766; riende 2477.

Fluctuating between eo, o, is only sweord 2180, 2234, 2404.

The old e sound is preserved in cweðe 867, helpen 1140; zelpen 1280, wreken 2049, zelden 2216, heuene 364, 2461, schelde 809.

eo attenuated into o, occurs only in world.

ea stands for e, i, eo, in chear, chearren, 2288–9.

i for Old E. y is only to be found in fyrbisne, king, and the other compounds with kine, kineburch, kinemot, etc.

Elsewhere i equals Old E. i.

ô = Old E. õ except in leovesin 1519, and marhen 605, etc., the latter of which is no doubt assimilated to those with ar in their roots; it evidently goes back to the by-form mergen.

û = Old E. ú, ū, except in -luker 2086, comparative of -liche.

A (except in the few cases where already in O.E. it had been obscured into ô, as in nomen, monex, yeomere, etc.) has been preserved in its old purity. Exceptions, only lo, 98, keiser 306 etc., steah, 338, 714, 1854, and hehte 73, etc. The two latter are, I suppose, assimilated to similar forms (stéap, hét?).

Ä uumlaut of à is subjected to the same fluctuations as å, umlaut of ä. As before, R mostly offers ë, B ea, C à. As for the two former vowels, a kind of rule may be established, in so far as ë is certain wherever it is to be derived from a Teutonic à, whereas ea takes its place where it answers to Goth. ai, O.H.G. ei. Exceptions are flesch, ledden, 2219, 2313, larde 469, del 669, on the one hand; read 6, peur, 8, 23, tearlac, offearel, etc., mealen 1319, on the other.

Certain à, we have only in halawi 1692, raue 1930 (Old E. raewe and réewe) wraðe 2048, dale 99, stanene 2480.

Uncertain and fluctuating between e, a, ea, we find the vowel in lefdi, wruðe 154, 1903, cwere 539, idealat 752, arerde 1060,
1111, bireadde 1230, unwreste 1260, leasteζ 1704, 2164, eskest, 1716, lestien 1790, read 1975, iled 1202, clane 2247, 2265, heaste, 816.

Also with eo this vowel is sometimes found changing, as in feorlich 2056 and leoteζ; and we find it fluctuating between e and eo in the same two words 1995 and 2252.

ž = O.E. ê except in heanin 1020, 2402.

ię = O.E. ę is occasionally broken into eo as in O.E. Cf. -luker mentioned under ù.

ő is, with only a few exceptions, = O.E. ō: the uncertainty in wod wed 31, evidently arises from assimilation to the past part. of wèden, 1257. In hef 181 and step (steap) 713, 1852, the original vowel seems to have been affected by a similar cause.

Uncertain as either o, eo, or e, we find it in Wodnesdei, 2184.

û = O.E. ū, ũ.

O.E. ëo, Goth. īu answers to eo in St. Katherine.

O.E. ea, Goth. āu answers to ea, except in a few words, of which dëx and heh, with their divers forms and compounds, are the most frequently used.

CONSONANTS.

The inflectional m, wherever preserved, is weakened to n.

In other cases it is O.E. m.

n is frequently dropped in the inflections of substantives, and, though more seldom, in those of the verb, and in the prepositions in, on, the indefinite article and the first and second persons of the poss. pronouns, etc. Single n instead of double n is put in forms like speokene, ane, with the exception of donne 782, etc, underfonne 2234, where it is always preserved.

p inserted in inempnet.

b the same as in O.E.

f in anlaut seldom represented by u, as in ules. In inlaut between vowels or liquids softened into u=v the vibrating (buzzing) labiodental aspirate, as in bileave 319, halue 20, deoules 2312, derure 947, culurene 1823. The first signs of this transmutation we can observe already in Old E. (cf. Sievers, Grammatik, § 194).
t in auslaut often takes the place of d. MS. B goes farthest in this respect. In preottuše 1413, tt stands for t.

d in auslaut seldom replaces t; isend 711. Sometimes d is used instead of dd, as in ischrud, iprud 1449. Nearly always omitted in onswere-de-n, c written for ds in milce 295.

◨, ◦, the first of which signs is used in anlaut, the latter anywhere else. ◦ in anlaut, and after words ending with s, d, t, is often replaced by t. ◦ omitted in wurgi◨ 272. t is written for tt, i.e. ◦ in mahtu 1494, schaltu 2132, etc.

s, except that it stands for double s (◨◨) in blisful 1857, does not offer points worth notice. More interesting is the ligature se which, except in sker 867, sowelestres 521, esken 1716, menske 1983, in our text, appears as sch. Only once in ules is sch narrowed into s, a change peculiar to the Middle Kentish dialect.

c (k) is by far the most interesting consonant in the dialect:—

IN ANLAUT,

c is used before all guttural vowels, whereas k precedes vowels of palatal character, that is, e, and i, y (the umlaut of u). From the former rule only two words are excepted, kasten, 945, and Katerine, which are of foreign origin, and to the latter the only exception is bicherde 1183, 2228, 2229. Doubtful are bikimet 1291, and nowcin 1840, 2395.

Before i (old) and eo, c (so far as I can judge,) becomes ch, as in childhade 79, cheosen 1871.

IN AUSLAUT

c is preserved in most instances. In spek 308, it has given way to k. In euch, huvuch, swuch, -lich, the ch is apparently taken from the disyllabic forms, an explanation, however, which does not account for the change of ic into ich, and ac into ah. In the word last mentioned, the dissolution of the c is gone already so far as a slender aspiration, but the last state it reaches is in pullî 348 (O.E. pylllic), for which the text elsewhere reads pullîch, as in ll. 357, 847, 2333.
the hard guttural has partly remained intact, and partly
been palatalized. From want of material I cannot make a
thorough examination as to whether or not my text agrees
with the rule set up by Mr. Sievers in his Grammatik, § 206, 6.
The fact that *ch* does not precede either *ä* or *ā* certainly
speaks in its favour. Other vowels are followed by either *k* or
*ch*, as in *ech* 298 (but *ecnesse* 2505), *speche* 451, *biseche*, 2343,
1929, *svike* 1937; but *rique* 47, 50, 60, *liches* 1045 (cf. *licome*
*blikede* 2364, *tolukem* 2092, *bruche* 334, *muchel* 456, *bruchel*
2003, *meoke* 103, *spokene* 312, *breoke* 1294. Although the
use of the gutturals in the foregoing specimens is pretty
regular, and might suggest certain ideas, I abstain from
founding any rule upon such scanty materials. It must not
be forgotten, however, that in the text there is no word
showing (in inlaut) *k* after *ē*, *ā*; or *ch* after *ō*, *ū*, *i*, *ū*.

When the hard guttural stands by another consonant,
the following seems to be the rule: *c* remains intact when
followed, and is palatalized when preceded, by the other con-
sonant; exceptions from the latter part of this rule are *wlonke*

O.E. *cc* in our text takes the form of *cch*, which, in *streche*,
appears simplified into *ch*; whilst on the other hand *cch* in
*hwuuche*, 445, 1032, 1707, and *snuucche* 2190, is an anomaly,
standing for *ch*.

O.E. *cg* becomes *gg* in our text, as in *leggen* 772, *segge* 321, 327.
The old ligatures *cl*, *cn*, *cr*, *cw*, are still in use. The last of
them is changed into *qu* in *quo*.

As to the use of *g* and *ʒ* in *anlaut*, it is impossible to for-
mulate a rule from the scanty materials of our text; for we
find *zarewe* 1734, *zarkin* 1735; and on the other hand *togederes*
gedein 989, *ageide* 1249, *geae* 1883, not mentioning inter-
changes which apparently nothing can account for. So, for
instance, l. 215, we find *zulde*, but l. 231 *unfo.gult*, l. 499
INTRODUCTORY REMARKS.—CONSONANT-CHANGES. xlv

offers *yonge*, which in l. 2469 is uncertain. In spite of all these irregularities, however, we may say that *g* has in most cases been palatalized before *e, i, eo*.

The prefix *ye-* has dwindled into a single vowel *i*. The suffix -*ig* had a similar fate, except that it sometimes reappears when the word is inflected. Of *witti*, for instance, we have the forms *witteyn* 843, *wittege* 489 (but *wittest* 533).

As for *inlaut* and *auslaut*, we may lay down the rule that *g*, when preceded by consonants and guttural vowels, becomes *h*, whereas it is perfectly vocalized and becomes *i* when preceded by palatal vowels. Only one single exception from the first part of this rule is to be met with in *buriboldes* 439, which as simple, however, is always spelt *burh-es* 6, 9. To the second part of our rule several exceptions occur, in *hehest* 416, *fehere* 2291 (comparative; the posit. is always spelt *feir(e)*), *sehen* 278, *stihen* 1012, *hihe* 1381, and *wiholes* 129, 1051, which last word, however, is, in l. 891, in better accordance with our rule spelled *viles* for *wioltes* (?).

There is not much to be said about *h*. It is lost in *inlaut* before *l*, in *lowinge* 143, *ludinge* 144, etc., the same as before *r*, as in *rake* 1138, *raše* 555, 972, *ream* 2293, *arudden* 1137, *reoseren* 60, etc. *h* in *inlaut* is omitted in *hest*, a form which in my text not seldom interchanges with the older *hehest*.

The semivowel *w*, which in our MSS., except in *quo(w)*, is rendered by the old *wen*, is, in *inlaut*, upon the whole preserved intact. Not mentioning the cases where in Old E. it was allowed to drop, it is omitted in *ichulle*, besides which, however, the regular formula *ich wulde* is still in use. With the following vowel it is blended in *euch* and in *hu*, which promiscuously appears beside the old *heu*. It has darkened the following vowel in the various forms of *wullen*, *nullen*, in *wummon*, *hwich*, *swuoch*; *world*, *sword*, *quo(w)*. It has disappeared without leaving a trace in *nat*, *nes*, *neren*, forms in use already in Old E.

The semivowel Teutonic *j* was rendered by *i* in Old E., and this custom is retained by our scribes. Only in *inlaut* it is frequently replaced by *i*, while, on the other hand, it is sometimes hardened into *g*, as in *wurðgede* 59, 508, *biblodeget* 204,
INTRODUCTORY REMARKS.—CASES OF NOUNS.

studgi 1264; and in herhede 336, it even passes over into the guttural line.

Over l and r we need not lose many words. I shall only mention that like m and n, r is frequently dropped in inflections. This is always the case with l in euch, hwuch, swuch, and their by-forms.

FORMS AND INFLECTIONS.—DIALECT.

NOUNS.

A rapid glance at the forms of our text will teach us that the obliteration of the language had already gone so far as to make the classification used in O.E. grammar inadvisable. The only way to bring some order into our materials, is to treat each case separately.

The form of the nominative is changed in a few cases. Final e is dropped in wil(l) 371, added in cuarterne 671, heaūene 36, wumphge 2423, and others terminating in -ung, -ing; the oblique case of wa, weane is (beside the old form) used as a nominative, cf. 1166-7.

The genitive case in the singular of masculine and neuter substantives is commonly denoted by -es.

keiseres 3, healendes 612, punres 1998, weis 1864, deies 1077, meidenes 909, 2062, blodes 1398, swinkes 805, cunnes, 1912.

Our text is in accordance with other writings of the same period in using the noun proper without the genitival termination. So we find Belial for Belial's 1906. The word feder, however (which elsewhere, like moder, brō̄er, suster, and dohter, is still without the sign of the genitive case), has in federes 619, assimilated itself to the rest of the genitives.

The same termination is applied in the genitive case of fem. nouns: mereminnes 1490, worldes 1502, 1723, cristenes 2045, lefdis 2192.

Alixandres 47, is not necessarily of Alexander, as Morton has sometimes rendered it, but more probably of Alexandria, or Alexandria, as the Latin text puts it.

The adverbial genitive nihthes 1077 is in use as of old.

The dative and accusative cases mostly coincide in form. There is, however, a marked difference to be noticed according
to the prepositions they are connected with. Sir F. Madden, in the Introduction of his well-known edition of Laȝamon’s Brut, puts forth the opinion that when the Brut was written, the prepositions which formerly governed the dative had changed this case for the accusative. This may apply to the Brut, but it certainly does not to our Katherine.

*for* and *mid* (*wð*) , it is true, appear to govern the accusative case everywhere, with the exception of only a few cases, as *for neode* 9, and *mid rihte* 769.


And *on* seems to have stuck to the old construction: we find ... *blode* 1543, *bresste* 190, *haleu* 121, *liue* 2360, *rode* 1901, *seotle* 45, *wyrde* 526, 1068, and only on ... *dei* 339, *half*, 2014, *writ* 110.

Of other prepositions I shall only mention *bute* ... *mel* 1819, *aegines* ... *heast* 2218, *wðuðe* ... *burh* 2240, *toward* ... *deað* 2268, *from* ... *bale* 2295, and governing the dative case, *under* ... *schelde* 809, *bi* ... *bane* 2177.

For the nominative case in the plural number (such forms as *fet* 499, and *men* 799, of course, excepted) we have two terminations *-es* and *-en*; the former mostly used with masculine and neuter nouns, the latter with feminine nouns. There are
exceptions (though not so numerous as to make the rule impractical), which may be partly remains of the old declensions (as many of the weak substantives), but they may be also partly due to change of gender. We know, for instance, from ll. 781 and 1026, that bileaue and deaes have become feminines, and from l. 2037 that medschipe has become neuter.

For the genitive plural, the termination -e is the rule, as in breoste 2122, kinge 2211, meidene 2379, 2425, schafte 882, smelle 617, pinge 253, worlde, 663, 2504. Very seldom we find the termination of the weak declension (O.E. ena) employed, as in aldrene 81, 100, cnihlene 1558, culurene 1823, dahene 2469, kempe ne 2469. Beside the ancient form -menne 6, we find a form without unlaut: monne .... 450, 2022. An analogy we have in the fluctuation between mennesse and monnesse 985.

The only exception to the above rule we have in foreign words, as in maumetes temple, Latin templo idolorum, liunes leohe, Latin lacu leonum, martirs licomes (no Latin equivalent). Here the genit. seems to have taken the form of the nom. acc. martir, maumez, which forms are, no doubt, influenced by Norman-French.

The accusative pl. is almost without exception the same in form with the dative and, of course, the nominative. So we have men a. 33, d. 144; freates a. 2002, d. 40; godes a. 147, d. 53; tintreohen a. 1887, d. 41; godes a. 2088, d. 53; ehnen a. 111, d. 307; deouelen n. 553, d. 211; creftes a. 1052, d. 256; engles n. 291, d. 1830; wordes a. 374, d. 311, 378; sahen, a. 358, d. 382; meistres a. 467, d. 446; honden a. 1358, d. 494: runes a. 109, d. 575: kinges n. 224, d. 637; earen n. 497, d. 1128; weolen n. 1035, d. 1695; teæ a. 1266, d. 191; cnihles n. 1738, d. 1436; lefidos n. 2328, d. 1478; dahes a. 1824, d. 1918; hueoles a. 1919, d. 1941; fuheles a. 2092, d. 2245.

Wherever these cases differ, we are certain that this has nothing to do with the inflections, as in wiheles a. 129, wiles d. 891.

As to murlæen n. 1697, 2159, murlæes d. 2186, the termination of the nominative seems to have been a double one, as is doubtlessly the case with ping, the accusative pl. of which is in ll. 934, 999, formed after the old fashion, while in ll. 360
and 370, the word shares the fate of the other masculines and neuters. It is the same with word, the plural of which is sometimes wordes, as in ll. 311, 316, sometimes word, as in ll. 482, 488.

As interesting plural forms I have further to mention schept a. 60, deor d. 2244, and the quite irregular bule a. 61, which, in O.E., is weak masc.

ADJECTIVES.

The most frequent termination of adjectives is -e. But to judge from our material, however scanty it may be, the use of this termination does not seem to have been arbitrary. So when employed substantivally, the adjective appears in the singular without inflection, as in leafful 1038, in the plural with -e, as in be oðre 30, pourre, riche 50, neodful, nackede, 102, summe 37, 39. The same seems to apply to the adjective being employed predicatively, as in yung 66, feier, freolich 68, and vode 2269, isteine 2009. Only in the case of its being used as an attribute does the use of the inflectional -e seem to have been left at the writer's discretion.

In our text, as in other writings of the period, there are some traces to be met with of adjectives being followed by the indefinite article by way of inflection, and this not only when the adjective is used substantivally where this course is fully carried out in modern grammar, as in be cuddeste an, 821-2 (also inverted be an modgeste 1240), but also when employed as an attribute, as in leowest an wummon 2420.

The comparison of adjectives exhibits no striking peculiarities any more than the formation of adverbs; both are, on the whole, formed on the same principles as in O.E. Changes of sound have been mentioned in their proper place.

Of pronouns inflected like adjectives, several have preserved their old forms; ilke we find only in the expression mid let ilke 713, 789; of (n)an, a genitive sing. occurs anes 1959, 1961, nanes 1912; and of at a genitive plur. alre 253, 587, 592, a form which is in use up to a comparatively late period. As to the use of al and alle, I observe that the latter form is employed wherever in the plural it is used substantivally or
attributively, while the former (al) is made use of in all other cases.

Of seolf we find the sing. nom. seolf 1095, the acc. seoluen 1144, the same form for the dat. 1835, and plur. nom. 634, acc. 130, 2353. We meet, however, already with traces indicating that this old difference is going to be abolished. We find the form seolf for the sing. acc. 58, 1835, 1901, and for the dative 96.

PERSONAL PRONOUNS.

Of the first and second persons sing: we have the nom. ich pu, and the acc. dat. me pe. Of the forms of the dual, we are sorry not to find certain instances. It is, however, more than probable that MS. R in uit 1512, and unc 1515, represents the reading of the original.

The plural is complete: we ye for the nom. us, ow, for the acc. dat. and ure 802, over 1277, for the genitive.

The third person is nearly as poor in forms as the first and second sing. Of the sing. we meet with the nom. he and hit, and the acc. dat. him, hit. Of the dative of the latter form, moreover, we cannot find a specimen.

The feminine gender of this pronoun deserves special notice. The common form is ha. In elevated passages, however, the older form heo is still in use. So we find it in ll. 116, 168, 726, 742, 1319, 2372. Dat. and acc. is hire. The plural form for all genders is ha, which in elevated passages, as in the case of the fem. sing., is replaced by heo, 365, 740, 1142. The dat. acc. is ham. For the genit. we have a rather doubtful specimen in heore 872, for which, as this is the form in impassioned passages, the common form would be hare.

I must not forget to mention that there are some traces of an absolute pronoun coming into use: hire and him are sometimes used for he and ha, and this is mostly the case when the pronoun is followed by seolf, seoluen, cf. l. 1083. If we could find hisseolf instead of himseolf, we might easily account for the change by seolf being taken for a substantive. In connection with ane=alone, only, the pers. pronoun was similarly treated sometimes, cf. pe ane 2265. See also Maetzner’s Glossary under an, ane.
POSSESSIVE PRONOUNS.

As in O.E. these pronouns are framed by treating the genitive of the personal pronouns as a nominative. The first and second persons which were declined in O.E. lost their inflections in our dialect,—occasional changes in their form, as in ower, owre, having nothing to do with cases. To the different forms of min, pin, the rule applies which I gave when treating of the adjectives, save that the fuller forms mine, pine are occasionally to be met with before substantives in the plural and (very seldom) in the singular, where forms like thi, mi, are the rule.

The possessive pronoun of the third person remains undeclined, as in O.E. Changes of hare 129, and heore 252, are accounted for like those of ha and heo mentioned on the last page; and the form hise 1954, 2235, is to be explained by assimilation to the possessive pronouns of the 1st and 2nd persons singular.

DEMONSTRATIVE PRONOUN.

In the following tables the forms put first are considered to be the common ones, while the others are understood to be exceptional.

### Singular.

<table>
<thead>
<tr>
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<tbody>
<tr>
<td>N. thes 228, 431, 517, etc., his 1488.</td>
<td>his 24, 77, etc., theos 103, 354, 1861, thes 1387.</td>
<td>theos 104.</td>
</tr>
<tr>
<td>G. —</td>
<td>—</td>
<td>theose 881.</td>
</tr>
<tr>
<td>D. —</td>
<td>his 894, 1035, 1405, etc.</td>
<td>his 64, 766, hisse 2079.</td>
</tr>
<tr>
<td>A. his 275, 598, etc., thes 1762.</td>
<td>his 210, 342, etc.</td>
<td>theos 417, 2388, his 283.</td>
</tr>
</tbody>
</table>

Instrumental, his 910. Cf. his ido dede, literally=by this done deed=by the accomplishment of this deed.

### Plural.

| N. — | — | — |
| G. — | — | — |
| D. theos 879, 1918, theos(? 730, 2082, theose 487. | theos 2227. | — |
| A. theos 724. | — | — |

1 Perhaps only with feminines.
DEFINITE PRONOUN.

SINGULAR.

<table>
<thead>
<tr>
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<tbody>
<tr>
<td>N. ȝe 197, etc.</td>
<td>ȝ 27, etc., ȝe 828, 2490.</td>
<td>ȝe 468, 748, etc.</td>
</tr>
<tr>
<td>G. ȝes 2123, ȝe 2201</td>
<td>ȝes 2062.</td>
<td>ȝe 9, ȝes 2045.</td>
</tr>
<tr>
<td>D. ȝe 182, etc.</td>
<td>ȝe 43, etc., ȝet 203, 980, 1693–4, etc.</td>
<td>ȝe, etc., ȝet 143, 1607, 1934, 2480.</td>
</tr>
<tr>
<td>A. ȝe 264, etc., ȝene 1183, ȝen 1184</td>
<td>ȝe 689, 725.</td>
<td>ȝe 244, 757.</td>
</tr>
</tbody>
</table>

Instr. ȝi 85, ȝe when connected with comparatives, 413.

PLURAL.

<table>
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<tr>
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<tbody>
<tr>
<td>N. ȝe 34, etc., ȝeo 92, 500, 950, 2389, 2432.</td>
<td>ȝe 30, 1928.</td>
<td>ȝe 1632.</td>
</tr>
<tr>
<td>G. ȝe 6.</td>
<td>—</td>
<td>—</td>
</tr>
<tr>
<td>D. ȝe 144, etc., ȝeo 1724.</td>
<td>ȝe 410, 1941, etc.</td>
<td>ȝe 1635, 1695.</td>
</tr>
<tr>
<td>A. ȝe 592.</td>
<td>ȝe 836, etc.</td>
<td>ȝe 1330, 1358.</td>
</tr>
</tbody>
</table>

A glance at the foregoing tables teaches us that there are some traces, however few, of the old richness of form. The modern look of the latter table is due to ȝe having taken possession of nearly all cases and genders. ȝi, however, still firmly holds its place in at least the nominative and (with a slight deviation from the old practice) dative, so that I am inclined to explain its being used elsewhere by a change of gender. kinedom 1624, 2149, at least, and hird 2413, 2426, have evidently become neuters. That the use of ȝeo beside ȝe in the nom. and dat. plur. of masculines is analogous to that of heo beside ha, and heore beside hare, is obvious from the passages where they occur.

INTERROGATIVE AND RELATIVE PRONOUNS.

Of interrogatives, we find the nom. hva 168, neuter hvet 2212, genit. hwas, and two forms for the instrumental, namely, hwi 992, 968=why, and hu 956, 959=how, which, however, are not yet strictly kept asunder. hvucche 1707, 1632, seems to have been used as a kind of plural.
All of these pronouns could be employed as relative pronouns, if we are allowed to judge by our material. I find **hwca** used as a relative 516 (?), **hwele** 1723, **hweas** 680, 765, **hwam** 223, 281, 1216, **hwi** 507, and **hwuch (as)** 157.

As a common relative, however, two forms of the definite article are employed: **pe** and **pet**; the former of which is preferred by the plural, the latter by the singular.

**INDEFINITE PRONOUNS.**

Only a few of these pronouns are found in the text. For the O.E. **man**, Z has **me**, and C has regularly **men**. O.E. **aelic** is **euch**, which, when employed absolutely, i.e. substantively, coalesces with the indefinite article **euchan**, 54, 57; **swyle** is **swuch**; **pullio** is **pulli(ch)** 348, 847, 2333; **feä feawa** is **fe(a)we** 949, which is occasionally replaced by **lüt 34**. O.E. **(n)wicht** I found in several forms: **evt** 996, **oht** 1913, **noht** 1714, **naut 1689**, and the archaic form **nawiht** 283, 473.

**NUMERALS.**

The number of the numerals is equally small. I give them in a table:

<table>
<thead>
<tr>
<th>Cardinals</th>
<th>Ordinals</th>
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</thead>
<tbody>
<tr>
<td><strong>an(e)</strong> 99, 367.</td>
<td><strong>ear(e)ste</strong> 883.</td>
</tr>
<tr>
<td><strong>twa</strong> 67, dat. <strong>twa</strong> 973, <strong>tweien</strong> 1515.</td>
<td><strong>oßer</strong> 1458.</td>
</tr>
<tr>
<td><strong>þreo</strong> 1777, 2182.</td>
<td><strong>þridde</strong> 1949</td>
</tr>
<tr>
<td><strong>ffe</strong> 793.</td>
<td><strong>þiriðe</strong> 43.</td>
</tr>
<tr>
<td><strong>tene</strong> 793.</td>
<td><strong>twente</strong> 67.</td>
</tr>
<tr>
<td><strong>twenti</strong> 67.</td>
<td><strong>twenti</strong> 521.</td>
</tr>
</tbody>
</table>

**VERBS.**

I shall restrict myself to pointing out those peculiarities of the verbal forms of the text, which are most important in regard to the dialect. For the present indicative, the legend
INTRODUCTORY REMARKS.—VERBS.

has the following terminations: -e, -est, -e8, for the singular, and e8 for the plural, the latter termination of which, in the case of inversion, i.e. when closely followed by the personal pronoun, undergoes the same changes as in O.E. In the same case the termination of the second person singular is changed so that it drops the concluding t, at the same time transforming the aspirate of the pronoun into the corresponding tenuis.

The terminations of the present optative, are -e for the singular, -en for the plural, the latter of which is altered in the same case and in a similar manner as the corresponding termination of the indicative mood.

The terminations of the imperative and the present participle are -e, -e8 and -ende, that of the infinitive -en, in its oblique form -ene, which is preceded by to in consonance with the rest of the Southern dialects.

In the case of -ja- formations, which are pretty regularly preserved in our dialect, the -e- of all these terminations is mostly absorbed by -i-, the rest of the word-formative element.

The preterite of weak verbs is formed by adding -de, -dest, -de in the singular, -den in the plural; and these terminations change their media for the tenuis in cases similar to those which brought about the same changes in O.E.

For the optative I cannot quote sufficiently certain specimens.

The termination of the preterite participle is commonly -ed, curtailed in certain cases, into -d and -t. Also in the forms of the preterite, the formative element -ja- is, though much less frequently, preserved. It very seldom, however, appears as -i-. Mostly it is softened down into -e-.

The old richness of form in what Prof. Sievers calls the ‘third weak conjugation’ is happily preserved, though habben 87, libben 706, and seggen 327, are the only words left of it: pres. sing. habbe 466, segge 868, haust 755, seist 391, hauës 817, seiës 486, liüës 1754; plur. habbeës 395, seggeës 321; opt. sing. habbe 2267; imp. sing. hauë 1573, sei (!) 1350; part. liüende 1220; pret. sing. hefde 111, seide, 153; plural heffen 95, seiden 532; part. ihauëtet 466, iseit 1993.

The strong verbs deserve a special treatment. The termina-
tions of the present indicative, optative and infinitive, and the pres. part. are the same with those of the weak verbs. And for an imperative the bare stem is used. The terminations of the preterite are the same as in O.E., with the only difference that the termination of the plural has been weakened to -en. There are, however, some noteworthy disagreements in the formation of this preterite. I pass over the simple changes of the stem-vowel, though sometimes they may imply a change of more importance. I believe I have done enough in pointing them out in the Vowel-changes. The only case worthy of being repeatedly quoted is that of warpen 18, 591, weorp 835, 2031, awarpen past part. 1277; which forms clearly enough point to the verb being transferred to the reduplicative conjugation, though the preterite plural wurpen 1813, still sticks to the ablauting class.

Other forms suggesting the same kind of change are -dredde 1336, preterite participle of drediten 622, and slepeten 1426, preterite plural of stepe, and a doubtful form bearnde (C bearninde) 1650, preterite singular of beornen. The change is complete in leten 1464, preterite singular lette 354, 791, plur. letten 2329. Only the imperatives, drie 2144, let 1920, are still in accordance with the O.E. grammar. A change of another kind is found in cheosen 1871, which has formed a new pret. part. ichosen 834, its old part., however, being still in use, though mostly as an adjective icoren(e) 1394, 1596, 1635, 2143. A strange confusion has taken place in the forms of drehen (dreien) 1087, 1097, 1736, 1891, 2101, and draken 1891, 1966. Only the forms of the latter word are complete, and frequently employed in our legend (unless the doubtful form dreide 1160 is meant to be the preterite of the former), as drohe 2434, droh 1087, 1363, drohen 2124, 2173, idrahen 1949, but all these forms are promiscuously used for to suffer, as well as for to draw, drag. A similar confusion consists in hehte = he was called being sometimes put for hett = he ordered, caused, as in l. 432. The reverse has not been observed.

Finally, may be mentioned the anomalous verb -gan 519, which, in addition to its old weak perfect code 746, 1204, -oden 1601, is beginning to frame another preterite from wenden. In
the sense of *eoden* we finde *wende* 918, *wenden* 1732. The old past part. is still preserved in *ouergan* 519.

The forms of only three other anomalous verbs are important, and at the same time copious enough to be allowed some space in this short survey. The first is the verb substantive, the second is *wullen*, and the third *schullen*. The following are the certain forms of *beon* to be found in our legend: present ind. sing. 2 p. *art* 387, 2034; 3 p. *is* 381, 393, plur. *beon* 503. Opt. sing. *beo* 511, 560, plur. *beon* 507, preterite ind. sing. 3 p. *wes* 36, etc., plur. *weren* 1336, opt. sing. *were* 898, 969, 1219, plur. *weren* 533, 1275, infinitive *beon* 501, imp. sing. *beo* 2041, plur. *beon* 2343.


The forms of *schullen* are perhaps the most uniform in our dialect. They are the following: 1st and 3rd persons sing. pres. *schal* 942, 241; 2nd person *schallt* 396, plur. *schulen* 394: 2nd person sing. pret. *schuldest* 458; 3rd person *schulde* 604, plural *schulden* 288.

The foregoing remarks are intended to show the most important changes the Old English grammar has suffered in the dialect of St. Katherine, as well as to give a short survey of the sounds and forms characteristic and decisive enough for ascertaining the nature of this dialect, and therewith the place of origin of our legend.

Summing up the results of this treatise, and comparing the various characteristic sounds and word-forms with those of other writings, I come to the conclusion that the dialect is closely akin to that of Laȝamon's Brut, the Ancren Riwele, and even more, if possible, to that of the sister Legends of Seinte Marherete and Juliana, all of which are proved to be written in a more or less pure Southern dialect. As to the exact district in which these three legends may have been written, I do not venture a definite opinion. Still the numerous agreements with the dialect of Laȝamon's Brut on the one hand, and that of the Ancren Riwele on the other, point to the legend having been
written somewhere between Worcestershire and Dorsetshire—say Gloucestershire. The later form of this dialect, as represented in Robert’s well-known chronicle, would not oppose the above assumption.

THE ARRANGEMENT OF THE TEXTS, ETC.

On the left-hand side stands the Latin text; on the right, and closely following the Latin, is the M.E. text. The numbers in brackets are those of Morton’s edition. Below the texts are printed the various readings of the M.E. text, which are thus explained. The case of words or verses wanting, needs no explanation. In case of a MS. having more words than the text, the first word of the text is given along with the surplus word or words, when occurring in the middle of the verse. When the alterations are too extensive, the whole line is printed, introduced by the words ‘R (B or C)’ writes, etc. In case of words being transposed, the words, when not more than two, are given in the order of the text, with the note ‘transposed.’ If their number exceeds two, the words are printed in the order of the respective MSS.

Below the various readings of the English text are given those of the Latin text. MS. L(eipzig) is not mentioned, except when it comes into contact with MS. C(otton).

Below the Latin notes is printed the translation of the M.E. poem into Modern English, as closely following the former as was feasible. It was the express wish of the Society to have a modern translation, and for that purpose I used Morton’s, simply altering and completing it wherever I thought advisable.

REFERENCES TO THE M.E. MSS.

1. R (MS. Reg. 17 A. xcvii).

| Fol. 1a.—10b. Sawles Warde. | Fol. 13b. | p | . | . | line 290 |
| " 11b. dale . | " 14b. of . | . | . | " 392 |
| " 12b. hal . | " 15b. wisdom | . | . | " 484 |
| " 13a. wur[-5munt] | 244 | " 16a. wisdoms | . | . | " 525 |
| | | " 16b. [b]o | . | . | " 577 |
### IVIII

**INTRODUCTORY REMARKS.—LEAVES OF THE M.E. MSS.**

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<th>Fol. 17a. war[-neste]</th>
<th>line 625</th>
<th>Fol. 27a. cleope . . .</th>
<th>line 1558</th>
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<td>668</td>
<td>27b. ha . . .</td>
<td>1606</td>
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<td>18a. stod . . .</td>
<td>716</td>
<td>28a. stanes . . .</td>
<td>1657</td>
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<tr>
<td>18b. me [-iden] . .</td>
<td>760</td>
<td>28b. is . . .</td>
<td>1709</td>
</tr>
<tr>
<td>19a. ant . . .</td>
<td>810</td>
<td>29a. ge . . .</td>
<td>1757</td>
</tr>
<tr>
<td>19b. ilearet . . .</td>
<td>859</td>
<td>29b. te . . .</td>
<td>1806</td>
</tr>
<tr>
<td>20a. unsellich . .</td>
<td>904</td>
<td>30a. schulen . . .</td>
<td>1830</td>
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<td>20b. feele . . .</td>
<td>949</td>
<td>30b. him . . .</td>
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<td>21a. hehnesse . .</td>
<td>997</td>
<td>31a. euer . .</td>
<td>1951</td>
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<td>21b. lif . . .</td>
<td>1046</td>
<td>31b. bref [-ken] . .</td>
<td>2002</td>
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<td>22a. purh . . .</td>
<td>1093</td>
<td>32a. hu . . .</td>
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<td>22b. raketehen . .</td>
<td>1138</td>
<td>32b. flesch . . .</td>
<td>2092</td>
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<td>23a. draken . .</td>
<td>1187</td>
<td>33a. neauer . . .</td>
<td>2138</td>
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<td>23b. akst . . .</td>
<td>1232</td>
<td>33b. niht . .</td>
<td>2189</td>
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<td>24a. an . . .</td>
<td>1277</td>
<td>34a. sare . .</td>
<td>2238</td>
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<td>24b. tah . . .</td>
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<td>34b. ham . .</td>
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<td>2333</td>
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<td>1416</td>
<td>35b. of . . .</td>
<td>2385</td>
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<tr>
<td>26a. icrunet . .</td>
<td>1466</td>
<td>36a. wi8 in [-wi8] .</td>
<td>2435</td>
</tr>
<tr>
<td>26b. t . . .</td>
<td>1513</td>
<td>36b. eoli . .</td>
<td>2483</td>
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Fol. 37a.—56a. Margarete.

" 56a.—70a. Juliana.

" 70a.—70b. Oreisin of seinte Marie (incomplete).

All of these are apparently written by the same hand.

Foll. 71a.—97a. contain a tract on Christ's Passion, illustrated with drawings of relics, etc., by a fourteenth-century hand.

### 2. B (MS. NE. A. 3, 11).

<table>
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<tr>
<th>Fol. 1a.—18a. Katherine.</th>
<th>Fol. 9a. rihte . . .</th>
<th>line 1599</th>
</tr>
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<tbody>
<tr>
<td>1a. reo[-den] . .</td>
<td>60</td>
<td>9a. hire . . .</td>
</tr>
<tr>
<td>1b. eanes . .</td>
<td>124</td>
<td>10b. rihte . . .</td>
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<tr>
<td>2a. as . . .</td>
<td>186</td>
<td>11a. pu . .</td>
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<tr>
<td>2b. seheliche . .</td>
<td>249</td>
<td>11b. hoeo [-nenlich]</td>
</tr>
<tr>
<td>3a. steape . .</td>
<td>307</td>
<td>12a. englies . .</td>
</tr>
<tr>
<td>3b. mon . .</td>
<td>372</td>
<td>12b. teo [-men] .</td>
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<tr>
<td>4a. hehte . .</td>
<td>432</td>
<td>13a. of . .</td>
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<td>4b. fecit . .</td>
<td>489</td>
<td>13b. ken [-chen] .</td>
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<tr>
<td>5a. t . . .</td>
<td>562</td>
<td>14a. him . . .</td>
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<td>5b. alwealdinde . .</td>
<td>618</td>
<td>14b. heorte . .</td>
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<tr>
<td>6a. stude . .</td>
<td>683</td>
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<td>6b. bigon . .</td>
<td>745</td>
<td>15b. bj [-buriet] .</td>
</tr>
<tr>
<td>7a. ge . .</td>
<td>810</td>
<td>16a. bimong . .</td>
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<tr>
<td>7b. intel . .</td>
<td>877</td>
<td>16b. hire . .</td>
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<tr>
<td>8a. seggen . .</td>
<td>1315</td>
<td>17a. pe . .</td>
</tr>
<tr>
<td>8b. sawn [-lechunge] .</td>
<td>1379</td>
<td>17b. is . .</td>
</tr>
</tbody>
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Fol. 18a.—36b. Margerete.

" 36b.—56a. Juliana.

" 56b.—75b. Hall Meidenhad.

" 75b.—81b. Sawles Warde (incomplete).

The whole MS. is written by one and the same hand.
INTRODUCTORY REMARKS.—LEAVES OF THE M.E. M.S.

3. C (MS. Cott. Tit. D. xviii.).

Fols. 1b.—12b. divers alphabets, and fol. 13b. index of the older MS., both written in fifteenth-century characters. The following pieces are in double columns, and are all written in a thirteenth-century hand.

Fol. 14a.—105a. Ancren Riwle (wants the beginning).

"106b.—112b. Sawles Warde.

"112b.—127a. Hal Meidenhad.

"127a.—133a. Wohunge.

"133b.—147b. Katherine.

Fol. 133b. col. a. mis[-liche] line 38

" b. baSe . " 77


" b. wurSen . " 155

"134b. " a. ha[-li]. " 193

" b. muache . " 227


" b. awun[-drede] . " 309

"135b. " a. he . " 355

" b. wult . " 399


" b. reprobabo . " 483

"136b. " a. aIe . " 522

" b. to . " 573

"137a. " a. aIre . " 617

" b. wit . " 655

"137b. " a. atstirten . " 700

" b. ne . " 747

"138a. " a. to . " 795

" b. ah. . " 841

"138b. " a. heuenliche . " 889

" b. schal . " 941

"139a. " a. upp[-on]. " 994

" b. liflese . " 1045

"139b. " a. hat . " 1092

" b. rake . " 1138

"140a. " a. ihud . " 1182

" b. bonde[-were] . " 1222

"140b. " a. stille . " 1265
CORRECTIONS AND ADDITIONS.

Page viii, l. 10, read εὐμορφός.
P. viii, l. 18, put half stop after αἰτήν.
P. viii, l. 20, insert half stop after ἐκαίνησαν.
P. xxiv, l. 13, read ἴδημέσσει.
P. xlvii, l. 13, put but in Roman type.
P. xlviii, l. 12, read 2428.
P. xlviii, l. 24, dele godes a. 2088, d. 53.
P. 3, l. 1 (from the bottom), read as were.
P. 4, l. 20, read biforen.
P. 6, ll. 11–13, insert commas after bileaue, hehte, and dohter.
P. 8, l. 6, read hali gast.
P. 8, l. 20, put comma after seoluen.
P. 32, l. 13, put full stop after þæft.
P. 32, l. 1 (from the bottom), read the High Father.
P. 34, l. 22, read hehengel.
P. 35, l. 14, put comma after oueral.
P. 39, l. 23, read wiðalle.
P. 39, l. 1 (from the bottom), read likewise for entirely.
P. 41, l. 9 (from the bottom), dele B heaste.
P. 49, l. 5 (from the bottom), read that it is.
P. 54, l. 5 (from the bottom), read jaws for rule.
P. 57, l. 7 (from the bottom), read that is, to become man.
P. 62, l. 1 (from the bottom), read to thee now.
P. 65, l. 16, put full stop after headfæn.
P. 76, l. 21 (v. 1579) read al þa þihrnedæ.
P. 84, l. 13, read hwet se.
P. 87, l. 4 (from the bottom), read everywhere for supreme.
P. 93, l. 14 (v. 1892), read me for mi.
P. 93, l. 15 (v. 1893), read mi for me.
P. 96, l. 3 (from the bottom), read whirling for sound.
CORRECTIONS AND ADDITIONS.

P. 96, l. 12 (from the bottom), read: R writes rewe bireawe.
P. 102, l. 7 (from the bottom), read reasonable for convinced.
P. 131, note on l. 782, read imperative for indicative, and dele the following sentence.
P. 132, note on l. 854, add: argument; see l. 689, flit, and l. 720, fliten=to argue.
P. 133, l. 1, read worldmen.
P. 133, l. 14, read than C does.
P. 134, between notes on ll. 1042 and 1054, insert: 1044 awahte. This assimilation to forms like dehte, brohte, rathete, tahthe, does not seem to have been observed yet; the usual M.E. preterite of wakien is wakede. Of smecechen, O.E. smeccan, forms like smeihte, smahte are very common.
P. 135, note on l. 1137, read jaws, from O.E. hraca, O.H.G. racono, for path, power, reach.
P. 135, between notes on ll. 1145 and 1155, insert: 1151 cnotten; Aelfric in his translation of Alcuini Interrogationes, lately edited by M'Lean in Anglia, vii. 2, 13, uses cnottum in exactly the same sense.
P. 135, last line, read neodeles.
P. 136, l. 14, read prefix for suffix.
P. 137, note on l. 1262, add: The modern dolt=simpleton, fool, is an old past part. of dullen now used as a substantive.
P. 138, note on l. 1311, read Boute wek's.
P. 139, note on l. 1367, read utnumne.
P. 139, note on l. 1486, add: See Maetzner's Glossary under flen.
P. 142, note on l. 1660, read Bouterwek's.
P. 143, note on l. 1690, after 1655, insert: Still comp. Cant. Tales 3207 setewale, O.Fr. citoual.
P. 143, between notes on ll. 1699 and 1709, insert: 1702 C blunne& seems to be a different word from (b)innen. Its past part. we apparently have in the modern blunt. Does it mean to get blunt or dull, to decrease?
P. 144, note on l. 1841, read stonden.
P. 144, note on l. 1908, read heorte.
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LIFE OF SAINT KATHERINE.

INCIPIT PASSIO SANCTAE KATERINE VIRGINIS.¹

VM sanctorum fortia gesta ad memoriam posterorum transcribimus. quid aliud agimus nisi ut ita dicam quoddam incentivum bellicum² promovemus. per quod imbelles animos auditorum ad bella dominica accendamus.³ ut cum pro laborum exercitiis coronas adquisitas audierint. jam certi de spe retributionis ardentiores fiant ad tolerandas passiones. hoc sane perpendentes. quia non leve aut inane constat. esse.⁴ premium. pro quo sancti dei corpora sua diris tormentorum suppliciis tradiderunt? Hec mihi causa extitit, qua gloriose virginis katerine memorabilem certaminis agonem stili officio proposui enarrandum. ut dum infirmioris sexus constanciam. et inbecille⁵ etatis virtutem attendimus. hoc nobis ad ignominiam et opprobrium iure quis esse dicat. quod puellas teneras per ignem et ferrum ad patriam celestem tendere videmus; et nos barbati homines nec per pacem (fol. 169b) christum sequi curamus; Et forte aliquis dicat fidem catholicam per totum orbem disseminatam;⁶ Christi nomen ubique gentium fateri. et quia christianitas in suis principibus⁷ jam religiosa. jamque fidelis est; jam persecutionis procella detunuit. jam vincula et verbera. carceres. et eculeos et cetera suppliciorum⁸ genera

¹ *Incipit prologus in passionem Sancte Katerine virginis.* ² *bellum.* ³ *accendimus.* ⁴ omits esse. ⁵ *inbecille.* ⁶ C originally *principibus.* ⁷ *tormentorum.* ⁸ *suppliciorum.*
procul cessisse manifestum est; et ideo christicolis jure non potest imputari. si his nostris temporibus penalibus tormentis non probantur. quia persecutionis\textsuperscript{1} occasio\textsuperscript{2} sedata pace jam quievit; Huic quisquis ille est tale damus responsum; Virgo hec non uniformi persecutionis genere inpugnabatur. cui a fronte externus hostis\textsuperscript{3} a tergo incumbebat domesticus et occultus; Alia enim intelligenda est persecutio. quae inmanior et magis noxia est; et quam non materialis intorquet severitas. sed viciorum\textsuperscript{3} gignit adversitas; Porro hec generousa virago gemina oppugnantium acie circumsepta. et furentem sequentium rabiem constanter\textsuperscript{4} evicit. et conglobatas viciorum acies viriliter debellavit; Vnde gemino gloriosa triumpho non inutiliter ut spero ad informandas mentes proponitur. quae puellari corpore sic sexum vicit et seculum. ut et noxia carnis oblectamenta\textsuperscript{5} vitaret. et victoriosa passione tormentorum genera superaret; De hac igitur pro edificatione locuturi tale sumamus\textsuperscript{6} exordium.

[T]radunt annales historie, quod constantinus qui gubernacula imperii a patre constantio\textsuperscript{7} suscepit. que uno et trignon—(fol. 170a)—ta annis moderator egregius tenuit; pacem ecclesiis post decem annos quibus a persecutoribus vexabantur indulsit.

Hic constantinus cum rem pub-
licam strenue in gallius procura-
re; pretorii milites rome maxen-
tium herculii filium qui privatus

Constantine \& Maxence
were, on ane time,
as in keiseres stude
4 hehest i Rome.
Ah Constantin ferde,
þurh þe burhmenne read,
in to Fronclonde,
8 þt wunede summe hwile þeart

\begin{tabular}{llll}
1 & RB ant, C Constantin, B Costentin. & 2 & B were, CB a. \\
3 & B i. & 4 & C in. \\
5 & C constentin, B costentin. & 6 & C rea$\textsuperscript{8}$. \\
7 & B franclonde. & 8 & R ant, C sum, R hwiles þer. \\
\end{tabular}

\textsuperscript{1} persecutio. \textsuperscript{2} omits occasio. \textsuperscript{3} vicinorum. \textsuperscript{4} C -anter added from above. \\
\textsuperscript{5} C originally objecta mente. \textsuperscript{6} sumpsumus. \textsuperscript{7} constantino.

Constantine and Maxence were, upon a time, as in the emperor’s place, highest in Rome. But Constantine went, by advice of the citizens, into France, and dwelt some time there, for
in lucania morabatur augustum
nuncupaverunt;

Inde inter constantinum et
maxentium bellum civile exor-
tum est. Maxentius siquidem
prelio fugatus. Alexandrie parti-
bus sese recepit; Audiens autem
constantinum intra illiricum si-
num bellis undique consurgenti-
bus detineri:

ipse repentina rabie incitatus. ec-

for þe burhes neode;
'þ Maxence steoredê
þe reſschipe in Rome.

12 Wëox umbe hwile
wreœ̆̆̆̆̆se ham bitweenen.
'þ comen to fehte.
Wes Maxence ouerouemen

16 'þ fleah into Alixandre.
Constantin wálde after
'þ warpen him þeonne.
Ah se wide him weox

20 weorre on euche halue,
'þ nomeliche in an lond
Ylirie hatte,
þi tear he atstutte.

24 'þa Maxence iherde þis
þi he wes of him siker
'þ of his cume carles
warð king of þi lond

28 þi lei into Rome
as duden meast alle
þe ðære of þe worlde.

Bigon anan ase wed wulf

9 C burh nede. 10 RB ant, R storede. 11 B i. 12 R hrwiles. 13 C weorre for wreœ̆̆̆̆̆se
B wreaœ̆̆̆̆̆se, R him, C bitwenen. 14 RB ant, R to þe fehte, C ðihte. 15 C Was, R writes
þes maxence wes ouerouemen. 16 RB ant, R fekk, alixandre. 17 C Constantin, B
Costentin, C after. 18 RB ant. 19 R so, wide (dot abode þ by mistake), C wex. 20
B weorre inserted from above, euche, C half. 21 C þ ð (þ expunged), R after an letter t
or e effaced), CB a, B lont. 22 R yrê, C het. 23 C þ te arhe (sic), R ter, etstutte,
B except þ the words of this verse indistinct. 24 C herde. 25 C was. 26 R ant,
B cumne, R karles, C careles. 27 B war keng, R þat, B lont. 28 B þe. 29 C diden.
30 R ðære, world, B weoride. 31 B Bigen, R as, C wod.

1 maxentium et constantinum.

the city's need; and Maxence directed the government in Rome. There grew after a while
wrath between them, and they came to battle. Maxence was overcome and fled into Alex-
andria. Constantine wanted to follow him and drive him out there. But war (wars) grew
to him so wide (extensive) on every side, and especially in a country called Illyria, that he
stopped there. When Maxence heard this that he was (could be) secure respecting him and
without anxiety about his coming, he got (made himself) king of that country which was
subject to Rome as was almost all the others (rest) of the world. He began anon like a mad
clesiam christi zelo idolatrie persecuit et ad profana sacrificia christianos aut premiis aut tormentis incurvare;

[Ann]no igitur regni sui tricesimo quinto residens in civitate alexandrinarum ferialia per vicinas provincias misit edicta jubens Christianos diis suis immolare aut penalibus cruciatibus interire;

Extat hujusmodi edictum. ab eo per regiones circumquaque et nationes emissum; Maxentius imperator. his qui editis nostris adquireret salutem; Iubet nostra imperialis majestas omnes orbis nostri inolas divites et pauperes ad nos usque convenire. et nostre institutionis sententiam audire; Si quis jussioni nostre contraire presumperit. sciat se capitali sententia puniendum; Auditis itaque

32 to weorrin hali chirche t dreien cristene men he lut ter weren alle to hea[ndom, 36 hea[ndene as he wes; summe þurh muchele þeouen t misliche meden summe þurh fearlac

40 of eisfule þreates; [40] o least wiæ stronge tintreohan t licomliche pinnen. I þe fift þrituðe þer 44 of his rixlinge he set o kinesoetle i þe moderburh of Alixandres riche

48 þt sende heaste þt bode se wide se þlond wes þ poure ba þt riche [50] comen þer beforen him

---

wolf to persecute holy church and to draw Christian men the few that there were all to heathenism, heathen as he was; some by large gifts and divers rewards, some through fear of his awful threats. At last with severe torment and bodily pains.—In the thirty-fifth year of his reign he sat on (his) royal throne in the capital of the kingdom of Alexandria, and sent command and proclamation, as wide as the land was, that both poor and rich should
tirannice jussionis mandatis. fit conventus universalis ad pretorium regis; [P]ostera autem die sedens pro tribunali. jubet omnes intro-ducite et preconis voce acclamare. ut ad templum deorum suorum omnes pariter convenirent.

et quia hora sacer—(fol. 170b)—dotes aris thuria imponerent. et imperator solenne sacrificium diis offerret:

mox omnes incurvati ante simulacra deorum. juxta possibilitatem suam. divites quidem tauros et oves. pauperes vero volucres vivos offerrent;

Porro imperator ut erat regio accinctus ornatu. et militari ambitu stipatus preveniens obtulit sacrificium tauros centum triginta; Hinc reges et principes. hic magistri militum. hinc prefecti et tribunici dignitatis illustres persone prout gratiores tiranno aparere nitebantur. formosa diis animalia immolabant; Quibus vero ad sollemnem pompam sacrificiorum armenta non suppeditabant. passeres et volatilia que poterant inferebant; Auditur per universam civitatem vox diversa animalium. perfunditur tellus effuso sanguine bidentium; fit sonus

53 B of nearly invisible; C hise, R heøene. 55 R wurgin, B wurøgi[n ham? effaced], C wurøchipen. 57 R bi his (originally bis, hi inserted from above). 58 R bioreen, C biore, B [bi]ure, effaced; C self. 59 R to wurgen, C wurøchipede, B wurgede, R maumez. 60 R roøeren, B recoeren (three last letters almost invisible), C scheep. 61 R so mahte. 62 RB brohte. 1 preconis voce, transposed. 2 C originally acclamare. 3 apparere.
confusis pluribus et choris alternantibus.\textsuperscript{1} in tantum ut tremula
tellus aut exultare aut sane indignari tantis mortibus (!)\textsuperscript{2} videretur;

[H]ac in urbe Alexandrinorum
erat quaedam puella annorum duo
de viginti. speciosa valde; sed
quod pluris est religiosa fide;
que regis costi\textsuperscript{3} quondam filia
unica. patre jam defuncto filie
nomenamiserat: nomine Katerina;
Hec parentum orbata solatio ten-
nera licet etate. familiam que suc-
cessione hereditaria sibi inheserat
pervigilli cura gubernat; non
quia servorum aut ancilarum
numerosa turba quod inter prima

64 In ĵis ilke burh wes
wuniende a meiden
swiže ĵung of ĵeres
twa wone of twenti
68 feier ĵ freolich
o wite ĵ o westum
ah ĵet, ĵ is mare wur xe,
steśeřelfest wiśinnen,
72 of treowe bileane
anes kings Cost hehte;
anlepi dohter
icuret clergesse
76 Katerine inempnet.
į ĵis meiden wes bače
federles ĵt moderles
of hire childhade.
80 Ah ĵah ĵah ĵung were,
ha heold hire aldrene hird
wisliche ĵt warliche
i ĵe heritage ĵt ĵe herd
84 ĵ com of hire burde:
nawt for ĵ ĵ hire ĵuhte
god in hire heorte

---

\textsuperscript{1} C originally alternautibus. \textsuperscript{2} motibus. \textsuperscript{3} C costi added on margin, L omits costi.
mortales putant delectabatur. sed quia non sine crimine esse putabant. si paternum censum avide retinens. fame et inedia quemlibet eorum perire pateretur: quippe que nichil cum mundo habere commune decreverat; De his tantium sollicita ex omni (fol. 171a) substantia patris paululum sibi reservabat. cetera in usus pauperum consumendo patrios thesauros penitus exaurierat;¹

Non ipsa puellares jocos. non amatoria carmina videre aut to habben monie under hire;

88 't beon icleopet lefdi, ʃ feole telleʃ wel to; ah ba ha wes offearelt of scheome ʃ of sunne,

92 ʃef ñeo weren todreauet, oʃer misferden, ʃ hire forʃfederes helfiden ifostret.

96 For hire seolf ne kepte ha nawt of ñe worlde. ñus, lo, for hare sake ane dale ha ethoeld

100 of hire ealdrene god ʃ spende al ʃ oʃer in neodfulne ʃ in nakede. ñeos milde, meoke meiden

104 ñeos lufsum lefdi mid lastelose lates ne luuede heo nane lihte plohen ne nane sotte songes.

108 Nalde ha nane ronnes ne nane luue runes leornin ne lustnen

¹ 

87 B habbe, C monie habbe (transposition indicated). 88 C icleopet, lafdi, B leafdi. 89 C tellen. 90 C baʃe, was, offaerd. 91 C scheone. 92 R ʃ for ñef, C ʃif, todreaed, R toddreuet. 94 C forʃfadres, B forʃfeadres. 95 R ifostred, B iurostret. 96 C self, R heo. 97 R world. 99 R heo, C atheld. 100 R line wanting, C ealdrene. 101 B ant. 102 R neodful, C nedfulne, B i, ant, i. 103 C meke. 104 R ñes lufsum, C lafdi, B leafdi. 105 B wiʃ, C after wiʃ the word lufsume crossed out, R lasteles, B lastelose. 106 C ha, pluhen. 107 R luueronnes for sotte songes. 108 R heo, songes for ronnes. 110 C leornen, R. lustnin, B lusten.

exhauserat.

and be called lady, that many highly esteem; but she was afraid both of shame and sin, if they whom her forefathers had fostered (brought up) were dispersed, or evil befell them. For herself she did not care for the world. Thus (look !) for their sake she retained one part of her parents' property and spent all the other on the needy and the naked. This mild, meek maiden, this lovely lady with chaste looks, loved no frivolous plays nor foolish songs. Nor would she learn ditties nor listen to love talk, but had ever on-holy writ her eyes or her
audire volebat. divinis tantummodo et his attentius scripturis insistebat;

[Ha]nce pater ab annis puerilibus studiis liberalibus imbuendam tradiderat. quibus decenter ornata tunc temporis nulla sophistice artis argutia poterat supplantari; Et quamvis multi experiendi studio litterati¹ objectis eam questionibus attemptassent:" ah eauer ha hefde on hali writ

112 ehen oser heorte,
oftest ba togederes.
Hire feder hefde iset hire
earliche to lare,

116 ⁸ heo, þurh þen haligast,
undernom hit se wel
þ nan nes hire euening.
Modie meistres þ fеole [120]

120 fondeden hire ofte
o swiðe feole halue
for to undermine hire;
ah nes þer nan þ mahte

124 neauer eanes wrenche hire
mid alle his crefti crokes
ut of þe weie;
ah se sone ha þeald ham

128 swuuche þeincleppes
⁸ wende hare wiheles, [130]
upon ham seoluen,
þ al ha þeonowen ham
crauant þ ouercumen,
þe wеðen hire þe meistrie
þe te menske al up.

132 þus hwil ha wiste hire,

Reliquerunt; Illa custos virginis

stultos se et idiotas recognoscentes. eam sane insuperabilem

111 B euer. 112 R horte. 114 C fader. 115 R writes earliche to leaf ⁸ to lare. 116 B ant, R writes ⁸ heo underueng hit, CB þe. 117 R writes þurh þen hali gast so wel, C vndernam. 118 C ne was for nes, B euening. 119 C B Modi, B ant, C fele. 120 B hire ofte transposed. 121 C fele. 122 B te, C underimen. 123 C ter, B þear, C mihte. 124 R neuer enes. 125 C B wið, R al, C hise. 124–125 transposed by C. 127 R swa, heo, yeld. 128 C swuche ⁸a (as expunged) þeincleppes, B þeincleppes. 130 R uppon, C seluen. 131 C oneowen. 133 B ant; cweþen supplied on the margin. 134 B meske. 135 C a for ha.

¹ C originally literate.

heart, oftenest both together. Her father had set her early to learning, and she, through the Holy Ghost, acquired it so well that none was her equal. Many proud scholars tried her often, to entrap (catch) her in very many ways; but there was none that might, with all his crafty wiles, ever once entice her out of the way; but so soon she dealt them such counter-strokes and turned their wiles upon themselves, that they acknowledged themselves craven and overcome, and yielded her entirely the mastery and the glory. Thus while she guarded
tatis sue taliter in palatio patris residebat. cum ex templo idolorum hinc sonus animalium et tibici-
num. hinc multimodum\(^1\) genus\(^2\) organorum auribus ipsius insonuit; Stupens itaque causam celeranter jubet inquiri;

Quam cum ex nuntio audisset:" assumptis secum aliquibus de familia. ad templum usque pro-
peravit; Ibi queruloso gemitu

136 't pohte aa to witen hire meiden i mei\(\_\)had, as ha set in a bur of hire burdeboldes [140]
140 ha iherde a swuch nur\(\_\) towart te awariede maumetes temple,
144 ludinge of \(\_\)e men
glowinge of euch gleo,
148 as ha \(\_\)is iherde 't nuste \(\_\)et hwet hit wes, [150]
ha sende swi\(\_\)e for to witen hwet wunder hit were.
152 Sone se hire sonde com a\(\_\)ein, 't seide hire \(\_\) so\(\_\)e
heo swa itend of wre\(\_\)\(\_\)e wes \(\_\) wod ha walde wur\(\_\)\(\_\)en.
156 Het up of hire hird
hwuch as ha walde 't wende hire \(\_\)iderward. [160]
Ifont ter swi\(\_\)e feole

\(\_\) Originally the same, afterwards altered to multimodorum. \(\_\) Omits genus.

herself, and thought ever to keep herself a maiden in maidenhood, as she sat in a room of her hereditary mansion she heard such a noise in the direction of the accursed idols’ temple, lowing of cattle, shouting of men, and all kinds of music, to honour and reverence their heathen gods. As she heard this and wist not yet what it was, she sent immediately to learn what wonder it might be. As soon as her messenger returned, and said to her the truth, she was so kindled with wrath that she was about to go mad. She called up of her household such as she would and went thitherward. She found there a great number crying and screaming
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deplorantes quosdam inspexit.
qui se\(^1\) christianos\(^2\) esse fate-
bantur. sed metu mortis ad pro-
phana sacrificia impellebantur;

Hic\(^3\) vehementi dolore cordis
sauciata. deliberaterroneum hujus-
modi sacrificium liberali auctori-
tate dampnare: simul et tiranni
male sanum edictum improbare;

Tenens itaque paululum intra
se silentium tacite\(^4\) quidem sed
abalto fudit orationem;

---

160 zieinde t zurinde,
t destinde unfuldeliche
wi\(\varphi\) reowfulre reames,
\(\varphi\) cristene weren
164 t leaffule in godes lei;
ah, for dred of dea\(\varphi\),
duden \(\varphi\) deoules lac
as \(\varphi\) he\(\varphi\)ene duden.
168 Hwa wes wurse \(\varphi\)en heo, [170]
heorte iwundet, inwi\(\varphi\),
for \(\varphi\)e wrecches \(\varphi\) ha seh
swa wrath werkes wurchen
172 a\(\varphi\)ein godes willde?
Pohte \(\varphi\)ah as ha wes
fuldi t polemod
seung ping as ha wes,
176 hwet hit mahte \(\varphi\)einen,
\(\varphi\)a heo hire ane were
a\(\varphi\)ein se kene keisere
\(\varphi\)at al his kineriche.
180 Stod stille ane hwile,
\(\varphi\)e hef hire heortes up
to \(\varphi\)e hehe healent
\(\varphi\)e ihet is in heouene.
184 Bisohhte him help, \(\varphi\)hap

---

160 C zieende, jurinde. 162 R reowfulre remes, B reowfulre. 163 B \(\varphi\)e. 164 R leafful,
CB i, R lay. 166 C diden, CB \(\varphi\) for \(\varphi\)es, R pes \(\varphi\)es \(\text{sic}\) deoules, B deofes. 167 R he\(\varphi\)ene,
B headene, C diden. 168 C was, B \(\varphi\)ene, R hire for heo. 170 B pet, R heo iseh, C verses
170–80 nearly invisible. 171 R omits swa, B se, C wra[\(\varphi\)e?] indistinct. 172 R \(\varphi\)eines,
C again. 173 R heo. 175 R so, heo, C was. 176 C hwat, mihite, B heinin. 177 RCB \(\varphi\)ah
for \(\varphi\)a, C ha. 178 C again, R so, CB keiser. 179 B ant, R omits al. 180 B stot.
182 C helend, B healant. 183 C \(\varphi\) ihered, heuene. 184 B ant.

\(^1\) C se inserted from above. \(^2\) se christianos transposed. \(^3\) hinc. \(^4\) C originally tacita.
Hinc pectus et linguam christi
muniens signaculo. audenter ad
conspectum imperatoris prorupit:
ubi inter cesorum stragem ani-
malium. et aras inmundi cruoris
sorde contactas. supra omnes fla-
gitosus\(^1\) idolatra eminebat;

\[I\]ntrogressa ergo\(^2\) beata virgo.
sic ait tiranno; (fol. 171b)

Salutationem tibi imperator
proferre nos et ordinis dignitas et rationis via promonebat: si hec ista que cultibus demonum exhibes quamquam in nullo proficua sed omnino noxia sint atque dampnosa: si hec inquam creatori tuo impenderes.

et solam illius majestatem adoram interligantes per quem reges regnant. per quem elementa mundi2 initium sumpserunt: atque subsistunt. qui non innoxiorum cede animalium. sed fide et salutarium observantia4 mandatorum delectatur;5

for in hehnesse
ce ce his ilke yeld,
tu dest to deouelen,

212 forde he baё i licome t i sawle
t alle hit drine; 
he hit yulde

216 jeue to his wurmund he scheop he al he world,
t walt purh his wisdom [220] al ischapan is.

220 Ich walde, king, greten he
ce he understode
he he ane is to herien,
puh hwam t under hwam

224 alle kinges rixe; 
ne ne mei na æling
wiȝstonden his wille,
æh he muche ðolie. [229]

228 þes heouenliche lauerd luece treoewe bileaue
't nowber blod ne ban
of unforgult ahed;

232 ah he halde he heie
his halewunde heastes.


1 promonebat. 2 elementa mundi transposed. 3 C originally subserunt. 4 C originally observantia. 5 salutarium observantia transposed; mandatorum delectatur transposed.

glory (highness) if thou (gavest) this same tribute, which thou dost to devils, and which destroys thee both in body and in soul and all that pursue the same course; if thou payedst and gavest it to his honour who made thee and all the world, and rules by his wisdom all that is made. I would greet thee, O king, if thou understoodest that he alone is to be praised, through whom and under whom all kings rule; nor may anything withstand his will, though he has much forbearance. This heavenly Lord loveth true faith and neither blood nor bone of innocent cattle; but that we keep and reverence his sanctifying behests.
Hune temeritas humana in nullo\textsuperscript{1} perniciosius offendit. quam Ne nis na þing hwerþurh monnes muchele madschipe
wreðscæh him wið mare
þen þæ schaffte of mon
þæ he schop 't þef schad \[240\]
ba of god 't of uuel
þurh wit 't þurh wisdom
schal wurðen se forð,
ut of his witte,
þurh þe awariede gast,
þæ he þelt þe wurðmunt
to witelse þing,
þæ feont wuneð in,
þæ he ahte to godd ;
et rationalis creatura rebus insensi-
bilibus cultum divinitatis exibeat ;
et honorem invisibilis majestatis
ad visibiles transferat creaturas ;
seheliche schaftes,
þæ leomen buten liue,
þæ as he schulde his 't heoren
't alre þinge schuppent,
þæ is godd unsehelich.
þæ feont þe findeð euch uuell,
bimong alle his erokinde creftes,
wið neauer an ne kecheð he

Etenim malorum omnium in-
ventor diabolus. inter omnes sce-

\[237\] RÆ þe for þæ, R schaft. \[238\] R scheop, C schead. \[239\] B ufol. \[240\] C B wurðe,
R omits se, B uorð. \[242\] C wið. \[243\] B þur. \[244\] C wurðschipe, B wurðmunt.
\[245\] R unwitelse, B unwitelesæ. \[246\] C feond. \[247\] B þet, gode. \[248\] B ant, C hereð
(second e written over s), B hereð. \[249\] C schaft. \[250\] R 't blodles, B ant.
\[251\] B ant, C limen, wiðute, B bute. \[252\] B sculde, C 't omitted, heren. \[253\] B ant,
schupent. \[254\] B god. \[255\] C feond, þæ for second þæ, R Þent, al for euch. \[256\] C omits his,
B his. \[257\] B kecheð.

\textsuperscript{1} C originally nulo.

Nor is there anything by which the great folly of man angers him (with) more than that the creature man who he made and gave the faculty of distinguishing both good and evil by reason and wisdom, should lose his wit so far, through the accursed spirit, that he pays the worship, which he ought to pay to God, to senseless things, that the fiend dwells in; and honours and reveres visible creatures, bloodless and boneless, and limbs without life, as he should the Creator of himself and of them and of all things, who is the invisible God. The fiend that inventeth every evil, among all his crooked crafts, with none catcheth he
lerum suorum artes nulla dubios
permotiosius appetit. nec alias a dei
cultu subtillis avocat. quam ut
cum sciamus nos deo soli\(^1\) debere
quod formamur et\(^2\) nascimur;
hec omnia elementis mundi as-
crbi debere suadeat. quibus vos
divinitatis\(^3\) numen attribuitis et
appositis\(^4\) nominibus pro deo sin-
gula atque universa veneramini.
nulla alia rationem\(^5\) (!) in hanc
erroneam opinionem traducti. nisi
quod coeternam deo essentiam in
se servare videntur;

Que plane a deo ex nichilo facta
creftluker cang men, \[260\]
ne leade\(\hat{\circ}\) to unbileae,
\[260\] \(\acute{\text{p}}\) he make\(\hat{\circ}\) men
\(\acute{\text{p}}\) ahcen to witen wel
\(\acute{\text{p}}\) ha besci\(\hat{\circ}\) biyetene,
iborene \(\acute{\text{p}}\) ibrohnt for\(\hat{\circ}\)
\[264\] jurh \(\acute{\text{p}}\) he heouenliche feder,
to maken swucche maumez
of treo \(\acute{\text{o}}\)ser of stan,
\(\acute{\text{o}}\)ser, jurh mare medschipe,
\[268\] of guld \(\acute{\text{o}}\)ser of seluer, \[270\]
\(\acute{\text{t}}\) \(\acute{\text{i}}\)eouen ham misliche nomen
of sunne \(\acute{\text{o}}\)ser of mone
of wind \(\acute{\text{t}}\) wude \(\acute{\text{t}}\) wettres
\[272\] \(\acute{\text{t}}\) hersume\(\hat{\circ}\) \(\acute{\text{t}}\) wurgi\(\hat{\circ}\)
as \(\acute{\text{p}}\)ah ga gode weren.
Ne naue\(\hat{\circ}\) he jurh \(\acute{\text{o}}\)ser \(\acute{\text{p}}\)ing
i \(\acute{\text{p}}\)is bileae ibrohnt ow
\[276\] bute \(\acute{\text{p}}\) ow \(\acute{\text{p}}\)unche\(\hat{\circ}\)
\(\acute{\text{p}}\) ha schulen lasten a,
for \(\acute{\text{p}}\) \(\acute{\text{p}}\) \(\acute{\text{p}}\)e ne schen ham \[280\]
neauer biginnen.
\[280\] Ah \(\acute{\text{p}}\)er nis buten an godd,
jurh hwam witerliche

258 R creftluker, C men (e altered from o). 261 B ahte, CB wite. 263 B \(\acute{\text{p}}\) (inserted from above) iborene ant, C iborne, R broht. 264 R heouenliche, C heuenliche fader, B feader. 265 C make, B makie, C swucche, R mawmez. 267 C madschipe, B meadschipe. 268 C seluer. 269 B ant, C \(\acute{\text{p}}\)uen, R nome. 271 R of \(\acute{\text{f}}\)or \(\acute{\text{t}}\), of for \(\acute{\text{t}}\), C wattres, B weattres. 272 R hersumib\(\hat{\circ}\), C wurche\(\hat{\circ}\), B ant wurgi\(\hat{\circ}\). 273 C tah; hit for ha.
274 C after o\(\acute{\text{o}}\)ser the letters o\(\acute{\text{s}}\) expunged, B oder. 276 C bote \(\acute{\text{p}}\)at, \(\acute{\text{p}}\)unche. 277 R schulden, C lasten, R aa, B a. 278 RB schulen for schen. 279 R neurer. 280 C bot, a.
281 B \(\acute{\text{p}}\)ur.

\(^1\) deo soli transposed. \(^2\) inserts et. \(^3\) C originally apositis. \(^4\) divitatis. \(^5\) rations.

more craftily foolish men, nor leadeth them to unbelief, than (in) that he maketh men who
eought to know well that they are begotten, born and brought forth through the heavenly
Father, to make such idols of wood or of stone, or, through greater folly, of gold or of
silver, and give them divers names of sun or moon, of wind, wood and rivers, and revere and
worship them as if they were gods. Nor hath he by any other means brought you into this
belief but that it seems to you that they shall last for ever, because that you never saw their
beginning. But there is only one God, through whom assuredly all these things were made,
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sunt: et in hanc mundi formam
mirabili conspiratione sociata;

Que sicut initium ex dei creatione\(^1\) sumpserunt.

ita perhennitatem ejus beneficio consequentur;

Et ideo coeterna deo non sunt.
quia impossibile\(^2\) est creaturam\(^3\)
temporaliter factam. creatori suo qui est sine tempore coevam esse et consempiternam;

Ille enim solus est sine initio.
a quo omnium rerum processit exordium;

ha alle weren iwrahte,
't of nowih; 't i his world
284 iset us for to frourin
't for to fremien;
't alswa as euch þing hefde
beginnunge of his godlece, [290]
288 alswa schulden alle
habben endunge,
þef he þ walde.
Engles 't sawlen,
292 þurh þ ha bigunnen
ahten 't mahten
endin þurh cunde;
ah he, þurh his milce
296 't godlece of his grace
makeð ham þ ha beoð
in eche buten ende; [300]
't þerfore nis na þing
300 euening ne eche
wið godd, þe gremiç;
for he is hare alre schuppent,
't scheop ham in sum time
304 't na time nes neauer
þe bigon to beon in.'

282 R ha omitted. 283 B ant—ant. R nawi, second 't omitted, B woorde. 284 C frouren. 285 B ant, RB omit for, C framien. 286 C And, hafde. 287 C biginninge. 288 C schulen. 289 C endinge. 290 C þif, R ha, walden. 297 B maket, C beon. 298 C in omitted. 299 R teruore, B þeruore. 301 C gremien. B gremied. 302 C schippend (right half of second p cut off), B schupent. 303 B ant, schop, R al for ham, B i. 304 B ant. 305 R he ne bigon.

\(^1\) C originally creatione.  \(^2\) C originally impossible.  \(^3\) C originally creaturam.

and of nothing; and placed in this world to comfort us and to benefit us; and also as everything had a beginning, nothings have an end, were he to will it. Angels and souls, as they had a beginning, ought and might naturally have an end; but he, through his mercy and goodness of his grace, makes them to be eternal without end. And therefore there is nothing equal to nor everlasting with God, whom you provoke; for He is the Creator of them all, and made them in time (in some time: to-day or yesterday) and there never was a time in which (himsel) began to exist.'" The emperor
Talibus ergo divinitas non est ass cribenda. que sub dei dispositione posita non que sue voluntatis sunt (fol. 172a) faciunt. sed a deo in-
positae serviant rationi; Dum (!) ergo non sunt plures. sed unus nas-
centium et viventium formator est deus: qui sicut omnia creavit. ita
imperio suo omnia cohercet atque disponit; Tibi ergo imperator per-
pendere opus est: ut cum tu quidem homo sis et ideo mortalis. et tu
prout terreni imperii exigit principatus multis mortalium milibus
prees. si quis horum debitum tibi specialiter honorem alio conferret.
et alteri quamlibet potenti aut inpotenti decollato sibi a te beneficio
famulaturus insisteret. num tu non hunc reum majestatis judicares.
et quem promptiorem in tua fidelitate animadvertes. huic omnem
honorem deposito fraudulento condonares? Miranda ergo est sed
timenda tibi dei patientia. qui cum te sublimi imperio quod mortales
magni estimant preesse hominibus voluit. tu tamen tantis ejus in-
gratus beneficis. rebus insensibilibus attribuis. quod conferre debueras
illius magne majestati;

[Ca]um hec puella loquitur. im-
perator jamdudum visu in virgi-
nem defixo. vultus ipsius claritatem
et verborum constantiam tacitus
considerabat; Dehinc in verba
hujusmodi erupit;

Speciosa quidem hec ista foret
o virgo que asseris. si rationis
munimento fulcirentur;

Pe keiser bistarede hire
wið swiðe steape ehnen [310]
308 hwil þ ha spek þus.
Swiðe he awundrede him
of hire wlið westum,
’t swiðere of hire wordes,
312 ’t feng on þus to spekene:
“ þi leor is, meiden, lufsum,
’t ti mu’s murie;
’t witti ’t wise
316 wordes hit weren,

306 B bistarede. 307 B swide, R steap. 308 R spec. 309 R him omitted.
310 R wastun. 311 B ant, C swiðre, B swider. 312 C speken. 314 R muri.
316 R wordes h hit (sic), B woerdes.
1 C sue inserted from above. 2 Dii. 3 C originally quemlibet. 4 L omits non, C
non added on margin.
Nos vero non ignoramus omnes religionum sectas et universos sa-crorum ritus rationalibus manasse primordiis;

Romani namque principes justicia semper et religione mortales omnes preuntes. totum in leges suas orbem redegerunt; Non ergo vana supersticio est his uti\(^1\) cerimoniiis. quibus longa etas religionis auctoritatem dedit. et servata tot seculis fides. sequendos monet nobis\(^2\) esse (fol. 172b) parentes. qui feliciter secuti sunt suos;

Vestre autem credulitatis secta. ita superflua et irrationalabilia est ut nulli sane menti recipienda\(^3\) vi-deatur; Quid enim tam absursum et ab humana ratione tam alienum. quam ut jesum quem judei crucifixerunt dei filium asseratis. quem virilis ignara consortii virgo conceperit. conceptum clauso utero pepererit\(^4\) qui a discipulo traditus crucis suspicio interiorit. de cruce triduane sepulture moras pertulerit. de sepulchro re-

317 C jif. 318 R we omitted, weiten (first e expunged), C lahes, B lajen. 319 R ley. 321 C seggen. 322 R swa. 324 B wittles, C wenen. 325 C hwat, madschipe, B madianshipe. 327 B ant, C seggen þ he. 328 R omits þe, B þe for þ, þews indistinct, R giws. 329 R heâsene, C heaþe, R ahongen, C hongeden. 330 C omits þ, B ant, R tert, C was. 332 entirely omitted by C. 333 C writes wiSute, R writes þ iboren of hire bodi, B writes þ iboren of hire buste. 334 R writes bueten buche. 335 B ant, C iburied.

\(^1\) C originally ut. \(^2\) monet nobis transposed. \(^3\) C originally reipienda. \(^4\) C originally peperit.

were not false: but we know well that our laws, our belief, and our faith had a legitimate origin. But all that you say is such manifest folly, that no wise man, but witless, would credit it. Now (Why) what is greater madness than to believe in him, and say that he is the son of God, whom Jews condemned and heathens hanged? and that he was born of Mary, a maiden, without connexion of man and (born) in spotless purity, (that he) died and was
sumpto spiritu surrexerit.\(^1\) que sanse omnia vana et nulli sapienti credibilium habentur;

Nec sufficit vobis tam stulto errori adibere consensum, nisi et inmortales deos nostros solem et lunam temeraria\(^2\) insecutione condempnetis; quorum beneficio utentes mortales honorem qui numinibus debetur non solvere sine offensione non possunt;

Quem\(^3\) enim tam remota celi plaga et secreta orbis regio ab humana conversatione adeo servat ignotum. ut magno deo soli votis non exibeat religionis culturam? Que gens tam barbar. que lune celi divinos non attribuat honoros?

[\(A\)]d hoc summotenus virgo ore subridens. tiranno ait; Tota in error \(^4\) vestra disputatio ex hoc esse

\[
\begin{align*}
336 & \text{t} \text{herhe} \text{de} \\
340 & \text{cumen ba} \text{a} \text{ba} \text{dem} \\
344 & \text{alle ow} \text{er} \text{leasunges} \\
348 & \text{in pulli misbileae} \\
352 & \text{euch mon ah to hersumin} \\
\end{align*}
\]

\[
\begin{align*}
337 & \text{R arosa} \text{d}, \text{de}\$ \text{C heuene.} \\
338 & \text{R ant, steh, omits in; to heuene,} \\
339 & \text{B ant.} \\
340 & \text{B te.} \\
341 & \text{B ant.} \\
342 & \text{CB ileue.} \\
343 & \text{R is al as,} \\
345 & \text{B ase, C nowt.} \\
346 & \text{R unleflich.} \\
348 & \text{R omits inoh.} \\
349 & \text{R omits yet;} \\
350 & \text{B ant, R sege}\$, \text{C schome.} \\
352 & \text{CB te for to, C her for hersumin.} \\
354 & \text{R jis.} \\
355 & \text{B omits al.} \\
356 & \text{\textit{t} smirkinde smellicile}
\end{align*}
\]

\(1\) C originally \textit{surrexit}. \(2\) C originally \textit{temeria}. \(3\) \textit{gue}. \(4\) C originally \textit{ errore}.

buried, and harrowed hell; and arose from death, and ascended into heaven, and shall again, on doomsday, come to judge both the quick and the dead? Who would believe this, which is as nothing worth, so that all your leasings are incredible? But yet it seemeth not to you enough to destroy (lose) yourself thus in such unbelief; but you even go and say shame concerning our immortal gods, the Sun and the Moon, which every man on earth ought to honour and worship?” This maiden thought little of all that he said, and smiling complacently
patet. quod iis\(^1\) de quibus sermo est et ceteris elementis divinitatis nomen inaniter attribuitis. nec\(^2\) illis inesse sed preesse divinitatem attenditis;\(^3\) quia alterius adjumento divinitas sola non indigit. sed una in se et simplex atque perfecta est quia incorporeus et invisibilis. et incorruptibilis deus est;\(^4\) ad cujus nutum hec ipsa mundi elementa velut factori suo (fol. 173a) famulantia inpositis officiis subvenire\(^4\) conspicimus.

\(360\) Cleopet heo jinges gode, [360]
\(\text{p now} \text{er sturien ne mahan ne steoren ham seoluen, buten as he hehe king}\)
\(364\) hat ham of heuene—
\(\text{he hohe buhe} \text{s to him as schafte to his schuppent?}\)

et pro meritis hominum dei\(^5\) judicio vitales mortalibus aut corruptiores\(^6\) auras ingerunt; Nullam\(^7\) igitur divinitatis essentiam\(^8\) talibus constat inesse. quibus officiis naturalis observantia non ex proprio arbitrio. sed ex creantis pendet imperio; Aspice cursum solis luneque discursus. et utrique cotidie per vicissitudines temporum vel ortum vel occasum repetendum; Supervenitu noctis sol diem perdit. quem tamen nec semper illuminat. dum nubium objectu excluditur; Luna sui patitur detrimentum. et plenitudinem luminis sub constitutione creatoris aut perdit aut recipit; Varios preterea siderum lapsus itidem considerare licet. accessum quoque\(^9\) maris et recessum. quod alternantibus motibus aut sereno quiescit aut tempestate turbatur; terra imribus infusa mollitur.\(^10\) eadem aut gelu stringitur aut calore siccatur; Quin et aspectu dei\(^11\) metuens contremiscit.\(^12\) ac se imperio subditam motu ipso fatetur; Ipsum aerem perniciosior\(^13\) alitus sepe corrumpit et dum gravaverit efficit\(^14\) pestilentem; Vincuntur fusis ad

---

357 R onsware. 358 B al, C i, seo. 359 B sottliche, R sotlich, iseide. 360 C clepes, poa, B ping. 361 C sturie. 362 R storen, C seluen. 363 C B bute, C te, R heh. 364 B in for of, R heuene. 365 R beo\(8\) for buhe\(5\). 366 R schat, C schuppend.

1 his. 2 inserts in. 3 attenditis omitted in L, added on margin in C. 4 subervire. 5 domini. 6 corruptionis. 7 Nulla. 8 essentia. 9 L quo. C originally quoque, the last syllable of which is scraped out, but by another hand again added on the margin. 10 molliscit. 11 domini. 12 C originally contremescit. 13 C originally perniciosior. 14 C writes efficit, letter between f and c scraped out.

gave him this answer: "I perceive that all thy sayings are foolishly ordered (put in order). Call you those things gods, which can neither stir nor (when moved) steer their course, except as the high king of heaven bids them, and they submit to him like creatures to their creator?"
dominum precibus pluvie, et prolixa rursum serenitas supplicatione mutatur; Adverte igitur qualiter cuncta hec elementa aut inpositae serviant rationi. aut in usus hominum necessarios ex gratia conditoris vertuntur; Hec sunt\(^1\) que pro deo venerantes adoratis, nec intelligitis quantum creatori contumeliam ad vestrum nisi conversi fueritis eternam damnationem infortis.

qui unus et incommutabilis deus
in se permanens numquam (fol.
173b) desinit esse quod est cuius
consempiterna\(^2\) divinitas potenter
omnia mutat nec mutatur;

Quod si ita est immo quia ita est:\(^a\) falsò dìi estimantur et error
improxmu est.

Desine igitur talia predicare.
que nulla valent ratione comprobare;

[S]tupens imperator in verbis
puelle ait; Quantum ex verbis
tuus ad verti;\(^3\) fas est:\(^a\)

si nostrorum philosophorum\(^4\) gymn-
nasiis a primis annis erudienda
persedisses.\(^5\) nullo inferior in-

\(^{369}\) R pe for \(\phi\), C pat for \(\phi\).  \(^{370}\) B al, ping.  \(^{371}\) C And.  \(^{372}\) R buo (u underlined and e inserted instead, apparently by other hand).  \(^{374}\) R swuche.  \(^{375}\) C beon.
\(^{376}\) R B ant, wundi.  \(^{378}\) C swuche for hire.  \(^{379}\) B ant, R \(\phi\) al wendende.  \(^{380}\) C seo.
\(^{381}\) R sutel hit is, B esene.  \(^{382}\) R of for \(\phi\), C pulliche.  \(^{383}\) B jet, gung, R iset \(\phi\) sung
\(^{a}\) transposed.

\(^1\) omits sunt.  \(^2\) sempiterna.  \(^3\) C originally averti.  \(^4\) C originally philosophorum.  \(^5\) C originally perseclines.

There is but one God, as I before said, who made all the world and all worldly things; and all things work his will but man only. Be thou still then, and stop such words; for they are all void of reason, and empty of wisdom.” The emperor wondered greatly at her words, and angrily said: “Maiden, I see well, for it is manifest and easily seen by thy strange words, that thou wert set young to belief and learning. But of such doctrine thou hast (so) learned
doctrina patuisses. et deorum nostrorum
numina divinitatis honore vacua nequaquam astrueres;

Dum ergo nos\(^1\) incepta sacra peragimus. te interim\(^2\) opperiri\(^3\) oportet. quia nobiscum itura es ad palatium. et regis honoranda muneribus si nostris ad quiescis jussionibus;

Hee dicens.\(^4\) accito clanculum nuntio misit litteras regio anulo signatas per infra jacentes provincias. ad omnes rethores et

\[\text{Ah of swuch larspel}
\text{þ}u hauest leane ileornet,
\text{þ} tu art þeronont
\]
\[\text{al to deope ilearet,}
\text{hwæn þu forewæcest, for þi Crist,}
\text{ure undedliche godes; [391]}
\text{t seist ha beoþ idele}
\]
\[\text{t empti of gode.}
\text{Ah wastu nu hwet is?}
\text{We schulen bringen to ende}
\text{þ} tu be bigunnen habbeð;
\]
\[\text{396} \quad \text{t} \text{ tu schalt, þu motild,}
\text{to curt cumen seoðen,}
\text{t kinemede ikepen,}
\text{þef þu wult þ}i \\
\text{il} [400]
\text{iwenden t} [ure ;}
\text{for þef hit went æsein us,}
\text{ne schal þe na teone}
\text{ne tintrohe trukien.”}
\]
\[\text{399} \quad \text{C} \text{Tit.}
\text{400} \quad \text{C} \text{wenden, B} \text{iwende.}
\text{401} \quad \text{C} \text{æf, a} \text{gin, R} \text{æseines.}
\text{402} \quad \text{C} \text{tene.}
\text{403} \quad \text{R} \text{tintroe, C} \text{trukie.}
\text{404} \quad \text{B} \text{þus hefde transposed.}
\text{405} \quad \text{C} \text{clepede, hise.}
\text{406} \quad \text{R} \text{dearnlici,}
\text{C} \text{dearnelie, B} \text{dearlie.}
\text{407} \quad \text{B} \text{ant, C} \text{isealede, B} \text{iselede.}
\text{408} \quad \text{B} \text{wid.}
\]
\[\text{1 omites nos. \quad 2 inserts nos. \quad 3 C originally operiri. \quad 4 Imperator maxentius for Hec dicens.}
\]

(thy) belief that thou art in that respect all too deeply learned, when thou, for thy Christ, blaspheme our immortal gods, and sayest that they are vain and void of good. But knowest thou now what is to be done? We shall bring to an end what we have begun; and thou shalt, thou babbler, then come to court, and receive royal need, if thou wilt bend thy will to ours; for, if it goes against us, there shall not fall thee trouble and torment.” When he had thus spoken, he called one of his men privately to him, and sent writings sealed with his own royal
grammaticos. et quibus in doctrina fama celebrior nomen adquisierat. ut ii\(^1\) omnes ad pretorium alex-
andrinorum\(^2\) sine recusatione occurrant. eo studiosius quo illos
altis imperator honoribus donan-
dos promittit. et inter primos palatii sui interesse consilis. tan-
tum si hanc contionatricem teme-
rriam sui assertionibus supera-
tam reddiderint.\(^3\)
et hunc imperatori optatum reportaverint triumphum.
quatinus blasphemias quas diis
magnis irrogaverat. in suum caput
refusas agnoscat. quia rationis
ordo exigit. ut primum arte ora-
toria qua se jactanter attollit\(^4\) re-
vincatur.\(^5\) postmodum vero si diis
immolare detrectat. penali cruci-
atu intereat;
Paruit nuntius (fol. 174a) regis

---

409 C sunt. 411 C And, B ant; \footnote{412} cet ha for hat ham, C hihen, B towart. 412 C come. 413 C muchel, swiðre. 414 C meden, B meaðin. 415 C wið, B wid, R kinewurde for
swiðe heh; meden. 416 C maken, omits ham. 417 C jif. 418 C B ouercume, C mihten. 419 B ant wende, R hire for \footnote{420} le. 420 R heðene. 421 R upon, heauet, B heaued. 422 B for \footnote{423} þ; erst, R earcest. 423 B ikennen ant, B ienawes. 426 B ant. 427 B ant, R \footnote{428} writes fordon hire \footnote{429} fordemen; C fordemet. 428 C jif. 429 B \footnote{430} þet. 430 B ant, lajen. 431 R \footnote{432} þeos.

\(1\) hi. \(2\) alexandrimum. \(3\) rediderint; C originally the same. \(4\) C originally attollat. \(5\) C originally revincuntur.

---

ring to all the celebrated clerks, and commanded them to hasten quickly to come to him;
and so much the more (quickly), because he promised to reward them with right high mead
and to make them mockers away in his hall, if they might overcome this proud preacher, and turn
the insulting mockeries away from his heathen gods upon her own head: so that it might be,
first of all, known and acknowledged, that all that she aims at is but folly; and thereafter
that she should be destroyed and condemned, if she would not forsake that which she still
believed, and love their law. This messenger went forth, as the King commanded, and he
mandatis. et expletis imperator sacrilegis officiis.

virginem jubet comprehendi et ad palatium duci.
quam blando primum sermone cepit affari; Nomen inquiens tuum puella aut genus. et quos in studiis liberalibus magistros habuisti pe-nitus ignoror. sed speciosa facies et decora te alto sanguine ortam protestatur. et loquendi peritia in laudem refunderetur magistro-rum. nisi in hoc uno oberrassas. quod diis ominipotentibus (sic)1
derogando contumeliosa persistis;

432 as ſe king hehte;
   ſe heold on to herien
   his heaſe me maumez
   wič misliche lakes,

436 long time of ſe dei,
   ſe idon hefe;
   ſe wende ſa, ſe wary,
   toward his buriboldes,

440 ſe bed bringen anan
   ſis meiden biſore him,
   ſe seide to hire ſus:
   "Nat ich nowſer ſi nome

444 ne ich ne cnawe ſi cun,
   ne hwucche men ſhauest ihaued
   hiderto to meistres.
   Ah ſi schene nebscheft

448 ſi ti semliche schape
   schaweſ wel ſi tu art
   freo monne foster;
   ſi ti swutie speche

452 walde of wisdom ſt of wit
   beoren ſe witnesse,
   ſeſ ſi ne misnome
   onont ure maumez,

456 ſi tu se muchel misseist

---

1 ominipotentibus.

(the latter) kept on to worship his heathen idols with divers offerings, long time of the day, till that he had done; and then went, the wretch, to his palace, and bade bring immediately this maiden before him, and spoke to her thus: "I know neither thy name nor do I know thy race, nor what kind of men thou hast hitherto had as masters. But thy fair features and thy seemly shape show well that thou art the child of noblemen; and thy sweet speech would bear witness of thy wisdom and understanding if thou didst not mistake concerning our idols, which thou so greatly revilest and mockest our gods; who shouldst, as we
[R]espondens puella dixit tiranno;¹
Si nomen queris² Katerina
dicor. costi quondam regis filia;
Liberalium artium non ignobiles
doctores quantum ad inanem
mundi gloria habui. de quibus
quia nichil michi quod esset con-
ducibile ad beatem vitam contu-
lerunt. tota hec eorum memoria
silescat; Postquam enim michi³
sanctoris doctrinæ lux emicuit. mox
tenebræsan erratice doctrine noc-
tem deserui; Audivi enim beatam
vocem evangeliæ domini mei Jesu

457 B ant. 458 R : R. 459 C heine ham it. 460 R heo him owse (do added from above), ant. 461 C iif, wilt. 462 B ileopied (d written over it). 463 C iif, wilt, R ienawen, C B enawe. 464 R h expunged after am. 465 C fader, B feader. 466 C haue, ihaued. 467 R B monie for hehe. 468 R ': for Ah. 469 C ha, B learden. 471 B ant, C biyate 472 B omits 't, R for for 't to, B wurdshepe, R world. 474 R winnen for habben, B haben. 475 R ich ne jelpe, C naut, B þerof. 476 R so, is. 477 R hali for sohe. 478 B þe, to þe. 480 B R ant, C tok, R lauered (e written over r). 481 R leounemon.

¹ C originally trammo. ² nomen queris transposed. ³ omits michi.

d, honour and reverence them." She answered and said: "If thou wilt know my name, I am called Katherine. If thou wilt know my lineage, I am a king's daughter. Cost was the name of my father; and I have had hitherto very distinguished masters. But because the learning which they taught me serves to vain glory, and tends to the gain and to the honour of the world, and helpeth not at all to attain everlasting life, I boast not of it. But as soon as I saw the light of the true learning that leads to eternal life, I forsook all the other, and took him for my lord and made him my love, who said these words by one of
LIFE OF SAINT KATHERINE.

christi. cui me sponsam et ancillam foedere stabili devovi. cuius numine inspiratus multo ante tempore ex voce ipsius propheta clamabat dicens; Perdam sapientiam sapientium et intellectum intelligentium reprobabo;
Audieram et illud propheticum; Deus autem noster in celo. omnia quecumque voluit fecit;
Simulacra gentium argentum et aurum.
oper a manuum hominum;
Os abent et non locuntur usque qui confidunt in eis; Et alibi
omnes dii gentium demonia; Alio-
quín tu qui manu hominis forma-
tos omnipotentes deos asseris. quos


pe ßos word seide
thurh an of his witegen:
484 'Ichulle fordon ß wisdom
of ßos wise worldmen,
he seiß, ß awarpen ß wit
of ßose world witti.'
488 Ich herde eft ßos word
of an oßer witege: [490]
'Ure god is in heouene
ß wurcheß al ß he wule.
492 ßos mauneß beoß imaket
of gold, ß of selouer,
al wiß monnes honden
muß bute speche,
496 ehnent buten sißhœ,
earen buten herunge,
honden buten felunge,
fet buten ßonge. [500]
500 ßo ß ham makieß
moten beon ilich ham,
ß alle ß on ham trusteß!'
Ah nu ßu seist ß ha beoß
504 alwealdinde godes,
ß wult ß ich do ham wurßchipe:

1 C sapientiam added on margin. 2 inserts et cetera.

his prophets: 'I shall destroy the wisdom of those wise worldlings, he saith, and cast down the understanding of the prudent of this world.' I heard again these words of another prophet: 'Our God is in heaven, who doeth all that he will. These idols are made of gold, and of silver, all by the hands of man; a mouth without speech (have they), eyes without sight, ears without hearing; hands without feeling; feet without walking. May they that make them be like to them, and all they that trust in them.' But now thou sayest that they are all-powerful gods, and wilt that I should do worship to them. Show
corpore prostrato et vultu humili adoras. postquam me de cultura ipsorum suades. certum potentie (fol. 174b) sue experimentum ostendere debes;

schaw sumhwet of ham, for hwi ha beon wurðe for to beon iwurðget? for ear nullich nowser [510] ham heien ne herien."

Dum enim sculptura artificis ex politi aut arte mechanic a ex erca massa in hominem formantur. aut in ligno et lapide velut sensu vigentia membra insculpuntur. restat ut ora loquantur. oculi videant. aures audiant. manus palpent. et cetera officia nature quod simulant peragant; Sin autem vana plane religio immo insania est talibus divine potentie honorem ascribi. qui nec cultoribus suis beneficia ulla prestare. nec offensi se vindicare possunt. certe quia nec se esse sciunt. dum materia insensibilis; in quamcumque eam similitudinem miseric nec forme gaudet nitore. nec monstruose vilem rei imaginem exhorret. quin potius tanto est illis in templo marmoreo sedem habere. quanto in immundis cloacis jacere; O igitur deos venerabiles. quibus nec honor inpensus benivolentiam. nec contemptus parit offensionem; O felices talium numerum cultores. quibus tanta in necessitate non assunt. in tribulatione non succurrunt. in periculis non defendunt;

"Nat ich hwuch þi þoht beo,"
512 quóð þe king Maxence,
"ah wordes þu hauest inohe.
Ah þole nu ane hwile,
þ tu schalt ifinden
516 hwa þe onswerie."

somewhat of them for which they might be worthy to be worshipped; for before this shall I neither honour nor reverence them." "I wot not what thy meaning is," quoth the King Maxence, "but words thou hast enough. But have patience now awhile, and thou shalt find who will answer thee." The messenger, in course of time, when he had gone over all
[R]egius interea nuntius peragratis provincie finibus alexandriam revertitur: ducens secum quinguaginta viros.

qui se in omni doctrina egiptiorum et artium liberalium immo in omni sapientia mundi excellere ultra omnes mortalis asserebant; Hos introductos. imperator sciscitari cepit: de doctrina et sapientia eorum; Ili e contra multa referunt. et quod inter universos orientales oratorie facultatis et sapientie arcem tenebant;

Sed tu iniquunt imperator (fol. 175a) nobis habes aperire

pes sondesmon, umbe long,

\[520\]

\[524\] t in alle witte

\[530\] t ha somet seiden,

\[537\] heauet, hebste.

\[540\] ahest to cu\[537\]en

517 R writes pes sondes mon com a[520]in umbe long, B log. 518 C ha, B lont. 519 B ant, R omits t purhsoto. 520 B ant. 521 C scolemaistres. 523 B pe clearc. 525 R wisdom. 526 C wiseste, C B o. 527 C was, C swi\[530\]e wel. 528 R iewe\[530\]e. 529 R iwen, C jif. 530 R so-so, B ant, witi. 531 C men, forewende, R no\[537\]eside. 532 C And, B ant, R heo, C somen. 533 B witiest. 535 R \(\text{\textless}\), B pe, C eastlond. 536 R heauet, C hebste. 537 C meast, R iuc\[540\]d. 539 C cu\[537\]en, B cu\[537\]en, R heo, C omits keiser. 540 entirely omitted by C.

1 C originally quing\[520\]aginta. 2 multa e contra. 3 C originally facultates. 4 C tu inserted from above.

the land and sought it through, came and brought with him fifty schoolmasters, of all the crafts that clerk ought to know, and in all sciences of worldly wisdom the wisest in the world. The king was extremely pleased, and wished to know if they were as wise and as intelligent as they were said to be; and they all of them said that they were of most understanding of all the masters that were in the East, and the chief of the highest, and known as the most renowned for all kinds of knowledge. "But thou," said they, "O Emperor, oughtest
quanam causa e nostris sedibus evocatos hic venire voluisti. si magnum aliquid aut divinum est quod per nos tibi queras exponi; Ille respondit; Est penes nos juvenis quidem etate puella. sed verborum affectu et sensu ut nobis videtur incomparabiliter astuta: quetiam viros disputando victos reddit et elingnes sed quod altius me urit. inmortali deorum nostrorum culturam inanem esse non solum asserit: sed vana simulacra de- monum affirmat; Poteram sane hanc vi regia ad sacrificandum inpellere. aut penalibus tormentis extinguere: sed pluris nobis esse videtur. si fieri potest vestris eam argumentis inclasam confutare: et ad viam rationis inflectere;

Quibus si obstinatis restiterit.

for hwet icud þing [540]
þu hete us hider to cumene?"
’t he ham onswerede;

544 "Her is a meiden
þunglich of þeres,
ah se swiðe wittí
’t wis on hire wordes,

548 þa ha wiþ hire anes mot
meistreþ us alle.
Ah þet me teoneþ mare,
þa tukeþ ure godeþ [550]

to balewe þ to bismere;
’t seiþ hit beþe deoulen
þa in ham dearieþ.
Ich mahte inoh raþe wel,

552 haben aweld hire,
þef ha nalde wiþ luue,
wiþ luþer eie lanhure.
Ah þet me þuncheþ betere

556 þa ha beo ear ouercumen
wiþ desputinge; [560]
’t þef ha þe þet wule
þen ha wat hire woh,
564 wiþstanden aþen us,
ich hire wule don


1 altius me transposed. 2 penalibus tormentis transposed. 3 C originally extingure.

to tell us for what notable cause thou badest us to come hither;” and he answered them: “Here is a maiden young in years, but so exceedingly intelligent and wise in her words, that she with her reasoning alone masters us all. But it grieves me yet more, that she brings our gods into contempt and derision; and says they are devils that lurk within them. I might speedily enough have compelled her, if she would not with love, with appalling horror at least. But yet to me it seemeth better that she be first overcome with argument; and if she will still, when she knows her error, resist us, I shall put her to the
ego eam exquisitis tormentis
faciam interire;
Vos autem si hanc superare prevaleveritis:
altis vos muneribus donatos ad
propria remittam. aut si id potius eligitis:

internis consiliis meis vos pre-
cipuos interesse concedam;

Ad hec verba imperatoris. unus
eorum vehementer indignatus:
stomachanti voce respondit; O
magnum imperatoris consilium. o
memoria dignam sententiam: qui
ob degenerem unus puelle con-
flictum sapientes mundi de remotis
partibus jussit invitari. cui satis
fuisse potuerat unum ex² client-
tulis nostris adversum omnes oc-
cidui orbis philosophos
to ſe derueste dea;
į me mei hire demen:
568 ᵗ wi⁸ kinewurcef⁴ ʃeoues
ʒelden ow hehliche
ower ʒong hider,
ʃet ʃe aʃeine wulle⁸;
[570]
572 ʃeʃer, ʃet ow is wilre
for to wunien wiʃ me,
ʃe schulen beon mine readsme
in alle mine dearn runes
576 ᵗ mine dearnede deden.”
ʃa answerede ſe an
swi⁸e prudeliche,
ʃus, to ſe prude prince:
580 “Hei! hwuch wis read
of se icudd keiser
makien se monie
clerkes to cumene,
584 ᵗ se swi⁸e crefti,
of alle clergies
ut of Alixandres lond
ʃe alre lestende,
588 to motin wi⁸ a meiden!
Me an mahte of ure men
wi⁸ his mot meistern,

567 C mai, demet (t expunged, line above e preceeding). 568 R ant, C mede for ſeoues.
569 R owre hwile for ow hehliche. 570 entirely omitted by R, C gong. 571 R t, ʃet, C ʃif, ʃaʃin, wulle⁸. 572 C ʃif, B willre. 573 B te, CB wunie. 574 B schule, C beo, 
readsme, R readmen. 575 R derue, B run. 576 R derne, C dedes. 577 B onswerede. 578
R prudeliche (r inserted from above), C prudeliche. 579 R omits ʃus. 581 R so, C cointe
for icudd, B cad. 582 CB makie, R so. 583 C cumen. 584 R ant, omits se, C creftiw
(w expunged). 586 R B omit ut, B lont. 587 C laste, B leaste. 588 C moten. 590
B meistrin, R meistren hire.

¹ consiliis meis transposed.
² de.

most painful death that it is possible to doom her to; and with royal gifts repay you highly
for your coming hither, if you wish to return; or, if it be more desirable to you to remain
with me, ye shall be my counsellors in all my secret councils and my secret undertakings.” Then
answered one of them right proudly thus, to the proud prince: “Ha! what wise counsel
(is this) of so renowned an emperor, to make so many clerks, and such right skilful ones in all
kinds of knowledge to come out of the remotest bounds of the land of Alexandria to
argue with a maiden! Surely one of our men might with his reasoning master, and with
productum disputare: neminem tot sapientes unius causa puellae vexari compelleret; Sed quantulacumque est producatur in presentiam nostram de qua dicis puella. ut cognoscat se nondum vidisse aut audisse preter hodie sapientem; (fol. 175b)

[S]ervabatur1 interea virgo sancta sub custodia.2 sola contra quinquaginta pugnatura. cui nuntius supervenit de consilio regis et de conflictu in crastinum constituto; Nichil tamen ex his famula christi turbatur. sed intererrita militie sue agonem domino commendabat dicens; O t wiæ his anes wit awarpen, 592 Æ alre wisesse [590] Æ wuneæ bi westen. Ah, hwuch se ha eauer heo, let bringen hire foræ, 596 hæ understonde Æ ha ne stod neauer, ear Æne Æ dei, bute bifornen dusie."

600 Æs meiden wes bicluset Æ hwile in ewarterne Æ i eawalmhuse. [600] Com a sonde Æ seide hire

604 hæ Schulde cumen foræ to fehten in Æ marhen ane æcin fitti. Nes Æs meiden nawiht

608 herfore imeget in hire mod inwiæ; ah, buten euch fearlac, bitahde al hire feht

612 in hire healendes hond, tæ bigon to him [610] to bidden Æes bone: "Crist, godd, godes sune!

592 C wisiste. 593 R Æ. 594 R so heo. 597 C þæt, B stoæ. 598 C Æen, þis, Æai. R omits this line entirely. 599 R bioren, C biore, B biore. 600 C Æes, B Æos, C was. 601 R Æo, B i. 602 C in, eawalmhus. 604 R inne marhen for cumen foræ, B cumhe. 605 R writes: cumen foræ to fehten, B i. 606 C again, B uiti. 607 C tis, B nawiht, R hurore for nawiht. 608 C þerfore, B heroure, R nawiht for herfore. 610 R farlac. 612 R hire omitted; healindes, B helendes, hont. 613 R B ant. 614 B bidde, C Æes.

1 C originally [S]ervabatur. 2 sub custodia virgo sancta.

his wit alone overthrow, the wisest of all that dwell in the West. But, whatsoever she be, let her be brought forth, that she may understand that she stood never, ere this day, but before fools." This maiden was shut up the while in prison and in the torture-house. There came a messenger and told her that she must come forth to contend on the morrow alone against fifty. This maiden was no whit on that account troubled within her mind; but, without any fear, committed all her battle into her Saviour’s hand, and began to pray to him this prayer: “Christ, God, thou Son of God! sweet compassionate Jesu, of all odours
sapientia et dei virtus altissimi

jesu bone. qui tuos milites ne

inter pressuras mundi formidare
deboissent. nec minis adversant

tium turbarentur.

pia eos consolatione premunire
dignatus es dicens. dum steteritis

616 swete softe Iesu,

alre smelle swotest!

þu alwealdende godd!

þi federes wisdom!

620 þu þi tahdest þine

þ ha ne schulden novser
dinerin ne drender

for teone, ne for tintreoehe, [620]

624 ne for nan worldlich wondreaðe;

ah warnedest ham wel

hu me ham walde þreatin

t leaden unlelaheliche,

628 þ elnedest ham swa,

þ ham wes ðe to drehen
al þ me dude ham,

t al þ ha drehen

632 for þi deore luue,
deorewurðe lauerð! [630]

t scidest þe seoluæn,

‘Hwen þe stondeð biforn

ante reges et presides. nolite pre-
cogitare quomodo aut quid loqua-

mini. ego enim dabo vos obis os et

640 ba tunge þ tale,

617 R smealle. 618 R alwealdende, B alwealdinde. 619 C faderes, B feadres.

620 R þe for þ, C tahtes. 621 B schude for schulden. 622 C diuern. 623 R tintreo,

C tintrehe. 624 C B na, C worldes, R wondreðe, B wontreaðe. 625 C warneðes. 626

C men, þreeten, B threatin. 628 R ant, C elnedes, omites ham. 629 C was, eað. 630

C men, duden or dude? 631 R ant, drehen, C druhen. 632 R deorewurðe. 633 R deore.

634 R B seoluen Dum . . . presides etc., C seluen Dum . . . cog. 635 B hwene,

R biuoren, C bifore, B bioure. 636 B ant. 637 C hwat, B hweat. 639 C ich wule, B ich

chulle, C þiuen.

1 ne.

sweetest! thou Almighty God! thy Father’s wisdom! thou that didst teach thy disciples that they should neither tremble nor dread for trouble nor for torment, nor any worldly tribulation, but warnedest them well how men would threaten and treat them unlawfully, and didst comfort them so, that it was easy for them to endure all that men did to them, and all that they suffered for thy dear love, precious Lord! and thyself didst say, ‘When ye stand before kings and nobles, think ye never what or how ye shall speak; for I shall
sapientiam. cui non poterunt resistere et contradicere omnes adversarii vestri. adesto famule tuet et da sermonem rectum et bene sonantem in os meum ut ii\(^1\) qui ad derogandum nominis tuo converserunt. non prevaleant adver-sum me; Sed verbi tui virtute consternati hebetatis sensibus aut penitus obmutescant. aut conversi nomino (sic)\(^2\) tuo dent honorem et gloriom; qui solus cum patre et spiritu sancto es et eris gloriosus

\[\text{\textcopyright 640} \text{ an ne schal of alle ower wi\gerwines witen}\]

\[\text{\textcopyright 644} \text{ Lauerd, wune wi\'s me, t hald \textcopyright tu bihete us, t sete, Iesu, swuche sahen i mi nu\'s to marhen,}\]

\[\text{\textcopyright 648} \text{ \textcopyright t swuch mahte \textcopyright t streng\'e i mine wordes, \textcopyright \textcopyright j\textcopyright eo \textcopyright beo\'s icumene a\textcopyright eines \textcopyright j\textcopyright deore nome,}\]

\[\text{\textcopyright 652} \text{ me to underneomene, [650] moten missen \textcopyright \textcopyright prof, Aweld, \textcopyright j\textcopyright urh \textcopyright \textcopyright j\textcopyright wi\textcopyright som, hare worldliche wit;}\]

\[\text{\textcopyright 656} \text{ t \textcopyright j\textcopyright urh \textcopyright j\textcopyright muchele mihte, meistre ham swa \textcopyright j\textcopyright ha beon mid alle istewet \textcopyright t stille, o\textcopyright der iwente to \textcopyright e,}\]

\[\text{\textcopyright 660} \text{ \textcopyright t i nome wur\textcopyright sgin, \textcopyright \textcopyright \textcopyright j\textcopyright e wi\textcopyright \textcopyright s godd hehfeder, [660] \textcopyright \textcopyright t \textcopyright wi\textcopyright \textcopyright s \textcopyright j\textcopyright \textcopyright en hali gast, \textcopyright j\textcopyright hurhwunest in alre worlde world}\]

\[641 \text{ R } \text{ can for an. } 643 \text{ C } \text{ hwat, a\textcopyright in. } 644 \text{ R } \text{ lauerd (d added from above), B } \text{ lauerd.}\]

\[645 \text{ B } \text{ halt, R } \text{ pet, C } \text{ pat, bihet. } 646 \text{ C } \text{ sette, B } \text{ ihesu, C } \text{ ilu\textcopyright , swuche, B } \text{ swete swete (sic) for swuche. } 648 \text{ B } \text{ swuche, B } \text{ gef, C } \text{ \textcopyright , mihte. } 649 \text{ R } \text{ streng\'e. } 650 \text{ C } \text{ j for \textcopyright e, R } \text{ icumen. } 651 \text{ R omits } \text{ a\textcopyright eines, C } \text{ a\textcopyright eines, ti R deorewur\textcopyright s. } 652 \text{ R } \text{ a\textcopyright eines me to to (sic); above a\textcopyright eines and icumen } \text{ j\textcopyright three horizontal lines indicating the order of words as given by our text; C to underneome me. } 653 \text{ C } \text{ misse. } 654 \text{ R } \text{ awed, C awedal, B awelt. } 656 \text{ R } \text{ B ant. } 657 \text{ B } \text{ mestre, omits } \textcopyright. \text{ 658 B omits mid. } 659 \text{ R B wenden. } 660 \text{ B ant } \textcopyright,\textcopyright R wurgin, C wur\textcopyright hed (d expunged and line above e), B wur\textcopyright gin. } 661 \text{ C } \text{ j for \textcopyright e, B hehfeder, C fader. } 662 \text{ R ant, omits wi\textcopyright s, C B } \text{ \textcopyright for \textcopyright en. } 663 \text{ B } \text{ omits worlde.}\]

\(^1\) hi. \(^2\) nomini.

give you both tongue and speech, so that not one of all your adversaries shall know what word he may object against you.' Lord, abide with me, and keep that which thou didst promise us, and put, O Jesus, such sayings in my mouth to-morrow, and give such power and strength to my words, that they who are come against thy dear name, to tempt me, may fail thereof. Overrule, by thy wisdom, their worldly prudence; and, by thy great power, master them so that they may be totally checked and silent, or converted to thee, and worship thy name, that with God the Father, and with the Holy Ghost, ever livest in the
in secula amen; Necdum verba compleverat. et ecce angelus domini apparuit illi. cujus vultus claritate. locus quo virgo clausa tenebatur mira choruscatione fulgurabat. ex qua virgo stupore et admiratione pene defecerat; Cui angelus; Ne paveas inquit deo grata\(^1\) puella séd constanter age. (fol. 176a) quia tecum est dominus pro cujus honore certamen insti.

ipse affluentis verbi impetum fundet in ore tuo. cui non tantum 664 a on ecnesse." Nefde ha bute iseid swa, ṣ an engel ne com lihtinde, wič swuch 668 leome, from heouene, ṣ ha wes sumdel offruht ‘t offearet; \([669]\) for al ṣe cwarterne, of his cume 672 leitede o leie. Ah ṣe engel elnede hire ‘t sweteliše seide, "Ne beo ṣu nawiht ofdred, 676 drihtines dohter; halv hardiliche on ṣ tu hauest bigunnen: for ṣi leofmon ‘t ti lauerd, 680 for hwæs deorewurde nœme ṣu undernome ṣis strif, \([680]\) is mit te eauerihwer, i stude ‘t i stalle, 684 ṣe wel wule witen ṣe. He bihat te ṣ he wule i ṣi muč healden flowinde wettres 688 of wittic wordes,

---

664 R aa. ecnesse amen. 666 R sérives: ṣ ter ne com an engel. 667 C lihtende. 668 C fram, heuene. 669 C was. 670 R ofruh, C offeared, B offert. 672 R leitede al o. 675 B ofdret. 677 B halt, R herdliche. 678 C B o, C haues. 679 R leonemon, C lefmon, B lauerd. 680 B omits deorewurde. 681 C underneome. 682 C B wič ṣe. 683 B ant. 684 C ṣ, wile, R wel wule \(\text{transposed}\), C B wite. 685 C wile. 687 C wattres, B weattres. 688 C witti.\(^1\) deo grata \(\text{transposed}\).

world of all worlds eternally." She had but spoken, when an angel came descending, with such light, from heaven, that she was somewhat affrighted and afraid; for all the prison, by his coming, was illuminated with flame. But the angel comforted her and sweetly said, "Be not thou aught afraid, daughter of the Lord; keep steadfastly to that thou hast begun: for thy beloved and thy Lord, for whose precious name thou hast undertaken this strife, is with thee everywhere, in (every) place and post, who will well guard thee. He promises thee that he will pour into thy mouth flowing streams of prudent words, that shall
non prevalbunt resistere adversarii. sed\(^1\) novo stuporis genere confusi convertentur ad christum. et hii cum palma martyrii intra vite januam recepti. multos ad fidem christi\(^2\) suo roborabunt exemplo; Tu autem brevi tempore cursum certaminis tui victoriosa morte consummabis. et sic inter choros virgineos suscepta immortalis sponso perhenniter adherebis; Ego sum michael archangelus testamenti. dei. missus a deo hec tibi evangelizare; His dictis con-

\(^{689}\) C \(\text{for first}\) \(\text{he, R}\); \(\text{for second}\) \(\text{he, B}\) schule. 690 B swiftliche auellen, R afallen. 693 C wille\(\text{e}^\text{\hfill}\). 694 R iwenden, B wende. 695 R ant, C B eumen. 696 C dritten, heuene. 697 B schule. 698 B treow. 700 C astirten. 701 R strenoke, B de\(\text{e}^\text{\hfill}\) expunged after strenoke. 702 B stealewru\(\text{e}^\text{\hfill}\), C de\(\text{e}^\text{\hfill}\). 703 C B eoen, R B undrunon. 704 B eurredene. 705 R meidenes, B meiddnes. 706 R ant, C libbe, B liuesi (sic). 707 C ti. 708 C \(\text{for}\) ti, R leuemon, C lefmon, heuene. 709 R miacel, C Mihel. 711 R ant, C heuene, B isent. 712 B te for to, C segge, R pis \(\text{for}\) pis. 713 C \(\text{for}\), R steh.

\(^{1}\) inserts etiam.

\(^{2}\) omits christi.

quickly overthrow the arguments of thy foes; and such wonder shall thy wisdom seem to them, that they will all turn to Christ, and come, through martyrdom, to the Lord in heaven. Many shall turn to true faith through their example; and thou shalt soon escape all the severity of this strife. by a death endured with constancy, and shalt be then received into the fair and joyful fellowship of maidens, and live eternally with Jesus Christ thy Lord and thy beloved, in heaven. I am called Michael, God's Archangel, and sent from heaven to tell thee thus," and with that he went up and ascended to the stars. This maiden,
tinuo discessit ab ea; Ad hanc vocem virgo dei in agonia roborata. exspectat quam mox vocetur ad laborem certaminis.

[S]edens itaque pro tribunali imperator memoratos oratores adesse jubet. puellam itidem ad pretorium jubens adduci; Illa triumphale crucis signum sibi inprimens. inperterrita vadit ad palatium;

Fit ex omni civitate concursus. ad audiendas controversias disputantium; Stant ex adverso oratores pomposo eloquentie fastu tumentes stat et puella fidens

t steah to þe steorren. þeos meiden f Ich munne, 716 stod, þurh þeos steuene starkliche istrenget; 716 abad baldeliche set me come þatte hire [720]
720 to fiten wið þe fiðti. Maxence, ine marhen, set in kineseotle; 724 þeos modi moteres, þt te meiden wið ham. Heo wið Cristes cros cruchede hire oueral.
728 þt com baldeliche biforen þes feondes an foster, [730] þt aœin þes fiðti, alle ferliche freken.
732 Comen alle strikinde, þe strengest te swiðest of eauer euch strete, for to heren þis strif.
736 Stoden on an half þeos meistres so monie, 736 þunimete modi;

714 R omits Þ steah. 715 C þis, B munie. 716 B stot, C þis, R stefne, B steaune. 717 B stercliche, C istrengðet. 718 R B ant. 719 C til þ men, C B com, R ant. 721 C in þe for ine. 722 C B i. 723 R bed bringen transposed, R B biouren. 724 B þes, C modie. 725 R ant. C mid. 728 R baldeliche forð biouren, B biouren. 729 C þeos. 730 C aœin, R þeos. 731 R ferliche, freken, C frechen. 733 R omits þe, C writes þe strengeste swiðest. 734 C ewch. 735 B te for to, C B here. 737 C þes, maistres. 738 B ant, unimeð, C unimete. 1 L invictur, C originally vivetur. 2 pompose. 3 C originally puellam ?

whom I speak of, stood, by this voice mightily strengthened; and waited with fortitude till they came and fetched her to dispute with the fifty. Maxence, on the morrow, sat on his royal throne, and bade bring before him those proud rhetoricians, and the maiden with them. She with Christ’s cross crossed herself all over, and came boldly before this foster-child of the devil, and against the fifty, all formidable antagonists. All came eagerly hastening, the strongest the speediest, out of every street, to hear this strife. On one side stood the masters, so many and so exceedingly proud; this maiden on the other side. They all beheld
in domino; Illi torvo vultu in-
becillam\(^1\) etatem contuebantur.
ista corde tacito auxilium de celo
postulabat;

Stomachatur\(^2\) tirannus. quod diem
ingrato consumunt silentio;
Cui puella;

Tuinquit imperator pugnam istam
haud equo judicio preordinasti.
contra unam puellulum\(^3\) (fol. 176b)
quinquaginta oratores opponens.
quos etiam regis muneribus in
premium victorie donandos\(^4\) pro-
mittis. me autem donativum nul-
rum expectare jubes;

Ego vero hujus quodcumque fuerit
certaminis premio diu fraudari

\(\text{peos meiden on } \text{o} \text{er half.} \ [740]\)
740 Heo bihelden hire
hokerliche alle;
t heo stod herencende,
t biheold efter help
744 up toward heouene.
\(\text{Je king bigon to wre} \text{\d{e}} \text{sen,}\)
\(\text{\p{e} te dei eode awei,}\)
t heo ne duden nawiht;
748 t te eadie Katerine
bigon for to seggen :
\(\text{\text{\"p{u},\ quo} \text{\d{e} ha, \"keiser,}\}
\text{nauest naut \p{t}is strif}\)
752 rihtwisliche idealet,
\(\p{e} dest fitti meistres\)
to motin wi\d{e} a meiden;
t hauest ham bihaten,
756 \(\text{\text{\j{e}f ha mohen on me}\}
\text{je herre hond habben,}\)
\(\text{kinewur\d{e} meden ;}\)
t me, nawiht under al, \ [760]
760 \(\text{\j{e} moti, a meiden,}\)
a\text{\d{e}ines ham alle.}
Ah ne drede ich nawiht
\(\p{e} mi lauerd nule wel}\)

739 C \p{t}is. 740 C bihelden. 742 B ant, \textit{omits} heo ; stot, herencede, R herencede (c \textit{inserted from} above). 743 B ant, biheolt, C after. 744 B towart, C heuene. 745 C wra\d{e}\d{e}men. 746 C awai. 747 C diden. 748 B \p{t}e, R edie. 749 B te, C segge.
750 C Q for quo\d{e}, R heo. 751 R \textit{writes} \p{t}u nauest naut rihtwisliche (\p{t}u in a smaller apparently later hand). 752 R \textit{writes} \p{t}is strif idealet, C idelet. 753 B \p{t}u for \p{t}. 754 C moten, B moti. 755 R ant. 759 C iif. 757 B hout. 760 C \p{p}. 761 C \textit{again.}\n762 R ich me nawiht. 763 R for for \p{t}, B lauerd, R wule.

\(^1\) imbecillum. \(^2\) C originally \textit{Stomachantur.} \(^3\) puellum. \(^4\) inserts \textit{esse.}\n
her contemptuously; and she stood listening, and looked for help up toward heaven. The
king began to wax wroth, that the day was passing away, and they did nothing; and the
blessed Katherine began to say: "Thou hast not, O emperor," quoth she, "fairly arranged
this contest, who makest fifty masters to dispute with one maiden; and hast promised
them, if they be able to have the higher hand of me, royal rewards; and to me, nothing
whatever, who, a maiden, dispute against them all. But I fear not that my Lord, for
non timeo. erit ipse mihi premium in cujus nomine pugnaturā campum istum aggredior. christus dominus qui est spes et corona certantium; Vnum a te quero quod mihi negare jure non potes. ut si mihi sors victoriam contulerit. deum meum vel tunc credulius adhuc neminem differas; Indignatus ad hec tirannus. non est inquit tuum nobis condicionem imponere. de credulitate mea cura te nulla sollicitet; Tu age quod agis. nobis instat videre an deus tuus victoriam tibi annuere.

764 ȝelden me mi hwile, for hwas nome ich underneome to fechten o ðis wise. 
Ah ðette me an hwet, 
768 þu tu ne mahte nawt wearnen mid rihte: [770] 
ṣef me is ileuet, 
þurh mi leoeu lauerd, 
772 for to leggen ham adun, þu þin misbielewe lete þenne, lanhurst, 't lihte to ure.”

776 “Nai,” quoð he, heterliche, as him þo hoker þuhte, “ne lið hit nawt to þe to leggen lahe upon me. [780]
780 Of mine bileaue, beo ha duhti oðer dusi, naue þu nawt to donne. 
Do nu þu schalt don; 
784 ‘t we schulben lustnain hu þi lauerd ‘t ti leof, þ þel þin bileaue is upon, wule Werien to dei.


1 C originally pugnaturā.

whose name I undertake to fight in this wise, will not well reward me (for) my trouble (time). But grant me one thing, which thou mayest not refuse with justice; if it is permitted to me, through my dear Lord, to set them down, that thou wilt then, at least, forsake thy unbelief and descend to ours (=our faith).” “Nay,” quoth he, angrily, as if (or because) he thought himself insulted, “it lieth not with thee to dictate laws to me. In regard of my faith: be it sound, or foolish, thou hast nothing to do therewith. Do now that which thou hast to do, and we shall listen how thy Lord and thy beloved, in whom is all thy belief,
life of saint katherine.

[S]ic puella

ad oratores conversa dicit;

Postquam premiis incitati ad dis-
putandum convenistis seniores. et

hic confluentem turbam ad audi-
endum spectare videtis: turpe est
professionis vestre nomen et coro-
nam tacendo omittere;

788 ªpine leasunge."               788 ªpine leasunge."  790
pis meiden, mid tet ilke,     [790]
lokede on oser half,  
't lette him iwur\sen;

792 't toc on toward       792 't toc on toward
peos fif si\se tene     796 beos isturet hidere,
to taliem o pis wise.      for to beon mid gold

    "Nu ye alles to strif
796 beos isturet hidere,
for to beon mid gold
't gersum igrette;
't se feole cu\se men

800 ba 't utcumene
800 ba 't utcumene
3opni\s 't kepe\s
     hwuch ure is kempe
to overcumene oser;

804 lure ow is to leosen
ower swinkes lan,
'pe leote\s se lutel of,

't sparie\s over speche;

808 't schome ow is to schuderin
lengre under schelde,      [810]
't schunien 'p ye schulen to.
Schote\s for\s sum word,

812 't let us onsweyien,

788 R of ªpine.       789 R mit, C \s.  792 R B ant, C tok, B towart.  793 C \s for peos, B pes.  794 R taulin, C \sise.  796 C beon, istured, R omits hidere.  797 B te, C beon, C B wi\s.  R gold added in margin.  798 R an for 't, C versum.  799 R so.       800 R ant, uncu\s for utcumene.  801 R copne\s.  802 R ur.  806 C \s, R so, B lihtliche for lutel.  807 C omits 't, B spearie\s, C owre.  808 R scheome, C schuderen.  810 R ant, B ge, schule, R schien (sic).  812 B onsweyien.

will defend to-day thy leasings." This maiden, upon this, looked on the other side, and left him to himself, and began to speak to those five times ten in this wise: "Now ye are entirely come hither to this contest, in order to be greeted with gold and treasure; and so many men, both natives and foreigners, wait and are anxious (to see) which of us is the combatant that is to overcome the other; it were harm to you to lose the wages of your toil, of which (the wages) you (seem to) think so lightly, since you spare your speech; and shame is it for you to shrink longer under shield, and shun that you should go to. Shoot forth some word and let us answer him who is considered (to be) the greatest champion and
Si quis est in vobis\textsuperscript{1} attica\textsuperscript{2} eloquentia preditus. aut latina oratione inbutus;\textsuperscript{3} proferat in medium quod animo concepit;

\[816\] t meast con, cume cu\textsuperscript{4}e prof,\textsuperscript{5} t p he haue\textsuperscript{6}e in heorte;
(nu we schulen talien take \[820\] ut of his tunge)

\[820\] t teueli wi\textsuperscript{7}e me.”

“Nai,” quo\textsuperscript{7}e je cuddeste
an of ham alle,
“ah nu we beo\textsuperscript{8}e of se feor

\[824\] for \textsuperscript{9}e i\textsuperscript{8}fut hidere,
\textsuperscript{9}u schalt setten sikel for\textsuperscript{8},
\textsuperscript{8}t seggen earst hwet tu wult,
\textsuperscript{7}t we schulen seo\textsuperscript{8}en.”

\[828\] “Ich,” quo\textsuperscript{7}e je meiden, \[830\]
“sone se ich awei warp
ower witlese lei,
\textsuperscript{7}t leorne\textsuperscript{8}e \textsuperscript{7}t luuede

\[832\] \textsuperscript{7}e i\textsuperscript{8}fule leane
of hali chirche,
\textsuperscript{7}e ich ichosen habbe,
ich awoe\textsuperscript{7}ewi\textsuperscript{8}e alle

\[836\] \textsuperscript{7}e glistinde wordes
\textsuperscript{7}p beo\textsuperscript{8}e in ower bokes

\textsuperscript{813} C \textsuperscript{7}p, cud, R icudd. \textsuperscript{814} R ant. \textsuperscript{815} C \textsuperscript{7}writs \textsuperscript{8}e\textsuperscript{7}o \textsuperscript{8}p nomene\textsuperscript{7}est is, R B omitt second \textsuperscript{7}p, B nomene\textsuperscript{7}est. \textsuperscript{816} R mest, omits cu\textsuperscript{4}e. \textsuperscript{817} B het, R B omits he. \textsuperscript{818} R neu (e expunged), B schullen, tallien. \textsuperscript{819} B on for of. \textsuperscript{820} R taule. \textsuperscript{821} R B C q\textsuperscript{8}, C cu\textsuperscript{7}est, B cu\textsuperscript{7}dest. \textsuperscript{822} C omits an. \textsuperscript{823} B omits nu, R so, for. \textsuperscript{824} R iflucht for \textsuperscript{7}e, C hide. \textsuperscript{825} C B sette. \textsuperscript{826} R ant, earest, C hwat. \textsuperscript{827} C B seoo\textsuperscript{8}en. \textsuperscript{828} C Q. \textsuperscript{829} R so, C awai, B weorp. \textsuperscript{830} R ley. \textsuperscript{831} R B ant. \textsuperscript{832} R liful, lare for leue. \textsuperscript{834} C \textsuperscript{7}p, i for ich, choosen. \textsuperscript{835} R al. \textsuperscript{836} B glistinde. \textsuperscript{837} C beon, owre.

\textsuperscript{1} inserts aut. \textsuperscript{2} L atica, C originally the same. \textsuperscript{3} Hinc. \textsuperscript{4} inserts et. \textsuperscript{5} initiata.

the most intrepid of all you of the crafts, that he who is most renowned and knows most, may give proof thereof, and of what he has in his heart; (now we shall take babbling out of his tongue) and argue with me.” “Nay,” quo\textsuperscript{7}h the most renowned of them all, “since now we have journeyed so far hither for thee, thou shalt put sickle forth, and say first what thou wilt, and then we shall.” “I,” quo\textsuperscript{7}h the maiden, “as soon as I had thrown away your senseless religion, and learned and loved the life-giving belief of holy Church, which I have chosen, I cast away entirely the glittering words that are in your books (which
dictiones. quibus vos fultos ad 

instantem pugnam video occurrere.

has inquam dictiones penitus ab-

jeci.

philosophicas¹ homeri disserciones 
et aristotelis circumplectentes 
sillogismos. esculapiii quoque et 
galieni sagacissimas latentium 
erum inventiones. sed et philis-
tionis cum platone ceterorumque 
famosa auctorum volumina repro-
bavi. et quamvis his omnibus adeo 
inbusta adeo informata sim. ut nul-
lum in his mihi secundum repe-

(če beoɕ wiːsuten godelec [840] 
³ empti wiːsinnen)

840 ³ je beoɕ mit toswollen, 
nawt wiːs wit ah wiːs wind 
of ane wlonke wordes, 
³ junccheɕ se greate,

844 ³ je beoɕ godlee ³ah 
³ bare of euch blisse, 
³ah ³e blissen ow ³prof. 
Low! ³fullich is al 

848 ³ je jenccheɕ to dei [850] 
for to weorrin me wiːs:

Homeres motes, 
³ Aristotles turnes;

852 Esculapies creftes, 
³ Galienes grapes;

Philistiones fites, 
³ Platunes bokes;

856 ³ alle ³eos writeres writes 
³ je wrocɕieɕ ow on. 
³ah ich beo in alle [860] 
of se earliche ilearet, 

860 ³ ich ne font nawt feole 
neauer min euening,


¹ C originally philosophias.

are empty within and void of goodness), wherewith ye are inflated (not with wisdom but with the wind of nothing but pompous words), that seem to you so great, and are worthless though, and bare of any joy, though ye rejoice in them. Lo! such is all that ye think to-day to strive against me with: Homer's reasonings, and Aristotle's tricks; Esculapius's crafts, and Galen's grips (=art); Philistio's argumentations, and Plato's books; and all these writers' writings that ye lean upon. Though I am instructed in all these from such (an) early (age), that I never found many equal to me, yet, because they are full of vain-glory,
rerim. tamen quia vana sunt
omnia et a vera beatitudo aliena.
hec ista penitus abrogans. judico
me inter vos nichil aliud scire nisi
hunc qui est vera scientia et cre-
dentium beatitudo sempiterna. do-

minum meum Iesum christum.

qui dixit\(^1\) per prophetam.

Perdam sapientiam sapientium et
intellectum intelligentium repro-

babo. Hinc(!)\(^2\) est qui in preteritis
generationibus viam et disciplinam
justitie preceptis salutaribus pre-

monstravit.

\(^1\) dieit.
\(^2\) Hic.
per que cultores suos ad inmortalis
vite premia incitavit. Qui genus
humanum per diabolum a para-
disi deliciis dolens exclusum.

't hefde ham bihaten
888 ʃef ha ham wel heolden, [890]
heuoneliche meden.
Ah þe wrenchfule feont,
þurh onden, wiʃ his wiles
weorp ham ut sone
of paraises selhœn
into þis lifese lif;
't al þ lihte of ham twa
schulde forleosen,
ʃef þ godes godelc
tere þe mare, [900]
þe swa muche luuede us
þah he luʃere ahte,
þ he lihte nu late,
of heuoneliche leomen;
't for þ þe he is,
invisibilis deus de virgine carnem
assumpsit. per quam visibilis appa-
reret. et presentiam suam nobis

904 to ure sihœ se unselelic
in his ahne cunde,
com 't creap in ure,
for to beon isehen þrin,
908 't nom blod 't ban [910]
of a meidenes bodi.
pus he schrudde 't huddre him,
are þinge schuppent,
912 mid ure fleschliche schrud,

887 R writes ant þette ham. 888 C ʃif, R heo, C helden. 889 C heuoneliche. 890 C feond. 891 C onde, omits his, R wilty (t doubtful; hole in MS.). 892 C wearp.
893 C paraise, selhœ. 894 C lifese. 895 C And. 896 R urleosen. 897 C ʃif, godleic, R godelc. 899 C ʃ, se. 900 C þe for he, omits ahte. 901 C omits þ he;
leate. 902 C heuoneliche, limen. 903 R ant. 907 C ishe. 908 C nam. 909 C omits a.
911 C schumped. 912 C wiʃ.

and had promised them, if they conducted themselves well, celestial reward. But the crafty
fiend, through envy, with his wiles cast them soon out of the joys of Paradise into this
difeless life; and all who descended of those two would perish, if that God's goodness
were not the greater, who so much loved us, although he little (?) ought, that he descended,
now in these latter days, from the heavenly light, and because he is, to our sight, invisible
in his own nature, came and crept into ours. that he might be seen therein, and took
blood and bone of a maiden's body. Thus did he, the maker of all things, shroud and hide
exibuit.  t schawde us his nebscheft,  t weole, hwil his wil wes, bimong worldlichc men;
916  t þa he hefe arudd us of feondes raketchen, wende up, as he walde, [920] to wunien þer he wunec aa
920  wiþuten wonunge. Swa þ we witen wel

ex qua et mirabilibus operum þurh wundres þ he wrahte, þ na mon ne mahte,
924  þ he is soþ godd;
928  t eft, þurh þ he þrowede, t þolede deþ on rode, as dedlich mon,
932  soþ godd þ soþ mon, weildinde t wissinde alle worldliche þing, efter his wille.

Hic est dominus noster. hic est 936 þes is mi lamerd þ ich on leue,

913 C scheaunde, nebschaft. 914 R ant, C wele, wille, R wes (s added from above), C was. 915 R am, C arud, 917 C writes of þe feondes raken. 918 C he wende. 919 R to omitted, C ai. 920 C wiðute wanunge. 921 C wite. 922 C þat. 923 C mihte. 925 R ant. 926 C deaþ, o. 927 C deadliche. 928 R þat. 929 C fader. 930 R ant. C omits t. 931 C somen. 932 R ant, C writes soþ mon þ soþ godd. 933 C wealdisde, R ant. 935 C after. 936 C þis; to for mi. 937 C omits ich.

himself with our fleshly clothing, and showed us his countenance, and walked, while it was his will, among worldly men; and when he had rid us of the fiend’s chains, he went up, as he designed, to dwell where he ever dwelleth without waning. So that we know well by the miracles which he wrought, which no man could work, that he is true God; and then (secondly, furthermore), in that he suffered and endured death upon the cross, as a mortal man, that he is also true man: of his Father true God, of his mother true man, in unity both together; true god and true man, ruling and guarding all worldly things, according to his will. This is my Lord in whom I believe, this is all the learning that I now
philosophia mea. hic victoria mea. 

pes is al ðe lare

ð ich nu leorni :  

940 ð es is ð e, i ð is strif,

In hujus nomine si qua ingruunt

schal strengen me aðein ow.

In his hali nome ich schal

leten lihtliche

cuncta adversantia superabo: cui.

944 of al ð e cunnen

kasten aðein me,

ne beo ð e se monie.

facile est in paucis et in multis

For nis him no derure

948 for to adweschen

feole ð en fewe,

biforen ð eo ð him riht

luneð t luuieð.”

salvos facere credentes.

Nec dum verba virgo sancta compleverat. cum unus furiali (fol. 177b) spiritu in risum excicatus (sic).1 totam regiam blasphema voce replevit dicens. O cives. o romani imperii alta nobilitas: usque quo hec stulta christianorum supersticio injurias diis nostris irrogabit? Nimiram ingrati deorum beneficiis utimur. si frivola puelle hujus deliramenta inpunita pretereat. Et nos sane ab ea sperabamus2 in-signe aliquíd audire. postquam tanti estimata est pro qua romane arcis patricius sapientes mundi sibi accersiri voluit. et ecce principium orationis sue fecit de quodam iesu quem christianorum fabule deum suum esse testantur: qui quondam a discipulo suo traditus et morti adjudicatus3 in ipso mortis periculo sibi adesse non4 potuit. Hunc discipli sui nocturna fraude sublatum. mentiti sunt post triduanam sepulturam triumphata morte surrexisse: et ad cumulum pigmentorum

938 C ðis. 940 C ðis; ð for ðe. 941 C strengðe, ñain. 942 C i for icht. 943 C leote, R lihtlich. 945 C ñain. 946 R ño. 947 C na. 948 C adweschen adun. 949 C fele, feawe. 950 C before, R writes biuoren ð him luuieð. 951 R writes riht ant luneð.

1 excitus. 2 sperabamus ab ea. 3 C originally adjudicatur, L inserts nec. 4 C non added on margin, L omits non.

Learn: this is that which, in this strife. shall strengthen me against you. In his holy name I shall esteem lightly all that ye can object against me, how many soever ye be; for it is no more difficult for him to throw down many than few, before those who truly believe and
suorum in celum ascendisse testificati sunt. Ad hec virgo respondit.Æ
Ego principium orationis mee jure ab ipso cepi qui est rerum omnium
principium. Fons et origo bonorum. Per quem deus pater hanc in-
explicabilem mundi formam cum non esset condidit. Qui sane omnia
et me et te inter omnia: per quem omnia in quo omnia visibilia et
invisibilia constant.

Cui rethor. Si Deus inquit ut as-
seris aut dei filius erat. mori quomodo potuit?

Si homo. mortem superare quo-
modo prevaluit? Hoc plane contra
totius mundi rationem et legem
nature esse constat. ut inmortalis
mori possit:

et legem mortis vincere queat
mortalis. Cum utique et si aliquo
modo concedatur:

ut deus aut homo debeat predi-

952 An, for ham alle, onswerede t seide,
"zef he wes, as þu seist,
sogod t godes sune,
hu mahte he as mon
derfliche deien?

956 he wes sog mon, [959]
hu mahte he dea ouercumen?

960 Alle wise witen wel
þ hit is aþein riht,
þ aþein leane
of euch cundelich lahe,

964 þ godd, þe is undedlich
mahe deþ drehen,
þ deadlich mon mahe
dea ouercumen:

968 þ þah hit mahte nu beon
þ he ba were, [970]
sogod þ soþ mon
efter þ tu munnest,

954 C æif, R wes (is added from above), C was, tu. 956 C mihte. 957 C deaþlich.
958 C æif, was, omits soþ. 959 C mihte. 961 C aiþæin. 964 C þ, undedlich.
965 C deaþ. 967 C deaþ. 968 R ant, C And, tah, mihte, beo. 969 C baþe.
971 C aþer.

1 Beata Katerina dixit for Ad. h. v. resp. 2 creavit et ut multa paucis includam ipse est
ex quo omnia inserted. 3 omits in quo omnia. 4 inserts etiam.

love him.” One, for them all, answered and said, “If he were, as thou sayest, true God and
the son of God, how might he as a man miserably die? If he were true man, how might
he overcome death? All wise men know well that it is against right, and against the
permission of every natural law, that God, who is immortal, may undergo death; and that
a mortal man may overcome death: and even though it might be that he were both, true God
cari. certum sit alterutrum fieri posse: simul utrumque esse non posse.
Cui virgo respondit.

Vestre autem video controversie
hec est subtilitas. ut in eo.

quod credere non vultis recepta
parte una: quod integrum est
subruatis. videlicet ut cum deus
sit: homo esse non possit tanquam
omnipotenti deo hoc impossible
esse constet. ut qui potenter . . .
it omnia facere\(^1\) de nichilo:\(^2\) idem
deus

---

972 an he mahte inoh ra\(\text{\oe}\) don of \(\text{\oe}\) twa \(\text{\j}\)ing; ba somet, names weis."
Hoe ne sohte nawht,

976 ah seide ananriht a\(\text{\ae}\)in:
"\(\text{\j}\)is is nu \(\text{\j}\)e derfschipe
of \(\text{\j}\)i dusi oneware,
\(\text{\j}\) te deopnesse,

980 \(\text{\j}\) tu of \(\text{\j}\)ing
\(\text{\j}\) te mis\(\text{\j}\)unche\(\text{\j}\),
underfest \(\text{\j}\)e an half
\(\text{\j}\) dustest adun \(\text{\j}\)e o\(\text{\j}\)ere :

984 \(\text{\j}\)e godcundnesse of godd,
for mennesse of his monhad;
as \(\text{\j}\)ah \(\text{\j}\)e alm\(\text{\j}\)hti
ne mahte naut \(\text{\j}\)os twa

988 misliche cundes
gederin togederes. [990]
\(\text{\j}\)e! ne makede he mon
of lam to his iliceness ?

992 Hwi schulde he forhohiend
to wur\(\text{\j}\)en to \(\text{\j}\)ing
\(\text{\j}\) is iwend upon him ?
\(\text{\j}\) hwen he hit mahte don

996 buten ewt to leosen

---

972 C mihte. 973 R omits don, C \(\text{\j}\)es, \(\text{\j}\)inges. 974 C Ah ba, somen. 976 C ananriht again transposed. 978 C dusie, onswere. 979 C depnesse. 982 R underest, C underfes, \(\text{\j}\)
983 R dudest, C dustes, \(\text{\j}\), o\(\text{\j}\)er. 984 R goddesesse, C godcundnesse (second d inserted from above by another hand). 985 C mannesse, R omits his. C manhad. 987 C mihte, 989 C gederen. 990 Comits ne. 991 R is for his. 993 C wur\(\text{\j}\)e. 994 C iwen, R uppon. 995 C And.

\(^1\) C . . . it omnia facere added on margin, in L these words are omitted. \(^2\) L here inserts the words omnia et hominem creavit de nihilo.

and true man according to thy words, one of these two things he might readily enough do; but both together by no means." She deliberated not, but replied immediately: "This is now the strength of thy foolish answer, and its depth, that thou of a thing that to thee mis-seemeth, admittest one part and rejectest the other,—the divine nature of God, for the humanity of his manhood; as though the Almighty might not join together these two distinct natures. Yea! made he not man of clay after his likeness? Why should he disdain to become that thing which is formed after him? And when he might do it without losing aught of majesty,
LIFE OF SAINT KATHERINE.

of his hehnesse,
hwi were him erue\$ to don
(he ʃ alle ʃing mei,    [1000]
1000
  t wule al ʃ god is)
to neomen monnes cunde,
  t beon isehn sos mon,
godd þah unsellick
1004
  in his ahne cunde;
  t þolien, as sos mon,
de\$ hwen him þuhte?
Ah ʃef þu wult siker beon
1008
  sos beo ʃ ich sege,
  leaf ʃi lease wit
  þu wlenchest te in,    [1010]
  t liht to ure lare,
1012
  þu mahe stihen
to understonden in him
godes muehele strençe\$e
  t nan monnes mihte
1016
  þurh his wundri werkes
t  wurdful in eorc\$e.
For nultu nawt tenne
  þu schuldest heien
vel tunce credulus non deroges in
1020
  heanin na mare:    [1020]
  þ is, i sos godd

997 C omits his. 998 R h (expunged) for him; omits to, C were hit him, earf\$. 1000 C wile. 1001 C neome. 1002 C beo, ische. 1003 C unsellick. 1005 R omits sos. 1006 C dea\$; ʃen for hwen. 1007 R ant for ah, C ʃif, wilt. 1008 R see\$, C i. 1010 C wlenches. 1011 R ant, C tliht (first t expunged). 1014 C streng\$e. 1015 R ant, C na. 1016 C hise. 1017 C wurdful. 1018 C naut ʃenne transposed. 1019 C schuldes. 1020 C heane, R \$rites heanin ne havien na mare. 1021 C in.

1 visibilis.

why should it be difficult for him to do (who can do all things, and wills all that is good),
viz. to assume man's nature, and be visible as very man, though God invisible in his own nature; and suffer death as very man; when it seemed good to him? But if thou wouldst be certain that what I say is true, for sake thy false wisdom in which thou boastest, and condescend to receive our learning, that thou mayest mount up to understand in him God's great power, and not man's might, by his marvellous and honourable works upon earth. For then thou wilt no more despise that which thou shouldst extol: that is, the weakness
eo hominis quam voluntarius as
sumpsit imfirmatem.

monnes unmihte; ṣ he neodeles nom

upon him seoluen, us for to saluin,
't makien us stronge ṣurh his unstrençe ?

His unstrençe ich cleopie, ṣ he wes, as mon, cundeliche
ofhungret 't weri, [1030] ʹt pinnen mahte ṣolien.

Nam cum in re omni inestimables sint divitie dei maxime in
honore sui nominis approbando

in euch ṣing of ḣe world beo's sutel ᵀ ê sene
 ḣe weolen of godes wisdom ; ḣah in ḣis āng āng
he schawde, 't suteledē inoh, ṣ he wes so's godd,
( ḣe leade's euch leaufful
treowe bieleue,

provocandis ad fidem hominibus

he 't his leoue nome [1040]
herien 't to heien)

majestas vera ostenditur ubi virtus

hya wi's his steuene
storumene astearde,

imperiosa mortuis vitam refun-
dit : cecis lumen restituit. Hujus

₁₀₂₃ R ḷet, C nŏces. ₁₀₂₄ R uppon, C seluen. ₁₀₂₅ C sauuen. ₁₀₂₆ R maken. ₁₀₂₇ C unstrengge. ₁₀₂₈ C unstrengge, i, clepie. ₁₀₂₉ C was. ₁₀₃₁ C pine, mihte.
₁₀₃₃ C sutel. ₁₀₃₄ C ṣ, ṣolien for weolen. ₁₀₃₅ C i. ₁₀₃₆ C scheauδe, R ant. ₁₀₃₇ R ḷat, C was. ₁₀₃₈ C ḷ, leaufful mon. ₁₀₄₀ R ant. ₁₀₄₂ C ḷat for ḷa, R stefte. ₁₀₄₃ C aearde. ₁₀₄₄ C wi's. ₁₀₄₆ R ant, C leome. ₁₀₄₇ C ḷis, δidle.

of man in the true God; which he voluntarily took upon himself, to save us, and make us firm by his infirmity? His infirmity I call it, that he was, as man, in a natural manner hungry and weary, and was capable of enduring pain. In every thing of the world the benefits of God's wisdom are manifest and easily seen; though in this one thing he showed, and made it manifest enough, that he was true God (who leadeth every faithful man to true belief, and to honour and exalt his dear name), that he with his voice raised up the dead, and with his word awoke the lifeless corpses to life and to light. Thus never did any mortal man
nimirum singulariter est admi-
randa deitatis potentia. qui non
magicis carminibus
sed sola divina potentia
mortuorum spiritus revocat ad
corpora cujus potenti virtute
claudis gressus redditur. leprosi
mundantur.

Que si ab eo gesta non credis:  1072 fulliche wundres;

1048 nan dedlich mon
  þurh his anes mihte,
  þef he godd nere. [1050]
  Oðre þurh wiheles
1052 þurh wiccheceftes
  wurcheð summe wundres,
  þi þijulið unweoten,
  þe weneð þ hit boeo swa
1056 as hit on ehe bereð ham.
  Ah wes, þurh þ he wes
  soð godd, in his cunde
  icuplet wið ure,
1060 arerde þe deade, [1060]
  botnede blinde,
  þe dumbe, þe te deaue,
  healde halte þt houere,
1064 þt euch unheale,
  þt draf of þe awedde
  awariede wihtes;
  þ as alweldende,
1068 wrahter, on worlde,
  al þ þe walde;
  þe þef þu nult, nanes weis,
  witen þ þe wrahter [1071]

1048 C na, deadlich. 1049 C alme for anes. 1050 C þif. 1051 R oðer, C opre.
1052 R ant, C omits þurh. 1053 C wurcheð. 1054 R ant, C þijulið, unwiten, R
unweoten (between o and t a letter erased). 1055 C þ, R between þe and woneð the syllable þe blotted out and expunged. 1060 C arearde. 1062 R ant, C 1061 and 1062 transposed.
1063 C healde, R ant, C honere. 1064 R ant. 1065 R ant, wedde. 1067 C alweldent.
1068 C o. 1070 R ant, C And þif.

1 non magicis transposed.

through his might alone, if he were not God. Others through wiles and witchcraft,
perform some wonders, and beguile the unwise, who ween that is so as it seemeth to the eye.
But it was, because he was true God, in his nature joined with ours, that he raised the dead,
cured the blind, the dumb, and the deaf, healed the lame and the humpbacked, and every
disease, and drove the accursed beings out of the insane; and, as supreme ruler wrought here,
in this world, whatever he would. And if thou wilt not, by any means, acknowledge that he
fieri ab hominibus in nomine ejus lef, lanhure, ḫ tu isist,—
vel certe multociens facta miracles ḫ beḵ maket ḫet

mirkles ḫ beḵ maket ḫet

purh him, ḫ on his

1076 deorewurĕ nome,
deiès ḫ nihtes.

Ah beo nu soḵ cnawes,

1080 ḫ u seist he ne mihtē nawi
godd ba beon ḫ mon.

Ah ḫ e he ne ve soḵ godd,

1084 ḫ u mahte he lenen

t undeallic him seolz,

1088 ḫ deie se derflche? [1090]

Qui si deus non esset:

mortuis vitam dare non posset.

Si homo non fuisset: or mori ut

homo non potuisset

Nam idem christus deus est qui mortem suam (sic)¹ carne suscepit.

et idem christus homo est qui

purh ḫ is sutele ḫ soḵ

tat he is godd seolz,

1092 ḫ e duste deaḵ under him,

purh ḫ he is drihtin

meinful ḫ almihti;

Idem quippe² dei filius qui divini-

1096 ḫ e onont ḫ he godd wes

1073 C sest. 1074 R his men for beḵ, C madek, R ēnte. 1075 R ant, omits on. 1077
C daies. 1079 C iif. 1081 C ba beo godd, R ant. 1082 C between ḫ h and ḫ t the syllable
nif blotted out. 1083 R ant, undeallic, C self. 1084 C mihte, leanen. 1086 R ant,
C And, iif. 1087 C mihte. 1088 R ant, so, C derfulliche. 1091 R ant, omits he, C ḫ
for tat; self. 1092 C ēat. 1094 R ant. 1095 R ant seolf ḫ e ilke, C And, self. 1096
C ḫ, R onmont, C was.

¹ sua in. ² christus for quippe.

wrought such miracles as these; believe at least what thou seest,—miracles that are done yet through him, and in his precious name, daily and nightly. But be now candid; acknowledge it if I say rightly. Thou sayest that he might not be both God and man. But if he were not very God, and immortal himself, how could he bestow life upon the dead? And if he were not very man, how could he suffer what he did suffer, and die so painfully? Through this all that I say is manifested to be true, and that he is very God, who cast death under him, by reason that he is the Lord powerful and almighty. And the very same is God's son, who,
tate mori non potuit. carne mortu-
us est quam mortalem deus in-
mortalis suscepit;[1100]
ne mahete drehennade;[1100]
't tah deide ah fleschliche.
For ba he underfeng ban
1100 't flesch of ure cunde
'p is bruchel 't dedlich,
for to deien in hire;
for 'hi 'p he wes
1104 undedlich in his ahne,
ne in hire ne mahete
nanes weis deien
buten in ure. [1110]
1108 pes soxe godd 't godes sune,
'be deide onont ure
cunde 'p he hefde,
aras, 't arerde
1112 him seoluen from dease:
for 'lah he were dedlich,
'furh 'p he mon wes,
onont his mennesse,
1116 't deide, as ich seide,
he ne lose de na lif,
onont 'p he godd wes,
ne undedlichnesse
1120 onont his drihtnesse;
ah wes eauer 'b is
drihtin undedlich.

1097 R mahete he drehen, C drehe, dea. 1098 C 'lah. 1099 R underueng. 1100 R on
for of. 1101 R ant, C deadlich. 1103 C was. 1104 C undeadlich. 1105 R mahete he. 1107
C wiñuten, omits in. 1108 C 'be, R ant. 1109 C 'p. 1111 R ant, C arearde. 1112
C self, fram. 1113 C deadlich. 1114 C was. 1115 C mannesse. 1116 R ant. 1118
C was. 1119 C undeadlichnesse. 1121 C was, R ant. 1122 C undeadlich.

inasmuch as he was God, might not suffer death, and yet died, but only in the flesh. For he
assumed both bone and flesh of our nature, which is frail and mortal, that he might die
therein; because he was immortal in his own (nature), nor might he in any wise die in it
but only in ours. This true God, and God's son, who died as to our nature that he had, arose
and raised himself from death; for though, inasmuch as he was man, he was mortal in regard
to his human nature and died, as I said, he lost no life in regard that he was God, nor
immortality in regard to his being Lord; but was ever, and is, the Lord immortal. Thus,
Mors itaque non christum sed in se christus mortem occidit.

Non estigitur tam inops fidei nostre aut egena defensio. ut in sui defensione externis tantum innitatur testimoniis. Tu autem si adhuc incredulus dubitas: audi immundos demoniorum spiritus quibus divinitatis numen attribuitis audi inquam sub hujus vocabuli invocatione conterritos christum dominum et dei filium non negare. ac velut reos cum tormenta seviunt questionum non quod placeat dicere sed quod extorquetur fateri. Igitur si fidei nostre credulitatem derogatis. diis saltem vestris credite: aut si ulterius (fol. 178b) pudor non est negent certe homines. quo demones etiam confitentur.

Sed dicis mihi. quia varia demonum commenta pro ratione et vulnibele immundorum spirituum sententiam pro fidei proponam experimento. Ego plane non ut christus spirituum immundorum testimoniis indiget hec intersero. sed quia invita demonum confessio non levi estimatione pensanda est quia nisi invisibilibus cruciatibus agerentur. Sed te miror formam tocius scientiae preferentem christum deum esse non solum dubitare. sed mortis opprobrio majestatem ipsius derogando obscure. cum tu ipse pervoscas vestrorum auctorum volumina testari ejus divinitatem. et crucem quam irrides proferre: ex quibus interim duorum tibi profero exempla. Plato enim quem doctissimum ac sapientissimum perhibetis. cum de revelanda christi majestate loqueretur. his verbis etiam signum illius intimavit futurum astruens deum cujus signum circumdataet et deversat est. Sibille perinde predivina ut asseritis carmina proprietatem sancti no-

1 omits tam. 2 C in inserted from above. 3 sui. 4 C originally invitatur. 5 immundios upon erasure. 6 omits spiritus. 7 at. 8 credulitati. 9 C originally negit. 10 quod. 11 omits etiam. 12 L incertum, C originally incertum. 13 omits pro fidei. 15 C originally le. 16 inserts libere utique pro se facilius dicerent quam semper contra se mentirentur. 17 mortem. 18 majestati. 19 irrides. 20 omits enim. 21 circumrotundatum. 22 decussatum.

in reality, death overthrew not Christ, but Christ overthrew death, and slew him, in himself.”
minis personarunt cum dignitate nature hec eadem deum postea uno versus crucemque signavit. quam vos erroneis disputationibus refutatis predictum poema ita ponens. felix ille deus ligno qui pendet ab alto. Vide disputationibus quidem verbis expressis\textsuperscript{1} utriusque confessionem. Ille futurum designat quia manifestandum in homine designat. Hec felicem vocat. quia divinam previdet in hominis fragilitate virtutem et in ejusdem hominis morte victoriam. Quos tamen non iccirco sequi convenit. quia his velut per somnium veram sapientiam loqui ali- quando permissum est. Neque ut gentilitas ex deo presentiam\textsuperscript{2} meruisse videretur. sed ut christum deum ac dei filium etiam vestri loquerentur auctores. Que cum pene in omnibus falsi sint in hoc probabilius erraverunt. Ecce tibi paucu de multis. Si te ad cre- dendum non alliciunt audita et visu probata rerum miracula. vel invitam demonum (fol. 179\textsuperscript{a}) animadverte confessionem. Quod si nec his dignum consentire estimas. vel tuis crede auctoribus. Nam ne in hoc me prejudicare habes quod immundorum spirituum quos vos pro diis colitis. aut vestrorum testimoniis auctorum utimur pro approbatione fidei christianae. Poteram equidem tibi ex scriptura sacra que spiritu divinitatis est condita. poteram inquam tibi inte- merata testimoniorum\textsuperscript{3} mille proferre signacula. sed est speciosa\textsuperscript{4} victoria adversarium telis suis velut proprii laqueis irretire.\textsuperscript{5} et auctorum suorum testimoniis confutare. quia quorum fidem aspnaris (!).\textsuperscript{6} eorum testimonia non recipis. Ecce me Christi fide munitam dii tui loquentem si aures habent ad audiendum audiant. et si possunt pro- hibeant. aut tu\textsuperscript{7} certe pro eis loquere. et ego respondeo.

His auditis. rethor respondit. Si predicta miracula ut credi jubes manens

Alle þe oðere herceneden
1128 mid swiðe open earen,
ah herto answerede
an for ham alle:

1127 C oðre. 1128 C wið, opene.

\textsuperscript{1} expressam. \textsuperscript{2} prescientiam. \textsuperscript{3} intolerata testimoniorum transposed. \textsuperscript{4} pretiosa.
\textsuperscript{5} C originally irreire. \textsuperscript{6} aspnaris. \textsuperscript{7} omits tu.

All the rest listened with ears wide open, but hereto one answered for them all: “If the Lord,
in homine deus prestitit. num-
quid suscipere et pati crucem de-
buit? Aut quam ob causam alios
erepturus a morte. ipse etiam
morte non caruit?
Vel certe quomodo aliis proderit.
qui sibi prodesse non potuit. cum
in sua liberatione etiam aliis spem
liberationis contulisset?
Ad hec virgo respondit.

Et in hoc etiam estimatio tua fal-
litur. si in crucis affixione inpas-

1132 in ure mennesse,
wrahte theos wundres,
as theo wult we ileuen,
hwiwalde he prowina he dude,
1136 t jolien de on rode? [1141]
Hwen he com to arudden
deades rake ohe,
hwi deide he him seoluen?
1140 t hu mei he helpen ohe
't beom biforen ohe,
't jurfherde de aeg as heo do?
Heide he, lanhure,
1144 him seoluen aleset, [1150]
sum walde hopien
't habben bileave
to his alesunge.'
1148 met ewe jis meiden,
't seide him tojines,
'Ich habbe uncut summe
of theos cnotti cnotten,
1152 jef the wult ienawen.
Ah her, the weneset jef
'tu wene ne perf, [1160]
't god, he is unproxlich,

who was hidden in our human nature, wrought these miracles, as thou wilt have us to believe,
why did he wish to endure pain as he did, and suffer death on the cross? When he came to free
others from the rule of death, why died he himself? and how can he, who passed through
death as they do, be better than others and aid them? Had he, at least, delivered himself,
one might hope and have faith in his power to deliver.' Yet quoth this maiden, and
said to him in reply, "I have undone some of these knotty knots, if thou wilt be sensible of
it. But here, thou supposest still that which thou needest not suppose, that God, who is
sibilem deum passionem doloris et mortis sustinuisse arbitraris.

Non enim natura celestis crucis sensit
injuriam, sed assumpte in deum infirmitas carnis.

Nam incomprehensibilis et liber
ab omni passione deus nec pati potuit nec teneri.

sed quendam de
diabolo per assumptum
hominem egit triumphum.
cum in ligno materiam
carnis inponens.
eum sine sui injuria
per hominem
superavit.
qui hominem
cum dei injuria
erat in delictum.
Homo ergo
non divinitas
cruci affixsus est
et qui pecaverat
per lignum.
fixus in ligno est.

1182 C ischrud, ihud. 1183 C feond. 1184 R ant, C schrenete (t altered from l or h). 1185 R teschrape, omits his, C hes (e expunged, i above it), R heide for heaud. 1187 R uppon, C upon for to drehen eawt. 1188 C bute. 1189 C wiSpan. 1190 C adwesche, wecorp. 1191 C þe. 1193 C þ, wiSpan. 1194 C deað, R mon to for moncun. 1195 C deaðliche, R sunnen. 1196 R pat for þus, C was. 1198 R uppon, C o. 1199 C i, pat for þe, pine for time. 1201 C þ, misdisde. 1202 R ant; between 1201 and 1202 R has the words bette ant eode on bote þ. 1203 C And. 1204 R ant, C o. 1205 R ah for as, C godlec. 1206 R him for hit, ant.

and hidden within, he outwitted the fiend, and foiled the old devil, and shaved his head (i.e. put him to shame). There was nothing bound to the tree that he died upon, to suffer, but corporeal matter. But thus he, without wrong, as man, in human nature, overthrew and cast down the hellish adversary, who wrongfully had drawn mankind to death through mortal sin. Thus, as I said, was man, and not God's majesty, pierced through upon the cross; though he at the same time was true God. But (as) man, for man that transgressed, he suffered judgment and died; and (as) God, in man, for man's sin, made amends and did penance, as
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Hec deo fuit assumendi hominem precipue ratio vel voluntas. ut peccatum ab homine contractum per hominem tolleretur. et ab illo fides resurrec-(fol. 179b)-tionis inciperet.

quem primum resurgere debuisse constaret

Potens equidem erat deus per angelum

quemvis aut per aliquam

celestem virtutem prostrato

diabolo hominem eripere

si voluisset Sed omnia

cum ratione agens deus.

sic modum statuit victorie. ut qui hominem subjugarat per hominem Low pis makede him

1208 ¶ he underfeng mon,— ¶ is, bicom mon,— ¶ te bruchen ¶ mon hefde ibroken aœin him,

1212 weren ibet þurh mon,

t ¶ he arise carest [1220] from deaœ to liue ¶ ne dredeœ na deœ,

1216 þurh hwam we mahten habben sikere bileaue to arisen alle efter him.

1220 liuiende godes sune, to awarpem his unwise, ¶ reuain him his hondiwere, ¶ he wiœ woh etheold, [1230]

1224 on euch wise in þe world ¶ he eauer walde,— wiœ an anlepi word, þe, wiœ his an wil;

1228 ah þe witti weldent ¶ te rihtwise bireadde hit swa swiœ wel, ¶ he ¶ ouercom mon,

1208 R underung. 1210 C writes þ tat þe mon. 1211 C aœin him ibroken. 1212 C were, R ibroken for ibet. 1213 R ant, C arisede, eft for carest. 1214 C fram, R omits to liue. 1215 C deœ, R deœ to liue. 1216 R writes þurh we mahten habben above þurh and him separately three lines, to be read therefore þurh him we etc., C mahen, hauoe. 1218 C aœer, omits him. 1219 C Eaœ. 1222 C reaœen, Hondiwere. 1223 C atheld. 1224 C ewe, i, R omits þe. 1225 C þat, R h for he. 1226 C omits an. 1227 C yœa. 1228 C wealdent. 1229 R writes ant te rihtwise we (we expunged) godd. 1230 C biradde, se ; R swiœdel. 1231 C mon added on the margin.

his own majesty ordained and determined it. Behold this moved him to take upon him man,—that is, he became man,—that the sins which man had sinned against him, should be expiated through man, and that he arose the first from death to a life that dreaded no death, through whom (which ?) we might have sure belief that we all shall arise after him. Easy were it for our Lord, the son of the living God, to overthrow his adversary, and rescue from him his handiwork, which he wrongfully detained, in whatever way in the world he would,—with a single word, yea, with his mere will; but the wise and righteous ruler designed it so excellently well, that he who overcame man should be overthrown by man, with meekness and
ipse vinceretur;

Hec et alia multa dum beatissima virgo dissereret. stupefactus rethor et cuncti oratores. quid contra hiscercent nesciebant. sed turbati atque confusi manifesta\(^1\) dei virtute invicem se contuentes ommutuerunt.

Quibus indignatus imperator. cum

1232 were akast þurh mon, wið mekelec ð file, [1240] nawt wið ludeær strencēðe; þ he ne mahete nanes weis 1236 meanen him of wohe." Hwil þis eadi meiden motede ð mealdæ þis ð muchełe mare, 1240 þe an modgeste of ham þ mealdæ toēin hire, warð swa awundret of hire wittie wordes, [1250] 1244 ð swa offearet ð ofruht, ð alle hise feren, þ nefde hare nan tunge to taulelin a tint wið. 1248 Swa wiðe godes grace agaste ð ageide ham, þ euch an biheold oðer as heo bidwoeleth weren : 1252 þ nan ne seide na wiht, ah seten stille ase stan, [1260] cwicne cwic þer neuer an. þes keiser bicapede ham, 1256 ðt, as mon þ bigon

\(^1\) C originally manifesta.

(wise) design, not with rude strength; that he might no wise bemoan himself of wrong." While this blessed maiden reasoned and discovered this and much more, the proudest one of those who spoke against her, became so filled with admiration at her wise words, and so amazed and awed, (he) and all his fellows, that none of them had tongue to object anything again. So greatly did God's grace confound and awe them, that each one looked at the other as if they were bewitched: so that none of them said anything, but they sat still as stone, nor did one of them move or speak. This Emperor gazed at them, and, like a man that began to rave and to
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furore nimio
sic ait.
Quid vos ignavi
et degeneres
hebetatis
sensibus
sic ommutescitis?

Siécine vos
debilitatis
viribus
virtus femnea (sic)¹
perdomabit?
Num satis
superque esse non² poterat ad ignominiam omnium philosophorum
si quinquagenae aut eo amplius
femine verbis unum e vobis evicissent?
Nunc autem o

to weden 't to wurßen
ut of his ahne witte,
wodeliche ːide :

1260 "Hwet nu, unwreste men
't wacre ūen eni wake!
of ded 't of dult wit!
nu is ower stunde!

1264 Hwi studei 'e nu,
't steuentiõ se stille?
Nabbe 'e teõ ba
't tungte to sturien?

1268 Is nu se storičhe
unstrengget ower strengeçe,
't ower wit awealt,
swa õ te mihte 't te mot

1272 of an se meoke meiden
schal meistren ow alle?[1280]
Me ūef fifti winnen,
't tah ūer ma weren,

1276 hefdien mid wordes
ower an awarpem,
nere hit schendlac inoh,
't schir scheome, to alle

1280 ū jelpeç of lare ?
Nu is alre scheome meast ;

¹ feminea. ² C non added on margin, L omits non.

go out of his (own) reason, furiously said: "What now, ye worthless men, and weaker than any weak man! of dead and of dult wit! now is your time! Why leave ye off now, and stop still? Have not ye both teeth and tongue to move? Is your strength now so greatly enfeebled, and your wit so overpower word, that the energy and reasoning of so meek a maiden shall master you all? But if fifty women, and though there were more, had with (their) words overcome one of you, would it not be disgrace enough, and sheer shame, to all who boast of learning? Now is the greatest shame of all; that a single maiden, with her mouth
pudor quinquaginta

robustissimos oratores ab extremis mundi partibus electos una puella turbine verborum suorum eo usque attonitos reddit.\(^1\) ut hi quid vel contra mutiant prorsus non habeant.\(^2\)

\[1290\] ṗ an anlepī meiden,
wiθŚ hire anes muŚ,  

\[1284\] haueŚ swa biteuelet,
itemet, t iteiet, 
alle italde bi tale,
ff siθŚ tene,

\[1288\] icudde t icorene,
\'t of feorrene ifat,
\'į al \į beoŚ blodles,
bikimet, of ow seoluen.

\[1292\] Hwider is ower wit 
\'t ower wisdom iwent? [1300] BreokeŚ on, for bismere, 
\'t biginneŚ sum hwet!\"

\[1296\] Ondswerede \į a
\į he an \į te oŚre 
heolden for heste 
\'t heauen of ham alle,

\[1300\] \'t cweŚ to \į keinge:
" An hwet ichulle \į tu wite,
\į we habbeŚ witnesse
of alle \į te wise
[1310]

Hic unus quem sibi magistrum 
et ducem preesse ceteri fatebantur. 

tiranno ita respondit.

Hoc unum tibi imperator dicam.

unde orientalium turba oratorum 
testis nobis est constantissima: 
quod usque in presenti auditorio\(^3\)

\[1282\] C B omit an. 1284 R biteuelet ow, B biteuelet. 1285 C itemed, R ant, C iteied. 1288 R ant, icone. 1289 R ant, icone, C ferene. 1290 C beoke. 1291 C ikimet, seluen. 1292 C Hwider, owre. 1293 R ant, iwent, B iwent (t written over d). 1294 C brekeŚ, R bisemere. 1295 R ant, C hwat. 1296 R Onswere (de added from above), B Onswere, omitis \į pa. 1297 C \į for first \į te, B \į fe for \į te, R oŚere. 1298 C helden, hehste R B hest. 1299 R ant, heaue. 1300 B King. 1304 C hwat, B ich chulle. 1302 B witnese. 1303 R \į sese for \į wise. 1304 B \į be, C beon, R wunieŚ for beoŚ, C eastonde. 1305 C ajet, \į dis, dāi. 1306 B nohwer (t inserted from above).

\(^1\) reddidit. \(^2\) L habent, C nowhever \(^3\) adjutorio.

alone, hath so confounded, tamed, and tied five times ten, all told by tale, celebrated and select (sages), and brought from afar, that ye are all powerless, stupefied, and out of your reason. Whither is your understanding and your wisdom gone? Proceed, for shame, and begin something!" He whom the others regarded as the principal and chief of them all then answered, and said to the King: "One thing I would that thou know, that we have the testimony of all the wise that are in the East, that never, until this day, have we anywhere
nullus se nobis ante hac in verbis et mundi sapientia conferre presuppsit. Si autem jactantibus (sic) conserere verba presuppsit. continuo victus et confusus recessit. De puella vero ista longe alia ratio est in qua ut vera tibi loquar, non animalis homo loquitur.

sed divinus quidam spiritus, qui sane haud mortale sonans nos in stuporem et admirationem adeo convertit: ut ad injuriam ipsius christi de qua loquitur. aliquid dicere aut penitus nesciamus: aut omnino formidemus.

Nam ut christi nomen et divinitatis ejus potentiam simulque crucis ipsius misterium predicari

nan swa deope ilearet 1308 þ durste sputin wið us; 't þef he come in place,
ner he neauer se prud,
þ he ne talde him al tom
1312 ear he turnde from us.

Ah nis nawt lihtliche [1320]
of ðis meidenes mot;
for, ich soð schal seggen,
1316 in hire ne moteð na mon.
For nawt nis hit monlich mot þ ha maesæ,
ne nawt nis heo þ haueð mot;
1320 ah is an heuonelich gast
in hire swa æsein us,
þ we ne cunnen
(þ tah we cuðen, [1330]
1324 ne nullen ne ne duren)
warpen na word æsein
to weorrin ne to wreðæn
him þ ha wreaðæn on:

1328 for sone se ha Crist cleopede,
't his nome nempnede,
't te muchele mihtes
of his hehnesse, 't schawde

1 1307 R so, C se, CB deop. 1308 B þe, CB sputi. 1309 R ant, C iif, R com, CB i. 1310 R neuer so. 1311 B acomen for al tom. 1312 R er, B turde, R turnde him from, C fram. 1313 R omits nis, C nis hit nawt, lihtlich. 1315 R for þef ich. 1316 C motes. 1317 R monlich mot. 1318 R þ mot. 1319 C omits nawt, R nis hit heo, omits mot, B us acomen for mot. 1320 C heuonelich. 1321 C æsein. 1323 R ant, C ne for þ, þah. 1324 C we for ðirst ne, R durren. 1325 C æsein. 1326 C weorren, B weorri, te, C wraðæn, B wreaðæn. 1327 R heo, C treoweð, R wreaðæ hire on. 1328 R swa heo, C cleoped. 1329 R ant. 1330 R ant, mihte. 1331 R ant, schawde (a inserted from above).
2 L ministerium, C originally the same.

found any one so deep learned that he dared to dispute with us; and, if he came in public, were he ever so proud, that he did not reckon himself quite tame ere he turned from us. But of this maiden's reasoning there is nothing to be despised; for, I shall speak the truth, in her reasoneth no (mere) man. For it is not human reasoning that she uttereth, nor is it she that holds (this) dispute; but there is a heavenly spirit in her so adverse to us, that we cannot (nor if we could, would we nor dare we) object a word again to contend with or to displease him whom she trusts in: for as soon as she called upon Christ, and named his name, and the great might of his majesty, and then showed manifestly the
ab ea audivimus. confusa sunt 
viscera. corda nostra tremuerunt.
et omnes corporis sensus (fol. 
180a) stupendo aufugerunt. Unde 
te diutius fallere imperator nolum-
us. sed constanter fatemur; quia 
nisi aliam sectam probabilioribus experimentis ventilatam de diis 
quos hac usque coluimus nobis ostenderis.

eece omnes\(^1\) convertimur ad 
christum; quia ipsum vere deum 
et dei filium confitemur. per quem 
tanta mortalibus beneficia pres-
tant;\(^2\) 
que pervirginem istam audivimus.

Audiens hec tirannus. precipitibus 
1352 as wod mon, of wrecht\(\text{e}\); [1361]

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| 1332 | seō\(\text{e}\)en suteliche | [1340] | \(\text{b}e\) deoschipe \(\text{t}\) te derne run of his dea\(\text{e}\) on rode, | al wat awei ure worldliche wit, |
| 1336 | swa we weren adredde of his drihtnesse; \(\text{t}\) tat we keni\(\text{c}\) \(\text{b}e\) wel, keiser, \(\text{t}\) cu\(\text{c}\)e\(\text{c}\), |
| 1340 | \(\text{b}\) we leaue\(\text{c}\) \(\text{b}\)i lahe \(\text{t}\) al \(\text{f}\)ine bileaue, | [1350] | \(\text{t}\) turne\(\text{c}\) alle to Criste; \(\text{t}\) her we cnawleche\(\text{c}\) him |
| 1344 | so\(\text{c}\) godd, \(\text{t}\) godes sune; \(\text{b}\) se muche godlec cudde us alle on cor\(\text{c}\)e, \(\text{b}\) woh haue\(\text{c}\) eni mon |
| 1348 | to weorrin him mare. \(\text{p}\)is we shawic\(\text{c}\) \(\text{b}e\) nu; sei \(\text{b}\) tu wul\(\text{t}\) nu.” \(\text{b}e\) keiser kaste his heaued, |

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depth and the hidden mysteries of his death on the cross, all our worldly wit fled away, we were so in dread of his sovereignty; and this we make well known thee, O Emperor, and declare, that we leave thy religion, and all thy faith, and turn all to Christ. And here we acknowledge him true God, and the son of God; who showed us all so much goodness on earth, that it were wrong in any man longer to contend with him. This we declare to thee; say now what thou wilt.” The Emperor threw up his head, as a madman, in wrath;
furiis agitatus accenso in medio civitatis\(^1\) vehementissimo igne.
jussit omnès\(^2\) ligatis manibus et pedibus penalibus incendiis cruciari. Qui dum traherentur ad ignem. unus eorum ceteros hortabantur dicens. O socii et commilitones mei quid agimus? Postquam nostros deus longos miseratus errores ad hanc suam gratiam vocare dignatus est ut vel in fine fidei sacre privilegio et sancti nominis

\[\tau\] berninde as he wes of grome \(\tau\) of teone, bed bringen o brune
\[\tau\] ba binden ham swa \(\tau\) fett \(\tau\) te honden \(\jet\) ha wrungen aëin;
\[\tau\] i \(\jet\) reade leie, \(\tau\) i \(\jet\) leitinle fur, \[1370\] het warpen euch fot. As me droh ham to hare deaë,
\[\tau\] elnede \(\jet\) oëre :
"O, leone iferen, feire is us ifallen ;
\[1380\] ah yet we forçoteë us :
Nu \(\jet\) deore drihtin areaw us, \(\tau\) toc read of ure alde dusischipes,
\[1380\] \(\jet\) we druen longe,
\(\tau\) haueë idit us todei for to drehen \(\jet\) is deaë,
\[1376\] for his treowe luue

\[1\] omits civitatis.
\[2\] inserts oratores.

and inflamed as he was with anger and vexation, bade that a fire be kindled in the midst of the city; and so to bind both their feet and their hands that they ached again; and into the red flame and blazing fire, commanded each man of them to be cast. As men dragged them to their death, one of them cried thus and comforted the others: "O, my dear associates, fair hath it befallen us; but yet we forget ourselves. Now the dear Lord hath pitied us, and had consideration for our old follies that we long practised, and hath appointed us to-day to suffer this death, through his mild mercy; that we should lose this life for his
cognitione non fraudaremur.
cur non properamus ante vite exi-
tum ipsius signaculo et sacro fontis
utero¹ innovari? Cum hec diceret²
rogabant unanimiter pretiosam
virginem christi. ut lavacro sa-
lutifero perfunderentur.
Quibus electa dei ait.

Ne paveatis o fortissimi milites
christi. constantes estote. et de
baptismo solliciti ne³ sitis. erit
vobis salutare baptismum sangui-
nis vestri perfusio. et ignis iste
cruciatorius flammeum spiritus
sancti ignem vobis inferet.

in treowe bilaue,
't i þe cnawlechuńge
of his kinewurcœ nome,
hwi ne hihe we for to beon
ifulhet as he het his, [1391]
ear we faren heonne.''

As he iseid hefde
bisohten, as ha stoden,
alle in an steuene
þ tes meißen moste,

i þe wurcœschipe of godd,
wiþ halwende wettres
bihealden ham alle. [1400]
Ah heo ham onswerede,

't swoteliche seide,
"Ne drede je ow nawiht,
cnihtes icorene;
for je schulen beon ifulhet,

þ beten alle þe bruchen
þe ibroken habbeþ
in ower blodes rune:
'tis ferliche fur

schal lihten in ow
þe halwende lei
of þe hali gast,

1 lavacro for utero.  2 dicerent.  3 solliciti ne transposed.
His dictis. assunt ministri. et 1 jussu imperatoris ligatis manibus et pedibus sanctos dei martires mediis flammis ingerunt. et sic inter estuantis 2 flammas 3 incendii dominum confitentes. felici martirio coronati ad dominum migrauerunt. tercio decimo die mensis novembris. In quibus illud comparuit insigne miraculum ut indumenta eorum aut capilli capitum eorum nullam ab igne lesionem sustinerent. Vultus autem illorum rosei coloris decore emicabant.

ut dormientes potius quam extinctos putares. unde multi versi ad dominum crediderunt.

65

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1404 pe, in furene tungen,
1404 ontende pe apostles.
1408 hare honden to heouene;
1412 icrunet, to Criste,
1416 nower nes iwemmet
1420 leores ha leien,
1424 nawiht ne þuhte hit
1403 C þ, C B i, R in pe furene, tunge. 1404 C ontendede. 1405 C M en (space left for M), warp, R mit; tet for tis, omits word. 1406 R amit, te. 1407 B pear. 1408 R toward for to, C hueene. 1409 R ant, C some, R somed ferder (sic) redliche. 1410 B martyrdom. 1411 R to heouene for ferden, B werden, C murtihe. 1413 C þrituðe, B þiotuðe. 1415 R þet, C was, R mutchel (l written over r). 1416 C þat, R nohwer for nower, iwemmet, B iwemnet. 1417 C þat. 1418 C hear, B þa blotted out after her, R on for of, heuden, C heauned. 1419 C B wiþ, R so, omits wiþe; lufsum, B leufsume. 1421 R ant swiðe for first se; swa for second se. 1422 R ileiteit, euerench. 1424 R B nawt. 1426 C þat. 1427 R in an for a, C o, R sweouet.
1 inserts ex. 2 estuantes. 3 C originally flammis.

this was spoken, they were cast amid the flame. There they lifted up their hands to heaven; and so together readily, through blessed martyrdom, went, with joy, crowned to Christ, on the thirteenth day of the month of November. And this was a great miracle, that neither were the clothes injured that they had on, nor a hair of their heads. But with such lovely countenances they lay, so ruddy and so red-coloured every countenance, as lily laid to rose, that it did not seem that they were dead, but that they slept sweetly in a slumber; so that
Horum corpora christiani noctu rapientes sepelierunt.

1428 swa þ feole turnden to treowe bileaue, [1440]  
‘t þoleden anan deað  
i þe nome of drihtin.

1432 Comen cristene a niht,  
‘t nomen hare bodies,  
‘t biburieden ham  
deorliche, as hit deh  
1436 drihtines cnihtes.

His ita gestis.  
þa þis wes idon þus,  
het eft þe keiser  
þ þe schulde Katerine  
1440 bringen biforn him;

1444 wurðmund þ alle  
wurðschipe wurðe!

o digna imperiali purpura facies.  
O schehe nebschaft  
‘t schape se swiðe semlich,  
1448 þe schulde beon se prudeliche  
ischrud þ i prud ba  [1460]  
wið pel þ wið purpre:

utinam advertat juvenilis pru-

dentia tua.

1428 C fele, B turden. 1430 R omits anan. 1432 B naht. 1434 R bibureden, C biburiden. 1435 R omits deorlîche, C dearnlîche, R omits deh. 1437 C was, B ido, R omits þus. 1439 C men, R sculde. 1440 B bringe, R B biuoren. 1441 R ant. C tus, clepede. 1444 C wurðmund. 1446 R nebschoft. 1447 R ant, omits se. 1448 R swa for þ, C B beo, R swa prudeliehe (sie), C prudeliehe. 1449 R iscrudd, i prudd, C omits ba. 1450 R pal, ant.

\textsuperscript{1} fractam.

many turned to true faith, and straightway suffered death in the name of the Lord. Christians came by night, and took their bodies, and buried them straitly, as was due to the Lord’s champions. When this was thus done, the Emperor again commanded that they should bring Katherine before him; and thus addressed her: “O mighty maiden, O wise woman! worthy of honour and of all reverence! O beauteous countenance and most seemly shape, which ought to be so magnificently decked and adorned with pall and with
LIFE OF SAINT KATHERINE.

quanto erga te dolore sollicitor. quod immortaliun deorum nostrorum culturam non solum aspernaris sed et spirituum inmundorum in eis maleficia esse testificaris. quibus cultores suos fallendo decipient. et subtilibus insidiis deceptos infernalibus penis obnoxios faciant. Unde te ab hac temeraria laceratione resipisci convenit ne et ipsi tanto magis injuriam sibi illatam ulcisci incipient. quanto ipsi adhuc tui patientes meritos tibi non inferunt cruciatu.

Consule ergo juventuti tue

et sacrificia diis nostris et eris secunda post reginam in palatium meo.

et ad nutum tuum cuncta regni negotia spectabunt.


1452 C arewe. 1453 C nim for tac. 1454 R wummon for meiden. B omits meiden; R of for to; fi, C seluen. 1455 R ant, igret. 1456 B pe ju, C igremed. 1457 C after. 1460 R omits al, C al ich wule, B al ich chulle, R dihtin. 1461 C dumen for deden. 1462 C after.

1 C originally erga. 2 maliciam. 3 resipiscere. 4 omits non. 5 inferent. 6 inhumanos for in honore. 7 C decreveris added on margin, for which L puts notis. 8 C originally distat.

purple: consider thy youth; take pity on thy face; and have regard, lovely maiden, to thyself. Go and greet our gods, which thou hast angered; and thou shalt, after the queen, ever be the second in hall and in bower: and I shall constitute the decrees of my kingdom
Ne hoc solum vacat facio et ego

Ah ļet i segge mare:

1464 ichulle leten makien ļe

of gold an ýmage,

1468 setten hit on hech up,

das ewen ierunet;

1468 ļe swa me schal, amid te burh,

prefter me schal beoden [1480]

ďe bodien hit oueral,

1470 ļe alle ļe ľer bigāq

grethen hit o ľi nome,

1472 ľuhen ľer toward,

all ľe to wur̄munt,

burhmen ľe ōēre.

Reus mihi majestatis fuerit. qui insalutatam preteriet. Nulli quam-libet noxio venia negabitur. qui se hanc ad statuam pronior roga-turus inclinaverit.

Postremo in quo te altius beare

1476 On ende ľu schalt habben,

hehliche, as an of ure

1476 ľe heuenliche leďis,

heuenliche leďis,

of marbrestan a temple,

1480 ľe schal aa stonden, [1490]

hwil ľe te world stont,

to witnesse of ľi wur̄schipe.

Hic virgo in risum paulo excitata

Katherine onswerede,

tiranno ait.

1484 smirkinde sum del,

entirely as thou judgest. And, moreover, I say: I shall cause to be made an image of thee of gold, as a crowned queen; and it shall be set up on high, in the middle of the city. And then it shall be commanded and proclaimed everywhere, that all who pass by shall salute it in thy name; and all citizens and others shall bow toward it in reverence of thee. Finally, thou shalt have, as one of our celestial goddesses, a costly temple (raised to thee) of marble stone, that shall stand for ever, while the world standeth, to (bear) witness of thy worship.” Katherine answered, smiling somewhat, and said to the king, “Fair flattereth (singeth?)
O me felicem honoris privilegio, cui erigatur statua ab hominibus salutanda. ab hominibus veneranda. O me inquam felicem si vel hoc unum merear ut fiam aurea. (fol. 181a) Sed nec ex toto infelix ero. si vel argenteam esse contingat. Erit inter trapezetas contentio. de estimatione ponderis et pretii. Quod si ne id fortuna pretierit sim si ita necesse est quovis ignobili metallo aut certe expolita de marmore. dum salutationem a commaneantibus venerationem a convi-antibus ut promittis inveniam. Verum cetera lineamenta statue meo quolibetcunque metalli genere in formam convenient. hoc unum a te imperator si fas est scire precepto quae erit illa insignis materia. alens vivificans, atque discernens. ex qua oculi ad videndum, aures ad auditum. os lingua ad loquendum et cetera queque informentur. que sensu vigentia salutationes hominum audiant videant. et intelligent. Nam si hec ista defuerint. quid refert michi feminae vultus decorum dari an simie turpem imaginem aptari? Sed dices michi. Non erit ignobilis memoria cum preterentes formam hujus modi intuebuntur et dicens. Hec est illa egregia virgo katerina que deum suum relinquens hoc tam felici commercio vitam suam. memori evo conservavit. O me tunc infelicem cum me inanibus fabulis vulgi honorabit insania. Verunlamenten si sit hec interim inanis recordatio quantumlibet in honorem. dum regio metu pressus hanc michi vulgus venerationem

thy mouth, and thou makest it seem inviting; but I dread that this music may draw me toward death, as doth the mermaid’s. But thy flattery and thine anger both avail thee equally.
exibeat. sed aves celi haudquaquam istud verebuntur. dum milvus et
corvus\(^1\) undecunque avolantes sedem in me sibi usurpabunt. et immunda
digesti cadaveris prolievi\(^2\) faciem meam innotabunt. Quid interim
pueri facturi sunt. qui divinum cause misterium venerari nescientes.
huc simul egesturi convenient?\(^3\) O decus o michi expetendum\(^4\) apostasie
merito\(^5\) privilegium.\(^6\) christum relinquiret et demonum cultibus me
jubet imperator inherere. Quid tu ad hec imperator? An in diebus meis
hec statua insignis erigitur? Erit scilicet ex hac michi vita\(^7\) jocun-(fol.
181b)-dior. etas productior\(^8\) aura salubrior census opulentior? Si
autem in morte\(^9\) resuluto corpore hoc decus forme michi instauratur.
quero an michi hoc prestare valeat. ut caro mea non videat corruptionem.
et libera a vermissus servetur ad resurrectionem? Que interea anime
per hanc quam promittis statuam prestabitur beatitudinis corona?\(^10\)

Desine ergo imperator. desine talia

Ah al þe helpe\(\sim\) an,

1492 þin olhnung ðe tin eie.

Ful wel ichulle þu tu wite,

ne mahtu, wið na þing,
wenden min heorte

1496 from him þi ich heie,

´t aa wule herien.

Bihat al þi tu wult,

þreap þreter inoh,

1500 þ þreate þu beo weri: [1510]

ne mei me wunne ne weele,

ne nan worldes wurðschipe,

jam suadere. que sit scelus etiam
cogitare. Stultum valde est te in
	hoc elaborare.\(^11\) in quo laboris

nullum poteris emolumentum ad-

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1492 R olhnung, C olhtnunge, B þing for þin, R eie (last i expunged). 1493 B wel ich
chulle, R tu hit wite. 1494 B writes ne maht tu wið na whit. 1495 C B wende, C herte.
1496 C fram. 1497 R ant, C ai (aa ð) B aa omitted; wulle. 1499 R þreat, B prep, C
þrafter. 1500 R þreat. 1501 C wele. 1502 C B na, C weorldes, R wurðschipe, B wurðship.

\(^1\) C originally corvus. \(^2\) pro prolievi. \(^3\) conveniunt; after this L inserts the words Aut
quid cuses comminuturos ego commemor. \(^4\) C originally expectandum. \(^5\) L meritum, C
originally the same. \(^6\) inserts pro quo. \(^7\) michi vita, transposed. \(^8\) C originally productor,
for which L has provectio. \(^9\) inserts hoc. \(^10\) inserts An in secreta quadam celi regione
servabitur cum sanctis incorruptibilitia premiorum munera perceptura? \(^11\) C originally elabo.

I would have thee to know well, thou mayest not, by no means, turn my heart from Him
whom I exalt, and will ever praise. Promise whatever thou wilt, argue as much as thou
likest, and threaten till thou art weary: neither joy nor prosperity, nor any worldly honour,
ne mei me nowðer teone

ne tintreoh he turnen
from mi leofmonnes luue,
þ ich on leue.
He hauec ð iwedd him to

dirhte bileane,
 Monica ð. ich habbe to him
treoweliche ðake me.

mi meiðhad mit te ring
of rihte bileane, [1520]
’t ich habbe to him
treoweliche ðake me.

Swa wit beoð isfestnet
’t ðetet in an,
’t swa þe cnotte is ienut
bituhnen unc tweiwen,

ne ð ðernstrengðe nowðer
of na liuende mon
leowsin ne leowðen. [1530]

He is mi lif þ mi lune;
he is þ gledeðc þe;
mi soccðe blisse buuen me,
mi weole þ mi wunne;

ne nawt ne wilni ich elles.
Mi swete lif, se swoteldiche

ne quirere
Christus me sibi
sponsam adoptavit.
ego me christo
sponsam indisso-
ciabilis federe
optavi.1 Ille
gloria mea.
ille generositas
mea. ille amor 2
meus. ille dulcedo
et dilectio mea.
Huic semel
dicata.3
non rerum
blandimenta
me. non
exquisita
tormenta

1503 C tene. 1504 R tintreco, C tintrehe. 1505 C fra, R leone monnes, C lefmonnes,
B leofmones. 1507 C iwedde. 1508 R mei (e expunged), C meidenhad, R mitte te,
C B wic þe. 1509 R trewe for rihte. 1510 R ant, C And. 1511 C trewolich, B
treowliche. 1512 C we, R ifestnet (sic), C ifestned, B iestnet. 1513 R writes þ in an
iteiht. 1514 R ant, C cnott for cnotte. 1515 R bitweonen, C B us, R twa. 1516 R me
(i added from above), C luste. 1517 R streneðc. 1518 R writes of na mon liuende.
1519 B lowsin, C leosan, leðian. 1520 R ant. 1521 C gladieð, B gleadeð. 1522 R bunen,
C buce, B bune. 1523 B omits first mi, C wele, R ant, B þ al mi. 1524 R wiln, C wilne.
1525 R luue for lif, swa, C swoteldiche (o written over w, ð over o).

1 coptavi. 2 amator. 3 dicatum.

neither suffering nor torment, can turn me from the love of my beloved, in whom I believe.
He has wedded himself to my virgin state with the ring of true belief, and I have truly
devoted myself to him. So are we united and bound into one, and the knot is so knit
betwixt us two, that neither craft nor cruel force of any living man may loosen or slacken it.
He is my life and my love; and he it is that gladdeneth me; my true bliss (in the world) above
me, my wealth and my joy; nor do I desire anything else. My sweet life, so sweetly doth
ab ejus
confessione
unquam
poterunt
externere.

he smeche\textsuperscript{2} me \textit{t} smealle\textsuperscript{2},
\textit{p} al me \textit{punche}\textsuperscript{3} sauure
\textit{t} softe \textit{p} he sent me.
Stute nu \textit{penne}, \textit{t} stew \textit{pe},
\textit{t} stille \textit{wine} wordes, \textit{[1541]}
for ha be\textsuperscript{3} me unwur\textsuperscript{3};
\textit{p} wite \textit{pu} to wisse.\textsuperscript{11}

1528
1532

Tunc maxentius ait. Consulere quidem juventuti tue si adquievisse virgo decreveram\textsuperscript{2} sed quia non solum obstinata mente oblatos honores. sed et salutem et vitam te\textsuperscript{3} parvi pendere video: \textit{e}ce ego austerioris judicij verbo consilium do.\textsuperscript{4} ut tu sane aut diis nostris sacrificis. aut crudeli morte intereas. Cui puella respondit. Cum ipse rex celorum deus et dominus meus jesus christus. pro me a diabolo temptari a udeis (\textit{sic})\textsuperscript{5} comprehendi. ab iniquo judice morti adjudicari non renuitt.\textsuperscript{6} dignum est ut et ego pro ejus nomine non solum penas. sed si sic necesse est etiam mortem sustineam. Ipse se\textsuperscript{7} pro me domino patri sacrificium dedit. gaudium michi est.\textsuperscript{8} ut et ego illi\textsuperscript{9} me hostiam gratam offerre merear. Tu nunc gloriaris quod in me et in servis dei\textsuperscript{10} potentatem habeas. veniet tempus et prope est cum diabolus suam in te potestatem exerceat. et penas quas servis christi ad tempus ingeris. tu in eternis cruciatibus recipies. Ego autem tanto me gratior-orem futuram esse confido. quanto pro ejus nomine momentanea. tormentorum genera sustineam. Tu nunc iniquo judicio me solam queris perdere. fateor sane quia sola ad christum non propero.\textsuperscript{11} Nam de hoc (fol. 182a) palatio tuo. numerosa turba jam christo annumerata est.

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\textsuperscript{1} C originally \textit{confessione}. \textsuperscript{2} C originally \textit{decreram}. \textsuperscript{3} omits \textit{te}. \textsuperscript{4} C do added on margin, for which L has \textit{intibo}. \textsuperscript{5} udeis. \textsuperscript{6} renuitt. \textsuperscript{7} esse. \textsuperscript{8} michi est transposed. \textsuperscript{9} C originally \textit{ille}. \textsuperscript{10} tuis for dei. \textsuperscript{11} porgo.

he taste and smell to me, that all seems to me delicious and soft that he sends me. Stop thou then, and desist, and silence thy words, for to me they are worthless; that know thou
Hic tirannus ira et furore inebriatus beatam virginem jussit a ministris comprehendi et expoliadam scorpionibus cedi dehinc obsuro carceris ergastulo claudi. Ubi cum ducetur. constanter tiranno ait. Ego plane in ejus nomine libens flagellis cedi ego tenebrosi carceris ergastulo² angustiari non refugio.³ Tu michi tenebras ingeris. certum sit tibi quia per has lux perpetua michi paratur tibi autem tenebre eternales succeedunt.⁴ Tunc jussa tirannica⁵ ministri explentes ferreis virgis corpus tenerum lacerabant. et dum verberando alii defuciebant: alii succedebant.

Manet interim virgo laudans⁶ in 1544 ah heo hit lihtliche aber, vereribus 1544 R ant for ah, B lihtliche (second h altered from t). 1545 R ant, puldeliche for lahinde.

et deo gratias agens. Sciscitatur tirannus an vereribus infracta regii mandatis obediat. ut relaxetur a pena. Sed virgo feriente robustior. imperante sublimior, sciscitanti constanter respondit. O canis inpu-

assuredly." The king did not know what to do nor what to say, but began so tremble. He commanded, in mad wise, to strip her stark naked, and beat her bare flesh and her fair body with knotty scourges. And this was done forthwith, so that her lovely body was all in a lather with blood; but she bore it lightly, and suffered it smiling. After this he com-
dentissime. fac quodcumque nequissima mens excogitare potest. ego per penas illi me reddere habeo. qui me per penas redimere dignatus est. Talibus cruciatibus quandoque videbis me cum sanctis in gloria. tu vero eternis cruciatibus deditus dolebis tanta et talia in me et in ceteris famulis christi prevaluisse.

Clauditur ex jussu virgo regio

in carcere tenebroso fame et siti

bis senis diebus crucianda

sub prefinito edicto. ne celi lumen videat. ne aliud quam tenebras horrentes inspiciat. Sed ne in his christus famulum suam deservit. assunt illi angeli de celo confortantes eam et inestimabili claritatis fulgore locum penitus irradiantes. adeo ut custodes qui a foris ex-cubias observabant pre timore in stuporem mentis converterentur. Nullus tamen horum. tiranno nuntiare quid viderat presumpsit pro feritate sua.

Accidit autem ut maxentius pro causis instantibus extrema regionis confinia adiret.

Pernotuit interea regine crudelissima viri sententia de beata katerina. qualiter innocentem virginem per sapientes seculi tractasset et quo-

---

1 C originally quanque. 2 inserts imperatoris. 3 regia. 4 C originally cruciando. 5 celi lumen transposed. 6 tenebras (sic) horrendas transposed. 7 hic for in his. 8 omits a. 9 tirannus for maxentius. 10 C originally regne.

manded that she should be cast into the torture-house, and kept therein; so that she should neither eat, less nor more, full twelve days. It happened that the king, Maxence, had to go on a journey; and (he) journeyed into the farthest end of Alexandria. The Queen, Augusta,
modo illi puellaribus verbis\textsuperscript{1} evicti et ad fidem christi conversi.
gloriosa (fol. 182b) passione de mundo emigrassent. De quo facto
vir ejus indignatus, dum virgo diis libamina offerre noluiis\textsuperscript{2} (sic) diris
cesam scorpionibus sub arta custodia carceris jussit recludi. ubi per
duos denos\textsuperscript{3} dies juxta crudelis regis sententiam puella innocens nullo
cibi alimento frueretur. Audiens regina ferale conjugis edictum. licet
gentili errore teneretur. tamen animi ingenita\textsuperscript{3} bonitate tener etatis
sortem miseratur iniquam.

Fit anxia videre faciem virginis 1556 Pe cwen Auguste longede
et colloqui. for to seon þis meiden,

sed ne id persentiscat vir ejus vehementer formidat. Talia meditando.
regiam domum solitaria deambulabat. Fit illi optato eventu obviam
princeps militie quidam nomine porphirius. vir strenuus. quantum ad
temporalem seculi dignitatem consilio prudens. fide promptus. amici
secretum intra claustra\textsuperscript{4} silentii\textsuperscript{5} constantissime servans.

Hunc ad se evocans imperatrix \textsuperscript{7} cleoped to hire Porphire,
augusta. eiihtene prince, [1571]

aperit\textsuperscript{6} voluntatem suam simulque postulat. ut amotis aut placatis
custodibus carceris. visu et colloquio virginis potiretur. Nam ut tibi
inquit porphiri que me sollicitant. aperiam.

multa hac in nocte per visum 1560 \textsuperscript{8} seide him a sveuen
passa sum. hire wes ischawet :

quorum ambigua revelatio me adeo suspensam reddit. ut quocunque se
horum exitus sive in adversum sive in prosperum vertat. eorum sane
eventum mature superventurum certissime cognoscam.

\textsuperscript{1} verbis inserted by later hand after evicti.  \textsuperscript{2} duodenos.  \textsuperscript{3} ingenti.  \textsuperscript{4} omits claustra.  \textsuperscript{5} altered by later hand into silentium.  \textsuperscript{6} inserts ei.

1557 B to for to, seo, C meiden katerine.  1558 R ant, C clepede, R porfirie.  1560 R ant.  1561 C þat, was, ischawed.
longed to see this maiden, and called to her Porphirius, the chief of the knights, and told
Videbam sane hanc de qua loquimur puellam intra septa domicilii sedentem inestimabili claritate circumfultam et viros dealbatis circumsedentes. Quorum vultus inspicere pre claritate haud potebam. Illa autem me intuens jubet propius accedere, et de manu unius horum qui assistebant coronam auream accipiens capiti meo imponebat. Dicens michi hec verba. Ecce tibi o imperatrix corona e celo mittitur. A domino meo Jesu christo. Qua ex visione suspensa nec somnum capere, nec hore unius mo-(fol. 183a)-mento quiescere possum

ita cor tremulum me ad videndam virginem1 exagitat. Per te ergo michi viam ad puellam eundi et videndi facultatem dare precor o porphiri.

Cui porphirius respondit. Tuum est domina augusta imperare quod vis. michi perficere que jubeas animo constat.

Unde et me ad hoc ipsum promptum invenies famulum. licet imperatoris iram sciam pro certo me non posse vitare. si rescierit. Nam de

1562 B sitte. 1563 B þeos, C við. 1564 C writes hwite meidnes inohe, B wurliche. 1565 R ant, meidenes, C writes wurliche men. 1566 R ant al, C omits al, C B abute. 1567 B omits hire, C was, self. 1569 R ant, B þi þe, C B a for ane. 1571 C upon, heued. 1573 C B a. 1574 C isend, R from for of. 1575 R ant, C And. 1577 C speke, B speke, C B við, C þis for te, B þe. 1578 R Porfrirke, C omits hire. 1579 R heo, C þernede, B þirnde.

1 videndam virginem, transposed.

him a dream that had appeared to her: that she saw this maiden sitting with many venerable men clothed in white, and maidens not a few placed all round; and she was herself among them, as she thought, and one took a crown of gold, and set it upon her head, and spoke to her thus: "Receive, O Queen, a crown sent from thee from heaven." And therefore she said she desired most earnestly to speak with the maiden. Porphirius granted all that she desired;
puella de qua loqueris crudeler ab imperatore actum constat. quia et ego interfui. quando ab externis finibus sapientes convocatus. decep-
tare adversus puellam constituit. et promissis munerebus si victam redderent. vehementer incitavit. Illi autem adversus eam stare nec hora una prevalorunt. sed illico conversi. deum hunc quem puella predicabat publice fatebantur. Unde et indignatus imperator. omnes ignibus tradi imperavit. In quibus illud mirabile contigisse vidi et ego. quod in his omnibus nec in capillis aut in vestimentis ulla ignis lesio conparuit. Qua re fateor o regina. ex illo die sic verba illius quibus ipsa deos nostros exprobravit. sic inquam cor meum titillando sollicit-
tant. ut quidquid diis exibemus totum frivolum reputem et inane. Unde nisi lex nostra christianorum sectam penitus abhorruissed facile quis poterat me ad cultum christi impellere. Sed tu quoniam opportune ut puto consilium meum preveniendo commones. quid restat nisi ut custodes carceris mercede ad consilium nostrum inflectamus. ut et ipsi celare hoc ipsum studeant? Nec mora. porphirius ad consensum custodes emollivit.

Igitur de prima vigilia noctis regina et porphirius procedunt ad carcerem. et introeuntes viderunt carcerem inestimabili claritate undique choruscare. cujus ex fulgore perterriti corruerunt in terram. (fol. 183b) Mox inestima-
bilis odor suavitatis naribus infu-

1580 ț leadde hire anan, i șe niht, to șe cwarterne.
    Ah swuch leome ț liht leitede ʃrinne,
1584 ʃ ne mahten ha nawt 
    lokin ʃer ægeines: 
    ah foellen ba, for fearlac, 
1588 Ah an se swiʃe swote smel
    com anan ʃrefter, 

[1601]


1 extremis. 2 hora una transposed. 3 provept. 4 inserts ex. 5 C originally sollicitam. 6 tu quoniam transposed. 7 C ut inserted from above. 8 inserts eorum.

and conducted her in the night immediately to the prison. But such brightness and light shone therein, that they might not look toward it; but both fell, through fear, down headlong. But such an exquisitely sweet odour immediately succeeded, which chased away
sus. ad spem meliorem confortavit. Surgite inquid virgo egregia. et ne paveatis. quia et vos vocat christus ad palmam. Surgentes autem contemplati sunt puel-lam sedentem. et angelos dei plagas et carnis scissuras aromato unguine circumfoentes. qui-bus caro et cutis superficies in admirabilem decorum vertebantur.

1592 "Arise," quo\'s Katerine, "ne drede je nawiht, for \'e deore drihtin haue\' idih\' ow ba \'e blisfule
1596 crune of his icorene."

Pa ha weren iseten up, [1610] sehen as \'e engles wi\' smirles of aromaz
1600 smireden hire wunden, \'t bieoden swa \'e bruchen of hire bodi, al tobroken of \'e beatinge,
1604 \'f tet flesch \'t te fel wur\'en swa feire, \'f ha awundreden ham swi\'e of \'f sih\'e. [1620]

Vident etiam et seniores circumse dentes. quorum vultus inedicibili lucis candore emicabant. Horum ab uno qui astabat christi virgo coronam accepit velut aureo colore rutilantem. et regine capit\' im- posuit. Dixitque circumse dentibus senioribus.\' Hec est\' illa domini mei de qua postulaveram regina. quam milicie et corone nostre a deo consortem\' michi depoposceram. Sed et hunc qui assistit militem in nostre sortis numerum ascribi volumus. Ad hec illi inquiunt. O pretiosa christi margarita. super his preces tuas ille suscepit. pro

---


1 vocat christus transposed. 2 contemplati. 3 carnis scissuras transposed. 4 regine capiti transposed. 5 C originally honoribus. 6 omits est. 7 C originally sortem.

the fear and comforted them forthwith. "Arise," said Katherine, "dread ye nothing, for the dear Lord has appointed for you both the blissful crown of his elect." When they were raised up, they saw how the angels with aromatic ointment anointed her wounds, and treated with such care the hurts of her body, all lacerated with the beating; that the flesh and the skin became so fair, that they wondered greatly at the sight. But this maiden
cujs amore flagella et carceris horrorem non timuisti. sed et eterno federe ab ipso collatum tibi esse constat. ut pro quibuscunque ipsius majestatem interpellaveris inpetratum reportes. Hos interim qui visitationis gratia tibi assistunt scito inter primicias laborum tuorum jam ascriptos quos triumphali passione ante te celica regna excipient coronatos. Mox milicie agone peracto. te ille immortalis sponsus intra vite eternae januam suscipiet. ubi tibi modulis dulce sonoris celica organa resonabant. ubi clarissima virginum turba inter lilia roseis floribus vernantia sequuntur agnum quocunque ierit. His dictis. beata virgo reginam consolari cepit dicens. Iam regina morti animo esto. quia post hoc triduum itura es ad deum. Ne ergo momentanea penarum genera formides. quia non sunt condigne passiones hujus temporis ad interimi-(fol. 184a)-nabilem gloriam que talibus pro christo penis emeretur. Ne ergo verearis regis temporalis aut mortalis sponsi.

1608 Ah þis meiden bigon
to bealden ham baðe,
þ to þe cwen seide,
"Cwen, icore of Iesu Crist,
1612 beo nu stalewurðe,
for þu schalt stihen biforen me
to drihtin in heouene.
Ne beo þu nawiht offruht
1616 for pineyn, þi fareð for[1630]
in an hondhwile;
for wið swucehe þu schalt
buggen þe biȝezoten
1620 þe endelese blissen.
Ne dred tu nawt to leauen
þin eorðlice lauerd

qui hocie in sua superbit potentia. et cras putreda et vermis futurus est ne verearis inquam ejus consortium aspernari.

1608 C As for Ah; tis. 1609 R omits baðe. 1612 B stalewurðe. 1613 C stihe, R biuoren, C biore, B bioure. 1614 C heuene. 1616 B þe feareð. 1617 B honthwile. 1618 C swucehe. 1619 C biȝeten þ buggen, R ant, B biȝeote. 1620 R omits þe, B endeleasse. 1621 R leauen (last en expunged), C leosen for leauen.

1 C originally reportabis. 2 C originally visitationis. 3 C originally ascriptos. 4 accipient. 5 C originally liia. 6 L emercurt, C originally emeratur. 7 superbit potentia transposed.

began to encourage them both, and said to the Queen, "O Queen, chosen of Jesus Christ, be now steadfast, for thou shalt ascend before me to the Lord in heaven. Be thou no whit afraid for pain, that departest in a little while; for with such thou shalt purchase and acquire
pro rege eterno et inmortali sponse domino iessen chrisst. qui pro caducis honoribus donat eterna premia. pro transituris largitum sine fine mansura.

Ad hec verba beate virginis porphirius

quia prime cohortis prefecturam agebat. et magis rerum possessionibus pollebat
cepit rogando insistere. quenam illa essent premia que suis christus militibus pro dampnis temporalibus recompensabit.

Cui virgo. Audi inquit porphiri.
et animadvertere.

quia hominem mortalem quamlibet sit potens. quamlibet dives. quamlibet incoluimis. nulla unquam tanta vigilantia. tanta circumspectio eum prevenire valet. ut quacunque sit conditione a statuo suo haud

1623 R pet. 1624 R omits p. 1625 C p for first pet. peld. 1626 R wurschipe. B wurschipe. 1627 C heueriches, B heueriches. 1629 C wele. 1630 B Wende for Feng, R porfrie. 1631 R frein. 1632 C B were. 1633 R writes ant pet endes lif. 1634 R ileet, C ileaned. 1635 C his leue iocere, R lure. 1636 R worldlich, B worldliche (first 1 inserted from above). 1637 R heo, se for pet. 1639 B outwered. R ant. 1640-1641 entirely omitted by R. C understandt, B te for me.

1 magnis. 2 circumpectio eum transposed. 3 prevenire.
quaquam immutetur. Intuere diligentius quam brevis est vita hominis. ipse rerum divicie quamlibet longo tempore et magno labore quesite. quam celeri lapsu effluent. Quid enim forenses querimonie aliud clamant. nisi rerum patrimonii sublata? Animadverte an ipse urbes ejusdem dignitatis statum adhuc retinent. quo primo tempore fundate constiterent. Quod si ita est immo quia ita est: nunc in adversum mentis desige intuitum. Et quia interrogando sciscitaris que sunt et quanta illa premia que suis christus pro transitoriis rependet. sic accipe. Porro si hec que sub celo sunt tam fluxa atque fugitiva aliquo modo forent expetenda. cur non multo magis que super celos sunt firma et stabilia mentes humanas non oblectent. presertim cum illa nec ad votum possunt retineri. ista semel accepta (fol. 184b) ultra non possunt amitti? Mundus iste velut carcer est tenebrosus. in quo nullus ita nascitur. ut non moriatur. illa superna patria pro qua fit mundi contemptus.

velut civitas est

Constu bulden a burh,
inwið i þin heorte,
1644 al abuten bitrumet
wið a deorewurðe wal, [1660]
schininde, þt schenre,
of þimstanes steapre
1648 þen is eni steorre;
þt euch bold þrinwið
briht as hit bearnde,
þt leitinде al on leie;
1652 þ al þoter in is

1642 B [C]onstu (space left for C), R B bur. 1643 R omits i. 1644 R ah al, C B abute, C bituined. 1645 C deewurðe, B deorepurðe (sic). 1646 R schuin, C schinende, R B ant. 1647 R writes þen eni w (w expunged) þimstanes steappre. 1648 C omits is, B ei for eni. 1649 R ant, B bolt. 1650 R bernde, C bearninde were for bearnde. 1651 B leitede, C B o. 1652 R ant, C And, þat.

1 C originally transtoriis.

Canst thou, within thy heart, build (imagine) a city inclosed all round with a precious wall, shining, and brighter, of gems, more brilliant than any star is; and every mansion within it bright as if it were burning and blazing all in flame; and all that is within it
glistinde the gleaminde, as hit were soluer 
other gold smate;  [1670]

1656 istenet euch strete 
mid deorewurthe stanes, 
of misliche heowes, 
imenget togederes,

1660 isliket thenmaket 
as eni gles smeast; 
bute sloh then slec, 
eauer iliche sumerlich;

1664 then alle ye burhmen 
seouen siées brihtre [1680]

sole numquam indigens ubi nulla1 
then beo then sunne, 
gleowinde of euch gleo,

1668 then a mare iliche glead? 
for nawiht ne derue tham;

inquietant.2 sed perhennis leticia. 
ne nawiht ne wonte tham 
of al the wilne

ejocunditas eterna. felicitas regnat 
oeber mahen wilnin; 
alae singinde somet, 
ase lif leouie, 
euch an mid othere;  [1690]

1676 alle pleiendes somet,

---

1653 C glistende, R ant.  1654 C soluer.  1655 C smothe.  1656 C istanet, B Istanet.  1657 C B wisse.  1658 C mislich.  1660 R ant, C writes that isliket the ismelset.  1661 C glas.  1662 C wisse, B slech (e added from above) for slec.  1664 R ant.  1665 C seuen specially.  B seue siéce.  1666 B omits then.  1667 R gleowunge, C gleowinge, (second g expunged; d above it).  1668 R euer for a, C ai, glade.  1670 C omits first ne, B nawhit.  1671 B heo, B wulde for wilne.  1672 R oder, B mahe, C wilnen.  1673 C singende, somen.  1674 R aei, C leui, B leoui.  1675 C B wisse, C oëer, B oder.  1676 B pleinde, C somen.

---

1 inserts here the words turbat adversitas nulla necessitas angustat molestia nulla.  
2 inquietat.  
3 perpetua for sempiterna.

---

glittering and gleaming, as if it were silver or pure gold; every street paved with precious stones, of various hues, mingled together, and polished and smoothed as the smoothest glass; without slough or mud, always equally summerlike; and all the citizens seven times brighter than the sun can be, rejoicing with every kind of music, and evermore alike glad? for nothing molests them; nothing is wanting to them of all that they wish or can desire; all singing together, like true lovers (?) each with other; all playing together, all rejoicing together, ever
LIFE OF SAINT KATHERINE.

alle lahind somet,
eauer liche lusti,
bute linnunge;
1680 for þer is a liht,
† leitinde leome.
Ne niht nis ter neauer
ne neauer na nowcin;
1684 ne eileþ þer na mon
nowþer sorhe ne sar, [1700]
nowþer heate ne chele,
nowþer hunger ne þurst,
1688 ne nan ofþunchunge:
for nis ter nawt bittres,
ah is al batewil,
swottre þ te swettre
1692 þen eauer eni halewi,
i þ heuencliche lond,
i þ endelesse lif,
i þe wunnen þ te weolen
1696 þurhwuniende: [1711]
† monie ma murrþen
þen alle men mahten
wiþ hare muþ munnen,
1700 þ te tellen wiþ tungen,
þah ha aa tauden;

1677 C lahende, somen. 1678 R euer, ilich. 1679 R aa bute, linunge, C blinnunge,
B lungunge. 1680 R aa liht transposed. 1681 R ant, C † a leitinde. 1682 B per. 1683
B newcin. 1684 R eilet, B eileþ, R omits na. 1687 R between hunger and ne, the words
ne chele scraped out but still legible, C þrust. 1688 C ofþunchinge. 1689 B þear,
R omits nart. 1690 R bate- or hate-wil, C swetwil, B bratewil. 1691 R swote ant,
C swottrr for swettre. 1692 R euer, B eþl, C haliwei, B healewi. 1693 C þat, heuencliche.
1694 R endeles. 1695 R ant. 1697 R murrþen. 1698 C mihten. 1699 B munien.
1700 B tunge. 1701 R a for ha, C ai, B a.

alike merry, without ceasing; for there is always light, and shining brightness. It is never
night there, nor is there ever any annoyance; nor does there either sorrow or sore, heat or
cold, hunger or thirst, or any remorse, afflict any man; for there is nothing bitter there,
but all is gratifying (?), sweeter and sweeter than ever any balm in that heavenly country,
in that endless life, in the joy and the felicity that continueth for ever: and many more
pleasures than all men could with their mouths mention, and with their tongues tell, though
Si queres quid ibi sit ubi tanta et
talis beatudo (!)\(^1\) consistit. aliter
dici non potest. nisi quicquid
boni est ibi est et quicquid mali
est nusquam est.
Quod inquis bonum?
Illud est dico. quod oculus non
vidit.\(^2\) nec auris audivit.
nec in cor hominis ascendit.
quae preparavit deus diligentibus se.

\(^{1}\) beatitudo.
\(^{2}\) non vidit oculus.

\(\text{they spoke for ever; nor do they ever cease or diminish, but last for evermore, the longer the more. If thou wouldest further know what kind of beings there are, where all this happiness is, whether there is wealth or any possessions, I answer thee: All whatsoever is good, is there everywhere; and whatsoever is worthless, is nowhere there. If thou askest, what possessions? I say, that no earthly eye may see them, nor any earthly ear listen to or hear, nor may heart of man conceive, and, much less, speak with mouth, what the Ruler of the world has prepared for those who love him rightly.\)\(^{3}\) Porphyrius and Augusta were
Ad hanc felicitatem quidam divitiis constipatus anhelabat. dicens. Usque quo me Deus in hoc mundi\(^1\) squalentis pulvere retines? Usque\(^2\) adeo sitientem\(^3\) ad te spiritum intra carnis ergastulum reprimis? Usque quo prolongatur incolatus meus? Hec est illa desiderabilis patria. ubi non est luctus neque clamor. neque dolor. sed absterget deus omnem lacrimam ab oculis sanctorum. de qua dicit unus ex suis. satiabor dum manifestabitur gloria tua. Parva quidem sunt que dico ad ea que visu et rerum veritate experieris. si fidelis usque in finem perseveraveris.\(^4\)

Iam leti de civium supernorum presenti visione. et beate virginis consolatione. regina simul et porphirius procedunt de carcere. parati ad omnia que tortor insanus poterit inferre pro christi nomine sustinenda.

Fit questio a militibus quo in loco porphirius cum regina pernoctasset.\(^5\) Quibus ipse ait.

Quo ego pernoctassem \('\) vos ne

Porphire \('\) Auguste wur\(\ddot{e}\)n, of \(\ddot{e}\)os wordes,

1728 se swi\(\dot{e}\) wilcweme,

\(\ddot{e}\) se hardi for \(\ddot{j}\)

\(\ddot{j}\) ha hefden ischen

sih\(\ddot{e}\)n of heouene,

1732 \(\ddot{j}\) ha wenden from hire,

abuten \(\ddot{j}\)e midniht,

\(\ddot{j}\)arewe to alle \(\ddot{j}\)e wa\[1750\]

\(\ddot{j}\) eni mon mahte ham \(\ddot{j}\)arkin

1736 to drehen for drihtin.

Freineden Porphire alle his enihtes

hwer he hefde, wi\(\ddot{o}\) \(\ddot{j}\)e cwen,

1740 iunet \(t\) iwiket,

swa longe of \(\ddot{j}\)e niht;

\(1\) 1726 R Porfirie, B [P]orporie (space left for P), R B ant. 1727 C iwur\(\ddot{e}\)n, B worden for wur\(\ddot{e}\)n, C \(\ddot{e}\)es. 1728 R so, C welcweme. 1729 R so. 1730 R omits ha. 1731 R shen. 1732 C fram. 1733 C B abute, C omits \(\ddot{j}\). 1734 R \(\ddot{j}\)arew, B \(\ddot{j}\)arewe, al. \(\ddot{j}\). 1735 B ei, C miht, R omits ham, C \(\ddot{j}\)arken, B \(\ddot{j}\)arki 1736 B drehe. 1737 R porfirie, 1738 R writes \(\ddot{j}\)a his enihtes alle, C hishe. 1739 C hefden. 1740 R ant, C iwaket. 1741 C se.

\(2\) C originally mundo.

\(3\) inserts quo.

\(4\) C originally perseveriris.

\(5\) C originally pernoctassed.

made, by these words, so well pleased, and were so emboldened, because that they had seen visions of heaven, that they returned from her, about midnight, ready to suffer for the Lord all the woe that any man might prepare for them. All his knights asked Porphirius where he had stopped and tarried, with the queen, so much of the night; and Porphirius
quesieritis. Etenim summum vobis
et utile bonum erit si in consiliis
meis adquiescitis. quod contigit
michi non terrenis sed divinis ex-
cubiis invigilasse quibus michi
via vitae revelata est et vere deita-
tis cognitio reserata.

Quo circa si mei estis. et (fol.

185a) gaudere mecum optatis.

idola vana que hucusque coluimus
relinquite.

"Hwer ich habbe iwiket
ich on wel þe je witen, [1761]
for wel ow schal iwurðen,
þef þe me wulleð
lustnin þe leuen;

for nabbe ich nawt þeos niht
i wordliche wechen,
ah habbe in heouenliche iwaket,
þer as me rihte mi bileaue,
þer me unwreah me þe wei,
þe leadeð to liue, [1770]
þer as me liueð aa
in blisse buten euch bale,
i wunne buten euch wa.

For þi, þef þe beoð mine,
as under me isette,
þe wulleð alle wið me
in eche murhðe wunien,
leaveð to leuen lengre
on þeas lease maumez,
þer merreð ow þe alle þeo [1780]
þam hæt luteð;

1 C originally invigilassem.  2 gaudere mecum transposed.

said to them, "Where I have stopped I grant gladly that ye should know, for it shall be well with you, if you will listen to me and believe; for I have not this night watched in worldly watchings, but (I) have (watched) in heavenly ones, there where my faith was corrected, the way discovered to me, which leadeth to life, where men live for ever in blessedness without any evil, in joy without any sorrow. Therefore, if ye be my friends, as ye are placed under me, and wish all to dwell with me in everlasting joy, cease to believe longer on these false idols, which destroy you and all those who bow to them; and turn to the
et unum deum qui
omnia et nos inter omnia
creavit.

filiumque ejus
jesum christum
credentes
adorate.

1765 B Ant, R weldent. 1766 B þe. 1767 C heueneich, fader. 1769 R ant for first þ, C And; he for herieð. 1770 R omits an. 1771 R C ih' u. 1772 R B ant, C baere for beira. 1773 C þ, R B ba. 1774 R ant. 1776 C sunden, B sundri, C fram, C B oðer. 1779 B hont. 1780 B wealt (a inserted from above). 1781 R te, C heuene, R ant, oðe. 1782 R see, ant. 1783 R omits alle; ischapene, C þinges. 1784 R sehe, ant. 1785 B þe for þ, R leaueð (a expunged), C leuæð. 1786 R ant, C þat, B þet. 1787 C And, R huhsun, ant, beisum. 1788 B halðæð, R heasten.

Ruler, who made all the world, God (our) heavenly Father, full of all goodness; and exalt and praise his only and dear son, whose name is Jesus Christ; and the Holy Ghost, the love of them both, which proceedeth from them both, and uniteth them together, so that none of them may be sundered from the other; all three (being) one God, almighty, supreme! for he holds in his hand—that is, directs and rules—heaven and earth, the sea, and the sun, and all created things, visible and invisible. To those who believe this truth, and reject that falsehood, and compliant and obedient keep his commandments, he has promised that he will
incredulos
autem
suppli-
cio
damp-
nat
eter-
no.
Hic errores
nostros diu
ferens.

per beatam
katerinam nobis nunc
primum innotuit.
quam maxentius
imperator in carcer
esano clausam tenet judicio.
Erant ducenti
et eo amplius milites.
quibas a porphirio
talia referuntur.\textsuperscript{1}
qui mox idola vana

\textsuperscript{1} referuntur.

\begin{itemize}
\item \textsuperscript{1800} t he hanan\textsuperscript{2} i\textsuperscript{3}plet uS,
\hfill \textsuperscript{1801} folemode lauercd :
\item ne we nusten\-hwet we dudcn
\item a\textsuperscript{4}set he undutte us, \textsuperscript{1804} t tahte us treawe bileaue,
\item \textsuperscript{1805} t\textsuperscript{5} pencheon\textsuperscript{6} to a\textsuperscript{7}wellen.’’
\item \textsuperscript{1806} hus he talede wel
\item wi\textsuperscript{8}t\textsuperscript{9} twa\textsuperscript{10} hundret\textsuperscript{11} nihhtes,
\item \textsuperscript{1810} t\textsuperscript{12} wi\textsuperscript{13}t\textsuperscript{14} ma\textsuperscript{15} set, \textsuperscript{1811} nuen anan up
\item \textsuperscript{1812} hare\textsuperscript{16} somere\textsuperscript{17} bileaue, \textsuperscript{1814} t wurphen alle awei
\item \textsuperscript{1815} hare\textsuperscript{18} wilese leI,
\end{itemize}

\textsuperscript{2} he ham wule lestn
\textsuperscript{3} is blisse buten ende,
\textsuperscript{4} he pis schunie,
\textsuperscript{5} he sme neauer teone
\textsuperscript{6} ne tintreohe truken
\textsuperscript{7} in inwarde helle.
\textsuperscript{8} To longe we habbe\textsuperscript{9} idriuen ure dusischipes ;
\textsuperscript{9} he\textsuperscript{10} polemode lauerd :
\textsuperscript{10} ne we nusten\-hwet we dudcn
\textsuperscript{11} a\textsuperscript{12}set he undutte us, \textsuperscript{13} t tahte us treawe bileaue,
\textsuperscript{12} furb\textsuperscript{13} eadie meiden
\textsuperscript{13} Katerine, \textsuperscript{14} te king
\textsuperscript{14} pine\textsuperscript{15} in cwalhhus
\textsuperscript{15} t\textsuperscript{16} pencheon\textsuperscript{17} to a\textsuperscript{18}wellen.’’
\textsuperscript{16} hus he talede wel
\textsuperscript{17} wi\textsuperscript{18}t\textsuperscript{19} twa\textsuperscript{20} hundret\textsuperscript{21} nihhtes,
\textsuperscript{18} t\textsuperscript{22} wi\textsuperscript{23}t\textsuperscript{24} ma\textsuperscript{25} set, \textsuperscript{19} nuen anan up
\textsuperscript{19} hare\textsuperscript{20} somere\textsuperscript{21} bileaue, \textsuperscript{22} t wurphen alle awei
\textsuperscript{20} hare\textsuperscript{23} wilese leI,

bestow on them that which is bliss without end, in the kingdom of heaven; and whosoever is so unblest that he refuses this, pain and torment shall never cease to him in the inner hell. Too long have we practised our absurdities; and he, the long-suffering Lord, has had patience with us: nor knew we what we were doing until he unstooped our ears, and taught us true faith, through that blessed maiden Katherine, whom the king torments in torture-house, and purposes to kill.” Thus well discoursed he with two hundred knights, and with still more, who straightway renounced their wretched faith, and cast all away their senseless
responentes, ad christum
conversi sunt.

Servabatur interea virgo
christi in carere juxta
dictum imperatoris. et quia

bis senis diebus sine alimento eam
esse tirannus onserat qui danielo
per prophetam in lacu leonum
pavit. ipse innocentem puellam
per hos dies missa de celo candida
columba fovere non destitit.

Expletis vero diebus apparuit ei
dominus cum multitudine angelo
lorn quem sequebatur innumeraturn
vega virginum.

Cui dominus.

Agnosce inquit filia agnosce auc
torem tuum pro cujus nomine

1t wenden to Criste.
1816 Crist ne forget naut
1817 he ne nom yeme
to hire 1818 he heold yet
as 1819 he keiser het, bute mete 1820 mel

1820 i 1821 he evarterne : 1840
ah wi 1822 in fode of heouene,
1823 hrh his anhe engel,
i culurene iliche,

1824 fedde hire al 1825 he twelf dahes;
as he dude Daniel,
1826 hrh Abacuc 1827 he prophete,
i 1828 he liunes leobe,

1828 he in lutede.

1829 Ure lauerd him seolf com
wi 1830 engles, 1831 monie
meines mid alle, 1832

1833 wi 1834 swuch dream 1835 drihtfare
as drihtin deah to cumene;
1836 t schwadhe him t sutelede
him seolf to hire seoluen,

1836 t spec wi 1837 hire, 1838 seide :
"Bihald me, deore dohter!
bihald tin hehe healent,
for hwas nome 1837 heuhest al

law, and turned to Christ. Christ neither forgot nor was he unconcerned about her who
was still detained, as the Emperor commanded, without meat and meal, in the prison: but fed
her by his own angel, in likeness of a dove, with food of heaven, all the twelve days; as he did
Daniel, through Habakkuk the prophet, in the den of the lions, wherein he lay. Our Lord
himself came with angels, and with many maidens likewise, with such a melody and majestic
approach as it became the Lord to come with; and appeared, and manifested himself to her;
and spoke with her, and said, "Behold me, dear daughter! Behold thy great Saviour, for

whose name thou hast undertaken all this hardship! Be courageous and stand firm. Thou needest not dread any death; for behold! with whom I have appointed to place thee in my kingdom, which is thine, in fellowship with me, as my beloved. “Dread thou nothing, for I am ever with thee, whatever men do to thee; and through thee shall many yet turn to me.” With this he went up with that heavenly household, and ascended into heaven; and she continued looking after (them) as long as she could, blissful and blithe. Meanwhile, the demon Maxence, the mad wolf, the heathen hound, returned to his royal city. The maiden
sedente eo in solio suo. fit conventus magistratum et tribunitie dignitatis. Tunc rex circumstan-(fol. 185b)-tibus. presentetur nobis inquit temperaria illa\(^1\) puella. ut sciamus si vel fame urgente ad culturam deorum poterit incurvari.

Educitur itaque de carcere virgo \(\text{wes ibroht biforen him.}\)

speciosa. tribunali regio presentanda. Que cum in ejus staret presentia. vultumque ejus\(^2\) quem tanto dierum spatio attenuatum\(^3\) jejunio estimarat. molto formosiorem et splendidiorem esse videret. arbitabatur (!)! clandestin\(^5\) offici\(^6\) ei subministrata alimenta. Unde furore commotus. carcerarios jubet excrucia. nisi fateantur. a quo et per que\(^7\) virgo cibis in carcere fuisset sustentata. At christi virgo ne custodes sui causa innocenter cruciarentur. cogit virtur aperire quod clam esse hominibus malebat. Ait itaque tiranno. Tu imperator hunc locum inter homines tenere debueras. ut noxios corrigeres. non ut cruciases innocentes.\(^8\) Veruntamen te locum judicis indigne tenere ex hoc manifestum est quod homines ab hac si qua est culpa innoxios perire infando jubes judicio. Ego plane cibum ab homine corporalem nullum accep. sed qui suas millites in fame et tribulatione deserere nescit ipse me ancillam suam per angelum suum cesti cibi alimento nutrire dignatus est ipse deus meus. amator meus ipse pastor et sponsus unicus\(^9\) meus. Ad hec tirannus dolos in pectore versans. ne a circumstantibus tamquam iniquus et inplacabilis\(^10\) accusaretur

ait puelle. \(\text{'t he bigon to fon on}\)

1864 pisses weis towart hire :

Tedet me puellam regio sanguine\(^11\) ortam. magicis depravatam consiliis ab ingenuis progenitoribus adeo degenerari ut immortale deorum nostrorum culturam non solum abhorreat. sed etiam injuri-

---

\(^{1862}\) C was, R biuorem,B biuoren. 1863 RB ant, R omits he, B uon. 1864 C o pisse, R pisse, wise, omits towart hire, C toward.

\(^1\) omits illa. \(^2\) illius. \(^3\) C originally adtemuatnum. \(^4\) arbitabatur. \(^5\) C originally clandestine. \(^6\) consilio for officio. \(^7\) quem. \(^8\) cruciases innocentes transposed. \(^9\) C originally unicus. \(^10\) C originally inplacabilis. \(^11\) sanguine.

on the morrow, was brought before him, and he began to address her in this manner: “It
osis verbis derogando (fol. 186a) inmundorum spirituum fantasia ad illusionem hominum denotet.

Unde licet te servare quam per-
dere maluissem.

"\pis me were leouere,
\textit{\textbf{\textit{\r{e}f \textbf{\textit{\t{u} wel waldest,}}} [1889]
to habben \textit{\textbf{\textit{\t to halden \textbf{\textit{\t{e}}} 1868 cwic, \textbf{\textit{\t{e}n to acwellen \textbf{\textit{\t{e}}}.

aperi nobis quid tibi infra datas inducias consilium sequi decrevisti.

\textit{\textbf{\textit{\t{u} most nede, no\textit{\textbf{\textit{\t{e}les,}}
an of \textit{\textbf{\textit{\t{e}s twa curen }
\textit{\textbf{\textit{\t choosen ananriht :}}
 \textit{\textbf{\textit{\tibben, \textit{\textbf{\textit{\t{u} leist lac}}
to ure liuende godes ;
o\textit{\textbf{\textit{\t{r}er, \textit{\textbf{\textit{\t{u} nult nawt,}
dreorliche deien."}}

\textit{\textbf{\textit{\t{e}is meiden, sone anan,
onswerede \textit{\textbf{\textit{\t seide :}} [1900]
\textit{\textbf{\textit{\t{e} ich ne leose nawt him}
\textit{\textbf{\textit{\t{f is mi lif \"\textit{\textbf{\textit{\t{f mi leof,}}
\textit{\textbf{\textit{\t{e}su Crist mi lauerd.}}
\textit{\textbf{\textit{\t{e} ne nawiht ne drede ich}
\textit{\textbf{\textit{\t{e} na de\textit{\textbf{\textit{\t{e} overgea\textit{\textbf{\textit{\t{e},}
\textit{\textbf{\textit{\t{e} for \textit{\textbf{\textit{\t{f endelese lif,}
\textit{\textbf{\textit{\t{e} he haue\textit{\textbf{\textit{\t{e} ileuet me}
\textit{\textbf{\textit{\t{e} ananriht \textit{\textbf{\textit{\t{r}ester.}}

1865 \textit{\textbf{\textit{\t{e}} for \textit{\textbf{\textit{\t{is, C wiire for leouere.}}
1866 C iif. 1867 R ant. 1868 B acwelle,
R omits \textit{\textbf{\textit{\t{e}}.} 1870 R \textit{\textbf{\textit{\t{e}os.}}
1871 R B om\textit{\textbf{\textit{\t{t.}}}
1872 R libbe, C iif. 1874 C iif, B nult
nawt transposed, R no for nawt. 1875 B \textit{\textbf{\textit{\t{f}u schalt dreorliche, R dreorliche, C dreorliche.
1876 B [P]is (space left for \textit{\textbf{\textit{\t{f}}.} 1877 B him onswerede, R ant.
1878 C let, omits for to, B te libbe. 1879 C i. 1880 R \textit{\textbf{\textit{\t{e}},
C leof \textit{\textbf{\textit{\t{t} mi lif.}}
1881 C ih\textit{\textbf{\textit{\t{u}}, B ni for mi.} 1883 C na
omitted ; dea\textit{\textbf{\textit{\t{e}}, R overga\textit{\textbf{\textit{\t{e},}}
1884 for \textit{\textbf{\textit{\t{f}) endelese lif,
1885 R ilenet, C ipleaued. 1886 B per efter.
1 presents.
2 omits unum.

were more to my wish, if thou indeed wouldest, to have and to hold thee living than to kill thee. Thou must needs, however, speedly elect and choose one of these two: to live, if thou offerest sacrifice to our living gods; or, if thou wilt not, to die miserably." This maiden, immediately, answered and said, "Let me live, so that I lose not him who is my life and my beloved, Jesus Christ my Lord. I nothing dread a death that soon passes over, for that endless life, which he hath granted to me straightway thereafter. Then bethink
Nam etsi tu tormentis corpus meum dilacerari facias, habeo sane deum\(^1\) meum jseum christum, qui ex hoc mortali corpore corpus michi immortale restituet. et licet in corpus meum quod inevitabili lege nature in mortem resolvi expectat. licet inquam in eum sevendi ad tempus habeas potestatem: in animam meam nulla tibi data est\(^2\) potestas. nisi hoc tuum esse mentiaris. quod corporeo per te destructo habitaculo.\(^3\) ipsa libero volatu ad auctorem suum gaudens redeat.

Tu ergo tiranne quecunque pen- nilium tormentorum machina- menta\(^4\) potes excogitare ne differas.

quia vocat me dominus meus jesus christus

Ah þu biþenche me anan\([1910]\]

1888 teonen þ tintreohen

þe alre meast derue

þi eni deadlich flesch

mahe drehen þ drahmen,

1892 for mi longeð heonneward;

for me lauerd, Iesu Crist,

mi deowreweðe leofmon,

lutel ear me haueð ileaðæt;

cui non tauros mugientes. non oves innocuas.

sed carnem et sanguinem meum

in sacrificium offerre desidero quia

et ipse semet ipsum pro me optulit

deo patri in holocaustum.

1896 þwel is me þi ich mot

ba mi flesch þ mi blod \([1920]\)

offrin him to lake,

þe offrede to his feder,

1900 for me þ for al folc,

him seolf on þe rode."

---

1887 B biþench, C þe for me, R omits anan. 1888 R ant, tintreoen, C tintrehen. 1889 R þ, measte, omits derue. 1890 R þ euer eni, B ci, R dedlich. 1891 R omits þ drahlen. 1892 R heoneward, B heonewart. 1893 R C ih'ú. 1894 C derewurðe, R leuemon. 1895 R writes lutel er her to foren me he haueð ðaðæt, C haueð isleadem, B luttel, ðaðæt (first e inserted from above). 1896 R ant. 1897 C baðe (a nearly invisible), R ant. 1899 C þ, fader, B feader. 1900 R ant, B uole. 1901 C self, R uppon for on, C B o.

\(^1\) dominum for deum. \(^2\) omits est. \(^3\) omits habitaculo. \(^4\) C originally machinameta.

thee quickly of torments and tortures, the severest of all that any mortal flesh may endure or suffer, for I long to go hence; because my Lord, Jesus Christ, my dearly beloved, has recently invited me; and well is me that I may offer both my flesh and my blood as a sacrifice to him, who offered to his father, for me and for all people, himself upon the cross."
Veruntamen dico tibi et vere dico. quia in proximo superveniet tibi dies ultionis. quo christus suscitabit tibi adversarium de fide quam impugnare non cessas. qui ab hostili corpore caput infandum. gladio recidet ultere. et de sceleratissime sangune\(^1\) tuo dii tui id est manes infernales execranda sument libamina. Poteras tamen tante animadversionis judicium eva-(fol. 186b)-dere si consilio meo adquiescens idola vana relinqueres. et fidei christianae culturam devotus arriperes. Ad hec tirannus ut leo violentus dentibus frendens. in vocum hujus modi erupit. Quid ignavi talia sustinemus? Usque adeo deos nostros tam contemptibiliter ab ista malefica incantatrice\(^2\) derogari patiemur. quin totum corpus membratim discerpi\(^3\) faciamus. ne et ceteri christiani adversus deos simili inscriptione barbarizare\(^4\) presumant? Ergo agite omnes quibusunque deorum injuria cure est apprehendite magam\(^5\) istam et diris suppliciis exercuciata morte crudelissima eam facite interire. tunc deum suum de cujus se jactat presidio si fas est provocet sibi ad auxilium. Factum est autem cum traheretur\(^6\) ad supplicium. quidam miserantes virginee forme decorem indigna morte perire. suadebant virgini ut imperatori potius obedire deberet. quam resistingo florentem amitteret juventut.\(^7\) O inquinunt o forma virginei decoris. o solaris species candoris. quenam tanta mentis obstinatio ista est ut generosi sanguinis puella cui divitie et honores gratis offeruntur. voluntarium mortis compendium eligat? O virgo digna imperio. consule florentissime juventutri tuae. et ne negligas pulchritudinis tue vernantem speciem immatura morte perire. Quibus venerabilis virgo respondit. Deponite o viri planctus hujus inania lamenta. nec de pulchritudinis\(^8\) mee dispensio querelosas deperdite\(^9\) voces. quia caro mea que vobis florere videtur. velut fenum\(^10\) et gloria ejus tanquam flos feni dum\(^11\) mox abeunte spiritu (fol. 187a) marcescit.\(^12\) et consumpta verminus reditura est in pulverem. unde primordialis essentie sumpsit originem. De meo igitur interim nolite flere neque solliciti esse. quia michi talis\(^13\) cruciatus non est inte-

\(^1\) sanguine. \(^2\) incastrice. \(^3\) C originally discerpiōne. \(^4\) C originally barbazare. \(^5\) C originally magnam. \(^6\) inserts beata virgo. \(^7\) juventutem. \(^8\) omits pulchritudinis. \(^9\) deperdite. \(^10\) inserts est. \(^11\) C dum scored out and expunged. \(^12\) marcessit. \(^13\) omits tali.
ritus ad consumptionem, sed transitus ad vitam. non interitus ad erumpnam sed transitus ad gloriam. Super vos potius tales expendite gemitus, quia vobis non transitus manet ad spem reparationis. sed interitus ad erumpam eternae perditionis. His verbis beate virginis quidam eorum compuncti. subtraxerunt se ab idolorum cultura et imperatoris. sed qualis de virginis passione fieret exitus attentius considerabat.

Superveniens autem vir quidam nomine chursates urbis prefectus.
et ipse vir belial. furientem regem
ad novam accendit insaniam. et
tormenta tormentis accumulat.
O magne inquit imperator.

non pudet te tanto tempore unius femine obluctatione teneri? Audi ergo imperator.

Non videt adhuc caterina tale
genus tormenti. quo exterreatur
ut adquiescat tibi ad immolandum
dis magnis nostris; Iube ergo

Hwil þe king weol al
inwið of wæðe,
com a burhreue,
as þe þæ wes þes deoules budel,
Belial of helle,
Cursates hehte,
[1930]
tus on heh cleopede:
“O kene king!
O icudd keiser!

yet ne seh Katerine
1912
nanes cunnnes pine
þ þa oht drede.
Do ido dede,
nu þas þreteð
1916
t þreapeð ægin þe.

Hat hwil ha wed tus, [1940]

1902 B [H]wil (space left for H), wweol. 1903 C wæðe, B wæðe. 1905 C was; te for þes; deoules, B deoules. 1908 R ant, C clepede. 1910 C icud. 1912 R pinen. 1913 R omits oht, C ah to for oht, R of for oht; dredeð, C drede. 1914 C idon. 1916 R ant þreteð, B þrepeð, C ægin. 1917 R heo, C þus.

1 C originally intritus. 2 C originally consumptionem. 3 inserts here the words communione non tamen id patam esse volebant propter metum imperatoris. 4 tormentum. 5 num for non. 6 C originally exterreeratur.

While the King boiled all within with anger, there came a prefect of the city, as one that was the devil’s herald, Belial’s of hell, Chursates by name, and thus called up to him: “O valiant King! O renowned Emperor! Katherine has seen as yet no kind of pain that she had reason to dread. Use severity, now that she thus threatens and disputes against thee. Command while she is thus mad, that within three days four wheels be made, and then
ut infra triduum hoc sint facte quattuor rote et sicut ego dicta vero. extremi rotarum orbes et intimi circuli. clavis prominentibus et accutis (!) prefigantur.
Radii vero articulares quibus altrinsecus\(^1\) rotarum orbes juncti\(^2\) reguntur: serra preacutis denso ordine et mordaci acumine inbuantur.
Has juxta rotas caterina exposita. volubilem inpetum sedens intueatur. ut vel sic volventis machine stridor terrem inuentiat. et incurvetur ad sacram deorum culturam et vivat. Sin autem. mox rotali impacta machinamento. hinc

inwīch þeos þreo dahes þarkin fourw hweoles,
1920 þ let þurhduien þrefter þe spaken þt te felien mid írnene gadien;
swa þ te pikes
1924 þ te írnene preones se scharpe þt se starke borien þurh þt beoren forþ feor on þþ oðer half. [1950]
1928 þ al þe hweoles beon þurhspitet mid ðenre pikes þen eni cnif, rawe bi rawe.
Let þenne turnen hit
1932 tidliche abuten;
swa þ Katerine, mit ter grísliche rune, hwen ha þer bisit
1936 þ bisiþ þer upon, [1960] swike hire sotschipes, þt ure wil wurche;
oþer þef ha nule no,
1940 ha schal beon tohwíðeret, wiþ þe hweoles swa, in an hondhwele,

\(^{1}\) altrinsecus. \(^{2}\) juncete. \(^{3}\) teguntur.

that the spokes and felloes be pierced through with iron goads; so that the spikes and the iron nails, so sharp and so strong, pierce through and project far on the other side, so that all the wheels may be spiked thoroughly with keener spikes than any knife, row by row. Let it then be turned swiftly round; so that Katherine, with the dismal sound, when she sits by and looks thereupon, may cease her follies, and work our will; or, if she will not, she shall be whirled in pieces, by the wheels, in such a manner, in an instant, that all who
inde serris et clavis mordacibus 1944 schleuen grure haben."
Discerpta ad terrem Christianorum inaudito pereat exemplo. 1970 ße king hercenede his read,
Nec mora. jubet fieri tirannus. ß he sone, as he het,

quod suadet infandissimus doli architectus (fol. 187b).
Fiunt rote studiosius.\(^1\) ßeos heane ße teos hatele

et ad perniciem gentilium maturius
apparantur. 1948 tintreoho itimbreth;
Et jam dies tercius\(^2\) illuxerat. ß wës, ße bridayde dei, idrahen,

instat tirannus accelerari rotarum penale tormentum. et virginem si
ulterius restiterit illigari et implicari medium ut impulso rotali serre
preaccute corpus tenerum dilacerarent. ut ceteri christiani crudeli
mortis exemplo contererentur.\(^3\)

Parent ministri sevientis\(^4\) belue ßider as ße reuen
mandatis et rote in medio pretorii 1952 ß te king heold ta,
expositæ of ßis eadi meiden,
terrem circumspectantibus incutiébant. at virgo nullo penali\(^5\) appara-
ruo terrebutur. Mens namque\(^6\) à christo fundata. nec blandimentis
mucelëri poterat. nec minus absterreri.

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1943 B ße for second ß. 1944 B schule. 1945 C reaß. 1946 R ant, C was. 1947
C ßis, B ßes, R ant, C tis, B tes, heatele. 1948 R treon for tintreoho, B tintreoh, C
itimbreth. 1949 R ant, omits wes, C was, te, dai. 1950 C te. 1951 R euer iwunet
transposed, C wunet. 1952 R ant, C And, R ja. 1953 R omits eadi, B a for eadi.
1954 R his.

\(^1\) C originally studiosus.  \(^2\) tertia.  \(^3\) C originally contererentur.  \(^4\) C originally sevientes.  \(^5\) C originally penatu.  \(^6\) itaque for namque.

behind it shall have horror." The king listened to his counsel, and soon, as he commanded,
was this hateful and detestable instrument of torture constructed; and was, on the third day,
drawn to the place where the prefects were ever wont (to be); and the king then held,
concerning this blessed maiden, his royal council. This tormenting engine was devised in
Rotarum penalis machina hec arte expolita erat. ut due uno ordine volverentur. due autem contrario inpetu agerentur. ut ille deorsum lacerando contraherent.

iste repugnantes1 sursum devo-rando inpingerent.

Has inter media christi famula. exposita inter serras et
tarincas ferreas2 ex motu rotarum membratim discerperetur. misero mortis genere.

jis pinful gin wes [1980] 1956 o swuch wise iginet, jte twa turnden eider wi3ward o3er; t anes weis ba3e:
1960 jte o3er twa turnden anes weis alswa, ah to3in jte o3re; swa j hwen jte twa
1964 walden kasten upward jing jte ha cahten, [1990] jte o3re walden drahen hit t dusten dunewardes:
1968 se grisliche igrej3et, jgrure grap euch mon hwen he lokede jron.
Her, amid heapes, 1972 wes jis meiden iset, for to al torenden, t reowjfulliche torendin
1976 heren ne hercin.

1 repugnando. 2 C originally ferrea.

such a manner, that two (of the wheels) turned either contrary to the other, and (yet) both one way: the other two turned one way also, but contrary to the former; so that when the first two would cast upward whatsoever thing they caught, the other two would draw it and dash it downwards: so frightfully (was it) contrived, that horror seized every one when he looked upon it. Here, into the centre of it, was this maiden placed, to be all torn and piteously rent, if she would not listen to their advice nor obey. But she lifted up her eyes,
Virgo interea erectis in celum oculis. tacite orationis verba ad deum fundebat. Deus omnipotens qui te in periculis et necessitate invocantibus pia opitulatione subvenire non desinis exaudi me in hac necessitate ad te clamantem.

et presta ut penalis hec fabrica celestis ictu fulminis attributa dissolvatur. ut manifestam potentie tue virtutem qui circumstant intuentes glorificent nomen tuum sanctum. quod est bene dictum in secula. Tu scis domine quia non timore passionis hec obscuro que sitienti corde quovis mortis genere ad tè venire et tè vidère desidero. sed ut hii qui per me credituri sunt. certiores de tuo adjutorio. et constantiores in confessione tui nominis perseverènt.

and cried to heaven, full loudly with her heart, but with still voice: "Almighty God, manifest now thy power, and do honour to thy high name, heavenly Lord! and in order to confirm those in true faith who are converted unto thee, and that Maxence and all his party hold themselves confounded, smite so sharply upon it, that all the four wheels may fly asunder in pieces." This was hardly said, when an angel came, with wonderful flight
Needum verba virgo finierat. et ecce angelus domini de celo descendens illam molem\(^1\) vehementi turbinis ictu impactam tanto (fol. 188\(a\)) inpetu concussit. ut ruptis compagibus partes avulse super infusum populum tanta vi excutentur.\(^2\) ut quattuor milia de ipsa turba gentilium una turbine necarentur.

illa nimirum non degenerata\(^3\) ulcione. quam de chaldeis babilonica fornas olim exegerat. Quid plura?

Dolor et confusio gentilium. et\(^4\) vox et

\(\pis\) wes una\(\epsilon\) iseit, \(\p\) an engel ne com, \(\\) wi\(\epsilon\) ferliche afluhte

1996 fleoninde aduneward, \(\tau\) dra\(\rho\) perto dunriht as an \(\\)unres dune; \(\tau\) duste hit a swuch dunt,

2000 \(\p\) hit bigon to claterin al \(\tau\) to cleouen;
obursten \(\tau\) tobreken, as \(\p\)ah hit were bruchel gles,

2004 ba \(\pe\) treo \(\tau\) te irn, \(\\) [2030] \(\tau\) runen for\(\epsilon\) wi\(\epsilon\) swuch rune \(\pe\) stuchcen of ba\(\epsilon\)e bimong ham as ha stoden

2008 \(\tau\) seten \(\pe\) abuten, \(\p\) ter weren isleine of \(\p\) awariede folc fowr \(\pe\)usent fulle.

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1 \textit{illum molem} \textit{transposed.} \(^2\) C \textit{originally} \textit{excuteretur.} \(^3\) C \textit{originally degenerata.} \(^4\) \textit{omits} et.

dying downwards, and drove straight down towards it like a thunder-clap; and struck it such a blow, that it began to rattle and to cleave asunder; both the wood and the iron burst and broke asunder as if it had been brittle glass, and the fragments of both darted forth with such rapidity among them as they stood and sat around it, that there were slain of that accrued folk full four thousand. There one might have heard the heathen hounds yell and
exultatio christianorum.

Ipse tirannus dentibus frendens.
et mente turbatus quid agat ex-
cogitat.

Erat dudum regina desuper
spectans divine ultionis prodigiale
signum. et que prius se occul-
tabat propter metum viri sui.
nunc arrepto itinere se in con-
spectu belue sevientis constanter
inmersit.

Quid tu inquiens miserando¹ con-
junx contra deum eluctaris?

Que te insania ó crudelis belua

2016 ò herien þen healent,
ø helpeð hise oueral.
ø keiser al acanget,
hefte iloset mondream,
2020 ò dearede al adeadet,
drueninde ò dreori,
ò drupret alre monne. [2050]
ø cwen stod eauer stille
2024 on heh, ò biheold al;
hefte ihud hire æset ta,
ò hire bileane iholen.
ø, jet, ne mahte ha na mare;
2028 ah dude hire adun swiðe,
ò foræ, wiþuten fearlac,
ouer þiderwarðes;
ò weorþ hire biforn [2060]
2032 þen awariede wulf,
ò yeide lude steune,
"Wrecche mon þu hit art!
werto wultu wrestlin
2036 wiþ þe wordes wealdent?
Hwet medschipe makeð þe,
þu bittre balefule beast!

¹ C originally miserante.

cry and scream on every side, the Christians laugh and praise the Saviour, who helpeth his people everywhere. The emperor, completely baffled, had lost the joy of human life, and hid himself mortified, downcast and gloomy, the most dispirited of men. The queen stood all this while on high, and beheld all in silence; she had concealed her (thoughts) until then, and kept her belief secret. Now, however, she might no longer; but quickly descended, and advanced, without fear, thitherward; and cast herself before the accursed wolf, and cried with a loud voice, "Wretched man that thou art, wherefore wilt thou wrestle with the world’s ruler? What madness maketh thee, thou bitter baleful beast! to war against him
adversus\(^1\) factorem tuum con-
surgere\(^2\) cogit? 2040 \(\text{t alle worldly} \) jing?

An tu prospero exitu finire arbitrariis certamen quod adversus deum
et famulos famulasque ipsius sumpsisti?

Agnosce vel nunc in presenti
facto quam potens est christian-
orum deus\(^3\) et quanta animad-
versione te ipsum per se dampna-
tur est qui uno \(\text{ictu} \) fulminis tot
milia hominum hodie consumpsit.

Porro multi gentilium qui\(^4\) ad
hoc spectaculum conventerant.

videntes magnalia dei conversi ad
christum: publica voce clamabant
dicentes.

2039 C weorren, B weorir, \(\text{je for him; } \) \(\text{tet.} \) 20-0 B worldlich, C \(\text{jinges.} \) 2042 R omits
\(\text{je,} \) C \(\text{pat } \) \(\text{je,} \) B \(\text{je tet.} \) 2043 R ant. 2047 R wrakefulliche, B wenest tu. 2048 C omits
he, R ant for al o, B omits o, R wre\(\text{e} \)e, B wr\(\text{e} \)e. 2049 R omits wreira, B wreira,
R uppon for on, C B o. 2050 C \(\text{je.} \) 2052 R so, C \(\text{jesend.} \) 2053 C \(\text{t omitted; wi}\(\text{e.} \) 2054 R bledene. 2055 B \(\text{je,} \) R ise\(\text{hen,} \) B is\(\text{hen,} \) 2056 B to for to, R seen \(\text{hole} \) in \(\text{MS.;} \) \(\text{h} \) almost invisible\(\) C B seo. 2057 R as for se; ise\(\text{hen.} \) 2058 R ant, 2059 C somen. 2060 R ant.

\(^1\) adversum. \(^2\) insurgere. \(^3\) christianorum deus transposed. \(^4\) C originally quia.

who created thee and all earthly things? Be now convinced and acknowledge, from what
thou hast seen, how mighty, and how powerful, how high and how holy, is the God of this
Christian, Christ, whom she worships. How venefully, thinkest thou, will be, all incensed,
avenge himself on thee, O wretch! who has scattered with a stroke, and destroyed, on thy
account, to-day so many thousands? and many, moreover, of that heathen folk who had all
journeyed hither to see this wonder." As soon as they saw this, and heard the queen speak
thus, they all at once turned, and took to cry out, "Truly, very worthy, and deserving of all
Vere magnus est deus christianorum. cuius nos servos ab hodierno die constanter profite-mur. Nam dii tui idola vana sunt. que nec sibi nec cultoribus suis aliquid prestare possunt His auditis tirannus collegit se in omnem furorem adversus eos. sed vehementius adversus reginam. in vocem hujusmodi erupit. Quid tā inquiens regina ita loqueris? Num te quoque magicis artibus seductam christianorum aliquis subvertit ut et tā quoque omnipotentes deos nostros (1886) relinqueres. per quos imperii nostri summa consistit?

"Witerliche, muche wurc, t wurc alle wurcshipe is þes meidenes godd,

Crist, soxes godes sune;

t to him we kennic
t cnavic to lauerd

t to heh healent

heonne forswardes,

t tine mix maunnez alle beon amanset;

for ha ne mahen nowser

helpen ham seoluuen,

ne heom þam seruiic."

þe king walde weden, swa him gromede wic ham,

ah wic þe cwen siwest.

Biheold hire heterliche;

t bigon to þreatin hire

þus on þisse wise:

"Hu nu, dame, doteu?

Cwen, acangestu nu

mid alle þes oðre?

Hwi motestu se medliche?

\[\text{2062 R ant, C wur sóc, R wurdschipe, C wurdschipe. 2064 C godd for so sóc. 2065 B ant, C to (both letters expunged), R kennic (k altered from h), C kenne sóc. 2066 R ant. 2067 C healend. 2069 B ant, R mawmez. 2070 R awaric for amanset, C amansed. 2071 R B mahe. 2072 C seluen. 2073 C ham for heom, serue sóc. 2075 R so, C gremede. 2076 R ñ for ah; aere meest for siwest. 2077 C Biheld, B bieolt, R bätterliche. 2078 R ant, püretn. 2079 C B o. 2080 B [H]u (space left for H), C Nu for Hu, B duteu tu. 2081 R akangestu, omits nu, B a-cangestu tu nu. 2082 C wic, R þes, oðere. 2083 R so, C madliche, B madliche.}

\[\text{1 hodierna. 2 omits vehementius. 3 C originally regna. 4 C originally consisti.}

\[\text{worship is the maiden’s God, Christ, the very Son of God; and to him we take and acknowledge him as Lord, and (as) the great Saviour from henceforth; and thy vile idols may all be accursed; for they can neither help themselves, nor those who serve them. The king was about to grow frantic, so angry was he with them, but with the queen most. He looked upon her fiercely, and began to threaten her in this manner: “How now, dame, dost thou dote? Art thou too, queen, infatuated, with all the rest? Why reasonest thou so madly? I swear by the}
Que mala\textsuperscript{1} infelicitas mea, ut qui ad culturam deorum nostrorum alios coartabam. jam pestiferum subversionis venenum familiarius\textsuperscript{2} domui mee inserpere videam. et unicam lectuli mei consortem hujus morbi contagione vexari contuear? Porro si me ita amor conjugalis emollierit. ut pro regine erronea mutabilitate deorum contumeliam ego negligam. quid restat. nisi ut cetera imperii romane matrone. hujus ejusdem erroris\textsuperscript{3} exemplum imitantes viros proprios a cultura deorum evertant.\textsuperscript{4} et ad fabulosam christianorum sectam totum regni corpus incurvare presumant?

Juro\textsuperscript{5} ergo tibi per magnum deorum imperium δ regina. quad nisi maturius ab hac stulticia. resipiscens diis immolaveris. caput tuum a cervice recisum et carnes feris et volatilibus dilacerandas hodie reiciam.

Nec tamen tu celeri morte vitam finisse letaberis quam ego extortis primo mamillis longo faciam cruciatiu

\begin{itemize}
\item 2084 Ich swerie bi þe mihtes of ure godes muchele, bute þef þu þe timluker do þe i þe þeinturn, [2120]
\item 2088 ð ure godes grete ð þu gre mest nu þe, ich schal schawin hu mi’sweord bite i þi swire;
\item 2092 ð leoten tuloken þi flesch þe fuheles of þe luft; ð þet, ne schaltu nower neh se lihtliche etsterten;
\item 2096 ah strengre þu schalt þolien: for ichulle leoten luken ð teon þe tites awei of þine bare breosten, [2130]
\item 2100 ð þrefter don þe to deaðe,
\end{itemize}

\begin{flushright}
\end{flushright}

1 L malum; C originally malu. 2 familiaris. 3 ejusdem erroris transposed. 4 avertis. 5 C originally Iure.
interire.
deruest þing to drehen."
"Alle þine þreates
ne drede ich," quoð ha, "riht
noht.

2104 Eauer se þu mare wa
þ mare weane dest me,
for mi neowe leofmon,
þe ich on wið luue leue,

2108 se þu wurchest mi wil
þ mi weole mare. [2140]
Do nu þenne hihendliche
þ tu haust on heorte,

2112 for of me ne schaltu
biseoten na wiht hire mate."
Sone se he understod wel
þe he ne sturede hire naut,

2116 het, on hat heorte,
unhendliche neomen hire;
þ bute dom ananriht,
þurhduen hire tittes [2150]

2120 wið irnene neiles,
þ renden ham up hettlicher
wið þe brest roten.
As þes deoules drieules

duceretur. respiciens ad beatam 2124 drohen to fordon hire,

Iubet igitur crudelis tirannus mi-
nistris. contemptibiliter reginam
apprehendere matronam. et trans-
fixas clavis ferreis mamillas ab
imo pectore extorquêri.

Que cum ad locum supplicii

2101 entirely omitted by R. 2102 R þine þine (second þine expunged). 2103 R dred, omits
quoð ha, B C qð, C nawt for noht. 2104 R so. 2105 R ant, C weane (a partly covered by
ink blot), B wene, C dost. 2106 C newe, R leouemon, C lefnon. 2107 C þ, R leue for
luue (first e expunged and u above it). 2108 R so, mi wi (wi underlined) wil, C wurches.
2109 R ant. 2110 R hientliche. 2112 B schalt tu. 2113 C bitecte, B biseote, R omits
wiht. 2114 B B [S]one (space left for S), R as for se; under (stod added from above),
B understot. 2116 C herte. 2117 C nimen. 2118 C wiþute for bute. 2120 B neiles.
2121 B rende, R hatterliche, C heterliche. 2122 B breost. 2123 C deouele, B deofel (sic).

to undergo. "All thy threats I nothing dread," quoth she. "The more woe soever and
the more suffering thou inflictest on me, for my new beloved, on whom I with love believe,
so much the more dost thou work my will and my welfare. Do therefore now quickly that
which thou hast at heart, for of me thou shalt obtain nothing more." As soon as he
understood well that he moved her not, he commanded, in hot heart, to seize her rudely;
and immediately without judgement, to pierce through her nipples with iron nails, and rend
them up cruelly with the breast-roots. As the devil's servants were dragging her to destroy
CATERINAM dixit. O veneranda
christo virgo funde preces ad
dominum pro cujus nomine cer-
taminis hujus\(^1\) luctamen appre-
hendii. ut infra instantem\(^2\) pas-
sionis hujus articulum\(^3\) confirmet
cor meum. ne caro infirma mentem
cogat imbellum\(^4\) deficere. ne coro-
nam quam militibus suis a christo
promissam contestabaris.\(^5\)
ego metu passionis amittam.
Ad quam pretiosa virgo. ne
timeas inquit o veneranda et
deo dilecta regina. sed viriliter
ha biseh toward
Katherine, 't seide,
"Eadi meiden! ernde me
2128 to þi leoue lauerd,
for hwæ lune ich þolie
þÞ me bilimeð me þus; [2160]
þÞ he i þe tintrehe
2132 þÞ ich am iturnd to,
hardi min heorte,
þÞ tet wake ules
ne wursi neauer mi mod
2136 swa þÞ ich slakie
to ofseruin heouenriçhe;
þÞ ich ne forga neauer,
for fearlac of na pîne,
2140 þÞ beo fleschlich, [2170]
þe cruæ þÞ Crist haneð,
efter þÞ tu cwiddest,
ilueit his icorene."
2144 "Ne dred tu nawt," quoð
Katherine,
"deorewurðe cwæ, ðe deore
wið drihtin of heouene;


\(^{1}\) in C, here articulum blotted out. \(^{2}\) instanti. \(^{3}\) C originally articulus, which is altered to -i, and again, by another hand, on the margin to -um. \(^{4}\) imbecilum. \(^{5}\) C originally contestaris.

her, she looked toward Katherine, and said, "Blessed maiden! commend me to thy dear Lord, for whose love I suffer that men thus tear my limbs; that he in the torment that I am brought to, may put such resolution into my heart, that this weak flesh may never impair my courage so that I should fail to deserve the kingdom of heaven; (and) that I may never forego, through fear of any pain, that is corporeal, the crown which Christ hath, according to what thou sayest, bestowed upon his elect." "Dread nothing," quoth Katherine, "dearest queen, and dear to the Lord of heaven; for there is granted thee to-day, (in exchange) for
LIFE OF SAINT KATHERINE.

age: quia hodie tibi pro transitori regno commutabitur eternum. (fol. 189a) pro mortali sponsio inmortalem tibi adquires. pro penis requiem permanentem.

pro celeri obitu. interminabilis vite. hodie percipies natale principium.

Ad hanc vocem venerabilis matrona in agonia robustior effecta. tortores sponte hortatur. ne ti-rannica jussa ultra morentur.

for he is ileuet todei,
2148 for an lutel eorðlich lond,
2152 for þis lute pine,
2156 for þis swifte pine,
2160 Ne nawiht ne wen þu [2190]
2164 i þ lif þ leasteð
2168 þe ha feng to clepien
2170 R uppon, C B upo.

for þe is kineomed of heouene, C heenuinich. 2151 C him þ for þe þe; lif (l altered from s). 2152 R þe, for þis. 2153 C þ, C B i, R an for lute; honwile for hwile. 2155 C B i, C heune. 2156 C þ for. 2157 C þat, B þe, R so. 2159 R ant, C ai, B a. 2160 C Þ for Ne; nawt, wene. 2161 C beo for nu (beo expunged). 2162 B nu inserted from above, R earst. 2163 B ibore.
2164 C lasteð. 2165 C ai, B a bate. C ende for linunge, B longunge. 2166 C þis, B þes, R stefne. 2167 C was, B istreget. 2168 R ant so, B stealewurðe. 2169 R þet, C bigon for feng, B ueng, C clepien. 2170 R uppon, C B upo.

a little earthly land, the heavenly kingdom; for a man of clay, he who is Lord of life; for this little pain, which subsides in a little while, endless rest in the kingdom of heaven; for this transitory suffering, that ceases so soon, joys without end, and gladness evermore. Do not thou think that now thou perishest; for now thou first beginnest, and art born, to live in the life that lasteth ever without end.” The queen, by these words, was greatly strengthened; and so steadfast, that she began to call to the executioners, and urged them to do what they
Tune ministri extra civitatem eam ducentes. ferreis. hastilibus regias mamillas traiciunt. et sic suspensas ab imo crudeliter pec-tore mammas evellunt. De hinc gladio percussa. felici martirio migravit ad christum. vicesima tercia die mensis novembris feria quarta.

Porphirius vero noctu assumptos secum quibus secretum suum palam esse voluit. corpus regine et martiris conditum aromatibus

2172 þ ham wes ihaten; 2172 þ heo duden; drohen hire wīþuten þe burhþetes; 2172 þ tuhen hire tittes
2176 up of hire broesten, 2176 bi þe bare bane, wīþ eawles of inne; 2176 þ twipten of þrefter, [2210]
2180 mid sword, hire heaued; 2180 þ heo swarf to Criste upon þe þreo þtwentuþe dei of Nouembres moneþ;
2184 þ þ wes on an Wodnesdei þ ha þus wende, þe þe murhþes þ þe neauer ne wonieþ.

2188 Porphire ananriht ferde þider i þe niht; [2220]
2192 þ swucche wīþ him of his men þ he wel truste on;
2192 þ al þe leðdis licome leöffliche smirede
2192 wīþ smirles of aromaz wīþ smellinde,
2196 þ biburiede hire

---

2172 C was. 2173 B ant, C And, diden. 2174 C B wīþute, R burhþetes, C burhþates, B burþeten. 2175 R ant, drohen for tuhen. 2176 C breoste. 2177 R þie for þi þe, B beare. 2178 R ewles. 2179 R ant, spiteden for swipten, B þerefter. 2180 C B wīþ, C sword, B sweort, R heauet. 2181 R B ant, C swerf, B swearf. 2182 R uppon, C B upo, R a for þ. 2184 B ant; þ inserted from above, R tat, C B a, C wednesdei, B weodnesdei. 2185 C wente. 2186 R omits þe. 2187 B þe. 2188 R Porfrir. 2190 R ant, swuch, C hise. 2192 C þe, lafdies, B leafdis. 2193 C leffiche, smerede, R smireden. 2196 R biburieden.

---

1 C originally hostilibus.
2 in C two last letters on erasure, L assumptis.

were commanded. And they did so; and drew her without the gates of the city; and pulled off the paps from her breasts, by the bare bone, with iron awls; and afterwards, with a sword, struck off her head: and she ascended to Christ upon the three-and-twentieth day of November’s month; and that was on a Wednesday that she thus went, as a martyr, to the joys that never wane. Porphirius immediately went thither in the night, and with him such of his men as he could firmly trust; and affectionately anointed all the lady’s body with sweet-smelling aromatic ointment, and buried her as became a martyr and a queen. Men
sepelivit.
Mane autem facto fit questio de
corpore regine. quis illud sustus-
lisset. De quo cum multos\(^1\) suppli-
cium pertrahi vidēret porphirius.
constanter ante tribunal impera-
toris irruit dicens.

Quid tū homines innoxios puniri
mandasti imperator

velut sacrilegii reos quos potius defensores esse oportuerat.\(^2\) si te
nature religio\(^3\) humana corpora a feris et volatilibus tollenda esse
docuisset? Qua in re vesano te spiritu agitari manifestum est:
qui humanis corporibus nec etiam sepulturam indulges. Que etenim

\[\begin{align*}
2197 & \textit{R omits} \text{ deh, B Martyr.} & 2198 & \text{R ant, cwen deh for, B te.} & 2199 & \text{C Men, B [M]e (space left for M), R ine for i pe.} & 2201 & \text{R æines, C again, B forbod.} & 2202 & \text{C had, B ilead.} & 2203 & \text{R porfirie, C seh, fele.} & 2204 & \text{C āut, B āe, C men, R uppon.} & 2205 & \text{C gulteese.} & 2206 & \text{R ant, C draien, B dreaien.} & 2207 & \text{R buten, farlac.} & 2208 & \text{R B biuoren, C tofore.} & 2210 & \text{C Sathanase, B sathanesse.} & 2211 & \text{B king.} & 2212 & \text{C hwat, B const tu to, C ūes.} & 2213 & \text{C leades.} & 2214 & \text{B heateliche.} & 2215 & \text{C B wiē.} & 2216 & \text{B yelde, R reisun.}
\end{align*}\]

\(^1\) C originally \textit{multis}.
\(^2\) \textit{optaverat}.
\(^3\) C originally \textit{relatio}.

came on the morrow, and commanded inquiry to be made, who had, contrary to the king’s
prohibition, taken the body thence. When Porphyrius saw many guiltless men, who were
accused of it, led and dragged to death, he sprang forward without fear, and came before the
emperor, and boldly cried, “Say, thou son of Satan, thou most infamous of all kings! what
knowest thou against these men whom thou thus treatest? Lo! here am I, thou hateful
demon, with all my household, to answer for them. Condemn, then, me and mine, because
gens tam barbara hujusmodi judicium edidit. ut vel cadaver examine terre matris gremio sepeliri prohiberet? Veruntamen antequam innocentes perire consentiam. si reos esse judicas qui christi martirem sepelierunt. reatum hujusmodi non formido.\footnote{1}{reformido.}

Condempna certe si audes. quod contra imperium tuum ancillam\footnote{2}{omits ancillam.} christi\footnote{3}{C adds christi on the margin; L inserts fannulam.} sepelivi.

\begin{center}
2220  \textit{t leiden in cor\textcolor{red}{\textsc{\textae}}}e."
\end{center}

O expetendum cunctis fidelibus crimem sepulture humane. Utinam et hoc michi obicias. ut ceteri relaxentur. Certe hoc crimine (fol. 189\textsuperscript{b}) solus ego periclitari desidero. Nam ego sum qui gloriosam christi martirem. et ego christi confessor. sepulture gremio accumulavi.

\begin{center}
\textit{"Nu \textquotedblright tu art," quod \textquotedblright he king,}
\textit{\textquotedblright ken \textquotedblright icnawen}
\textit{\textquotedblright tu hauest de\textcolor{red}{\textsc{\textae}} ofearned;}
\textit{2224 \textit{t jurh \textquotedblright he, alle \textit{he o\textcolor{red}{\textsc{\textae}}re.}}}
\end{center}

Hic\footnote{4}{Hinc.} tirannus velut alto vulnere saucius. pro plantu rugitum velut amens altum emisit. quo tota regia pertonuit. O \textit{o me miserum.} omnibus miserandum. ut quid me in hanc erumpnomas vitam natura mater edidit. cum tollitur omne quod nostri imperii precipe summa requirit? Ecce porphirius qui erat unicus\footnote{5}{erat unicus transposed.} anime mee custos. et tocius laboris solatium. in quem ab omni cura et sollicitudine reclinabar velut singulare michi presidium. ecce hic nescio qua de monum infestatione supplantatus. deorum nostrorum culturam\footnote{6}{curam for culturam.} aspennatur. et illum iesum quem vesana turba christianorum pro

\footnotesize

\begin{footnotesize}
\begin{enumerate}
\item \textit{R ant.}
\item \textit{R for \textit{f.}}
\item \textit{C a\textcolor{red}{\textsc{\textae}}in, R hest.}
\item \textit{2219 B leadden.}
\item \textit{2220 B eorde.}
\item \textit{2221 B [N\textsuperscript{u} (space left for N)], R writes Nu art tu iken q\textcolor{red}{\textsc{\textae}} ye king, C Q, B q\textcolor{red}{\textsc{\textae}}.}
\item \textit{2222 R ken omitted; ant, B icnawes.}
\item \textit{2223 C haues, R de\textcolor{red}{\textsc{\textae}}, R B oferuel for ofearned.}
\item \textit{2224 R ant, o\textcolor{red}{\textsc{\textae}}re.}
\end{enumerate}
\end{footnotesize}
deo colit. utpote mente captus publica voce confitatur. Hic nimi-
rum reginam a lege patria et cultura deorum subvertit. nec aliás
querendus nobis est\(^1\) conjugalis\(^2\) dementie architectus. Et quamvis
irreparabile michi damnum de conjuve abeo constet illatum. hoc
potius eligo ut resipiscens ab hac stulticia. deos sibi placabiles red-
dat. et in nostra ut ceperat amicitia perduret. quam nostre\(^3\) animad-
versionis sententiam experiatur. His dictis. jussit omnes com-
militones ipsius qui lateri ejus adherebant. coram se adduci. quibus
scorsum advocatis, dum de porphirii conversione questionem faceret.
omnes una voce se christians esse protestabantur. nec metu mortis
à fide christi et porphirii societate uallatenu dilapsuros. Hic tiran-
nus aliquos eorum putans terrore penarum a proposito posse revo-
cari. jubet eos\(^4\) exquisitis cruciari suppliciis. Quos cum ad locum
supplicii pertrahi porphirius intueretur;\(^7\) timens ne timore passionis
mentes eorum turbarentur. dixit tiranno. Quid hoc imperator sibi\(^5\)
vult. quod horum principem et caput dimittis me inquam dico. et
membra inferiora\(^6\) persèqueris? Nam nisi me victum primo red-
dideris. inanem in his laborem consûmis. Ab his ergo querere si
quid habes;\(^6\) ego pro eis tibi asto ratio-(fol. 190a)-nem redditurus.
Dicit ei tirannus.

Tu caput et princeps horum es
ut assereis. oportunum est ut tû de

\begin{footnotes}

\begin{enumerate}
\item nobis est transposed.
\item omits conjugalis.
\item omits nostre.
\item omits eos.
\item C originally only s; L imperator sibi transposed.
\item C originally inferiosa.
\item C originally hâne (?).
\end{enumerate}

\end{footnotes}

Ah for þu art icudd cniht,
't heaued of ham alle,
cheos ȝet of þeos twa:

2228 oþer chear ananriht, [2260]
Þ te ȷeare chearrn þurh þe,
't tu schalt ëbben,
't beon leof 't wurð me;

2232 oþer, þef þu nult no,
vivas. aut certe\(^1\) primus\(^2\) gladio interesse. Ita locutus.

strecche for\(\acute{\varepsilon}\) \(\acute{\varepsilon}\)pine swire
scharp sword to underfonne.”
Porphyre \(t\) alle hise

2236 heolden ham togederes,
\(t\) wi\(\grave{\varepsilon}\) se se\(\grave{o}\)se gabbes

gremoden him se sare \[2270\]
\(\acute{\varepsilon}\) he het hetterliche,

2240 anan wi\(\acute{\varepsilon}\)uten \(\acute{\varepsilon}\)e burh,
bihefden ham, euch fote;
\(\acute{\varepsilon}\) leaenen hare bodies
unbiburiet alle,

2244 fode to wilde deor,
\(\acute{\varepsilon}\) to luftfuheles.

Quod et factum est;

His heaste wes ifor\(\acute{\varepsilon}\)et,
\(\acute{\varepsilon}\) alle clane bihefdet;

2248 ah, for al his forbode, \[2280\]
nes hit \(\acute{\varepsilon}\)e bodies
neren ifatte i \(\acute{\varepsilon}\)e niht
\(\acute{\varepsilon}\) feire biburiet.

2252 Naude naut godd leoten
his martirs liches
liggen to forleosen,
\(\acute{\varepsilon}\) hefde bihaten

2256 \(\acute{\varepsilon}\) an her of hare fax
ne schulde forwur\(\ddot{\o}\)en.

\(\frac{2233}{R}\) uor\(\acute{\varepsilon}\), C B \(\acute{\varepsilon}\)i. \(\frac{2234}{C}\) sword, R B undernonne, C underfon.
\(\frac{2235}{R}\) porfirie, R his. \(\frac{2236}{C}\) helden, B to \(\acute{\varepsilon}\)ederes. \(\frac{2237}{R}\) ant, swa. \(\frac{2238}{R}\) so. \(\frac{2239}{R}\) hatterliche, C heterliche. \(\frac{2240}{C}\) B wi\(\acute{\varepsilon}\)ute. \(\frac{2242}{C}\) leafden. \(\frac{2243}{C}\) unbiburied, B unbiburiet. \(\frac{2244}{C}\) B wilde. \(\frac{2245}{R}\) ant. \(\frac{2246}{R}\) heste, C heast, was, B iuor\(\acute{\varepsilon}\)et.
\(\frac{2247}{R}\) ant, C cleane, R bihefdeft, C bihefded. \(\frac{2248}{B}\) forbod. \(\frac{2250}{C}\) ifat. \(\frac{2251}{R}\) ant. \(\frac{2252}{C}\) leten. \(\frac{2253}{B}\) Martyrs. \(\frac{2254}{R}\) writes liggen for to leosen. \(\frac{2255}{R}\) \(\acute{\varepsilon}\)e.
\(\frac{2256}{B}\) \(\acute{\varepsilon}\)et, C heaeu\(\acute{\varepsilon}\) for fax. \(\frac{2257}{C}\) forlesen for forwur\(\ddot{\o}\)en, B forwur\(\ddot{\o}\)en.

\(1\) C originally \(\acute{\varepsilon}\)o\(\acute{\varepsilon}\)te. \(2\) omits \(\acute{\varepsilon}\)rimus. \(3\) C adds \(\acute{\varepsilon}\)um on the margin. \(4\) dimiti.
Consummata itaque est horum passio mense novembrio die vicesima quarta feria quinta. Postera autem die sedens pro tribunali

impleissimus tirannus, nec dum martirum sanguine saciatus beat-am CATERINAM jubet sibi presentari.

cui sic ait. Quamquam tu omnium horum rea sis quos arte magica depravatos mortis compendium subire fecisti. si tamen ab erroris proposito animum revocares. et diis omnipotentibus thura offeres:

poteras nobiscum feliciter regnare.

et prima in regno nostro nominari. Ne nos ergo diutius pro-

trahas. quod vis

\[2258\] B '[space left for P], C'[P] a for pe (space left for p), C B pe for pes, B omits burst. 2260 R katerine swise cumen, C Kater cume. 2261 R omits swise, R B biuoren, C omits him. 2262 R t heo, C was, R uor8. 2263 C bigon for brec on. 2265 B of ham alle, C cleane. 2266 B wiecchereff. 2267 C hauest, R so. 2268 C omits to, R towar8, B towart, R de8. 2269 R as jah ha. 2270 C iif, wiðdraeste. 2271 R ant wule, B wulle, R ure godes i greten. 2272 R as. 2274 B mure8. 2275 B libbe. 2276 R ant, C B beo, C cud t icud. 2279 R blue.

1 C originally consumpta. 2 itaque est transposed. 3 et dixit for cui sic ait. 4 C originally offers. 5 omits ergo.

thirst was not even yet, with all this blood, cooled; but he ordered Katherine to come speedily before him. She was soon brought forth, and he broke on to say, "Though thou art guilty of all the rest; though thou, with thy witchcraft, hast made so many to run towards their death, as if they were mad; yet, if thou retract and wilt salute our gods as well as thou hast grieved and mocked them, thou mayest, in all pleasure, live long time with me, and shalt be most celebrated and renowned in all my kingdom. Put us off no longer; but consider now, quickly, whether it is preferable for thee to do what I propose to
ex duobus unum elige.
aut maturius aris libamina inferas.
aut hodie à cervice gladio caput
avulsum miserabile prebebit¹ in-
tuentibus spectaculum.
Cui virgo respondens.²
Non est inquit miserabile spec-
taculum. cui de occasu ortus suc-
cedit gloriosus.
de morte immortalitas. de merore
jocunditas;³ de tristicia gaudia
mercantur⁴ eterna.

Te ergo prostrahere diutius tiranne
non quero. Fac quecumque animo
concepiisti. paratam me esse vide-
bis⁴ ad omnia sustinenda quemich
inferre potueris dum dominum⁵

2280 hweœr þe beo leouere
don þ ich þe leare,
þ libben þef þu swa dest;
þer, þis ilke dei,
2284 se dreoriliche deien,
þ ham schal agrisen
alle þ hit bihaldeþ." "Nai," quoð Katerine,
2288 "Nis nawt grislich sihðe
to seon fallen þ þing [2321]
þ schal arisen, þurh þ fæl,
a þusentfalt te fehere,
2292 of deaþ to lif undeðliche;
þ to arisen from ream
to aa lestinde lahtre;
from bale to eche blisse;
2296 from wa to wunne, þ to weole
þurhwuniende.
Naw iht, king, ne kepe ich
þu hit fir firsti; [2331]
2300 ah hat hiendliche
þu hauest in heorte,
for ich am þarow to al þe wa
þu const me þarkin,

2280 C leouere. 2281 C omits þe. 2282 R ant, C þif, R omits swa, C dost. 2283 R ðeer i þis. 2284 R omits se; dreoriliche. 2285 C þ alle ham. 2286 C omits alle, B þe, C bihaldeþ. 2287 B [N]ai (space left for N), qð, C Q. 2288 C ladic î for grislich, 2289 C seþo, B falle, C omits þ, R þ þing fallen. 2290 B þe, arise. 2291 C þusendþald, þe, R schene for fehere. 2292 R deð, R undedlich, B undeðslieþ. 2293 B arise, C fram. 2294 C ai, B a, C lastinde, B lastinde, R leahþre. 2295 C fram. 2296 C fram, winne,
R ant, C wele. 2298 R nawih, B Nawhit, R kep. 2299 C writes þ tu lengre hit firsti. 2300 C writes ah hat tu hiendliche, R hiendliche. 2301 C on for in. 2302 R alle. 2303 R const me transposed, C þarkin.

¹ C originally prebit. ² respondit. ³ suceedunt for mercantur. ⁴ esse videbis transposed. ⁵ C dominum added on margin; L has regem.

thee, and to live if thou dost so; or, this very day, to die so dismally, that all who behold it
shall shudder." "Nay," quoth Katherine, "it is not a loathly sight to see a thing fall that
shall rise again, through that fall, a thousand times fairer,—from death to life immortal;
and to rise from weeping to everlasting gladness; from misery to eternal bliss; from
sorrow to joy, and to welfare that ever endureth. I care not at all, O king, that thou
shouldst longer delay it; command then speedily what thou hast at heart, for I am prepared
neum videre et
virginalibus
choris
agnum sequentibus
interessemerear.
Sic effatam tirannus furiali spiritu
debriatus.

christi virginem a conspectu suo
abstractam jubet extra portam ci-
vitatiss decollari. Que cum ad locum
passionis\(^1\) prefixum properaret.
respiciens vidit turbam multam
virorum et mulierum sequentum
se atque plan-\(\text{foll. 190b}\)-gentium.
inter quas precipue virgines et

\(^1\) passioni.

for all the pain that thou canst provide for me, so that I may see my beloved, who is so
worthy of love, and joyfully be brought among my companions, that follow him everywhere
in the fair company of virgins in heaven.” The king, as one who was drunken with the
devil’s poison, wist not what to think: he commanded, however, to put her quickly out of
his sight, and behead her without the barriers of the city. She, as they conducted her,
looked back again, on account of the noise she heard, and saw many heathen, men and
women, running after her, wringing their hands and weeping sore. But the maidens most of
all, in sad and sorrowful mood, and the rich ladies, let tears trickle. And she turned again,
matrone nobiles lamentabantur.\(^1\)

Conversa igitur ad\(^2\) illas.\(^3\) dixit.

O generose matrone \(\omega\) virgines clarissime nolite obscero passionem meam lamentabili planctu onerare sed si nature pietas vos nulla erga me incitat ad miserationem. congaudete precor michi\(^4\) potius quia video christum me vocantem qui est amor meus. rex et sponsus meus. qui est merces\(^5\) copiosa sanctorum. decus et decor\(^6\) virginum.

**Vos vero**\(^7\) planctum\(^8\) istum lacrim.

2328 ℓ te riche lefdis, \[2360\]
letten teares treondlin;
ℓ heo biwende hire æœin,
sundel iwreðæ̂̂̂̂̂̂set,
2332 ℓ etwas ham hare wop
wið pulliche wordes:
“že lefdæ ℓ že meidnes,
že že weren wise,
2336 nalde że nawt bringen me
forandscape toward bliss
mid se bale bере; \[2370\]
nalde że neauer remen
2340 ne makien reowæ̂̂̂̂̂̂ for me,
že fare to echre reste,
into že riche of heouene.
Beoð bliðæ, ich biseche ow,
2344 že że me blisse unnen;
for ich iseo Iesu Crist,
že cleopæ̂̂̂̂̂̂ me ℓ copeæ̂̂̂;
že is mi lauerd ℓ mi lune,
2348 mi lif ℓ mi leofmon, \[2380\]
mi wunne ℓ me iweddæ̂,
mi murhæ̂̂̂ ℓ mi mede
 ℓ meidene crune.
2352 Ower wop wendedæ̂

---

\(^1\) C originally launtabatur.  \(^2\) omits igitur ad.  \(^3\) illa.  \(^4\) precor michi transposed.  \(^5\) C originally mer.  \(^6\) C originally decora: L has corona.  \(^7\) ergo for vero.  \(^8\) C originally plactum.
mabilem quem inaniter in me
deperditis in vos ipsas¹ conver-
tite, ne vos in hoc gentilitatis
errore dies supremae deprehendat.
pro quo fletus eternos subeatis.

al on ow seoluen,
leste ye est wepen
echeliche in hell,
2356 for þ heaðene lif
þ þe in liggæ;
as þe schullen alle,
2390 buten þe forleten,
2360 hwil þe beoð o liue,
ower misbileaue."

Hec locuta a² percussore orandi
As ha heafe iseid tus,
bisohite þ wið þe brond,
spatium indulgêri sibi poposcit.
2364 as hit bliked buuen hire,
't schulde hire bone beon,
þ he for his freolec,
firstede hire, ð fremede,
2368 þe hwile þ ha buhe hire,
't bede aue bone. [2401]
He þettede hire þe ðef
bliðeliche leaue;
Quod cum spiculator annueret.³
2372 þ heo biheold upward,
wið upaheuene heorte;
't ecelinde duneward,
þus to Criste cleopede:
ipsa elevatis in celum oculus⁴
oravit dicens.
O decus et salus
2376 "Lauerd, leome þ lif
of alle riht bilefäde; [2410]

2353 C seluen. 2354 B lest, R est wepen transposed. 2355 R heðene, B headene. 2357 C liggen. 2359 C B bute, C omits þef, B forleten. 2360 C beon. 2362 R iseid þus
transposed. 2363 C him for þ, B þe, bront. 2365 B selude, C bane. 2366 C freolæc. 2367 R friðæde for firstede, ant. 2368 R heo for þe, C hwil, R heo, C buhde. 2370 R ant
he, ant, C wið for þef, R þef hire. 2372 R ant, C And, B biheolt, upwart. 2374 R omits 't, B dunewart. 2375 C B crist. 2376 C [L]auerd (space left for L), R ant. 2377 R rihte, R B bileæa.
¹ omits ipsas. ² C a supplied on margin. ³ C second e altered from i. ⁴ oculus in celum.

your weeping upon yourselves, lest ye once more weep eternally in hell, for that heathen life
in which ye lie; as ye shall all, except ye leave off your unbelief whilst ye are in life.'
When she had thus spoken, she requested him who had the sword, as it gleamed above her,
and was to be her slayer, that he of his liberality, would delay for her, and indulge her, while
she bowed herself and prayed a prayer. He granted and gave her permission cheerfully;
and she looked upwards, with uplifted heart; and kneeling down, she thus called upon
Christ: "Lord, light and life of all true believers; mild Jesu, who art thyself the reward
credentium. à spes et gloria virginum Jesu bone.

gratias tibi àgo qui me intra collegium ancillarum tuarum connumerare dignatus es.

Fac ergo hanc cum ancilla tua obsecre misericordiam. ut quincunque in laudam et gloriam tuam passionis mee memoriam egerint. sive in exitu anime sue aut etiam in quacunque angustia me invocaverint celerem propitiationis tue obtineant effectum.

Fugiat ab eis pestilentia et fames. morbus et clades et universa aurarum intemperies.

milde Jesu, in art te seolf, meidene mede;

2380 iheret † iheiet
beo þu, hehe healent!

† þe ich þonki, lauerd,
† tu hauent ilenet me.

2384 † waldest † ich were
† þe tale of þine wumen.
Lauerd, milce me nu,
† yette me † ich þirne: [2420]

2388 ich bidde þe þeos bone, —
† alle þeo † munneð
mi pine † mi passion, þe to lune, lauerd,

2392 † cleopieð to me hwen ha schulen
þe derf of deað drhen,
þer hwen se ha hit eauer doð, in neode þe in nowein,

2396 hihentliche iher ham,
heouenliche healent! [2430]

Aflei from ham al uuel,
woorre þe weane baðe,

2400 † untidi wederes; hunger þe euch hete
heaneð ham † harmið!

Of maidens; praised and exalted be thou, great saviour! And I thank thee, Lord, that thou hast permitted me, and wouldst that I should be in the number of thy women. Lord, be gracious to me now, and grant me what I desire: I request of thee this boon,—that all those who mention my pain and my passion, for love of thee, Lord, and invoke me when they are about to endure the tribulation of death, or whencesoever they do this, in need or in trouble, thou listen to them speedily, O heavenly Saviour! Make to flee from them all evil, both war and trouble, and unseasonable storms; hunger and every hatred that depresses and harms
Fiat in finibus eorum terre fecunda messio. Æer salubrior.\(^1\) et secunda\(^2\) elementorum gratia\(^3\) jocunda fructuum ubertas.

Ecce jam expleto certaminis\(^4\) agone domine jesu christe ferientis gladium expecto.

Tu quod carnifex tollere non potest precor suscipe spiritum meum\(\text{'}\) et per manus sanctorum angelorum in eternae\(^5\) quietis\(^6\) sede\(^7\) cum sanctis virginibus con-

foveri jubeas.

Necdum orationem compleverat\(\text{'}\) et ecce vox hujusmodi de sullimi\(^8\) nube emissa ad eam redditur.

Venit dlecta mea. speciosa mea:\(\text{'}\) ecce tibi beatitudinis jànua aperi-

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\begin{itemize}
\item 2403 R hwer for her, C ich abide her.
\item 2404 C swordes.
\item 2405 C deade deð, R writes þe þis deð me deð to, B writes þe þis deð me deð to deð. 2406 C omits don. 2407 C nime, nime, B neome for neomen. 2408 C þe. 2409 R ihe, C i, R senden. 2410 R hehe healent, C healend, heuene. 2413 C heuenliche, B hirt. 2414 R meides. 2415 B [N]efde (space left for N), C B bute, B ibede for isid, C tus for swa. 2416 R stfne. 2417 C stihende fram. 2418 R leuemon. 2419 C þu for nu. 2420 C a. 2421 R þet, C jate. 2422 C abid, iopened.
\item 1 C originally solubrior. 2 secundam. 3 gratiam. 4 inserts mei. 5 eterna. 6 quiete. 7 omits sede. 8 sublimi.
\end{itemize}

them! Lo! I abide here the bite of the sword’s edge. Let him that puts me to death, do all that he may, let him take what he can take,—the life of my body; I send my soul to thee, O Saviour, in heaven; command that it be placed, by thy holy angels, in that heavenly household among thy maidens.” She had no sooner spoken thus, than there came a voice descending from heaven: “Come, my dearly beloved: come now, my spouse, most beloved of women! Behold, the gate of eternal life awaits thee fully opened!” The abode of every joy
tur. ecce (fol. 191a) quietis eternae
mansio tibi parata adventum tuum
expectat. jam in occursum tuum
chorus ille virgineus\(^1\) sanctorum
exultantibus animis cum trium-
phali adventat corona. Veni ergo.
et ne solliciti$$\^{2}\$ de donis que
postulas': nam et his qui pas-
sionem tuam devotis mentibus
celebraverint. et qui in periculis
et necessitatibus tè invocaverint.
presidia optata. et opem celerem
de celo promitto.

Facta ergo hac voce: 'christi
virgo lacteam cervicem proten-
dens spiculatori ait.

Ecce\(^3\) vocor a domino meo jesu
christo. tù\(^4\) jam impiger age': et

\(\text{pe wununge of euch wunne}\)
\(2424\ \text{kepe\(\text{c}\) 't copne\(\text{c}\) pi cume.}\)
\(\text{Lo! al } \text{j}\text{ miende mot}\)
\(\text{t tet hird of heouene,}\)
\(\text{cume\(\text{c}\) her asein } \text{pe,}\)
\([2460]\)
\(2428\ \text{mid kempene crune!}\)
\(\text{Cum nu, 't ne beo } \text{j}\text{u}\)
\(\text{na jing o dute}\)
\(\text{of al } \text{j}\text{ tu ibeden hauest;}\)
\(2432\ \text{alle } \text{heo } \text{j}\text{ munne}\)
\(\text{pe 't ti passiu,--}\)
\(\text{hu } \text{j}\text{u dea\(\text{c}\) drohe,--}\)
\(\text{wi\(\text{c}\) inwarde heorte,--}\)
\(2436\ \text{in eauer each time}\)
\(\text{j}\text{ heo to } \text{pe cleopien } [2470]\)
\(\text{wi\(\text{c}\) luue 't rihte bileaue,}\)
\(\text{ich bihate ham hihentliche}\)
\(2440\ \text{help of heoueneriche.}\)
\(\text{Heo, wi\(\text{c}\) } \text{j}\text{eos steuene, strahte}\)
\(\text{for\(\text{c}\) swifteliche}\)
\(\text{pe swahwithe swire,}\)
\(2444\ 't cwec\(\text{c}\) to } \text{pe cwollere:}\)
\(\text{"Mi lif, 't mi leofmon,}\)
\(\text{Iesu Crist, mi lauerd,}\)
\(\text{hau\(\text{c}\)e } \text{nu ilecopet me.}\)
\([2480]\)

\[2423\text{ R wununge, } B \text{ euhe.}\]
\[2424\text{ R ant, } C \text{ come.}\]
\[2425\text{ R low, } B \text{ pe.}\]
\[2426\text{ C }\text{jeat, heuene.}\]
\[2427\text{ B kime\(\text{c}\), } C \text{ asain, A agein.}\]
\[2428\text{ C B wi\(\text{c}\).}\]
\[2429\text{ R ant.}\]
\[2430\text{ R ofdutet for o dute.}\]
\[2431\text{ R omits } \text{tu}.\]
\[2432\text{ R }\text{et for } \text{p, B }\text{ pe for } \text{p, R munni\(\text{c}\).}\]
\[2433\text{ R ant.}\]
\[2434\text{ R de\(\text{c}\).}\]
\[2435\text{ R wi\(\text{c}\) in wi\(\text{c}\) inwarde (sic), } C \text{ inwarde (hole in } M\text{S.: lower part of e wanting).}\]
\[2436\text{ R euer.}\]
\[2437\text{ C clepie\(\text{c}\).}\]
\[2438\text{ R }\text{t, wi\(\text{c}\) rihte, B riht.}\]
\[2439\text{ R help for hihentliche, C hihendeliche.}\]
\[2440\text{ R hihentliche for help, C heuene for heoueneriche, B heouerie.}\]
\[2441\text{ C }\text{pis, } R \text{ steane.}\]
\[2442\text{ R B uor\(\text{c}\).}\]
\[2443\text{ R B swahwithe.}\]
\[2445\text{ R leoucmon.}\]
\[2446\text{ R C ibu'.}\]
\[2447\text{ C omits } \text{nu; ilecopet, me to him.}\]

\(^1\text{C originally virgines.}\)
\(^2\text{C originally solliciti\(\text{c}\)es.}\)
\(^3\text{inserts ego.}\)
\(^4\text{inserts autem.}\)
redde expletum quod à tiranno
accepisti mandatum.
Mox ille insurgens. decollavit eam.
Quo ex facto; due rérs memoria
digne1 apparuerunt. una quia lac
pro sanguine in testimonium virgi-
nalis innocentie de corpore ejus
effusum terram uberius irrigavit;
altera quia mox angeli acces-
serunt. et assumptum corpus per
altum aerea2 subvehentes in monte
Sýnai deposuerunt;

qui mens à loco occisionis ejus3
distat itinere viginti et eo amplius
dierum.

quo in loco innumeram ad laudem

2448 Do nu þenne hihentliche
þ te is ihaten.”
þ he, as ha het him,
hef þ hatele sweord up,
2452 þ swipte hire of þ heaued.
I þ ilke stude, anan,
iwurþen twa wundres.
þe an of þe twa wes,
2456 þ ter sprong ut, mid te dunt,
mile imenget wiþ bloð, [2490]
to beoren hire witnesse
of hire hwite meirþhad.
2460 þe ðeðer wes, þ te engles
lihten of heuene,
þ heuen hire on heh up,
þ beren forþ hire bodi,
2464 þt biburieden hit
i þe munt of Sýnai,
þer Moýses fatte
þe lahe et ure lauerd, [2500]
2468 from þeonne as ha deide
twenti dahene þong,
þt þet ma, as pilegrimes,
þ wel witen, seggeþ.

2472 þer ure lauerd wurcheþ

quickly perform that which is commanded thee.” And, as she bade him, he lifted up
the hateful sword, and struck off her head. In the same place, instantly two miracles were
done. One of them was, that there sprang out, with the stroke, milk mingled with blood,
to bear her witness of her pure virginity. The other was, that angels descended from
heaven, and carried her up on high and bore away her body, and buried it in the mountain
of Sinai, where Moses received the law from our Lord, twenty days’ journey from the place
where she died, and still more, as pilgrims say, who have sure intelligence. There our Lord
LIFE OF SAINT KATHERINE.

domiini fiunt miracula.

Inter que et hoc unum insigne
constat miraculum. quod de se-
pulchro ipsius rivus olei inde-
ficienter manare videtur.
Nam et de minutis ossibus que
de sarcófago cum oleo effluunt.
ubicunque asportantur. salutaris
olei liquor stillare non desinit.
ex quo peruncta debilium corpora
celeris medicine opem reportant.
Passa est ergo beata KATERINA
mensenovembrio.1 vicesima quinta
die. feria sexta: hora tercia
servans videlicet diem et horam
qua christus pro mundi re-
se feole wundres for hire,
as na muñ ne mei munnen.
Ah bimong ham alle,

2476 þis is an of þe heste,— [2510]
þ ter rinneð aa mare
eole iliche riue,
't strikeð a stream ut

2480 of þ stanene þruh
þ ha in resteð.
Get of þe lutle banes,
þe floweð ut wið þe eoile,

2484 floweð oðer eoile ut; [2510]
hwider se me eauer bereð ham,
't hver se ha beoð ihalden,
þ healeð alle uueles,

2488 þ botneð men of euch bale,
þi rihte bileaue habbeð.
þus wende þe eadie
meiden Katerine,

2492 icrunet. to Criste,
from eordliche pinen,
i Novembres monen,
þe fif þ twentuðe dei, [2530]

2496 þ Fridei, onont te under:
i þe dei þi þe time

2473 R swa. 2475 R bimong (g added from above). 2476 R is inserted from above, C helste. 2477 C renneð ai, B a. 2478 R eoile, B eoile (i inserted from above), R riuet. 2480 R þe, C þurh. 2481 R heo. 2482 R omits þe. 2483 C þ, flowen. R eoile, B eoille. 2484 R eoile. 2485 R þ hwider, so, C men, R before bereð the syllable be blotted out and expunged. 2486 R ant, so heo, C beon. 2487 C heales. 2488 B ant. 2489 B þe, C riht, habben. 2490 R þis for þe; edi, C eadi. 2493 C fram. 2494 C novembirs. 2495 R a for þ, C dai. 2496 R ant, C fridai, R omits te. 2497 C dai.

1 novembri.

worketh so many miracles, on her account, as no mouth may recount. But, among them all, this is one of the greatest,—that there runneth oil evermore alike abundantly, and a stream rushes out of the stone coffin, in which she rests. Also, from the small bones, which flow out with the oil, other oil floweth out, (which) whithersoever they are carried, and wheresoever they are kept, heals all diseases, and relieveareth men, who have true faith, and every distress. Thus went the blessed maiden Katherine, crowned, to Christ, from earthly pain, in the month of November, the twenty-fifth day, and on Friday, about the Undern : in the
demptione ad passionem  $\gamma$ hire deore leofmon
Lesu, ure lauerd,

properavit:  2500 leafde lif on rode
for hire $\&$ for us alle.
cui honor et laus et gloria. et  Beo he, as healent,

potestas est per immortalia secula  iheret $\&$ iheiet,

AMEN.$^1$  2504 in alre worlde world,  [2540]
a on ecnesse!

Amen!

Explicit vita et passio Sancte KATERINE virginis et MARTIRIS.

$^{2498}R$ $\&$et, $omits$ deore; leouemon.  $^{2499}R$ ih$'u$ crist ure, C ih$'u$.  $^{2500}R$ lefde, C B o.
$^{2501}R$ ant.  $^{2502}C$ ase, healend.  $^{2503}C$ ihered, R $writes$ in heihunge ant in herunge.
$^{2504}R$ worldene $for$ worlde, B worlt $for$ world.  $^{2505}R$ aa.

$^1$ seculorum for AMEN.

day and at the time that her dearly beloved Jesus, our Lord, gave up his life upon the cross for her and for us all. May he, as Saviour, be praised and exalted, in the world of all worlds, ever to eternity! Amen!
NOTES.

15. B þes; the scribe took the wén of his original for a þorn.
23. C by an erroneous separation of letters forms a word derived from O.E. eareh = cowardly. This is one of the numerous alterations by which, however clever, C spoiled our text.
29–30. One of our poet’s historical reminiscences.
57. Aelfric, Hom. i. 582, renders the same idea by: be his agenre haefene; hafen, häfen meaning property. See also i. 880 be þaes mannes haefene, translated by Thorpe: according to a man’s property. As it is impossible to prove afen to have been used in O.E. in a similar expression, it is not improbable that our euene became the heir of, that is, received the functions and partly the meaning of hafen, when the latter came to be disused.
62. The sense demands broheten, as referring to the plurals þe riche þe poure. In Z brohte seems to refer to hwa 61. This construction, however, would deprive the principal sentence of its verb.
83. herd from O.E. heord= custodia, quite distinct from hird (81 and elsewhere), from O.E. hiréd = familia. In consequence of the similarity of these words in our dialect, they must have been often confounded with each other; already in O.E. we have a by-form of heord spelt hyrd, and hirød very often appears contracted to hird.
117, 122. In these verses we have underneomen in two distinct meanings. Stratmann only gives as its meaning suscipere, reprehendere, which would suit 117, but not 122. Here the context requires a meaning like to try, tempt. And indeed, in the Latin text, we find experirî, or rather attempts, answering to it.
138. B burh: a similar mistake occurs in line 1642.
140. The Latin text with sonus demands nurin = noise, as B has it. It seems to me beyond doubt that R and C here mutually, though independently, altered the text. Evidently they did not know the word, which in the time of our legend was already very rare and obsolete.

145. Cf. l. 1667, with various readings. The difference between the terminations of -unge and those of -inde is rapidly disappearing. It is known that the first instance of their being confounded occurs in the older text of Laamon's Brut.

149. The clumsy-looking insertion of this verse was necessary, as in ll. 146–47 the cause of the noise had already been stated.

155. Cf. Jul. 67, (†) wod he walde inwurcan; Marg. 7, † forneh wod he walde inwurcan.

162. The same verse is used in Juliana 7.

168. R hire is either the possessive pronoun referring to the following heorte, or it is the so-called absolute pronoun. Cf. l. 2151 C him.

169 = wounded in heart. heorte = O.E. heartie-é Instr.—a case which in the documents of the time is very scarce. The same construction might have been applied in ll. 608–9: mode imenget inweorcan.


186. iwuld might be = in waeld, in power. But then the passage would give no sense, and, even apart from this, C seems to hint at i(-wald) not being the preposition, but the prefix þe-. A similarly-worded passage in Marg. p. 5, al þ ich iwold ah þt am of lauerd, does not throw much light on our case. There likewise the word in question can, by assuming a suitable punctuation, be taken for a form of the O.E. verb þewealdan. The apocope is nothing unusual in our dialect. A few verses below we find it in ne dreed iche.

204. C. This excessive hardening of the old Germanic tie-vowel i (remnant of tie-syllable -aia-) is only to be seen in one other place—and this curiously enough in the same word bibliodece—in MS. T of the Ancre Riwele.

232. For reading C, see note on l. 1176.

238–39. Cf. Old Engl. Hom. i. 97, summe iscead godra gast and ufele, and Hali M. 25, as tah ha nefeden wit in ham ne icwarere scedead as mon harei's ba of god þt of uuel; Sawles W. 255, schad bitumhe god ant uuel.

243. B þur see ll. 138, 281, 1642.

245. witese. Z in correcting the verse destroys the sense.

252. heoren as genit. is co-ordinated to his and alre þinge. For the vowel see l. 872. The concluding consonant might suggest the idea that, like other Germanic dialects, Middle English was about to develop a poss. pron. out of the genit. of the personal pronoun. Still, it is more likely that we have here a case of the so-called nunation. Cf. the modern prov. own, yown, theirn. That it was C who altered the text, we may infer from the inconsistency of this alteration. By dropping þt, he tries to make here infinitive, without thinking of the tie-vowel, which everywhere else he has faithfully preserved.
255. Cf. Jul. 43, *he (be dewel) s[hat euch wuel. I might have put
the form of R in the text, seeing that many more contractions of this
kind are preserved, not only in R, but often in C and B as well.
is very common in our dialect as it is in several others. Does the
concluding -e, like the -n mentioned in the preceding note, mean an
inflection? We find the oldest specimen of the form in the Saxon
Chron. under the year 1123.
258. See note on l. 2018.
276. þ is not final, but heads a substantival sentence. þunche is
no doubt an alteration. C *bote (see l. 280 C) is a very late form,
showing that the vowel was already shortened.
282–3. According to the Latin text, we ought to have *iwræht of nawiht.
The corruption, if such it is, reaches back as far as X. Very likely the
poet intended the following division: hæ dille wérën | iwræht of
nawiht | þ i þis word isétæ (cf. iwræht) us for to frourinn | etc.
288. The Latin original with consequentur requires schulen (C), but
the conditional sentence in l. 290 requires schulden.
290. R *walden, no nunnation, but a plural, referring to ha.
298. *ech employed as a substantive, as in Jul. p. 35.
311. *swiçere. B has the right form of the adverb, if judged by the
rules of O.E. grammar.
316. For hit see the various readings of l. 273.
319. As *lahe (l. 2467), O.E. *laga, is never found with ‘umlaut,’ it is
obvious that lei is of Norman origin, and derived from the Latin legem.
320. To judge by the Latin rationalis, it is not improbable that
lahe is miscopied from lahe, past part. (indic. l. 1206). Another
suggestion would be to derive it from O.E. lāh.
328–9. The author of St. Marg. translated the same words quem
Judei crucifixerunt with the same verses. See my disquisition, Anglia,
v, 101.
360. þu omitted or mutilated to t.
366. *schafta, old plural *gescafta? or sing. with anomalous -e, as it
occurs some pages before.
haesse . . . *bátan men anum, and Marg. 9, *t halt tine hestes bute mon
ame. In Marg., as here, the passage has no equivalent in the Latin
original.
374. Steven is literally to stow. Stow that is still the common
thieves’ slang for *hold your tongue.
385–90. This phrase is meaningless. Evidently the elaborator
intended to avoid antiquarian matters. See Latin text.
387. *beronmont is still preserved in Lowland Scotch thereanent, which
means concerning that matter.
396. *motild is only once more to be found, in Old Engl.
Hom. i. 205. There it means mediator, defender: *pet tu beo mi
motild aseines mine soule fon. Here it seems to have the meaning of tattler.

416. Perhaps I should have left out ham in accordance with C, and on account of the metre, ham in l. 414 being conspicuous enough to serve as object to both verbs (medien and makien). Cf. ll. 866–7, where moreover the place of the object is not nearly so conspicuous as it is here. B’s attempt to repeat the pronoun is rather suggestive as to the reading of our passage. At the same time we are reminded of the contraction hest for hehest, rather common on the following pages (see for inst. l. 536). But even assuming liberties such as these, the verse remains bad. In B, by following the Latin text too closely, the words of ll. 417–430 are somewhat clumsily arranged. R tries to correct, but destroys the sense entirely.

423, iken ’t ienawen been or ken ’t enawes been (l. 2041) = to be or feel conscious or convinced. Cf. Aelfric’s Hom. i. 510, eanawes his mánes = conscious of and acknowledging his crime. See ibid. 168, 378. Floriz and Blancheflur (ed. Lumby) 189–90: Po Floriz bigan his consail scheinve And to Daris been ikenwe = began to get known to, etc.; see ibid. 401–2.


451. swılı (not in Stratmann) might be derived from O.E. sveót, svý só troop band, cf. svútel, sveótol. Still we have this adjec. already in the form of sutel (l. 381). More probable is the derivation from svête, cf. svýtnis. R sputi reminds us of the foreign word (de) sputien = to argue, which occurs several times in the poem.

467. On account of the Latin text, I decided on choosing the reading of C.

476. Ah is out of place here, for would be better, answering to enim of the Latin text.

477. halì answers better to sanctioris than soþe does. Still the copyist may accidentally have hit upon the right word.

480. me; dativus ethicus.

484–7. 1 Corinthians i. 19.


507. Even now for why is used besides why; the latter is considered to be the more fashionable of the two.

513. A good idea, which, as it appears, had no little influence upon the poet’s elaborating the speeches of our Saint.

514. bolen employed transitively means to tolerate, but to wait when employed absolutely. The transitive verb abiden we have in l. 2403.

531. foreseide, forewende, neither of these compounds is to be found in Stratmann.

538. M.E. clergie = knowledge, very common in Piers Plowman, and quite distinct from modern English clergy. The former is derived from O.Fr. clergie, Low Latin clerencia, the latter from O.Fr. clergié,
Low Latin clericatus. Owing to their derivation, the French forms had a different accent. In M.E. presumably this difference was lost. Still, in our passage the accentuation is quite in accordance with the history of the word. We are forced to read of allé clergiê. Worth noticing is the rhyme clergy: faleceté in John Audelay’s poems, ed. Wright, p. 33. As to examples of clergie=mod. clergy, we may cite Rob. of Gloce., p. 563; and Rob. of Brunne, Langt. Chron., pp. 283, 286.

545. The Latin text has juvenis. Still, nowhere else can we find the word jungling applied to women; it is doubtless an alteration of C’s. zeonglic, on the contrary, we find twice in the Anglo-Saxon Glosses published by Bouterweck in Haupt’s Zeitschrift, ix. 485, 490. In each place it is the translation of pubescens. In M.E., so far as I know, the word is only found in one other place, namely, in St. Brandan, ed. Th. Wright, p. 33, meaning young or rather young. For B putting on instead of of, cf. ll. 547, 819, and note on l. 1100.

547. C hise for hire must be explained either as relating to the grammatical gender of meiden, or as the form which we find later on so frequently used for the acc. of ha in the writings of Southern authors, as Dan Michel and Shoreham. To regard this form as an archaism and direct descendant from Gothic, we have a better right than Morris (Reader, 1864, May 26, p. 689), as only the genit. izos (or dat. izai) of the Gothic pers. pron.; but never could such a form as ija the Acc. case explain and be the ancestor of our hise (h)ys. It goes without saying that in this case s must have had the vibrating, buzzing sound. Cf. Sievers, Gram. p. 67. For on see end of preceding note.

551–2. Cf. Hali M. 17, ıt tukeȝ hire al to wundre=and throws (draws) her entirely into destruction.

558. Cf. Jul. 29, for luċer eie; Hali M. 43, godes luċere eie; further, two more passages in this legend, ll. 1234 and 1516, where luċer strençe is contrasted with liсте. These passages—together with the frequent use in Marg. and Jul. of the word in connection with the names of the heathen tyrant, as Olibrius þe luċere. Eleuvius þe luċere, —will give us a fair notion of the meaning of the word. It is rude, cruel, relentless, rather than appalling.

593. wunec, better would be wuniec, as on account of the Latin omnes, þe alre wiseste must be taken as plural. The conjecture would at the same time correct the verse. See 1304 R. þ wuneg in estlone. Interesting is the close resemblance of a passage in Laȝ. Brut, iii. p. 122.

597–98. Cf. Romaunt of the Rose 692, 
That I was never erst er that day
So jolyf nor so wel bigoo.
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601–2. Cf. Marg. 4, into evarterne ant into cwalhhus, and Brut. i. 31
vt of þon quarenerne
of þan qualehuse.

Ibid. 160, Heo duden heo in quartrerne in ane qualehuse. Judging by
the two last-quoted passages, the quarterne seems to have been nothing
but a cell in a qualehuse = prison or death-house rather (both quale and
qualm meaning nec, mors). In our legend and in St. Margaret this
difference is effaced.


630. men, I consider to be no more than a dialectal peculiarity of
C’s, especially as it governs the singular. See note on l. 1176. It
is not quite plain what kind of relationship exists between our me,
the old man, and men; man and me govern the sing., men the plural.
The first specimen of me we meet with, is in the Saxon Chron. under
the year 1124.

632. The regular preterit forms of drehen, O.E. dreogan, are very rare
in M.E. This may have been the reason why R and C altered the text,
the latter replacing drehen by a word of similar spelling and meaning,
the former using a weak form, another specimen of which we have in
l. 1160. But as the plur. pret. only appears asdrohen, drozen, droven,
and (so far as I know) suffers no ‘umlaut,’ the form in question might
as well be a mistake occasioned by B’s eyes straying to the foregoing
line. As my chapter on the dialect will show, the relationship
between the two verbs drahien and drehen is anything but clear in our
text. Their meaning is in many points the same, and their forms
display almost every shade of the O.E. vocalism.

635–43. St. Matthew x. 18, 19.

654. The Latin text seems to require R awed. Still it is unlikely
that C and B independently departed from their originals in exactly
the same point; not to mention that the words purh pi wisdom do
not well agree with the meaning of awedien. But above all it must be
remembered that there is scarcely an instance of awedien being used as
a transitive verb. In Aelfric’s Hom. ii. 510, His Æow-cnapena án
wear’s þearle awed, where Leo translates awed with wuethend gemacht,
the word is simply to be taken as adjective, as in many cases it plainly
stands for wod. In M.E. the construction is the same. The first and
only exception dates from a comparatively late period, and leaves no
doubt concerning its construction. It occurs in the Owl and Nightingale
509, A sumere þeerles awedē. However, several lines of our
poem (such as l. 556, and still more graphically, l. 1270,) speak for
the wording of the verse.

659. C with ivente=conversi is doubtlessly right; its auxiliary verb
is been in l. 657. This infinitive is co-ordinated to wu•gin l. 660.
The translation is too literal and clumsy.

Prosa, p. 1, on vorulda voruldum; ibid. p. 265, on ecinisse Amen. Also
in M.E. in frequent use. See Hali M. pp. 17 and 29; Marg. pp. 7, 8
and 22; and Jul. pp. 65 and 69.
665. See ll.1993, 2415. Cf. Jul. 69, [N]efde ha bute iseid swa ṣat an engel ne com; and Marg. 19, Nefde ha bute iseid swa ṣat pe corse ne bigon to cvakien.

672. Cf. Jul. 13 i leitinde leie; and Marg. 9, ant leitede al o leie.

705. In meidnes, in accordance with the old grammatical law (after a long root syllable), the intermediate vowel is omitted. In our time the law is more frequently broken than observed. The common spelling is meidenes, deucles, etc.

709-12. This passage, like many others, has been made use of by the author of Juliana. On p. 37 he writes:

Ich hit am quoce pe unwiht

godes heh engel

for te segge pe pis

isent te from heouene.

See my inquiry, Ueber den Verfasser der Ags. Legende von Katherina, Anglia v, 103.

715. Cf. Jul. 5, ëoes meiden t teos martyr ṣat ich munne; and Marg. 2, ṣes meiden pe ve munnid.


732-4. Cf. Marg. 17, striken men piderward ṣea ṣe of eauereuch strete for to see ṣe seorhe, etc. striken=to run, rush, flow, stream (cf. ‘a stream of people’). The same expression occurs l. 2479.

757. Cf. The Gesta Hyst. of the Destr. of Troy, 9571, We might holly the herre hond hawе now for ay. Similar is Sal. & Sat. 500, ëo ṣat he gewendo on ṣa vyrsan hand.

767. an hwet= some or one thing or what (in the expression I tell you what or one thing). It is a kind of indefinite pronoun; sumhwet is formed in the same manner. It occurs once more in l. 1301. Cf. Marg. 5, ah an hwet wite ṣw.

782. nauæ ṣw is the indicative mood. The concluding st, or s rather, has been dropped, because of the succeeding dental fricative. Worthy of notice is the construction in nawt to donne habben of, etc.=to have nothing to do with, etc., which is nowhere else to be met with.

786. See Maetzner, Gram. under Inversion of prepositions, ii. 2. Same construction ll. 810, 857, etc.


792. ontaken=to begin. Rather common in this sense. See Stratmann, s.v. taken.

795. alles, O.E. ealles, of similar meaning to mid ãlle or wiæ alle = altogether, quite.


800. ulcumene come from afar, or experts. A compound found nowhere else, as yet.

801. kopen must be=to care, be anxious, curious, as in l. 2298, Nauiht king ne kepe ich,=I do not care at all, O king, etc. For the phrase see l. 2424.
806 = of ß (C) [te] lettoфе se lutel = which you prize so little? There is hardly any construction in this and the following sentences.

817. This line, rendering the words quod animo concepit, has, in an awkward and sense-obscuring way, been appended to a break which gave a translation already amply sufficient of the contents of the Latin passage. To judge by the wording of the latter, it is best to take the verse as co-ordinated with 't meant con. Still, according to the original, it ought to be subject to prof (l. 816) and read 't of ß he howe, etc. Another addition patched in a similarly clumsy manner on to a preceding sentence, we have in 't to deopnese, l. 979, which syntactically is co-ordinated with derschipe, l. 977. Still worse is l. 1160, oSer dea, dechde, which verse, taken strictly, ought to follow closely l. 1187.—Il. 818–19 are parenthetic, and l. 820 is co-ordinated with cume cuie(n) prof. The word cume(n) just mentioned, in the sense of the usual bicumen = to become, is nowhere else to be met with.

824. flutten (Stratm. flutte = migratio) = to travel, toil, is, in the form to flit, still applied to birds of passage. In Scotland the same word means to move, change lodging. Cf. Sawle W. 251, ha flutte ß from þe heate into þe cheale.

835. In this and the succeeding lines the reader will easily perceive the influence of the Latin style.

831. Probably here the poet wrote godlie, which was misunderstood by X already, so that here we should have a nice antithesis. There are many traces of this e unchanged, as the various readings will show.

853. grapes = tricks. This word is nowhere else to be found in M.E. In O.E. it is not uncommon.—Galien is without doubt the old Galen. The insertion of i is a common mistake throughout the Middle Ages. Chaucer also has Galien.

854. flit O.H.G. fliz = zeal, diligence, artifice.

857. See note on l. 1327.

860. naut feole is redundant. I fancy the poet forgot to blot out these words.

864. It is pretty certain that ß is wrong here. At any rate, and without regard to the alliteration, C eadi answers better to beatitudine than hali does.

866–7. See note on l. 416.

870. The division of the verse, which is here particularly distinct, makes it pretty certain that the poet wrote áné or rather ánné.

872. C, by cleverly inserting of, changes the pronoun heore into a substantive, O.E. heorra. In this way, however, the accessory sentence loses its connection with the rest of the break. See note on l. 252.

873. See l. 951. I think I ought to have translated: that rightly trust, (have confidence) in him. Cf. Met. 2699, þe pisum dryfaraftum long lyfdom. To believe in is onliven in our dialect. There are two more prepositions to be found in connection with O.E. gelyfan, namely, to and in. They are not preserved in our legend. gelyfan with simple dat. or acc. c. = to believe. See l. 1785.
879. workmen (so I ought to have printed) is already in use in O.E. workldmen = worldlings, laymen.
891. onden, old acc. sing.
892-3. Nearly the same words are used by the Devil in Jul. 39:

*Ich hit an þ warp ut
adam â eve
of paraise selh'ils.*

893. To judge by the Latin deliciis, selh'ils is no doubt original. Comp. strong'en Sawles W. 255.

900-1. Though the words þah he [us] luðere ahte [to luvien] (for a similar ellipsis see l. 247) even without the ellipses do not give a satisfactory sense, still I believe them to come closer to the original reading than C, whose alteration, though clever as usual, is clearly shown as such by the senseless þah which he forgot to change for þat. As to the wording of the passage, a friend has suggested that we might translate it as it stands, viz. though he found (lit. possessed or had) [us] wicked; to find wicked or perverse being still a common idiom. But this translation seems to me too much forced even for our poet's style. My idea is that the poet wrote lutel instead of luðere; in this way we should get a sensible meaning (see my translation). Another and perhaps better suggestion would be to put þe for he, and to translate þe luðere like þe cweade in the Ancen R. by 'the Evil One.' The meaning of the passage would then be: Though the devil aught.

914-5. Cf. Marg. 1, þe wumede hvil his wille wes bimong worldliche men.
916-7. See note on l. 1137.
946. Singular case of the simple particle ne employed in a concessive sentence. The common construction will be found in l. 1310.
951. See note on l. 873.
969-70. Wrongly translated. We ought to have

þ he an were
soð godd oðer soð mon

979. See note on l. 817.
984. godnesse is nowhere else to be found in the meaning of divinity; for this reason I preferred the reading of C. Aelfric too opposes godvynynys to menniscyns; see Hom. ii. 6.
985. mennesse is either a corruption of menniscyns (see foregoing note), or is a formation of our poet's own invention, like unþrævlic l. 1155, compared to the old unþrævigendic. (Comp. Sawle W. 25, unþalich and unþalelich.) There is no doubt as to its meaning: in l. 1132 it plainly renders homine. Though the terminations -nesse, -had do
certainly lend a different shade to the words, we need not trouble ourselves about a tautology. Our text is full of them. It is very tempting to think of the modern *meaness*. But if it was this, we should expect *meanesse* in B (here unfortunately wanting), and *mannesse* in C (see my Remarks on the Sound-Laws). C, it is true, has *mannesse*, but that a here is short, is evident from l. 1132, where C has *monnesse*. In C, the short a before n fluctuates between a and o.

990. *þe*, O.E. *þad*, generally answering to *truly! verily!* here only adds intensity to the question = modern *Why?*

994. O.E. *wendan* has, besides the usual meaning, those of *to change, transform*. Here the word appears to mean *to form (after)*. For the construction, cf. Andreas 586-8, *he gehalgode win of wâtere and wendan hêt . . . . on þð hærte gecyned.*

998. For the omission of the pers. pronoun either as subject or as object, either relating to a word or a sentence, compare ll. 458, 1057, 1319-20, 1367, 1689-90, and the passage quoted from the Brut in note on l. 1291.

1000. One of the poet’s phrases awkwardly inserted. It is frequently met with in the writings of the period.

1015. R is no doubt original: *nan monnes mihte means not the power of man.* *C na monnes* is pronoun = *nobody’s.*

1018-20. *null(u)* is an auxiliary verb to *heanin*, governing l. 1019, as an objective sentence.

1025. O.F. *saluer* or (with l vocalized) *sanner = to save, redeem.*

1042. This and the four following lines belong closely to the words *bis an *þing*, which they substantiate. *C þát* may be original perhaps. Still the accessory sentence referred to can also be considered as causative.

1054. *unweotæ = fool*, is a masc. subst. of the weak declension. Besides here, Stratm. finds it only in Ancren R. 8, and Marg. 6. See Grein, Glossary, unviítæ plur. *unwitan.*

1056. *beræc* = *it penetrates, enters.* Cf. l. 1926 *for* *æ booren = to penetrate, project.* We might literally translate, *as it enters their eye.* See Maetzner, Glossary, s.v. *booren.*

1060. Subject wanting; see note on l. 998. There would be no difficulty if, instead of the first *wes* (l. 1057), we had *he*. Still, the poet evidently intended to introduce ll. 1060 ff. with *þ þe.*

1061-2. C, by transposing these lines, destroys the sense.

1063. *healde* R (Z?), the more archaic form. See note on l. 705.


1065. See note on l. 655.

1074. That R (Z?) altered here, appears from the past. part. *maket* which it preserved. This oversight of R’s is of greater weight than the more literal consonance of *his men* with *ab hominibus*, the sense of which, moreover, is sufficiently rendered by C. As to *ȝette*, R (Z?)
was compelled to use this anomalous form as, in consequence of his alteration, the division of the verse was changed, and one more accent required.

1078. Cf. Halí M. 25, and Jul. 55. Maetzner, in his Glossary, supposes enaues to be the genit. of a subst. *enauc, with the meaning of knowledge, witness (?). The meaning is plain enough from the passages referred to—confess, be candid. See note on l. 423.

1088. C derffulliche: this compound is nowhere else to be met with. The succeeding lines show how little the poet understood the syntactical structure of his original.

1100. In our legend the prep. on is not seldom used for of, e.g. in l. 819. This reminds us of similar cases in modern dialects, as those of Wiltshire and Middlesex. See note on l. 545.

1106. R (Z?), as it supplies the pron. he, apparently did not catch the sense of this passage. The sentence in question is co-ordinated to the one commencing with l. 1103. Anyhow, C here makes the impression of being original.

1120. drihtnesse: this form is not to be met with in O.E., except in a very doubtful passage of the Genesis. See Grein's Gloss. s.v. q. In M.E. the word is only found thrice elsewhere; twice in our legend, ll. 1197 and 1337, and once in O.E.Hom. i. 101, in a document which may be some thirty years older than our Kath.

1122. ido dede is another instrumental=after the accomplishing of the deed, in deed, in reality.

1132. See note on l. 985.

1137. See ll. 916–7. Cf. Marg. 11, be arrudde me so redlich of his reowliche rake; rake=-path, power, reach.

1145. In good O.E. hopian is the only recognized form.

1155. unprowlichs is, I presume, a compound of our poet's own invention. Aelfric renders passibilis with prövigendlice; see Hom. i. 120, ii. 6.

1156. Here, as often before, R (Z?) is formally older than C.

1157. The native word for passion is the almost forgotten provung. See Crist 1130 and 1188. O.H.G. druunga.


1160. The line shows us a very late form, drehde. We might suspect the genuineness of the line. Still it is sufficiently warranted by the Latin mortis. For the construction, see note on l. 817.

1169–70. Though just here R shows us many proofs of its writer's carelessness, I have no doubt but that in some points it is more original than C. The words underuuo flesch is the literal translation of assumpte carnis. Compare ll. 1099–1100 and 1208 with the corresponding passages of the Latin text. C's alteration is clever, as usual. Still the compound underue is unique and of doubtful meaning. This (by the way) is one of the few instances in which the use of u for f in 'anlaut' can be traced back as far as to X. See note on l. 2134. As to nevceles, C does not appear to like this word. Whenever it
occurs, he alters it to noteles. Here the alteration produces a kind of antithesis. But in l. 1023 it is altogether unjustifiable.

1171. novcin, a word of doubtful derivation, meaning misery (?).

1176. The usual form of the indefinite pers. pron. in C is men. See note on l. 630. From the form man I infer that C believed he had here the antithesis of God and man, so frequent in the preceding pages. The same mistake occurs in l. 232.

1180. unneomalich (incomprehensibilis) is, I suppose, like unproulich (l. 1155), one of our poet's own formations. It is nowhere else to be met with.

1185. The wording of this passage is very uncertain. I preferred C, not as if I thought it more consonant with the Latin text, but because it is at least intelligible. For there are several doubts as to its trustworthiness. Nowhere but here does the suffix to appear with its vowel weakened to e. The aorosce as applied to the termination of the ind. pret. is equally strange, and quite unparalleled in our text and various readings. Lastly, the miswritten hes (for his) gives an impression that C was already about to copy a word beginning with he [-fde ?]. Against accepting the reading of R, there is only one doubt, but a grave one. What is the meaning of schrope? The word is nowhere else to be found. To suggest its identity with the subst. schrap = trap, gin, cited by Halliwell in his Dictionary of Archaic and Provincial Words, and, by way of corollary, to suggest hefde, to stand for hefte = tied, fastened, I had better leave to bolder emendators.

1186–8. Here no doubt R represents the reading of the original. And indeed the meaning of the Latin passage is here so awkwardly rendered that alterations were foreseen. Misled by the preceding sentence, C believed a pers. pron. he, suppressed as usual, to be the subject of the capital sentence. Accordingly, fleschtinmer could only appear to him as an object governed by drahfen. The supply of eaut was a natural consequence of the mistake. C, however, was not aware that the passage lost in logical sense what it gained in syntactical lucidity. The construction which our poet intended is quite a different one. Fleschtinmer is not object, but subject; and to drahfen (for drakenne) is employed absolutely like the gerund in Latin. Morton, with good taste, follows R, and not C.

1194. Here apparently R (Z ?) made a mistake (by hearing wrong ?). Still, after all, his reading does not seem unacceptable if we take the first to be the preposition representing the dat. e., and the second to be the adverb separated from the verb (drahfen) it belongs to.

1197. See note on l. 1120.

1205. Z divinity, C goodness. Either may be right.

1206. loken = to decide, determine, a meaning not mentioned by Stratmann. In the sister legends the word is frequently used in this sense.

1213. arise, like were, is opt. pret. The defective form arisede (C) does not seem to occur except here. A similar form is buhde, l. 2368, for which Z writes buhe.
1247. tint no doubt stands for tind (see my Sound-Laws), O.E. the same = splinter, chip, bit. C with dint is wrong, as we find the undisputed form of this word to be in our text without ‘umlaut’; see ll. 1999 and 2050. Compare moreover the alliteration.—wið for þerwað = against it, Latin text: contra. Morton in a note explains the meaning of tawelin a dint as to make a move, adding that it is an allusion to the game at tables or backgammon. He does not say where he found this explanation.

1249. ageide. Maetzner (who knows no other specimen of this word), and Stratmann (who from Wright’s Polit. Song of Engl. and Handlyng Synne, cites awes and aw as forms of a verb of similar meaning) both of them derive the word from Goth. (af-, in-, us-) agian. The Sound-Laws show that this derivation is faulty. As is obvious from the fact that g was here preserved, and from its alliterating with a-gástæ, godes and grace, the O.E. form of it would be a-géiðæ or a-giæn. The meaning seems to be similar to that of a-gástæ. I mention, however, Goth (ga-) geigan = to gain, win (over?), which from its form might well be the ancestor of our a-giæn. As in ageide, ei changes with í in halwei, l. 1692.

1251. R is right with ueren; see seten, l. 1253.

1254. The form ovich is remarkable for the loss of its inflectional consonant, or rather its dissolution in the preceding guttural. In ovæ this loss is quite common. The root-vowel of ovich makes it probable that the form is derived from O.E. owician and not ovecian. ovæ like ovich is hist. pres.; the preferit form of the same person is quoæ.

1255. bigapedæ derived from O.E. gipan = to open the mouth, yawn, is not to be met with elsewhere. A very near relative of it, we have in our M.H.G. (an-) -kapfen, see Nib. (ed. Bartsch), 75 and 1700. As the derivation cannot be doubted, I might have put bigapedæ in the text.

1262. dul (C) and due (Z) part. pret. of dullen = to blunt, dull, are, like their modern equivalents dull and dulled, used both properly and metaphorically. So the text of the Ancren Riwle, 292, writes dulne neiles; one of the readings however, is dulne neiles; and Lydgate, Minor Poems, p. 19, writes, ‘bi brain is dul; but in the Towneley Myst. 98, we find i am ner hande dold, so longe house i nappid.

1265. steuenten—a word which is not to be met with elsewhere in M.E.—answers to O.E. stemnettan, as our stevene (l. 1386) to O.E. stémn(e). Geirn renders stemnettan (Byrhtnoð 122) by to withstand, resist. Here it seems to have the more general meaning of to stop (short).

1268. storlich (like its simple form) meaning strong, heavy, is, besides here, only to be found in Æl. Brut. 10647. The adv. here is best rendered by much.

1284. biteuclæt. This compound is not mentioned in Stratm. It evidently means to overcome, overreach, and was, I suppose, originally used in playing the game at tables.

1291. *bikimet*. Halliwell, in his Dict., mentions a modern provincial word *Kimede=cruxe, awry, silly*, which is most probably however of Celtic derivation. We have the root in Shakspere’s *kam*; cf. *KIMKAM, KAM=awry* from Welsh *cam*, of which *kim* seems to be a weakened form. From M.H.G., Lexer quotes the doubtful form *erkmungen*, which would pretty well answer to our word. Its meaning is supposed to be to become weak, ill, miserable. That the meaning of the M.E. forms is a similar one, is evident from Laȝ. Brut. iii. 47, *aset þe kaisere swule he akimed (v. a. dumbe!) weore, answerwe nauber nan;* no aȝef þissen eorlen. The syntactical structure is, I think, satisfactorily explained by Maetzner (see his Gloss. s.v. *bikimet*). He considers the auxiliary verb *boden* as relating separately and equally to *bloðles, bikimet*, and of *ow seoulan*.

1294. *onbreken*. This compound is nowhere else to be found. Its meaning is no doubt that of to begin; see l. 2263, where Z has *brec on* and C *bigon*. The same word *anbrechen* is used in German for the beginning of day or night.

1301. See note on l. 767.

1309. In *place=*present, Schmidt, Shak. Lexicon. We also find in *presence; in public* is the nearest modern phrase.

1311. *tom* either means tame, and is here used ironically, or it is derived from O.E. *tóm* (O.N. *tómir, O.L.G. tômi, O.H.G. [wîdär-] zwomer)=empty. B replaces *tom* by *acommen* (the same B l. 1319), the meaning of which can be inferred from Bouterweck’s Angels. Glossen, Haupt’s Zeitschr. ix. 438, where *certavi* is rendered by *acommen* *f campede*, and still better from Aelfric’s Hom. i. 4, *Sa toweordan costnumga acumen*.

1313. For the omission of the pers. pron. see note on l. 998.

1315. R *sef* is in perfect accordance with the Latin *ut*. It is very tempting to put it in the text, the more so as we should thus improve the verse. Still, the coincidence of C with B weighs too heavily to be ignored.

1316. C *notes*, Midlandism.

1319. For reading *B*, see note on l. 1311.

1323–4. Here C seems to have misunderstood the grammatical structure of his original. I should not much object to his replacing *t* by *ne*; but by putting *we* for *ne*, he marred the sense.

1327. *wresian, O.E. wresian* in its proper sense means to support. One would therefore expect the same construction as that used in l. 857. R makes use of a refl. pron., but connects it with a verb which it does not suit.

1335. *wat, O.E. witan=to go*.

1337. See note on l. 1120.

1338. See note on l. 2065.
1348–9. Here again Z, in the terminations, is older than C.
1359. O.E. weringan = to torture, also to suffer pain, ache; to ache again
is still said. In our text we find the word employed in both senses.
Here it is intransitive, in l. 2324 transitive, as mid weringinde honden
obviously stands for mid iwormunge honden (compare wið upaheuen
hoerte l. 2373) or weringinde hare honden, (cf. King Horn ed. Wissmann
L. 114 : weringinde here honde), and is a contraction of both.
1362. Cf. Jul. 67, he ham het euch fot heafeis bivoren; euch fot, doubt-
less, means each man, and is the common metaphor (pars pro toto).
1369–70. Already in O.E. the construction of (a)hreowan is very
uncertain: Ps. Ben. 404, me hreowan nu, þat ic, etc.; Gen. 1276,
hreaw hine swiðe þat he, etc. In M.E. the confusion is greater still:
Orm. 5566, Himm reoweþ of his aðen woh. Ancren R. 66, him areowe
ou=he be merciful to you; and here we even have the nom. of the
person, and the acc. or dat. of the matter.
1370–1. Compare l. 1453, where B reads to instead of of.
1367. An adverb in connection with fallen (with dat.= to happen) is
nowhere else to be met with. But substantives are. As for instance,
Will. of Pal. 324, Swiche grace may þe falle; and Alis. Fragm. 490,
grace you falle (opt.). Hence it is probable that our feire is a sub-
stantive, O.E. *fægru derived from fæger, as brædu, strengu, are formed
from their respective adjectives. This suggestion is borne out by a
passage in Jul., ò hire utnumne feire= her extraordinary beauty, where
feire cannot possibly be an adjective.
1409–12. Cf. Jul. 67, ò ferden alle martyrxs wið murhæse to heouene,
and Marg. 19, ant stihen alle martyrxs wið murhæse to heouene.
1419–23. The same image we have in Jul. 21, hire luifume lor
lilies iliconese ò rudi ace rose.—ilitet=coloured from O.N. litr=colour.
R we suppose thought of lessen=to blaze, O.H.G. lounessen.
1435. We prefer B to C, because ðech agrees better with deornliche=
pretose, and can be found elsewhere in connection with it; so in l. 2197
and Jul. 77, where the adverb is quite a similar one. The Latin only
in appearance supports C. deornliche is quite superfluous, as noctu
rapientes is already represented in amikt and nomen.
1453. See ll. 1370–1 with various readings.
1484. O.E. smercian = subridere. Seeing that to smirk is still in
common use, it is certainly strange that, except here, the word is
nowhere else to be found in M.E.—so far as we at present know.
1486. ulen=to flatter (?) is not to be met with except here and in
Hali M. 3, as ti mið ulës. Stratm. takes it to be a corruption of
O.E. ðelecan. But as the later forms of this word, here and in the
sister-legends, are olhnen or olhtnen, this derivation must be rejected.
Our verse, as well as that in H.M., speaks for its being accented ðulës.
Still, as there do occur defective verses both here and in the homily,
I mention an idea suggested to me, according to which our word is
related to the Dutch Vleyden, vleyn, vleeuwen, ofte [or] vleysteren =
to flatter, to soothe or to entice with faire; given in Hexham’s Dutch
1490. C does not seem to have understood the word *mereminnes*. His reading is another proof of his conjectural abilities.

1491–2. Cf. Marg. 5, *for al me is an þin olnhunge ant tin eie.*


1514. The same image we find in H.M. 33, *beo þe onut icnuten aines of wedlac, etc.* A similar phrase is still used.

1515. *twa* and *tweien* are both grammatically wrong. I preferred the latter form, as it is hard to believe that both *B* and *C* mutually changed the modern form *twa* for the older *tweien*. With the foregoing *une* it is just the reverse. *B* and *C* were only too likely to drop this nearly obsolete form.

1525. A similar effusion occurs in Marg. 4, *he is loefluest lif for to lokin upon ant swotest to smalinen ne his swote sauwr, etc.*


1533. *ce sauðit, literally=knew nothing, that is, was at his wits' end.* See l. 868, and note on l. 2212.

1535. See l. 2313.

1536–43. The same phrase is used in Marg. 5, and Jul. 17, 27, 29, 57. See my inquiry, Anglia, v. 101. This scene appears to have been very attractive to the author of Jul. and Marg.


1560–1. For the Latin cf. *multa enim passa sum hodie per visum propter eum, Matt. xxxvii. 19.*

1569. An apparent mistake on the part of the elaborator: *te an* can only relate to one of the old men, but not to the Saint, as would be expected from the wording of the Latin original.

1576. *lusten* with the simple infinitive is in accordance with the old grammatical practice. Beow. 1792, *Geat ungemetes wel rôfnne rand- wigan restan lyste.* Laȝ. iii. 153, *ne lusten (numnation) heom hider uaren.* Already, in Rob. of Gloc., however, we find a specimen exemplifying the construction which came into general use later on. Chron. p. 582, App. As whose list to looke may find in hire legion.

1587. The compound *dunelrihtes* is nowhere else to be found. Of similar formation and meaning is *dunelunge*, Marg. 20.


1602. *bigan (gan)*, with the meaning of *to attend to*, is common in O.E. So Aelfric, in his Hom. ii. 74, speaks of a *begangan*, relating to a vineyard. So far as we can see, this is the only passage where the word refers to a disease.

1642. The succeeding description of Paradise is an insertion of the elaborator's. This insertion agrees in so many points with the first part of the O.H.G. poem called Himmel und Helle (Müllenhoff and Scherer, Denkmäler, xxx.), that it is worth while here to transcribe from that poem those passages which most illustrate this curious fact. Compare ll. 1642–55 with H. u. H. ll. 13–19.

Diu burg ist gestiflet
mit aller tiuride meist
ediler geistgimmön,
der himelneregriessón.
der burge fundamenta
die portae joich die märe
daz sint die tiuren steina;

ll. 1656–62 with H. u. H. ll. 35–44:
Siu ist in iro strázzon
daz róthlohezónte golt;

Siu ist in goldes scónë
samo das durhliehte glas
alliu durhsouwig
joh durhláter.

ll. 1664–79 with ll. 45–66:
Dá wiszen al ein anderen
unvertougenlichto
die himilisgen erben
die die burg büent
in durhskönen tugindan
án aller missetáte pflega.
Dá ríchisöt diu minna
mit aller milffrowida.

Dáne habet restí
der engilo vrösank
daz swozze gotes vunnelob
diu geistliche mendí
der wundertiuro bimentstank
aller gotes wolóno
dá ist das zieriste here
allez in einhel.

ll. 1682–90 with ll. 81–96:
Da ist alles qoutes ubergenuht
mit sichermo habenne,
der durnohteste tròst,
diu meiste sigéra.
dá nist forehtöne niet
nichoin mischebeda.
dá ist einmuott,
aller mammindé meist,
der stilliste lust,
diu sichere róva.
da ist der gotes friundo
sundergiuwe.
da nist sundone stat,
sorgóno wizede.
da nist ungesundes nicht.
heit meist ist där.

I should not fail to mention that there are some passages of the
Apocalypse (they are easily found in the Notes to the above-mentioned
which are used in both poems. Still, these few passages can in no way
explain the great number, and, what is more important, the succession,
of the coinciding passages, and we are thus compelled to assume the
existence of one and the same (presumably Latin) original, of which the
parts in question of the German and English poems are elaborations.
For, though the use of a German writing by an English author in
those early days would not be unprecedented, there is no sign in the
wording of the legend which proves this to be the fact. As striking
as the wording, is the similarity with regard to the metre. But though
up to the present ‘H. u. H.’ is the only German poem in which the
so-called Otfridic metre is employed unrhymed, still we are far from
considering this as a proof of plagiarism. The fate of early German
literature has been such, that it is but too likely that our ‘H. u. H.’ is
the only poem of its kind lucky enough to have escaped the frequent
wholesale destructions which, as we have no reason to doubt, robbed
us of the best part of our early literary documents.

1642. Cf. ‘H. u. H.’ burg; bur is an alteration of Z. See note on l. 243.
1655. smeáte=purified, pure. Cf. Vidsið 91, smætes goldes. The
same phrase in El. 1309, and Sal. and Sat. 15. In M.E. the word, besides
here, only occurs in Marg. 11, alle gold smeatest. C smeŚe=smooth
less befits the situation.

1656. O.E. stenān=to set with stones, as swords, rings, and the like.
Here it means to pave.

1660. ismaket is nowhere else to be met with in M.E. It is the past
part. of O.E. smacigan, which in Bouterweck’s Glossen (Haupt, 476)
answers to demulcere=to smooth, make plain. The same word apparently
we have in the slang smock-face=beardless, effeminate face. C ismeÓet;
because of the preceding and succeeding smeŚe, smeÓest can scarcely be
considered as original, though in a metrical respect it would be preferable.

1662. *sleec=mud, dirt (?),* is, except here, only to be found in Palladius on Husb. 2, 152.

1665–6. This phrase is in great favour with the authors of the period. See for inst. Marg. 23, *þer ha schine’s seowewald schenre þen þo sunne.* It is likewise made use of by the authors of Hali M. Ancren R. and Sawle W. (263).

1667. Cf. note on l. 145.

1674. A singular compound, which reminds us of O.E. *leof-lif,* translated by Grein by *beloved, amiable; leouie=loving, lover (modern *lory ?),* wanting in our dictionaries, is nowhere else to be found than here and in Hali M. 27, *moni þing ham schal twinnen *a* twienen þat lacies leouie men=many a thing that lovers loathe shall separate and disunite them.*

1690. I do not know what to do with reading *Z,* though it evidently comes nearer to the original (alliteration) than that of C, who, as he did once before, replaces the word unknown to him by one picked at random from the surrounding lines. Cf. note on l. 1655. I now feel quite sure that R writes *batewil* and not *hatewil.* What is the meaning? Does it mean that which *bates* or *abates* the will or wish? Still, it is an adjective and not a substantive. There is no such word or form as *brate.*

1691. B no doubt is right. Similar grammatical alliterations, as we might call them, were in great favour already in O.E. times. We find the word *sweet* rhymed in each degree of comparison. Ancren R 102, *swote þ swete;* ibid. 398, and Marg. 11, *swonest þ swetest.*

1699. The same old and favourite phrase we find in l. 2474. Cf. Marg. 5, *mare þen eni muð hit cuðe munnen.*

1709. *orcost, O.N. orkostr,* a word imported by the Danes.

1712. *oh* not derived from *ôwht,* but O.E. *aht=dignus, worthy, good* (Lat. text *boni,* in contrast with *nôht wurð=nothing worth* (Lat. text *mali,*). This *a,* notwithstanding its shortness, is, as here, often found with *‘umlaut’ o.*

1722. *hure, O.E. huru=still less.*

1724. C makes use of the modern analytic dative.

1728. *wilcweome=cheerful.*

1740. *iwunet* here must have the meaning of *to stop, stay, remain,* the same as in l. 573, where *wunen* is opposed to *azin wulle’s.* *iwiket* from O.E. *wician=to dwell, remain.* C’s emendation was not only superfluous, it even spoiled the metre.

1743. Objectival sentence governed by *witen.*

1749–50. R’s alterations are clever. Still, the use of the transitive is meaningless.

1751. This is one of those passages proving that even X was not the poet’s own copy. Following both the Latin original and the undisputed words of the English text as closely as possible, I have done my best to render the line intelligible.
1770-2. Cf. Jul. 55, ṭ his sulliche sune ihesu cristi hatte ṭ te hali
gast, etc.
he ñalt mid his mihle
hefene eorꜫe
and alle þeseofte
buten þesowince

1785. See note on l. 873.
1798. baune磋 is one of those late forms which are so frequent in C.
1803. From O.E. dyttan=to stop, close, O.H.G. duzzan (Otfr.),
M.H.G. tützen. The simple form occurs Ancren R. 82.
1827. leoh(e), from O.E. lōh, O.H.G. luog=specus, cubile ? The deriv-
vation is very doubtful. Still we have reason to believe that our liunes
leoh is literally, lake of lions, because the Vulgate of Daniel vi. 7 has
in lacum leonum. See laeȝ=lake, in Stratm., and cf. Coventry Mysteries,
ed. Halliwell, p. 387, into the lake of lyonys to Danyel the prophete.
This derivation would give us another eo for O.E. á. laeȝ=lake, it is
true, occurs nowhere else as leohe ! The usual forms are lāie, leow.

1832. The compound dríshtfere occurs nowhere but here.
1841. wel stenden =to resist, stand firm.
1850-51. Cf. Marg. 21, ant tu art eadi . . . ant alle þeo þ þurh þe
schulen turnen to me.
1865. wítre, on account of the initial, might be right, though in
this very passage the alliteration leaves much to be desired. Still I
preferred Z, as the word does not occur except in compounds such as
selfwil, wileweme, etc. We may add that Leo regards this syllable
-wil- as an old substantive no longer used in the simple form.
1870. Z or C, either may be right. To curen, Maetzner attributes
the meaning of choice, decision. The latter, or rather resolution, would
be the meaning required in our case. C shows curen as a verb (Inf.),
the past part. of which we find in l. 75. Tautology we have in one
reading as in the other.
1887. C shows the ethnic dative. The ordinary dative however is
to be preferred, as the description of the torments without any indication
as to their object must seem strange.
1901-2, page 94, line 27 ff., see Essias xl. 6: Omnis caro foenum et
gloria ejus sicut flos agri.
1908, on heh when connected with verbs of motion=up to (the
emperor's seat, throne). Cf. l. 2462 and Jul. 37, on heh in hire hearka
[ha] cleopede to criste. In ll. 1977 and 8 it is replaced by up and
up toward. When connected with verbs of rest, it is to be translated
=above, as in ll. 2023-4, þe oven stod earuer stille on heh=on her
elevated seat, throne. Cf. advan. l. 2028.
1913. B agrees better with the Lat. text than C does. Even the
blunder in R hints at B being original. C, which does not seem to
understand the meaning of oht, is as before (see ll. 1712 and 1716) forced to make an alteration.

1917 ff. This passage offers the strongest proof that the author of Jul. knew and pirated our legend. Cf. Jul. 57 f.:

\[
\begin{align*}
\text{\textquoteleft t lette o wodi wise} \\
\text{a swi\textquoteleft se wunderlich hweol} \\
\text{meten \textquoteright t makien} \\
\text{ant hurhspitien hit al} \\
\text{wir\textquoteright s spaken \textquoteright t felien} \\
\text{pической \textquoteright t proofalt} \\
\text{wir\textquoteright s irnene gadien} \\
\text{kene to keoruen} \\
\text{al \textquoteright t ha rinen to} \\
\text{ase neiltonines} \\
\ldots \text{\textquoteleft t het o lif \textquoteright t o leomen} \\
\text{swingen hit swiftliche} \\
\text{\textquoteleft t turnen hit abuten, etc.}
\end{align*}
\]

See my inquiry, Anglia, v. 104. The Latin passage corresponding to this minute description consists of only a few words.

1919. R hweol, an old plural, which only metrical considerations prevented me from putting in the text. See l. 1991 R; in l. 1928 the poet evidently wrote be hweol and boon. Z here did nothing but render the plural more discernible. But C, considering hweol to be sing., altered both article and verb.

1921. gadie(n) is nowhere else to be found except here and Jul. 57. A form fully answering to it does not occur in O.E. It best agrees however with O.E. gäd, the modern forms of which are good, gad.


1933–4. Here C agrees better with the Latin text than Z does.

1940. tohwi\textquoteright ceret is more literally forcibly whirled in pieces. To whither is to hurl with a whizzing sound, to whiz. See quhedirand in Barbour’s Bruce, ed. Skeat, 17. 684; where Hart’s edition has schidding. The word refers to the rapid whirl and whirl of the swiftly revolving wheel; it is onomatopoetic and very expressive.

1942. For hondhwile see note on l. 1617.

1948. Cf. Jul. 19, ne for tintreõhe \textquoteleft t ye me make timbrin.

1951. iwunet scil. to ganne or campenne. A liberty, which as a rule is restricted to auxiliaries, is here conferred upon a simple verb. reue commonly answers to the Lat. prefectus (comp. legends of Jul. and Marg.); here it renders pretor. The whole passage is very carelessly translated.

1954. kinemote(s) occurs nowhere else. Here the old witenazemot would be in its place.

1955. The position of the wheels is evident from the Latin passage, which upon the whole is happily rendered. I except line 1958, which mars the sense of the whole, and had better have been left out.

1971. *amid*hepes. The rule that O.E. *y* is *u* or *i* in Kath. appears to be broken here. The latter part of the compound is not derived from O.E. *heáp*=modern *heap* as should be expected, but from O.E. *hype*= *hip*. Decisive as to the shortness of the vowel, is Jul. 69, *amidhepes*, and decisive both as to vowel and meaning, Marg. 10, *sua þis (þes draken) bodi tobarst amidhepes*. Here the word cannot possibly be translated other than in the middle (centre) of the body. For the formation, compare the modern amidships.

1973–4. This is another of the so-called grammatical rhymes. It occurs once more in Marg. 6, *rendin 't rendin*.

1974. *reowe*fulliche occurs only once more in Marg. 4. Its descendant *ruthfully* is still in use.


1992. Here, as often before, R is good and old.

1995. The compound *afluhte*=flight is nowhere else to be met with.

1996. *feonin(de)* is unique likewise.

1998. Cf. Marg. 20, as *þah a þunre dunede*.

2018. *acangien* (see l. 2081), which occurs nowhere but in our legend, is derived from the more frequent adj. *cang* (l. 258)=foolish, mad.

2021. My reading, I hope, comes nearest that of the original. C, I am afraid, made use of his old expedient (see *drupest* l. 2022); and *duroninde*, though Statrm. shows that *deurcnien* sometimes appears in this form, cannot be right, as the vowel would not at all agree with the changes *ea* underwent in other words of the legend. *druvin*, as well as *drupvin*, mean *to be cast down, to be dejected*. For the vowel *ui* for *ã*, see l. 1644 C.

2019. The compound *mondream* is nowhere to be found but here and in La3. Brut. 23945.


2025. The subject must be supplied from l. 2023.

2027. *þe yet* is probably a mistake of *Z*. See ll. 2258 and 2094. There is, however, some reason to believe that the sentence introduced by *þe yet* was meant by the elaborator to be relatifial, similarly to the construction in the Latin. It is certainly suspicious that *ha* in R, and *na* in B, are wanting. The fullness of C’s reading would then be another proof of his sagacity.

2028. *don* with refl. pron. =to betake one’s self. Cf. Ancren R. *Eistonde's one æcan þe wonde 't he deð him o fluhte* translation of Resistit deiabolus et fugiet a vobis, Gaw. 1305 *Ho dos hire forth at þe dore*. Still in use; cf. Mark Twain, A Tramp Abroad, ii. 7 (Tauchnitz
ed.), he did himself away, etc. For adun see on keh l. 2024. See note on l. 1908.

2030. This line contains the greatest puzzle in the whole text. How came C and B in o not, not to agree with each other? Did R guess, or preserve the true reading? That it is true, seems doubtless. Even now over is in common use in connection with there and here, and, though in this case it is necessary to change the adverb of repose into one of motion, its presence here, as in many similar cases of tautology, may be easily accounted for by its emphasizing the following siderwurdes. At any rate there was no occasion whatever for the poet assuring us that the queen went to her husband on foot, and not (let us say) on horseback.

2033. Here C probably gives the original form of the word. The phrase is typical already in O.E. See l. 601 hludro stefne. Cf. however Marg. 22, zeide ludo stefne and Jul. 65, zeiden lud stevene.


2041. See note on l. 423.

2045. Notwithstanding the Latin christianorum, christenes is certainly not plural,—the gen. of which would be christene in our dialect,—but the gen. sing. of the fem. gender, and relates to the saint. For more examples, see my Introduction. From other documents I quote Ancen R. 70, Summes kurteisie is no Seleas sturnd hire to uuele.

2056. fearlich adjet. employed as subst. = wonderful, horrible sight, wonder. Cf. Will. of Pal. 3280, Moch e folc him solved that ferli to behold.

2065. The shortest way to get out of the difficulty would be to omit to. As, however, both MSS. (Z) agree, and as, moreover, a construction of kennen very similar to this (namely, with acc. and the prep. til, cf. Maetzner Gloss.) can be found, I abstain from any alteration whatever. C took the easiest course in omitting to, and so producing the more common construction, in which, for instance, we find the word in l. 1338. That cnave's wants an object (it is to be supplied from to him) is nothing out of the way, considering the loose syntactical structure of the poem; in l. 1774, for instance, ham must be supplied from of ham l. 1773. There are many more examples of this kind.

2092. ich schal must be supplied from l. 2090. See l. 2097. C and B dropped the termination of the infinitive, as they do in ll. 2098 and 2100.

2092–3. Cf. Jul. 13, ich schal leote wilde deor to luken 't to teore þe 't yeone þi fleisch fade to faneles of the lufte.

2094. See note on l. 2027.

2130. R and B, each in his own way, try to bring order into the metre, R by displacing the words, B by considering the indefinite pron. me as implying a plural, and so bringing the verb up to three syllables.

2134. ules for fleisch, as the common spelling is. For u instead of f in 'anlaut,' see note on l. 1169–70; s is often put for sch in 'auslaut' in MS. T of the Ancen Riwle, and is the rule in Kentish. Both peculiarities of spelling are traceable back to X.
2151. C him, the abs. pron. so common in modern dialects.
2178. Cf. Aelfric's Hom. i. 450, and hine yfan mid isenum geaf Islam ðydon, etc. The iron fork seems to have been a favourite instrument of torture. It is likewise referred to in Marg. 6, and in Sawle W. 253.
2180. sweoruen = to swerve, ascend, nowhere else to be found in this sense.
2196. As the Lat. text has sepelivit, and the concluding n of the pret. plur. is preserved in our text without exception, bibradden must be wrong. The mistake is easily explained by the context.
2204. There is a phrase in German similar to this; we might almost literally translate denen man es auf den kopf zusagte.
2205. leden (like dreien in the following line) refers to deanše. See notes on ll. 2213 and 2278.
2211. kinge old gen. plur. The usual form in the writings of our period and dialect is kingene.
2213. leden here and in 2318 must have the meaning of to lead away prisoner. I do not know if this ellipsis occurs anywhere else. See notes on ll. 2205 and 2278.
2214. Lour. Derivation unknown. Stratmann's explanation is too hazardous. See however l. 2408, where R writes low heer. Lour occurs once more in Ancen R. 152, Ich bere golhord; lour hit her!
2214–6. These lines are the translation of the Latin words printed in italics on page 111. This is the only important transposition occurring in the elaboration. There is throughout the whole, no other evidence compelling us to assume that the poet read the Latin text over before he began to translate it.
2223. We prefer C on account of the alliteration.
2247. alle clane; see l. 2265, and Old Engl. Hom. i. 231 alle clane= all of them, all without exception. We have a similar phrase in German rein alle based upon the same idea: rein=clean=clane.
2258. See note on l. 2027.
2263. See note on l. 1294.
2273. gabben, O.E. gaban, O.N. gabba=to scoff, deride, taunt, very frequent in M.E. from gabbe (see l. 2237)=insult, boastful word, taunt, irony.
2276. cu's ieuðd. These words are, especially in later writings, often confounded with each other. The literal meaning of the phrase is known as famous. Cf. Ancen R. 342, alle cuðd 't cuðe sunnen.
2278. The meaning of leden we can easily infer from the saint's answer, ll. 2298–9. It is, to keep in suspense. For aught I know, the word is nowhere else to be found in this sense. See notes on ll. 2205 and 2213.
2288. That C altered the text here, is evident from agrisen, l. 2285.
2292. Already in O.E. (un)deaðlic and (un)deadlic are used as
synonyms. Cf. Aelfric Hom. ii. 186, Þat ðan deadlic man mihte ealne
middanearde oforson, and King Alfred’s Anglo-S. version of Boethius,
ed. by Fox, 80, 30, Ealle deadliche men. I suppose the original
difference to have been the same as that between German toedlich
and sterblich.

2298. For kepæ see note on l. 801.
2299. fir. Comparative of feor. O.E. feor and fjør; førsten, which
is employed here in the sense of to delay, occurs once more in l. 2567,
where it appears to have the same meaning with O.H.G. nerjan=to
spare, show indulgence.

2304. C swæ is superfluous; þ by itself can imply a final or con-
secutive relation. Cf. ll. 344–5, þ alle over leausungs bæðs unlesliche.
2314. Z is meaningless, unless we have here one of our modern
elasses. As however, if such were the case, the direct speech should
have been used in l. 2315 as well, the reading of C must be considered
as original. Cf. Jul. 31, Æh hehte swæe don hire ut of his ehsæc. 
This passage, whether pirated or no, throws sufficient light upon the
difficulty.

2316–7. utewiðc, standing for the usual utéen. barre(n)=bar,
turnpike, is a very free translation of porta.

2318. See note on l. 2213.
2324. See note on l. 1359.

2329. treondlin, a very scarce derivative from O.E. trendel=circle,
ball, top, meaning to turn, to fall in turning. Cf. Owl and Night. 135,
Pæs appel trendli from þon treoew. See Nares’s Glossary, by Halliwell
and Wright: to trend, v.n. To turn in an oblique direction: a nautical
term chiefly applied to the direction of a coast, which occurs still in
the journals of seamen. ‘to trundle a hoop’ is common everywhere.

2330. biwende for biwente=turned round, back.

2338. bæle bere=lamentabilis planitus. bere might surely be the
same word which we find in William of Pal. (see Gloss.), and which
there means noise. But, not to mention the possibility that our bere,
meaning here and elsewhere doleful features, may later on have de-
developed the meaning of noise, I think it wrong to give up our word,
the extraction and meaning of which is so certain and well testified,
for a word the derivation of which is wholly unknown up to the present.

2349. mi refers to wunne, as much as to me inedde. The construc-
tion cannot be imitated in modern English. In German it would be:
mein mir verlobter.

2391. Here again C largely altered the text. See Latin original.
2398. For aflæ, see note on l. 1590.

2401. To judge by its form, hetæ might be O.E., either the same or
hæto; fortunately for us the same phrase is used in Læg. Brut. ii. 446;
and as here hetæ rhymes with metæ=meat, food, it is plain that our hetæ
means hatred.
2403. See note on l. 2214.
2416–7. Cf. Jul. 37, com sihinde adun softe from heuene a steuene pot seide, etc.
2424. Same phrase l. 801.
2474. See note on l. 1699.
2478. riue=largely, derived from O.E. ríf, O.N. rífr. The adj. riue=general, universal, is still in use.
Interesting, though somewhat less enthusiastic, is Mandevil’s description of this miracle. He writes: And besyde the highe Awtiere, 3 degrees of heighte, is the Fertre of Alabastre, where the bones of Seynte Kateryne lîm. And the Prelate of the Monkes scheweth the Relykes to the Pilgrymes. And with an Instrument of Sylver, he frothe the Bones; and thanne ther gothe out a lytyle Oyle, as thoughe it were a maner swetunge, that is nouther lyche to Oyle ne to Bawme; but it is fulle sweete of smelle: And of that thei seene a lityllye to the Pilgrymes; for there gothe out but lityllye quantitee of the Likour. See Voyage and Travaile of Sir John M. edited by J. O. Halliwell, page 60.
2479. See note on 732–4.
2496. under, O.E. undorn, O.L.G. undorn, undern, Goth. undeurns, O.H.G. untarn, the time from nine to twelve o’clock in the morning (Stratm.). Still, according to the Gospel, our Lord died between the 6th and the 9th hour, i.e. between 12 and 3 in the afternoon.
GLOSSARY.

The current English meanings are printed in italics. The asterisk (*) represents words and forms not occurring in the text. The asterisked key-words are taken from the various readings.

a, a, an, one, 65, etc.; an, 21, etc.; ane 2, 99, etc.; anes, 73, 548, 591, 1048, 1283, 1959, 1961.

a. See on.

a, always, (for ever), 277, 664, 1668, 1680, 2505; aa, 136, 1480, 1497, 1629, 1701, 1704, 1754, 1856, 2159, 2165, 2294, 2477.

aa. See a.

Abacuc, noun proper, 1826.

abad. See abide.

aber, pret. sing., from *abeoren, to tolerate, 1544.

abide, 1 p. sing. pres., from *abiden, to abide, await, 2403; abad, pret. sing., 718; abit, 3 p. sing. pres., 2422.

abuten, about, round, 1566, 1644, 1733, 1932, 2008.

acangestu, 2 p. sing. pres., from *acangien, to get mad, 2081; acanget, pp. 2018.

acomem, overcome, 1311.

acwellen, to kill, 1808, 1868. ad, fire, pyre, 1356.

Adam, 884.

aedeat, pp. from *aeaden, to mortify, 2020.

aedredde, pp. from *adreden, to be afraid, 1336.

adun, down, 772, 983, 1190, 2028. aduneward, downwards, 1996.

adwescen, inf., to annihilate, 948; adweschte, pret. sing., 1190.

afellen, inf., to overthow, 690.

aflc, imp., from *aflcien, to drive away, 2398.

afluhte, flight, rapidity, 1995.

agaste, pret. sing., from *agasten, to amaze, 1249.

ageide, pret. sing., from *ageien, to awe (?), 1249.

a~ein, against, back, 152, 172, 178, 401, 564, 571, 606, 643, 730, 941, 945, 961, 962, etc.

a~eines, against, 651, 761, 1585, 2218.

a~einward, backwards, 2319.

a~grisen, to shudder, 2285.

ah, 3 p. to have, be obliged to, 352, 523, etc.; a~heten, 2 p. sing. pres., 540; ahte, pret. sing., 247, 900; ahten, pl., 261, 293.

ah, but, 5, 19, etc.

a~hest. See a~h.

ahne, own, 408, 905, 1104, 1205, 1258, 1822.

a~hongeden, from *a~hongen, to hang up, 329.

ahte, a~hten. See a~h.

ahte, cattle, wealth, 143, 199, 231, 1710.

a~kaste, pret. sing., from *a~kasten, to overthow, 1124; a~kast, pp. 1232.
al, all, 101, 131, etc.; alle, 29, 35, etc.; alre, 253, 302, 422, etc.
alde, old, 1184, 1371.
aldrén, parents, 883; aldrēne, 81; ealdrene, 100.
alēset, pp. *alesen, to redeem, 1144.
alēsunge, redemption, 1147.
alīs, from *aliggen, to decay, cease, 1628, 2153.
Alīxandra, Alexandria, 16, 1555; Alīxandraes, 47, 586.
alre. See al.
alles, entirely, 795.
almuhtī, almighty, 986, 1094, 1778, 1981.
alre. See al.
alwealdēnde, omnipotent, 618; alwealdende, 1067; alwealdinde, 504.
am. See boon.
amanset, pp., from *amansien, to execrate, 2070.
amid, in the middle, centre, 1467, 1971; amidde, 1406; amidden, 1356.
an, sole, mere, alone, only, 1227; ane, 222, 372, 606, 842, 1172, 2265.
an. See first a.
anan, anon, 31, 440, 1430, 1580, 1589, 1811, 1876, 1887, 2240, 2453.
anarhìhti, quickly, rapidly, 976, 1871, 1886, 2118, 2188, 2228.
an. See a.
an. See an.
anes. See first a.
anhād, unity, 931.
anlepi, unique, only, 74, 1226, 1282.
ant (%), and, 1, 8, etc.
apostles, 1404.
aran. See arisen.
arearde, pret. sing., from *arearen, to rear up, 1060; arede, 1111.
areaw. See areow.
areow, imp., from *areowen, to pity, 1452; areaw, pret. sing., 1370.
arede. See arearde.
ariht, rightly, 1725.
arise. See arisen.
arisen, inf., to arise, 1218, 2290, 2293; arise, imp. plur., 1592, arise, pret. opt., 1213; aras, pret. sing., 337, 1111.
Aristotelis, Aristotle, 851.
aron, aromaz, aromatic ointment, 1599, 2194.
art. See boon.
arudden, inf., to rid, free, 1137; arudd, pp. 916.
as, as, 3, 29, etc.
as, like, 31, 1674.
astarde, pret. sing., from *astearen, to resuscitate, 1043.
aswīke, 3 p. sing. pres., from *aswaken, to cease, 2157.
aset, till that, 719, 1305, 1803, 2025.
atstutte, 3 p. pret. sing., from *atstutten, to remain, 23.
Auguste, Augusta, 1556, 1726.
avahthe, pret. sing., from *awakien, to awake v.t., 1044.
avarie, pp., from *awarien, to curse, 141, 243, 1066, 2010, 2032.
avarpen, inf., to lay love, 486, 591, 880, 1221; awcorp, pret. sing., 835; awarpen, pp. 1277.
avawel. See aweld.
avawed, imp., from *aweden, to render insane, 654; awedde, pp., 1065.
avei, away, 746, 829, 1335, 1590, 1813, 2098, 2219.
aveld, imp., from *awealden, to conquer, tame, 654; aweld, pp., 556; awealt, pp., 1270.
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awoerp. See awarpren.
awundrede, pret. sing., from *awundrien, to wonder, 309; awundreden, plur., 1606; awundret, pp., 1242.

ba, both, 50, 90, 113, etc.; baðe, 77, 212; beire, 1772.
baldeliche, boldly, 718, 728.
bale, miserable, 2338.
bale, misery, 1755, 2295, 2488; balewe, 552.
baleful, baleful, 203, 2038.
balewe. See bale.
ban, bone, 230, 908, 1099; bane, 2177; banes, 2482.
banes, boneless, 250.
bare, bare, 845, 1533, 2099, 2177.
barren, plur., from *barre, bar, 2317.
baðe. See ba.
bealden, to comfort, 1609.
bearde, pret. sing., from *beorne, to burn, 1650; berninde, pres. part., 1353.
beast, beast, 2038.
beaten, to beat, 1533; beatin, 1178.
beating, beating, 1603.
bed. See beode.
bede. See bidden.
beire. See ba.
Belial, 1906.
beisume, obedient, obeysome, 1787.
beo. See beon.
beoden, to command, 1469; bed, pret. sing., 440, 723, 1355, 1548.
beon, inf., to be, 501, 508, 574, etc.; am, 1 p., 462, 464, 1848, 2214, 2302; art, 2 p., 387, 449, 2034, 2163, 2281, 2225, 2378; is, 3 p., 219, 222, 313, 322, etc.; beó, pres. ind. plur., 262, 297, 345, etc.; beó, 1074; beo, pres. opt. sing., 511, 560, 594, 781, 855, 946, 1008, 1500, 1666, 2140, 2264, 2280, 2411, 2429, 2502; beon, pres. opt. plur., 507, 655, 1707, 1928, 2070; beo, imp. sing., 373, 675, 1078, 1615, 1640, 1841, 2041, 2381; beó, imp. plur., 2343; wes, pret. sing., 15, 139, etc.; were, 2 pers., 383; weren, pret. plur., 2, 35, 163, etc.; were, opt. sing., 80, 151, 969, 998, 1200, 1219, 1232, 1654, 1865, 2003, 2384; weren, opt. plur., 1212, 1251, 1275, 1632, 2269, 2335.
beoren, inf., to bear, carry, 453, 2458; beoren, pres. opt., 1926, beren, pret. plur., 2463; bereó, 1 p. sing. pres., 1056, 2453; iboren, pp., 333, 2163; iboren, pp., 263.
beó. See beon.
bere, face, mien, 2338.
beren. See beoren.
bereó. See beoren.
berinne. See bearde.
beten, inf., to expiate, 1396; bete, pret. sing., 1204; ibet, pp., 1212.
betere, better, 559.
beó. See beon.
bette. See beten.
bi, by, according to, 57, 2084, 2177.
biblodeget, pp. from *biblodegen, to bloody, 204.
biburiode, pret. sing., from *biburi-rien, to bury, 2196; biburioden, plur., 1434, 2464; biburiot, pp., 2251.
bicapede, pret. sing., from *bigape- pen, to stare at, 1255.
bicherde, pret. sing., from *biche- aren, to outwit, 1183.
bicluseth, pp., from *biclusen, to inclose, 600.
bicom. See bicumen.
bicumen, inf., to become, happen, 208; bicom, pret. sing., 1209, 1552.
bidden, inf., to pray, 614; bidde, 1 p. sing. pres., 2388; bede, pret. opt., 2369; ibeden, pp., 2431.

bidweelet, pp., from *bedweolen, to bewitch, 1251.

bicoden, pret. plur., from *bigán, to nurse, 1601.

biforen, before, 51, 58, 1141, 1440, 1613, 1862, 2031, 2208, 2261.

bigan, pres. plur., from *bigán, to pass by, 1471.

bijecoten, inf., to beget, obtain, 1619, 2113; bijetene, pp., 262.

bijete, gain, possession, 471.

bijetene. See bijecoten.


biginnunge, beginning, 287.

bigon. See biginnen.

bijuli, pres. plur., from *bijulinn, to beguile, 1054.

bigunnen. See biginnen.

bihalde, pres. plur., from *bihalde, to behold, 1943, 2286; bihauld, imp. sing., 1837, 1838; biheold, pret. sing., 748, 1250, 1555, 2024, 2077, 2372; biheolden, pret. plur., 740.

bihat. See bihate.

bihate, 1 p. sing. pres., from *bihaten, to promise, 2439; bihat, 3 p., 685; bihat, imp., 1498; bihat, 2 pers. pret. sing., 645; bihet, 3 p., 414; bihaten, pp., 755, 887, 1789, 2255.

bihefdin, inf., to behead, 2241, 2316; bihefdet, pp., 2247.

bihealden, to pour upon, 1390.

biheold. See bihalde.

bihet, bihete. See bihate.

bikimet ? ?, bent, crooked from one’s right self or mind. ? 1291.

bileau, belief, 72, etc.

bilime, 3 p. sing. pres., from *bilimien, to dismember, 2130.

bilue, quickly, at once, 2279.


binden, to bind, 1178, 1357.

bireadd, pret. sing., from *biread, to design, 1230.

biseche, 1 p. sing. pres., from *bisechen, to beseech, 2343; bisohte, pret. sing., 184, 2363; bisohten, plur., 1885.

bisch, pret. sing., from *bison, to look, glance, 2125; bisi, 3 p. sing. pres., 1936.

biset, pp., from *bisetten, to beset, surround, 1566.

bisit, 3 p. sing. pres., from *bisset, to sit by, 1935.

bisi. See bisch.

bismere, disgrace, shame, 552, 1294.

bisohte, bisohten. See biseche.

bistared, pret. sing., from *bistarien, to stare at, 306.

bitahten, pret. sing., from *bitechen, to commit, 611.

bite, bite, 2404.

bite, pret. opt., from *biten, to bite, 2091.

biteuelet, pp., from *biteuelen, to gull, 1284.

bijenche, imp. sing., from *bijencchen, to invent, 1887.

bitrumet, pp., from *bitrumien, to invent, 1644.

bittre, bitter, 2038; bittres, 1689.

bituhhen, bitwizt, 1515.

*bituined, pp., from *bitunen, to invent, 1644.

bitwoenen, between, 13.

biwende, pret. sing., from *biwenden, to turn, 2330.
GLOSSARY.

bliked, pret. sing., from *blikien, to gleam, 2364.
blinde, the blind, 1061.
blishful, blissful, 1857; blisfule, 1595.
blas, bliss, 845, 1522, 1708, 1755, 1791, 2295, 2337, 2344; blissen, plur., 1620, 2158.
blissen, pres. opt. plur., from *blissen, to be glad, 846.
blissen. See blisse.
blisse, bliss, 845, 1522, 1708, 1755, 1791, 2295, 2337, 2344; blissen, plur., 1620, 2158.
blod, blood, 204, 230, 908, 1897, 2259, 2457; blade, 1543; blades, 1398.
blodes, bloodless, strengthless, 250, 1290.
*blunne, pres. plur., from *blunnen, to get blunt or dull, to decrease?, 1702.
bode, command, 48, 56.
bodi, body, 333, 909, 1539, 1603, 2463; bodies, plur., 1438, 2242, 2249.
bodien, to command, 1470.
bodies. See bodi.
bokes, plur. of *bok, book, 837, 855.
bok, building, 2463.
bone, prayer, boon, 614, 2369, 2388.
bone, bearer of death, murderer, 2365.
bore, present opt. plur., from *bore, to pierce, 1926.
bote, penance, 1204.
botned, See botne.
botne, 3 p. pres. sing. or plur., from *botnen, to cure, 2488; botned, pret. sing., 1061.
brec. See brooke.
broke, imp. plur., from *brooken, to break; (*onbrooken, to begin), 1294; brec, pret. sing., 2263; ibroken, pp., 1211, 1397.
brest, breast, 190; breosten, dat. plur., 2099, 2176; breoste, gen. plur., 2122.
brides, plur. of *brid, bird, 63.
bricht, bright, 1650; briht, bright, 1665.
bring, inf., to bring, 394, 440, 595, 723, 1440, 2336; braght, pret. sing., 520; breghten, plur., 62; ibroht, pp., 263, 275, 1862, 2262, 2306.
brond, sword, brand, 2363.
bruche, sin, wound, 334, 1203.
bruchen, plur., 1210, 1396, 1601.
bruchen. See bruche.
brune, fire; o brune, on fire, burning, 1355.
budel, herald, beadle, 1905.
buggen, to buy, 1619.
buve. See buve.
buve, pres. plur., from *buhen, to bow, stoop, 365; buhe, opt. sing., 2368; buhen, opt. plur., 1473.
buhsome, buxom, 1787.
buld, to build, 2462.
bule, plur., from *bule, bull, ox, 61.
*bunne? 1522.
bure, room, chamber, bower, 138; bure, 1459.
burde, birth, 84.
burdeboldes, plur., from *burdebold, hereditary mansion, 139.
burch, city, borough, 64, 1356, 1467, 1642, 2240; burhe, 2317; burhes, gen. sing., 9.
burh, town-gate, 2174.
burhmen, plur., from *burh, citizen, 1475, 1664; burhmenne, gen. plur., 6.
burhreue, prefect of a city, 1904.
burhboldes, plur., from *burh-bold, townhall, palace, castle? 439.
bute, but, without, except, 276, etc.; buten, 251, 280, etc.
buuen, above, 1522, 2364.

carten. See kecheñe.
cang, dull, foolish, 258.
carles, without anxiety, 26.
chear. See chearren.
chearren, pres. opt., from *chearren, to turn, 2229; chear, imp., 2228.
chele, cold, frost, 1686.
cheosen, inf., to choose, 1871; cheos, imp. sing., 2227; iccheosen, pp., 834.
childhad, dat. of *childhad, childhood, 79.
chirche, church, 32, 833.
clane, clean, 2247, 2265.
clað, plur. of *clað, cloth, 1417.
cleopien, inf., to call, 2169; cleopie, 1 p., 1028; cleopest, 2 p., 360; cleopeñe, 3 p., 2346; cleopieñe, plur., 2392; clepien, opt., plur., 2437; cleoped, pret. sing., 405, 1328, 1558, 1908, 1978, 2209, 2375; icleope, pp., 88, 462, 2447.
clerc, scholar, 523; clérces, plur., 410, 583.
clergesse, female or lady scholar, 75.
clergies, plur. of *clergie, science, 538, 585.
clerkes. See clercc.
cnawe. See cnawen.
cnawen, inf., to know, learn, 463; cnawe, 1 p. sing. pres., 444, 869; cnaweñe, pres. plur., 2066; icnawen, pp., 423.
cnawes, witness? 1078, 2041.
cnaweñe. See cnawen.
cnawcleñe, pres. plur., from *cnawlechin, to acknowledge, 1343.
cnawlechunge, acknowledgment, 1379.
cneolinde, pres. part., from *cneolin, to kneel, 2374.
cnif, knife, 1929.
cniht, knight, warrior, 2225;
cnihtes, n. a. d. plur., 1394, 1436, 1738, 1810; cnihthene, gen. plur., 1559.
cnotte, nom. sing., knot, 1514;
cnotten, plur., 1151.
cnottede, pp., from *cnottien, to knot, 1540.
cnotten. See cnotte.
cnotti, knotty, 1151.
com, comé, comen. See cumen.
con, const. See cumen.
Constantin, noun pr., 1, 5, 17.
constu. See cumen.
copneñe, 3. p. sing. pres., from *copniyen, to long for, 2346, 2424; copniñe, plur. pres., 801.
Cost, noun pr., 73, 465.
crauant, craven, 132.
creap, pret. sing., from *creopen, to creep, 906.
creft, craft, 814, 869; creftes, plur., 256, 522, 852.
crefti, craftly, 125, 584.
creftiluker, comp. of *creftilich, craftily, 258.
Crist, Christ, 389, 615, 707, 874, 1124, 1125, 1328, 1611, 1623, 1771, 1816, 1881, 1893, 2046, 2064, 2141, 2345, 2446; Criste, 694, 1342, 1412, 1815, 2181, 2492; Cristes, gen., 726.
cristene, Christian, 33, 163, 1432, 2015; cristenes, gen. sing., 2045.
crok, plur. of *crok, trick, 125.
crokinde, part. pres., from *crok, to bend, curve, 256.
cros, cross, 726.
cruche, cross, 1165.
cruchede, pret. sing., from *cruchedien, to cross, 727.
crune, crown, 1570, 1573, 1596, 2141, 2351, 2428.
cude. See cuːen.
cudeste, sup. of *cud, renowned, 821.
culurene, gen. plur., from *culure, dove, 1823.
cum. See cumen.
cume, pres., coming, 26, 412, 671, 2424.
cume. See cumen.
cumen, inf. to come, 340, 397, 604, 695, etc.; cumene, 542, 583, 1833; cumene, pres. sing., 2427; cumene, pres. opt., 816; cum, imp., 2418, 2419, 2429; com, pret. sing., 84, 152, 194, 520, 603, 666, etc.; comen, pret. plur., 14, 51, 56, 732, 1432; come, pret. opt., 719, 1309; icumene, pp., 650.
cumene, cumene. See cumen.
cun, family, lineage, manner, wise, 444, 463; cuunes, gen. sing., 1163, 1912.
cunde, kind, nature, 294, 905, 1001, 1004, 1058, 1100, 1110, 1162, 1192; cundes, plur. 988.
cundeliche, adv. in a natural manner, 1029.
cundes. See cunde.
cunnen, inf., to know, be able to, 523; con, 1 3 p. sing. pres., 816, 868; const, 2 p. sing. pres., 2303; constu = const þu, 1642, 2212; cu:nen, pres. plur., 944, 1322; cuːe, pret. sing. 1533; cuːen, plur., 1323.
cunnes. See cum.
curen, to choose, or plur. of *cure, choice, 1870; icuret, pp., 75.
Cursates, noun pr. 1907.
curt, court, 397.
cuː. See cuːen.
cuː, adj., renowned, 2276; cuːe, 599, 816.
cuːe, cuːen. See cunnen.
cuːen, inf., to announce, make known, 540; cuːe, pres. plur., 1339; cuːe, imp., 1982; cudde, pret. sing., 1346; icud, pp., 537, 541, 813; icudd, 581, 1910, 2225, 2276; icudd, 410, 1288.
cuːe. See cuːen.
cwakien, to tremble, quake, 1534.
cwalmhus, death-house, prison, 1547, 1807; cwalhuse, 602.
cwarterne, cell, prison, 601, 671, 1581, 1820.
cwellere, executioner, 2444; cwelleres, plur., 2170.
cwen, queen, 1457, 1466, 1556, 1573, 1610, 1611, 1739, 2028, 2058, 2076, 2081, 2145, 2166, 2198.
cweːe, 1 p. sing. pres., from *cweːen, to say, speak, 867; cweːe, 3 p., 379, 1148, 1254, 1300, 1484, 2444; quœ, pret. sing., 512, 750, 776, 821, 828, 1592, 2103, 2144, 2221, 2287; cweːen, pret. plur., 133, 539.
cwik, living, alive, 1868; cwik, 63, 341.
cwich, 3 p. sing. pres., from *cwikien, to move, stir, 1254.
cwiddest, 2 p. sing. pres., from *cwidien, to tell, make known, 2142.
cwik. See cwik.
dahene, dahes. See dei.
dale, part, 99.
dame, lady, 2080.
Daniel, noun pr., 1825.
darede. See dearieː.
deade, dead, 341, 1060, 1085, 1425; ded, 1262.
deadlich, deadly, mortal, 966, 1890; dedlich, 927, 1048, 1101, 1113, 1195.
deah, 3 p. sing., pres., from *duhen, to become, suit, 1833; deh, 1435, 2197.
dearieō, pres. plur., from *dearien, to lurk, hide oneself, 554; dearede, pret. sing., 2020; darede, pret. sing., 1131.
dearne, dark, hidden, 575, 576; derne, 1333.
dearnliche, privately, 406.
deā, death, 165, 337, 566, 959, 1092, 1124, 1142, 1160, 1334, 1363, 1374, 1430, 2223, 2268, 2292, 2393, 2434; deē, 702, 926, 965, 967, 1006, 1097, 1125, 1136, 1194, 1215, 1842, 1883; deāne, 1112, 1214, 1489, 2100, 2206, 2405; deānes, gen., 1138.
deane, the deaf, 1062.
ded. See deade.
dede, deed, 1123, 1914; deden, plur., 576, 1461.
dedlich. See deadlich.
deh. See deah.
dei, day, 436, 598, 746, 787, 848, 1305, 1413, 1949, 2182, 2283, 2495, 2497; deies, gen. sing., 1077; dahes, plur., 1551, 1824, 1918; dahene, gen. plur., 2469.
decen, inf., to die, 957, 1088, 1102, 1106, 1875, 2284; deide, pret. sing., 335, 1098, 1109, 1116, 1139, 1187, 1202, 2468.
dees. See dei.
demen, inf., to deem, judge, 340, 567; demest, 2 sing. pres., 1462; demden, pret. plur., 328.
deop, deeply, 388, 1307.
deopnesse, depth, 979.
deopscipe, depth, 1333.
deer, plur., dear, 2244.
dear, dear, 632, 651, 1158, 1369, 1594, 1837, 2145, 2498.
deoremwūnæ, precious, 633, 680, 1076, 1645, 1657, 1770, 1894, 2145.
deormliche, sumptuously, 1435.
deuvel, acc. sing., devil, 1184; deouele, dat., 200; deouele, gen., 166; deoules, 1905, 2123, 2312; deoulen, nom. plur., 553; deoulen, dat. plur., 211.
derf, pain, painful, cruel, 2393; derue, 1889; derure, comp., 947; deruest, sup., 2101; derueste, 566.
derflīche, painfully, miserably, 957, 1088.
derfschipe, baseness, vileness, 977.
derne. See dearne.
derne, deruest, deruste. See derf.
derue, 3 sing. pres., from *deruen, to grieve, afflict, 1669.
derure. See derf.
desputinge, argument, 561.
dest, deō. See don and deæ.
dihten, to arrange, constitute, 1460; idhtiht, pp., 1373, 1595, 1843.
dierin, to tremble, 622.
do. See don.
dohter, daughter, 74, 464, 676, 1837.
dom, judgment, 1202, 2118.
domesdei, doomsday, 339.
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dotestu, 2 sing. pres., = dotest ū, from *dotien, to rave, 2080.
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drahen, inf., to suffer, draw, 1187, 1891, 1966; droh, pret. sing., 1087, 1363; drohe, 2 pers., 2434; drohen, pret. plur., 2124, 2173; idrahen, pp., 1194, 1949.
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dreori, gloomy, miserable, 2021.
dreorliche, miserably, 1875, 2284.
drithfare, glorious procession, 1832.
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druinonde, part. pres., from *druin-
nin, to stun, be stunned, 2021.
drupest, sup. of *drupe, destitute, 2022.

*drupininde, part. pres., from *drupin, to be destitute, 2021.
dude, duden. See don.
duht, good, worthy, doughty, 781.
dult, pp. of *dullen, to blunt, dull, 1262.
dumbe, the dumb, 1062.
dun, adv. down, 1587.
dunwardes, downwards, 1967; dunward, 2374.
dunriht, right down, 1997.
dunt, blow, stroke, 1999, 2050, 2456.
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dusilec, folly, 424.
dusichipes, plur. of *dusichipe, folly, 1799.
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dute, doubt, 2430.
dueneulrites, vertically, 1587. Hal-
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eadi, blessed, blissful, holy, 864, 1237, 1953, 2127; eadie, 748, 1805, 2490.
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ceauerihwer, everywhere, 682.
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ceche, eternal, eternity, 298, 300, 474, 478, 872, 1624, 1760, 2295, 2341, 2421.
cecheliche, eternally, 2355.
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ceft, again, further, 339, 488, 925, 1438, 2354.
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chshísê, (eye-)sight, 2315.
cic, terror, 558, 1492.
cileês, 3 p. sing. pres., from *sêlen, to molest, 1684.
cisfuie, awful, 40.
cisëre, either, 1958.
cilles, else, 1524.
celne, 3 p. sing. pret., from *sêlen, to strengthen, comfort, 673, 1365; clestedest, 2 p., 628.
empti, empty, void, 392, 539, 864.
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ernde, imp., from *sân, to commend, 2127.
erueê, difficult, 998.
Euscapes, gen. of *Euscapes, Euscapes, 852.
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ete, pret. or pres. opt. sing., from *sêten, to eat, 1549.
etoel, pret. sing., from *sêthalden, to retain, detain, 99, 1223.
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felen, to feel, 1164.
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felunge, feeling, 498.
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feor, far, remote, 823, 1927; fir, comp., 2299; firreste, sup., 1554.
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fleah, pret. sing., from *fleon, to fly, flee, 16.
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Homer, gen. of *Homer, 850.
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hondhwile, moment, 1617, 1942.
hondiwere, handiwork, 1222.
hopien, to hope, 1145.

*houere, hump, 1063.
houerede, the humpbacked, 1063.
hu, how, why, 638, 785, 956, 959, 1087, 1140, 2043, 2044, 2047, 2434.
hudde, pret. sing., from *huden, to hide, 910; ihud, pp., 2025; ihudd, 1182.
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hundret, hundred, 1810.
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hure, much less, 1722.
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imane, in common, 1846.
imenget, pp., from *mengen, to mix, trouble, 608, 1659, 2457.
imong, among, 1568.
i, in, in, 3, 4, 48, etc.; ine, in the, 1861.
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iseten. See sitten.
isette. See setten.
isihen. See siven.
isist. See iseon.
islein, isleine. See sloh.
isliket, pp., from *slikien, to slick, polish, 1660.
ismaket, pp., from *smakien, to smoothe, 1660.
ismeuet, pp., from *smuemien, to smoothe, 1660.
isten, pp., from *stenen, to lay out with stones, to pave, 1556.
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istreget. See strengen.
isturet. See sturien.
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iturn, iturne. See turnen.
ipolet. See polien.
iwaket, pp., from *wakien, to wake, 1750.
iwald. See wealt.
iweddet, pp., from *weddien, to wed, marry, 1507, 2849, 2419.
iwemmet, pp., from *wemmen, to soil, 1416.
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iwenden, inf., to turn, ply, bend, 400.
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ken, knowing, sensible, 2041, 2222.
kchen, to laugh, 2015.
kene, hardy, strong, sharp, 171, 1909; kenre, comp., 1929; kenest, sup., 814.
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kinedom, kingdom, 1461, 1624, 1844, 2149.
kinemede, royal meed, 398.
kineomes, plur. of kinemot, royal counsel, 1954.
kineriche, kingdom, 179, 409, 2277.
kinering, royal ring, 408.
kineso&le, throne, 45, 722.
kinewur&se, royal, noble, 568, 758, 380.

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laine, law, 430, 779, 963, 1340, 2467.
laine, adj., low, ancient, 320.
lahede, pret. sing., from *lahien, to make a law, ordain, 1206.
lainhede, pres. part., from *lahhen, to laugh, 1545, 1677.
lahnde, laughter, 2294.
lake. See lac.
lam, clay, 991, 2150.
lane, reward, 805.
lanhure, at least, 558, 774, 1073, 1143.
lare, learning, doctrine, 115, 384, 468, 477, 865, 938, 1011, 1280.
larspel, doctrine, 385.
lastelese, blameless, 105.
late, lately, recently, 901.
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leauen, inf., to leave, desert, 428, 1621, 2242; leauë, pres. plur., 1340, 1786; leaf, imp. sing., 1009; leauë, imp. plur., 1761; leif, imp. allow, 1878; leafde, pret. sing., 479, 2500.

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leggen, inf., to lay, put, 772, 779; leist, 2 p. sing. pres., 1872; leiden, pret. plur., 2220; ileid, pp., 1424.

lei. See liggen.

lei, law, religion, 164, 319, 830, 1814.

lei, fire, flame, 195, 1401; leie, 672, 1360, 1406, 1651.

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leoffiche, lovely, 1542; affectionately, 2193.

leofmon, sweetheart, 481, 679, 708, 875, 1846, 1894, 2106, 2305, 2348, 2418, 2445, 2498; leofmonnes, gen. sing., 1505.

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leome, light, gleam, 476, 668, 1582, 1681, 2376; leomen, plur., 902, 1046.

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leowsin, to loosen, 1519.

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lesse. See lutei.

lesse, pres. plur., from *lessen, to diminish, 1703.

leste. See least.

leste, conj., lest, 2354.

lestenn, to give, 1790.

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lich, body, 1542; liches, plur., 1045.
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licomliche, bodily, 42.
lif, life, joy, 474, 478, 885, 894, 1046, 1085, 1117, 1376, 1520, 1633, 1636, 1694, 1880, 1884, 2151, 2164, 2292, 2348, 2356, 2376, 2408, 2421, 2445, 2500; liue, dat., 261, 1214, 1753, 2360; liues, gen. sing., 706.
liffule, full of life, life-giving, 832, 865.
lilieoule, plur. of *lilieouli? life-long or true lover? 1674.
lifese, lifeless, 894, 1045.
liggen, inf., to lie, belong, become, 2254; liè, 3 p. sing. pres., 778; ligge, pres. plur., 2357; lei, pret. sing., 28; leien, pret. plur., 1420.
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lihtliche, lightly, 943, 1544, 2095.
lihtliche, adj. common, usual, 1313.
lilie, lily, 1423.
lime, 3 p. sing. pres., from *limen, to lime, glue, 1774.
limpe, 3 p. sing. pres., from *limpen, to belong, tend, 470.
linne, 3 p. pres. sing., from *linnen, to cease, 1702.
lünunge, end, ceasing, 1679; lünunge, 2165.
liste, design, craft, 1233, 1516.
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liserede, pret. sing., from *lîserien, to foam, froth, 1543.

liue, liues. See lif.
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lufte, dat., from *luft, air, 2093.
lufffuheles, plur. of *luftfuhel, bird of the air, 2245.
luken, to draw, pull, tear, 2097.
*lungenge, longing? desire? 1679. Perhaps miswritten from linnunge, end, ceasing.
lure, loss, 804; luren, plur., 1635.
luste, pret. sing., from *lusteren, to desire, 1576.
lusti, merry, 1678.
lustnen. See lustnien.
lustnien, to hear, listen to, 784, 1747; lustnen, 110.
lut, few, little, 35; lute, dat., 2153.
lutede, pret. sing., from *lutien, to be hidden, 1828.
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lusēr, rude, cruel, relentless, 558, 1234, 1517; lusēre, 900.
luteā, pres. plur., from *luten, to bow, 1764.
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luue, love, 557, 632, 1377, 1505, 1520, 1637, 1772, 2107, 2129, 2347, 2391, 2438.
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makede, makest, maket, makeā. See makien.
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man, connexion, communion, 332.
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menesse, human nature, 985, 1115, 1132.
menske, glory, 134.
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merre's, pres. plur., from *merren, to mar, destroy, 1763.
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mete, meat, eatables, 1819.
mi, my, mine, 647, etc.; min, 1496, etc.; mine, 575, etc.
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mid, with, 105, 125, etc.; mit, 662, etc.
midalle, too, in addition, withal, 1831. See wičalle.
midiht, midnight, 1733.
mihnte, subs., might, power, 656, 1015, 1049, 1271, 1982; mahte, 648; mihntes, plur. 1390, 2084.
imhti, mighty, powerful, 1442, 2043.
milc, milk, 2457.
milce, mercy, 295, 1375.
milce, imp., from *milcien, to be gracious, 2386.
milde, mild, 103, 1375, 2378.
mim, mine. See mi.
miracle, miracle, 1415; miracles, plur., 1074.
misbleave, unbelief, 348, 773, 2361.
misdude, pret. sing., from *misdon, to tranegress, 1201.
misferden, pret. plur., from *mis-
fearen, to go wrong, 93.
misliche, various, divers, 38, 269, 436, 988, 1658.
misnome, pret. opt. sing., from *misneomen, to mistake, 454.
misseist, 2 p. sing. pres., from *misseggen, to slander, 456.
missen, to fail, miss, 653.
mispunche's, 3 p. sing. pres., from *mispunchen, to seem wrong, 981.
mit. See mid.
mix, dirt=dirty, vile, 200, 2069.
mod, mood, mind, courage, 609, 2135, 2327.
moder, mother, 930.
moderburn, capital, principal town, 46.
moderless, motherless, 28.
modi, hardy, brave, 417, 724, 738; modie, 119; modgeste, sup., 1240.
mon, man, 237, 323, 352, etc.; monnes, gen. sing., 235, 332, 494, 1001, etc.; men, plur, 33, 144, 258, 260, etc.; monne, gen. plur., 450, 2022.
moncun, mankind, 1194.
mone, moon, 270, 351.
mone's, month, 1414, 2183, 2494.
mouhad, the being a man, humanity, 985.
morie, many, 87, 582, 697, 737, 1563, 1697, 1830, 1850, 2053, 2267, 2322.
mounlich, human, 1317.
monne. See mon.
most. See mot.
 mot, argument, reasoning, moot, assembly, 548, 590, 1271, 1314, 1318, 1319, 2425; motes, plur., 850.
 mot, 1 p., to must, may, 1896; most, 2 p., 1869; moten, pres. plur., 501, 653; moste, pret. sing., 1387, 1553.
motede. See motin.
moten. See mot.
moteres, plur. of *motere, mooter, disputator, 724.
motes. See mot.
motestu, moteč, moti. See motin.
mitild, female disputator, 396, 417.
motin, inf., to moot, argue, 588, 754; moti, 1 p. pres. sing., 760; motestu = moest inu, 2 p., 2083; moteč, 3 p., 1316; motede, pret. sing., 1238.
Moyšes, Moses, 2466.
muche, much, 227, 413, 989, 1345, 2061; muchel, much, great, 456, 1415; muchele, great (much), 37, 235, 656, 1014, 1239, 1330, 2085; ma, comp., more, 1811; mare, 70, 236, 267, 550, 898, 1020, 1239, 1348, 1463, 1550, 1668, 1704, 2027, 2104, 2105, 2109, 2159, 2477; meast, sup., most, greatest, 813, 816, 1281, 1889, 2276, 2326; mest, 537; meast, almost, 29.
munne. See munnen.
munnen, inf., to say, mention, recount, 1699, 2474; munne, 1 p. pres. sing., 715, 1196; munnest, 2 p., 971; munneč, pres. plur., 2389, 2432.
munt, mountain, 2465.
murhče, mirth, joy, 1760, 2274, 2350; murč, 1411; murčen, plur., 1697, 2159; murčes, 2186.
murie, merry, joyful, 314, 705, 1487.
musč, mouth, 192, 314, 495, 647, 686, 1486, 1699, 1722, 2474.
na, no, none, 225, 234, etc.; nan, 118, 123, 624, etc.; nane, 106, 107, etc.; nanes, gen., 974, 1070, 1106, 1163, 1235, 1912.
nabbe, 1 p. pres. sing., from *nabben, to be in want of, not to have, 1748; nauest, 2 p., 751; naueč, 3 p., 274; nabbe, pres. plur., 1266; naue, imp., 782; nefde, pret. sing., 665, 1246, 2415.
nai, Nay! 776, 821, 2287.
naked, the naked, 102.
nalde. See nullich.
nan, nane. See na.
nat, 1 p., from *nuten, to ignore, not to know, 443, 511; nuste, pret. sing., 149, 1535, 2313; nusten, pret. plur., 1802.
nau. See nabbe.
nawiht, nothing, not, 283, 473, 475, 607, 675, 747, 759, 762, etc.; nawit, 1533.
nawt, not, 85, 346, 751, 768, 778, etc.
ne, not, nor, 109, etc.
neauer, never, 124, 257, 279, etc.; neuer, 1254.
nebschaft, face, 447, 1446; nebschaft, 918.
nede (inst. of *ned, necessity), needs, 1869.
nefde. See nabbe.
neh, nigh, near, 2094.
neiles, plur. of *neil, nail, 2120.
nempned, pret. sing., from *nempne, to name, call, 1329; inempnet, pp., 76.
neode, desire, want, need, 9, 2395.
neodeles, unconstrained(ly), 1023, 1170.
neodfule, the needy, 102.
neomen, inf., to take, assume, 1001, 1179, 2117, 2407; neome, pres. opt. sing., 2407; nom, pret. sing., 908, 1023, 1170, 1817; nomen, pret. plur., 1433.
neowe, new, 2106.
nere, neren, nes. See nis.
nuer. See neauer.
niht, night, 1432, 1580, 1682, 1748, 1741, 2189, 2250; nihtes, gen., 1077.
nis, 3 p. sing. pres., from *ne
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beon, not to be, 234, 280, 299, etc.; nes, pret. ind. sing., 118, 123, 304, etc.; nere, pret. opt. sing., 898, 1050, 1082, 1086, 1278, 1310; neren, pret. ind. plur., 2250; pret. opt. plur., 317. no, not, 1939, 2232.

noht, nothing, 343, 1714, 2103. nohwer, nowhere, 1715; nower, 2094; nowhwer, 1306.

nom. See neomen.


nomecucēse, renounced, 537; nomecucest, comp., 815.

nomeliche, especially, 21. nomen. See neomen.

nomen. See nome.

noōseles, not the less, in spite of all, 1869.

Novembres, gen. of Nouembre, November, 1414, 2183, 2494.

nowcin, misery? 1171, 1683, 1840, 2395.

nower. See nower.

noweōer, neither, 230, 361, 443, 509, 621, 1164, 1176, 1416, 1503, 1517, 1549, 1685, 1686, 1687, 1703, 2071.

nu, now, 393, 503, 514, 795, 818, 823, 968, 977, 1078, 1260, etc. nullich—nulle ich, 1 pres. sing., from *nullen, not to will, 509; null, 2 p., 1070, 1874, 2232; nultu=nultu ju, 1018; nule, 3 p., 763, 1939; nullen, pres. opt. (ind.?) plur., 1324; nulde, pret. sing., 108, 428, 557, 1975, 2252, 2336, 2339.

nūrēs, noise, 140.

nuste, nusten. See nat.

nuēse, now, 2089.

O, interj., O! 1366. o. See on.

of, of, from, 79, etc.

*ofemen, pp., from *ofemen, to conquer? 560.

ofred, pp., from *ofreden, to fear, 675.

*ofdutet, pp., from *ofduten, to doubt, 2430.

ofearned, pp., from *ofearnen, to earn, deserve, 2223.

offearet, pp., from *offearen, to frighten, 90, 670, 1244.

offrin, to offer, 1898; ofrede, pret. sing., 1899.

offruht, pp., from *offruhten, to frighten, 670, 1244, 1615.

ofhungret, pp., from *ofhungren, to hunger, famish? 1030.

ofseruin, to deserve, 2137.

ofte, often, 120; ofttest, sup., 113.

ofpunchunge, displeasure, 1688.

oht, good, worthy, genuine, 1712, 1716.

oht, ought, anything, 1913.

olhnunge, flattery, 1492.

on, on, in, 2, 20, etc.; o, 41, 45, etc.

on, 1 p. sing. pres., from *unnen, not to grudge, to allow, 1744; unnen, pres. plur., 2344.

onden, acc. sing. of *onde, envy, 891.

onont, concerning, in regard to, about, 455, 1096, 1109, 1115, 1118, 1120, 1159, 1177, 2496.

onsware, answer, 978; onswere, 357.

onswerede. See onswerien.

onswerien, inf., to answer, 812; onswerie, 1 p., 1711; onswere, pres. opt. sing., 516; onswerede, pret. sing., 460, 543, 577, 953, 1129, 1296, 1391, 1483, 1639, 1877.

ontende, pret. sing., from *ontenden, to kindle, 1404.

open, open, 1128.

orcost, wealth, 1709.
oðer, or, 93, 112, etc.
oðer, other, others, 101, 274, 479, 489, 739, 790, 803, etc.; oðere, 983, 1127, 1675, 1776; oðere, 30, 1051, 1138, 1140, 1141, 1297, 1365, 1473, 1962, 1966, 2082, 2224, 2229.
ouer, over, 2030.
oueral, everywhere, all over, 727, 1470, 1778, 2017, 2308.
ouercom. See ouercumen.
ouercumen, inf., to overcome, 418, 803, 959, 967; ouercum, pret.
sing., 1125, 1231; ouercumen, pp., 15, 132, 560.
ouergeas, 3 p. sing. pres., from *ouergan, to traverse, go over, pass over, 1883; ouergan, pp., 519.
ow, you, yours, 275, 276, 346, etc.
ower, your, of you, yours, 344, 570, 642, 805, 807, 830, etc.

paraises, gen. of *parais, Paradise, 893.
passion, passion, 1157, 2390, 2433.
pel, pall, 1450.
Philistiones, gen. of *Philistion, Philistio, 854.
pikes, plur. of *pice, pike, spike, 1923, 1929.
pilegrimes, plur. of *pilgrim, pilgrim, 2470.
pine, pain, 1157, 1912, 2139, 2152, 2156, 2390; pinen, plur., 42, 1031, 1616, 2493.
pines, 3 p. sing. pres., from *pinen, to torment, 1807.
pinfule, tormenting, 1955.
place, place, presence, 1309.
Platunes, gen. of *Platon, Plato, 855.
pleiende, pres. part., from *pleien, to play, 1676.
plohne, plur. of *plohe, play, 106.
Porphyre, Porphirius, 1558, 1578, 1640, etc.

poure, poor, 50, 63.
preones, plur. of *preon, nail, point, 1924.
prince, prince, chief, 579, 1559.
prophete, prophet, 1826.
prud, proud, 1310; prude, 579.
prudeliche, proudly, gorgeously, 575, 1448.
puisun, poison, 2312.
purpre, purple, 1450.

quo. See cwe.</p>
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rihtbileafde, those who have the true faith, true believers, 2377.
rihte, pret. sing., from *rihten, to direct, correct, 1751.
rihtwise, righteous, 1229.
rihtwisliche, honestly, fairly, 752.
ring, ring, 1508.
rinneð. See cornen.
riue, abundantly, 2478.
rixeð, pres plur., from *rixlien, to rule, 224.
rixlinge, reign, 44.
rode, cross, rood, 193, 926, 1136, 1158, 1198, 1334, 1901, 2500.
ron. See cornen.
ronnes, plur. of *ron, love poem, 108.
rose, rose, 1423.
roten, plur. of *rote, root, 2122.
rudie, ruddy, 1421.
run, secret, mystery, 1333; runes, plur., 575.
rune, stream, flow, course, 1398, 1934, 2005.
ruten, pret. plur., from *ruten, to dart, 2005.

sahen, plur. of *sahe, expression, saying, 358, 382, 646.
sake, sake, 98.
saluin, to save, 1025.
sar, sore, ache, 1164, 1685.
sare, adv., sore, bitterly, 2238, 2325.
sari, sad, 2327.
Sathanesses, gen. of *Sathanes, Satan, 2210.
sauure, savoury, delicious, 1527.
sawle, soul, 213, 2409; sawlen, plur., 291.
schad, faculty of distinction, 238.
schafte, creature, product, 237, 366, 882; schaftes, plur., 249.
schal, 1, 3 p., to owe, be obliged, (shall, ought) to be or have to (do), 241, 339, 402, etc.; shalt, 2 p., 396, 515, 783, 1457, 1476, 1613, 1618, 2230, 2276; schaltu= shalt þu, 2094, 2112; schulen, pres. plur., 277, 394, 574, 638, 689, 697, 784, 810, etc.; schulen, 2358; schuldest, 2 p. pret. sing., 468, 1019; schulde, 3 p. 252, 604, 896, 992, 1439, 1448, 2257, 2365; schulden, pret. plur., 288, 621.
schape, shape, figure, 448, 1447.
scharp, sharp, 2234; scharpe, 1925.
schaw, schwade, schaweð. See schawin.
schawin, inf., to show, 2090; schaweð, 3 p. sing., pres. 449; schawið, pres. plur., 1349; schaw, imp., 506; schwade, pret. sing., 883, 913, 1036, 1331, 1834; ischawet, pp., 1561.
schelde, dat. of *scheld, shield, 809.
schendlac, shame, disgrace, 1278.
schene, beautiful, bright, 447, 1446; schenre, comp., 1646.
schoeme, shame, 91, 349, 1279, 1281; schoeme, 808.
scheop, pret. sing., from *scheopen, to create, shape, 217, 303; schop, 238; ischapen, pp., 219; ischepene, pp., 1783.
scheoteð, imp. plur., from *scheoten, to shoot, 811.
schep, plur. of *schep, sheep, 60.
schinnde, pres. part., from *schinen, to shine, 1646.
schir, sheer, mere, 1279.
schome. See schoeme.
schop. See scheop.
schrenchte, pret. sing., from *schrenchen, to cheat, 1184.
schrud, clothing, shroud, 912.
schrudde, pret. sing., from *schrudten, to shroud, 910; ischrud, pp., 1449; ischrudd, 1182.
schulde, schulden, schuldest, schulen, schullen. See schal.
schuldi, guilty, 2264.
schunien, inf., to refuse, shun, 810; schunie, pres. opt. sing., 1794.
schuppen, creator, 253, 302, 366, 882, 911.
schurgen, plur. of *schurge, scourge, 1540.
scolmeistres, plur. of *scolmeister, schoolmaster, 521.
se. See swa.
sea, sea, 1782.
segge. See seggen.
seggen, inf., to say, 327, 638, 712, 749, 826, 877, 1315, 1585, 2263, 2471; segge, 1 p. sing.
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seide, 1, 3 p. pret. sing., 153, 355, 442, 460, 482, 603, etc.; seidest, 2 p. pret. sing., 634;
seiden, pret. plur., 532; iseid, pp., 404, 665, 1384, 1993, 2362, 2415.
seh. See seon.
seheliche, visible, 249.
sei. See seggen.
scene, pp., visible, 1784.
seide, seist, seið. See seggen.
sehlðæn, plur. of *sehlahðe, joy, bliss, 893.
selí, blissful, 1410, 1453.
semlich, seemed, pleasant, 1447; semliche, 448.
sende, 1 p. sing. pres., of *senden
to send, 2409; sent, 3 p. pres.
sing., 1528; sende, pret. sing.,
84, 150, 407; iseind, pp., 711;
isent, 1574.
seol, self, 58, 96, 1083, 1091, 1095, 1567, 1829, 1835, 1901, 2378; seoluen, 130, 362, 634, 1024, 1112, 1126, 1139, 1144, 1173, 1291, 1454, 1835, 2072, 2353.
seoluer, silver, 268, 493, 1654.
sez, inf., to see, 1557, 1718, 2056, 2289; seh, pret. sing., 170, 476, 1562, 1911, 2321;
sehen, pret. plur., 278, 1598, 2057. See iseon.
sezæn, then, afterwards, 397; seızæn, 827, 1332.
sezoun, seven, 1665.
seruð, pres. plur., from *seruin, to serve, 2073.
set, seten. See sitten.
setten, inf., to set, put, 825, 1468;
sete, imp., 646; sette, pret.
sing., 1571; iset, pp., 114, 284, 383, 1972, 2411; isette, 359, 1758.
sihen, to go, walk, run, 2321;
sihinde, pres. part., 2417;
isihen, pp., 2055.
sihðæ, sight, vision, 496, 904, 1607, 2288; sihðæn, plur., 1731.
sikel, sickle, 825.
siker, sure, certain, 25, 1007;
sikere, 1217.
singinde, pres. part. of *singen,
to sing, 1673.
siðæ, times (as in four, five, times),
793, 1287; siðes, 1665.
sitten, to sit, 1562; set, pret.
sing., 45, 138, 722; seten, pret.
plur., 1253, 2008; iseten, pp.,
1597.
sker, adv., clean, quite, entirely, 867.
slaht, slaughter, 198.
slakie, 1 p. sing. pres., from
*slakien, to slack, relax, 2136.
sleæ, mud, 1662.
slepten, pret. plur., from *slepen,
to sleep, 1426.
sloæ, slough, 1662.
sloæ, pret. sing., from *slean, to
slay, 1126; islein, pp., 199;
isleine, 2009.
smeal, smell, 1588; smelle, gen.
plur., 617.
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smealle\textsuperscript{3}, 3 pers. sing. pres. from *smellen, to smell, 1526; smellinde, pres. part., 2195.
smeate, pure, purified, 1655.
smeche\textsuperscript{3}, 3 p. sing. pres., from *smechen, to taste, 1526.
smele. See smell.
smillende. See smealle\textsuperscript{3}.
smertliche, smartly, sharply, 1900.
smeest, sup. of *sme\textsuperscript{3}e, smooth, 1655, 1661.
sme\textsuperscript{3}eliche, smoothly, lightly, 356.
smirde, pret. sing., from *smirien, to smear, anoint, 2193; smireden, pret. plur., 1600.
smirkende, pres. part., from *smirken, to smirk, smile, 356, 1484.
smirles, ointment, 1599, 2194.
smit, imp., from *smiten, to smite, 1990.
snawhwhite, snow-white, 2443.
sote, soft, mild, 616, 1528.
sohte, pret. sing., from *sehen, to seek, 975.
somet, together, 532, 931, 974, 1409, 1673, 1676, 1677, 2059.
sonde, messenger, 152, 431, 603.
sondesmon, messenger, 517.
sone, soon, 107, 476, 700, 829, 892, 1328, 1541, 1591, 1628, 1876, 1946, 2057, 2114, 2157, 2262.
songes, plur. of *song, song, 107.
sorhe, sorrow, 1165, 1685.
sorful, sorrowful, 2327.
so\textsuperscript{3}, sooth, true, right, 871, 924, 929, 930, 932, 955, 958, 970, 1002, 1005, etc.; so\textsuperscript{3}e, 153, 189, 477, 1108, 1522, 2237.
sotliche, foolishly, 359.
sotschipe, folly, 322; sotschipes, 1937.
sotte, foolish, 107.
spak, plur. of *spake, spoke, 1921.
sparie\textsuperscript{3}, pres. plur., from *sparien, to spare, 807.
spec. See spoken.
speche, speech, 451, 495, 807.
speke. See spoken.
sende, pret. sing., from *spenden, to spend, 101.
speken, inf., to speak, 1577, 2058; spekene, 312; spec, pret. sing., 1836; spek, 308.
sprong, pret. sing., from *springen, to spring, 2456.
sprung, origin, 320.
sputin, to argue, dispute, 1308.
stalewur\textsuperscript{3}e, steadfast, brave, 702, 1612, 1841, 2168.
stalle, dat. of *stal, stand, post, station, 683.
stan, stone, 266, 1253; stanes, plur., 1657.
stanene, of stone, stony, 2480.
starcliche, mightily, 717.
starke, strong, 1925.
steach. See stihe.
steap, pret. sing., from *stapen, to step, go, 1852; step, 713.
steape, shining, 307; steapre, comp., 1647.
steoren, inf. to steer, govern, 362; steorede, pret. sing., 10.
steorre, star, 1648; steorrer, plur., 714.
steortnaket, stark-naked, 1537.
ste\textsuperscript{3}selfest, constant, steadfast, 71.
steuene, voice, 206, 716, 1042, 1386, 1980, 2038, 2166, 2416, 2441.
steuenti\textsuperscript{3}, pres. plur., from *steuerten, to stop, 1265.
stew, imp., from *stewien, to tow, stop, desist, 374, 1529; istewet, pp. 658.
stihen, inf., to ascend, 1012, 1613; steah, pret. sing., 338, 714, 1854.
stille, imp., from *stillen, to stop, v.a., 1530.
stod. See stonden.
storliche, greatly, 1268.
storuen, pp. from *steoruen, to die, 1043.
strahte. See streche.
stream, stream, 2479.
streche, imp. sing., from *strecchen, to stretch, hold, 2233; strahte, pret. sing., 2441.
strengê. See strengê.
strengen, to fortify, strengthen, 941; istrenget, pp., 717, 2167.
strengest. See strong.
strengê, strength, 649, 701, 1517; strencê, 1014, 1234, 1269.
strete, street, 734, 1656.
strif, strife, fight, quarrel, 681, 701, 735, 751, 795, 940.
strikeê, 3 p. sing. pres., from *striken, to run, rush, 2479; strikinde, pres. part., 732.
stronge, strong, 41, 1026; strengre, comp., 2096; strengest, sup., 733.
strupen, to strip, 1587.
stude, stead, place, 3, 683, 2453.
studgi, pres. plur., from *studgin, to stop, cease, 1264.
stunde, time, 1263.
sturede. See sturien.
sturien, inf., to stir, move, 361, 1267; sturede, pret. sing., 2115; isturet, pp., 796.
stute, imp. sing., from *stutten, to leave off, desist, 1529.
sulliche, strange, mysterious, 382.
sum, some, 303, 811, 1145; summe, 8, 37, etc.
sundel, somewhat, a little, 669, 1448, 2331.
sumerlich, summerlike, 1663.
sumhwet, something, 506, 1295.
summe. See sum.
sundrin, to separate, be separated, sundered, 1776.
sune, son, 327, 615, 955, 1095, 1108, 1220, 1344, 1770, 2064, 2210.
sunful, sinful, 198.
sunne, sin, 91, 1172, 1195.
sunne, sun, 270, 351, 1666, 1782.
sutel, plain, evident, 322, 381, 1033.
sutelede. See suteleÞ.
suteleÞ, 3 pers. sing. pres., to be shown, manifested, to show, manifested, 1089; sutelede, pret. sing., 1036, 1834.
suteliche, manifestly, 1332.
swa, so, thus, when, as, 154, 171, 628, 657, 665, 921, etc.; se, 49, etc.
swarf, pret. sing., from *sweoruen, to float, wave, 2181.
sweord, sword, 2090, 2180, 2234, 2451; sweordes, gen. sing., 2404.
sweouete, dat. of *sweouet, slumber, 1427.
swerie, 1 p. sing. pres., from *swerien, to swear, 2084.
swete, sweet, 616, 1525; sweetre, comp., 1691. See swote.
sweteliche, sweetly, 674.
*swetewill, so sweet as you may wish?, 1690.
wettre. See swete.
sweuen, dream, swoon, 1560.
swifte, swift, transitory, short, 2156.
wifteliche, swiftly, quickly, 690, 2442.
swike, pres. opt. sing., from *swiken, to stop, 1937.
swinkes, gen. sing. of *swine, labour, pain, 805.
swipte, pret. sing., from *swippen, to strike, 2452; swipten, pret. plur., 2179.
swire, neck, 2091, 2233, 2443.
swiðe, very, quickly, very much, much, 66, 121, 150, 307, 309, etc.; swiðere, comp., 311, 413; swiðest, sup., 733, 2076.
swote, sweet, 1588, 2195; swottre, comp., 1691; swotest, sup., 617.
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swoteliche, sweetly, 1392, 1427, 1525. See sweteliche.
swuch, such, 140, 385, 648, 667, 691, 1582, 1832, 1956, 1999, 2005; swucche, 128, 265, 374, etc.
Synai, Sinai, 2465.

ta. See þa.
tac. See take.
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ṭerto, towards it, 1997.
ṭertoward, towards it, 1473.
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Unforgult, innocent, not guilty, 231.
Unheale, disease, 1064.
Unhendeliche, rudely, 2117.
Unimete, immoderately, 738.
Unlaheliche, unlawfully, 627.
Unlefeliche, incredible, 345.
Unmihte, infirmity, 1022.
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Unschenene, invisible, 1784.
Unseli, unbest, unhappy, 1793.
Unstrencse, infirmity, weakness, 1027, 1028, 1168.
Unstrengent, pp. of *unstrengen to bereave of strength, weaken, 1269.
Unprovlich, incapable of suffering, 1155.
Unfuldeliche, impatiently, 161.
Untidi, unseasonable, 2400.
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Unwine, enemy, 1221.
*Unwitlese, not senseless, 245.
Unwreah, pret. sing., from *unwreone, to reveal, 1752.
Unwreste, impotent, worthless, 1260.
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